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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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## ECCLESIASTICAL NOTES.

MRS. VAIL, widow of the late Bishop Vail, of Kansas, bequeathed some \$30,000 for Church purposes in that diocese.

It was on Whitsun-Day, June 9, A.D. 1549, that the Book of Common Prayer in English was first used in place of the Latin offices.

MINISTERS of several denominations have united with the Massachusetts Sunday League in a formal protest against the Sunday papers of Boston.

BISHOP LITTLEJOHN, of Long Island, has, at the request of his Diocesan Convention, left home for an interval of rest after 25 years of continuous service.

BISHOP WORDSWORTH, in his "Shakespeare and the Bible," finds in the poet's works more than 550 Biblical quotations, allusions, references and sentiments.

Four Jewish-American papers favor holding synagogue services on Sunday, and this is believed to be the sentiment of the majority of the Jews in America.

A meeting of the House of Bishops of the Church in the U.S. has been called for Oct. 17, in New York, to elect a Bishop for the Missionary jurisdiction of Olympia, Puget Sound.

It is stated that along the mountain ranges from Virginia to Alabama, there are a million and a half people who have never received or written a letter, and could not read one if it were sent to them.

THE Diocese of Maine has a larger clergy list this year than ever before. The most promising part of the diocese is the extreme north-eastern portion, including Aroostook County, where the Church is doing good work.

THE Rev. Professor Wallis, who was chosen as Provost of Trinity College, Toronto, in place of Dr. Body, resigned, and who declined the election, has since been nominated to the Bishopric of Wellington, N.Z., and has accepted the office.

MRS. J. DUNDAS LIPPINCOTT, of Pennsylvania, has left \$10,000 to the Vestrymen of Trinity church, Riverton, N.J.; \$5,000 to be invested, and the income added to the Rector's salary; and that of \$5,000 more to be applied to keeping the church in repair.

THE great Ultramontane editor, Veuillot, wrote very candidly: "When Protestants are in the ascendancy, we demand religious liberty, because that is their doctrine; but when Catholicism is in the ascendancy, we deny religious liberty, because that is our doctrine."

In the 20 years, from 1873-93, the number of churches of the P.E. Church in the U.S. in New York city has increased from 170 to 244; the number of Communicants from 26,300 to 57,600 (over one hundred per cent.,) and the contributions from \$949,000 to \$2,863,000.

MANY a good Churchwoman could learn a good lesson from an earnest Churchwoman in the diocese of Bishop Jackson, who on every occasion distributed prayer books to those desiring them; and the consequence was seven candidates for ordination.—*Spokane Churchman.*

THE *Churchman*, N.Y., says: "You are missing a good thing if you do not take a Church paper weekly, and keep yourself well informed. If a Rector would have his people wide awake in Church affairs, and develop their activities to the full, he should persuade them to take Church periodicals and read them. In that way intelligent interest will be fostered and parochial life quickened."

THE Dean of Rochester, apologizing for absence from the Exeter Hall meeting of the National Anti-Gambling League, wrote: "As a Christian, a gentleman and a sportsman, I rejoice in your successful crusade against that contemptible method of appropriating other men's money which is known as gambling and betting, and which defies religion, degrades manhood, and spoils sport."

FOURTEEN women known as "the Gray Ladies of London" have dedicated their lives to working among the poor at Blackheath. The population of this district amounts to over 70,000, and the gray ladies, so called from the habit they wear, visit the sick and try to educate the well. They have one day a week for rest, but with that exception devote themselves entirely to the people around them.

THE Bishop of Liverpool (Rt. Rev. Dr. Ryle) writes to the *Record*, saying that he was absent at the time of the late division in the House of Lords on the *Deceased Wife's Sister Bill* on account of pressing diocesan engagements, and adds: "If I had been present I certainly should have voted with the majority (against the Bill), as I believe the proposed alteration of the law would create immense social discomfort in many families throughout the country."

LAYMEN do not always realize how much they might do to sustain the Church in weak places. We recently heard of one man who opened a mission in a church in a large city, which had been closed for over two years, and ordered by the Bishop to be sold; yet he persevered for three years, holding lay services twice a week, establishing a parish guild, a chapter of the Brotherhood of St. Andrew, a Sunday school holding two sessions weekly, and a free sewing school for girls. He paid all the gas and coal bills himself, and finally started a Con-

firmation class numbering 25, whom the Bishop recently confirmed; a rector has been called, has taken charge, and is doing his best to continue the building up of the good work thus auspiciously begun by a layman. Are there not many who could go and do likewise, reviving the services of the Church where they have been abandoned, and patiently and perseveringly seeking to win back to the fold those who have wandered or lost their interest?—*Living Church.*

THE position of the English Church as an establishment has lately been defended by the Rev. Dr. Newton Young, formerly president of the Wesleyan Conference. This defence has roused the indignation of the Rev. Hugh Price Hughes and of the *Methodist Times*, and now seventy Welsh Wesleyan ministers have banded themselves together to oust Dr. Young from his position as a minister. As he has spoken the mere truth about the English Church, a good deal of indignation is felt among Wesleyans and a good deal of sympathy among Churchmen.—*Churchman, N.Y.*

By the latest census of the number of religious places of worship in New York, the parishes of the Church stand far in the lead. The rate of increase since 1871 is also indicated. It must be remembered that this increase is largely among the poorest classes in the community, to whom the Church is now ministering, not only through churches and chapels, but by her numerous new parish houses, and her numerous charities and public institutions, which are not counted in this list, doing for them what no other religious body in the city is doing. She is, and long has been, the acknowledged Church of the rich in this great centre of the nation's wealth, and her parishes have all grown immensely in internal strength during the period in question. Several former parishes have united with each other. But for this, the number of her churches would be even greater than it is. But in every case the union has been an actual gain, and not a mark of loss, and has resulted in strengthened and concentrated work. There can be no question that, in the leading city of the country, the Church is the most powerful religious force. Leaving out of the list the religious bodies which represent current foreign immigration, her proportionate lead is even greater than it appears in the full list, which is subjoined:

	1871.	1894.
The Church.....	74	103
Presbyterian.....	51	70
Methodist.....	50	65
Roman Catholic.....	40	84
Baptist.....	30	50
Jewish.....	25	46
Reformed Dutch.....	20	27
Lutheran.....	15	21
Congregational.....	5	7
Universalist.....	5	3
Unitarian.....	4	3
Friends.....	3	2
Miscellaneous.....	18	41
Totals.....	340	522

## ANGLICAN ORDERS.

BY THE RT. REV. JOHN WILLIAMS, D.D., LL.D.

The Abbe Duchesne, the author of "Origines du Culte Chretien," is a high authority on points in ecclesiastical history and liturgiology. He has lately been reviewing an essay by M. Balbus on Anglican Orders. It appears that M. Balbus, while he does not question the fact of Archbishop Parker's consecration at Lambeth, and takes no note of the Nag's head fable, still finds two difficulties in the way of acceptance of the consecration as valid. It is to these difficulties that the Abbe addresses himself, in a critique of which the following is a translation:

"The author of this brochure has attacked a question of grave importance, which he has treated with great care and perfect fairness. Nevertheless, while his premises appear to me to be well established, I cannot but deduce from them conclusions quite contrary to his own.

"M. Balbus begins by establishing the fact that Bishops Parker and Barlow, from whom the entire Anglican clergy derive their ordination, were really ordained, or at least that there is no ground on which their ordination can be questioned. Moreover, the ritual of the Anglican Church is similar, in substance, to that of the Greek Church, and even of the Latin Church up to the twelfth century. The conclusion is, that the ministers of the Anglican Church are as much ordained as Gregory of Tours, Hincmar of Rheims, and other Latin clergy of the olden time.

"But the conclusion M. Balbus refuses to accept, because of two difficulties; first, in regard to the intention of the consecrators at certain times in the historic succession, and secondly, in regard to the sufficiency of the actual Anglican rite; the Roman Church having made certain additions to its rite which have been disregarded in England.

"To the first difficulty, I reply that intention within the limits in which the Catholic rule claims it, *intentio faciendi quod facit Ecclesia*, is to be presumed unless there is proof to the contrary. There have been, outside of England, unbelieving bishops; nor may we forget that a part of the French clergy derive their ordinations from M. de Talleyrand. If I am told that the Church intends, in conferring ordination, to confer a sacrament that she recognises in that Sacrament such or such an efficacy in the domain of the liturgy, of penitence and other matters, and that, on the other hand, whether by such or such a prelate, or by the Anglican Church herself, a teaching different from that of the Roman Church has been given, then I reply that this has little bearing on the intention or the validity of the rite. Baptism may be validly administered by one who only knows that it is a sacred rite by which one is made a Christian. In the same way, Anglican ordinations have always been administered by those who intended to make bishops and priests. Nothing more can be required.

"Nor is the objection derived from modifications of the ritual admissible. This objection can only apply to the ordination of priests. The schoolmen have laid down that for such ordination, the essentials of the right (*materia et forma*) are found in the delivery of the sacred vessels [*porrectio instrumentorum*], and the words which the bishop employs in delivering them. This theory is now abandoned. Indeed, if it is to be maintained, it would be necessary to regard as null all the Greek and Oriental ordina-

tions, and in fact all those of the Latin Church before the eleventh or twelfth century.

"I know that the attempt has been made to get rid of this difficulty by saying that the Church has power over the essential rites or sacraments, and that she has used this power in modifying the matter and the form of ordination. This is all very well. But in so grave a matter, it is not combinations of theologians which are to be taken into account, but official decisions of the Church. And where is the public, official and explicit act by which the Church has recognized this rite? Where is the public, official and explicit act by which she has declared that this rite has been put in use in connection with the ordination ritual? I will add that it is worth the while to enquire in what interest so considerable a change was introduced.

"Besides, this objection would not affect the ordination of bishops in England, for the reason that in the Latin ritual for episcopal consecrations the delivery of the instruments has not, and never has had, the position of an essential rite. Nor can it be said that no one can be validly consecrated to the episcopate unless he has been previously ordained a priest. Ecclesiastical antiquity is full of histories of episcopal consecrations in cases where the inferior degrees had not been previously conferred. A number of the popes have been promoted directly from the diaconate to the episcopate. Indeed, it is only from the close of the eleventh century that the contrary custom has prevailed at Rome, and deacons elected to the papacy ordained to the priesthood.

"The result of all this is, that Anglican ordinations may be regarded as valid. I know that at Rome the contrary opinion has been, not imposed in theory, but handed down in practice, and that converts have been ordained before they have been allowed to continue to exercise their functions in the Church. But the Roman Church has the right, and it is her duty, to take into account the scruples of the faithful. In the actual state of opinion few Catholics would receive the sacraments from one who was known to have no more than Anglican ordination. In such matters it is natural to multiply securities.

"But if from present practice and opinion, we go back to the times when they were introduced, we are compelled to own that in the sixteenth century the condition of information in regard to liturgical antiquity was not such as to make it prudent to dispute the theories of the schoolmen. Judged by those theories, then universally accepted in the orthodox world, Anglican ordinations could not but be regarded as invalid or at least doubtful. Add to this the stories early set afloat about Parker and Barlow, and we have a more than sufficient explanation of Roman usage and Catholic opinion.

"There is, however, no reason why we may not believe that, as time goes on, this opinion will be corrected, and that the ecclesiastical authority may modify its position."

Assuredly these are noteworthy words; coming as they do from a learned Roman divine. Much may be said about them. But, for the present at least, they are given without further comment.—*The Churchman*, N. Y.

## MARTHA AND MARY.

Chiefly it is the love of Jesus for our race that engages our best thoughts and fills out the orb of His glory, but it is the exquisite touch in the picture of His life given by the Apostle nearest to Him, "Now Jesus loved Martha and her sister, and Lazarus," that brings Him closest to our hearts, showing the oneness of His and our human nature. To think of Him as our mighty Redeemer and enthroned Sovereign uplifts and entralls us as nothing else can, but to think of Him not only as loving hu-

manity, but as loving Martha and Mary, brings a rich and special joy and strength. It is this blessed, sympathetic humanity of our dear Lord, sharing our common joys and sorrows, filling out our truest, sorest needs, which furnishes the stimulus of an earnest service and the ground-work of a persistent courage and fortitude under the burdens we have to carry. It is certainly a very affecting thought, when we try to make it real to our minds, that the Emmanuel, God with us, found joy, rest and comfort in the companionship of these lowly Jewish peasants. And these sweet pictures of our Lord's earthly life—the wedding feast at Cana, the gracious Presence in the quiet home of the sisters, the loved and favorite Apostle lying on His bosom—bring the Divine down into our common lives, and make the Fatherhood of God and the Brotherhood of man sure facts of personal experience; also, at the same time, raising us up into a region where life looks easier and brighter, where there is rest for the weary, and healing for the bruised in spirit.—*St. Louis Church News*.

## A DECADE OF "BROTHERHOOD OF ST. ANDREW" WORK IN THE UNITED STATES.

1883-1893.

Ten years ago this St. Andrew's Day (1893) the Brotherhood of St. Andrew had its quiet and unexpected beginning in St. James's church, Chicago. Its founders did not lay out a grand scheme and make plans of elaborate machinery for carrying it out. They did not dream of conquest or aspire to reformation. They tried to do a simple work in a simple way, and found out in the doing that it was the primary and essential work of the Church of God, that the way was primitive in its origin and had been the successful way from the beginning.

The success of this work led other parishes to take it up, and presently there were organizations working on its lines in all parts of the country. These federated in 1886 under a very simple constitution, and the Brotherhood as an order in the Church came into being. Since that time the growth of the order has been steady and rapid, and there are now nearly one thousand Chapters and eleven thousand members in the United States. Meanwhile, the young men of the Church in Canada, Scotland and Australia have taken the matter up, and there are now about two hundred Chapters, and perhaps two thousand members federated under National Councils in those lands. A few Chapters also exist in the American and English Missions on the continent of Europe, in South America and elsewhere, so that it may be said that the Brotherhood circles the world.

The young women of the Church have organized under our rules as "The Daughters of the King," and are doing an excellent work on our lines, having 258 Chapters and 8,000 members in 55 dioceses. Although organized about seven years ago, their first national convention has just been held in Baltimore.

The work and the way have commended themselves to other religious bodies also. "The Brotherhood of Andrew and Philip" was started on our lines in the German Reformed Church six years ago, and has grown into an interdenominational order, embracing Presbyterians, Congregationalists and others. It held its first federal convention in New York early in November, and reported about 125 Chapters and 3,500 members.

So much for the decade's growth. And now a word as to the development of its work. The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young

men. The Brotherhood's plan of spreading Christ's Kingdom among young men is to procure their enlistment one by one in that Kingdom. Its way is by the personal influence of one man upon another to bring him to hear and consider the calling of Christ as set forth by the Church in the preaching of Christ's Message and teaching of God's Word.

In carrying out this plan and following this way, the Brotherhood has been obliged to face two conditions: The condition of our young men and the condition of the Church which calls them.

The first consideration, the condition of our young men, has led the Brotherhood to develop many kinds of work to help them to get out of bad habits and surroundings; to antidote the spirits of covetousness, lust and worldliness which rule almost supreme among them; and to bring them to the Church. To these ends the Brotherhood has sent its men out to visit and make friends with young men at their homes, at hotels, and elsewhere, seeking to establish friendships which shall give the chance for personal influence for good. Reading rooms, gymnasiums, Bible classes and meetings of various sorts have been established by which to get hold of and help men to better footing; the study of social questions has been encouraged, experiments in the way of social settlements have been tried in a quiet way, and we are looking to the establishment of "Brotherhood Houses" for men who will live in community and give their spare time to the uplifting of their fellow men. The Boys' Department is taking hold of our Church boys, to hold them steady in faith and helpfulness; and it, together with concerted work among college students, will fill out the period between the innocence of childhood and the beginning of a man's work in the world. All these expedients have been deemed secondary to the Brotherhood man's first duty, which is to live a life which shall witness to Christ and His Kingdom to every man who touches it. The development of a sturdy type of Christian manhood has been the most encouraging mark of the decade; the Church is judged by the quality of her men, and the invitation of strong men to come and hear the Gospel must be heeded.

The second condition which has confronted the Brotherhood has been that of the Church. A consideration of this condition has led to the very characteristic and general work of the Brotherhood in welcoming strangers to the Church service, which has brought about a change of air in our churches. It is not too much to say as a general statement that ten years ago the Church had the reputation of being cold and formal and inhospitable, and that now its reputation is exactly the reverse. It may further be noted that the success of the clergy in enlisting laymen in the Brotherhood has greatly revived their courage and ardor, and many are no longer content with leading blameless lives and ministering in the congregation in a purely conventional way; their missionary spirit has been aroused by the possibilities opening before them, and they have taken new heart to spread Christ's Kingdom aggressively. Through lay co-operation they are better officers because they lead better men. The Brotherhood idea of responsibility and service has also extended far beyond its own boundaries, and is pervading the whole body of laymen to a marked degree; all kinds of Church work is being better done than before, and a better class of men are offering as candidates for the ministry.

Parochialism is the antithesis of true Christian brotherhood, and there has been warfare from the start between the sectarian spirit of parochialism and the Church spirit of the Brotherhood. The Brotherhood has, by uniting parochial Chapters in local assemblies and in the general order, broken down dividing walls, opened out the horizon and prepared the way for true Catholic Churchmanship.

The main achievement of the first decade of the Brotherhood has been the restoration in its members of the idea of citizenship in the Kingdom of God, and along with this has come an awakening to the dignity, the duty and the privilege of this citizenship. In the light of this idea small matters look small alongside of the great issues of the Kingdom, and many cherished habits and customs are now seen to be unworthy provincialisms. The Brotherhood has come, during the past ten years, to stand, without self-consciousness, for the abolition of caste and privilege in the Church; for church doors open every day in the year, for free pews, multiplied services, frequent celebrations, and the preaching of the Gospel of Jesus Christ to every creature. It has come to stand also for the Prayer Book, the whole Prayer Book, and nothing but the Prayer Book in the regular prescribed public worship of the Church. It has come to recognize the Prayer Book as the Magna Charta of the laymen of the Church. At the same time it stands for such loyal and fearless evangelistic methods as will gather men from the highways and hedges to the King's supper. It stands for loyalty to the clergy—true loyalty, not of inactive admiration or servile following after, but of sturdy co-operation. To-day, while the Brotherhood may be called radical, for it aims to get at the root of things, on the other hand it is essentially conservative. It allows no cranks to grind it, and its spirit is absolutely hostile to cant, parish politics, and to offensive partisanship for different schools of thought within the Church.

The record of the first decade is nothing to boast of, but there is much to be got out of it for encouragement. God has blessed us beyond our deserts and has kept us from great mistakes, scandals and disputings. We have learned many lessons, have restored a high idea, and have enlisted a great company of men. Now it remains for us to make the second decade fruitful by better, wiser work, and to live up towards the idea of good citizenship in the Kingdom of Christ.—From *St. Andrew's Cross*.

#### THE WORD "CATHOLIC."

What is the meaning of the word *Catholic*? We do not refer to its etymological, historical or theological meaning, but to its plain meaning in which a plain Englishman ought in these days to be understood when using it. Is the word always used correctly? If it is misused can we correct the misuse? Can we find the true meaning of the word?

When the correct meaning of a word is in question, a true Englishman naturally turns to Dr. Johnson. We do so in this instance. We go, of course, to an unabridged, unadulterated edition of his dictionary. There we see how he defines the word. He defines it under four heads, of which we give the first three in full:

1. The Church of Jesus Christ is called *catholic*, because it extends throughout the world, and is not limited by time.
2. Some truths are said to be *catholic*, because they are received by all the faithful.
3. *Catholic* is often set in opposition to heretic or sectary, and to schismatic.

The fourth head refers to the 'catholic' or 'general' Epistles of the New Testament.

So far Dr. Johnson; and after reading over his definition several times we have come to the not very surprising conclusion that we can not improve upon it. The style of a dictionary is, however, marked by extreme brevity, not to say curtness, and though we cannot improve upon Dr. Johnson, we may, perhaps, be able to amplify him to some purpose. We may point to some misuses of the word which his silence condemns as un-English.

We shall adhere strictly to his threefold definition. We observe, in the first place, then,

that the Church is called *Catholic* because it extends throughout the world. 'Catholic,' as we know from a slight acquaintance with the Greek tongue, is opposed to 'particular.' And so we understand that as there is but one *Catholic* Church throughout the world, so there are many *particular* Churches scattered over the world. St. Paul wrote a letter to the Church that was at Corinth, and another to the 'Churches of Galatia;' St. John to the 'seven Churches that were in Asia.' Similarly, at the present day we talk familiarly of the 'Church of England,' 'the Church of Russia,' 'Church of South Africa,' or the 'Church of Rome.' In equally familiar Latin form one of these particular churches is known as '*Ecclesia Anglicana*,' another as '*Ecclesia Romana*.'

In each case the phrase means the whole body of the faithful who live together under their pastors, the Bishops, in a particular place or country. So, then, since these are *particular* Churches, and 'particular' is the opposite of 'Catholic,' it would be absurd to call any one of these a 'Catholic Church.' Yet one of them—the Church of Rome—delights to call itself such; and its official style is sometimes *Sancta Romana Ecclesia* (as in the title of the Cardinals), but more frequently *Ecclesia Romana Catholica*. Is this an absurdity, or is there any rational explanation of it? We shall see.

In the second place we observe that some truths are called *Catholic* because they are generally or universally received by all the faithful, that is, by the whole 'Catholic' Church. Thus we speak of the 'Catholic Faith,' meaning the whole body of such truths, and from this we exclude all mere opinions, however pious, probable and wholesome, which are held only by certain persons or in certain localities, that is to say by some *particular churches*. Thus the particular Church of Rome most devoutly believes in the infallibility of its own Bishop, but as this belief is not shared by the Church of Russia or the Church of England, to mention no others, it is not a 'Catholic' truth; even if it be true at all, which, of course, is open to doubt. And here we may observe that a doctrine may be true, and even necessarily true, without being a 'Catholic' truth; it is not a Catholic truth unless it is not only true but also received as true by the whole Church.

The third signification of the word flows directly from the first two. As there is one Catholic Church extending throughout the world, and one Catholic Faith held throughout the Church, the word 'Catholic' comes to be used as a description of those who belong to the one Church and hold the one faith. They are thus distinguished from 'schismatics,' or those who have cut themselves off from the unity of the Church, and from 'heretics' and 'sectaries,' or those who have rejected a part of the one Faith, and either choose for themselves or follow those who have chosen, a set of doctrines peculiar to themselves. In this sense, and in this sense only, an individual person can be called 'Catholic,' namely, as indicating that he is a faithful member of the one Catholic Church. In a similar sense, too, a particular Church may be called 'Catholic,' not, of course, that it extends throughout the world, which no particular Church can do, but because it is a faithful integral part of the one Catholic Church, holding and teaching the one Catholic Faith. In this sense it is clear that 'Catholic' means exactly the same as 'orthodox.'

For example, as we have seen, the particular Church of Rome loves to style itself '*Ecclesia Romana Catholica*;' and we may now see that there is nothing absurd in this, if only the title be properly understood. It does not mean, of course, that the Church of Rome extends throughout the world—an obvious absurdity; it simply calls attention to the undisputed fact that the Church of Rome, that is to say, the body of Christians living at Rome under the pastoral rule of their Bishop, is a part of the

one Catholic Church. In exactly the same way the Church of England might be styled 'Ecclesia Anglicana Catholica,' and our brethren in the United States might call themselves, as some, indeed, wish to do, the 'Catholic Church of America,' 'Ecclesia Americana Catholica.'

So, then, the style, 'Ecclesia Romana Catholica,' 'Catholic Church of Rome,' or 'Roman Catholic Church,' has no connection with the unfortunate and deplorable claim made by the Bishop of Rome to exercise authority over all other Bishops. It simply indicates the *orthodoxy* of the local Church of the city of Rome. To use it in any other sense is to *misuse* it. Similarly, in speaking of individuals, a 'Roman Catholic' means, and can only mean, a 'Catholic,' that is, an orthodox Christian who lives in or is connected with the city of Rome. In just the same way an 'English Catholic' means a Catholic who lives in England, or is of English birth or nationality. Here we may notice a most absurd, but very widely spread misuse of the term. A 'Roman Catholic' is taken to mean a man living anywhere in the world who believes in the extreme claims of the Bishop of Rome. It is just as absurd as it is to call a German an 'Englishman' because of his supporting some exaggerated claim of England to be mistress of the seas. If we want a name for those who believe in the pretensions of the Bishop of Rome, we have the correct title by which, until recent times, they were always known in English. They are properly called *Papists*, supporters, that is, of the *Pope*, or Bishop of Rome.

By still a more absurd misuse of language, the schismatical communities which these people have set up in various countries are sometimes called 'Roman Catholic churches.' This is just as if some injudicious friends of England in Germany were to meet together and call themselves 'the Imperial Parliament of Great Britain and Ireland.' Cardinal Vaughan may, indeed, be called 'Roman Catholic,' for he happens to be the 'Cardinal' or Parish Priest (of course non-resident) of one of the churches in the city of Rome, and as such his title is 'Sanctæ Romanæ Ecclesiæ Presbyter Cardinalis,' but here in London he rules over a schismatical body of Christians who have unhappily cut themselves adrift from the Catholic Church of the place in which they dwell. They are certainly not 'Roman' Catholics, since they are domiciled not in Rome but in London, and since they are schismatics, we are sorry to say we cannot call them Catholics at all. Yet they are often spoken of as 'Roman Catholics,' and, by a still worse misuse of the word, this is at times abridged into 'Catholics.'—*Illus. Church News.*

#### THE LIFE TO COME.

One thought respecting our future life we can with some distinctness grasp; it is the one suggested in Psalm ix. 6, namely, that it must be a state of infinite progress; a life not, as we too often think of it, of progress arrested—a life in which humanity, once, and once for all, perfected, has before it only an eternity of virtuous repose; but rather one of intense and incessant activity. The promise of eternal life necessarily implies this, for life in something more than mere existence. Life, in its truest meaning, is the highest and happiest manner of being; it is existence, with every power of our nature in its fullest, freest exercise. Whatever falls short of this, whatever checks or restrains any one faculty of our nature, whatever of weariness or weakness there be in us, comes from the imperfection of our life; comes from its invasion, in some measure, by its great antagonist, death. And so we call it "this mortal life." This life, whose every breath, whose every movement, is one half death—for such a life rest is essential, because the waste of it is incessant. But the very idea of a perfect life, that knows no strife

with death, that needs to defend itself against no obstruction, to repair no waste, implies, not eternal repose, eternal activity. It means the existence of a spiritual, intelligent, immortal creature, whose whole being, whose every power and faculty, lives, intently lives, in the glorious activity in which perpetual rest and perpetual service are one. "They rest, saith the Spirit, from their labours." And yet, "they cease not day or night," proclaiming by all the unwearied actings of their glorified natures, saying with the eternal hymn of an eternally happy life, "Glory, and honour, and power be unto the Lamb for ever!" For such a race there must be eternal progress; for there must be eternal acquisition without the slightest loss.—*Archbishop Magee.*

## News from the Home Field.

### Diocese of Nova Scotia.

#### AVON DEANERY.

A session of the Avon Ruri-decanal Chapter was held in the parish of Falmouth, beginning 14th August, at 7.30 p.m., with two services, one in St. George's church, Falmouth, and the other in St. Michael's, Windsor Forks. Stirring addresses were given at both services, as follows: at the former, Canon Brock, "The Church the Teacher of the World"; Rural Dean Axford, "The Church the Storehouse of Grace"; J. M. C. Wade, M.A., "The Church the means of access to God"; K. C. Hind, M.A., "The Worship of the Church." At the latter, Rev. J. Spencer, "Responsibility of Man for Time"; Archdeacon Jones, "Money"; Rev. T. W. Johnstone, "Church Privileges." Two services were held on the 15th in St. George's church, viz.: Holy Communion 8 a.m., at which the Dean was celebrant, Mr. Howcroft, rector, assisting; and Matins at 11 a.m., when Canon Brock preached an interesting and edifying sermon on the connection of the Jewish Church with the Christian. The clergy again assembled at 2 o'clock in the rooms of the Rector for consultation, the arrangements for the approaching visit of the Bishop being the chief subject for consideration. The clergy left for their respective parishes immediately after the adjournment at 4 o'clock.

Offertories amounting to \$5.35 were given to W. & O. F. and Superannuation Fund.

The thanks of the clergy are due to Mr. Wm. Sargester, the Misses Palmer, Mr. John Taylor, Mrs. John Smith, Mr. Inglis Smith, and Mr. James Smith, for kind hospitality.

### Diocese of Quebec.

#### QUEBEC.

The Rev. L. W. Williams, Rector of St. Matthew's Church, returned here per S.S. "Parisian," from Liverpool, on Saturday week. He reports the health of his mother, relict of our late Bishop, as very feeble. The Rector had a warm welcome from his congregation.

#### ORDINATION.

A full account of the Ordination, which is arranged to take place in the Cathedral on Sunday Morning, the 9th instant, will appear in our next issue. Morning Prayer will be said by the Rev. A. G. H. Dicker, Rector of St. Paul's, St. John, New Brunswick; the Ordination Sermon will be preached by the Very Reverend the Dean of Quebec; the Candidates for Holy Orders will be presented by the Venerable Archdeacon of Quebec; the Bishop will be the Celebrant, and will be assisted in the solemn laying on of

hands by some of the Gaspé Clergy. There will be six Candidates, four for Priests' and two for Deacons' Orders. The Prayers of the faithful are earnestly desired in their behalf, that they may be filled with the Holy Ghost and become able Ministers of the Lord Jesus Christ.

The following are the names of the candidates for ordination to be held in the Cathedral, Quebec on the 9th Sept. To be deacons—Messrs. E. A. Dunn and Hunter. To be Priest—Rev. Messrs. Isaac N. Ker, Wilson, Bayne, and R. A. Parrock, Bishop's Chaplain. The service will be full choral, and the Rev. A. G. H. Dicker will intone the service.

#### ST. GEORGE, BEAUCÉ.

A Font has been placed in the Church at Cumberland Mills by Mr. G. Robinson and Mr. Taylor, of Quebec, in memory of Mrs. Robinson and her little boy Christopher. It is octagonal in shape, of a very pretty grey granite.

#### SANDY BEACH.

The yearly visit of the Lord Bishop we all look forward to with a great deal of pleasure, and this year we had the benefit of two visits; one before and one after his episcopal tour of the Labrador Coast.

On the occasion of his first visit, about the middle of June, as our candidates for Confirmation were not quite ready, his Lordship kindly consented to deliver one of his able and highly instructive lectures on the History of the Church of England. The day happened to be unpropitious, rain setting in during the afternoon, and increasing towards night, at which time the lecture was to be given. In spite of this, however, a good congregation assembled, and after a short service his Lordship was listened to with the most eager and earnest attention. The lucid and practical character of the lecture made it of singular benefit here. It seemed to "take" with everybody, and we heard many expressions of pleasure afterwards concerning it.

During the afternoon of the same day, his Lordship, in company with his Chaplain and the Rector of Gaspé Basin and myself, took a drive through the Barachois District, when he expressed himself as pleased with the look of the settlement and at the same time gave his approval to the idea we have been entertaining of building a small Church there. We shall therefore be encouraged, now, to go on with the project, and hope in another year to have the building begun. This is a great undertaking for a small and not well-to-do community, but I cannot help feeling that God is calling us to the work.

When our chief Pastor made his second visit, it was for the special purpose of holding a Confirmation. The Service was therefore held on Wednesday morning, August 1st—a good congregation being present—when thirteen candidates were presented for the Sacred Rite. Among these I was particularly glad to have one elderly person, and three grown-up young men, who had missed former opportunities of Confirmation, through absence. The Service was much enjoyed by us all.

In the evening of the same day his Lordship with his usual kindness and readiness to do all the good he can, gave another lecture, giving some account of his own work in the Parish of South Acton, London. This, also, was highly acceptable to our people, and was listened to by a good congregation with the keenest interest. It seemed to come, too, with singular appropriateness after the Church History Lecture mentioned above, furnishing, as it did, many practical examples from our times of what the Church may do in unpromising circumstances, and so raising our hopes that God may also be pleased to do great things through ourselves.

A collection, amounting to \$4.55, was taken up at this first service—the in the Diocese—



towards a new fund which the Bishop proposes to raise with a view to increasing the efficiency of the work in the Labrador Mission.

A fitting close to the visit of our Bishop, was an early Celebration of the Holy Communion on the following morning, at which there were fifteen Communicants.

## Diocese of Montreal.

**BROTHERHOOD OF ST. ANDREW.**—The first monthly meeting of the Assembly for the city was held in St. Martin's church on Monday evening, 3rd Sept., under the presidency of the Rector, the Rev. G. Osborne Troop, M.A. There was a fair attendance of members from the several city and suburban Chapters: that of St. Barnabas', St. Lambert's, turning out in largest numbers. An interesting paper on "Church Work in East London, England," was read by one of the members, and a quiet talk given by Dr. Davidson, Q.C. The Rev. G. O. Troop, in an able manner, criticised the September number of *The St. Andrew's Cross*, drawing attention to its admirable contents, especially the leading article on the Brotherhood and the Saloons; the letter of Mr. Houghteling on the Pullman Strike, and the Editorial reply thereto, and the account of the successful working of the Brotherhood Home in Chicago, a venture of faith richly crowned with success, and affording an example which might well be followed by other cities. It was determined to hold the next meeting in Grace Church Parish on the evening of Friday, the 2th October, during the session of the Convention in Washington, so that the local Chapters here might in spirit and heart be acting with the grand evening meeting on that day, discussing the same subjects and taking action for the same glorious cause.

### SAULT AU RECOLLET.

Special Harvest Festival Services were held in this parish on the 15th Sunday after Trinity, the Church being beautifully decorated with fruits and flowers.

### COTE ST. PAUL.

The Sunday School of the Church of the Redeemer had its annual picnic on Saturday, 1st September, going to Pine Island, Back River, via the Island and Park Railway, where a happy day was spent by teachers, scholars and friends.

The Lord Bishop of the Diocese preached at St. George's on Sunday morning last, and the Very Rev. the Dean in the evening.

## Diocese of Ontario.

### GANANOQUE.

Christ Church Sunday-school held its annual picnic on Wednesday, 22nd ult., at Hay Island. A most enjoyable day was spent under the direction of the Rev. Mr. Low, who is a prime favorite with young and old alike.

## Diocese of Toronto.

### TORONTO.

**THE CHURCH BOYS BRIGADE, S. P. Q. R.**—Reports in the Toronto daily papers of over one hundred Church boys under canvas in Mr. McLean Howard's beautiful woods at Norway, have drawn attention to a new and interesting society which has lately appeared amongst us. "Boys' Brigade" suggests Prof. Drummond, and the great movement begun some years ago

by him and his friends. The C. B. B. has no connection with the original brigade, beyond borrowing the idea of a semi-military organization for boys. It is something like the American society called the "Knights' of Temperance," but it is entirely a native growth, and has already proved itself well adapted to Canadian conditions. The 1st company was formed more than two years ago at St. Cyprian's, Toronto and was in every way a thorough success. Little was done, however, to extend the work beyond the parish, until the present year, as it was hoped that the two or three companies might affiliate with the Church Lads' Brigade of England. A visit to the headquarters of the English society showed that though that organization is excellent where it is, there are few places here where it could be well worked. The name "Church Boys' Brigade" was then adopted, the Rev. Chas. H. Shortt, of St. Cyprian's, was elected chief warden, and Chas. Carter, Esq., M.D., chief sub-warden, and the work was pushed ahead. No. 12 company has lately been organized, and four others are about to fall into line.

The main features of the society are: the threefold pledge made by its members, of sobriety, purity and reverence, and its military appearance, in the names of its offices, its drill, and its discipline. Boys are admitted between the ages of twelve and eighteen, but in some cases they are allowed to enter as young as ten years old. St. Cyprian's, St. Saviour's, St. Matthew's, St. John's, Norway; St. Stephen's, St. Clement's, Eglinton; Holy Trinity, St. John's, Weston; St. John's and St. Margaret's, Toronto, are the companies now in the deanery. The constitution is simple and adaptable, and the society so cheaply run that it is easily self-supporting. Much responsibility is put upon the boys themselves, and they show how well they can rise to it both in their meetings and on the field.

Monday, August 13th, till the following Monday, was the time fixed for the first annual camp of the C. B. B. Mr. G. L. Starr, of Trinity University, was appointed commandant, and his military experience, together with that of the chief sub-warden, Dr. Chas. Carter, proved of great value. Of the four companies in camp, No. 1, (St. Cyprian's) was awarded the palm for the excellence of its drill and discipline; and it was also fortunate in having in its warden and sub-warden a pair of such capital cooks. The largest company in camp was that of St. Stephen's, and its energetic sub-warden, Mr. Carlton, seemed to be always on the run. Morning and Evening Prayer were said daily after the usual drill. On Sunday the boys paraded in the morning to St. Saviour's, East Toronto, the rector being the celebrant at the choral celebration of the Holy Communion, and the Rev. T. Geoghean, of St. Peter's, Hamilton, preaching the sermon. Evensong at St. John's, Norway, was held at 7 p.m., the rector of St. John's, conducted the service, assisted by Rev. G. L. Starr, and the sermon was preached by the Rev. C. H. Shortt, chief warden of the Brigade, who spoke on the threefold pledge made by its members of Sobriety, Purity and Reverence.

## Diocese of Niagara.

### GUELPH.

The *St. George's Parochial Magazine* for September, says: "The Rev. Finlow Alexander, a former curate of this parish eighteen years since, has, it appears from a letter to which his name is appended, lately joined the Church of Rome. Mr. Alexander is an M.D., not a D.D., as has been intimated in some of the papers, and has been assistant minister at the Cathedral of Fredericton with the title of sub-Dean since he left Guelp. His reasons for deserting the English Church after nigh thirty years service

appear very weak and inconclusive to anyone conversant with Church history. He was much esteemed here as a good, kindly and sympathetic man, and also in Fredericton, but was never regarded of any weight as a theologian

The Band of Hope of St. George's church had a pleasant picnic on Wednesday, 9th August. Some eighty children, in charge of Mr. Howard and other helpers, were present, and a very pleasant time was spent in games, a bountiful tea, and other interesting ways.

The Harvest Thanksgiving service under the auspices of the Bible Association, will be held on Thursday evening, the 27th Sept. There will be a special offertory, to be devoted to the work of the Church. The church itself will be decorated as it was last year, and the services will be of a musical character, many leading vocalists having promised their aid.

## Diocese of Huron.

### WOMAN'S AUXILIARY NOTES.

The date for the Semi-Annual Meeting of the Diocesan Branch, to be held in Stratford, is fixed for Wednesday, 17th October.

In this Diocese our organizing secretary states that at our Annual Meeting we reported 129 Branches, 86 Senior, and 43 Junior (not 32), of which 14 Senior and 2 Junior were new Branches. Since then one has been formed at Varna.

Very important meetings of the Emergency and the Education Committees have been held. At the former it was "Resolved, That this meeting being anxious to accede to the Bishop's request, that we should assist our Diocesan Missions, and also help on the work of Huron College, would respectfully ask his Lordship if he would make an appeal to those of the clergy in whose Parishes there are no Branches of the W. A. asking them to form such without delay, calling attention to the fact that we (Huron) are an auxiliary to "Diocesan, Domestic and Foreign Missions." The question of the best means to be adopted by our W. A. as a special channel for the anticipated aid to be given by us to the work of our own Diocese, was earnestly discussed and there will be an opportunity freely afforded at our coming Semi-Annual Meeting for any feasible proposition which may be preferred by our Branches through their Representatives.

The following is the notice of motion presented at the Synod by the Rev. E. W. English, but upon which owing to the rush of work at closing, action had to be postponed:—"That this Synod in view of the straitened condition of the Mission fund, ask the W. A. to include among the objects for which it works the Missionary interests of this Diocese, and that this Synod earnestly urges upon the Clergy and Laity of this Diocese the forming of Branches of the W. A. in connection with each congregation."

At the meeting of the *Educational Committee* it was decided to notify the Rev. F. Frost, of Sheguandah, that arrangements could now be made to welcome his own little daughter at the end of August, and a reply of acceptance has since been received from him. As a warm welcome and loving "Mothering" was offered by a member of the W. A. of St. John the Evangelist to another Missionary daughter, should other incidental expenses outside of board be supplied, the Committee agreed that so kind and helpful an offer *could not be declined* and therefore, trusting to the kind co-operation of the Branches to enable them to meet the needful extra outlay, an invitation has also been despatched to a Missionary who had sent in an earnest appeal to have his children held in remembrance. *Just only a day or so before the*

offer came of this Home, a most touching and beautiful illustration in our very midst of the assurance. "Before thou criest I will hear, &c." Miss Cross has on hand some new Mite-boxes which are safer and a great improvement upon the old ones. The Literature Committee has just received from the Zenana Society several booklets, amongst which are, "The Autobiography of a Zenana Doll," "Rami's Doll in her Indian Home," "What is a Zenana?" "Inside the Zenana," 2 cts. each; "The Tale of a Bee," "Shusilla," "The Broken Jars," "Snow White," and others, 1 ct. each. *Every Branch should have Dr. Hodgins' Handbook to Missions.* It is a matter of regret that so little use is made of the Library. Miss Farncomb, Lichfield and London, reports that she has only had two applications for a long time. "Facts," says Dr. Pierson, "are the fingers of God. To know the facts of modern Missions is the necessary condition of intelligent interest. A fire may be fanned with wind, but it must be fed with fuel, and facts are the fuel which kindled by God's Spirit, and scattered as burning brands become live coals elsewhere." The Dean of Landaff thus concisely puts it: Know, and you will feel; know, and you will pray; know, and you will help."—*From Leaflet.*

## Diocese of Algoma.

### THE DIOCESE OF ALGOMA AND THE PROVINCE OF CANADA.

The Algoma question is fairly before our Church people in this Province, and some kind of a solution must be arrived at next Provincial Synod.

As a Diocese, Algoma evidently requires a different policy from that under which it has been administered. The labour of getting the absolutely necessary financial support it required, and the other pressures of the position, has broken down the health of its devoted Bishop, and the Church in the Province has been notified that he contemplates resignation.

Let us try to realize this position, and see what can be done to meet it.

Some articles have appeared in the Church papers suggesting schemes to solve the problem—but something I think should be done before such suggestions can have much practical value. A full expression of opinion from both orders of Clergy and Laity in the Diocese of Algoma itself, uttered in the usual constitutional way, is indispensable to the proper dealing with the question. The men who do the Church's work in Algoma have a right to be heard as a Diocese in this crisis in their Diocesan position.

Co-incident with the Algoma question is that of the extension of the Episcopate, which is now being much discussed in the Province. In the eastern part of the civil Province of Ontario the division of the Diocese of Ontario is nearly accomplished. In the western part of the civil province, the Synods of Toronto and Huron at their last meetings, both appointed committees to consider the question of diocesan reorganization, and consequent co-operation with adjoining Dioceses, having for ultimate object, increase of the Episcopate.

Can this state of matters be brought to work in with the Algoma question and help its settlement?

The lines of railway communication, and the suitability of any place for being a centre to work from, must be prominent factors in any Diocesan readjustment.

It appears to be conceded that Huron could contribute the Counties of Grey and Bruce to a new Diocese, but the Huron Synod alone can pronounce upon this. Likewise so with Toronto. That Diocese must express its opinion as to what it can do before any scheme can be

outlined. But why should we always deal with counties in these constructions of Dioceses? Neither Federal nor Local civil governments regard county boundaries in their territorial arrangements, and the Church should round off territory by townships when required in the proper adjustment of her Dioceses.

We however must assume something to work out a position. If then Huron gave some territory, and Toronto some territory, could a new Diocese be formed with that, and part of Algoma territory, making its area the territory around the Georgian Bay, and leaving Algoma proper still to be administered as a Missionary Diocese. At this stage, we must keep in mind that the ecclesiastical adjustment of the boundary of Ontario has not yet followed the civil adjustment, and that Rupert's Land administers some territory in Ontario, which will have to be adjusted some day. And now that the Canadian Pacific Railway is through, and various branch lines projected from it, we have to make allowance for the natural expansion in Algoma itself.

If this position is to be seriously considered, we must have the voice of Algoma direct to assist in the solution of the problem.

It may be alleged that the Bishop can represent the position sufficiently well to the Province, but if the full voice of the Church in all its orders, Bishop, Clergy and Laity, was ever required anywhere, it is required now from Algoma.

We are not now dealing with simple administration, but reconstruction, and the clergy who have gone into that Diocese, and worked in it, can give an idea of its requirements and suggest a policy that could not have the effect from any other quarter.

The Laity of Algoma should likewise be heard. These pioneer men's experience is valuable in suggesting courses of action, and if the Bishop of Algoma would call a full meeting of all his clergy and representative laity elected by the respective congregations, their utterance as to the future of Algoma would be of most essential service to the Provincial Synod in inaugurating any change.

I think we ought to be prepared to follow the example of the Church in the U.S., in dealing with the stipends of Missionary Bishops.

What, then, has the Church in our Province to consider? The re-arrangement of Algoma, with possibly a new Diocese to be set off. The membership of the Church in the Province has to adequately conceive the whole situation, and rise to it. We must go on with Algoma, and it will be a great test of the vitality of the Church in our Province the way it will deal with this question.

Therefore, as the Church membership who have to find the means have to decide as to procedure, the evidence submitted to them should be as full and authoritative as possible, and I am of opinion that the Bishop of Algoma can render no better service to the general cause, and to his own faithful and devoted clergy, than by convening them and the representative laity together as early as possible. The expression of such a meeting would have an educative effect, and would assist materially to deepen the consciousness of the importance of this crisis in the minds of our Church members:

I must say the recent powerful letter of the Rev. C. J. Machin on the necessity for Algoma being heard, impressed me deeply, and the men who hitherto have supported Church work in Algoma by their contributions ought to hear what the men have to say who to this work have given their lives.

As a matter of policy and wise action, I do not think it possible to make any durable or workable settlement without the active participation of Algoma itself in it, and with the expressions of Huron, Toronto and Algoma before the Provincial Synod, I feel assured that body

will be able to effect such adjustments as will best serve the great cause all wish to see prosper.

Yours truly,

CHARLES JENKINS.

Petrolia, 27th August, 1894.

## Diocese of Rupert's Land.

CARMAN.

TEMPERANCE SUNDAY.—At the last meeting of the Diocese of Rupert's Land, the Rev. A. Silva White, incumbent of Carman, moved the following resolution "that this Synod requests his Grace the Archbishop to appoint one Sunday in the year as 'Temperance Sunday' on which temperance sermons be recommended to be preached throughout the diocese." After a lengthy discussion, the resolution was passed and as a result of this the Archbishop appointed the 14th Sunday after Trinity as "Temperance Sunday."

The day was rigidly and loyally kept by the congregations at Carman. The different services being well attended. In the evening service at St. John's the Rev. Mr. White took as his text St. Luke, xi, 23. "He that is not with me, is against me." The preacher prefaced his remarks by thanking God that at last the Church in the Diocese of Rupert's Land had awakened to their responsibility and as one step towards producing a healthy public opinion the church would this day, throughout the entire diocese, speak with one word on this vital question. Too often, alas, the clergy had neglected their duty because the subject was an unpalatable one, now at last, one great step had been gained, the church recognised a Temperance Sunday.

He then briefly touched upon the evils of intemperance, but passed to a more practical sphere of the question, "what is to be done?" Legislation was discussed, but the preacher said, "I want to come much nearer home than that, and see whether there is not something you and I can do in this great conflict." Then very earnestly and with a full heart did the preacher plead with his brethren that total abstinence though not the only way, is the better way, perhaps the best way. Violent diseases need violent remedies, and this prevailing sin calls upon professing soldiers of Christ to take their place in the forefront of the battle. Coming still nearer home he concluded by saying, "Are we quite sure that there is no place for total abstinence for you and me even if we have never yielded to the temptation?" "But why should I give up this thing?" you say why? For the sake of others; because you are strong, and because they are weak, why? because of the force of example and the power of sympathy. Why? Because it is written, "Bear ye one another's burdens, and so fulfil the law of Christ." Then very eloquently, the preacher pleaded for them to come forward and do something, in the name of Jesus he bid them help because no other strength was strong enough.

So passed the first Temperance Sunday in Carman and all felt that a very profitable day had been spent.

PERSONAL.—His Grace the Primate has gone to the Lake Dauphin district, to be gone two weeks on a tour of inspection.

## Diocese of Qu'Appelle.

The Bishop has gone on a six weeks' tour in the northern part of the diocese.

REGINA.

Rev. H. J. Bartlett has resigned and accepted a curacy in the N. of England. Rev. W. E. Brown, of Moosejaw, has been appointed in his place. The new church is under construction.

**Diocese of New Westminster.****SAPPERTON.**

On Tuesday, August 14th, at St. Mary's, Sapperton, B.C., the funeral of Mr. G. T. S. Casens, Lay delegate to the Synod of 1893, took place.

The Body was met at the Church gate at 10 a.m. by the Rev. P. D. Woods, having been carried by hand from the house of the deceased. Ps. 90 was said, the Rector (Archdeacon Woods) read the Lesson. As an introtit to the Communion Service Hymn 197 was sung, while the celebrant (Rev. P. D. Woods) was vesting. The Church was crowded with friends of the deceased, and the service was bright and full of teaching. Hymn 537 was sung during the Communion, when on y the mourners received the Holy Sacrament. During the Ablutions Hymn 538 was sung. After the celebrant had removed the Eucharistic vestments, the body was carried to the cemetery, where the concluding portion of the burial office was said, and Hymn 225 sung at the grave side. It is worthy of note that the proper Collect, Epistle and Gospel was used from Edward VI. First Prayer Book.

The time has come when our Church should make a very strong move towards having funerals in the morning, so that the celebration of the Holy Eucharist may be offered.

**Correspondence.****SUNDAY-SCHOOL CONVENTIONS.**

To the Editor of the CHURCH GUARDIAN:

SIR,—One of the most encouraging things in connection with Sunday School work is the increasing frequency of conventions for the discussion of Sunday School subjects. Two such Conventions have been lately reported in your columns, one in the Diocese of Huron, the other in the Diocese of Montreal. Judging from the subjects for discussion the conventions must have been of great value to all who attended them, and their influence will undoubtedly be widely felt. There is one subject, however, which but rarely forms a part of the programmes of S. S. Conventions in the Canadian Church and which to my mind deserves a prominent place, that is the subject of Sunday School examinations. The Inter Diocesan S. S. Committee has now undertaken the annual examination on the scheme of lessons appointed by the Provincial Synod of the Province of Canada, and will, I trust, be able to stir up a greater interest in the examinations. There are a great many Sunday Schools which have their own private examinations; the Inter Diocesan need not take the place of these, but in any case the benefits to be derived from competing in one examination with the scholars from other schools throughout the whole Province must be far greater, and then the Inter Diocesan examination is for teachers also. The Church of England S. S. Institute has for a long time conducted examinations for teachers, taking a very wide range of subjects in the various grades, these examinations are open to teachers from all parts of the empire. Up to the present the Inter Diocesan examinations have been only upon the subjects taught during the year just passed. The advantages to the teacher throughout the year of knowing that at the end of the course of lessons he is teaching he himself is to undergo an examination in them must be plain to all, and what an incentive it is to both the teacher and scholar when the scholar is also looking forward to being examined at the end of the year with the scholars from other Sunday Schools throughout the Province. May I suggest to those who

have the preparation of programmes for future S. S. Conventions in hand that the "Inter-Diocesan S. S. examinations" form one of the subjects for discussion? I am convinced from experience that those who have passed this examination are to be found amongst our most faithful and efficient Sunday School teachers.

I see by the Report of the last meeting of the Inter-Diocesan S.S. Committee (which appeared in your columns) that the examination in the present course of lessons will be held on the Saturday next before Advent, is this being borne in mind?

CHAS. L. INGLES.

Toronto, Aug. 30th 1894.

**THE ITALIAN MISSION.**

The present Archbishop of Canterbury has done the Church a great service by using the phrase at the head of this article. The Archbishop knows well how men's minds are governed by apt and descriptive phrases, and by this particular phrase he has hit off with a brilliant aptitude, especially his own, the exact position of Roman Catholics in England. The Roman Catholic communion in England is a plant of foreign growth. It is essentially an exotic, and it has no historical connection with the Church of England at any period of its existence. It is really and actually what the Archbishop calls it. It is "The Italian Mission," and can never be the National Church of the Anglo-Saxon race. Archdeacon Grant has adduced in this present issue some valuable historical testimony to prove that the English Church was national and independent for centuries before the Reformation.

The South of England owes much to the "Italian Mission" of St. Augustine and his followers in A. D. 597. The heathen Saxons of the South, who had driven the British Church into Wales and Cornwall, were converted by his efforts. But the first Archbishop of Canterbury was consecrated in France, and the "Italian Mission" became merged into the National Church of England. St. Augustine did not attempt to introduce Roman ritual and usages, and he never attempted to introduce the idea of a Papal Supremacy. After all his work was very limited in its area. St. Aidan, as the representative of British and Celtic Christianity, was the real Apostle of England, as the late Bishop Lightfoot acutely observed. Paulinus, as an emissary of St. Augustine's Mission, tried to convert the North of England; but failed, and then Celtic Christianity stepped in and won the North of England for Christ. The French Roman Catholic, Montalembert, frankly makes this admission.

Archbishop Theodore, of Tarsus, subsequently united the remnant of St. Augustine's mission with the Celtic Christians, and undid the mischief wrought at St. Augustine's oak.

After his day the English Church has remained national and independent until the present time. The Roman Catholic Church had no existence in England before the reign of Queen Elizabeth. When the Pope excommunicated her, a handful of English people left the National Church and became Roman Catholic dissenters. An "Italian Mission" of Jesuits was sent from Rome to look after this tiny flock.

This is the historical beginning of the modern anti-national Roman Catholic schism in England, which is prosided over by Cardinal Vaughan, and which the Archbishop of Canterbury has rightly termed the "Italian Mission."

The Roman Catholic Church in England is an alien exotic, and is utterly removed by its associations and sympathies from the broad stream of the national religious life. Pope Leo XIII. recently expressed the pious aspiration that England might speedily become Roman

Catholic. The Pope shows deroti not to realise facts, and he knows well enough that England is no more likely to become Roman Catholic, than it is to become converted to the tenets of the Plymouth Brethren, or the peculiar religious beliefs of the persons whom their founder aptly terms the "Grubb Lunatics."

England is becoming more Catholic every day in the true sense of the term. The English Church is the purest representative of the Catholicity of the Primitive Church.—*The Southern Cross.*

**BISHOP WHITEHEAD ON CHURCH MUSIC.**

In his address before the Pittsburgh convention, Bishop Whitehead made some interesting comments on matters connected with church music. He drew the attention of the clergy, wardens, organists and choir-masters to the fact that no anthems are hereafter permitted to be sung, except those in the words of Scripture or of the Book of Common Prayer. "One would think," he said, "that this would commend itself to the minds of thoughtful and intelligent Church people. As the rule prohibits equally the Litany of the saints on the one hand and Salvation Army songs on the other hand, one would think that all Church people would see to it that this restriction be obeyed. As the Bishop of Maryland well puts it: The permission given implies permission needed. The designation of certain hymns and anthems which may be sung, clearly means that those not designated may not be sung."

"But the bishop, in his visitation, finds this part of divine service, in many places, very much as if no such canon or rubric existed. Anthems are sung which are not in Holy Scripture; sometimes distortions of Scripture, parodies of it, unsound in doctrine, and unworthy in expression. And hymns of 'offertories,' as they are sometimes called, sung during the gathering of the alms, are very often not found among the authorized hymns at all.

"The minister fails in his duty. It is not his privilege (for which he is supposed to be thankful to the organist and singers for their kind permission), it is his duty, to give direction as to the choice of anthems and hymns; to make sure that they are permissible. He may trust a trustworthy choir-master largely as to the musical part, but he may not trust him to choose the words.

"Brethren of the clergy, the musical part of the service should be as sacred as the prayers. They are prayers musically rendered. You have no right to mock God, in hymns and anthems, with empty sound, nor with sentimental nonsense, nor with words which are utterly untimely. Remember, it is not your privilege, but your duty, to give order on this matter; to make sure that what is sung has the Church's approval, that it is reverent and thoughtful, and that it accords with the time, the occasion, and the tone and teaching of the service."—*N. Y. Churchman.*

Mrs. Anson Phelps Stokes, of the Church of the Heavenly Rest, has just established a library and reading room in Mulberry St. for poor Italians. It was opened the first of the week. The cost of the fitting up was about \$5,000.

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# The Church Guardian

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## CALENDAR FOR SEPTEMBER.

- SEPT. 2—15th Sunday after Trinity.  
 " 7—Friday.—Fast.  
 " 9—16th Sunday after Trinity.  
 " 14—Friday.—Fast.  
 " 16—17th Sunday after Trinity.  
 " 19—Ember Day.—Fast.  
 " 21— { ST. MATTHEW.  
           Ember Day.—Fast.  
 " 22—Ember Day.—Fast.  
 " 23—18th Sunday after Trinity.  
 " 28—Friday.—Fast.  
 " 29—ST. MICHAEL AND ALL ANGELS.  
 " 30—19th Sunday after Trinity.

## SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

### SIXTEENTH SUNDAY AFTER TRINITY.

In the *Collect* we pray that God will, in His 'pity,' cleanse and defend His Church. It is to the 'pity' of the Father that we appeal to-day. His loving compassion. 'He knoweth whereof we are made: He remembereth that we are but dust,' Ps. 103-4. 'In His pity He redeemed them,' Is. 63-9. 'The Lord will pity His people,' Joel 2-18. The Church is in continual need of: i. Inward cleansing. ii. Outward defence. Like Israel of old, she is progressing through a hostile country beset with foes, and made up of human units, who are prone to weaknesses and liable to errors of judgment and conduct. This circumstance is made the ground of our appeal to-day for the 'pity of God' in order that His people may dwell 'in safety' and be preserved 'evermore by His help and goodness.' 'O my dove, Thou art in the clefts of the rock,' Cant. 11-14. The response of our Lord to this appeal of his faithful people. This is His Word of comfort amidst the unrest and excitement of life. Hidden in the Rock of Ages, resting in the Sacred Heart of Jesus, cleft on Calvary to provide 'a resting place and a covert and a shelter,' all is well with Thee, O Prince's daughter, until the day break and the shadows of the world are passed away for ever.

The *Epistle* exemplifies the spirit in which such a prayer as this should be offered, as well as the nature of the blessings so prayed for. Boldness, humility, through the Holy Name 'Strength' the gift of the 'Pitiful One. Strength in the inner man, the spiritual nature Christ not a Name, or transient spasm of goodness, not a sentiment or an ideal, but personal living, present, 'dwelling in the heart,' ruling softening, enlightening, widening. 'Faith' the power by which Christ is held in the heart, and then the 'rooting and grounding' in love. What is it that the Apostle here describes? Even the action of the Divine Paraclete in impregnating the saints with the sweetness and benignity and "pity" of the Blessed Trinity. How awful are the words of this *Epistle*! Language seeming to fail the Apostle in dealing with the religion of Christ. It is no mere outward obedience to an ecclesiastical system or

code of morals. It is strength in the inner man. It is Christ dwelling in the heart. It is a power of comprehending what cannot be measured. It is being filled by brothers and sisters with no less than the very 'fullness of God.'

The *Gospel* speaks of the 'pity' of the Christ as shown at the gate of Nain. The widow fainting 'under tribulation,' a type of the Church in her sorrows. The touch of Christ, the joy of the mother, the son re-born the type of 'souls begotten to the Church' in Christ Jesus. The nations coming to the sun-rising. The dead nature of man revived by the Incarnation, the touch of the Divine and Human, the imparting of 'power.'

The *First Morning Lesson*, II Chron. xxxvi., records the subjugation of the older Israel on account of national frailties and neglect of means of help. Unassisted human nature at the best is weak. Israel fell from an over-weening confidence in her own powers: 'We are Abraham's children, and were never in bondage to any man,' and such like boastings reveal the spirit of the people. Jerusalem wholly destroyed, because they mocked the messengers of God and despised His Words, and misused His prophets, till there was no other remedy.

The *Second Morning Lesson*, II Cor. I to v. 23. "God comforteth us in all our tribulations, and so reveals His 'Pity.'" The consolation of the sufferings of Jesus Christ, and the Divine purpose of all affliction, viz., 'consolation and salvation,' dwelt upon by the Apostle at length in this passage. To be partakers of the 'consolation' of Christ we must be partakers of the 'sufferings,' v. 7. The law of suffering explained. By some mysterious process the Christian can only be 'made perfect through suffering.' Christ learned obedience 'by the things which He suffered.' 'Whom the Lord loveth He chasteneth,' Heb. xii, 6. The glory of the Cross. 'Pressed out of measure, above strength, insomuch that we despaired even of life,' v. 8. The Apostle's description of his own condition when carrying the *Gospel* to the Churches of that region. But 'the sentence of death' was in them that they should trust in God. His 'pity' defended his faithful ones, His 'succour' kept them in safety. His love delivered them 'from death.' The prayer asked for by the Apostle resembles the *Collect* for this day. His converts 'helping together by prayer' for the Apostle and his companions.

The *First Evening Lesson*, Neh. I, ii. to v. 9. God's 'pity' for Jerusalem and her destitute and mournful condition. He raised up Nehemiah to restore the glory of the ancient capital of His people. The prayer of the pious Hebrew exile, v. 4 ii., recognizes the 'frailty of our nature,' as shown in the sins of his fathers, v. 9. He reminds God of His promise to be 'pitiful.' 'I will gather them.'

The *Second Evening Lesson*, St. Mark ix., v. 30.—The 'compassion' of Christ for the ignorance of His disciples leads Him to instruct them as to the dread events about to transpire in reference to Himself. Their tendency to 'frailty' shown in their dispute for pre-eminence of the way. 'Who should be greatest'—the rock upon which Churches, families, States have ever been dashed and wrecked. The new law: true greatness shown in service—in taking the lowliest place. The 'child' parable and its point. Guilelessness, obedience, trust, purity of heart—the marks of the true disciple of Christ in every age. Works of 'pity' done in the name of Christ have their reward—the 'cup of water.' The abiding power of evil, the un-giving worm of remorse, the eternal fire of self-condemnation, for having lost the opportunity of salvation, i.e., of re-union with God in Christ Jesus, Whose Will it is to present us holy, unblameable, incorruptible before the Father at the last. *Salvation is really Restoration*: the renewing in Christ what was destroyed or defaced in

Adam. The winning back on Olivet of what was lost in Eden. It is for us to co-operate with Christ in His great purpose: to trust ourselves to the supernatural forces of the Church, to cast ourselves upon the flood of God's mercy, and, thus yielding ourselves up, we shall soon feel the subtle power of the spiritual 'undertow,' and in the end be drawn, by God's help and goodness, in safety to the eternal shore. But sacrifice goes with the blessing of restoration, 'the cutting off and giving up, and casting away' of all that intervenes between God's Will and the soul, or that retards and checks the development of the spiritual faculties.

## THE MINOR HOLY DAYS.

(From the American Church S. S. Magazine.)

Two years ago, at Trinity-tide, when we assumed the editorship of this Magazine, we made the Church year prominent by a monthly glance at the Collects; and we trust it is not without both profit and instruction to our readers, that we now pursue the same plan by glancing monthly at the "Minor Holy Days."

The word Calendar is derived from the Latin *calendarium*, an account-book for registering debts; and so called, because interest on loans fell due on the *Calends*, the first day of the Roman month. The earliest ecclesiastical calendars were mainly intended to indicate the days on which the martyrs and confessors of the Church were to be commemorated, and no doubt date back as far as to the martyrdom of Polycarp in 168. In the twelfth century, the names inserted ceased to be those of Martyrs and Confessors only, and even the Calendar of the Church of England, which was always local in its character, soon grew to such proportions that by reason of the inconvenience of observing so many days on which there was cessation from labor, one of the first acts connected with the formation of an English Prayer Book was a sifting of the Calendar, by which in 1561, seventy-three individual saints were ordered to be commemorated during the year. Of these twenty-one are mentioned in Holy Scripture, or traditionally connected with the history of our Lord; twenty are martyrs who died for the Faith between the years 90 and 316; twenty-one are especially connected with the Church of England; and eleven are either great and learned defenders of the Faith, like Sts. Jerome and Augustine, or Saints of France, whose names were probably retained as a memorial of the ancient close connection between the Churches of France and England. During the next century, the names of St. Alban, the Venerable Bede, and the Gallican bishop, St. Eucherius, were added, and thus the "Calendar" of the Anglican Church. It will be noticed that we use the word "Calendar"; for a majority of the above names will not be found in a Prayer Book of the English Church any more than in one of our own. The Holy Days of the Prayer Book were confined to those for which special Collect, Epistle and Gospel were appointed, and in addition to one dedicated to "All Saints," comprised the days commemorative of special events in our Lord's life, together with the twenty-one made "holy" by the names of New Testament Saints. Thus the "Minor Holy Days" as now before us. They were printed in Calendars of the Church of England, published by the Stationers' Company under the authority of the Archbishop of Canterbury; and being printed in black instead of red, to distinguish them from the greater "Holy Days," very soon became known as "The Black-letter Days." Seven such days are found in Church Calendars for the month of September. The first of the month has been dedicated to the memory of St. Giles, said to have been born at Athens about the middle of the seventh century. Being a young man of inherited wealth, he was

so full of the spirit of his Lord as to "sell all that he had," and retire into a forest in the diocese of Nismes, where he lived, in seclusion with one companion, on such food as the forest afforded, and was nourished by the milk of a tame hind. He is generally represented dressed as a Benedictine monk, with a heart pierced by an arrow; the legend being that he was discovered through the King's dogs pursuing the hind until it took refuge in his arms. The King was so impressed by his sanctity that he gave him a large piece of land for a monastery, and thus the religious order of the Benedictines, over which he presided for fifty years. From his being said to have refused to be cured of a lumbago, he has been regarded as the patron of cripples, and the churches dedicated to him were generally built on the outskirts of a city or town, in order to afford a ready refuge for poor and lame travellers. One hundred and forty-six churches are dedicated to St. Giles in England, and a few are making their appearance in this country.

Eunuchus, Bishop of Orleans, was famous in the ancient Western Martyrologies, and for this reason probably the seventh of this month is dedicated to him; yet the stories that are told of him are all too legendary and fabulous to be recited here.

The eighth of September having been celebrated as the birthday of the Virgin Mary from the time of the seventh century, such a festival very naturally found a place in the Calendar of the early English Church. We have no other particulars respecting the parentage of the Blessed Virgin than that she was "of the house and lineage of David." Tradition names her father Joachim, and her mother St. Anne.

The fourteenth of the month very early became known through the East, in Europe, and afterwards in England, as "Holy Cross Day," being celebrated in honor of the public exposition of a portion of the Cross in the basilica erected at Jerusalem by the Empress Helena. This church was consecrated on September 13, 335, and on the next day, being Sunday, the precious relic was exposed from a lofty place within the building. The custom was continued annually, and thus the celebration of "Holy Cross Day" in the East and in the West. The day also commemorates that famous appearance of the "sign of the Son of Man in the heavens," which is said to have led to the conversion of the Emperor Constantine.

The seventeenth has been dedicated to Lambert, Bishop and Martyr. He labored much for the conversion of the heathen, and having boldly rebuked the vices of the Court, was murdered as he knelt at the altar, on the 17th of September, 709. Thus he came to be considered a martyr, and through the translation of his remains thither, the village of Liege became a city.

St. Cyprian, Archbishop of Carthage, is commemorated on the twenty-sixth. When past middle life, he was converted by a priest named Cecilius, and after being ordained priest, in 248, succeeded Donatus as Bishop of Carthage. In the terrible Decian persecutions his life was threatened, and his pagan neighbors crying out "Away with Cyprian to the lions," he sought safety in flight. On the death of Decius, he returned to Carthage, and is especially noted for the prudence displayed at a council held at Carthage in 251, in dealing with those who had apostatized during the persecution. He engaged in a famous controversy with Stephen, Bishop of Rome, in the year 255, on the subject of heretical baptism, on which he held peculiar views; and it is especially interesting as showing the independence of the African Church at this period, and its refusal to be governed in its belief and practice by the declarations of the Bishops of Rome. He was beheaded by the Emperor Galerius in 258, and left many valuable writings.

On the thirtieth of the month is commemorated, perhaps the only one of these September saints who is worth commemorating—St. Jerome, one of the four great Latin Fathers, born about 342. He studied at Rome, where he followed the profession of the law, and when about thirty years of age he was baptized, and setting out for the East made the acquaintance of some of the most famous of the Oriental ascetics. Inspired by their example, he withdrew to a desert in Chalchis, where he spent four years as an anchorite in study and seclusion. After a residence of ten years in the East, he returned for a stay of three years in Rome, during which period he exerted great influence among both clergy and laity, and then returning to Palestine, settled at Bethlehem, where he had founded a monastery, and having died there on September 30, 420, his body was afterwards translated to the Church of St. Maria Maggiore at Rome, under whose altar it is still said to be buried. The work for which he is especially noted is the translation of the Scriptures into Latin, by which he may be said to have given the Bible to the Western Church, for it formed the basis of the Latin Vulgate, from which were taken most of the portions of Scripture used in the Western offices, and which has been universally received in the Latin Church. He is often represented as an old man engaged in study, with a skull near him, also a lion by his side, and a cardinal's hat at his feet. The lion probably symbolized the fiery temper and vehemence of St. Jerome, though a good story is told to account for it. One evening as he sat at the gate of his monastery at Bethlehem, he saw a lion approach with a limping gait. Jerome went out to meet him, and on examining his paw, found that it contained a thorn, which he carefully extracted. The lion to show his gratitude thenceforward remained in his service. There is no authority for representing St. Jerome as a cardinal, for that office was not created till three centuries after his time.

#### "TACTUAL SUCCESSION!"

When we speak of the *Apostolical Succession* in the Christian ministry, in these days, we are sometimes met with the derisive cry, "Tactical Succession! Do you mean to imply that that can convey grace?" We answer yes, if God so will; and we are fully convinced that He does so will, because He rules the New Dispensation, our Christian system, by the law of the *Incarnation*,—the law, namely, that God, in the person of His Eternal Son, comes to us through the *agency of matter*,—and hence we would anticipate, as we find verified in the event, that all subordinate blessings, so far as we know, in His Kingdom, (and all other blessings are subordinate to the gift of JESUS CHRIST), are conveyed to us through the *instrumentality of matter*. Indeed, we will venture to ask our friends, who seem to be so shocked at the idea of tactical succession conveying spiritual gifts, to name to us a single blessing which they have ever possessed in the spheres of body, mind, or spirit, which has been bestowed upon them without the intervention of matter. We frankly state that so far as we are concerned, we know of none.

But we are told, the Historic Episcopate includes, in its roll of countless names, many bad men, and the Church which they represent has been at times depraved and vile. Alas! the charge is only too sadly true. But what is that supposed to prove? Surely not that wicked rulers and bad people destroy God's Church; if so, then under the old covenant God's Church must have come to naught many times; but not so,—it survived the profanity of Aaron's and Eli's sons, the degeneracy of the days of Elijah, and the awful impiety of the epoch of the

captivity. Such reasoning is fallacious and misleading, and must not be listened to for a moment. The prophets refute it, and our Blessed Lord settles the matter, when He draws the distinction between the office and the persons who hold it, and demands respect and obedience for the one, and solemnly warns against the other. Addressing the multitude and His disciples, Jesus says, "The Scribes and the Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not" (St. Matt. xxiii. 2, 3). Elsewhere He draws the character of these same Scribes and Pharisees in the darkest colors, and denounces them with the severest maledictions. The same observation applies to all that the Church hands on and down to us—the imperfections, nay, the monstrous sins of individual members, or even of large portions of the flock, do not necessarily vitiate and destroy the heritage thus transmitted. The Nicene Creed is not in the least degree affected by the disgraceful character and conduct of some of the members of the Council of Nice and the corruption of the fourth century. It is not without its purpose for persons who insist that the channel, through which Divine gifts come to us, must be as pure as the gifts themselves, to study the genealogy of our Blessed Lord as presented by St. Matthew, and find, as they will, that "Judas begat Pharos and Zara of Thamar," and, further on, that "Salmon begot Booz of Rachob." It would not be unprofitable for such persons to reflect that their logic, if they are consistent, will compel them to affix their signatures to the dogma of the Immaculate Conception of the Blessed Virgin Mary.

But we are not quite ready to leave our inconsistent, unthinking and unreasoning friends yet. Shallow, superficial thinkers will still be heard to cry, "Tactical Succession," as though the bare statement of the alleged truth were enough to condemn it. Alas! The same spirit of unbelief would have strengthened Naaman in his rage, when he rejected, with proud contempt, the divinely prescribed waters of Jordan. It would have stood by our Lord to cavil and gainsay, when He employed, as He did, material instruments in the working of His great wonders. It would evacuate, as it does, all efficacy from sacraments, and make them empty signs. Tactical succession as a conveyance of grace may provoke a sneer, but let us again ask those who are disposed to laugh, to name a single blessing in the spheres of body, mind or spirit, which they have ever received or now enjoy, which has not come to them through the instrumentality of *matter*. We know of none. When God would visit us, He comes into the world through birth of the Virgin Mary, clothing Himself with our flesh. The Incarnation embodies the fundamental law of the divine economy. It runs through sacrament, and means of grace and prayer and praise, and the word read and preached. This is the highest expression of a law which is universal, and follows us from the home where we were born, through school and college, and business, and leaves us not until the viaticum has passed the lips, and the commendatory prayer has accompanied our souls to Paradise.

Perhaps we are told, as an illustration, in reply, that a mother's love is an immaterial blessing, and has, so far as you can see, naught to do with matter. A mother's love; how came you to know the happiness of possessing it? Awakening consciousness disclosed to you a face that always smiled upon you, hands which fondled you, a voice which lulled you to sleep, and charmed you, when awake, with its cradle song. As years advanced, you learned more and more of that precious love, through eye and lip and hand, and care, which threw its sweet, its tender details of thoughtfulness and watchfulness around you wherever you were, or whithersoever you went, and these, the out-

goings of that wonderful passion, brought you back along the pathways which it had made to reach you, and you always found yourself on the same spot, beside your mother, and there and thus, as you gazed upon her form, you came to know and to value a mother's love. Tactual succession carries on grace,—the grace of Holy Orders! Why should it not be so, if it falls under the universal law of God's enactment, and if God wills? We firmly believe that God has so willed, and that grace so comes. —Adapted from Bishop Seymour.

## Family Department.

"HE GOES BEFORE."

By the Right Rev. the LORD BISHOP OF KIL-  
LAHOE.

"He goeth before them."—St. John x. 4.

Through mystic wonder  
Of human birth,  
Through toil and striving  
Of life on earth;  
Through days of hardship  
And anguish sore,  
Through death's dark shadows—  
"He goes before."

O! brothers living,  
He lived to save;  
A life is lifted  
By a Life so brave,  
Dark doubts and questions  
Harass no more,  
Solved by the tidings—  
"He goes before."

O! mourners weeping,  
Light gleams on tears,  
Through thought of sorrows  
Our Jesus bears,  
Souls passing onwards  
To Death's dread shore,  
No need to tremble—  
"He goes before."

### A NEW BOY AND A NEW COW.

"A new boy, new boy! See him? There he is going in the door."

"Yes, I see him. Looks as if he came from the country. Hulloo, you fellow over there. New boy! New boy!"

The cry was taken up all over the yard, each boy trying who could yell the loudest.

But no one made more noise or seemed more delighted at the discomfiture of the new boy than Dick Randall. Dick had been the new boy himself only a month ago.

Presently the bell rang and the boys went trooping in to find the new boy sitting awkwardly in the front seat twisting his hat nervously in his hands. He *did* come from the country, though why that could be a reproach to him, he could not imagine. He was a pale, delicate-looking boy and had never been at a large school before, or knew many other boys. Sturdy, independent Dick Randall could hardly imagine what a trying ordeal this first day at school was to the sensitive, retiring little fellow.

Dick had been to school all his days it seemed to him, and to the city schools, too. The town boys soon found that out and looked up to him accordingly; but even to Dick the first one was rather a trying one. It would be hard to say then just why he took such delight in seeing another boy going through the same trial.

All the boys were rather astonished to find

the new boy in the highest class, indeed the teacher told him he was nearly prepared for the High School. Dick who was only in the third class felt quite disgusted.

"The idea," he said to Roy Hill at recess, "of that little muff's actually getting into the first class. Why, I don't believe he knows a second base man from a short stop, or even heard of foot-ball."

"Oh, well," said Roy, "that's just the kind that get ahead in school. They stay in and study while the other fellows are out getting up their muscles. That's all they're good for, just reading and such."

"Oho!" said Dick. "Well, I guess Master Chester'll learn a thing or two if he comes to this school. We ain't that kind of fellows, are we?"

Roy laughed. "Anybody'd think you'd grown up here to hear you talk. You look out, Dick, you don't own the place yet, and you needn't think you do. Somebody'll be taking you down a peg if you're not careful."

Roy walked off with his hands in his pockets, leaving Dick quite dumbfounded. He liked Roy and he wanted to be friends with him. He wished he'd been a little more careful in his remarks about the new boy. The sight, a few minutes later, of Roy showing the new boy over the yard did not add to Dick's peace of mind.

Going home that noon he spied the new boy just ahead of him. Somehow the sight of his pale face made Dick cross; he couldn't tell why. "He looks like a regular little smek," he muttered. "Wonder what he's made of anyhow?"

Then he ran up to the new boy and made some bullying remark; at the same time snatched his hat and tossing it into the street. The new boy looked up in such a helpless, girlish way that Dick laughed until he had to lean against the fence.

"Go and pick it up, you great baby," he said at last, and walked off feeling very bold and manly.

In a moment his Uncle Rob overtook him. "Who is that pale little fellow back there, Dick?" he asked.

Now Dick admired his Uncle Rob, who was a great traveller and knew how to hunt and fish, and do all the things boys like to do and who could tell the most wonderful stories. Something in the tone of his voice as he asked the question made Dick uncomfortable.

"Oh," he answered carelessly, "he's a new boy, came in to-day; a regular sissy-boy. Don't dare to say so—"

"I suppose that's the reason you knocked his hat off," said his uncle dryly. "Very brave in you, I'm sure," and he walked on ahead leaving Dick to follow, feeling rather small.

At dinner that noon little Ned had a long story to tell about the cows. Ned had been in the house all winter with whooping-cough, and had been much amused watching the cows when they were turned out in the yard opposite.

"I say, Dick," he began, "do you remember the new speckled cow I told you about?"

"Yes, I guess so."

"You know when she first came she acted kinder scared and kinder ugly. If any of the old cows came near her, just to get acquainted, like, she was all ready to fight. So they just let her alone and after a day or two she got used to them and behaved quite decent."

"Well, to-day Mr. Brown got another new cow,—a little small, poor looking thing,—and when he turned her into the yard with the rest she was just frightened to death; acted as if she was afraid they would eat her. The two old cows didn't pay much attention to her, but what do you think that speckled cow did? Why, she just began to chase the poor new cow all over the yard, wouldn't give her a minute's peace. You'd have thought she owned the place 'stead of being new herself. Mr. Brown had to

come out and drive her back into the barn. Old Speckle, I mean. Then the new cow got along all right with the old ones."

"H'm said Uncle Rob. "Cows are curious creatures. Now, you never heard of a human being acting like that. A boy, for instance, who'd only been in school a month. You never heard of his trying to bulldoze a boy newer than himself—a poor, weak, little fellow at that, did you Ned?"

"Of course not," said Ned. "No boy would be so mean, no decent boy. Would they Dick?"

Dick's face was very red and he pretended to be very busy cutting up his meat.

At last he said slowly, with an air of conviction, "No, I don't suppose any *decent* boy would,"—*Corrilla in Our Sunday Afternoon.*

### AN ARGUMENT.

"But, mamma," said Minnie, looking grave but determined. "I shall have to wear this dress, because my only other white one that is clean is too tight for anything; it hurts me so that I can hardly breathe."

"I'm sorry, daughter," the mother said, with equally determined face, "but you surely see that such a delicate muslin as that you have on is not suitable to wear to a lawn party. It will tear as easily as lace."

"But I've got to wear it, you see," said Minnie, with a touch of impatience in her voice. "You don't want me to wear tight clothes, you know."

"And what reason have you found for wearing that broad, blue sash?"

"Well, mamma, you know it is my only one that matches nicely with this dress and these stockings, and things ought to match."

"Yes, and why must the stockings be worn?"

"Oh, well," said Minnie, catching an end of the sash and twisting it, "I suppose I could wear other stockings, but I thought with my nice new slippers these would look the prettiest, and I didn't think you would care."

"Does it seem to you that nice new slippers that were bought to wear only in the house, are the proper thing for lawn parties?"

"No'm; but I had to put them on. My boots have the ugliest great nails sticking into my toes; I could hardly walk around last night; so, of course, I had to put on the slippers."

Very grave looked the mother. It was a sad fact that she had never heard of the dress that was too tight, or the fearful nails in the high-buttoned kid boots, until this moment. Could it be possible that her little daughter was tempted, by her desire to appear in her fine new clothes at the party to speak not quite the truth? She sat thinking for a full minute before she decided that her child needed a severe lesson.

"Minnie," she said; and the little girl knew that when her mother spoke in that tone, and called her by her full name, there was no more chance for argument, "you cannot wear that dress, and that sash, and those slippers and stockings, to the lawn party."

Now it was Minnie's turn to consider. She looked down and fitted the toes of her slippers most carefully into a figure of the carpet.

"Well," she said at last, drawing a long sigh, and looking as though the sorrows of life sat heavy upon her heart, "I suppose I can go and change my things; but I shall be very late. It's time to go now."

"Yes," said the mother, her face very sad, "you may change all your things. Put on the calico that you wore this morning, and your every-day boots."

"Mamma!" gasped Minnie "don't you mean to let me go to the party?"

"There is nothing for you to wear, my daughter. I suppose you would not like to go in

your every-day clothes, and you say your other white dress is too tight, and the nails in your kid boots hurt your feet. So, of course, you will have to stay home. If I had heard of this before, I could have altered the dress and had the boots put in order; but you know you have never said anything about it before."

Then was Minnie's face very red. "I can wear them, mamma," she said, turning away. "They are not very comfortable, but I can stand it."

"No, daughter, I cannot allow you to stand it. You know I do not wish you to dress so you can 'hardly breathe,' nor wear shoes in which you can 'hardly walk around. I see nothing for you but to remain at home."

Poor little Minnie! It was a hard lesson. She went to no lawn party that afternoon; she sat on the back piazza in her dark calico dress and thick boots, and sobbed. She had grown so used to making little bits of things into great ones, when it suited her convenience to do so, that she actually did not realize that she was telling what was untrue. I know some other little people who have the same bad habit. — *Canadian Churchman.*

REVERENCE IN WORSHIP.

As one likes to be polite and well-behaved in society, it would seem that he would wish to behave properly in the presence of God, his Maker, Christ his Redeemer, and the Holy Spirit his Sanctifier. And yet there is often great irreverence in the Church, where the Triune God is specially present. Many a man and woman who would never be discourteous to a stranger, is entirely thoughtless, careless, and irreverent in the house of God. Many, too who would strictly observe the local social usages in any community, or in any drawing-room of a community, will often be guilty of the most flagrant abuse of good manners in worship. The Church has its manners, not to put it more strongly, and good manners everywhere oblige one to act in accordance with the surrounding customs. We should rise to sing, sit to listen, and kneel to pray, when in Church; if we don't do as the congregation do, we fail in manners as well as fail in worship. During the opening sentences and exhortation, in the Te Deum and Canticles, in the Creed and Glorias and Hymns, we should always stand; when we pray we should kneel on our knees, and not merely hunch the back. — *Northwestern Churchman.*

PAROCHIAL WORK.

All in a parish, who are able, are to do its work. The minister in charge is an overseer or a superintendent, whose duties are clearly defined in the Church's form and manner of ordination. He is a messenger, a watchman, a steward. He is ordained to be a "Godly example and pattern for the people to follow." Wherever this is done, success is the reward. Parochial failures are caused by the error that God's ministers are set apart to be the proxies of his

people. "Go work in My Vineyard" is a command for every Christian. Ask yourself what am I doing for Christ? Don't trouble yourself about your feelings, but about your failings. Don't disturb your mind with religious difficulties, but seek enlightenment by doing what you can. Try to make some one else a Christian and you will learn to rejoice in your own confession of Christ. Endeavor to share your Church privileges and they will become all the dearer to you. Encourage your clergyman and you will certainly encourage yourself. Make St. Paul's Prayer yours. "Lord, what wilt Thou have me to do?" And like St. Paul, find out God's answer in your circumstances. — *Selected.*

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I have heard a story of one of the stones cut out for Solomon's Temple, that being of a curious and peculiar shape, it seemed to have no place in the building. They tried it one place and another, but it did not fit, and finally they threw it one side. During the years the temple was building, it became covered with moss and rubbish, and was the laughing-stock of the workmen as they passed by. But when the Temple was almost completed, and the multitudes were assembled to witness the dedication, inquiry was made for the top-stone, the crowning beauty of the whole. They found it in this despised and neglected stone; they lifted it to its place amid shouts of joy, and it became the crown and glory of the Temple. So it was with Christ. So it will be with the doctrines and principles of Christ. So, too, the greatest heroes will be found, not on historic fields, but on the silent battle-fields of the heart. The truest martyrs are often those crucified on unseen crosses.—*S. S. Magazine.*

It is sometimes easier to resist a great temptation than a little one. We do not realize the lowering effect of a succession of trifling transgressions, and so we make no effort to say no to them as they confront us one by one. But we do realize the probable consequences of yielding to that which stands before us in the guise of a great power, and we the

more resolutely withstand it. The Christian who could not be induced to entertain a proposal to indulge in a gross immorality for once when he is at home in the winter season, will go away in the summer and, inch by inch, give way to the trifles that may lower him more in the end than if he had yielded to the seemingly worse temptation which he found himself able to cope with. In some respects he is morally worse off because the *succession has degraded him below the moral level of the acts themselves, by forming in him a habit—and a habit is a more serious evil than an act.* Persons sometimes wonder how great a temptation they could resist; but it might be a good moral exercise to try how small a one they can withstand.—*Sunday School Times.*

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**TEMPERANCE.**

(From the Temperance Chronicle London Eng.)

The Commissioners of Lunacy in the report (just issued) of their four days' inspection of Colney Hatch, complain that beer is not given to the workers. This they regard as a mistake, as it keeps down the percentage of employed patients, and employment is a potent factor in recovery, and the effectual remedy for some destructive habits. "The asylum," they add, "is not a reformatory; and claiming to be advocates of Temperance, which total abstinence is not, we think that the withdrawal from the temperate of their past life's beverage irritates, whereas every effort should be made to alleviate the morbid discontent of the sober patients, in proportion to whom the drunkards are few. Those last, if in the incipient stage of their vice, so soon recover that they must be discharged too soon for the eradication of that vice; if they be old stagers, they come to the asylum a wreck of humanity, and their condition is too chronic for discharge, except through death. We deem it to be our duty to repeat our colleagues' objections in 1892 to what is in no sense a proceeding in the cause of true Temperance, which is the avoidance of excess." During the three days of their visit to Hanwell, the Commissioners went over the whole place and visited the various places where the patients live, work, seek recreation, or attend Divine worship, and spoke to or gave ample opportunity to every patient of making any wish of complaint known. Undue detention was the only allegation made, they report, "which was not manifestly founded on delusion alone, and no one who alleged that the prolongation of detention was not necessary seemed to us fit for discharge."

A "Constant Reader" writes to the *South Eastern Gazette*: "I have just received a letter from a mechanic in New Zealand, in which he describes the working of the Legislature of that youthful colony in the case of drunkards. He says, 'The laws in this country are very severe on the habitual drinker. Even if his family took no notice, if the police thought his family were neglected, or his health likely to be injured by drink, they have the power to take him before a magistrate and get his drink stopped for twelve months, within a radius of 20 miles. Any hotel keeper supplying him with drink is liable to a fine of £2, not less, nor more than £20. Or any other person privately giving him drink is liable to be fined from 10s. upwards. If a prohibited man is caught by the police the worse for liquor he is arrested at once, and sent to gaol for three months' hard labour. So you see the police have great powers over the drink question in their hands, and in large towns they use it, too. Last March the votes of the whole colony were taken, male and female voting alike

for the first time. The result is that the sale of drink is stopped in one electorate only; and upon analysis it was found that only 20 per cent. of the voters favoured total prohibition. The law requires 60 per cent. of the voters, or more properly a majority of three-fifths, to stop the sale of drink in any electorate.' My correspondent adds very earnestly: 'The habitual drinker would be either killed or cured in this country. Why cannot England advance so far as to have such a law?'

**AN HOTEL MAN'S STORY.**

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From the Toronto World.

One of the most popular officers at the recent meeting of the Masonic Grand Lodge of Canada was Rev. J. A. Betts, of Brockville, Grand Chaplain for 1893-94. While on his way to Grand Lodge, Rev. Mr. Betts spent some time in Toronto, and among other points of interest visited the *World* office. It seems natural to talk Dr. Williams' Pink Pills to any one hailing from the home of that world-famous medicine, and incidentally the conversation with Mr. Betts turned in that direction, when he told the *World* that he had that day met an old friend whose experience was a most remarkable one. The friend alluded to is Mr. John Soby, for many years proprietor of one of the leading hotels of Napanee, but now a resident of Toronto, and proprietor of one of the Queen City's newest and finest hostels, the Grand Union Hotel, opposite the Union depot. The *World* was impressed with the story Mr. Betts told, and determined to interview Mr. Soby and secure the particulars of his case for publication. Mr. Soby freely gives his testimony to the good done him by Dr. Williams' Pink Pills. A few years ago rheumatism, with its attendant legion of aches and pains, fastened upon him, and he was forced to retire from business. "For months," said Mr. Soby, "I suffered and could find no relief from doctors or medicines. The disease was always worse in the spring and fall, and last year I was almost crippled with pain. From my knee to my shoulder shot pains which felt like red-hot needles. Then all my limbs would be affected at once. Half-a-dozen doctors, one after the other, tried to cure me, but did no good. The rheumatism seemed to be getting worse. As I had tried almost everything the doctors could suggest, I thought I would try a little prescribing on my own account and purchased a supply of Pink Pills. The good effects were soon perceptible, and I procured a second supply, and before these were gone I was cured of a malady six doctors could not put an end to. I have recovered my appetite, never felt bet-

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