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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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ST. ANDREW'S BROTHERHOOD.

To the Secretaries of the different Chapters of St. Andrew's Brotherhood in Canada:

DEAR SIR,—A communication having been received from the Council in the States as to the formation of a Canadian Council, a meeting was held in St. James' Cathedral School house, of the six Toronto Chapters, and it was resolved to call a Convention of Canadian Chapters on June 9th, 1890, to consider the question of our relation to the organization in the States.

The American Brotherhood suggests two alternatives. Firstly: the Chapters in Canada meeting together, forming a Constitution, and appointing a Council, then out of their Council and that of the States, an International Council to be formed. Secondly: by altering the wording of their Constitution so as to include Chapters in the Church of England in Canada. You are cordially invited to send representatives, failing these, to give us an expression of your opinion as to the course your Chapter would prefer. It is proposed to invite a member of the American Council to be present and deliver an address. Arrangements will be made for the accommodation of delegates while in the city. Fraternal yours,

F. DUMOULIN,
Secretary of Committee.

The Rectory, St. James' Cathedral, }
TORONTO, May 6th, 1890. }

ECCLESIASTICAL NOTES.

THE Lord's Prayer, at the beginning of the Communion Service is to be said by the minister *alone*, and should not be audibly repeated by the congregation.

ROMAN CATHOLIC OPEN AIR PRAECHING.—

This new departure was taken during a mission at St. George's Roman Catholic Cathedral, Southwark, England. Services were held in the lanes and byways of the thickly populated districts around London bridge and the Borough, as an effective way of reaching the masses.

THE Bishop of Newcastle, Eng., six years ago asked for a fund of £60,000 for promoting Church extension in the populous districts of Tyneside, and for siding in the restoration of churches throughout the diocese. A return just issued shows that the total sum raised for the object is £75,000.

COSTLY gifts continue to be poured in upon Lincoln Minster (Eng.). It appears that a magnificent set of altar service books have just been offered by some friends of Dean Butler, the interest of which attaches to the richness of the gems, opals, pearls, turquoises, amethysts, topazes, and aquamarines "encrusted" upon the covers. They were used for the first time on Easter Day.

THE Bishop of Lichfield, Eng., refuses to ordain married candidates unless they have what he considers a "sufficient private income." It would be well if other bishops adopted similar rules, for, although thereby

many a good man might be lost to the Church as a clergyman, the Church would be spared many a sorrow.

A REVOLUTION IN INDIA.—When Dr. Duff began his work in Calcutta he looked upon female education as an impossibility. "You might as well," he said, "try to scale a wall 600 yards high as attempt female education in India." To-day there are more than 90,000 females receiving instruction in the province of Bengal, and many of India's most gifted daughters are pressing forward into the higher departments of education. What fifty years ago was the missionary's despair is now his brightest hope.

By the death at St. Leonards, Eng., at the age of 62, of the Venerable Archdeacon Gray, D.D., LL.D., a figure once familiar in Southern China has been removed. John Henry Gray was educated at Christ's College, Cambridge, and after filling for a short period a curacy in Leicestershire proceeded to Canton as chaplain to the British factory, and in 1852 became consular chaplain also. For about thirty years he labored in that city and in Hong Kong. In 1867 he was made Archdeacon of Southern China.

Of the 214 Presbyteries in the U. S. 112 have voted for revision of the Westminster Confession, with 44 to be heard from. So a majority are in favor of revising. The Westminster Confession has in it much good; if more wise than what is written, and after the manner of Calvin, they will make it all right after awhile, and give *Confession* more after the truth than now. But let them take heed lest the Majesty of God be weakened in public estimation by their going too far on the other side.

MONTANA.—Rev. J. C. Quinn, LL.D., of Montana, having left the Presbyterian Church for the P. E. Church, gives some of his reasons:—

From a careful and honest searching and study of the Scriptures, especially the Ancient Fathers and ecclesiastical history, I have at length been constrained to submit to the claims of Episcopacy.

The witness of Scripture, the Fathers and Church history is both cumulative and concurrent on the following points:

1. From the divine call and appointment of the Aaronic priesthood, all the way through Christ's public ministry, down to the closing of the Holy Scriptures, I find no Church of God on earth spoken of or referred to in the Scriptures that is not Episcopal in its polity.

I have, therefore, been led to join the Episcopal Church and seek her ministry.

MR. DICKENSON has given some interesting statistics of the growth of the three leading evangelical denominations in Boston since 1830. The increase of population in Boston since 1830, 400 per cent.; increase of Congregationalists 250 per cent.; and of Episcopalians 1,000 per cent. Taking the thirty years from 1860-1890: increase of population 65 per cent.; increase of Congregationalists 35 per cent.; of

Baptists 60 per cent.; of Episcopalians 135 per cent. Taking only the last ten years: increase of population 13 per cent.; of Congregationalists 13 per cent.; of Baptists 20 per cent., and of Episcopalians 34 per cent. Mr. Dickenson also showed that since 1880 the Congregationalists had founded 34 new churches, but meanwhile had abandoned 16; the Baptists had started 27 and lost only 7; the Episcopalians had founded 26 and abandoned but 6.

While this is encouraging, there is nothing to boast of; nor will there be until our loss than half a million members becomes twenty millions.

CANON MALCOLM MACCOLL has been engaged in a correspondence with Father Richardson, a well known Roman Catholic controversialist. In an article recently Canon MacColl stated that he had a letter from Cardinal Newman in which his eminence expressed disapproval of the excommunication of the late Dr. Dollinger. Father Richardson took up this statement rather warmly, and rashly asserted that Canon MacColl was mistaken, and that to say that the Cardinal disapproved of Dr. Dollinger's excommunication would be equivalent to saying that His eminence had left the "Catholic Church." The priest challenged the Canon to publish the letter from the Cardinal. The Canon says he should not be justified in publishing it, but he has submitted it to the editor of the *Tablet*, who says that "certainly it bears out the statement that the Cardinal at the time of Dr. Dollinger's excommunication disapproved of the way in which he was treated."

THERE was a touch of genuine personal feeling in Bishop Temple's recent Polytechnic lecture on Christian evidences. He said that the more he read the Bible through from end to end, the more the things in it seemed to be master of him, so that if he differed from it he was driven to the conclusion that either he did not understand it or that he was in the wrong. The spirit of it was so supreme over all that he could think of the purest and holiest things that it was absolutely necessary that he should accept its authority. When, too, he studied the unique Figure in humanity which stood unapproachable by all philosophers or heroes, his conscience, which bowed before the Book bowed still more before that majestic Royalty which spoke with authority—not as a learned man, not as a philosopher, not as a guide or a teacher who, having gathered knowledge from various sources, communicated it—with a voice which bore eternal truth with no qualification, and which was plain for everyone to hear and to understand.

It was a touching story which the late Lord Shaftesbury told of some of the greatest roughs in the East End of London. A young clergyman in one of the most wretched parishes had asked his advice as how to deal with the terrible human vice and misery of the place. Lord Shaftesbury had counselled him to begin by establishing a ragged school, and had at the same time furnished the necessary funds. The school met with immediate success, but it was impossible, in spite of all the vicar's efforts, to induce the people to come to church, an the

young clergyman finally resolved to meet them by preaching in the open air. He selected one of the worst courts, and had the benches from the school taken there for his hearers to sit upon, but was dismayed when he came upon the scene to see the front row occupied by a number of the most notorious roughs of the neighborhood, who, he made no doubt, had come to break up the services. To his surprise, however, everything went off quietly, and when the services were over he stepped up to the leader of the gang, told him he had not expected to see him there, though he was very glad to welcome him, and asked what had brought him: "Well, sir, you've been very good to our little kids, so I said to my mates, 'Parson's goin' to preach in—court on Sunday night. It's a roughish place. Let's go and see fair play.' That's what brought us."

THE general synod of the Church of Ireland was engaged on Wednesday in discussing the alleged spread of Ritualism in the Church. The subject was introduced by the Evangelical Church party. Attention was called to the character of the service in St. Bartholomew's Church, Dublin, where Canon Smith was accused of unduly elevating the cup or paten at Communion, making reverence to the holy table, permitting a wooden cross to lie over the Communion table, and hearing confessions. Canon Smith defended his practices as in conformity with the letter and the spirit of the law, and the writings of the reformers, whose opinions as to private auricular confession he quoted extensively. The Archbishop of Dublin said Canon Smith had cheerfully given up at his request the reverence to the Holy Table, and in the other matters he was within the law. The Bishop of Derry said there were far more serious dangers to the Church than the danger of Ritualism. The English Dissenters, to whom the Irish Evangelical Churchmen desired to approximate, hated Irish Churchmen, and it was to the Protestantism of the Church of England, which was a strong and mighty thing after all that was said of it, that they must look in the future. The Bishop of Meath spoke in the same strain, and said the confession which Canon Smith encouraged was allowed by the Church, but it was a very different thing to the abominations in the Church of Rome. The synod almost unanimously shelved the question by the adoption of a motion to pass to the next business on the programme.—*Family Churchman.*

THE American Bishops in attendance at the Lambeth Conference having presented a Cross to the Archbishop of Canterbury for Lambeth Palace Chapel as a memorial of their visit, his Grace forwarded the following letter in acknowledgment of the gift to the Bishop of New York:—"On Ash Wednesday I received the cross, the precious gift of the American Bishops to the chapel of this house, which is already so adorned by their brotherliness. I thought it was a good day for placing the memorial of our Lord's Passion upon His holy table, and I did it with humble prayer for 'the family of God,' 'all estates in His holy Church, their vocations and ministrations,' and for all that are 'ignorant or contemptuous of the Word,' but especially for our Churches, between whom this cross 'given and received,' is a new token and pledge of love. You will, I know offer the same prayers when you receive this, and think of the cross in its home. The Cross itself is very beautiful. In dimension and manner it suits itself exactly to the beautiful and modest lines of the ancient candleabra which now flank it on either side. Nothing could more harmonise and centre sight and thought than our religious and thorough artist, Pearson, has made this to do. It is a comfort to have it drawn by a sympathetic artist, and Barkentin and Krah's workmanship is excellent. Lastly, the quiet

inscription is like a firm grasp of the hand at parting; yet there is a history in each of the three lines. I know you will tell the Bishops what a feeling is given me every time I pass it. When the chapel rose first not a Christian soul dreamed of the dominion which they have won, and are yet winning, to Christ and His Church. They will say to themselves for us all, we feel with more clearness than we can say it for ourselves, 'It is a pledge of Agape Asbestos.'—*Irish Ecclesiastical Gazette.*

EPISCOPACY 200 YEARS AGO.—Lord Macaulay thus describes the way in which Bishop Burnet fulfilled the important duties of his office:—"His jurisdiction extended over Wiltshire and Berkshire (Eng.) These counties he divided into districts, which he sedulously visited. About two months of every summer he passed in preaching, catechizing, and confirming daily from church to church. When he died there was no corner of his diocese in which the people had not seven or eight opportunities of receiving his instructions and of asking his advice. The worst weather, the worst roads, did not prevent him from discharging these duties. On one occasion when the floods were out, he exposed his life to imminent risk, rather than disappoint a rural congregation which was in expectation of a discourse from the Bishop. The poverty of the inferior clergy was a constant cause of uneasiness to his kind generous heart. He was indefatigable, and at length successful, in his attempts to obtain from the Crown that grant which is known by the name of Queen Anne's Bounty. He was especially careful, when he travelled through his diocese, to lay no burden on them. Instead of requiring them to entertain him, he entertained them. He always fixed his headquarters at a market town, kept a table there, and by his decent hospitality and munificent charities tried to conciliate those who were prejudiced against his doctrines. When he bestowed a poor benefice, and he had many such to bestow, his practice was to add out of his own purse £20 a year to the income. Ten promising young men, to each of whom he allowed £30 a year—studied divinity under his own eye in the clove of Salisbury. He had several children, but he did not think himself justified in hoarding for them. Their mother had brought them a good fortune—with that fortune he said they must be content. He would not for their sakes be guilty of the crime of raising an estate out of revenues raised to piety and charity."

THE CHURCH.

Last month these brief sketches of the history of the Church of England brought us up till the period called the Reformation. It is worth repeating that out of the nearly *nineteen hundred* years of the existence of the Church, only three hundred of that time, between King John and Henry VIII., did the papal power have sway in England. And this only in its outward organization, through the government, that is really, the reigning sovereign; and the people submitted either through ignorance of fear, while at heart they were loyal to the old mother Church of England. During this period the people were restless under the yoke, light began streaming in, and forces were set in motion by such men as Grostete of Lincoln, and Wycliffe, which resulted in the overthrow of the Roman dominion. Whether Henry VIII. was sincere and honest or an essentially bad man without a wholesome motive, does not matter; he was made under God the instrument of breaking the fetters of the Church. Against the dying wish of his father, Henry VII. he was overpersuaded by his counsellors to marry Katharine, of Aragon, the widow of his older brother, Arthur. She was six years older than Henry, and after they had

been married seventeen years it occurred to him that his marriage, according to the law of Deuteronomy, which forbade a man to marry the wife of a deceased brother, might be illegal, and he asked the Pope for a divorce. Possibly the pretty face of Anne Boleyn had something to do with it, but he put his plea for divorce on the ground that if there were doubts as to the legality of his marriage, it would affect the title of his daughter Mary to the throne. How to decide the question put Pope Clement in great straits, for he was afraid to balk Henry of his purpose for fear of losing England; still more did he fear to offend the powerful Emperor, Charles the Fifth, who was the nephew of Katharine, of Aragon, the wife of Henry. Consequently he dalled with them both, neither giving nor refusing his consent to the divorce. Finally Thomas Cranmer the strong man of the Reformation, appeared upon the scene, and came to the rescue. He suggested that the question of the lawfulness of Henry's marriage should be placed before the leading universities of Europe for their decision. They pronounced in favor of Henry, and he proceeded to consummate the divorce without the consent of the Pope. This was in 1532, and completed the break between the King and the Pope. Henry's action was sanctioned soon afterward by Parliament, and the Convocations of Canterbury and York; and the Church of England was free from the Roman domination. A point not often taken into account illustrating that the real work of the Reformation was accomplished by the people, is the fact that Henry himself was never reformed, but lived and died at heart a Romanist. What he did, and doubtless not from any pure and patriotic motives, was only to throw off the temporal authority of the papacy. The false and unscriptural doctrines, the unauthorized ritual and practice, foisted upon the Church by Italian priests were abolished by the people themselves in after years during the reigns of Edward VI. and Elizabeth. Among the chief things cast off were transubstantiation, that is, the error that the bread and wine in the Lord's Supper are changed into the body and blood of Christ, purgatory, invocation of saints, adoration of the Virgin Mary, compulsory auricular confession, celibacy of the clergy and withholding the cup from the laity in the Holy Communion. The number of sacraments was reduced from seven to two, Baptism and the Lord's Supper, 'generally necessary to salvation.' It is late in the day when it is necessary among thinking historical students to defend the assertion of the continuous identity of the church of England as an organic body through all the ages back to the time of the apostles.—*The Church News.*

NEW CRITICISM AND OLD FACTS.

BY THE BISHOP OF LICHFIELD.

"At such a time there is always a temptation to adopt one of two lines of action, which are equally to be deprecated; on the one hand a timid and ignorant resistance to new methods of inquiry and to their results, whether in science or in theology; and, on the other hand, a too ready acceptance of new theories of which the proof is still imperfect and uncertain. The human mind is naturally impatient of difficulties, and it delights in discoveries. It is apt to demand and to expect a complete solution of all difficult questions, and sometimes in its eagerness it will mistake a plausible conjecture for an established fact. Comparatively few of us have the patience to wait for the fulness of time or the faith to leave unsolved any mysteries in the realm of truth. Yet it may be that many of these difficulties will remain without their solution to the end of time; and that the answer to many questions, not only in theology but in science, will only come to us

when we pass into the presence of Him who holdeth the key to all mysteries—'Who openeth and no man shutteth, but who also shutteth and no man openeth.'

"First, of all, we must not forget the continuous and universal belief which prevailed among the Jews themselves as to the origin and history of the books of the Old Testament Scriptures. This testimony has a high importance for two reasons, among others:—(1) It was to the Jewish people, as St. Paul reminds us, that these Oracles of God were committed by God Himself, intrusted to their keeping for the benefit of the human race. It would, therefore, be in the highest degree improbable, though, of course, not impossible, that they should have been left in ignorance, and to have been entirely mistaken as to the authorship of some of the principal books of the Bible, and as to the character of the earliest of all. (2) But, further, it is surely very difficult to believe that with the perfect knowledge of their own language, possessed at least by some of the learned men among them, their Gamaliels and Hillels, or St. Paul himself, an Hebrew of the Hebrews, they should not have been able to discover those differences of style and expression to which attention is now drawn, and should have attributed to Moses books written many centuries later—700 or 800 years after Moses had passed away. It would be as if the most educated and learned men of our day were to attribute to Chaucer the last poem of Robert Browning, or to mistake a volume of modern travel for an Anglo-Saxon chronicle. The triumph and scorn with which such mistakes would be derided in the next issue of our monthly magazines finds its counterpart in the spirit of the German critics, who tell us that through the whole Christian era, and for centuries before Christ, men have been attributing to Moses books whose language and contents alike proclaim them to be the product of an anonymous compiler of the Captivity. But let us pursue our parallel a little further, and suppose that some three centuries after our own time a critic of that day should find in some library of the twenty-second century a book purporting to be the poems of Chaucer, but written in the language and spelling of the reign of Victoria; he might at once proclaim to the world, as a discovery of the highest criticism, that the 'Pilgrimage to Canterbury' was not the work of Chaucer after all, but the production of some anonymous writer of the nineteenth century. Yet we are all familiar with the fact that such editions of Chaucer are in existence, and might hereafter be found, where, for the benefit of the unlearned, or the comfort of the general reader, the language has been thus modernized, and notes and comments added to explain what might still remain obscure. May not some such change have passed upon the books of Moses and would they not remain the books of Moses still? May not such work as this have been done by Ezra or some later compiler? I make no claim to any Hebrew scholarship such as would enable me to determine whether the facts of the case admit of this solution; but if I am confronted by an assertion that they do not, in the judgment of the modern critics, I should still make my appeal from the Oxford Professors of to-day to the learned Hebrews of two thousand years ago, not to speak of still higher authorities, and continue to believe, until furnished with absolutely demonstrative evidence to the contrary, that the books of Moses are in some very real sense the books of Moses still.

"In documents so ancient it is impossible but that there must be obscurities and difficulties, and that facts may be presented in a less clear and systematic manner than would be the case in a writing of much later date. But surely they are real facts and real personalities, although they are seen looming through the haze of a far-off antiquity; and to say that they are mythical is, at the least, an un-

fortunate expression, which it is to be sincerely hoped the able essayist will more clearly explain to us, or perhaps withdraw in favor of a less ambiguous expression.

"At a time like this it is impossible not to remember that about thirty years ago a publication was launched upon the world under the name of 'Essays and Reviews.' I do not mean to liken the Oxford volume to that publication. It is widely different in its temper and in its spirit. The relation of the one to the other is not unlike that of the earliest essay in that once notorious book to the other essays; yet the writers of that volume also were no doubt actuated by excellent motives. They desired, as they told us, to 'illustrate the advantages derivable to the cause of moral and religious truth from a free handling in a becoming spirit of subjects peculiarly liable to suffer as they thought by the repetition of conventional language as from traditional methods of treatment.' Many of us are old enough to remember the excitement which followed upon this publication, and the prolonged controversy to which it gave rise. A large part of the arguments and statements which are to be found almost month after month in our magazines made their appearance in those essays, imported from the same sources which still furnish material for publications of a similar character at the present time. The book, however, had only a brief notoriety, and although, unhappily, we owe to it some shipwrecks of faith, it made no impression whatever on the belief of the Church at large as regards the Holy Scriptures. The present revival of the same kind of criticism will, in all probability, run a similar course. Thirty years more and it too will have passed into oblivion. It will provoke controversy, it will unsettle many minds, and it may persuade a few. But when the controversy has subsided, and the books and magazines have disappeared, the faith of the Church will remain unchanged, in the origin and authority of the written Word of God. Such speculations and discussions under various forms have found occasional expression in the Church from the days of Origen downward to the present time. It is nearly half-a-century since Bunsen, propounded, or repeated, the theory as to the unhistorical and mythical character of the first eleven chapters of Genesis. It is more than a century since the Elohist and Jehovist were introduced to the world as the real authors of the Book of Moses. A little later the Deuteronomist was added as having exercised a powerful influence upon these and other portions of Holy Scripture. Last of all came the Codifying Priest to give his own particular coloring to the sacred records. Such is the point which has now been reached by modern critics in endeavoring to account for the composition of the Holy Scriptures.

"And yet this century of criticism has produced very little fruit. A vigorous and progressive band of thinkers and writers are its confident exponents, but their followers do not appear to increase with any alarming rapidity.

"We can well afford to wait for what the future will unfold. We have no wish to stifle inquiry nor to hinder the fair and frank discussion of those questions which Biblical criticism has been raising.' Our cry is for all light; but we refuse the colored glass through which the modern critics would admit its entrance. We believe that beyond their glasses there are forms and objects with which we have been familiar from our childhood, and which we desire still to see. It is true that some of them are so far away from us that we only see them dimly through the distant haze which half reveals and half conceals. Some times we may mistake their true dimensions and proportions, but we know that they are real, though obscure; for the Master of the land has told us so, and we can trust His word. And in that trust we are content to rest. Even now the moon-tide haze adds a beauty of its

own; but when it lifts, in the evening of the world's long day, we know that we shall see all clearly, for we shall see Him as He is.

"In that day we may find, and it will hardly surprise us, that the veritable myths are the Elohist, the Jehovist, the Deuteronomist, and the Codifying Priest; and after all that 'Enoch did walk with God, and was not, for God took him,' and that Noah being warned of God prepared an ark for the saving of his house.—*Family Churchman.*

HOME MISSIONARIES.

In these days when 'many run to and fro, and knowledge is increased;' when missionary zeal and activity are so greatly on the increase, the Christian Church everywhere is full of joy and rejoicing, giving God thanks for 'waters in the wilderness and streams in the desert,' for difficulties removed and a highway and a way opened, as by miracle, in many a foreign field. And all Christian people delight to honor the noble men and women who have gone forth, called of God, to take part in such mighty works.

While we think on these things, rendering 'honor to whom honor is due,' we would also remember those who are surely as clearly called of God, equally doing the will of God in the home field. Specially among them we love to think of those in quiet country places, scattered here and there, separated one far from another, upon whom sometimes falls the care of many churches. Oh their long Sabbath day's journeys from one appointment to meet another, over our uncivilized country roads, they repeat the experience of the great missionary apostle, 'in journeyings often,' 'in weariness and painfulness, in watchings often,' in cold and heat; and sometimes, owing to bad roads, open vehicles and distance from the church, may find gathered together literally the 'two or three' of the promise.

To such the outlook must often seem very discouraging. It is so natural to desire to see of the results of one's labor, yet while the husbandman, waiting with such long patience, may be able to see no fruit there is a hopeful, bright side in the steadily growing warmth of appreciation and affectionate regard for the faithful minister, often evidenced in words of hearty commendation dropped here and there, proving increasing confidence.

The more long continued these faithful ministrations the brighter grows the bright side. When a people feel thus toward a man then is the time he may do them good; for the more we know and love the more we are able to trust, and the more willing to listen and be guided. And even though one see but little of results, though 'one soweth and another reapeth,' his people shall be willing, in the day of his power, and at the grand harvest of ingathering, he that soweth and he that reapeth, all workers in the Lord's vineyard shall rejoice together, when 'the kingdoms of the world shall become the kingdoms of the Lord and of his Christ.'—*S. in Southern Churchman.*

A Clerical subscriber in Huron Diocese writes: "I am much delighted with the paper. It contains the very kind of reading our people need, and I propose making an effort to have more of the families in this parish subscribe for it."

LIFE is no idle dream, but a solemn reality based on and encompassed by eternity. Find out your work, and stand to it; the night cometh when no man can work.—*Carlyle.*

A man is born to expend every particle of strength that God has given him, in doing the work he finds he is fit for.—*Pacific Churchman.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

TAURO.—On Wednesday, the 7th instant, the Right Rev. the Lord Bishop began his Confirmation tour through Amherst Deanery by Confirming seventeen, four males and thirteen female candidates, in St. John's Church in this town.

The Bishop entered the church, preceded by Rev. H. A. Harley, M.A., Rector of Picton, bearing his Pastoral staff, and accompanied by the Archdeacon of Nova Scotia, Ven. J. A. Kaulbach, M.A., who is Vicar of the parish, and Rev. Rural Dean Moore. We are sorry to say that the Archdeacon is suffering from loss of voice—in presenting the candidates he could only be heard by those nearest. The Rural Dean read the Preface. The Bishop's address was one of the most impressive we have heard him deliver. He began by saying he wanted to leave two words impressed on the candidates 'serious' and 'joyful,' and with these (at first sight somewhat opposing words) for his text he delivered such a flow of impressive advice, caution and exhortation, as held all in breathless attention, and solemnized each attentive listener. Mr. Faulkner at the organ; Mr. S. Chambers on the cornet and the choir, rendered the four hymns in most pleasing style.

The church, just newly tinted on its walls, with the lovely flowers and brilliant electric lights was lovely to behold.

The Bishop left by C.P.R. train at 9:30 for Amherst. The visiting clergy were indebted for most hospitable reception to the Archdeacon and Mrs. Kaulbach, and Dr. and Mrs. G. Hyde.

AMHERST.—His Lordship the Bishop of the Diocese arrived in this parish on the morning of the 8th inst., and remained until the 10th inst. His Lordship is making a visitation of this Deanery, and very kindly came to this parish (although not his regular visit) for the purpose of administering the rite of Confirmation to seventeen persons who were desirous of receiving the same. The service was held on Friday evening, when the vicar presented seven men and eleven women for the Apostolic rite of the laying on of hands. The loving and tender words of counsel, *serious* and *joyous*, which were addressed to the newly confirmed by our beloved Bishop will, I trust, never be forgotten by them, nor by the large congregation which filled every part of the church. We are looking forward to another visit from his Lordship in the summer, when a number more will be presented to receive the same rite, and it is also expected that the Church of St. Alban the Martyr, at Fort Laurence, will be ready for consecration.

Never perhaps in the history of the Church in this parish were the Lenten and Easter services more impressive, or better attended, than during the season just past. A full account of which was promptly mailed here on Easter Tuesday, but through some postal defect the manuscript never reached its destination.

TIDNISH.—During the fall and winter the Rev. C. A. French has kept up the services in this Mission. He has also visited a number of families in the neighborhood. Just now a great many men are coming into Tidnish to work on the Marine Railway. It is a good thing that the Church of England has had the forethought to give us an experienced missionary at this time. We are hoping very soon to see things spiritual and temporal developing in the direction of growth. This is truly the season of spring—the day of sowing. 'What shall the harvest be?' Who can tell.

DIOCESE OF QUEBEC.

WINDSOR AND BROMPTON.—On Monday, 5th inst., the Rev. J. C. Cox, B.A., late of the Montreal Diocese, was inducted to the charge of

the above Mission. Besides the Ven. Henry Roe, D.D., Archdeacon of Quebec, and the new incumbent, the Rev. J. Hepburn, M.A., Rector of Richmond and Melbourne, and his curate, Rev. G. H. A. Murray, B.A., were present and assisted at both services.

The service at Windsor Mills was at 10:30 a.m., and was conducted as follows: First, the Induction service, as provided in the Journal of the Provincial Synod, was proceeded with by the Archdeacon and the Rev. J. Hepburn, acting as his chaplain; then the Rev. J. C. Cox read Morning Prayer, the Rev. G. H. A. Murray reading the lesson, after which the Archdeacon assisted by the Rector of Richmond and Melbourne, and the new incumbent as Gospeller and Epistoler, took the ante-Communion. Next in order came the Archdeacon's sermon, which being so full, pointed and clear, and delivered in his eloquent and inimitable style, applied alike to minister and congregation. The Holy Communion was then celebrated by the Ven. Archdeacon, assisted by the Rev. J. C. Cox.

After dinner, provided by the hospitality of Mr. McHardy, the clergy proceeded to Brompton, where the Induction service was repeated, followed by Evening Prayer by the priest in charge. At the request of the Archdeacon, the Rev. J. Hepburn addressed the congregation. He showed plainly and forcibly the relations of pastor and people, and emphasized the fact that it was the duty of every congregation to receive and support whomsoever the Bishop chose to send them as spiritual adviser, because his authority had been handed down to him by the Christian Church from the beginning. The Archdeacon followed with an admirable charge to the new incumbent. After this service, the clergy were invited to take tea at Mrs. Alfred Knapp's.

The congregations were not so large as they should have been, but the weather and roads were very unfavorable; however, those whose privilege it was to be present must have gone home deeply impressed and edified with what they had seen and heard.

DIOCESE OF MONTREAL.

ATLWIN.—The roads up the Gatineau are something frightful to travel over and exceedingly dangerous just now. On Saturday, the 3rd inst., as the Rev. L. B. Pearse, was on his way to do duty at St. James', Wright, his horse gave a sudden plunge in one of the mud holes which sent the buggy, occupants and all over the river bank, some twenty feet below; but fortunately, unlike a similar accident two years ago, when Mr. Pearse sustained a broken arm; this time he escaped uninjured, and was truly thankful to get off with a fright and good shaking. This marvellous escape from certain death is only another grateful proof of our Heavenly Father's Providential care, and loving response to earnest heartfelt prayer.

The following are the Bishop's Visitations for May:

- May 14th, Wednesday, Philipsburg and Pigeon Hill.
- May 15th, Thursday, Bedford.
- May 16th, Friday, Clarenceville and Noyan.
- May 18th, Sunday, Farnham.
- May 19th, Monday, Rougemont.
- May 20th, Tuesday, Abbotsford and Milton.
- May 21st, Wednesday, South Roxton, North Shefford and Warden.
- May 22nd, Thursday, Boscobel.
- May 23rd, Friday, North Ely.
- May 25th, Sunday, South Stukely and Eastman.
- May 26th, Monday, Bolton Centre, South and East.

Letters needing immediate attention may be addressed to Waterloo until 29th April; Mansonville until 5th May; Cowansville until 8th May; Clarenceville until 16th May; South Stukely until 23rd May.

DIOCESE OF ONTARIO.

PERSONAL.—The Rev. A. J. Fidler, formerly of the Diocese of Ontario, has resigned the charge of St. Bartholomew's, Buffalo, N.Y., and has accepted a call as assistant minister in St. Paul's Cathedral of the same city. He will enter upon his duties on Trinity-Sunday. His address will be 128 Pearl st., Buffalo, N.Y.

DIOCESE OF TORONTO.

PETERBOROUGH.—The members of the Deanery of Northumberland, which is composed of Peterborough and Northumberland, held its last meeting here when eight of the twelve clergymen of the district were present. At 8:30 o'clock in the morning Holy Communion was celebrated at St. John's Church, Rev. J. C. Davidson, Rector, officiating, assisted by Rev. C. E. Sills, of Brighton. From ten o'clock until one session of the members was held under the presidency of Rural Dean Davidson, of Colborne. At noon the members were entertained at dinner at the Snowdon House by the Rector. In the afternoon another session was held until five o'clock and in the evening a service was conducted at St. Luke's, Ashburnham. There was a fair congregation, composed of the members of both St. John's and St. Luke's. Rev. Messrs Walker, of Campbellford, and J. C. Cooper, of Hastings, read the lessons, and Rev. W. E. Cooper, of Grafton, preached the sermon. The matters under consideration during the day were practical matters affecting the welfare of the Church in this deanery and matters which will come before the Synod in June. It was resolved to hold the next meeting in Colborne on the first Tuesday in September.

St. Luke's.—The confirmation at St. Luke's was held Friday night, May 9. Lectures had been given on Thursday evenings to a large class and they had the advantage of plenty of time to make good preparation and search their hearts. When the appointed time at length arrived, the candidates met in the Sunday school and proceeded thence to the church. The Rev. J. C. Davidson, of St. John's, was present and read the shortened form of evening prayer, with its appropriate lesson from Acts vii. After a hymn the preface to the confirmation service was read, and then followed a real practical address from the Bishop of the Diocese, most suitable to the needs of the young people about to be confirmed. The fact that each one before him was a child of God from the time of baptism was strongly insisted upon and each was encouraged to go to God as a Father, tender and considerate, ready to overlook shortcomings and ever ready to help on to better things. They were specially urged to seek that required help in the Holy Communion. Thirty one persons were then presented to His Lordship and received the laying on of hands and one who was sick in bed was confirmed by His Lordship next morning in private. The service was then closed by singing the hymn, 'O Jesus I have Promised,' and the pronouncing of the benediction by the Bishop. After the service a few friends were entertained at luncheon in the rectory. The Bishop left for Lakefield at noon on Saturday, where he held confirmation on Sunday.

DIOCESE OF HURON.

EDUCATIONAL FUND OF THE WOMEN'S AUXILIARY.—As there appears to be some misunderstanding about the state of this fund, and its relation to our Diocesan Branch at large we have been asked to give an exact statement of how the matter at present stands.

The subject of the 'education of missionaries children' was first brought before us in the autumn of 1888 in a letter from the Bishop of Algoma to our corresponding secretary, in answer to one she had written to him asking

for information about his diocese, and the needs of his missionary clergy. In this letter his Lordship said, that he was very anxious to secure for Mr. Renison an education for his eldest daughter Julia, and suggested that one of our branches might adopt her, and provide for her in that way. This letter was read at one of the monthly drawing-room meetings held at Bishopstowe (the Bishop and Mrs. Baldwin being at that time absent in Europe). A good many of the ladies present took up the idea very warmly, and a resolution was passed instructing the corresponding secretary to write to all the branches on the subject, but she suggested that as many of the branches were weak and struggling it would be a pity to approach them on a matter which would call for so large an outlay; accordingly she was allowed to use her discretion, and only wrote to a few of the stronger branches. But more than one person present felt that the whole thing was out of order; for these monthly meetings were not Diocesan business meetings, they were only attended by London people, and they had no right to take any steps on matters of Diocesan interest. At the next monthly meeting the matter was again brought up, and the Corresponding Secretary was again instructed to write to all the branches on the subject, but his Lordship the Bishop ruled that it was out of order, for that the matter could only properly come before a meeting where all the branches had had the opportunity of being represented; so all discussion on it was postponed until the meeting of the Board of Management in January, 1889, as that was a very small meeting it was again postponed until the March meeting of the Board of Management, held at the same time as the annual meeting of 1889, where the majority of the branches in the Diocese were represented. It was there moved by Mrs. Tilley, seconded by Mrs. Kams, and carried, 'That the matter of educating Missionaries' daughters be left in abeyance until after the meeting of the Central Board in September to gain information on the subject.' At the Triennial meeting held in Montreal in Sept. 1889, it was moved by Mrs. Williamson, Toronto, seconded by Mrs. R. V. Rogers, Ontario, and carried, 'That we recommend that an Educational Department be established in each Diocesan Branch to awaken an interest in the minds of both Churchmen and Churchwomen in the education of Missionaries' children. That such funds be placed in the hands of the Treasurer of the Diocesan Branch to be drawn upon as may be determined at the annual meeting of each Diocesan W.A.' This resolution of course in no way bound the Diocese of Huron W.A.M.A. to the education of Julia Renison, or indeed to any special plan of education; each Diocese having the liberty to decide for themselves in the matter at their annual meetings. In the meantime Mrs. Boomer having collected enough money for the education of Julia Renison for one year, at the meeting of the Board of Management of the Huron Auxiliary, held Oct. 31st, 1889, she very kindly suggested, 'that as work done by a member of the Auxiliary' this sum should pass through our Diocesan books; accordingly the money was paid over to our Diocesan Treasurer, and it is held as 'trust fund,' not one cent of it can be touched by our Diocesan Board. Mrs. Boomer also requested that a committee of three other ladies should be appointed to assist her in making arrangements for the education of Julia Renison; this was done. It has since been thought by some members of the Auxiliary that in so doing the Board of Management far exceeded its powers, that the matter was one for the annual meeting to decide. Meanwhile \$30 had been sent in to the Educational fund not appropriated to any special case, that is held by our Diocesan Treasurer as 'the Huron W.A. Education Fund,' in distinction to 'the Julia Renison Education Fund,' which as stated above is 'trust money.' The whole matter came up

at the annual meeting, March 6th, 1890; in accordance with the resolution passed at the Triennial meeting; namely that the Educational Fund should be disposed of by vote at the annual meeting. When the resolutions passed at the meeting of the Board of Management during the year were put to the meeting for confirmation, No. 21 caused a warm discussion. The said resolution was as follows: Moved by Mrs. Boomer, seconded by Mrs. Newman, 'That whereas at the annual meeting of the Board of Management of the W.A.M.A., held at Bishopstowe, on 14th March, 1889, it was decided by resolution, to defer any definite action on the question of aiding, through the Association, the occasional education of such of the missionary clergy as may desire such a boon at our hands until the undertaking of such work had been endorsed by the approval of the delegates of all the Dioceses at their Triennial meeting in Montreal; and whereas, by the decided action there taken in unanimously passing a resolution recommending its being so undertaken by the W.A.M.A., which resolution was submitted to the Board of Foreign and Domestic Missions, itself endorsed by them, and not only accepted but particularly pressed upon our consideration: Be it therefore resolved, that in consideration of the foregoing facts, the W.A.M.A. of the Diocese of Huron hereby pledges, as far as lies in its power in connection with its other missionary efforts, to promote the cause of the education of missionaries' children; that in furtherance of this object a committee be appointed to consider the most practicable method of giving effect to this recommendation of the Board of Missions, with especial reference to the immediate arrangements for the adoption of the first candidate of the Diocese of Huron.' Mrs. Boomer having at the Board of Management meeting where this was passed stated that she had received sufficient money from private sources to educate Julia Renison for a year. Owing to the very great length of this resolution it was extremely difficult to grasp the full meaning of it, therefore to save time it was decided to stop the discussion on it, and to pass all the resolutions of the Board of Management as a whole, with the exception of No. 19, which was thrown out entirely by a large majority, and then it was moved by Mrs. Norman, seconded by Mrs. Chance, and carried, 'That a committee be formed, (consisting of five names added to those appointed at the Board of Management meeting in October) for the consideration of the educational question, to report to the next annual meeting. Meanwhile the money which has been sent in to the Educational Fund, being the sum of \$30 not appropriated to Julia Renison, remains in the Bank untouched.'

In short the matter in our Diocesan Branch of the Auxiliary stands at present thus: Julia Renison is being educated by some members of our Auxiliary, but the Diocese at large has pledged itself to no special plan for the education of the children of missionaries. What plan or plans the committee appointed for the purpose will suggest, and whether the annual meeting of 1891 will accept their report the future alone can show.

Recording Secretary, Constance Whitehead; Corresponding Secretary, E. S. Manigault; Geraldine Lings, Treasurer.

His Lordship the Bishop of Huron is holding Confirmations through the County of Kent.

GALT.—On Thursday evening, May 1st, the Bishop of Huron held a Confirmation in Trinity Church, when about sixty persons received the Apostolic rite of laying on of hands. There was an immense congregation present, the aisles being full as well as other spaces where chairs might be placed. His Lordship first addressed the candidates in a most touching and pointed way, shewing what they were going to do; the solemnity of their position and the responsibility. This address was short, and the Bishop

asked the prayers of the large congregation for those about to make the solemn promises. The Rev. John Ridley, Rector, and his assistant, Rev. Mr. Thompson, took part in the service. After the service was ended the Bishop gave another and more general address, which was listened to with the deepest attention. The Rev. Canon Davis, Bishop's Chaplain, and Rev. John Downie, of Berlin, and Rev. A. Griffin, of Burford, were also present and took part in the services.

His Lordship's visit was much appreciated and the Rector has much reason to be encouraged and cheered in his work.

ST. MARY'S.—The vestry or deputation from this parish asked his Lordship the Bishop to appoint Rev. Mr. Shaw, of Lucan, to the Rectory here. Mr. Shaw, who has only been a few months in Lucan declines to accept the position as he feels happy in his work, and the people want him to remain.

LAMBTON.—The Deanery of Lambton elected Dr. Armstrong, of Moore, Rural Dean, at a recent meeting, and the Bishop has confirmed the election.

INGERSOLL.—His Lordship the Bishop of Huron has decided to appoint Rev. J. H. Moorhouse, of Wingham, to the vacancy of St. James' Church, Ingersoll.

The following are the Episcopal appointments for the Diocese of Huron for May:

County of Elgin.

- May 18, Sunday, 11 a.m., St. John's Church, St. Thomas, Rev. J. W. Beaumont, M.D.
 May 18, Sunday, 7 p.m., Trinity Church, St. Thomas, Rev. Canon A. C. Hill, M.A.
 May 19, Monday, 11 a.m., Christ Church, Port Stanley, Rev. J. Schultze, D.D.
 May 19, Monday, 7 p.m., St. Peter's Church, Tyroconnel, Rev. J. Chance.
 May 20, Tuesday, 11 a.m., St. Stephen's Church, Burwell Park, Rev. J. Chance.
 May 20, Tuesday, 7 p.m., Trinity Church, Aylmer, Rev. F. M. Baldwin.
 May 21, Wednesday, 11 a.m., St. Luke's Church, Vienna, Rev. C. W. Ball, B.A.
 May 21, Wednesday, 7 p.m., Trinity Church, Port Burwell, Rev. C. W. Bell, B.A.

God willing, the Bishop will hold Confirmations throughout the County of Huron in July, and in the County of Perth in September or October.

DIocese OF ALGOMA.

OUR INDIANS.—'Our Indians in a new light' is the title of a pamphlet containing the substance of a lecture delivered by the Rev. E. F. Wilson of the Shingwauk Home. The price is 10 cents single copies, or seven for fifty cents, and copies may be had of Rev. F. H. Almon, Halifax, N.S.; Rev. Canon Brigstocke, St. John, N.B.; Rev. R. Lindsay, Montreal; Rowell and Hutchison, Toronto; Miss W. L. Wilson, Sault Ste. Marie, Ontario.

The Rev. E. F. Wilson of Shingwauk Home, has been travelling through Quebec and the Maritime Provinces lecturing, accompanied by two of his little Indian boys. On the 22nd inst. he expects to sail for England by the *Parisian*, where he will remain three weeks. Contributions to the Homes can be forwarded as usual to Sault Ste. Marie, Mrs. Wilson having power of attorney to endorse cheques, &c.

GRAVENHURST.—According to present arrangements, the Lord Bishop of Algoma will hold his Trinity Ordination in St. James' Church, Gravenhurst, on Sunday, June 1st.

A member of St. James' Church has very generously presented a pair of beautiful silver alms dishes to the Church.

UFFINGTON MISSION.—The adjourned Easter

Vestry met, immediately after Evensong, on St. Philip and St. James' day. Present:—Rev. H. N. Burden, Missionary in charge; Messrs. James Kirkpatrick, people's warden; W. Ferguson, E. Lancaster, R. McBride, Thos. Kirkpatrick, Jas. Thompson, M. Watson, W. Tinkiss, Vestry clerk, L. B. Smith, assistant Vestry clerk. Minutes of previous meeting having been read, the accounts were again presented. The Stipend fund showed a deficit of \$15 00; but the unpaid amounts pledged on the "envelope system" were, after consideration, held as good, thus disposing of the deficit. Messrs. W. Thompson and Jas. Kirkpatrick were re appointed wardens, and Mr. W. Tinkiss, Vestry clerk, Mr. L. B. Smith being elected assistant Vestry clerk. It was unanimously agreed that the "envelope system" be continued for another year. The next business was the debt on Church furniture, etc., \$89.21 payment of \$50 of which (to secure consecration) had been guaranteed by two members of the congregation. After a full discussion, the Vestry felt it to be their duty to try to relieve those members of this guarantee, urgent reasons being given why this should be done, and requested the chairman to make an appeal to members of the Church of England residing in more favored parts, to assist them in so doing and if possible, to clear the whole. Arrangements were made for a supply of fuel for heating the church hall. Estimates for skilled labor on much needed work on kitchen, etc., of parsonage; repairs on stable; erection of driving shed; repairs on Church hall; picket-fencing around the graveyard; were laid before the meeting; but consideration of these was postponed through lack of funds to carry them out. A vote of thanks was passed to Chas. Mickle, Esq., Gravehurst, for permission to cut pine on his limits for above-mentioned works.

The Rev. H. N. Burden begs to thank J. W. Hamly, Esq., for gifts of books for S. S. libraries in the Mission, and also for promise of more.

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle, Mackenzie River and Calgary.

DIOCESE OF RUPERT'S LAND.

BRANDON.—A farewell social was held at the residence of Dr. Spencer, to bid good bye to the Rev. E. P. Flewelling, who has been appointed to St. Paul's Church, Vancouver. Mr. Flewelling was presented with a purse of \$286.00, and an address expressing the great regret of the churchpeople of Brandon, that he had felt it his duty to leave the parish.

PRASONSAL.—Rev. W. D. Barber, of Manitou, arrived on Saturday with a party of immigrants. He will probably take charge of the parish at St. Andrews. Mr. N. Hewitt, who will be ordained in June, will be appointed to Manitou at the request of the people.

DIOCESE OF QU'APPELLE.

QU'APPELLE.—Mr. R. Dundas Strong, barrister, and a leading Churchman, is dead. The Bishop of Qu'Appelle preached a memorial sermon on the 27th April.

Stone churches are contemplated at Moosomin and Wapella.

The farm at Qu'Appelle station consists of 640 acres of land, on which St. John's College for agricultural students, the Bishop's house, and boys boarding school are built. It will be worked largely during the coming year. There are at present four Indian Missions in the Diocese. The Indians are mainly Crees.

DIOCESE OF CALGARY.

CALGARY.—The Church of the Redeemer, (the Pro-Cathedral of the Diocese), is to be enlarged, as on Sunday evenings, late comers are unable to obtain seats.

BLACKFOOT RESERVE.—Rev. J. W. Tims has published through the S. P. C. K. a 'Grammar and Dictionary of the Blackfoot language.' There is an introduction by R. Cust, one of the members of the Bible Society and C. M. S. translation committee. The price is \$2. Mr. Tims is also preparing the Gospel of St. Matthew in Blackfoot.

DIOCESE OF SASKATCHEWAN.

BATTLEFORD.—In the Indian Industrial School there are nearly 100 Indian children of both sexes, who receive education and manual training. Rev. T. Clarke is the Principal, and Mr. Ashby, schoolmaster. In this district two of our clergy are resident on Indian reserves.

CALGARY.—Rev. Mr. Stocken has left with Mrs. Stocken for England, to be absent from his charge for six months. Mr. Stocken has been most devoted to his little congregation of St. Paul's Church, Fish Creek, as well as to his duties as a missionary of the Church of England resident on the Sarcee Reserve; and his many friends in the Northwest will be glad to hear that on Sunday last, at the close of the services in the church, he was presented by his congregation with the handsome offering of \$171 to aid in defraying his expenses to the Mother country. The gift was made without any parade and was a most agreeable surprise to the devoted pastor.

THE BOOK OF JONAH.

SIR.—Some years ago I had the pleasure of a "cruise" with my friend (much lamented) Captain Parry, R.N., son of the Arctic navigator. It was in the Caribbean Sea, and a whale following our ship three days, brought up "the difficulties" in Jonah. His father (he told me) asserted that it was possible for some whales to swallow a man; that the narrow gullet is not a common feature in all; and besides that, the tongue is often so large and so wonderfully soft, that the body of a man might be half embedded in it by its mere weight.

Is it, then, only a coincidence that the writer uses a Hebrew word (Balah), implying that the "great fish" found it difficult to swallow Jonah? It is used in Isaiah (xxviii. 4), of a man hastily swallowing a fig (see *Rosenmuller*, i.e., de eo, qui ficum deglutit).

Then, as I have observed often, if a whale "puts on" extra speed, he will not seek the depths of the ocean, he prefers to swim on the surface of the waters. The upward and downward motion of the tail causes his gigantic head to emerge at every second stroke, and then he takes in copious draughts of air. In a calm I have passed in a small boat through "schools" of them, lying "head out" (as it is termed), and when undisturbed will remain so for hours. Little as we know of life and its necessary conditions, it can only be ignorance that dare affirm that a man could not breathe situated as Jonah was.

It is not, however, obligatory to hold that Jonah did retain his life or soul. Men who have been in the depths of the sea (half drowned) teach us that, as the powers of life decrease, the memory, thought, and reason become more and more active. Jonah's prayer was offered up "whether in the body or out of the body," like St. Paul, he might be unable to say. If the latter, then the antitype would have been further represented by this "sign." Our Lord affirms it to be a "sign," that is, a real miracle. He recognizes Jonah's personal

existence, miraculous preservation, and prophetic office. He treats it as a historical account, for "The men of Nineveh shall rise in judgment with this generation, and shall condemn it."

The "great fish" is specified as one of the cetacea. "The Lord appointed a great fish"—appointed or designed; the verb is used in Daniel (i. 5)—"and the king appointed them a daily provision of the king's meat." We have no reason to infer, even from its apocryphal form (Piel), that the animal was created for that special purpose. Scripture describes a whale simply, whose movements were controlled by the spirit we call Will.

"Higher Criticism" says, "I do not believe the events recorded by Jonah could have taken place, because they transcend experience."

I am inclined to reject such crass stupidity; it is nothing less, for if followed I must necessarily and obviously reject ninety-nine hundredths of the knowledge I have with careful study obtained.

To say that an event is miraculous, is simply to confess our ignorance of law—of the course of nature—we know so very little of secondary causes or the prime cause or causes in which they must end. And yet, as Max Muller remarks, we are surrounded on all sides by miracles.

No one but Jonah could have described the events he records: the Chaldaisms he uses are easily explained if he really went to Nineveh. The simplicity of the narrative, its abruptness, and broken sentences, I can explain only on the supposition of a true narrative given under strange excitement.

Finally, if not true history, we have to account for so unusual and un-Jewish a book in the canon of Holy Scripture.

Yours faithfully, H. GORDON PALMER.
In *Irish Ecclesiastical Gazette*.
Hollyfort, Gorey, 21st April, 1890.

ASCENSION AND WHITSUNTIDE.

'It is expedient for you that I go away.' If expedient for the twelve, therefore expedient also for us. At His Ascension Jesus returned to a condition in which His presence could be universally felt. Not now only in a little corner of the world, but in the whole universe, and not less in that little piece of the world which you occupy. We can feel that access to Him is more easy now, that we need not travel to Jerusalem to see Him, but can speak to Him and commune with Him at any time and in any place, in prayer. Let each one appropriate this advantage to himself and use his privileges. It is no presumption, for He Himself invites. The responsibility rests with Him.

'If I go not away the Comforter will not come unto you; but if I go away I will send Him unto you.' 'He shall teach you all things.'

Jesus did go away, therefore the Comforter is come. Whence, then, still so much sin and confusion, so many things in the world and in the Church which cannot be in accord with the work of the Spirit, and must be entirely contrary to His will?

All things would work well if we would only let them. Out of respect for redeemed mankind, magnificently endowed with free will and with every capacity for eternal life, the Spirit works things human by means of human instruments. There is no compulsion. It is man himself who obstructs.

Am I in any way hindering the free motions of God's Spirit? Is it my want of practical faith which neutralizes the mighty power of God in me and around me?

If so, let the recurrence of Whitsuntide make me open more freely my spirit to God's Spirit, that my soul may breathe more freely the breath or Spirit of God, and be stronger and more efficient for His work.—C. in *St. Andrew's Cross*.

SAINTSHIP.

The following is from a sermon preached by Canon Westcott, in Westminster Abbey:

'The commemoration of saints is one of the provisions which has been wisely made by our Church to bring home to us our connection with the invisible life; to help us to confess that they who once lived to God live still; to know that we are heirs not of a dead past, but of a past fresh with new lessons; to learn that consecrated gifts become an eternal blessing; to understand—most touching mystery!—that Christ is pleased to reveal Himself little by little, in many parts and in many fashions, in the persons of His servants.

'Thus it is that each saint receives and shows some trait of the perfect manhood of his Master. And 'we that are but parts' can recognize on a scale suited to our weakness now this grace and now that, according to our needs. Thus it is that slowly and through manifold energies the members show us the grandeur and beauty of the One life by which they are inspired; that we come to feel that there is a place for us also in the vast temple which is reared through the ages on the foundation of Christ for the glory of God.

THE ASCENSION.

"While they behold, He was taken up, and a cloud received Him out of their sight."—Acts chap. i., 9.

No human witnesses beheld the resurrection of our Lord, not even the guards who had been set to watch the tomb. 'The keepers did shake, and became as dead men' (St. Matt. xxviii., 4). Such witnesses were not needed, inasmuch as the numerous and well-attested appearances of our Lord to His disciples were a sufficient warrant of the fact.

But it was different with His Ascension. He was not to be seen any more on earth by those who had been so long His companions; and it was needful that they should be able to speak of the manner of His return to His heavenly home with the confident assurance of eye witnesses. He gave them His last words of direction and promise, and then He ascended into Heaven, to be no more seen on earth till He should come again in like manner as they had seen Him go. Yet He did not leave them comfortless. He gave them a glorious promise, and for the fulfilment of this promise they were to wait at Jerusalem. 'Ye shall be baptized with the Holy Ghost not many days hence.' After ten days that promise was fulfilled on the day of Pentecost.

The days between the Ascension and the first Whit-Sunday were days of waiting and expectation, but not of grief or anxiety. 'The disciples returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God' (St. Luke xxiv. 52); Neither were they days of idleness. St. Luke tells us that the Apostles were gathered together in an upper room—perhaps the very guest-chamber where they had eaten the Passover—and beside appointing one to fill the place from which Judas had fallen, 'they continued with one accord in prayer and supplication, with the woman, and Mary the mother of Jesus, and with His brethren' (Acts i. 14).

Suppose the great Catholic Church, in all its branches, should follow the example of these faithful men and women. Suppose that every member of the same should spend a part at least of the ten days between Ascension day and Whit-Sunday in earnest prayer for the outpouring of the Holy Spirit! Surely, surely, there never was a time when such a baptism was more needed. While we do not deny that there is much to encourage, there is also much to grieve the heart of every thoughtful, earnest

member of Christ's Body. The divisions among His followers, the enormous growth of the spirit of greed and covetousness, the love of the world in all its forms, which causes thousands of dollars to be spent in luxury and ostentation for every one that is put into the treasury of the Lord, the prevalence of infidelity under so many specious names, the ravages of drink, all these and more may well call for earnest effort and prayer among those that fear the Lord and think upon His Name. But 'except the Lord build the house they labor in vain that build it' (Ps. cxxvii. 1), and all efforts to touch the hearts and consciences of men are vain, unless these efforts are moved and supplemented by the Holy Spirit.

Dear friends, who read *The Parish Visitor*, shall we not make the season between Ascension and Whit-Sunday a time of earnest prayer for this inestimable blessing?

'Ye that mention the name of the Lord keep not silence, and give Him no rest till He establish and till He make Jerusalem a praise in the earth' (Is. lxii. 6).—*The Parish Visitor*, N. Y.

WHAT IS CHURCH WORK.

The *St. Andrew's Cross*, the organ of the Brotherhood of St. Andrew in the U. S., says, (and its words are not limited in their application to the members of the Brotherhood.)

The question is often put us by others as well as by ourselves, What is Church work,—the work to which every member of the Church, and especially the Brotherhood man, stands pledged? What peculiar kind of work is this which is commonly designated Church work? "The Church," says Cardinal Newman, "aims not at making a show, but at doing a work. She regards this world and all that is in it as a mere shade, as dust and ashes, compared with the value of one single soul. She holds that, unless she can in her own way do good to souls, it is no use her doing anything; she holds that it were better for sun and moon to drop from heaven, for the earth to fail and for the many millions upon it to die of starvation in extremest agony, as far as temporal affliction goes, than that one soul, I will not say should be lost, but should commit one single venial sin. She considers the action of this world and the action of the soul simply incommensurate, viewed in their respective spheres." Strong and startling words, brothers of St. Andrew, to sound in this nineteenth century! A very concise definition of the work which you are supposed to be doing with your might! That Church work can be done at all under the stimulus of any lower conception than this of the value of a single immortal soul, we have to bless the loving kindness of the Lord who uses men as He finds them; but only in so far as the Brotherhood man attains to that conception, will he be doing, to the best of his ability, Church work. Only as the Brotherhood at large strives earnestly and prayerfully for such a realization of God's view of men, can it lay just claim to be considered as an Order in the Church.

And does not this fact, so powerfully expressed by Cardinal Newman, alter in some degree at least our ideas regarding the desirability and seeming necessity of a partial cessation of work at certain seasons? The sudden appearance of May brings to our minds with something of a shock the thought that summer is almost upon us, and the thought gently insinuates itself that May is the month for making our summer plans,—that at that season many of the churches close their doors, that Church work necessarily stagnates for a few weeks, that others are taking their vacation, and why not we? Such thoughts inevitably do come, but let us ask ourselves who prompts them? If the churches close their doors, the more need for us to be up and doing; if the majority allow Church work to stagnate, the more need

for the minority to see that the Water of Life runs freely. It is a peculiarity of the field in which we are laborers that it never runs fallow, that the harvest is always ripe, that the demand for laborers always exceeds the supply. Summer and winter the people cry for bread. Shall we turn our backs and from our place of ease and idleness call back to them the historic words of the French Revolution, "If the people are hungry, let them eat grass?" They are words which cost the speaker his life. Summer idleness does not come alone to those who can afford it. There is such a thing in our great cities as enforced summer idleness when work is scarce, when sickness seems spontaneous, when the great army of the unemployed sucks up what fresh air there is in the foul, overcrowded streets and tenements, where sin and temptation seem the only working forces and their work is done with terrible effectiveness. For the honor of God and our Order, let us see to it that we do something, however powerless it seems, at whatever sacrifice of self, to stem the tide of wretchedness and sin which inevitably rolls upon our brother men in the wake of summer. Let the Brotherhood man at least consider in making summer plans, that while he sleeps the enemy sows tares.

CORRESPONDENCE.

To the Editor of the Church Guardian:

SIR,—Is party caucusing in the Synods of the Church consistent with the faith of a Christian? Surely every clergyman, every layman, found in our Ecclesiastical Assemblies ought to ask himself this question and answer it conscientiously. Moreover the question should be considered strictly on its merits, and decided altogether apart from the plausible considerations of party interest. As before God, is it right, or is it wrong virtually to turn the Councils of Christ's Church into mere political assemblies, controlled by Ecclesiastical politicians, and conducted on partizan lines? The writer is convinced that party caucusing is wrong; that in the light of God's judgment it is indefensible; and that every good man should set his face as a flint against it.

Why should we not substitute a caucus for prayer? Why should we not unite in earnest supplication for that love which is "the greatest thing in the world"—that love of the brethren which destroys party virulence, while it allows full liberty for reasonable difference of opinion and practice? Love beareth, believeth, hopeth, endureth all things, and yet never compromises truth. Is it not strangely inconsistent to pray that the Holy Spirit may entirely control our deliberations, and at the same time to dishonor Him by cut and dried party schemes? If it be objected that lack of such organization means party defeat, it may be at once replied that such defeat is infinitely preferable to victory won at the expense of righteousness. It is faith which is needed; faith in the great Head of the Church, to Whom is given all power in heaven and on earth. He will not suffer His truth to fail.

G. OSBORNE TROUP.

St. Martin's Rectory,

Montreal, 10th May 1890.

UFFINGTON MISSION, May 2nd, 1890.

SIR,—I am requested to call your attention to certain errors which appear in your report of the proceedings of our Easter Vestry.

Among them, the following are the most important: the estimated value of books received was \$80 not \$10, the sum contributed towards the erection of new Church is \$730, not as stated, \$750; the debt is \$39 21, not \$19. The other errors, not affecting the finances, we pass over, as they are probably due to indistinct penmanship on the part of local reporter.

Yours faithfully,

H. N. BURDEN.

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR MAY.

- MAY 1st—St. Philip and St. James.
 “ 4th—4th Sunday after Easter.
 “ 11th—5th Sunday after Easter. [Notice of Rogation Days and Ascension.
 “ 12th—
 “ 13th— } ROGATION DAYS.
 “ 14th— }
 “ 15th—THE ASCENSION DAY. [Pr. Pss. M. 8, 15, 21; E. 24, 47, 108; Athanasian Cr. Pr. Pref. in Com. Service till 22nd inclusive.
 “ 18th—Sunday after The Ascension.
 “ 25th—Whitsun—Day. Pr. Pss. M. 48, 68. E. 104, 145. Athan. Cr. Pr. Pref. till 31st. Notice of Monday and Tuesday, and of Ember Days.
 “ 26th—Monday in Whitsun-week.
 “ 27th—Tuesday in Whitsun week.
 “ 28th—
 “ 30th— } EMBER DAYS.
 “ 31st— }

THE ATHANASIAN CREED.

From “The Voice of the Prayer Book.” by Rev. W. C. E. Newbolt, M. A.

“He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.”—St. John iii. 18.

The recurrence of the greater festivals brings with them the recitation of the Athanasian Creed, when, at all events, it is forced upon the notice of those who may not hear it said at other times. And this Creed is a very important item in the Prayer book, not only from its great doctrinal value and spiritual help, but also because it has had to bear the brunt, in recent times, of a determined attack, levelled not only at the doctrines which it expresses, but at its method of expressing them.

Before proceeding to examine the Creed and its bearing upon our spiritual lives, there are certain questions which seem to detain us at the outset, and to demand an answer. Whence

did this Creed get its name? What is its date? What is its use, its scope, and object? What are the reasons, if any, which could justify the suspicions and the hostility which it has evoked.

As regards the first of these questions, we may say almost with certainty that it is not called the Creed of St. Athanasius because it was drawn up by that great saint, but because it contains the doctrines with which his life and labors will ever be associated; just as we might talk of the Arian Creed, not meaning thereby a creed promulgated by Arius, but which contain the sum and substance of his belief; or of the Socinian Creed in like manner, not as containing necessarily the tenets formulated by Socinus, but the general beliefs of that sect; as, indeed, we commonly talk of the Apostles' Creed, not meaning a creed drawn up of necessity by the Apostles, but that which expresses the holy doctrines which they taught.

As to its authorship, various writers and compilers have been suggested, with this result, that with great probability it may be assigned to some Gallican writer in the fifth century. In our Prayer book, its use is confined to thirteen occasions in the course of the Christian year, securing what is practically a monthly recitation; its ancient use, from the seventh to the sixteenth century in England, having been daily; while in the first reformed Prayer book it was assigned to only six festivals during the year.

The scope and object of the Creed appear to be these. It has two main these, the first being as follows: ‘Whosoever willeth to be in a state of salvation, before all things it is needful that he hold the Catholic Faith. Which Faith unless a man shall have kept whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor driving the Substance.’ Then follows a long parenthesis, as it were, illustrating and enlarging upon this topic. Next follows a declaration as to the necessity of believing the doctrine of the Incarnation: ‘Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ.’ This, again, is followed by a parenthesis, explanatory and illustrative, which takes us up to the end of the Creed. What the Creed sets before us being this—the doctrine of the Trinity in Unity, and the doctrine of the Incarnation, followed by the Passion, Resurrection, Ascension, and coming to judgment of our Lord and Saviour Jesus Christ. So far all is clear, and few will be found to object to the enunciation of these doctrines in themselves. That which people have objected to are what are called the damnatory clauses—clauses of condemnation, or, as perhaps we should rather call them, monitory clauses, or clauses of warning. They are these: ‘Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.’ ‘He, therefore, that will be saved must thus think of the Trinity.’ ‘Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ. . . . This is the Catholic Faith, which except a man believe faithfully he cannot be saved.’ People say that this language is unwarranted, that it is uncharitable, that it is dishonoring to Almighty God.

If we look at this a little closer, we shall see that the proposition asserted by the Creed is really this, that a *right faith* is necessary to salvation. This, undoubtedly, is not a popular doctrine. Men say, ‘I can believe that one who is a drunkard, or an adulterer, or a murderer, or a blasphemer, may lose his soul and be cast away; but not a man who does not hold the right faith. You are condemning half the race by saying so; you are consigning to perdition good people, innocent people. Such a

creed is contrary to the law of love.’ Obviously, the subject is not an easy one, and therefore it will be well, before investigating the question any further, to satisfy ourselves first of all on this point: Does the Athanasian Creed in its statements, and more especially in its warnings, go beyond the words or the spirit of Holy Scripture?

Perhaps it is not too much to say that the very key-note, the foundation of the whole revelation of God to man, is just this, which appears to be the basis of the Creed before us—that a right faith is necessary to salvation. For this the Holy Scriptures were written, that we might *know*. It is the dominant idea of the Old Testament; it is repeated more emphatically in the New. It appeals to us, as the very postulate of a revelation at all, that there is a truth which it is necessary for man to know, and which God in His mercy has vouchsafed to teach him. That which is written at the end of the twentieth chapter of St. John's Gospel might be written down as the sum of the teaching of the whole Bible: ‘These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name.’ And if we look a little closer we notice first in the Old Testament this fact, that the old dispensation is founded upon the assumption that a belief in the unity of the Divine nature was necessary for enjoying the Divine favour. A man was punished with death for idolatry by Divine command—a fact which stamps in the most visible manner the displeasure of Almighty God upon that which is an offence in a matter of faith only, not in connection with morality. And this, so far from being altered or modified, is a principle which is increased in the New, as will be seen from a comparison of these passages: ‘He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day;’ or again, ‘He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God;’ or again, ‘But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed;’ or again, ‘If any man love not the Lord Jesus Christ, let him be Anathema;’ or again in answer of St. Paul and Silas to the jailor at Philippi, ‘Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house;’ or again, ‘He that believeth and is baptized shall be saved, but he that believeth not shall be damned;’ or just one more, in those words which breathe the very warnings of the Creed, ‘He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.’ But people may reply to this, ‘It may be that belief is necessary to salvation, but not this particular belief, with its turns, and twists, and subtleties of expression, and hard sayings.’ But here, at all events, honest members of the Church will be prepared to endorse the statement of the Eighth Article, that the doctrine of the Creeds, the Athanasian included, ‘may be proved by most certain warrants of Holy Scripture.’ The doctrine of this Creed is the doctrine of the Trinity in Unity, and the doctrine of the Incarnation; in itself, not a whit less simple than the Apostles' Creed, or the Nicene Creed, but only drawn out more fully under the pressure of unbelief.

The Church at first basked and reposed in the sunshine of personal love for our Blessed Lord; but when His existence and Divinity were challenged, it became necessary to define and explain. Where will our most precious promises be found, if Jesus Christ be not truly God? How will His death save us, if He be not the Son of God? How do we know that sin is vanquished, if we are not sure of the power of Him Who has conquered it? How

can One promise to us eternal life, if He has not the right of admission conferred by His eternal Sonship? How can we listen to One Who says, 'I am the Way, the Truth, and the Life, if we are not sure that we are listening to One Who is 'very God of very God'?

But now let us examine this a little further. Why is it that people wince under the assertion of this great doctrine? Why is it a matter of such importance, on the other hand, to assert that a right faith is necessary to salvation?

It is, after all, only a principle which we recognize every day. All truth has its damnable clause appended to it for cases of neglect. Our life, our human life here, may depend on the possession of the right knowledge of the truth at the right moment. Let a man, for instance, sever an artery when no help is near; it is necessary to the salvation of that man that he should know what to do. Let him take a journey on the Arctic snows, or under the sun of equatorial Africa; again it is necessary to that man's salvation that he should know how to manage his health under these conditions. Let him be smitten down with some disease, out of the reach of doctors; the truth, the exact truth, it may be, is again necessary to save his life. And, further, you have only to suppose that you have instructed and equipped and done everything you can to furnish such a man with ready help, and he has despised and refused and wasted your help, so that you must say at last, 'I must leave him to himself, for he will not let me help him.' So it is with our souls—our souls, which are most delicate, and liable to that terrible disease of sin. Christ, the Good Physician, knows what we want, and instructs us how to treat, how to use, our souls, and we neglect His instruction. Do we not thereby imperil their salvation? He knows that we have to pass a difficult and dangerous road—a barren and dry land, where no water is—and what He tells us is not merely 'so much information upon the highest topics, but conditions of moral and spiritual renovation which are not to be found elsewhere.' If a man rejects this, he does it to his great peril. If he wishes to be saved, 'above all things it is necessary that he hold the Catholic Faith,' simply because that Faith contains the essentials, the supplies, the helps, the direction, for his journey through the desert of the world. And then, of course, in the end, wilfully to reject these helps, is to anger the All-holy God. 'The wrath of God abideth on him,' because he has persistently and wilfully and stubbornly rejected all help.

Surely, then, if we view the warnings of the Creed in this manner, they are not the impatient curses of an intolerant Church, interpreting the whims of a capricious tyrant. They are, in the first place, the assertion of a law, that truth in anything cannot be neglected with impunity; and that, secondly, to go on rejecting warnings is finally to anger Him, Who spared nothing, not even Himself, to give us these warnings and His help.

But still some will say, 'How awful a thing it is to pronounce sentence like this! Why not leave it to Almighty God?' The answer is simple. The Church *does* leave it to Almighty God. No one is condemned, and no set of persons is denounced. The Church merely says eternal punishment, eternal loss, is the sentence for unbelief; but the conditions are in the hand of God. He knows the antecedents, the opportunities, the moral circumstances, of each one to whom truth is offered, and also the deprivation which they suffer to whom it has not been offered; and He judges accordingly. Every universal statement like this implies conditions; all such statements, for instance, as 'Give to him that asketh thee,' 'Resist not evil,' 'Swear not at all,' 'Pray without ceasing,' must be taken with due limitation of circumstance. So with these sentences of God's wrath. The principle laid down is, 'This is the sentence promulgated by God in His Holy

Word, and this is the enunciation of the Church's faith in accordance with that Word; but, at the same time, there will assuredly be many conditions, many cases of invincible ignorance, or defective teaching, or unfortunate bringing up, errors which cannot be termed wilful, which God Himself will receive for His own treatment. But the Church cannot on that account relax her warning. The newspapers told us only the other day of a poor old woman who was wafted in an open boat across the North Sea, without rudder, oar, or compass, and who safely reached the shores of Norway, through a rocky entrance and shoal-bound fiord, where it would be pronounced impossible for a boat to live. We do not, therefore, henceforward say to all mariners, 'Commit yourself to an open boat, use neither oar nor compass, and trust to get to land safely on the first coast which you see.' No; we still say, 'These are the laws of navigation, which except a mariner keep faithfully, he cannot be saved.'

If the Church does not warn, God will surely require the blood of man's lives at our hand. If we refuse to say the Athanasian Creed from a spirit of false tenderness, we cannot say, 'I take you to record this day, that I am pure from the blood of all men.'

Would that we thought more of this great importance of a right faith! How much depends on the use which we make of God's Holy Word! How much depends on the use which we make of the Church, and of those Sacraments which our Church does not hesitate to say are 'necessary to salvation'! If this or that person had only been told! If they had only been brought to God! If they had only the grace of the Church to fall back upon! But as it is, alas! the lives of too many are a sad commentary upon those awful but true words, 'Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ.'

WOMAN'S PLACE AND WORK.

(From *The Churchman*, N.Y.)

Young women have a special field of labor where they can be most effective in doing good. They need first of all to be inspired with the conviction that they are capable of being eminently useful, and then, if properly instructed as to ways and means, it cannot be doubted that their influence should be very potent in all the affairs of this life. It was a wise saying of the great French statesman, Mirabeau, when he remarked: 'If I am asked how soon I would like to begin to train a Frenchman I would say I would begin twenty-five years before he was born, and I would like to train the woman who is going to be his mother.' This epitomizes the whole question as to the responsibility of our young women. It is precisely while they are young that they should have the proper training in order that they may be fitted to be the mothers of the men of the future. Tennyson in his 'Locksley Hall, touched the right chord when he pictured the ungainly growth of a race from illiterate womanhood. And it was no idle summary of the case when he said 'Better fifty years of Europe than a cycle of Cathay.' Our young women first of all need special training. And this should involve very much more than they usually get at our schools and colleges. They undoubtedly need intellectual training and it is pleasing to notice what distinction they are achieving in intellectual pursuits. Recent examinations in many of our colleges show a very high percentage of success on the part of our women. Indeed, several of the honors were carried off by the sex that has too frequently been regarded as of inferior intellectual capacity. We are glad to notice this sign of our rising womanhood. But intellectual

development is not specially woman's sphere. She needs this, and must have it, if she would be what she is capable of being, but she needs moral, social, and spiritual culture more. Her kingdom is the heart. She rules there without a rival, and she ought, therefore, to rule well.

We wish now to say a word or two about the course our young women should take in human affairs. Let them be modest by all means, but let them be active. They need not be aggressive in an offensive sense. Indeed, they must not be this if they would be influential. Woman is never so potent as when she is apparently impotent. When she is weak, then is she strong. Of course, this is true of men also in a spiritual sense, and that is precisely why it must be true of women all the time. Her spiritual nature ought always to be dominant. This is the source of her most potent influence. As a religious helper, therefore, she can do most good. Even in the home circle, where every true aspiration has its birth, her spiritual power should assert itself to its fullest capability. And it is just here in the home circle where the influence of our young women must first of all be felt if they succeed in discharging the obligations which their position undoubtedly forces upon them. They should seek to make home happy. If they have brothers they should endeavor to make these brothers realize that there is truly no place like home. But even outside of the home circle our young women may be eminently useful. We are convinced that very generally their great power has not been understood or appreciated in our churches and chapels. In many of these young women are only suitable to help sing, or to help fill up places in the Bible-classes or Sunday-schools. But they ought to become teachers, active workers, and thoroughly consecrated helpers in every direction where woman's work may be made available.

It is true that many women are teachers in our Sunday-schools, but they should be teachers also in the great social circle in which they are specially at home. We have very little hope for that class of women who seem to aspire to fill positions which are not suited to them. In America woman's position is somewhat different from what it is in older countries. Here women have freely entered nearly all the professions, and in some of these they have succeeded to a reasonable degree, but it is generally considered by those who are thoughtful observers of the growth of our civilization that this tendency of women to force themselves into *unnatural* positions is not altogether a healthy sign. We are not pleading for any obtrusiveness of our young or old women, but we do claim that they have not yet exerted the whole extent of their influence upon our religious, social, and political development simply because they have not been permitted to occupy such a position as they are capable of taking.

The importance of neat and tasteful house-dressing cannot be overestimated. The matron who appears before the members of the family in a shabby, soiled wrapper, and makes the excuse—if indeed she takes the trouble to make one at all—that 'it is so much more comfortable,' as little idea of the possible consequence of such a course. Could she but realize that her dress is an evil example to her daughters, and one productive of consequences that will reach far beyond her own span of life; that her husband and sons cannot fail to draw comparisons between her dress and that of the ladies they meet in other homes, and that these comparisons cannot fail to decrease their respect for her, she might be induced to give more attention to her personal appearance. Not even the burden of care and constant employment can furnish a sufficient excuse for careless personal habits, for few things are more important

to the well being of a family. There is an old saying to the effect that an untidy mother has disobedient children; and while neither parents nor children may realize the why or wherefore of it, yet there is always a lack of respect and an indifference to the authority of a mother who takes no pride in her personal appearance. And it is not the mother alone upon whose shoulders rests the burden of responsibility for home neatness and order in dress; the father has his duties to look after as well, and should never fail to insist upon the younger members of the family presenting themselves with well-kept hands, clean faces, neatly brushed hair and orderly dress, at least at every meal where the family assemble.

There are thousands of women who are wasting the present because they think the real happiness of their life is still in the future. They take up no serious duties, they fix no serious affections, because they think the time and the object have not come; and perhaps they never come, a though opportunities for a high and noble and unworldly life crowd round them, and such opportunities offer the only true happiness. If you are working towards no higher end than earthly happiness, it is but a low, miserable kind of life after all. It is a life that will never satisfy. You want something the world cannot give you to make you rich and to make you happy. You want what you may have this very night, if you really desire it. On the veranda of a pleasant residence at the northern entrance of the Suez Canal, says a writer, I once spent a delightful afternoon. Immediately below was the wonderful highway of water, with noble steamships passing to and fro, bound for distant parts of the world, whilst across the narrow line stretched the vast expanse of sandy desert. Bidding me rise and look in a particular direction, my kind host said, 'Do you see that lake about a mile off looking so inviting?' 'Yes.' 'Well,' rejoined he, 'there is not a drop of water nor a green spot there. That is an illusion, a mirage.' It was difficult to believe it. But, sure enough, before half an hour had gone, the picture that looked so real had vanished, leaving nothing in its place but a waste of barren sand. Ah! such and so fleeting are the fairest visions of the future that rise before you, so long as religion and self-sacrifice are unknown. But become true disciples of Him who served mankind, and your happiness is secure; your fortune is made; all things must work together for your good.

FAMILY DEPARTMENT.

THE DIVINE CALL.

To-day, to-morrow evermore,
Through cheerless nights without a star
Not asking whither or how far,
Rejoicing though the way be sore,
Take up thy cross
And follow me!

Though some there be who scorn thy choice,
And tempting voices bid thee stay,
To-day, while it is called to-day,
If thou wilt hearken to my voice,
Take up thy cross
And follow me!

I cannot promise wealth or ease,
Fame, pleasure, length of days, esteem;
These things are vainer than they seem.
If thou canst turn from all of these,
Take up thy cross
And follow me!

I promise only perfect peace,
Sweet peace that lives through years of strife,
Immortal hope, immortal life.
And rest when all these wanderings cease,
Take up thy cross
And follow me!

My yoke is easy; put it on!

My burden very light to bear.

Who shareth this my crown shall share—

On earth the cross, in heaven the crown.

Take up thy cross

And follow me!

—The Quiver

THE BEST SOCIETY.

BY OLARA F. GUERNSEY.

'I don't think it was at all proper to put Helen Gray in our class,' said Miss Ida Maynard, aged fourteen, on her way home from Sunday-school one bright June Sunday.

Miss Maynard, for she was the oldest daughter, and was fond of being called Miss Maynard, was a pretty girl, tall of her age, and, though she did not say so in so many words, she considered herself quite the pattern young lady in her class. It was not only that her parents were wealthy, but the family had lived in the same handsome old house ever since the war of 1812, which, to Miss Ida Maynard, seemed a remote antiquity. She looked upon her family as one of immense consequence, and at the bottom of her heart she thought herself the most genteel person in it. In fact, for the last year Miss Maynard had rather felt it incumbent upon her to keep up the dignity of the Maynards, for she thought her father and mother had not quite the value they should have for their privileges. As for her brothers, George and Jim, I am sorry to say they often laughed at Miss Maynard and called her 'stuck up,' a sadly unrefined expression which she translated into 'proper pride.'

'No,' said Miss Maynard, with decision, 'Helen Gray is really not a suitable person for our class,' and I cannot give you an idea of the peculiar emphasis she laid on the word *person*; 'She may be very well in her way, but—' and Miss Maynard primmed up her mouth, and the thought crossed her mind that she was looking 'ver. aristocratic.'

Now this sad word, 'aristocratic,' which, as Ida remarked of Helen, was 'all very well in its way,' was at the bottom of all Miss Maynard's conceit and folly. A certain lady who had visited at the Maynard home had praised Ida's refinement and beauty and had said in the little girl's hearing that Ida had 'an aristocratic air,' and ever since then Miss Maynard had, as Jim said, been 'doing the aristocratic' to a distressing extent.

Ida was a leader among her mates, and she had done mischief in the academy and Sunday-school. There was growing up a spirit of pride and insolence, a spitefulness of classes and cliques which was working evil.

Miss Maynard's exclusiveness met with no encouragement at home, but she turned a deaf heart to all her mother could say, and when her brothers laughed at her, thought herself a martyr to 'proper pride.' Ida was very polite to all whom she thought worthy of her politeness, but was apt to be very stand-offish and even rude to others.

'Helen is a church member,' said Jane Derby, timidly. 'They say she is a very good girl.'

'Oh! I dare say, in her way,' said Ida loftily; 'but you can't think the daughter of a carpenter, who works in a shop, is fit for the best society,' and having reached her own home, she went up the steps with a grand air, leaving the girls much impressed.

'Mother,' said Helen Gray, when she went home, 'please don't ask me to go to that Sunday-school again. Ida Maynard set on the other girls and they all showed they didn't want me. I'll never go there any more.'

There was company staying at the Maynards' house over Sunday. Mr. and Mrs. de Courcy Jones, of Washington, who paid Ida many

compliments, and Miss Maynard was much gratified when she heard Mr. Jones remark to her mother: 'Your daughter's manners are so finished and distinguished that, even now, she is fit to appear in the best society.'

'Miss Ida shows so plainly that she has never had the least contact with the vulgar,' said Mrs. Jones. 'She will shine in the best society.'

Ida wondered why her mother did not seem pleased, and why her father came very near saying 'Pshaw!' out loud.

Miss Maynard laid her head on her pillow revolving in her mind those delightful words, 'Fit for the best society.' Ah! What had happened, that the world had rolled away, and all relations of space and time were altered and nothing was the same only her own little self, and what was this vast, lonesome, desolate land where she stood bewildered, repeating to herself, 'The best society! the best society!'

'She can never be company for us,' said a sorrowful voice, speaking out of the air. 'The poor little thing is so vulgar.'

Ida looked up, wondering who was speaking and who was vulgar. There stood two shining ones, just on the outer edge of a great shadow that hung above her head, and far away on the distant horizon was a glorious light, but oh, so far away!

'No, she is not fit for the best society,' said the other voice. 'Her heart is all full of arrogance and pride and vanity. Such common, low sins!'

'Driving that poor child, one of our Lord's own little ones, too, out of His house!' said the first, sternly.

'I do not see any excuse,' said his companion. 'She had a Christian mother and father, and she has despised their instruction, and preferred to listen to the angels of the prince of this world. Oh! that miserable fondness for low company!'

'She has used all her influence to make her mates as low and cruel as herself,' said the other. 'What would she do in our society? She wouldn't think Peter or James or John fit to speak to.'

'If she can't let a carpenter's child study God's Word beside her, how can she expect to see Jesus of Nazareth face to face?' said the first speaker; and then from far away, oh, so far away, came a sternly sorrowful voice:

'Whoso shall offend one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck and he were drowned in the depths of the sea.'

The shining ones vanished; the far off light grew dim; the black shadow above her head deepened and lowered about her. A horror of great darkness fell upon her. She stretched out her hands imploringly toward the last glimmer of light, and then, with a scream, she woke.

Oh, the relief to find herself still in the land of the living, still where there was time for repentance.

Poor little Miss Maynard was 'alone with her conscience,' and oh, what truths it told her that night!

The next morning all the girls were amazed when Ida walked up to Helen Gray as she came into the academy door.

'Helen,' said Miss Maynard, 'I'm very sorry I behaved so badly yesterday. I acted like a rude, vulgar girl. Won't you forgive me? Oh, dear!' and Miss Maynard began to cry, and Helen kissed her.

All this happened years ago. Ida Maynard is an elderly lady now, and a true Christian, and so gracious and sweet a woman that all who know her feel sure that the best society, which is 'the innumerable company,' will be glad to welcome her home.

I have heard people striving for that which is enough, but I never heard of any one who had enough.

THE MIDNIGHT CHORUS.

"A little child shall lead them."

It was midnight when the northern train rushed into the station at C—, usually so busy and bustling, but now comparatively quiet and deserted.

There was a delay of some minutes, but no one got out. Many of the travellers were half asleep. Others were settling themselves comfortably in their wraps and rugs, preparing for their long night journey before them.

Suddenly the silence was most painfully broken by a loud, harsh voice from one of the carriages beginning to roar out a profane and ribald song. What the words were I am thankful to say I do not know, but they were bad enough to horrify every one who heard them.

All the passengers were shocked and indignant. They would gladly have silenced the vile and insolent singer, but how was this to be done?

Hark! another voice is heard, sweet, clear, and childlike; the voice of a little girl, distinctly singing the words,

"Glory to Thee, my God, this night, For all the blessings of the light; Keep me, oh, keep me, King of kings, Beneath Thine own Almighty wings."

Only a few notes were sung, when the hint was taken, and an other voice joined, then another and another. Manly basses and tenors threw in their deep tones with all their strength, and soon a full and powerful volume of song to the glory of God—the voice of a great multitude—poured forth, and the voice of the profane singer was heard no more.

Joyful with an angel's joy must that happy child have been, as with clasped hands and streaming eyes she murmured, 'Thanks be unto God, who giveth us the victory, through Jesus Christ our Lord.'

And deeply moved was many a heart, as they joined in this triumph of good over evil, of love and reverence over scorn and hatred, of Christ over Satan.

Surely 'Out of the mouth of babes and sucklings Thou hast perfected praise.'

This little incident, in its touching beauty, is like a picture, full of suggestion. It speaks for itself. Still we may for a few moments dwell on one, at least, of its lessons:

How far better it is to act than to deplore!—Selected.

A SPELLING MATCH.

'I'm going to have a spelling-bee to-night,' said Uncle John, 'and I'll give a pair of skates to the boy that can best spell man.'

The children turned and stared into each other's eyes.

'Best spell man, Uncle John? Why, there's only one way!' they cried.

'There are all sorts of ways,' replied Uncle John. 'I'll leave you

to think of it awhile,' and he buttoned up his coat and went away.

'What does he mean?' asked Bob.

'I think it's a joke,' said Harry, thoughtfully, 'and when Uncle John asks me I'm going to say: 'Why, m-a-n, of course.'

'It's a conundrum, I know,' said Jo; and he leaned his head on his hand and settled down to think.

Time went slowly to the puzzled boys, for all their fun that day. It seemed as if after that supper time would never come; but it came at last, and Uncle John came, too, with a shiny skate-runner peeping out of his great coat pocket.

Uncle John did not delay; he sat down and looked straight into Harry's eyes.

'Been a good boy to-day, Hal?'

'Yes—n-o,' said Harry, flushing. 'I did something Aunt Mag told me not to do, because Ned Barnes dared me to. I can't bear a boy to dare me. What's that to do with spelling man?' he added, half to himself.

But Uncle John had turned to Bob.

'Had a good day, my boy?'

'Haven't had fun enough,' answered Bobbie stoutly. 'It's all Jo's fault, too. We boys wanted the pond to ourselves for one day, and we made up our minds that when the girls came we'd clear them off. But Jo, he—'

'I think this is Jo's to tell,' interrupted Uncle John. 'How was it, boy?'

'Why,' said Jo, 'I thought the girls had as much right on the pond as the boys. So I spoke to one or two of the bigger boys, and they thought so, too, and we stopped it all. I thought it was mean to treat girls that way.'

There came a flash from Uncle John's pockets. The next minute the skates were on Jo's knee.

'The spelling match is over,' said Uncle John, 'and John has won the prize.'

Three bewildered faces mutely questioned him.

'Boys,' he answered gravely, 'we've been spelling man, not in letters, but in acts. I have told you there were different ways, and we've proved it here to night. Think over it, boys, and see.'—*Ex.*

A PRAYER BOOK'S HISTORY.

(Continued from last week)

The Watertown (N. Y.) Times prints the following correspondence:—

We are to join in prayer for our Queen, our clergy, our rulers, and to have at heart the welfare of our Church, and the peace and prosperity of our country. Even when we come to ask for individual blessings we are to do so as a congregation, and to think of the wants of our fellow worshippers as well as of our own. This is Common Prayer. 'Then shall follow three Collects, the first for the day.' A Collect is a short prayer. Most of the Collects are very old, and have been used in the Church for many hundred years. A special Collect is provided for every Sunday and holy day throughout the year. These you will find

little further on in your Prayer Book. The Sunday Collect is used through the week after. The third Collect at Matins is a Morning Prayer for grace; the third at Evensong is for protection through the night.

When the Litany is not said, the service ends with the five prayers that follow; these are the same morning and evening. Special prayers and thanksgivings are added as occasion requires, and the 'Prayer for all conditions of Men,' and the 'General Thanksgiving,' are always said before the 'Prayer of St. Chrysostom.' The service ends with this beautiful prayer, which has been used in the Church since the 4th century. It is addressed to Christ, and pleads His promise that 'where two or three are met together in His name, He will grant their requests.' The 'desires and petitions' of every earnest worshipper are summed up in these simple words, 'granting us in this world knowledge of Thy truth, and in the world to come Life everlasting.'

To learn to 'know God, and Jesus Christ whom He has sent,' let this be the aim we set before us in our church going. If we get to know Him better, we shall not need any longer to be urged to regular attendance in His House of Prayer. It will become the chief pleasure of our lives. Church will seem a happy place if Christ meets us there. Praise and prayer will become easy, when we know Him to whom we offer them, and when we go home again we shall take with us, not the words only, but the reality of the final blessing. The grace of our Lord Jesus Christ, the love of God, the fellowship of the Holy Ghost, will be with us. Amen.

MARRIED.

MILLS DUNSCOMBE.—On April 30th, at St. Paul's Church, Shawville, Que., by the Rev. Rural Dean Naylor, M.A., assisted by the Rev. J. L. Puleston—Roberts, Rev. Seth Adoniram Mills, incumbent of Bristol, Que., to Mary Helena, second daughter of the late Thos. Shaw Dunscombe, Esq., of the city of Cork, Ireland.

DIED.

MURRAY.—On Monday, April 28th, 1890, at the residence of his son, Rev. G. H. A. Murray, B.A., Melbourne, John Murray, pensioner H. M. S., late Postmaster Glen Murray, aged 81 years, 6 months and 6 days.

"Requiescat in pace."



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MISSION FIELD.

NOTES OF MONTH OF APRIL.

[From the Mission Field, S. P. G.]

In the Diocese of Capetown thirty one of the sixty-three clergy are on the S. P. G. Society's list, and partly maintained by its grants. Their work is generally of a mixed character, being seldom wholly among colonists and in this Diocese there are no tribal Missions to the natives, although native work is largely carried on by the several clergymen. From Swellendam the Rev. W. Bramley reports on this double work in connection with a Confirmation and the baptism of some adults in anticipation of it.

The work here includes two distinct congregations one consisting for the most part of white people the other of members of the colored races, though in both cases there are many shades and tints of coloring. Another broad line of distinction is that for one congregation the services are entirely English, for the other they are mostly in Dutch. Of this part of the work most of the charge falls on the catechist, by whom the services are chiefly conducted.

Among those who presented themselves for Confirmation were many who had not been baptized, of diverse ages, but of similar condition and education—presenting also the usual variety as to their former manner of life. There was, therefore a double work of preparation going on—some for Confirmation only, some for baptism to be followed by Confirmation—together with the needful trial and fasting so that none should be presented of whom there was not a reasonable ground for hoping good.

At last it was determined that twenty should be baptized on St. Luke's Day, at the special service to be held in the evening, in honor of the saint after whom the church is named. When the appointed day arrived one of the candidates was unfortunately absent, so his baptism had to be deferred for a few days. But one can imagine the large gathering round the font, with nineteen candidates, and witnesses for most, if not all, of them.

The church was well filled, many of the European congregation being present either as witnesses for some of the neophytes, or as interested in the service—and the members of the congregation had decorated the church with flowers and greenery, so that the joy of the festival and its accompaniments was abundantly manifested. One after another the candidates, of ages ranging from seventy-five to twenty, knelt before the font, and were baptized in the Thrice Holy Name, and signed with the token of their Crucified Master, whose service they were now undertaking. And brightly the service ended, giving rise to a feeling of thankfulness that some, at any rate, had been induced to make their Christian profession—some whose former life had been much stained with evil, and some who had long shrunk back from the important step. May He whose servants and soldiers

they are keep them ever steadfast in the new way.

It must not be omitted that in the morning of St. Luke's Day there had been an early celebration of the Holy Communion, when a few of the faithful gathered round the Lord's Table, but not so many as had been hoped for.

A fortnight afterwards came the next event, the visit of the Bishop. His Lordship, accompanied by his chaplain, arrived on the 31st Oct. The Bishop made a genial and hearty reply to an address presented him.

The next day All Saints' Day, was ushered in by an early celebration at Christ's Church and closed by the Confirmation at St. Luke's, which was chosen as being the larger and more convenient of the two churches. On one side the front seats were occupied by the English candidates, sixteen in number, and on the other by the colored members, who numbered thirty-nine. The service was in English, with the exception of one Dutch hymn. It was pleasing to see the interest taken in it by those who were present, and many of the candidates were evidently deeply affected by what may prove a turning point in their lives. They were of every shade of colour almost, and represented different nationalities, Kaffir, Hottentot, English, Dutch, and so forth, and those confirmed varied in age from 75 to fourteen.

—o—

"CROWN HIM LORD OF ALL"

A Sunday school teacher was dying. Just before he sank away, he turned to his daughter, who was bending most lovingly over his bed, and said: 'Bring—'

More he could not say, for no strength had he to speak more. His child looked with earnest gaze in his face and said:

'What shall I bring, my father? 'Bring—'

His child was in an agony of desire to know that dying father's last request, and she said: 'Dear, precious father, do try to tell me what you want, I will do anything you wish me to do.'

The dying teacher rallied all his strength and finally murmured:—

'Bring—forth—the royal diadem, And crown him Lord of all.'

And as these words died away upon his lips, his soul flew up to join the grand company in heaven.

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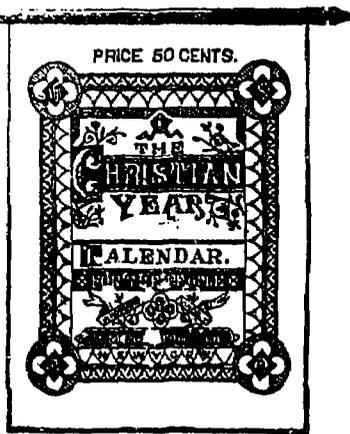
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A sad, sad story indeed! But the boy who heard it read said "He needn't have been a drunkard; he might have behaved himself."

Yes, yes, he might have been somebody of whom his friends would have been proud, but instead of that he was a source of sorrow to them. That young man had good parents and good Christian teachings, but liquor was his master. Once he was a temperate, happy boy, but some time he took a first drink, and that was the beginning of all his ruin and shame. You boys may not have as yet been tempted by this form of evil, but the temptation is sure to come to you, as it has to others. Many a boy as bright, as well beloved, as well brought up and cared for as you have been, has become a drunkard. Older tempters have argued with him that a man who cannot drink as much as he thinks good for him, and no more, is not a very strong character. But let me tell you, my boys, the only safety from being overcome by strong drink is to let it entirely alone. No argument for or against will be necessary then. The power of the habit of liquor drinking once formed is sometimes very hard to be overcome.

In the police reports of a daily paper a few weeks since the arrest of a middle-aged man for a serious crime was mentioned. His crime, and two-thirds of all the crimes committed, were due to the same cause—strong drink. Following the notice was this statement made by the prisoner:

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So you see, boys, how very hard it is to reform, after one has formed the habit of drinking. The problem of rescuing the country from this terrible cause is agitating the wisest heads. They feel that it must be driven out; but what is the best way to do it? That is the question. You boys can solve the problem, as far as you are individually concerned, by being determined that you will never take even one drink. If every boy would make that resolution, and keep it, old King Alcohol's head would soon tumble off, and roll into the bottomless abyss.

This is a very serious matter, and in view of the ruined lives. I beg that you will consider this momentous subject, and pledge yourselves to do all you can, in the name and with the help of the Lord, to exterminate 'the Serpent of the Still.'—Susan Teall Perry, in the Evangelist.

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