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The Church Guardian

OF MONTREAL.

"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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ECCLIASTICAL NOTES.

It is proposed to set apart the upper peninsula of Michigan as the diocese of Marquette.

THE secession, from the Church Rome, of the Rev. R. B. Hodgson, M.A., chaplain to Lord Bute, has since been announced.

NEARLY every member of the United States Supreme Court is actively interested in Church work of some kind. Chief Justice Fuller has been lay reader of St. Mark's, Chicago.

IN St. Bartholomew's Church, New York, which is always open for private prayer, seven thousand persons availed themselves of that privilege during the past year.

IN Missouri the communicants of the Church have increased in the past decade from 5,413 to 8,805, the present number in both dioceses. The number of clergy has increased from sixty-four to seventy-eight.

REV. JOSEPH SIDNEY HILL has been chosen to succeed the late Dr. Crowther as Bishop of the Niger diocese in Western Africa. Mr. Hill is not quite 50 years of age, and has varied acquaintance with missionary work, his first place of labor being at Leke, in West Africa.

At the Methodist Conference at Bradford, England, Mr. Posnett, of Leicester, after examining the membership of Methodism during the last century, stated that he found that during the last seven years—from 1884 to 1891—their increase had only been 13,751, the very smallest during the last hundred years. Yet these last seven years have seen the strenuous efforts of the younger Methodists to give a new vitality to the old organization.

THE *Church Times* may be regarded as the organ of the English Ritualists, and no one can read its pages without observing its almost savage attitude towards the Roman Church, and one was pained with the language it indulged in towards the late Cardinal Manning, and which was in striking contrast with that adopted by the Nonconformist journals generally. One fact is worth a bushel of arguments. Let us lay the following before our readers, for the truth of which we can vouch. A few years ago a congregation in the north-west of London was broken up by internal dissensions. It was considered a good opening for planting a Roman Mission, and accordingly several able Roman Catholic priests settled down there in community life. The next parish, a large and influential one, happened to be worked by a well-

known Ritualist and his clergy, who, however, so successfully countermined the operations of the Roman Mission that after two years' labours they have been compelled to retire from the field, acknowledging themselves beaten. Not an Easter passes that these Ritualistic clergymen do not receive seven or eight former members of the Roman Catholic Church to their first communion in the Church of England. Where can the same thing be told of ourselves? We believe there never was a time when our own Church was more intensely anti-Roman than it is at present, its Protestantism has strengthened with an increasingly intelligent churchmanship; but there never was a time also when it was more necessary for us to seek out and stand firmly on the "old paths."—*Irish Ecclesiastical Gazette.*

GROWTH.—At a meeting of the Massachusetts Club at the Hotel Vendome, Boston, held last month, Rev. Wm. Wilkinson, of Minneapolis, said: "The lessons of history have for us been written in vain if they do not produce profound gratitude on the one hand for the wonderful past, and on the other incite us to noble resolve that by grace the future shall be yet more glorious. In the year 1820, there were only 321 clergymen in the P. E. Church in the whole United States and Territories of America. To-day there are 4,060, an increase of 1,225 per cent. in sixty-nine years. In the year 1830 the population was nearly 13,000,000 souls, and the Church had less than 40,000 communicants. To-day in the State of New York alone, with 5,000,000 people, the Church has 114,500 communicants, while twenty-two States have been added to the Union. The Church has created more than fifty dioceses and missionary jurisdictions; and in the time in which the population has increased fivefold the membership of the Church has increased twelvefold.

REVERENCE.

Though easily forgotten the spirit of reverence for God and holy things is pledged in our acceptance of revealed religion. By this we do not mean misplaced devotion bred in superstition and nurtured in ignorance. We ask for no pretended wrist of St. ANN to be palmed off on us as on a New York Roman congregation a few weeks ago; nor do we seek devotion for relics that would place part of JOHN WESLEY'S shroud and hair in the foundation stone of a chapel in England erected away from his wishes; nor do we want any respect whatever for those we denounce as half-obeah-faith-healing-quacks. But we would urge on all who call themselves christians in any sense, to regard with more reverence

the Name, the attributes, and the ordained means of grace by which the Most HIGH is known and approached among men.

The habit of irreverence is no doubt unintentional; it grows upon us and is nourished by all that chills our warm devotional feelings. Somehow self-preservation, laudable though it be, prompts one to "save the soul" rather than to live for HIM who loved us. The Work of the Spirit is coveted for our own uplifting, though there be lacking the very essence of christianity, which is the *glorifying of God*, and falling it with His will. The inevitable result is that these two cardinal truths of revealed religion are practically neglected, and some special point unduly emphasized or the whole frightfully distorted. The danger is the same whether purgatorial masses are bought at so much each, or the cross is regarded only as a valuable safe-guard, or merely common-sense ideas of rectitude are followed; and that danger is an acknowledged lack of reverence for the glory, honour, and attributes of the Deity in present thoughts and daily lives.

Without implying for a moment that silence on religious subjects means reverence on our part, for we think the use of holy names and pious words often shows great Christian courage, and are a bold confession before men of our deep convictions, we yet desire to censure most strongly the foolish disposition to lend holy words to daily conversation. Next to agnostic sneering or blasphemy there can be nothing so dangerous to the spiritual life as the empty and unmeaning use of sacred names. The third commandment should be thoroughly mastered before admission to Holy Communion, and the young christian charged to refrain from such frivolous though religious expressions, as even many misled street-preachers indulge in. Every feeling of reverence rebels against it; church-folk should set their faces like flint against it; and the good effects of the step would be seen.

The writer lived once near a Baptist leader who was famed for his scriptural texts and his doubtful morals, which received an effectual check by being asked an irrelevant business question after each quotation. Ignoring his hypocrisy silenced it. So too, many of our readers, either by open reproof or by evident contempt, could do much to rebuke those vain expressions, and to foster a spirit of Christian reverence. What can be more shocking than to hear open sinners or well-known canting hypocrites interlard their talk with "God's Will," "By the Grace," "IN CHRIST," "Trust in God?" &c., &c. When the most awful truths are dragged down to the dust, it is readily seen how serious feelings are dissipated and reverent ideas undermined. Familiarity with these weakens their force, and with the loss of humble and fearful reliance on God comes in an egotistic sense of *our* faith and *our* goodness that makes us feel that we at all events are *safe*, or makes us undervalue holy ordinances as being as unreal as ourselves. The conscience, blunted

by self-confidence, feels little compunction at unpleasant facts, since respect for God has long passed into special regard for ourselves.

We should hedge around religious truths with whatever honours God and proclaims His presence. Our Churches, too, in their arrangement and in the manner of conducting public worship should be ordered to show that while we believe the Divine Presence is everywhere, yet to us at least It is especially so in holy places set apart for His name—His dwelling-place. In our teaching the privileges of the believers should not be insisted on so as to ignore the mercy and favour of God. In our hymns, instead of exalting our goodness and lecturing sinners, we should either entreat for forgiveness or attempt adoration as honest worshippers. In personal conversation we should prepare the ground of the heart before we cast truths among thorns or on rocks. In fact, there is often more moral force in pointing heavenwards than in uttering holy names; and while we don't want to idolize the Bible, we think its teaching would be more effective, were there due reverence for the holy book itself. What must be the impression on thousands of school children when leaves of the Bible are strewn about in the school-room, or trampled under foot in the yard? What should be the influence of the truth on us all if approached with the reverence becoming its source?—*West Indian Guardian*.

RELIGIOUS EDUCATION.

(CHURCH BELLS.)

"It is lamentable to know that a 'Secular Education Act' for primary schools is the law of the land in Australia, and that it is so secular that, in order to give full effect to it, even *Nelson's Readers* are found to be too religious—so much so, that a special edition has been produced, from which every mention of Christ and Christianity is excluded."—*Church Bells*.

On reading the above some weeks ago, I determined to give the views of a schoolmaster of more than forty years' experience as soon as the summer vacation gave me a little leisure.

I remember that, when I sent for my certificate at Salford (Easter, 1849), there had been a large meeting a week or two previously in the Free Trade Hall at Manchester, which had been convened by the secularists of Manchester to pass some resolution in favour of their system being recognised by the Government in distributing the annual grant for education. Whatever might have been the object of the conveners of the meeting, I remember that the late Canon Stowell proposed an amendment, which was seconded by a Wesleyan minister of the name of Osborne, and it was carried by a great majority.

Times have, indeed, changed since then, and on the subject of education, not for the better.

Let me try to show that all education not based on religious teaching must largely be a failure, as it is as true now as ever that 'The fear of the Lord is the beginning of wisdom.'

Why do we spend so much money upon the education of the masses? Is it not that we hope to make them better men and women—better citizens? How can we hope to do this if we ignore the Bible as the basis of our teaching?

How is it that a country like our own, that boasts of the many thousands of Bibles which it circulates at home and abroad, should ever come to a decision that Bible-teaching may be dispensed with in our schools?—still more, that professed ministers of religion should be found to support such a scheme? Yet so it is. I am convinced of one thing, that it has not been done in compliance with the wish of parents, for in all my experience I have never met with any parents who objected to it for their own children. I have heard parents say again that whatever they may have been they should like their children to live better than they have done.

Well may parents do so; they know from sad experience that whatever their children may become, that seasons of sorrow, sickness, and trouble will come, and that, if they have no religious hopes to fall back upon at such times, it will be indeed bad for them, and no wonder if they seek present relief in suicide or crime. They know that any religious teaching they may have had never stood in their way unless to check them when tempted to do evil. They know, too, that a wise or good son makes a glad father; but that a foolish or wicked son is a trouble, not only to his mother but all connected with him. They know from which class they themselves may most confidently expect love and kindness in old age.

Never did I know one who suffered from early religious training, but, alas! many who ruined themselves by not practising what they had been taught.

We do not expect all pupils to be religious when they grow up, whatever training they may have had—or, at least, to exhibit it—any more than we expect to reap a harvest as the seed has been sown—and the time of education is sowing-time; but no man in his senses would expect to reap a crop which he had not sown, except a crop of weeds.

I know the opponents of Bible teaching say that it is not religion which they oppose, but Sectarianism. As a practical teacher, I say you cannot teach dogmas peculiar to any sect except by way of catechism, and catechisms are forbidden. Where have the Nonconformists of past generations had their teaching? Mainly from the Church of England schools; but it did not make Churchmen of them. For many years the 'conscience clause' has been in force in all schools aided by Government grants, but very, very few have ever availed themselves of it—why? Because there was nothing taught at which parents could, or wished to, cavil, and I have ever found that a well-given Bible lesson has generally been an interesting one to the pupils. The good old Saxon and the poetical language of the authorised version possess a great fascination for children, and there is no subject which is more valuable as an intellectual aid for developing the mental powers of a child.

I would, then, appeal to all parents. If you have any love for your children—if you would wish to see them do well in life, if you would have them strong to resist temptation to evil, if you would have them loving and kind to you in old age, if you would provide a source of comfort to them in the days of sorrow, which you know will surely come—see to it that you get for them Bible teaching in their youth, see that they learn something of the Divine love, self-sacrifice, and willing death portrayed in the Gospel of our Lord and Saviour Jesus Christ.

Do not be led away by fine-sounding phrases of 'liberal' and 'unsectarian' dangled before you at School Board elections. There is nothing liberal in depriving children of the best of all knowledge; there is nothing liberal in depriving them of that knowledge for which many thousands are spent yearly to send Bibles to heathen and foreign countries. By all means do the latter, but see to it that you do not neglect the former.

There is nothing sectarian in teaching your children to understand the Bible any more than in teaching them to understand any other book. The seed sown in school may in after years spring up to life eternal; but, if the seed is not sown then, it may never be sown at all. A single gospel and some carefully selected passages for repetition will demand all the time the schoolmaster can spare for this one subject in a year.

I grant that, where catechisms are taught as in Roman Catholic schools, dogma may be taught to children if not understood by them; but Bible teaching implies nothing of all this. It means giving the same kind of attention to the teaching of some defined course of study in the Bible as would be given to a play of Shakespeare

or some English history. We indeed hope that this will prepare the mind for more definite instruction later on which, by the help of the Holy Spirit, may teach the heart as well as the intellect, and that our pupils may grow up Christians, *i.e.*, true followers of Christ, and that they may be prepared to answer those who would undermine their faith in the Gospel.

Will parents, then, who have any love for their offspring, any desire to see their sons and daughters happy or contented in life, and prepared for that event which sooner or later overtakes each one of us—death—refuse to insist that in all schools there shall be definite religious teaching in that in all schools there shall be definite religious teaching in that best of all books—the Bible? Remember, parents, that so-called Bible-reading is only a farce; and, moreover, do not rest till it again forms part of the Inspector's examination, because then, and the only, will proper attention be given to it. 'Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word.' Again, 'Thy Word have I hid in mine heart that I might not sin against Thee.' Again, the Psalmist prays, 'Open thou mine eyes, that I may behold wondrous things out of Thy law. Teach me, O Lord, the way of Thy statutes, and I shall keep it unto the end.' Once more I would appeal to all parents to see to it that they send their children, if possible, to schools where Bible-teaching is carried out, and so to exercise their votes at School Board elections as to confer on others the same blessing which they try to secure for their own children. No word has been more misused of late years than the word 'liberal'; it has been made to cover all sorts of abominations and misrepresentations.

Secondly, I would appeal to all patriots or lovers of their country. Remember that 'righteousness exalteth a nation,' and, if we would see our country prosperous, we must place God and his Word first in our scheme of education. The nation, as a nation, can have no future existence; consequently national sins must bring—and, as history tells us, have ever brought—national punishments in this world in the shape of war, pestilence, or famine; and, if these fail to bring the nation back, is will in time inevitably bring national ruin and overthrow, as surely as night follows day.

The Bible teaches us that it is better to suffer an injury than to do one; but is this the teaching of modern agitators? No, their doctrine rather teaches to do all sorts of injury, no matter how devilish, in the hope of effecting some chimera of good. Have we not seen the most fearful crimes committed in the sister country of Ireland for the basest ends? Have we not known still more recently the most stupid lies told to ignorant voters to beguile them of their votes? Shall this tampering with truth bring no evils in its train—no confusion to those who have profited by them? I cannot but think it will bring an abundant crop of evils upon the country at large; and, further, that those who prefer expediency to right will sooner or later find, to their own confusion, that honesty would have been the wiser policy. I cannot but think that they who corrupt a nation by lies are more seriously injuring that nation than they would have done by bribery, and therefore that the one ought to be as fatal to an election as the other, if proved. It also shows that statesmen need a more practical knowledge of their Bibles, as well as the masses of their countrymen. There is no sin more severely condemned in the Bible than lying—no sin in the present day more common.

Finally, I appeal to all parents and patriots to exert all the influence which they possess to secure for the rising generations the opportunity of acquiring a sound knowledge of Bible truths, and then we shall find that the education given at so great a cost will be money well spent, that lying at elections will fail to secure the votes of the masses as much as those of their more intelligent countrymen.

**HOPEFUL OBSERVATIONS BY DIS-
SENTERS.**

A few Sundays ago a sermon was preached at East Parade Chapel, Leeds, the pastor of which had lately resigned the charge, but died soon afterwards. Dr. Conder was well known and much respected as a minister of the East Parade Chapel (Congregationalist) for many years. He was a man of high culture and great love and breadth of thought. It appears to be true to say that a very large portion of his congregation has slowly left the chapel and passed into the Church—a proof of the tendency of his views and teaching. The sermon alluded to, however, was by Dr. Morris, from Brecon Independent College, some of whose observations are encouraging, as showing an advancement towards reunion which would have startled Churchmen thirty years ago. Dr. Morris based his sermon on three texts, viz.:

'Thou art the Christ, the Son of the living God.'

'Hold fast the form of sound words.'

'I have kept the faith.'

Unless the report be incorrect, Dr. Morris said: 'I take it that the Apostles' Creed is merely a development and expansion of this confession. The Apostles' Creed is a very good form of words, and altogether true; it is continually repeated in the Church of England; perhaps many of you know it, but, in case you do not, I will repeat it.' (The Creed was then read.) 'It is possible that some repeat this Creed without meaning it, which is a pity; but, for those who can repeat it from the heart, it is most truly blessed, they receive distinct illumination, and they grow in the truth of God.'

It would be well if every Churchman would lay hold on these observations, and practically apply them. But such observations as these by Dr. Morris would, it is quite certain, have caused no small dissension in many dissenting places of assembly a few years ago. Orthodoxy is still, happily, felt to be a necessity. Right doctrine and right practice must go together, and it is encouraging to see proofs that some, at least, are trying to lay hold of the anchor firmly.

There is something very terrible and depressing (as Dr. Talbot, vicar of Leeds, puts it with much force and power, and yet very lovingly, in his kind remarks upon Dr. Conder) in the fact that Christ's glorious Gospel is testified in separation and even in hostility. St. Paul experienced this trial, but the separation and the hostility of his day were far short of the separation and the hostility of this present period of the Church's history. There was no actual severance from the unity of the Church. It is no breach of propriety, it is hoped, to record here that not very long ago Dr. Conder remarked to a lady who, on her way to church, called and took tea with him, 'Well, the Church has absorbed my principles, and I don't care how soon it absorbs me.' Such words are well worthy of attention. Rather remarkable, too, are some observations in the *Friend's Quarterly Examiner* (fourth month), 1892. There is some very sweet and some very able writing in it. There is also a statement of facts in sundry portions of it which show internal difficulties and troubles amongst this brotherhood in olden times which

go far to evidence that they certainly were often in error, though it is more agreeable to contemplate how the love of God blesses the sincere seeker even although that seeker is assuredly in very great error in neglecting the outward and visible signs and seals of grace in the two sacraments. In 1676, at York, they resolve 'to consider of Friends' deportment at burials, in giving or receiving rosemary, gloves, or otherwise, as the world doth.' Not to quote Sir W. Scott's beautiful lines in *Rokeby*, it is interesting to think how, in grand old Yorkshire, where rosemary will not flourish out of doors, every cottager has a plant or more in a pot within his house, so that when he receives a 'lathing' (Saxon for *invitation, entreaty*) to the funeral of a neighbour, he may be able to cast a sprig upon the coffin—a sign of good feeling, and an emblem of his belief in the resurrection. Further on, in 1716, Friends in York are found not approving of some of their body marrying within twelve months of the death of former wife or husband. And then, more to the purpose under consideration, a Friend, 'John Cox,' gives anxiety. His moral character seems doubtful, but 'his theology was attacked; he has used the word "Trinity," and was thought to approve of the Nicene and Athanasian Creeds, and to be somewhat uncertain about so-called "ordinances." But now, at page 209 of this *Quarterly*, may be found a chapter entitled 'The Divine Mystery.' It is deep, thoughtful, reverent, and very interesting. It almost demonstrates 'the rationality, the certainty, the blessedness, the gloriousness of three Persons yet one God in the Eternal Godhead.' It does this in somewhat original and striking manner, which at once appeals to humanity and common sense.

The writer appears to be a man of much greater power and of far better character than 'John Cox,' but he uses the words 'Trinity' and 'Unity' distinctly. It would be pleasing to copy pp. 213 and 214, but space forbids, and the following extracts must suffice:—

'Surely we may rejoice that the thought here shadowed has been from the beginning laid down by the Divinely guided Church in all places, in the unchangeable declaration that there is a third eternal Person of God coming forth forever from both the Father and the Son.....not a mere impersonal quality existing in these Two, but a person for ever distinct..... The above pages were not written to demonstrate a theorem or develop an argument by induction, but simply to re-describe the doctrine of the Trinity in such a way that it may be seen more than ever not only to be as ancient as Christendom, but as in itself pre-eminently *reasonable*!.....Let them observe the tendencies of the body called Unitarian, and then settle it in their minds; whether if Quakerism adopts such a view as theirs, the Divine faith of Quakerism will not dwindle down perforce to a meaningless recognition of the no-god of the Agnostics..... The true position is that, unless we believe in the Trinity, we cannot with any distinctness believe in the Unity; and surely too, when a nation loses that fundamental acceptance of the Unity, it loses along with it the whole true basis of its religious life, and, consequently, of its moral practice.

'For nations are sternly committed to the logical results of their actions and notions, and the pleas that may avail for individuals cannot be applied to them. If they reject the foundation of truth, the superstructure must fall. If one part is sung amiss in their chorus of praise, the whole becomes discordant; while the true music of the spheres, the very hymn sung before the Throne, is simply this, that God's elect fall before Him day and night, crying to Him—and never wearying as they cry—"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and

and ever shall be, world without end. Amen."'

This remarkable article is subscribed, 'W. H. Pollard.'

It may or it may not be a matter of wonder to Church folk how religious and pious men who proclaim the principles which are copied here can possibly remain outside the communion of the Church. But that cannot be discussed here just now. Enough to draw attention to these very powerful and important statements by Dr. Conder, by Dr. Morris, and by Friend W. H. Pollard. They are very encouraging to those who, while paying for Unity, are anxious that it come about slowly and on true principles rather than hastily and in a merely popular way which would not endure' and who expect a gradual return of thousands back to the Church as individuals, long before any sort of Corporate Reunion can be entertained.

Oh, that Congregationalist and Friend could but just find within the Church all that is dearest to them now, in their sad separation, *plus* all that the Church possesses and offers! Unity on sound principles would *slowly* follow, but *surely* also. It is marvellous to some men that the Church witnesses these lovely and extraordinary proofs of yearning after unity, and does so little to say, 'Welcome, beloved brethren, into the dear and ancient communion of the dear and ancient Church of God. We will secure to you all that is really good in your ways of worship, as well as the many things you cannot have outside the Church's communion. As the branch of the Catholic Church existing from the very beginning in this land, we cannot fail to offer you all reasonable variety and regulated freedom in the Divine worship.' Myriads would return if only this were done.—G. V. in *Church Bells*.

INFALLIBILITY.

HOW FAR, AND WHERE, MAY CERTAINTY OF TRUTH BE EXPECTED IN THE TEACHING OF THE CHURCH?

By the Bishop of Qu'Appelle.

(CONTINUED.)

But did our Lord give to *any* person or persons, if not to St. Peter alone, any authority to teach infallibly? Did He give any promise that would reasonably lead us to expect that there would be such infallible guidance in His Church? The only words of Christ that specially refer to this are the following:

"The gates of hell shall not prevail against it" [i.e. the Church]. Matt. xvi. 18.

"When He the Spirit of Truth is come He will guide you into all Truth." S. John xvi. 13.

"Go ye, and make disciples of all nations, teaching them to observe all things that I have commanded you." S. Matt. xxviii. 20.

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned." S. Mark xvi. 16.

From these passages it is certainly reasonable to infer that our Lord meant that His Church and His people should have a sufficient guarantee against falling into error on matters of faith that were necessary for the stability, or well-being, of the Church, or for the salvation of souls.

If the Apostles were to teach the world it was certainly necessary that they should *know* the truth they were to teach; if the gates of hell were not to prevail against the Church it must be guarded against the inroads of error to the undermining, through human frailty or perversity, of the fundamentals of the faith on which the Church was built. And our Lord therefore promised that the Holy Spirit would guide the Apostles into all the truth—all the truth, that is, that it was necessary for the Church to know

and to hold for the purpose for which it was founded. And the Apostles and the early Christians very evidently believed that they possessed that truth in all its fulness, and that the Church collectively was made the depository, the keeper, and the witness of that truth, thus: S. Paul exhorts those to whom he writes to "stand fast in the faith" (1 Cor. xvi. 13), to "examine themselves whether they be in the faith" (2 Cor. xiii. 5), to "strive together with one mind for the faith of the Gospel" (Phil. i. 27), to "continue in the faith grounded and settled" (Col. i. 23), to "walk established in the faith as ye have been taught" (ii. 7), and tells Titus to rebuke the Cretians "sharply that they may be sound in the faith" (i. 13); and he speaks of those who have made shipwreck of the faith (1 Tim. i. 19) and "concerning the truth have erred" (ii. 18); he tells Titus that a Bishop must be one "holding fast the faithful word as hath been taught, that he may be able by sound doctrine to exhort and to convince the gainsayers" (i. 9), and Timothy that he must "hold fast the form of sound words which thou hast heard of me" (2 Tim. i. 13), and thanks God that the members of the Church in Rome had "obeyed from the heart that form of doctrine whereunto ye were delivered"—i.e. pledged in their baptism (Rom. vi. 17). He distinctly asserts that the Church is "the pillar and ground (or stay) of the truth" (1 Tim. iii. 15). S. Jude exhorts those to whom he writes "to contend earnestly for the faith which was once delivered to the saints."

The Church, therefore, has ever held that the Truth in all its fulness—the full and entire truth—on all subjects necessary for us to know for certain was revealed to the Apostles, given as a "deposit" enshrined as "the faith once delivered to the saints."

The function of the Church is to be the "pillar and ground," "the witness and keeper" of that truth once for all delivered to it.

Even the Church of Rome is obliged to accept this in theory, though in practice it departs very far from it. "All revelation came from God alone through His inspired ministers, and was complete in the beginning of the Church. The Holy Father has no more authority than you or I to break one iota or tittle of the Scripture, and he is equally with us the servant of the divine law." [Cardinal Gibbons, *Faith of our Fathers*, p. 148] "First of all," wrote Cardinal Newman, many years after he joined the Roman Church, "*ex abundanti cautela*"—that is, something too obvious to need stating—"every Catholic holds that the Christian dogmas were in the Church from the time of the Apostles; that they were ever in their substance what they are now." "But this is exactly what is *not true*, for instance, of the immaculate conception of the Mother of our Lord; of the treasury of merits to be dispensed in indulgences; of the papal infallibility. If there is such a thing as history, it bears unmistakable witness that those beliefs were not in substance part of the original Christian faith."—C. Gore, *Bampton Lectures*, 1891, p. 201.

The manner in which the Church exercised this its function of a witness and keeper of the Truth, was by the coming together of the Bishops, or Rulers, of the Church together with representative Presbyters from all parts in Councils

or Synods. But the object of such Synods was never considered to be the declaration of new truths, but simply to testify what the Church diffusively had at all times and in all places received as the truth once for all delivered to it. Nor were the decisions of such Councils regarded as binding on the Church till they had been ratified by the acceptance of the Church at large.

The body of truth thus ascertained to have been that "once delivered to the saints," and therefore necessary for the stability of the Church, and for the salvation of individual souls, was consolidated into short Forms, the Creeds we now possess—while the Church was still one—before the division of the East and West in Europe, and while it could, therefore, speak with the full authority of the whole Church, to which the promise that "the gates of hell should not prevail against it," was given. For it must be particularly noted, the promise was given to the Church as a whole. There is no promise that parts of the Church will not fall away from the faith. Indeed, four out of the seven Churches to which S. John wrote, in the book of the Revelation, are threatened with extinction for falling from the faith, or for evil deeds (Rev. ii. 5, 16, iii. 1, 16).

The Nicene Creed is indeed the only one that has the actual authority of a Council, but the others teach only exactly the same truths. This Creed was first framed by the Council of Nice, at which 318 Bishops were present, in 325. It then ended with the words, "I believe in the Holy Ghost." It was professed to be the Creed that had always previously been received by the Church, with the addition of one clause, "of one substance with the Father," which was found necessary to exclude the heresy of Arius, who denied the essential Deity of our Lord. It was confirmed and completed by the addition of the remaining clauses [with the exception of the words, "and from the Son," in the article concerning the Procession of the Holy Ghost], which were also gathered from Creeds that had been previously in use by the Council of Constantinople, at which 150 Fathers met, in 381. It was again confirmed by the third general Council at Ephesus, 431. That Council further declared in its seventh Canon that "No one shall be permitted to introduce, write, or compose any other faith, besides that, which was defined by the holy Fathers assembled in the city Nice with the Holy Ghost."

The introduction of the clause "and from the Son," was first made in an authorised manner by the Churches of Spain and France (589). Pope Leo III (716-741) declared in a Synod that no such addition should be made at Rome, and caused the original Creed to be graven on silver plates. It was, however, introduced at Rome under Nicolas I. [855-867]. Under Leo IX [1048-1054], after repeated quarrels, the rupture between the Eastern and Western branches of the Church finally took place, chiefly owing to this introduction into the Creed of a claim that had only the sanction of a portion of the Church. It must be remembered, however, that though the Eastern Church opposed on principle any addition to the Creed, and did not think the words used justifiable, both branches of the Church virtually hold the same doctrine on the subject. The Western Church did not intend to assert, by the added words, a double origin of Life in the Godhead, while the Eastern Church admitted that the Holy Spirit of the Son as of the Father, and that He proceeded from the Father through the Son.

Thus, while we may well regret that ever this addition has been made to the Creed as received from the whole Church, thus causing misunderstanding and division, we may be satisfied that nothing has been introduced not capable of being explained in harmony with the belief of the Eastern Church.

Concerning these necessary, fundamental truths, these which were declared by the Church

in Synod assembled to have been the Faith held by the Church everywhere from the first, we may, relying on the promise of Christ to His Church, be as certain, as we can be of anything in the world, that we have undoubtedly the Truth, and that sufficiently for the safety of our souls.

WHY AM I A CHURCHMAN ?

(Continued from Number of July 27th.)

To the above witnesses to the continuity of the Church may be added witnesses from the Official Documents of the Church herself.

I. Witness of the Canons. 1603.

These Canons were agreed upon by the Convocation of the Province of Canterbury, and published by the king's authority, under the great seal, and are still legally in force.

Canon 3. Whosoever shall affirm that the Church of England is not a true and Apostolical Church is to be excommunicated.

C. 8. Whosoever "shall separate themselves from the Communion of Saints, as it is approved by the Apostles' rules, in the Church of England, and combine themselves together in a new brotherhood," "to be excommunicated."

C. 30. Concerning the use of the Cross in Baptism, these words occur: "So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that it doth with reverence retain those ceremonies which do neither endanger the Church of God nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity and from the Apostolical Churches, which were their founders." It also speaks of abiding by the "judgment of all the ancients Fathers."

C. 31 speaks of the Four solemn Ember Seasons for Ordination having been, after the example "of the ancient Fathers of the Church," "appointed in ancient times for prayer and fasting, and so continued at this day in the Church of England."

C. 60. Concerning Confirmation. "It hath been a solemn, ancient, and laudable custom, continued from the time of the Apostles, that all Bishops should lay their hands upon children Baptized," &c.

II. Witness of the Homilies.

These Homilies were set forth to be read in Churches in reigns of Edward VI. and Elizabeth. The Homilies continually appeal to and quote the "Catholic Fathers"; they speak of an ancient Church then, and in the time when the Homilies were written, as one, "though cleansed and purged from errors which through blind devotion and ignorance had crept into the Church" (2nd B. 3), and they give the following description of the true Church, which could certainly not have been given by a body that was conscious of having broken off from the unity of a previously existing body. "The true Church in an universal congregation or fellowship of God's faithful and elect people, 'built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone.' And it hath always three notes or marks whereby it is known: pure and sound doctrine; the Sacraments ministered according to Christ's holy institution; and the right use of ecclesiastical discipline. This description of the Church is agreeable both to the Scriptures of God, and also to the doctrine of the ancient Fathers, so that none may justly find fault therewith."

III. Witness of the Prayer Book.

A. The very title of the book bears witness to the claims of the Body using it as part of the Catholic Church.

It reads

The Book of Common Prayer, and Adminis-

tration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England.

They are the Sacraments, Rites and Ceremonies of the Church, i.e. the Church Catholic o: Universal, but administered according to a particular "Use." The Preface "Concerning the Service of the Church," supposed to have been written by Cranmer, explains this phrase.

"Whereas heretofore there hath been great diversity in saying and singing in churches within this Realm; some following Salisbury Use, &c.: now from henceforth all the whole Reaim shall have but one 'Use.'"

And this was done in accordance with a universally recognized liberty in the bounds of the Catholic Church for each national Church to regulate its Rites and Ceremonies, as our twentieth Article claims.

b. The Preface already alluded to (written in or before 1549), also says,

"The Service in this Church of England these many years, hath been read in Latin to the people, which they understand not," &c.

Without doubt allusion is here made to the pre-Reformation Book.

c. In the Preface "Of Ceremonies," probably also written by Cranmer, and at the same time, there is the following admirable sentence in which is set forth clearly the great principle that while the Church of England claimed liberty to make changes ("subject to the retention of Catholic essentials"), it by no means desired thereby to separate from other parts of the Church that did not think it necessary to make such changes, nor claim to judge them for not doing so.

"In these our doings we condemn no other nations, nor prescribe anything but to our own people only: For we think it convenient, that every country should use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things which from time to time they perceive to be most abused, as in man's ordinances it often chanceth diversely in divers countries."

d. In the "Preface," now first, added in 1661, written by Sanderson, Bishop of Lincoln, we read—

"In which reviews we have endeavored to observe the like Moderation as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of England, or indeed of the whole Catholic Church of Christ), or else of no consequence at all, but utterly frivolous and vain."

To these testimonies of Official Documents we may add the words of one of the most extreme of the Reformers, a great friend of Peter Martyr, Bishop Jewel, of Salisbury, on account of the almost official character of his famous work, "An Apology for the Church of England." That work was written in 1562, under the sanction of the Queen's authority. It was translated into English by Lady Bacon, mother of the famous Lord Bacon, and into nearly every European language; it was "ordered by Convocation to be placed in churches and in the houses of Church dignitaries" (Perry), and it was seriously considered even at the Council of Trent.

In the work he says—

"We have done that which may lawfully be done, and which had already been often done, by many pious men and Catholic bishops, that is to take care of our own Church in a provincial synod. For so we see the ancient Fathers

ever took that course before they came to a general and public council of the world." After giving instances of such municipal or provincial councils, he adds, "Nor is this thing new and unheard of in England, for we have heretofore had many provincial synods, and have governed our Church by our own domestic laws, without the interposition of the Popes of Rome" (p. 144).

"We have declared, also, that we detest, as pernicious to the souls of men, and plagues, all those ancient heresies that have been condemned by the old councils and Holy Scripture..... And have returned to the primitive Church of the ancient Fathers and Apostles, i.e. to the beginning and first rise of the Church" (pp. 156, 157).

In another work, he writes:

"We have done nothing rashly nor without very great reason: nothing but what we saw was lawful at all times to be done.....And thus calling together the bishops and a very full synod, by the common consent of all our states, we cleansed the Church, &c. And all this as we might lawfully do it, so for that cause have we done it confidently."—Letter to Signior Scipio, a Venetian gentleman who had complained that England was not taking part in Council of Trent, 1562.—*Qu'Appelle Messenger*.

TO THE DEAF, WHO ON THAT ACCOUNT DO NOT ATTEND CHURCH.

(S. P. C. K. Tract.)

If you were asked why you do not attend church, you would, I know, answer in a manner which has doubtless, at first sight, some appearance of reason. "What good," you would say, "is there in my going to church, when I cannot hear the prayers or the sermon?" But I trust a little calm reflection will show that the conclusion you draw is not quite so certain as you imagine. It is a good deal influenced by a very prevalent, but very mistaken notion, that the "sermon" forms the principal part of public worship. Now I wish to point out to you, that, though doubtless your infirmity is a severe hindrance in this as in most other situations in life, it need not debar you from many of the duties and blessings, which are fully as much to be regarded in public worship as the sermon. In the first place remember that, though you cannot hear the prayers, yet, if you are able to read, you can attend to the prayers. By just noticing what the congregation is doing, you can see when the different parts of the service commence. You can see when the Lessons, for instance, are going to be read. Your deafness will not then prevent you from finding the appointed Lesson for the day in your Prayer Book. It will not prevent your turning to that Lesson in your Bible, and reading it to yourself, whilst it is being read by the clergyman. But to go more deeply into the subject, can you for a moment believe that God, from whom the affliction proceeds, intends to banish you from Himself, because He sees good to put this difficulty in the way of your intercourse with the world around? More reasonably might you judge that He withdraws you from external things, so far as this one sense of hearing is concerned, to dispose you more decidedly to thoughtful meditation. He has many ways of communicating with the heart and mind, and can speak powerfully to the soul, though He may close or make dull the ears of the body. Let the remembrance whence this and every affliction proceed, stop any rising discontent, and impart the comfortable assurance, that, if a trial be allotted, corresponding strength

and consolation are to be found, if duly sought for. And do you think that other persons, whom you may be disposed to envy on account of their freedom from your infirmity, have no burdens to bear? Alas! could you know their secret history, perhaps you would thank God for the preferable lot He has assigned to you. You know the impediments which embarrass your own progress; but you do not feel the burdens under which other travellers groan. "The heart knoweth his own bitterness;" and many a concealed sorrow rankles beneath the glittering garb of prosperity. Wherefore murmur not at any slight stings which remind you that earth is not a heaven of rest, nor your final inheritance; but reflect that He who placed you here, and fitted you for your condition according to His wisdom, having framed you, at the same time, with reference to a higher and more glorious inheritance hereafter, can grant you all needful help, and make all comforts abound to you.

But it is with respect to His public worship that I desire to speak with you at present. If, in the ordinary circumstances of life, He can so temper your infirmity as to prevent its seriously injuring your welfare or comforts, how much more certainly will He prevent its becoming a stumbling-block in your approach to His presence? The deaf, the blind, the halt, and the maimed found no difficulty in arresting the attention of Jesus; nay their greater need only awakened His readier sympathy. Let us briefly consider public worship under the heads of duty, and of privilege and blessing, and I think you will find yourself excluded under neither of these.

We must first assert the duty of all Christians to unite in the public worship of the congregation. We are not only individuals, believing in Christ for the salvation of our own souls, but also members of a community, gathered into one united body, professing our allegiance to Him as our King, and proclaiming ourselves the subjects and witnesses of the true God. By Baptism we are admitted into the Church of the Redeemer; and by the covenant bond of the holy Sacrament of the Supper of the Lord, we are united, as one family, in maintaining the honor and majesty of our heavenly King. In like manner as to Israel of old, it was said, "Ye are My witnesses, saith the Lord;" so to Christians it is said, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light;" and again, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God." This social view of the Christian calling is very often spoken of in the Epistles in the New Testament, and is drawn, by St. Paul, from the celebration of the Holy Communion; for he says, "We being many are one bread, and one body; for we are all partakers of that one bread;" and, in another place, "We, being many, are one body in Christ, and every one members one of another."

Now when we reflect that this holy society, this elect brotherhood, was purchased with the blood of the Divine Saviour; that it is gathered into a fold by God's Holy Spirit, and reserved as a witness to the love, as also to the authority,

of Almighty God on earth; and that it is the seed-plot for the harvest of eternal glory; we must feel the obligation which attaches to all its members to give glory to their Lord and Master to the best of their ability. "Ye are not your own," said the Apostle, "for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." In this testimony *you are called to join*. You are one of Christ's people by Baptism—I trust also, by heartfelt faith and self-dedication. You would be shocked to hear yourself excluded from the number of His followers, and from hope of salvation through Him. You call Him your Lord; can you then deny your *duty* to acknowledge Him as such publicly, and to maintain your union with His Church, which is His body? Consider how Israel of old were enjoined to bear such open public testimony to their faith; and how the Christian Church was constant in its united worship with the Apostles, breaking bread from house to house, and continuing daily in the Temple; and remember the Apostle's exhortation, "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together." I cannot forbear here mentioning as a part of this duty, that especial mark of discipleship too sadly neglected—the reception of the Holy Communion. It was instituted and ordained by our Lord, who enjoined it on all His people by the command, "This do in remembrance of Me;" and though now too generally forsaken, it remains as His claim upon their allegiance. Observe, many other arguments unite in enforcing its observance, but we are at present only speaking of it under the head of *duty*. If, therefore, you look to Jesus as your Master and your Saviour, you are required to join His Church in public worship, including reception of the Holy Communion.

[TO BE CONTINUED.]

THE AUTHENTICITY OF THE BIBLE.

There is no other book that can at all compare with the Bible for the fullness of the evidence to its authority.

Homer wrote about 900 B. C., yet the oldest copy of Homer known to-day was made in the 16th century! That is to say, there is a gap of 2,500 years between the date of the writing and the oldest copy now extant. The oldest copies of Plato and Herodotus were made in the 9th century, A.D. In profane literature one manuscript alone, solitary and conspicuous for its antiquity, is treasured up in the Vatican Library. It was made in the 4th century. There are more than 1,000 manuscripts of the Bible older than any other book with the exception of the last. Of these old manuscripts about 259 are in England, 7 in Scotland, 3 in Ireland, 220 in Italy, 140 in France. The others are scattered widely. There are none in America.

Among all this number there are three which stand preeminent for their antiquity, viz.:

1. The Alexandrine Manuscript.
2. The Vatican Manuscript.
3. Sinaitic Manuscript.

All of which date back to the 4th century, and the last is evidently the oldest book known to be in existence.—*Rev. S. D. McConnell, D.D.*

Notable Words by the Bishop of Maine, to his Clergy.

FROM BISHOP OF MAINE'S ADDRESS, CONVENTION 1892.

And here, my dear brethren of the clergy, I cannot but commend you in that you are wont not only to confine yourselves in your utterances from the pulpit chiefly to the simple enunciation and exposition of the doctrines and precepts of the Word of God, but to "minister the doctrine" as well as the sacrament and discipline of Christ, agreeably to your ordination vow, "as this Church hath received the same," and instructed you. The "faith once for all delivered to the saints" is at no time really endangered by outward assaults, and the simple, orderly, reiterated, loyal proclamation of it is the best safeguard we can offer for the faith of our people. In our age as in other ages a wave of subversive teaching, issuing from one or another school of speculative philosophy, threatens the ancient landmarks, and "rages horribly," as if it would sweep away the very foundations of Christianity and the Christian Church. Stand firm, and let it pass. It casts itself in vain upon the rock of our confidence now, as many times before. "The Lord who dwelleth on high is mightier." "In quietness and confidence is our strength" at such a time. If unhappily some unstable souls, even of those who have been named with the name of Christ, fall away because too "wise in their own conceits," or because of harboring within themselves some defiling "root of bitterness," the same happened among St. Paul's own children in Christ, notwithstanding which he could still boldly say, "The foundation of God standeth sure, having this seal, 'The Lord knoweth them that are His,' and 'Let every one that nameth the name of Christ depart from iniquity.'" And how wise and how needful for us are the admonitions which follow this declaration:—"Foolish and ignorant questionings refuse, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle toward all, forbearing, in meekness instructing those who oppose themselves, if peradventure God may give them repentance unto the acknowledgment of the truth, and they may recover themselves out of the snare of the devil who are taken captive by him at his will"; or [R.V.] "having been taken captive by the Lord's servant, unto the will of God."

If, lately, expressions have been ascribed to some of our own clergy [elsewhere than here] which seem plainly contrary to the standards of the Church, and if it has been thought strange that such teaching should not be officially rebuked, this, at least, may be said by way of reassurance: that with us, into whatever errors an individual teacher may have fallen, as indicated by his personal utterances, he is obliged, in the conduct of public worship and in the ministrations of the various offices of religion, both to declare the truth and to pronounce his own condemnation, if, while still holding a commission from this Church he has falsified her testimony.

So long as such is the case, and the faith of the Church Catholic is continually exhibited and propounded among us, not merely in "Articles of Religion," but in the common order and acts of worship, and so long as every minister of this Church is obliged to profess therein before God and a congregation of God's people his own adhesion to that faith, the danger is certainly less than it might otherwise have been of his misleading his people into any deadly heresy. His own honesty is too much discredited, in broaching such heresy, to leave his influence unimpaired.

There is indeed on all questions not affecting the fundamentals of the Christian faith a degree of difference allowed among us, which is often ascribed to a culpable indifference on our part, either to the affirmations of revealed truth or to our responsibility as Christian teachers by those whose own definitions and prescribed "creeds" run far beyond those of the Church Catholic.

But we glory in such comprehensiveness; for we regard it not only as a just concession to individual liberty in the interpretation of the Divine oracles, so long as we all hold to the reality of such oracles, but as being a necessary condition of a finally complete understanding of them, and of the re-attainment of that complete unity of faith and of organization for which every true servant of Christ must devoutly pray. "Let us therefore, as many as are perfect, be thus grounded, and if in anything ye be otherwise minded, God shall reveal even this unto you." Thus speaks S. Paul to Christian believers, in various stages of progress, and he would thus have spoken to none others, for in none others would he have recognized the presence of that illuminating spirit, without whom we can have no true discernment of spiritual things. But for all such, who, with himself, were "pressing toward the mark for the prize of the high calling of God in Christ Jesus," he had a comforting expectation that under the guidance of the Holy Spirit they would not only be delivered from soul-destroying error, but advance both in knowledge and virtue unto the perfect manhood in Christ Jesus. And may not we, my brethren, rest in the same confidence?—*Convention Address.*

SHOULD TIRED MEN GO TO CHURCH?

Many of those who stay at home all day Sunday because they are tired, make a great mistake; they are much more weary on Sunday night than they would have been had they gone to church at least once, as the time must often drag heavily on Sunday for the lack of something to do and to think about; and the consciousness of having spent the day unprofitably must sometimes add mental dissatisfaction to languor that follows idleness.

Moreover, these tired people would often find refreshment for their minds and their hearts in the quiet services of the church. They would secure by means of them a change of mental atmosphere, and the suggestion of thoughts, and motives, and sentiments, which are out of the range of their work. For a hard-working mechanic or salesman, or housekeeper, or teacher, this diversion of the thought to other than the customary themes might be the most restful way of spending a portion of the day of rest.

We happen to know of several cases in which this prescription has been used with excellent results. Those who wanted to stay at home because they were too tired on Sunday to go to church, have been induced to try the experiment of seeking rest for their souls as well as their bodies, in the church on Sunday; and they testify that they have found what they sought; that the observance has proved a refreshment rather than a weariness, and that their Sundays never gave them so much good rest when they stayed at home, as they have given them since they formed the habit of church going.—*Diocese of Nebraska.*

CONTEMPORARY CHURCH OPINION.

THE LIVING CHURCH

It is passing strange that it does not occur to those who claim to be most anxious for Church reunion, that the way to it is to reverse the process by means of which disunion was brought about. Let each body go back from whence it came, and the branches will all again be united to the stem. The reasons which were formerly urged in justification of division, no longer exist, at least as between the Anglican communion and the Protestant denominations. The first step in the process of reunion would seem to be the recombination of societies of the same name

and with almost identical formulas. If we could reduce the denominations to one of each kind the question would be greatly simplified. This seems to be the correct method, a return to unity by retracing the paths by which divergence has resulted. Until this movement is well under way, we confess that we see little encouragement or reason to hope for the reunion of Christendom or of any great portions thereof.

CHRIST promised that the gates of Hades should not prevail against His Church. That promise being true, that Church must still be in the world and have a history running back to its foundation. A.D. 33. However plausible the cause of immersion may appear to those accustomed to hear that side of the question, there still will exist this difficulty in the way of its dogmas—that the Baptist Church, which proclaims them, was not organized for about fifteen hundred years after Christ. At that time, with few exceptions, all who bore the Christian name had been baptized in infancy. But, according to the Baptist opinions, infant baptism is no baptism; hence, there was no Church in the world when the Baptists organized in the sixteenth century.

News from the Home-Field.

Diocese of Quebec.

The Bishop-elect, the Rev. A. Hunter Dunn, Mrs. Dunn and family were passengers by the steamer *Labrador* which arrived at Quebec last Saturday. A warm welcome awaited them by the Church people of the See city.

GEORGEVILLE.

The Hon. Mr. Justice Tait of Montreal who resides here during the summer, has kindly assisted in carrying on the services of the Church by acting as lay reader from time to time. Mr. H. J. Mudge, president of the Lay Helpers association of the diocese of Montreal, a summer resident also, has assisted in like manner.

STANSTEAD.

The school here carried on under the direction of the Rector, has secured the services of Miss Susie Gilmore of Cote St. Paul, as teacher. She holds the model school Diploma and is considered an excellent instructor.

We cannot help wondering what sort of a compound the Rector of Trinity Church, Quebec, can be? From the position he holds he must have been ordained to the priesthood in the Church of England; yet the extraordinary article which appears in the *Evangelical Churchman* of Toronto of Sept. 8, under his name, seems to us, strangely inconsistent with such a position. Imagine any sane priest of the Church of England, coupling together, apostolic succession, baptismal regeneration and *Transubstantiation* as "at the basis of doctrinal error." [!] And speaking of them as "this trinity of metaphysical phantoms." [!] What a phantom *ministry* the writer must exercise. But the writer referred to is not content with wild general utterances, but he descends to such libelous statements as the following: "It is notorious that many of them" [the bishops of the Church of England in Canada] "are using this power" [i.e. of patronage] "to fill their dioceses with extreme Romanizers, who are supplied from Lennoxville,

in Quebec, and Trinity University in Toronto, and the Qu'Appelle Monastery in the North West with a few from the ritualistic hot-bed in England," what the writer refers to in the latter part of this sentence we do not attempt to discover; but we have no hesitation in declaring that his statement as to Bishops College, Lennoxville, [to which evidently he refers] and Trinity College, Toronto, are outrageous libels; and if he knows anything of the history and work of these institutions must have been known to be such by him. Such unwarranted statements as to two of the leading Church Colleges of the Dominion reflect no credit upon the person making them.

Diocese of Montreal.

HEMINGFORD.

ENTERED INTO LIFE.—Harriet, daughter of the late Lt. Col. Chas. William Rudyerd, R.F., and widow of the late Addington D. Parker, on September 1st 1892, in the 85th year of her age.

In the Communion of the Church Catholic, in the confidence of a certain faith, in the comfort of a reasonable, religious, satisfying and holy Hope. A fervent and earnest worshipper in The Church, zealous in its support and instant in its good works, she leaves the record of a kind, loyal, devoted, sympathetic and generous life; her heart ever ready to regard the cares and adversities of others, her hand to dispense a kindly hospitality, or to relieve with unstinted generosity.

"She hath done what she could," and in the hope of a joyful resurrection as the shadow of the night fled away, she entered with the early dawn into that new life, in the city which hath foundations.

PERSONALS.—The Rev. Canon Ellegood, rector of the Church of St. James the Apostle, returned last week from England by steamer 'Labrador.'

The Lord Bishop of Huron and Mrs. Baldwin arrived in Montreal last Friday and are the guests of J. J. Day, Esq., Q.C. His Lordship preached at St. Jude's Church last Sunday morning, and at St. Georges in the evening.

The Rev. Dr. Langtry, prolocutor of the Lower House of the Provincial Synod arrived in town on Saturday last.

PRESENTATION.—Miss Susie Gilmore of Cote St. Paul, who has for several years acted as organist at evening service in the Church of the Redeemer, and was also a member of the choir, and teacher in the Sunday school was presented on Saturday evening 3rd Sept. by Dr. Davidson, Q.C., in behalf of members of the congregation with a handsome and well furnished portfolio and a ring, in token of their appreciation of her faithful services, and their affectionate regard. She will be much missed by all, but especially by Dr. Davidson the lay reader in charge, whose unfailing helper she has been since her Sunday school days.

Diocese of Toronto.

WYCLIFFE COLLEGE.—It is announced that the Lord Bishop of Huron will conduct the "QUIET DAY" for the Alumni Association in October next.

EMILY AND OMEMEE.

The Rev. W. McCann, hitherto curate of St.

Paul's Church, Lindsay, has been appointed to the incumbency of this parish.

Diocese of Algoma.

Grave rumors prevailed in Montreal last week as to the health of the Bishop of Algoma. It was said that he was seriously ill, and that one of Montreal specialists, Dr. Stewart, had been summoned to him and had left for Sault St. Marie. Many a prayer will be offered for his complete restoration to health.

BRITISH HONDURAS.

The election of a Bishop for the diocese of British Honduras was to take place on the 18th of last month at the meeting of the Provincial Synod of the West Indies at Demarara. The diocese has been without a Bishop for nearly a year to the regret of all concerned and to the impeding of Church work.

M. K. Joseph, a native of British Guiana who was organist of Georgetown, Demarara, has bequeathed \$1,000 to the Cathedral.

The Rector of St. Mary's Church, Belize, the Rev. F. R. Murray has been instant in carrying on the work of the Church during the vacancy in the See. Missionary meetings have been held at various points and new stations opened as far as possible. The *B. H. Churchman* says: "Everywhere there are demands for the ministrations of The Church of England and very soon we trust these cries will be heard—Missions started, schools opened and an active missionary work carried on along the Coast, up the rivers and on the Cays." A Diocesan High School is much required and it is hoped that the new Bishop will be able to establish it. The children have of necessity to be sent to schools unconnected with The Church or not be educated at all, and the Church will thereby lose her influence over such children. The same paper calls for two Church schools in each parish in Belize.

Nearly \$600 have been already collected towards the Bishop Holme memorial fund.

British Honduras is, it is claimed, both commercially and ecclesiastically the key of Central America.

ROOMINESS.

One kind of "roominess" we do not believe in; we do not believe that there is "room" in the Church for any man who doubts the great doctrines of the Christian Faith as set forth in the Catholic Creeds and in Church's formularies and offices, or who proposes to explain away or water down the same in deference to a prevailing rationalism. The "roominess" that would include such is a roominess we do not covet; the Church is roomy but she has boundaries.

Many of the beautiful theories advanced with so much confidence even in so-called Christian pulpits, as the peculiar products of this enlightened age, are merely exploded heresies which "had their day and ceased to be" long ago. The Arianism of the 4th century is being tricked out and made to pass muster as a child of the 19th, but the student of the Church's history can recognize it in new trappings.

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CALENDAR FOR SEPTEMBER.

- SEPTEMBER 4.—12th Sunday after Trinity.
- " 11.—13th do do do
- " 18.—14th do do do
(Notice of St. Matthew and Emberdays; Ember collect to be said daily this week.)
- " 20.—Vigil of St. Matthew, *Fast.*
- " 21.—ST. MATTHEW, Apostle, Evangelist and Martyr.—Athanasian creed—Ember day—*Fast.*
- " 23. } EMBER DAYS.—*Fast.*
- " 24. }
- " 25.—15th Sunday after Trinity.
(Notice of St. Michael and All Angels).
- " 29.—ST. MICHAEL AND ALL ANGELS.

THE MOST REV. JOHN MEDLEY, D. D., METROPOLITAN.

We received notice on Friday, the 9th of September, that the Most Rev. John Medley, D. D., the oldest Bishop but one in the Anglican Communion, the first Bishop of the Diocese of Fredericton and the third Metropolitan of Canada, had that morning entered into his rest after a somewhat prolonged illness. The loss to the Church in this Ecclesiastical Province will be specially felt, coming as it does on the eve of the assembling of the important Provincial Council, over which he, in virtue of his Office, would have presided, and wherein his ripe wisdom, scholarly attainments, and gentle yet firm administration will much be missed. For several months past

his Lordship has been confined to his house and for a considerable portion, if not all the time, to his bed, but during the past fortnight appeared to have somewhat regained his strength, and hopes were entertained for his recovery. He suffered a relapse, however, in the early part of last week from which he never rallied.

His Lordship was the son of George Medley, Esq., Grosvenor Place, London, England, and was born on December 19th, 1804. He received his early training in the schools at Bristol, Bewdly, Hammersmith and Cobham, and took his degree at Wadham College, Oxford, in 1826, his name appearing on the class list of honors of that institution. He was ordained to the Diaconate in 1828, and to the Priesthood in 1829. He was appointed Incumbent of St. John's Church, Truro, in 1831, and Vicar of St. Thomas' Exeter, and Prebendary of the Cathedral in 1838. Upon the separation of the present Diocese of Fredericton from that of Nova Scotia, (of which it formed part) in 1845, Dr. Medley was nominated by Lord Stanley as its *first* Bishop, and was consecrated in Lambeth Chapel, London, England, on Ascension Day, 1845, by the then Archbishop, His Grace Dr. Howley. He was installed in Christ Church, Fredericton, as Bishop of the diocese on the 11th of June of the same year, being the feast of St. Barnabas.

It is impossible to estimate the value of Dr. Medley's work to the Church at large as well as to his own diocese during his long Episcopate of 47 years; but undoubtedly, as has been well said by another, "he has laid broad and deep the foundations of the Church of England in the Province of New Brunswick; he has ever aimed to advance the Church as a whole and to that end has not occupied himself with the petty and often superficial activities of life, but, temperate in all things, has done regularly without wasting either physical or moral power a vast amount of good work which will remain." His sound Churchmanship, his undoubted ability as a preacher, his exceptional liberality, his simplicity in life and his more than ordinary powers of administration are well known and must produce effects beneficial to the Church long after he himself has passed away. He has left too an enduring monument behind him in the beautiful Cathedral which has been erected in Fredericton, the first stone of which was laid on the 15th of October, 1846, by Sir William Colebrook, and which his Lordship carried through to completion notwithstanding many and exceeding difficulties, it not being finished and consecrated until 1853.

In June, 1845, the Bishop found but thirty clergy at work in his diocese and many parishes unsupplied; a few years before there having been no less than fifty-seven parishes without a resident minister. Many places he found entirely destitute of the Ordinances of the Church, and a year or two after his appointment he wrote to the S. P. G. Society that after filling up twelve vacancies he still could find full employment for twenty additional clergymen without diminishing the labors of any one at present in Holy Orders. In many cases he found people without Bibles and books of Devotion and set himself earnestly and with unflagging zeal to extend the benefits of the Church throughout his extended diocese. In 1877, his Lordship proposed to his Synod the appointment of a Co-Adjutor Bishop in order

that the diocese might not suffer through his advancing years; and later, the proposal having been accepted, he nominated the Rev. Hollingworth Tully Kingdon, then Vicar of Good Easter, in Essex, England, as Co-Adjutor Bishop, and his nomination having been confirmed by the Synod, Dr. Kingdon was on July the 10th, 1881, consecrated to the office with right of succession, the benefit of which arrangement will now be felt in the absence of any distinct break in the Episcopal Ministrations and also in avoiding, what is not always, the seemly proceeding of electing a Bishop after a vacancy has occurred.

In 1879, after the resignation of the Most Rev. Ashton Oxenden, D. D. Bishop of Montreal and Metropolitan, (the Canon as to succession having been altered) Dr. Medley was elected by the House of Bishops as its President and became, in virtue of his office, Metropolitan of Canada, and has most worthily and acceptably, and to the benefit and honor of the Church, ably fulfilled the important duties of that high office.

To recount in any adequate degree the progress made by the Church in the Diocese of Fredericton under good Bishop Medley's Episcopate, to voice in any measure the deep respect and veneration felt for his Lordship by all classes, and to indicate in any degree his high qualities, attainments and labours, requires an abler pen than that of the writer. We can but express our own sense of the extreme loss which the Church in Canadas suffered through the removal of a leader so learned, wise and experienced, and respectfully extend to Mrs. Medley and the members of his family our sincere sympathy. Ripe in years and full of honors, leaving behind him an imperishable and noble record, he has entered into the rest that remaineth for the people of God. We mourn not for him, but for the Church deprived of his leadership; we rejoice in the confident hope that having fought a good fight, having kept the Faith, having proved himself a true Shepherd of the Flock of Christ on earth, he "when the Chief Shepherd shall appear may receive the never fading Crown of Glory," referred to at his consecration to the office of a Bishop in the Church of God.

On learning of the decease of the Metropolitan the Rector of Montreal (the Rev. Dr. Norton) caused the Cathedral bell to be tolled, and the Cathedral flag to be hoisted at half mast.

THE AUTHORITY OF GENERAL COUNCILS.

The average layman may be tempted to consider the question of the authority of General Councils of the Church to be a matter which does not directly concern him. He may very likely think "This is a parson's question. I will leave it to theologians and learned authorities in Church law." But there are no Church questions which are *exclusively* parson's questions.

The Church does not exist for the Clergy alone, but for the Laity as well. The true ideal of the Catholic Church is a spiritual democracy ruled by constitutional and orderly methods. Therefore we may dismiss at once the idea that the question of the authority of Church Councils is not a layman's question. The question of the authority of the xxxix Articles of Religion

touches laymen in a very much less degree. These articles are Articles of *Religion*, and not of *Faith*. They bind the Clergy, and form part of the conditions under which they hold office in the Church, but they do not in any way bind the consciences of the Laity. They consist of a series of propositions about the Christian religion, which were drawn up in Queen Elizabeth's reign to meet the exigencies of the times, and to include men of various opinions within the fold of the Anglican Church.

They were Articles of concord and union, but in no sense are they on a level with the Creeds.

The Three Creeds form the Rule of Faith for all English Churchmen, and in setting forth the four essential conditions of reunion with non-Episcopal Communion, the Lambeth Conference of 1888 carefully and wisely avoided any mention of the Anglican Articles of Religion. In the encyclical Letter of the Conference allusion is made "to the cases of Native and growing Churches, on which it would be unreasonable to impose, as conditions of Communion, the whole of the xxxix Articles, coloured as they are in language and form by the peculiar circumstances under which they were originally drawn up."

But notwithstanding these drawbacks, and the insufficiency of statement in some of the Articles, we do not wish to undervalue them.

They are not as valuable, as a theological formulary, as the Church Catechism is, but they possess a real and undoubted value of their own.

We have alluded to the Articles solely to prove our point that they do not concern laymen so nearly as the General Councils do. It would be absurd to compare the value and authority of the Articles, which are the work of the Provincial Synod of Canterbury in Queen Elizabeth's reign, with the world-wide authority of the four great General Councils of undivided Christendom.

Directly Queen Elizabeth came to the Throne, the persecuting policy of Queen Mary was stopped by law. In the Act which stopped persecution, the first four General Councils of the Primitive Church are referred to as of authority in matters of Faith.

The English Church has always appealed to the authority of these great Councils of the Catholic Church to justify her position in Christendom. We find this appeal to the General Councils clearly stated in the Preamble to the Resolutions of the Lambeth Conference of 1867. In the days of the four great Councils, Christendom was as yet undivided. Romanism was unknown, and Non-Episcopal Protestantism was equally unknown. The essence of the Anglican Reformation is a return to the pure doctrines of undivided Christendom, as expressed by its Creeds and Councils, and a rejection of "Papal and Puritan innovations," as Bishop Ken said in his last will and testament.

It is natural, then for South African Churchmen to find in the first Article of the Constitution of the Church of this Province these significant words: "The Church of the Province of South Africa, otherwise known as the Church of England in these parts, receives and maintains the Faith of our Lord Jesus Christ, as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils."

By the phrase "undisputed General Councils" the Church of this Province means the four great Councils of the Church whose authority has been received and unanimously accepted by the undivided Church of Christ.

The first of these Councils was held at Nicæa in A.D. 325; the second in Constantinople A.D. 381; the third at Ephesus in A.D. 431; and the fourth at Chalcedon in A.D. 451. Each Council was summoned to deal with some special development of false doctrine perilous to the very life of Christianity. No Council ever attempted to define a new Article of Faith, as the Vatican Council did in 1870, when it decreed the new dogma of Papal Infallibility.

The function of the Primitive General Council was to find out what the Holy Scriptures and the Apostles taught concerning the points at issue.

The Bishops who composed these Councils came together from the most distant parts of Christendom. They compared notes with regard to the interpretation of Holy Scriptures which had been handed down to them from the Apostles, and thus they represented the *consentient witness* of Christendom. "Indeed, it is only when we keep this principle in mind that the deference we pay to the decision of General Councils becomes intelligible. But our deference to them becomes quite intelligible when they are considered simply as machinery for registering the agreement of the Churches, and when it is further borne in mind that their authority only became decisive after their verdict had been accepted in the Church at large."

We quote the above statement, by the Rev. C. Gore, of the Pusey House, Oxford, because we believe it to be the most accurate and concise definition of the authority of Councils which has yet been written.

The function of the Primitive General Councils was to meet innovations in doctrine by a reassertion of Scriptural and Apostolic teaching. They acted on the aphorism, "What is true is not new, and what is new is not true." It was on this principle that the four great Councils treated the great doctrine of the Incarnation of our Lord. At Nicæa the Nicene Creed was drawn up to affirm the Scriptural truth, that our Lord was "of one substance with the Father," against Arius, who denied the Godhead of our Lord.

In a few years the pendulum of error swung back in an opposite direction, and in A.D. 381, the Council of Constantinople had to complete the Nicene Creed, and to affirm the truth of our Lord's Manhood against Apollinaris, who denied that our Lord possessed a human soul, or was capable of human sympathy with mankind.

In A.D. 431, the Council of Ephesus had to affirm the fact that the Godhead and Manhood are really united in the One Person of our Lord, against Archbishop Nestorius of Constantinople, who denied this central truth of Holy Scripture. But in opposing Nestorius, an eminent ecclesiastic of Constantinople named Eutyches rushed into the opposite pole of error, and taught that the Manhood was absorbed in the Godhead of our Lord in such a manner that He had only One Nature. The fourth General Council of Chalcedon met in A.D. 451, to confute this error by affirming the Scriptural truth that the Godhead and Manhood are *Two distinct Natures*, united in the *One Person* of our Lord.

Thus as the result of these Scriptural definitions of the General Councils, we find that the Incarnation (which is the central doctrine of the Catholic Faith) is clearly stated and guarded against error.

We make no apology to our readers for this elementary lesson in Church History which we have given them. We have known instances of Clergymen who never tell their people anything about these great Councils of Christendom to which we owe so much. We have known instances of laymen who know nothing of the origin of the Creeds they repeat in Church Sunday by Sunday. And further we believe that there is much vague and unguarded language used amongst us with regard to the doctrine of the Incarnation which can only be corrected by a knowledge of the Scriptural truth set forth by the *decisive authority* of the first four General Councils of the Catholic Church.—*The Southern Cross, Port Elizabeth.*

SUPPRESSING PROTESTANTISM.

An extract from a new book, entitled *A Manual of Church History* (vol. II.), by the Rev. T. Gilmartin, Professor of Ecclesiastical History at Maynooth College, and issued with the approval of Archbishop Walsh, of Dublin, may serve to show what might be expected in Ireland if the Protestant population became subject to *Rome Rule*.

"Professor Gilmartin, in his chapter on 'The Inquisition,' declares that 'universal religious toleration is as indefensible in theory as it has been found impossible in practice.....And the more one loves religious truth, and the spiritual interest of his neighbour, the more must he seek, within the limits of justice and prudence, to stamp out heterodoxy' (p. 226). One of the methods approved by the author for 'stamping out' heresy is that which was adopted by his Church in the Dark Ages, namely the inquisition, 'The action of the Church,' he writes, 'in using the State during the Middle Ages to punish religious dissent, can be easily defended on sound principles of theology and canon law (p. 227).The 'principles' to which the Professor refers include the following, as expressed by himself:—(1) There should be a reunion between the Church and State as between the two great constituent elements of one moral body, each working in its proper sphere for the common good.' This means that the Church of Ireland having been severed from its connection with the State, the Church of Rome should take its place. '(2) This union must be effected by subordination of the one to the other, and not by co-ordination.' Rome will not be satisfied with toleration and equality. She must be mistress or nothing. '(3) As one of the powers,' writes Professor Gilmartin, 'must, therefore, be subordinate to the other, it follows, as a matter of course, that the spiritual should rule, at least so far as to define the limits of its authority, and direct the movements of the State according to the law of God [which in this case means the law of the Pope], as the human soul directs the body' (pp. 227, 228)."

The *Protestant Observer*, commenting on this passage, asks:—

"When the 'Union of the Church and State' becomes a fact in Ireland, what will be their attitude towards Protestantism? How will they carry out into practice the 'principles' thus laid down by Maynooth College? Let Professor Gilmartin himself answer:—'From these principles,' he writes, 'it follows: (a) that the State can punish heresy as an evil in itself and as an offence against the Church; and (b) the Church can require the assistance of the State in

suppressing heresy, if its interference be deemed necessary for the good of society."

Here we receive a clear and unmistakable warning. Who can now doubt that if "Rome Rule" prevails in Ireland, the police and the soldiers of England will be used, when it may 'be deemed necessary,' for 'suppressing' Protestantism in the sister Isle? But, though Rome may act thus when she has the power, it by no means follows, says this author, that Protestants in England have any right to suppress Popery by the same means. He writes: "From the fact that the Catholic State can consistently punish religious dissent, it by no means follows that a Protestant State can do the same" (p. 228).

No; Rome demands the utmost toleration herself, but tolerates no one. And Archbishop Walsh wants to deal out this measure to Protestant Ulster!—*The News London.*

Family Department.

A FARTHINGFUL.

BY L. T. MEADE.

CHAPTER IV.—Continued.

'Nobody. He was screeching of hisself black in the face in the middle of the bed.'

'My word! You're a man to be proud on, Minchin, so you are! There, children, don't deeve me with any more noise. Katie, take the baby, and make the best handful you can of him. There, I'm a going out. What's up now, Obadiah?'

For Minchin had absolutely risen from his cobbler's stool, and was putting on his coat and hat.

'I mind me now,' he said, 'as Lassie was wandering like in he talk. She may have strayed out and got lost. I mind me as it's some hours as she spoke to me last. Lassie's rare and good at smoothing our leather. I'm going to help to find her, wife.'

'No, you're not,' said Mrs. Minchin, pushing her little husband as she spoke on to a three-legged stool by the fire.

'Set you there, Obadiah, and keep an eye on Katie and the baby, and for pity's sake, man, wake up, and don't do any more dreaming for the next twenty-four hours. Oh, dear merciful Lord—a child with the brown kitis on her wandering out on a night like this!'

Mrs. Minchin wrapped her own thin shawl once more round her spare frame, turned her back on the comfortless room, which nevertheless represented all of home and warmth and love to her, and went back into the streets.

She must find Lassie—she must find the sick child somewhere in those cold sloppy streets. She must take the little form in her arms again, and press the little face to hers, and bring the child home, and do her best for her.

Not much chance now of saving this precious little life, but the mother would do her best, and the child should at least not die in the streets, if any amount of walking and searching on her part could save her from such a fate.

To look, however, for a lost child in such a part of London as the Minchins resided in was very much like searching for the proverbial needle in the hay. Lassie had been hours out of the house, and Mrs. Minchin had not the smallest clue as to the direction in which she had strayed. Obadiah had given it as his opinion that Lassie was wandering in her mind when she left the house. Oh dear, oh dear,

where might not a delirious child find herself—what might be her fate by now?

The night was bitter cold, not foggy, as it had been on the previous evening, but with a drizzling sleet dropping at intervals from the cloudy heavens. There was a high wind, too, and poor Mrs. Minchin's thin shawl was often blown rudely open, and the biting cold pierced her through and through.

She was scarcely aware, however, of her bodily discomforts, so great was the pain and anxiety that gnawed at her heart. She walked straight down the long street, and then seeing a tall policeman wrapped well up in his overcoat, accosted him eagerly.

'I have lost a little gel,' she said. 'She's eight years old, and peart for her size. Her name's Lassie, and she has a white face, and wonderful big eyes, peart, I call's 'em—she's all peart, Lassie be. She was took bad with the brown kitis, and it seemed to go into her head like, for when her father wornt looking, she strayed into the streets. She have been out for hours now; you han't see nothing of her, I suppose?'

'No,' answered the policeman, 'I haven't been an hour on this beat yet. I relieved Constable Z—He might have toke note of her, but it isn't likely. There are heaps of white faced children out, at all times of day. God help the poor things. There wasn't nought remarkable about her dress, was there, m'am to recall her by? She wasn't in blue or scarlet, or anything of that sort?'

'No, no, nothing bright,' answered the mother. 'But it was a face as you might look twice on. No, no, not common, not like the ordinary run of children's looks, and never to be found agen if it's lost now.'

The poor mother wiped something very like tears from her half-frozen eyes. The policeman evidently could not help her, and he had hurt her feelings by comparing her Lassie to every other child. She was hurrying away when he called after her.

'If the child was ill, she was very likely took up, and carried to one of the hospitals. Most like to the London as that's the nearest to here,' he remarked.

Mrs. Minchin thanked him for his suggestion, but she thought it too improbable to follow it up, and would not have thought about it a second time, had not a man who stood by a great barrow of sweeties, cocoa-nuts, apples, and oranges suddenly accosted her. He had been listening to her conversation with the policeman, and he stepped forward a pace or two, casting an anxious backward glance at his barrow as he did so.

'Excuse me, ma'am, one word with you,' he said. 'Just come alongside here, ma'am, if you please. One wants to have twenty eyes in their head, ma'am, agin them thieving young 'uns. Now then you varmint, I'll tell the Constable H—on you, see if I don't! Well, ma'am, you was speaking about a little gel, thin, and with a cough, worn't that so?'

'Yes, yes,' said Mrs. Minchin eagerly. 'Have you seen her! With a cough? yes—and thin, oh, yes, werry thin. Oh, I'm in such mortal fear about her. Have you seen her mister, speak and tell me?'

'I know all about her,' said the man. 'I'm certain sure os she's the gel you're looking for—a little 'un, with big eyes, and a sorrowful sort of a face—and oh, my word, a grave-yard cough, if ever there was one. She came along, and she axed for a farthing's worth of cough-no-mores. Twelve's my number, but I give her thirteen, 'cause of the sort of way her eyes pleaded. She did look all chirpy then; but would you believe it, some of them bad young 'un got around her. Oh, ma'am, talk of the worries of some children! why, they're more spiteful and 'cute and onpleasant than any other creature in the world, and they come around the little 'un, and coughed, and worked on her feelings, so that she give away every one of the cough-no-mores. My

mord, but I never seen such a sight, never; hevery one of them she gives up, and looks at her little empty hand, and sighs like, and then turns white as death, and down she flops on the carth at my werry feet.'

'And where is she now?' asked the mother. 'Yes; that were Lassie all over; but where, oh, for Heaven's sake tell me, where is she now?'

'In the London Orspital, ma'am. A sister came by at the werry moment, and picked her up and carried her off. Yes, she was the most generous child. Why ma'am—oh my word, you'll fall if you goes at that rate'—

But Mrs. Minchin was already nearly out of sight. Her heart was aching, and yet it was joyful. Yes, she was quite right now—there never surely was a child exactly like Lassie. Oh, if God would spare her life after all!

She soon arrived at the great hospital, and after a little persuasion was allowed that very evening to bend over the little bed, and to kiss the child whom she feared she might never see again.

Lassie was very ill, in extreme danger, but somehow the mother when she looked at her felt down deep in her heart that she would not be 'took.'

'I can't say why,' she remarked. 'Only I think somehow as I'll have her back again.'

When Mrs. Minchin said this to the kind nurse, she could not help shaking her head.

'The child is in God's hands,' she answered. 'But few children as ill as your little Lassie ever get better.'

Nevertheless the mother did not lose her faith, and in the end the great struggle between life and death ended for Lassie on the side of life. Gradually and very slowly she got better; it was truly at the eleventh hour, but still, at that hour she was saved.

Never was a child better nursed at the London Hospital than this one, and never was a child greater favorite. That forgetfulness of self which had been her strong characteristic always, came to her aid now, and made her invaluable to the often over tired nurses. What stories she could tell the other children, how wonderful and ingenious were her plans for keeping them quiet! When all other resources failed, she gave them the history of a certain wonderful farthing, and that story was sure to delight and please.

'And did you really give all the cough lozenges away, Lassie?' a chorus of young voices would ask in conclusion.

'It seemed as if I couldn't help it,' she would answer.

Perhaps that was the truth.

THE END.

HOME.

In these days of unrest attention is largely diverted from the special blessings of home life. Men easily lose sight of the healthful repose, the perfect rest from conflict, which makes the life of home the sweetest symbol of heaven. Some of the peculiar advantages of our American civilization are full of very serious dangers. An immense territory, a spirit of adventure, a love of travel, the unexampled rapidity with which large cities spring from the very wilderness as if by magic, the novelty of all things and the consequent lack of sacred associations which resist change—these, and many other causes, greatly lessen, where they do not entirely destroy, that peculiar feeling which finds its expression in "Home Sweet Home!" Nay, even closed furnaces, or radiators, or steam-pipes, are not without a serious effect upon domestic comfort, or at least domestic coziness. Compare, for instance, the pathetic longings of the wanderer in Goldsmith's "Deserted Village":

"In all my wanderings round this world of care,
In all my griefs—and God has given me share—
I still had hopes, my latest hours to crown,
Amidst these humble bowers to lay me down;
To husband out life's taper at the close,
And keep the flame from wasting by repose.
I still had hopes, for pride attends us still,
Amid the swains to show my book learned skill;
Around my fire an evening group to draw,
And tell of all I felt and all I saw,
And as a hare, when hounds and horns pursue,
Pants to the place from which at first she flew,
I still had hopes, my long vexations past,
Here to return, and die at home at last."

Here we have it—in that exquisitely musical verse in which even yet Goldsmith is without a rival: "To keep the flame from wasting by repose." The modern American is always burning the candle at both ends. "God giveth his beloved sleep," but the young children in an American house sit up late, see company, have their sweet eyes dazzled and their nerves kept quivering by brightly-lighted rooms and eager conversation. Everything is hurry. People are always getting, or trying to get, the money which they allow themselves no leisure to enjoy. Conversation becomes mere chatter. Letter-writing is becoming a lost art. Correspondence is by means of the telegraph or the telephone; and a letter is good for nothing, or next to nothing, unless one can linger over it, both in the writing and the reading. Life is robbed of its sweetest charm, its truest refinement, if it is deprived of confidential and unreserved intercourse with those whom one loves and can trust. Both strength and grace of character, like sturdy trees and fragrant flowers, must have chance to grow; and growth needs darkness and winter and repose as well as sunlight and wind and stimulus. Home means rest, familiarity, love, truth, a fruitful waste of time, self-forgetfulness, a thousand acts of happy self-sacrifice. It is the true life, the end-in-itself, for which almost everything else is a mere instrument of preparation. It is old-fashioned doctrine, but none the less true. The real test of what a man verily is, is his home life. The man who cares nothing for home, who does nothing to make home happy, who is forever longing for new faces and new scenes, may not necessarily be vicious; but he is "in a parlous state," and the ready prey for the great enemy of souls. And the wife who cannot make a home may be very beautiful and very brilliant, "the observed of all observers," the "belle" of her city, the best-known name in "society"; but after all she lacks that something, that pearl of great price, without which she comes short of a true womanliness.—*Churchman.*

Faithful in That Which is Least.

Be faithful in little things. Exclude not yourselves with the idea that you can be uncertain and untrue in trifles, and yet be reliable and trustworthy in great matters. Trifles make up your life, and are the ultimate test of fidelity. The best will cannot ripen into permanent greatness when the fearful power of negligent habit in trivial things has given bent and character to the soul. God's laws are not broken with impunity. Character is not constituted by a brilliant dash

now and then, but is what we make it by the use of our powers in the routine affairs of current life. Only those who are faithful in the few things of common life are to rule over many things in the exalted stations of the heavenly realms.—*Selected.*

Good Rules For Every Day.

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that He hears your prayers [Heb. xi. 6].
2. Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what He says. I believe all backsliding begins with the neglect of those two rules [John v. 39].
3. Never profess to ask God for anything you do not want. Tell Him the truth about yourself, however bad it makes you; and then ask Him, for Christ's sake, to forgive you what you are and to make you what you ought to be [John iv. 24].
4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for Him?" [Matt. v. 13-16].
5. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it [Col. iii. 17]. If you cannot do this, it is wrong [Rom. xiv. 23].
6. Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may [II. Cor. x. 12]. You are to ask yourself, "How would Christ act in my place?" and strive to follow Him [John x. 27].
7. Never believe what you feel, if it contradicts God's Word. Ask yourself, "Can what I feel be true, if God's Word is true?" and if both cannot be true, believe God, and make your own heart the liar [Rom. iii. 4; I. John v. 10, 11].—*Selected.*



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Mission Field

COREA.

More than a year ago the Chinese Province of Shing-King was annexed to Bishop Corp's Missionary jurisdiction. In April last he was able to commence work in Niu Ch'wang in Manchuria. Niu Ch'wang, which was opened to foreign trade in 1862, is two days' voyage from Chemulpo in Corea, but the communication by steamer is indirect, and involves a delay in Chejoo. The Bishop arrived in Niu Ch'wang on Easter eve, the approach being up a tidal river between mud banks, and closed to navigation by ice in the winter. Crowds of junks laden with garden produce were descending the river from the interior. The Bishop found a warm welcome on board H. M. S. "Firebrand" and at the English Consulate, and the Easter services were held in the large Court Room. There was a good attendance from the "Firebrand" and of the English residents, and the collection was given to the hospitals of the Presbyterian Mission. There was an afternoon service on board the "Firebrand." The Bishop is compelled at present to confine his ministrations to the European residents, though there are more than a million Chinese in the province among whom Mission work must be undertaken hereafter.

NEW SOUTH WALES.

The foundation stone of a new Cathedral for the Diocese of Newcastle, N. S. Wales, was laid by Lord Jersey, Governor of the Colony, on Thursday, June 30, in the presence of the Bishops of Sydney and Bathurst and a large concourse of people. The first church was built here seventy-five years ago through the exertions of Bishop Broughton. The new Cathedral is to cost £30,000, and will consist of nave, choir and transcripts, with a central tower and spire 224 feet in height.

QUEENSLAND.

The Rev. Copland King visited the island of Kwato on his way to New Guinea, arriving there at Easter. Here he was present at a native service called Taparoro, which was attended by about 150 worshippers from several islands, formerly at war with one another. A native teacher expounded to them the sermon on the Mount, S. Mat. v. 38. Mr. King on his arrival at his mission station at Dogura, found the natives in great fear, lest some vengeance should overtake them for the death of Mr. Maclaren last year. They were watching the sick during the night with shouts to drive away the Evil Spirit. A man had been imprisoned for stealing bananas from the Mission garden. Mr. King begged him off on his promising to amend, and received warm thanks from his friends. They made a feast, sitting in a ring with large earthen ware pots in front of them, the feast consisting of pork, sweet potato, taro, and sugar cane. Mr. King was asked to say grace, and a hymn was then sung. In his letter to the Brisbane Church Chronicle

Mr. King says that the five boys who are living in the house with the mission staff, enliven them and are full of spirits; some amusement had been occasioned by the mistakes of the native boy who was employed to cook for them. A school had been commenced, and the boys were beginning to write copies. Mr. Kennedy had done some radical work among the natives. It was part of Mr. Maclaren's plan to use the South Sea Islanders as teachers for the New Guinea Mission, and it has been suggested that a suitable memorial to him would be the erection of a Mission Church in the Bundaberg District for the use of the islanders employed on the sugar plantations in Queensland. A meeting was called for July 4 at Brisbane to consider this proposal.

The Rev. F. B. Gribble, at a Missionary meeting at Kalka, in the Rockhampton District, described his work among the Australian aborigines in the bush. He had a party of blacks with him, and they lived in huts, and set to work clearing, fencing and building. Mr. Gribble took part himself in the work, and soon a thriving settlement was formed with the name of "Warangesda," the house of mercy. There is now a Church and school there which has had a favorable report from the Government inspector. Such results shew that it is not impossible to civilize them, and that they are capable of becoming responsible members of society, and Christian men and women.

NEW ZEALAND.

Bishop Hadfield, the Primate of New Zealand, in his opening address to the General Synod in March, alleged some cogent reasons against the requirement of an oath of obedience to the See of Canterbury from Colonial primates and Metropolitans. His view was that oaths generally were a statutory requirement, and should therefore be excluded from the proceedings of Churches outside the sphere of English Parliamentary enactments. The Patriarchal system both in East and West had in the past interfered with the functions of Primates and Metropolitans, and led to dangerous usurpations. He pleaded earnestly for a recognition of Canon law, and for bringing the regulations of the Province into conformity with it in certain matters in which they seemed to contradict it. He also urged the importance of instituting a Theological College for the Province.

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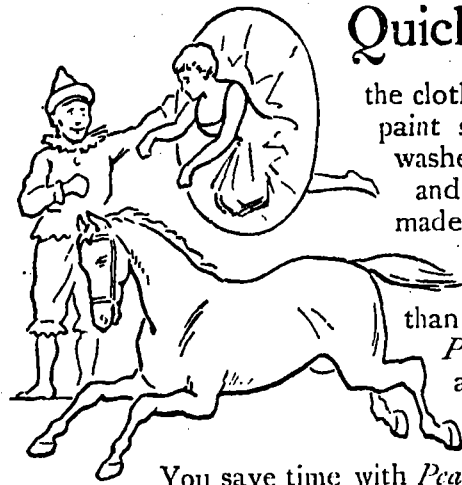
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Mrs. Jane Smith, of Maitland, was cured of a grievous attack of erysipelas by using Minard's Family Pills 20 days, and applying Minard's Liment to the parts affected.

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I KNOW THEIR SORROWS.

[Exodus III: 7.]

The Bible is the one book in all the world that does not falter in the presence of suffering. When man deals with this great mystery he passes readily from presumption to despair. His first notion is that it can be understood and can be remedied. In all confidence he takes up his studies and begins his investigations. But as he goes on confidence vanishes and dismay takes its place. Why is there so much and such universal suffering? How can a just Being permit such excessive and prolonged misery? Why should the gentle and holy be so tortured by sickness and racked by pains when the dissolute and wicked are comparatively free from these evils? Why is disease contagious and health is not so? Why should a mere mistake of judgment cost a man as much as a crime? There are scores of questions like these a man can go on asking, not one of which can be reasonably well answered. They have been asked a great many times and all sorts of answers have been given. They have caused the writing of numerous books and the indulgence in various and sundry speculative and philosophical treatises, and, in a practical way, these agonised cries of the human heart have produced various efforts for the amelioration of human misery. Yet only the outer fringe of the misery is touched and we are perfectly sure that the great bulk of it can never be affected by human effort. Hence I say that human misery is the great appalling mystery in the presence of which every thoughtful man stands in mute despair.

But the Bible does not despair. It admits all the suffering, says sin is to blame for it and offers God in Christ as the remedy. Fully understand this remedy? No, we cannot; possibly we never will, but we can accept what we cannot explain and we can believe much more than we can understand. The Bible then offers as its remedy for all suffering the sympathetic, atoning, almighty Redeemer. No matter what the trouble, whether physical, mental, moral, spiritual or what not he is able and stands ready to deal with it. His invitation is universal and unfettered by conditions. "Come unto me all ye that labor and are heavy laden I will give you rest." "I am the Good Shepherd and know my sheep." In the Old Testament the same mighty Saviour sends this message of comfort to his enslaved and persecuted people—I know their sorrows. So he speaks to his people through all the ages and whispers in the ear of every believing sufferer, "Be comforted: the time of your

redemption draweth nigh. *I know your sorrows.*"

Now in this last short sentence our Saviour puts a great deal more meaning than we, using the same words, could possibly convey. Let us consider this very briefly:

1. He knows with knowledge long previous to the event. Ages before cruel Pharaoh presumed to make slaves of God's people the whole matter was known to God and that fact is intimated in a mysterious fashion to Abraham. (Vide Genesis xv: 12-15.)

3. He knows as the sender of sorrow. God, we are told, raised up Pharaoh for the very work he did: He designed that the children of Israel should have just the experiences they had.

3. He knows sympathetically. "He hath borne our griefs and carried our sorrows." At the grave of Lazarus "Jesus wept." So keen was his sympathy that, while knowing that in a few moments Lazarus would be restored, he entered fully, by groans and tears, into the sisters' grief. He, for the time, felt the loss as keenly as did Mary and Martha. So when the Israelites were in bondage he felt every injustice, every lash and cruel indignity that was inflicted upon them.

4. He knows our sorrows in their blessed results. He intended good to Israel as the direct result of all their miseries. Their hardships were needed to wean them from the land of Egypt. After four hundred years residence in that fair and fertile country they would have been exceeding loth to leave it upon a simple command from God. They needed the sharp discipline of sorrow to make them cross the Red Sea and follow their Saviour into Canaan. Their sufferings and trials finally made them worthy to be an independent nation and to become the channel of salvation for the world.

As with them so with us. Christ knows our sorrows, knows them thoroughly, and in every possible way knows them for our good, and is sure to make of them future strength, peace and happiness.

W. W. W. in Southern Churchman.

Professor Austin Phelps, Presbyterian, on the Episcopal Church.

Indeed my whole experience in life, and I may as well record it here, has impressed me, not with a sense of the superiority of the Episcopal policy as a whole, but of our urgent need of those parts of it which contribute to Christian nurture. There is such a thing as coming up into religious living in a natural way. There is an unconscious growth possible to all. The family is the nursery of it, and the Church is but the family on an extended scale. The Episcopal Church realizes in the life more of the elements of such natural Christian training than any other. The rite of confirmation, the division of the Christian year, the observance of certain natural anniversaries, and

the policy of keeping in the background the idea of regeneration in the experience of children of Christian families, are expedients which I am sure would have been a valuable help to me..... My experience has, beyond all question, suffered for the want of its Christian nature, involved in its theory of conversion, in some of its ceremonies, its love of ancient ritual and song..... Their unity of worship is better than our struggling heterogeneity of belief. Their litany keeps alive in the hearts of the people the great essentials of truth in liturgic form. That is better than no form at all.—They pray right at any rate, if many do not believe aright..... The Litany of the Episcopal Church has become very precious to me. It is a wonderful example of precativ style, and the depth of its meaning, it seems to me, nobody can fathom who has not experienced some great sorrow. We have lost much in parting with some of the prayers of the old mother Church. And what have we gained in their place? I read this week the prayer of ordination by Professor——at a recent Council. It was perfect in its way, perhaps as faultless a specimen of extemporaneous prayer as can be well conceived. I find no fault in it, absolutely none, yet I do not feel in it the deep undertone of devotion which rings out from some of the old Collects of the Church like the sound of ancient bells. The Church takes a great risk in severing herself even from her history. Nothing else in this world has such a history, with so much of man's immortality in it, and therefore so much of God's eternity.....It is encouraging to see the softening of ancient prejudices which have alienated brethren of different proclivities. I have been greeted with great cordiality by the Episcopal clergymen who congregate here (Bar Harbor) in the summer. There is an Episcopal temperament, and a Methodist temperament, and a Calvinistic temperament, from which sects grow by natural evolution. At the core of character they mean little more than red hair or a birth mark. The Master will know his own only by the name in the forehead.—Selected.

Right Views of Christ.

To right views of Christ we are indebted for all our religious happiness and tranquility. "They that know thy name," says the Psalmist, "will put their trust in thee." And St. Peter writes, "Unto you that believe he is precious." For if we truly believe, Christ must be precious to us—precious for the glory of his character, precious for the infinite reach of his atonement, precious for the sufficiency of his grace, precious for the abounding of his compassion and sympathy and love. And this will make everything in and about Christ to be precious also. His word will be precious, for it will guide. His sacraments will be precious, for they will refresh. His Spirit will be precious, for he will set the seal of the covenant on our hearts. His day will be precious, for it will make us think of the time when we shall spend an everlasting

Sabbath with him in heaven. Thus our thoughts of Christ will, for the most part, be governed by what our experiences of him have been. If he has become endeared to us by many sacred and cherished memories by a kind promise of forgiveness when we were first awakened to a sense of sin, by gleams of hope and light vouchsafed to us in the dark night of despondency and mental sorrow, by great deliverances wrought for us when some danger threatened the best interest of our souls, in such cases, not words but only the grateful heart can make answer to the question, "What think ye of Christ."—Rev. Daniel Moore.



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—It never pays to put off repenting until you get too old to find pleasure in sin.

—It never pays to leave the weeds in the garden until they grow bigger.

Local Opinion.

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