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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

The next meeting of the Provincial Synod for the Ecclesiastical Province of Canada will meet at the Synod Hall, in the city of Montreal, on the 11th day of September next. The Bishops, Clergy and Lay Delegates will walk in procession from the Synod Hall to the Cathedral, where service will be held, commencing at 10:30 a. m. The preacher (appointed by the Most Reverend the Metropolitan) will be the Lord Bishop of Nova Scotia (Dr. Courtney). The business meetings will, it is understood, be held as heretofore in the St. George's School House, Stanley street. All *Notices of Motion* which any desire to have placed on the *Agenda* paper must be in the hands of the Hon. Lay Secretary (Dr. Davidson, Q. C., Montreal), on or before the 17th day of August next at latest, and proposed *Canons* before the 7th August. It is desirable that all such *Notices* and *Canons* should be sent in as soon as possible.

## Warning.

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## ECCLIASTICAL NOTES.

REV. DR. J. E. COOKMAN, a Methodist minister of New York, has applied for Orders in that diocese.

ST. MARK'S PARISH, Grand Rapids, Mich., has among its active members four Judges on the Bench, all of separate courts.

THE laity of the Diocese of Central New York, at the meeting of the Convention, presented Bishop Huntington with a purse of \$2,500, to mark the twentieth anniversary of his Episcopate, and in testimony of their love and esteem.

BISHOP McLAREN says of the St. Andrew's Brotherhood: "Whenever I see the St. Andrew's cross on the bosom of a young man I know that I have in him one who loves the Lord Jesus Christ, and is ready, with the enthusiasm of youth, to work for Him and His Church."

IN the Lambeth Conference were gathered, in round numbers, 150 Bishops. In the first Council of Constantinople, which gave us the present form of the Nicene Creed, in A. D. 381, were gathered 150 bishops. They spoke Greek. We spoke English. They came from a scope of country not large limited; indeed, almost to the shores of the Mediterranean. The Lambeth Bishops came from all over the world; from Europe, Asia, Africa, North America, South

America, from that sixth great divisions of the earth's surface, Australia.—*Bishop Tuttle.*

At a late Synod the Church of Sweden expressed the desire that all Swedes going to the United States should unite with the Protestant Episcopal Church.

THE marriage of the Rt. Rev. George Franklin Seymour, D. D., Bishop of Springfield, and Mrs. Harriet Atwood Aymar, of Jersey City, took place in Trinity Church, New York, on the 23rd July ult., Bishop Potter officiating, assisted by the Rev. Dr. Dit.

THE *Litchfield Diocesan Magazine*, in speaking of the Trinity Ordination, says: "It will be observed that both priests and deacons are, without exception, graduates either of Oxford or Cambridge, a circumstance which has not occurred for at least twenty years past."

THE Fourth Annual Convention of the Brotherhood of St. Andrew will be held at Masonic Temple, Superior street, Cleveland, Ohio, on Thursday, Friday, Saturday, and Sunday, Sept. 26th to 29th.

Indications are already given that the Convention will be well attended.

THE 205th meeting of the New Haven County Convocation was held at Christ Church, West Haven, (Rev. H. B. Whitney, rector), July 23rd. The Holy Communion was celebrated by Rev. M. K. Bailey, assisted by Rev. E. H. Cleveland. The sermon was preached by Rev. Dr. Vibbert, and was a forcible presentation of Phil. ii; 5. "Let this mind be in you which was also in Christ Jesus."

THE Episcopal Mission Board of Boston have made arrangements to pitch a tent at City Point, South Boston, every Sunday afternoon during the summer months. Services will be held at 5 o'clock p. m. The rectors of the city churches of South Boston will speak on each successive Sunday. A band will furnish the music, and English hymns will be sung. It is hoped by these means, to reach some of the crowds of pleasure seekers who frequent this favorite locality on a Sunday afternoon.

A BAND of working men in an English parish have commenced the erection of a mission school, which they have undertaken to build by their own free labor. Fifty-one men have pledged themselves to do the work if the material is found. There are ten laborers, twenty-three joiners, ten bricklayers, three masons, three painters, a gasfitter, and a plumber, and the summer evenings and Saturday afternoons are to be devoted to the work.

THE death of the Rev. Douglas Hope in one of the most hopelessly squalid districts of London calls to mind a life of utter self-abnegation; "under circumstances less sensational than those which have made Father Damien's name ring through Christendom." Father Douglas Hope has practiced in the unromantic surroundings of a hideous London suburb a self-surrender as complete as his. A great-grandson of the Duke of Buccleugh and Lord Hopetown, this

devoted pastor was connected with half the Scottish nobility, and was himself a model of manly strength and beauty. Setting aside the traditions and privileges of his race, he voluntarily isolated himself from his own world and, sharing the hardships of a band of street Arabs, undertook to be "priest, teacher, father and nurse" to the boys of St. Vincent's Home.

THE Dean of Peterborough, in writing to the *Guardian*, says:—"As I find there is still an impression in some quarters that I am a member of the 'Churchmen's Protestant Alliance,' permit me to repeat my disclaimer of being in any way connected with it. My allegiance to the principles of the Reformation is just what it ever was; I do not swerve by a hair's breadth from what I have always believed and taught; I have no sympathy with Ritualism. But Ritualism is, after all, the inevitable expression of certain forms of enthusiasm; and where the Church herself, as it seems to me, has given liberty, it is not for any party or school in the Church to curtail it."

A SUGGESTION.—Remember that as the House of God is consecrated to His worship, so our bodies, being the Temples of the Holy Ghost, are also consecrated to purity in living and reverence in worship. Enter a church, if possible, before the service begins, pass to your place without looking about you. Make a simple reverence (a slight inclination of the head and shoulders) in recognition and salutation of the Divine presence. Go to your place and kneeling down make oblation of yourself to God—praying to be inspired with the spirit of devotion in all you are about to do and to offer; that you may be touchable and apt to learn and to receive whatever He may have to offer you. Use your Prayer Book even in those parts of the service which you know perfectly well. Two senses are better than one to fix the attention. Make the responses *ex animo*, catching, if possible, the prevailing tone and keeping in time. If you cannot sing you may at least recite.—*Rector Trinity Church, St. Louis.*

THE Rev. J. S. Huntington, son of the Bishop of Central New York, whose several years ago was set apart for "a kind of a monk," so *The Churchman* says, has temporarily separated himself from his work in the lower districts in New York city, to recuperate his strength by country air. His vows call upon him to live a life of sacrifice and privation, as well as to spend his working hours in priestly service among the lowly. It is said that he is using the present opportunity to investigate the problems of labor and capital, in which he is especially interested by personal contact with factory and agricultural populations. Mr. Huntington has, however, chosen an odd way of seeking rest. Going to the farming country in the western part of the country he found work in the fields as a common laborer. He is employed at the usual hire on a farm near the village of Meridian, where for some time his identity was unknown to his employer or the villagers. At such times as he was able he talked in the streets of the village on religious subjects, and on Sundays has preached sermons to assembled throngs. Not until a resident of

Syracuse, who knew the young clergyman, visited the village, was he known and identified, though a rumor that he was a son of Bishop Huntington had been abroad and been discredited. The country folks were charmed with his eloquence, but ascribed it to a species of eccentricity. He is said to be enjoying the exercise he gets at his work and to be building up his strength under it. As far as looks go he is said to resemble the average run of farm hands, having discarded for the time being the robes of his order, which he wears when speaking to the people from drays on the wayside.

WHO ARE THEY?—There is an impersonal element in a parish known as "they," which is supposed to do things and manage things and pay the bills. People ask why don't "they" have such things done; when are "they" going to pay the debt, when are "they" going to erect the parish building? The question is who are "they?" Every man, woman and child who attends service at a certain church is a member of that special church family and enters into a share of the duties, responsibilities and benefits which belong to the whole body. For those in a parish who realize this fact, the Church is always "our Church," the Sunday-school is "our Sunday-school," the debt is "our debt," and the parish building is "our parish building." The question for them is, when are "we" going to take hold and accomplish this or that, what can "we" do for the Sunday-school, how shall "we" enlarge the Church's usefulness?—*Church Chronicle, Meadville, Pa.*

#### CHOIRS OF MEN AND BOYS IN CHURCH SERVICE.

BY REV. R. A. OLIN, RECTOR OF TRINITY, WATERTOWN.

This musical service will not be without fruit much to be desired if it helps to awaken in us a conviction that we in this age and land have lost somewhat of that estimation in which sacred music was, without doubt, originally designed to be held in the Church of God.

Under the ancient Mosaic economy the high place accorded to music almost startles us by the present contrast. Out of 30,000 Levites 4,000—nearly one in seven—were set apart to praise the Lord with the instruments of music David had made. Two hundred and eighty-eight chosen, cunning men were instructed in the songs of the Lord for that grand recitative and antiphonal musical service of the Temple. Could we have heard it, we might indeed have missed many of the rich themes, and melodies, and harmonies developed by later musical science and skill. But we should needs have been convinced that to maintain the music of the sanctuary now, in corresponding grandeur, we should almost have to make it excel all our secular music, with whatever genius written, however toilsomely studied and with whatever aids of art executed. (The Babylonian captors, familiar with the various forms of art, were curious to hear one of the famed songs of Zion from their captives.)

Music was evidently much cultivated in the ancient prophetic schools. The spell induced by the skillfully played harp was not only found a potent medicine to dispel the malign influence of evil moods, but the ancient Hebrew prophets did not disdain its inspiring aid when they sought a more intimate communion with the revealing Spirit of the Lord.

The first Christians were thus a people prepared by tradition and training to appreciate the high religious importance of music. Among the earliest accounts of them is that of their being "continually in the Temple, praising and blessing God."

Another states that they "ate their meat with gladness and singleness of heart, praising God." When, upon the liberation of Peter and John by the Sanhedrim, the whole company of Christians "lifted up their voice to God with one accord," their words of praise and thanks giving were without doubt rendered in musical recitation. The out-pouring of the Holy Ghost was evidently witnessed in the joyousness of a people who sang much "with the spirit and with the understanding also."

Why should it not have been? The Incarnation had been heralded by the *Gloria in Excelsis*, rendered by "a multitude of the heavenly host." And the Christ whose birth was thus fittingly announced to the world, Himself sang. Not only was His voice heard, we may conclude with reasonableness, in the music of the Temple and the Synagogue, but, instructive fact! after instituting the Holy Eucharist, the very name of which is resonant with song, together with His disciples he sang the *Eallel Psalms*, though about to go forth to His apprehension and death! What joy in self-sacrifice music was thus summoned to express by the very Lamb of God presently to be slain for the sins of the world. What a fulfilment this of that teaching type in the Temple worship, by which, when the burnt offering began "the song of the Lord also began with trumpets."

Was it singular after this that when Paul and Silas had been thrust into the inner prison at Philippi after their scourging, and their feet made fast in the stocks, that the other prisoners should have heard through the thick prison walls the sound of their midnight prayers and hymns of praise? We might conclude with moral certainty that those twelve men who had accompanied with the Lord Jesus in His goings in and out amidst multitudes, and in desert places, were singing men and did not seldom join their voices with the voice of the Master in sacred song. And surely they did not forget to sing when with the Pentecostal gift in their hearts allying them with their Ascended Lord and the angels above, they went forth joyfully to conquer the world.

The great Apostle of the Gentiles was not delivering some new device of his own, rather was he prescribing to the choirs, and giving a general injunction inspired by the Holy Ghost to be embodied in the established congregational usage of the Church, when he counselled the Ephesians and Colossians to "speak to themselves," i. e., antiphonally, in psalms and hymns and spiritual songs, and by this means to "admonish and teach" one another, "singing with grace in their hearts to the Lord." Thus the word of Christ was to dwell in them "richly in all wisdom." They were to symbolize and magnify the heavenly music of the Gospel in their hearts by the songs of the sanctuary and the home.

With this in mind we appreciate that description of the Christians in Pliny's letter to the Emperor Trajan in the beginning of the second century, that in Bithynia, where he was governor, they were wont to come together before sunrise on a certain day and sing hymns responsively to Christ as God.

Have we in this age lost nothing of that ancillary power of music by which the worship of Almighty God was primitively rendered and the Gospel heralded, who are now in the great majority of our worshipping assemblies wont to hear the ineffectual protest thinly sung by some half dozen voices or less to the silent, listening congregation: "O come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation?"—*Church Eclectic for August.*

#### PARENTAL RESPONSIBILITY.

W. T. B.

Have parents no other responsibility laid upon them as touching the care of their children than that of providing for them food,

clothing and shelter? It is very much to be feared that that is about all the responsibility the majority of parents charge themselves with. They forget or ignore the fact that they are also bound to bring up their children in the nurture and admonition of the Lord. One-third of the child's nature, and that the most precious part of it, is practically neglected. What provision do parents make for the food, the clothing, the shelter of their children's immortal being? There are three chief ways in which they show this neglect. First, in the matter of family worship. When God is not acknowledged in the house, when Christ the Saviour is not a part of its daily instruction, when the Holy Ghost, the Spirit of life and holiness is un-named, are not parents denying the power and religion of the Gospel in the household? Are they not by their criminal negligence keeping from the young lives God has given into their care the very things that shall make for them health and wealth and wisdom both for time and eternity? The Gospel's place is in the house as well as in the church; and God has ordained that the parent shall be the priest of the family altar. There you must begin to clothe your children with righteousness; feed them with the Bread of Life; shelter them under the sure protection of the Divine promises. You have no right to turn your children over entirely to the care of strangers, about whose religious teachings you never enquire, and the place where that teaching is given, you never visit.

Secondly, in the matter of bringing your children to the House of God with you. The Church was ordained by its Divine Head for children, as well as for grown people. How do you expect your child will get a love for the Church of God when it is only by chance he ever enters its portals? But, you say, the child don't want to come to church. What would you say if your child said, "I don't want to go to school." The mere asking of that question suggests an immediate answer. Make the same answer concerning your children attending the services of the House of God. The inclinations of your children have got to be directed, as well as consulted, and the sooner parents come to a realization of that truth in the religious training of their children, the better for parents, children, Church and community. Bring your children with you to the public service of God in His Church.

Thirdly, in the matter of religious instruction at home. Why is it so many scholars come to Sunday School with lessons unlearned? Because they are not taught to learn them at home. The father and mother never enquire what the lesson is. They never sit down patiently and go over the lesson with their children. The result is the child is left to itself, and no lesson is the consequence. There are families in which the father or the mother never fail to go over the lesson with their children, and as a consequence the child comes to his class prepared, and enjoys the consciousness of doing his part well. Fifteen minutes spent with your child upon his lessons will accomplish two grand results, first, it will prove to the child that you are interested, in both him and the lesson; and second, that the child will become interested, and therefore will incorporate the truths not only with brain, but with life. God in the day of final reckoning will call upon you parents to give account as concerning this responsibility. Let not your own child point to you and say, my father, or my mother, took no personal interest in my religious training. Had they done so, I might have been a better man, a better woman.—*Michigan Churchman.*

Ambition is the parent of envy, the original of vices, the moth of holiness, and the blinder of hearts.—*Thomas Brooks.*

## BISHOP KING ON MATRIMONY.

The following is the address delivered by the Bishop of Lincoln at the Duke of Newcastle's wedding:

They were gathered there (said his Lordship), that goodly company, to take what part they could in that wedding day. They came, no doubt, from various places, under various circumstances, some more or less in trouble; yet they put that aside for the day, just as on the wedding day when the Saviour wrought His first miracle in Cana of Galilee the blessed Virgin Mother put aside what we must believe must have been her widowed cares, and came and gave the joy of her presence to that village feast—nay more, just as the Saviour, though He had taken now the pathway of His short and suffering ministry, as it were banished for a time the vision of that suffering that was about Him, and came to beautify and sanctify that wedding day, and all that were to follow it if undertaken according to His will. If so great was the joy of the wedding day in the eyes of the Saviour, how meet it was that we should do what we could to give our little contributions, and to rejoice with those that did rejoice on a Christian wedding.

But it was his duty, in obedience to the instruction of The Church, to give one word of warning to those who might be present that day, who were young and waiting, and looking forward with hope. He urged them as dear children of Christ, not to let the splendor of that wedding deceive them. A wedding day was not in all respects a new beginning—rather it was a wonderful and beautiful result. The bride was as a fair flower and blossom that was the result of many hours and days and weeks and months of careful, tender and loving culture. It was a beautiful and wonderful result when on her bridal day the bride stood before them in that stage of perfection and in beauty and loveliness, and waiting for yet greater fruitfulness under the blessing of God, like the fair flower and blossom of a fruitful tree. So with the bridegroom. He would say with all sincerity, the wedding day they arrived at truly should be the result of self-knowledge, self-mastery, self-culture and then self-devotion. A man could not give himself until he had mastered himself; and if he took these things into account, then in that sense it was a result as well as a beginning—a beginning that led on to eternity.

In the times of man's innocency in the Garden of Eden, in paradise, before sin entered into the world, it was God's appointed way by marriage to add to the number of His eternal beings. There were angels and archangels, but God did not give to angels and archangels the power to add to eternal beings. It was God's appointed way through matrimony that this mystery should be accomplished, that in Christian marriage they might look forward in all thankfulness and confidence to adding to the jewels in the crown of Christ. It was a beginning and a mysterious beginning, that led on into the great future.

They knew how the Apostle himself told them that marriage was indeed a great mystery representing that mysterious and indelible union betwixt Christ and His Church—that is, His Bride. A new responsibility was put upon them that day. He gave them the Church's blessing with all fullness, with all delight from every natural heart, and with all the sanctity and power of his own sacred office; but he would fail in his duty did he not remind them that there were new responsibilities upon them. Christian marriage was intended to be an evidence to them of the love which Christ had for the Church. They had heard just now that the marriage vow was "for better for worse, for richer for poorer, in sickness and in health." Sickness and poverty were not to diminish, but

rather to increase the tenderness and the love. In that wedding they were giving new evidence of the tender, watchful love Christ had for His Church. Should the Church at any time for a moment be like the bride, subject to passing sickness or weakness, would that sickness or weakness not intensify rather than diminish the love and the affection of the Bridegroom? When the Church of Christ was weak in the eyes of men, and in suffering, then we knew that the heart of the Bridegroom was beating faster, and that it would gather new strength as the eye centered there where sickness and trouble seemed to be.

He begged them also to remember their responsibility to themselves—to persevere in faithful, pure lives, to take care that their household be Christian—let every servant be Christian. He urged the bridegroom to remember his responsibility in those parishes God had given into his care, that it be one of his great resolves to watch over the churches, to restore them to the beauty of holiness, and try and appoint faithful ministers who would see that their worship was free and full as the English Church in its freedom and fullness would have it. In his schools he should see that a Christian and not merely a secular education were given; and see it done, too, in the great councils of the nation in which he was called to take his part. Not by the power of his wealth, not by his great rank—no, only by the grace of God would he see the great and crowning mystery of the marriage service in the sacraments of the Church, in which they would all join their prayers that God would make His wedding to be a blessing to themselves and a blessing to others, a blessing to their own household, and a blessing to the Church of God.—*Church Life.*

## SUNDAY-SCHOOL INSTRUCTION.

It is sad to think of the waste of power in the hit-and-miss, unsystematic instruction in Sunday-schools. The want of directness and continuity is like dashing buckets of water on the side of an overshot water-wheel. Out of the mass of pabulum that is spread out before children, an intelligent boy or girl may pick up a few truths, but they float around in their brains like a lot of loose marbles, rather than a cluster of grapes, each one connected by a vital bond to the vine. It is a difficult matter to teach an undisciplined mind, young or old, to see that the distinct value of a truth lies in its relation to the whole of truth. In the "New Education" there is no end of surprising "methods" for educating children with electric speed; but for Christian education, no modern inventions nor new fangled theories can stand by the side of steady instruction in the Catechism (made to mean to boys and girls what it says) the Christian Year, and the Service of the Prayer Book. For laying the basis of an assured faith, of the true idea of what worship means, and of the regulation of a right practical life, no system nor method can do anything like what the Church does in this simple and effective teaching of youth.

It has probably been mentioned before that the Church year should be the dominating feature of Sunday-school instruction. Only by patient repetition are truths imbedded in a child's mind, striking the nail continuously until it is flush and to hold. A great artist has said, "It is our repeated thoughts that are our masters." No fear of neglecting the Bible, for if the Christian year is taught in its fullness as it ought to be, it gathers into a complete, clearly apprehended system, the essential truths of Revelation, and makes them the daily nourishment of a spiritual life. It is the basis of a sound theology, having its source in the Person of the human and Divine Jesus, and buttressed effectually against sectarian vagaries, and popular scepticism. It furnishes wholesome light and elevated principles of action to meet what

life brings, in duty, in trials, for the strong, and for the weak; not to mention the gracious and helpful associations around Fast and Festival days, growing ever fresher, ever dearer as the years pass. And concerning the point mentioned above, the value of connecting each single truth with the whole body of truth, nothing does so much for this as the regular recurrence of the Christian seasons with their definite objective lessons. But suppose the miracle, or parable, or event taught on one Sunday is not connected in the course of instruction with what goes before or follows after, then the whole force of that wondrous law of association in the human mind is lost; but when every Sunday's lesson is illustrated by its place in, and bearing on, the Church Year it becomes a fitted stone in the walls of the palace, and is a direct contribution to the knowledge of the whole body of truth concerning God's ways to man.—*Church News, St. Louis, Mo.*

## CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

## THE ORDER FOR THE BURIAL OF THE DEAD.

To the Editor of the Church Guardian:

SIR,—The office for the burial of the dead is one of the most beautiful, most inspiring, and most edifying of the public services of the Church; and yet, where the rubrics are observed, as in my experience they generally are, all the prayers contained in it are said, nowadays, only by the few who follow "the corpse" to the grave. The office was framed, no doubt, as its rubrics plainly show, at a time when "the Church yard" was the final resting place of the congregation; and there, as within the Church, all the attendants at the burial would gather to join in these touching and exquisite rites and prayers with which the Body was committed to the dust, and by which the hearts of the mourners were lifted from the sadness of the grave to the glories of the Resurrection.

But now, in cities and towns at least, the churchyard, as a place of burial, is no more; the mass of the attendants at "the funeral" march into church, hear the Psalm and the Lesson read, and, possibly an unauthorized hymn sung, and then take their departure, back to their homes or their business, without uttering or hearing a solitary prayer; ignorant, many of them, of the deep solemnity and impressive ritual of the remainder of the office! One cannot but wonder what sectarians, who often attend, "as far as the church," in large numbers, and who are accustomed to elaborate prayers and panegyrics in their departed, must think of the coldness and prayerlessness of our service, as they see it. Now, sir, is not the re-arrangement (not alteration) of this Office a matter which might well occupy the attention of the Provincial Synod, or of the House of Bishops?

There is another point of view from which the transferring of some of the sentences and prayers, now said at the grave, to the part of the office said in the church might be strongly urged; namely, the severity of the Canadian climate in the winter-season. How many clergymen, how many elderly men have been seriously, nay fatally, injured by standing exposed to fearful cold and storms during the somewhat lengthy ceremonial in the open air.

If we might venture to suggest the change which might be conveniently made, it would seem enough to say at the committal from "Forasmuch" down to the end of the Lord's Prayer; and to transfer all the remainder to the Church; where, probably, the Lord's Prayer should also be said.

LAYMAN.

Diocese of Fredericton.

## RITUALISM.

The Bishop of Springfield, the Right Rev. Dr. McLaren, in his Convention address thus spoke of Ritual:—

"Looking at ritual in its relations to the faculty of taste, it is perfectly evident that some latitude must be allowed within the limits of the law. I have already indicated this in expressing the conviction that to attempt to reduce every parish in the land to the mechanical sameness of the pins on a paper of pins would be against nature, against common sense, against the spirit of the law, against possibility. And this allowable latitude is something to be recognized not only by Bishops and other clergy, but by all classes and conditions of the laity as well. There is a great deal of popery among the people on this subject of ritual. 'Orthodoxy is my doxy.' 'Ritualism is doing something that my taste does not admire.' 'The rector does not live, move and have his being in punctilious conformity, with respect to dress, tone of voice and bend of knee, with my taste as acquired under the ministrations of that ideal of a minister, my former rector.' If the *individual taste* is to be the ritual law of the Church, then we shall have to have as many churches as tastes, or, in other words, no church at all; and, as a matter of history, it has been shown that there are people who preferred to have no church at all rather than to worship God in any other way (even where the laws of the Church on the subject are scrupulously obeyed), than the way of their taste. I can point out dead parishes in this State that have died of this disease. So that it is manifestly most important that we should all educate ourselves, if not already educated, to recognize the fundamental proposition that, under the aegis of law, a certain *measure of latitude in ritual observance* must be granted to differences of taste. The law of affinity will operate to draw those together who have like tastes. Such groupings become practicable in large centres of population. In smaller places the difficulty becomes a more serious one, and I see no better method of meeting it than by the exercise of mutual charity and a spirit of surrender along the line of taste upon the part of those who differ in that respect. To illustrate what I mean: A priest, whose taste leads him towards extreme simplicity and baldness settles in a parish where a goodly number of his people are edified in their approaches to God by modes of rendering the service much more elaborate and ornate than his taste justifies. He and they are children of a common Father, in union with a common Lord, and living toward a common End, which is God. It seems to me that mutual charity and loving concession ought to meet the difficulties of such a supposable case; and, in point of fact they do, for such cases, and cases of a directly opposite character, are constantly to be met with. There is, after all, a vast amount of good sense and charity among us.

Latitude, then, as to questions of taste, must be recognized and made effective wherever practicable. But I think another important remark needs to be added. The whole question of the worship of Almighty God by the use of outward forms has assumed an unprecedented prominence since the beginning of the Catholic Revival in the Church of England in the first third of the present century. It is a movement which has spread far and near. Ritualism, viewed as a question of taste and perhaps even of doctrine, stirs the pulse of Presbyterianism. Our Methodist brethren are making rapid advances in the direction of the old home from which they went out. The same is true of almost every modern Protestant body. Even in Scotland, where Presbyterianism is the established religion, the indications of this remarkable revival are most observable. The rising tide has been very distinctly felt among ourselves, and it was demanded by the condition

of things; for simplicity had in many quarters degenerated into frigidity, and prejudice against ceremonialism had become the ceremonialism of prejudice. There was a great need—it was the need of new life. There was need that the devotional possibilities of the Prayer Book should be developed, and not strangled; and this whole movement, involving greater veneration for the instrumentalities of worship, a more elevated standard of taste in ritual observance, and a better appreciation of the inseparable connection between the body and the spirit in worship, has been an evolution of those principles of ritual which are contained in and illustrated by our formularies of worship. The best evidence of this statement is the fact that these advances in the order, decency, beauty and proprieties of Divine worship are almost universally recognized, and are no longer pointed out as the distinctive badges of the school which reasserted the Church's lost heritage, and began their use under reproach and contumely."

## A PLAUSIBLE PLEA.

Why should I be confirmed? I don't see the good of it. (1) The rector says it is time for me to take a public stand, as a "faithful soldier and servant of Christ," of my own free will and accord.

Well, a good many people have done it before now, and I don't see that they have met with any great success.

(2) He tells me that God gave His Spirit to the early Christians by the laying on of the Apostles' hands, and that He will give me, by the same means, a like gift of the Spirit, such as is necessary for my spiritual life.

Well, it seemed to make a good deal of difference in those early Christians. "They spake with tongues and prophesied," but I have known people who have been confirmed who cannot tell me that they felt any difference in themselves after it, or that they were at once the better for it.

(3) He tells me that Confirmation will entitle my soul to the habitual use of the spiritual food of the Body and Blood of Christ.

Again I know communicants who do not seem to be any better for the privilege and could not tell me if I asked them just how they felt the benefit.

## A REASONABLE ANSWER.

(1) We have also known sick men, who, with all possible care, and with the best food and medicine, grew no better, and even died. Might not the "natural law" apply also in the "spiritual world." We have known children too, who would not thrive under the best care.

(2) You have grown from babyhood to manhood or womanhood. You never felt yourself growing, and you cannot tell just how you grew; yet, if you compare your present body with your past, you can see that there is a good deal of difference.

(3) The fact is, that the gift of the Spirit in those early days was a new and sudden experience to those who had grown up unregenerate. Hence there was a marked, so-called "miraculous" effect.

But you have been regenerate from youth up, and come from a long line of regenerate ancestors. The supernatural has become natural; what was then supernatural has become the natural atmosphere in which you "live and move and have your being." We must not look for sudden and miraculous changes which we can recognize at once, nor must we expect to feel our spiritual growth, any more than we feel our natural growth. The sudden creation of a full grown man is miraculous, but gradual growth to full manhood is natural.

(4) Anyhow, what does it matter about what others feel or do not feel? "Thou art the man." You are called now in God's Name to

complete your Baptism, and to take a place in God's world worthy of a full grown man or woman. Are you going to say no?

Read the parable of the men, who, when they were invited to "the feast" in the Gospel "all with one accord began to make excuse." They never had a second invitation. We cannot argue from this that you will never have another opportunity, but certainly the parable gives you no right to expect to claim one.—*Church Record.*

## CONTEMPORARY CHURCH OPINION.

The *Church of To-day* has the following excellent words to say about struggling parishes:

"Many a little parish is struggling to maintain itself in village and town against social influences and prejudices, and minister and people are disheartened. The weakness of the Church is readily explained in such way as to make the outlook well-nigh hopeless. All the influences are said to be against the Church, and all the people are represented as having other religious associations and interests.

"But are there not in every community persons and families, particularly among the poor, who have no church connection, to whom this Church can and ought to minister? There is no town or village where there are not scores of poor and neglected people who can be won by kindness. It would be the greatest gain if the clergy and people in our small parishes would give up thought concerning persons of means and social position as alone desirable acquisitions to the Church, and go after those who have no such recommendation to a modern parish.

"The thought of clergy and people has been confined too much to those who could pay for a good pew and people of influence. In this country, the children of the poor of this generation are very likely to be rich in the next. But whether there is such prospect or not, the Master's mission to the neglected is ours, and there is a ministry to precious souls in every community.

All this is very true. How many times have we heard the expressions, "Some of the *best people* in town were in Church this morning." "If only we had a rector who could get hold of the *best people!*" Nay, we have known of a parish of the kind where the people actually murmured because the rector interested himself in the most degraded people in the town; people who were positively outcasts from all the churches for a reason which they could not help, and which came to them by nature.

The *Living Church* says:—

The news that Cardinal Manning recently received into the Roman Church the Rev. Mr. Townsend, lately principal of the Oxford Mission at Calcutta, was telegraphed all over the world. Whenever an Anglican 'verts to the Roman Church, the fact is heralded to the uttermost part of the earth, but when a Romanist is received into our Communion the news is withheld. The membership roll of a single church in Philadelphia (St. Sauveur) contains no less than a full score of *cidevant* ecclesiastics of the Roman Church. When priest and people of St. Joseph's church at Rome (diocese of Central New York) as a body were received by the Ordinary of that diocese, very little was said about it. Is the Associated Press in league with the Vatican?

The *Parish Helper*, Springfield, Mo., says:—

One has only to read the accounts of the work done by some Chapters of the Brotherhood of St. Andrew to realize the large and increasing opportunities that is presented for the effective work of laymen. One who keeps

posted in Church news can see that throughout the whole Anglican Communion not only has there already been much, but that there will be a vast deal more work done by laymen in teaching the Gospel and increasing the Kingdom of God. In England, men of high and low degree, men of many duties and businesses, and men of leisure, give their time on week day and Sunday to searching out and teaching their brother men. The same is true of America, not alone in the older East, but also in the newer West. In old parishes and new, in the missions of the country and city, the lay reader and the "Chapter man" are doing a glorious work for God and human souls. And the Church has given, and gladly gives, her benediction upon the work.

The *Family Churchman*, under the heading, "Girls and the Piano," says:—

Some observations on pianoforte teaching, made in his annual report by Professor Waetzoldt, director of the Royal Elizabeth School in Berlin, have attracted much attention in Germany, and they will not be without interest nearer home. He says:—"It may be affirmed that the home-music practice of girls is more responsible for the nervousness and weakness from which many of them suffer than the much-blamed school. Pianoforte teaching should not begin before the twelfth year. Moreover, music should only be studied by healthy girls, musically gifted, of whom it may be expected that their playing will one day give pleasure to their fellow-creatures. Of a hundred girls who learn to play the piano ninety attain, after years of labor, to only a certain automatic skill, which not only possesses no relation to artistic execution, but is even destructive of the capacity for genuine musical expression. The endless claims made upon the time and strength of growing girls by teachers of music must be stoutly resisted by parents and school authorities. It is neither necessary nor desirable that we should have mediocre or bad pianists; but it is necessary that our girls should remain fresh and healthy in body and mind." The professor goes on to insist that when in the case of sickly girls alleviations are sought from school burdens, instruction in piano-playing should be one of the first to be given up.

### NEWS FROM THE HOME FIELD.

#### DIOCESE OF NOVA SCOTIA.

HALIFAX.—*Zenana Society*.—We are very happy to announce the arrival in Halifax of Miss Ling, a lady sent out by the C. E. Z. Society to forward the interests of that society, and it is specially hoped that wherever meetings are held the friends of Foreign Missions will do their best to awaken an interest in the work for women and children in India, by so doing they will aid the missionaries in India, and advance the Kingdom of Christ.

Miss Ling is now in the Diocese of Nova Scotia. She goes to Prince Edward Island, and will hold meetings in the diocese of Fredericton before coming to Montreal and the more Western dioceses. She will be at the Triennial meeting of the Women's Auxiliary, to be held on the 11th and 12th of September in Montreal, and delivers an address on the afternoon of the 11th. Miss Ling has had much experience; laboring as she has for some time in Ostacamund and Coonorr, she will have much interesting information to lay before our Canadian workers. She can only give three months to her Canadian tour, as she contemplates returning to India in December.

Her time while in this country has been arranged so as to allow a certain portion to each diocese; the Diocesan Secretaries either of the Woman's Auxiliary or of the C. E. Z. S. arranging for the different meetings:—

Miss Ling's tour, Diocese of Nova Scotia,

which includes P. E. I., August 2nd to August 20th.

Prince Edward Island, August 20th to August 27th.

Fredericton, August 27th to September 9th. Montreal, September 10th to September 15th, and 22nd to 28th.

Quebec, September 15th to 22nd.

Ontario, September 28th to October 15th.

Toronto, October 15th to October 27th.

Niagara, October 27th to October 31st.

Huron, October 31st to November 10th.

Further information can be obtained by communicating with Mrs. Tilton, 251 Cooper street, Ottawa.

#### DIOCESE OF FREDERICTON.

MISSION OF ST. DAVID.—On Tuesday, the festival of the Transfiguration, the Bishop Coadjutor of Fredericton consecrated a burial-ground and laid the foundation stone of a new church at Beaconsfield, a remote district of the parish of St. James. The Bishop and Rev. J. W. Millidge, Rector of St. David and Missionary to St. James, were met at the entrance of the ground by a large number of people, who had assembled to take part in the ceremony. Mr. Jeremiah Deacon read the petition to consecrate. The Bishop signifying his assent walked round the portion to be consecrated, preceded by Mr. W. Rodgers, and followed by the people in procession, saying antiphonally Psalms xxiii, xxix, xc. xci. ciii. until the place of starting was reached. Mr. Millidge read 1 Thess. iv. 13, and the deed of consecration. The Bishop then said the remainder of the office appointed by the Provincial Synod. Hymn 213, A. and M. was then sung, and this portion of the day's proceedings completed. The next in order was the laying of the stone. The office provided by the Provincial Synod used in this case also, and it may be worth noting that the leaflets on which the office was printed have been used four times in this mission since October, 1835 Hymns 215 and 242, A. and M. were sung, and the Bishop mounting the stone gave the assembled people an excellent address, and dismissed them with the Benediction. The Bishop and Missionary had then a long drive of twenty miles to St. David's rectory. The next day, Wednesday, found them at Tower Hill early, for much work was to be done there also. The new church of the Ascension of Our Lord was to be consecrated and a confirmation held. The day was lovely, the little church looked its prettiest, the altar being most noticeable in its floral decorations. The Rev. O. S. Newnam, of St. Stephen, was present and assisted. The Bishop and clergy were met at the door of the church by the wardens and Mr. Robt. Smith, who read the petition to consecrate, the Bishop assenting walked up the aisle preceded by the wardens and followed by the clergy repeating the xxiv. Psalm. The Bishop said the prayers appointed; the rector, Rev. J. W. Millidge, read the deed of consecration and said morning prayer, Mr. Newnam reading the lessons. Hymn 242, A. and M. was then sung. Then came the office of confirmation in which six men and boys and three girls received the laying on of hands, the Bishop delivering a very instructive and solemn address. In the Communion office which followed the musical portion was very beautifully rendered, Mrs. Gaskell very ably presiding at the organ. The Kyries, Gloria Tibi Laus Deo. Sentence at the presentation of the alms, Sanctus, Hymn after consecration of the elements, Gloria in Excelsis and Nunc Dimitts, were all sung; it being the first time the celebration of the Holy Communion was so accompanied in this out of the way corner of the mission.

The people of Tower Hill are to be congratulated on this successful termination of their labors.

#### DIOCESE OF QUEBEC.

No report

#### DIOCESE OF ONTARIO.

No Report.

#### DIOCESE OF TORONTO.

GRAFTON.—On Wednesday evening, the 31st July, a successful entertainment was given in the town hall in aid of the Improvement Fund of St. George's Church, realizing between fifty and sixty dollars. The evening's amusement consisted of music, songs, recitations, &c., and the laughable comedies entitled, "The Happy Pair and the Belle of the Kitchen," and was a benefit kindly given by Mr. and Mrs. C. Craig, Mr. and Mrs. Blood, assisted by Miss Williams, of Cobourg.

CENTRETON.—*St. John's*.—Lately the church in this neighborhood has lost one of her most faithful members by the death of William Holland. Nearly five years ago St. John's was built on a portion of his farm, and many are the kindnesses which the curates in charge received from the late Mr. Holland and family. Being a successful farmer the deceased, after providing for his family, left by will, \$1,000 towards an endowment for the church. Oh, that many more might be induced to follow his example.

#### DIOCESE OF NIAGARA.

According to the Synod Report just to hand the total church population of this Diocese numbers 27,764, of whom 6,912 are Communicants—nearly one fourth of the whole. Nine hundred were confirmed during the year ending 31st March last. There were 7,821 scholars in the Sunday schools, and 770 teachers. The sum total of collections for Diocesan and extra diocesan objects amounted to \$8 710.74.

The Diocese is divided into five Rural Deaneries, viz.: Hamilton and Dundas; Lincoln and Welland; North Wentworth and Halton; South Wellington, Haldimand and Wellington.

#### DIOCESE OF HURON.

The following counties are embraced within the limits of this Diocese, viz.: Brant, Bruce, Elgin, Essex, Huron, Kent, Lambton, Middlesex, Norfolk, Oxford, Perth and Waterloo; giving a total Church population (according to Parochial reports for 1888) of 56,149. There appeared to be then church sittings for 56,000. The total number of Communicants according to returns for the year ending April 30th, 1888, was only 12 234; a small number as compared with the families of the Diocese, which are given as 11,264—a little over one for each family, and about 1 5th of the whole Church population.

LONDON SOUTH.—The congregation and Sunday School picnic of St. James Church was held at Port Stanley, on July 30th. The train consisted of ten cars, the large turn out was most encouraging. The weather was all that could be desired. The day was spent in the usual way, in the afternoon about sixty prizes were given in connection with the sports. Everyone seemed perfectly happy, and returned home about 8 30 p.m. This was one of the most pleasant and largely attended picnics held in connection with St. James', and there was not the least mishap to mar the day's pleasure. The Rector, Rev. Canon Davis, who had charge in the absence of the Superintendent, was assisted by the teachers, and all are to be congratulated on the way everything was managed, and the friendly social intercourse among the people.

LONDON.—Reports reach London that Mrs.

Baldwin's health is much improved since she went to White Mountains. This is cheering news.

**WALKERTON**—On Wednesday evening last, on the picturesque grounds of His Honor Judge Kingsmill, and the Bowling Green Club, at Walkerton, was tendered a farewell reception to the Rev. William Shortt, B.D., upon his retirement as Rector of St. Thomas' Church after fifteen years' service. Two addresses were presented to him, to which he made timely replies.

#### DIocese OF QU'APPELLE.

At the meeting of Synod in June last the question of promoting greater interest in Mission work to the Indians, amongst the Church people of the Diocese chiefly occupied the time of the Synod. The following resolution was adopted:

"That this Synod is of the opinion that in order to promote our religious and educational work amongst the Indians and natives of this country within this Diocese, it is absolutely necessary in order to properly organize and promote such work, to form for this Diocese an Indian Mission Society, or Guild of Workers, with branches in every parish in the Diocese, and also wherever else such branches can be formed. The Society, or Guild, to be under the control of an executive committee of its own. The committee to consist of

- a. The Lord Bishop of the Diocese;
- b. Three members of this Synod, to be elected by the Synod annually, with power to add three to their number.

The functions of this Society shall be to obtain funds and other assistance for Indian work; to distribute and administer the same: and generally to promote such parts of Indian work as do not fall under the direct charge of any existing Church authority.

In order to carry out the aforesaid objects, to form, with the aid of the clergy and members of the Synod, local branches in the Diocese and collecting centres and agencies in Eastern Canada and Great Britain.

The Indian Mission Executive Committee shall render account of all contributions from whatever source, and also the manner and amount of assistance given to any mission or school; and its books and accounts shall be annually audited by or under the direction of the Executive Committee of this Synod.

That a committee be appointed by the Synod to consider and report upon the best means of educating and rousing the interest of the members of the Church in the Diocese by means of Church literature, &c.

From the reports of the parishes it appears that there are now 837 communicants, an increase of 186, or 29 per cent. over last year. There were 222 baptisms, an increase of 111, or just double. Fifty-three marriages, an increase of 38; and 302 children in the Sunday schools (exclusive of those on Indian reserves), an increase of 84, or about 40 per cent.

The sum raised locally for the maintenance of clergy has also been very considerably increased, being \$3,025.97, as against \$2,913 last year, or an increase of about 34 per cent. Sums raised locally for other purposes amounted to \$4,745.91, as against \$2,350.36 or more than double. But, in this, are included two very large exceptional amounts, raised at Regina and Moosejaw—the former for the payment of a long-standing debt, and the latter for the erection of a concrete church to replace one that was falling to pieces.

Another clergyman, the Rev. R. C. Cokat, has arrived to help in the Diocese. Mr. Cokat will live at Maple Creek, and will have charge of the district extending from Kincarth (to the west of Maple Creek) to Lush Lake (to the east of Swift Current). Five of the farms com-

menced by the company managed by Sir John Kaye are in this district, and there are several section and station houses where it has been impossible as yet for the people to be visited by a clergyman. Mr. Cokat, it is hoped, will be able to visit these scattered houses along the line.

#### DIocese OF NEW WESTMINSTER, B.C.

**NEW WESTMINSTER**—The exchange between the Archdeacon and the Bishop took effect on Friday, July 13th. On the evening of that day the adjourned Vestry meeting was held and the following officers appointed: Churchwardens: Messrs. G. E. Corbould and W. J. Armstrong; Sidesmen: Messrs. H. V. Edmonds and A. M. Herring; Deputy Churchwardens: Messrs. J. W. Harvey and George Turner; Secretary to the Vestry, Mr. E. A. Jenns. The Bishop announced that he had appointed the Rev. H. Irwin one of the Assistant Clergy and was in correspondence with gentlemen at home relative to the other vacancy. Mr. Irwin entered upon his duties on July 26th. The old Rectory has been demolished and the contract let for the brick foundations of the Bishop's house.

**KAMLOOPS**—The Rev. S. C. Scholefield took leave of the congregation on Sunday, July 28th, and left Kamloops the following day. The Church will now remain for some time closed.

**MAPLE RIDGE AND BURTON PRAIRIE**—The Bishop visited these settlements on Sunday, July 14th, arriving at Hammond on the previous day and being met by Mr. McKenny whose guest he was for the night.

The Bishop celebrated and preached in St. John's Church on Sunday morning, the Rev. G. Ditcham saying prayers and playing the organ.

There was only a scanty attendance, indeed only a small minority of the churchpeople of the neighborhood were present. In winter the state of the roads is the excuse for non-attendance, but this cannot apply in the month of July. The Bishop was driven to Mr. Beckett's at Port Haney for luncheon, and then took the train, with Mr. Ditcham, for Hatzig school house, where service was held in the afternoon. Here the people turned out in a crowd, the room being packed from end to end. Mr. Ditcham read prayers, and the Bishop played the organ and preached. After service the Bishop was taken by Mr. Brealey and Captain Thompson in a row boat to their place at Burton Prairie, where he remained the night. On Monday morning Mrs. Thompson kindly allowed the use of her drawing room for a Confirmation service, at which the following persons were confirmed, Frederick Wm. Solloway, Edith Margaret Catherwood, Hannah Jane Solloway and Ada Marian Solloway. After the Confirmation the Bishop was rowed down to Hatzig Bridge, where he took the train for Yale.

**YALE**—*All Hallows School*—The annual examination of the pupils of this School was held on Tuesday and Wednesday, July 16th and 17th, and as conducted by the Bishop. The subjects of examination were Scripture, English History, geography, arithmetic and grammar. The children generally acquitted themselves well in all these subjects, especially in Old Testament [the book of Joshua] History, and in arithmetic.

#### BRITISH HONDURAS.

Information respecting this Colony, which has been frequently alluded to lately, may be acceptable to our readers. A layman in Belize—the chief town—supplies the following particulars:—

This British Colony must not be confounded with the Spanish Republic of the same name to

the south of it. Both form portions of Central America, but Belize, or British Honduras, was originally an unauthorized settlement by English privateering adventurers on this part of the Spanish Main. The Baymen, as these settlers were called, about the beginning of the seventeenth century found the business of cutting and shipping Logwood and Mahogany, growing in abundance in the dense forests of the region, more profitable and less risky than bucaneeering in the West Indian archipelago and the Carribean. The Spaniards had made no attempt to colonize this particular portion of their discoveries in the West and the Baymen gradually took possession without the formality of consulting His Most Catholic Majesty. The first official recognition of these proceedings of our adventurous fellow subjects is made in the Treaty of Madrid 1667 between England and Spain. Collision with their neighbors the Spanish colonists no doubt led to the clause in this treaty which gave the settlers a qualified right to cut and carry away Logwood. Soon after this the population rose to 700 whites. It had rarely numbered over four hundred white people for a century or more. About 1718 negro slaves were introduced chiefly from Jamaica. The form of Government adopted in the first instance was a primitive oligarchy the whole legislative executive and judicial business being conducted by a committee of magistrates elected by an annual plebiscite of the free inhabitants. In cases of emergency or danger from external attack the Government of Jamaica was referred to, and occasionally a British cruiser paid the settlers a visit. From first to last the Baymen have been very loyal to the English Crown. A superintendent, representing the Governor General of Jamaica, was appointed in 1786. Twelve years afterwards, September 1798, the most determined and final attempt of their Spanish neighbors to oust the British settlers was repulsed. A flotilla of boats manned by the Baymen and their slaves, assisted by H. M. S. "Merlin" and a military detachment from Jamaica, defeated a Spanish squadron under Captain General O'Neill off St. George's Caye, a small island ten miles from the mainland. The boundaries of the Colony were then extended and have since stretched from the river Hondo to the Sarstoon. The depth to the boundary line with the Republic of Guatemala on the west is about sixty miles. Since the affair of St. George's Caye the settlement has been virtually a British possession being raised to the dignity of a Colony in 1862 with a representative Assembly and Lieutenant Governor acting as before under the Governor of Jamaica. In 1869 it became a Crown Colony and the only change since in its political life is the severance of its long connection with Jamaica and the elevation of its ruler to the rank of Governor. This severance has arisen chiefly from the alteration of the Mail Route via New Orleans instead of via Kingston. The climate is very salubrious-tropical, of course, by situation but tempered by invigorating sea breezes. The district lies out of the line of seismic disturbance, and the circle of hurricanes, and has been rarely visited by ravaging epidemics. Children thrive remarkably and both natives and denizens attain periods of life, in most cases up to, and in many beyond, the Psalmists allotted span. The chief town Belize is undoubtedly the cleanest and most sanitary in the West Indies and had a population at last census of about six thousand, composed of the most incongruous elements.

The Colony is solvent, prosperous, and progressing steadily if not rapidly. We await the advent of a railway to give it an impetus. The timber trade continues the staple industry, but agriculture in the form of sugar and fruit cultivation is making strides. The population is mixed and slavery, if it presented few of the ranker features of that system of toil here, has

THE NEXT NUMBER

OF THE

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WILL

NOT BE ISSUED

TILL THE FOURTH SEPTEMBER, 1889,

In order to allow for Editorial Holiday.

ANOTHER, AND YET ANOTHER!

‘They were wont to speak in old time, saying, They shall surely ask counsel at Abel; and so they ended the matter.’ Instead whereof the cry is of one Society being formed after another, all ostensibly with the intention of setting the Church right, but each Society giving indication of the object being to destroy true Catholicity by recognising its own opinions as the almost only true opinions, and hardly enduring any other. Of one of the most recent endeavours of this kind these criticisms are painfully true, but of another of them, it is gladly conceded, there is the display of a broader, deeper, and better spirit.

But what is the meaning of this varied new, and of older societies? What, at least, do they teach those who are looking on? They tell that men are yearning to ‘end the matter,’ going to put a finish to the squabbles, and divisions, and disputes which harass pious minds and harry true spirituality in the midst of the Church. Aye, but they tell more,—they are the unintentional confession of failures.

Societies have come and some societies are gone or giving signs of going, and still are there irritants within that body which ought to exhibit peace, love, and joy in all its members. The truth of the matter is that many good men do not allow themselves to believe that Catholicity honestly means a much more comprehensive treatment in regard to rites and ceremonies than they are accustomed to see, and the day has come when this simple but important fact must be realized. And why should it cease to be realized? The Saviour came to make all men members of His Body, and unquestionably it is desirable that all should speak the same thing, and that there should be no divisions or schisms in the Body.

But unity in doctrine is not imperilled by variety in worship, nor indeed is orthodoxy in doctrine rendered insecure by some men regarding the truth from one point of view while others approach it from another point. Why, then, instead of one society following another in a hopeless and even injurious though well-meant effort to set all right, by compelling all truth into one mould, that mould differing just as each society regards the matter; (why, then) does not the Church take counsel and make such provision for all her children that they might have the possibility of expressing all their prayers, and praises, and aspirations in a reverent and rational way within her national communion? Never had the Church such an opportunity as the present. Non-conformists long for union and unity, and Churchmen long eagerly for it also.

But the barrier is found in the fact of some men desiring very ornate services, others loving moderate ritual, and some yearning for occasional opportunities of *extempore* worship. Why cannot all three be allowed? Why, if some earnest Christians love it, should they be deprived of an amount of ritual which other earnest Christians dislike? Why, again deny a well-regulated course of even *extempore* services within the Church, where it is desired, in addition to her more usual offices? This it is believed, is the right way, upon sound principles, out of present difficulties. This would put an end to painful and most injurious prosecutions, and would also mightily strengthen Christians against the high-crested infidelity which just now rears itself so terribly!—G. V. in *Church Bells*.

NEW BOOKS.

“HOW THEY KEPT THE FAITH,” a tale of the Huguenots of Languedoc, by Grace Raymond. Anson D. F. Randolph & Co., New York. Cloth, \$1.50.

In this story the author has endeavored to depict not only the sufferings of the French Protestants for their faith, but the power of the truth itself to animate and sustain. While care has been taken to preserve the integrity of the historical part of the narrative, the plot is not clogged with historical explanations, but the character of the times is left to reveal itself in the incidents described. The scene is laid principally in the Cevennes and the old city of Nismes. The period covered includes the ordinances with which Louis XIV. first infringed the liberties of his Huguenot subjects, as well as the final extinction of those rights in the Dragonnades; and the revocation of the Edict of Nantes. The hero is a pastor's son, who, stimulated by the example of a martyred father, and the companionship of a noble mother, adopts the forbidden profession of medicine, and prosecutes his calling, and keeps the faith through the gathering and breaking storm. His lofty ideas of duty prove too rigid for his betrothed, and she breaks with him to marry a Huguenot officer, whose attachment to the faith is political, not religious, and who attempts an ill-fated resistance at the commencement of the Dragonnades. There are necessarily shadows in the picture, but the author has avoided harrowing details, and written in a spirit of charity. At the end, there is light. The chastened hearts gather their “peaceable fruits.” Little fingers lay tender seals on the lips of old sorrows, and the curtain falls on a happy English home.

“THE LORD'S SUPPER,” compiled and edited by John L. Brandt (The Standard Publishing Co., Cincinnati.) Cloth, \$2.

We have here a compilation of the opinions of a multitude of writers—mostly sectarian—upon this mystery of the faith. The author says that his object is “to furnish a volume giving the views of the Lord's Supper as held by the leading religious bodies of the world; to furnish a variety of fresh and suggestive thoughts on nearly every phase of the subject as viewed by the various theologians; to aid these who frequently serve the emblems in making the service sweet, impressive and Scriptural . . . to prepare a homiletic book, which I hope, will supply a need in Biblical literature and thus to serve God.” The intention is good; but whether by presenting the differing and in many cases erroneous opinions of theologians so called of “all the leading religious bodies,” the understanding of this noisy mystery is rendered easier, or joy is carried to the “hearts of those who love to commune with the Lord” may be doubted. We fear that the small quantum of true teaching contained is so mixed up and overladen with that which is not absolutely erroneous is yet loose and doubtful in character as to render the book of comparatively small value. It affords, however, fresh evidence of the wickedness of the multitudinous divisions which afflict the Body of Christ.

A Rector in New Brunswick writes: “I am always glad to get the GUARDIAN and always find it worth reading through thoroughly. Am sorry you are obliged to increase the subscription.”

One reason why a time of trial is often such a crisis in a man's spiritual history is because it is a season when the iron is heated and malleable: one or two strokes serves to fashion it as a weapon for God or for Satan.

left its traces on the morals of the people. Our spiritual needs are very great and pressing, regrettable for the lukewarmness displayed, has taught us the evil of apathy and that to be worthy members of the Church, we too must be up and doing, and must steadfastly adhere to, and lovingly show forth to the world around us, ‘the Faith once committed to the Saints,’ neither obscuring its brightness by leaning to, so called, evangelical views nor incurring the danger of our greater earnestness being misunderstood as a return to the corruptions of the mediæval times. Already the stirring among the dry bones is attracting attention from those outside our pale, and bringing joy to our own hearts; and we have not been without encouragement. A mission has been started in the northern district to bring us in contact with the semi-civilized population and to supply the wants of our own people there. A munificent bequest by the late John Jex, Esq., merchant, Belize, the Church of England, the Methodist and Baptist Bodies to, was shared in by our church, and her proportion, together with strenuous exertions by the members of the congregation, has enabled St. Mary's to provide a more commodious brick edifice than the little iron structure which failed to accommodate more than half of the congregation. But this even, since the arrival of our present Rector, is insufficient, and applications for seats have to be refused. The foundation stone of new St. Mary's was laid on the 14th February, 1888, by Dr. J. W. Gallaher, Bishop of Louisiana, our own acting Diocesan being unable to reach us at the time. The church was opened for service on Easter Sunday and awaits consecration, when a second visit from either Dr. Gallaher or the Bishop of Jamaica can be arranged. We have much to accomplish and would welcome help.

The Rev. F. R. Murray, our Rector arrived from Jamaica a little before Christmas. He is so well known to you in Canada that no one will be surprized to learn that his zeal and energy, his experience and organizing skill have already accomplished marvels, while his earnest preaching and fervent spirit in celebration have raised the tone of the various services and produced the usual results of fervour and devotion to the Master's cause. These are witnessed to in the daily services, the Sunday School, the Guilds, Confirmation classes and many minor ways.

We ask the prayers and if possible practical help of our Canadian fellow colonists and fellow Churchmen, and we greet them in brotherly love.

SOMEWHERE.

How can I cease to pray for thee? Somewhere

In God's great universe thou art to-day,  
Can He not teach thee with His tender care?  
Can he not hear me when for thee I pray?  
What matters it to Him, Who holds within  
The hollow of His hand all worlds, all space,  
That thou art done with earthly pain and sin?  
Somewhere within His ken thou hast a place.  
Somewhere thou livest and hast need of Him;  
Somewhere thy soul sees higher heights to climb;

And somewhere still there may be valleys dim,  
That thou must pass to reach the hills sublime.

Then all the more because thou canst not hear  
Poor human words of blessing, will I pray,  
O true, brave heart! God bless thee! where-so'er

In His great universe thou art to-day.  
—The Church Eclectic.

A New Brunswick subscriber paying in advance for another year writes:

“I would not be without the paper if I had to PAY TWO DOLLARS. EVERY CHURCHMAN SHOULD TAKE IT.”



# The Church Guardian

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## DECISIONS REGARDING NEWSPAPERS.

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

## CALENDAR FOR AUGUST.

- AUG 4th—7th Sunday after Trinity.  
 " 11th—8th Sunday after Trinity.  
 " 18th—9th Sunday after Trinity. (*Notice of St. Bartholomew*).  
 " 24th—ST. BARTHOLOMEW, A. & M. (*Athanasian Creed*).  
 " 25th—10th Sunday after Trinity.

## THE BISHOP OF NORTH DAKOTA ON MONEY RAISING METHODS.

In turning to our own work of North Dakota I feel compelled to speak with earnestness at the very outset, regarding a serious evil which has developed to too large proportions in several of our parishes and missions. Thank God, it is beginning to lose its power in several places. In speaking strongly regarding it I am intending to speak no censure. My aim is to give Godly counsel to the flock as its chief Shepherd and to affectionately ask an unflinching abstinence from the evil. I refer to the immoral, the illegal and the unseemly methods to which resort has been made in order to raise funds for Church work. I have no sympathy for asceticism, I have no frown for a cheerful social life, I love the religion that wakens brotherhood and kindly sympathies among God's people. I recognize recreation as one of the necessities of life. He who honored the Cana wedding by His gracious presence and sat at Simon the Pharisees table to dine, did not endorse a Monkish austerity or a Puritan rigor. Certainly music and sunshine and flowers, are God's gifts to mankind as well as showers and the night and cold. As I recognize these truths I cannot find it in my heart to look askance upon the blithe gayety that bubbles over in young hearts or the sunny music that trills out cheer upon a confused and care-laden world. But "for every work there is a season and a time for every purpose under Heaven," says the inspired sage. The Epithalamium would sound tuneless at the funeral and certainly the dirge would send a chill to a bride's heart as she stood before the altar plighting her vows did the great organ peal it forth. So too there are certain species of entertainments presented

in the Church's name and with her imprimatur and for her benefit that are as utter discords in her life as the A flat is in a chord where any thing else than A natural has no place.

I am speaking of lotteries, raffles, balls, dances—formal or informal—card contests, plays, votings of valuable articles to the ugliest woman or the fattest baby or the most extraordinary monstrosity among the male sex, or the like.

I am not denouncing indiscriminately aliother expedients than the offertory in the Church to raise money in its interest. I admire the ingenuity, the taste, the labor, the zeal, the genuine talent which Godly women and earnest men consecrate,—I can call it nothing less than a consecration—to the dear Redeemer's service as they devise expedients to raise money for Church building, for the support of the Clergy, for works of charity and mercy. Because the entertainment provided instructs or charms or amuses or helps to refine a community it does not follow that the money it brings or the work it aids is deconsecrated or desecrated thereby, I believe that a great portion of the funds thus secured is a more hallowed offering in our dear Saviour's eyes,—in whose name it is gathered—than many a gift which goes conscientiously from the business man's pocket straight into the alms-basin and then upon the altar. Do I exaggerate? No, and why? Because you and I know that many a dollar that crosses a merchant's counter or enters into a professional fee or has come to its possessor through a shrewd speculation is dishonest or extortionate. Do you suppose such an offering, though it be laid on the altar with all fitting ceremony has any hallowed beauty in the eyes of the pure God who will not countenance iniquity. I have seen a bit of raw material of one fabric or another transformed into a thing of beauty by a deft hand which wrought upon it. It was a woman's labor or some artisan's handicraft that transfigured it. The loving toil in Jesus' name of an artist brain gave an increased value to that article so commonplace before. Do you suppose that is an unhallowed thing because its market was a Church bazaar and not a tradesman's counter, or because Godly women gave unsalaried time to its sale. No, I am an advocate—a warm one of sales, fairs, bazaars, concerts, entertainments of varying shapes where voluntary labor and true hearts, and human sacrifice and unpaid talent and toil are offered lovingly and fully for the Church's sake, for the Saviour's sake. But I am alike the foe of all enterprises of the character to which I have before referred. They have given offense to many in the Church. They have been a scandal to many who are without. They have been often the source of bickering and uncharity and even evil-speaking among those engaging in the work. Demoralization, a low spiritual standard, worldly sentiment these *have been*, these too often are, its fruit.

I do not deny that in this frontier land of ours there are few opportunities to throw sunshine into the workday life of the people. I do recognize that more genuine recreation is the universal need. And too I have to confess that it is a wise thing for the Church to supply some relaxations for our weary toiling people who are walking such a monotonous treadmill day by day; a wise thing that the Church shall have some suggestions regarding the recreative life of her children, shall have some regulation of their amusements. Long may the day last when she shall so minister to the flock. But the law of use and abuse is to govern. She is to aim in all she presents to avoid even "the appearance of evil." She is to recognize that there is more than a paper wall between her and the world; She is to remember that although she is in the world the world is not to be in the Church. Thus all who care for her honor will aim not too lower her standard, but to elevate it. I hear men saying that the Episcopal Church represents a broad

liberty. Too often they mean a larger license in worldliness; I repel the false charge—for it is such though it be intended for flattery. It virtually says that my Church teaches a lower spirituality than other Christian bodies, I know no sweeter piety, no more vital religion than her standards present. No voice can be raised with a more determined emphasis against vanity and worldliness and sin than is the voice of this Church of which we are members—in her Canonical enactments, in her Bishops' pastorals, in her Lenten discipline and teachings, in her yearly round of holy ceremonial—of frequent sacrament and daily worship. Let us all recognize this nurture of our Mother and give no farther occasion to the gainsayer to blaspheme, to the sneering world to call our good evil.—*North Dakota Churchman.*

## THE BISHOP OF QU'APPELLE AS TO THE USE OF WAFER BREAD IN THE HOLY COMMUNION.

The Bishop having been asked his opinion several times as to the use of wafer bread in the Holy Communion; and as there is a good deal of misunderstanding on the matter thought well to make his opinion generally known, and wrote the following paper on the subject, which appeared in the July number of *Our Messenger*, the monthly Church paper of his Diocese:

"I have never been able to understand the very great objection that some people seem to entertain to the use of wafers in the Holy Communion, from a doctrinal point of view, as though there was something essentially erroneous in the practice. Indeed, I have heard that it has been said by some persons that they would not receive the Blessed Sacrament in any church where wafers were used. Surely there must be a grievous misunderstanding where so much importance is attached to the character of the bread used as the Element for Consecration. It is true that the Church of Rome uses wafers in the Holy Sacrament, and probably this is the real reason of the objection of such persons. But the unprejudiced mind will not argue that therefore the practice must necessarily be wrong. It is an amply sufficient answer to such prejudice, for it can be nothing more, to remind the objector that we have, and must have, very much in common with that Church, which is still a branch of the Catholic Church, though it has erred grievously in several particulars. Wholesale indiscriminate condemnation of all the doctrines and practices found in that Church does more harm than good. We should judge each doctrine or practice on its own merits. Is it contrary to any truth revealed in Holy Scripture, or to any practice or teaching of the real Catholic Church to which our Church in the Preface of our Prayer Book distinctly appeals?

Now, it cannot certainly be said that the use of any one kind or form of bread more than another violates any scriptural truth, or involves any special kind of doctrine as to the mode of Christ's presence in the Holy Sacrament. Indeed, it might not at all unreasonably be argued that the use of many distinct portions, like wafers, is rather antagonistic, than otherwise, to that gross material idea of the Presence that is popularly supposed, at least; to be involved in the doctrine of transubstantiation. Each separate portion, it might be argued, ought to be consecrated separately.

There can, then, be nothing in the use of wafers involving false doctrine; and I believe that the Clergy who think it well to use wafers do so simply for two reasons: first, because they esteem it a nearer approach to the actual Institution, in which, at the Passover, our Lord would have used *unleavened* bread; and, 2ndly, from an earnest desire to avoid, as far as possible, any risk of that irreverence which too frequently occurs from the falling of crumbs of

the Consecrated Elements, especially when new bread is used, or when communicants take it between their fingers instead of receiving it in the palms of their hands. And surely such a desire is praiseworthy, for it cannot be superstitious to desire to guard with all becoming reverence so holy a thing as the Consecrated Element.

But, nevertheless, the use of wafers seems to me to be departing somewhat dangerously, at least, from a more important particular of the original Institution than the use of leavened or unleavened bread, to destroy a very significant and beautiful symbolism of the Holy Sacrament much insisted on by St. Paul, and, moreover, to be a departure from true Catholic practice.

A letter from the respected Bishop of Grahamstown has lately appeared in the *Church Times*, which so well expresses my own opinion on the subject that I think I cannot do better than quote it at length, and thus fortify my opinion by his:

"I notice the remarks of your correspondent in your last issue, and your own note upon my reference to 1 Cor. x, 16, 17, in connection with the use of wafers in Holy Communion.

I do not question the legality of such use, nor its convenience and possible expediency under certain special circumstances, as, for instance, at a mission station where suitable bread cannot be obtained.

"But I earnestly commend the preparation of a special loaf, or bread, as the more excellent way in ordinary cases. I submit that (a) *Symbolically* St. Paul's reference to the significance of the "one bread," or "loaf," as pointing to the constitution of many into "one bread and body," through communion in that "one bread," would be inappropriate and without force in application to a multitude of wafers. Mr. Baring Gould states truly, in a note on p. 207 of his interesting work "Our Inheritance":—"A point was made about all being partakers of one loaf." See Ignat. ad Philad. iv., "One loaf is broken to all; one cup distributed to all." Ad Eph. xx., "With one undivided mind, breaking one and the same bread, which is the medicine of immortality." (b) *Historically*, the use of wafers is not in accordance with original and primitive usage. They appear to have been introduced about the eleventh or twelfth century. At the Institution, our Lord took "the loaf," or "the bread," to break for distribution. A designation for the Holy Eucharist was "the breaking of the bread." The Council of Toledo, as quoted by the same author, in 693, condemns priests for "cutting off round slices from their common house bread," and the Council insists that "only a whole loaf must be used."

The history of the change to the use of wafer bread in the West, for in the Eastern Church it has never been adopted, seems to be as follows: Though our Lord used unleavened bread at the Institution it was only because that was the bread being used at the Passover, and so the early Christians, both among the Jews and the Gentiles, used the bread that was in ordinary use, that is always leavened. Epiphanius, writing in 368, and describing the peculiarities of the Ebionites, says that "they celebrate the mysteries in imitation of the saints in the Church at Azymes [*i.e.* unleavened cakes], and the other part of the mystery in water only." In the 7th century, "universal use, as it appeared, of leaven, led a writer to assume, as a necessary consequence, that our Lord instituted the Sacrament in leavened bread, and thence to argue that it could not have been instituted on the day of the Passover" (Scudamore, "Notitia Eucharistica," p. 755, quoting John Philoponus). It would seem, however, that the bread for this purpose was made specially, round in shape like a *bum*, and of a size that could easily be broken, yet great importance was attached to its being a whole loaf or cake that was offered. A Canon of the Council of Toledo, in 693, shows that it was obligatory at that time to offer *whole* loaves. The number of

communicants, however, unfortunately, in the Middle Ages, became very few, and this would seem to have been one reason for these loaves being reduced in size, and at length becoming like the present wafer. Honorius of Autun, in 1130, says, "Because from people not communicating it was unnecessary that so large a loaf should be made, it was settled that it should be made like a "denarius," or penny.

With regard to the law and practice of our own branch of the Church, the rubric that guides us is as follows (it is to be found at the end of the Office for Holy Communion):

*To take away all occasion of dissension and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten."*

This rubric was inserted in 1552. It will be evident that this rubric was intended "to take away all those scruples which over-conscientious people made about the bread and wine, some deeming it essential to have leavened, others unleavened," Whately, p. 310. The previous Reformed Prayer Book had ordered that the bread should be "unleavened and round, as it was afore, but without all manner of print, and something larger and thicker than it was, so that it might be aptly divided in divers pieces." When, therefore, this was changed, and the present proviso inserted, "it shall suffice," &c., it must evidently have been meant to give a choice, to justify the use of common bread, when there was an adequate reason for employing it," (Scudamore, p. 750). Bishop Cosin who had much to do with the last revision of the Prayer Book in 1662, says, "Though there was no necessity, yet there was liberty still reserved for the using wafer bread, which was used in divers churches of the kingdom, and Westminster [Abbey] for one, till the seventeenth of K. Charles." In 1559 certain Injunctions took away this liberty and ordered, "for the more reverence to be given to these Holy Mysteries, being the Sacrament of the Body and Blood of our Lord Jesus Christ, that the same sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness as the usual bread and wafer."

Archbishop Parker, in a correspondence with the Secretary of State between 1569 and 1570, says: "It shall suffice, I expound where either there wanteth such fine bread, or superstitions be feared in the wafer bread, they may have the Communion in usual bread; which is rather a toleration in these two necessities than a plain ordering, as it is in the Injunction. This I say to show you the ground which hath moved me and others to have it in the wafer bread. A matter not greatly material, but only obeying the Queen's Highness; and for that the most part of her subjects disliketh the common bread for the Sacraments." Bishop Andrewes, who died in 1626, used it himself, and assumes its use in his notes to the Prayer Book. Archbishop Laud, on the other hand, often regarded as one of the most extreme of the Bishops since the Reformation in doctrine and practice, said, in 1644, "For wafers, I never either gave or received the Communion but in ordinary bread. At Westminster, I knew it was sometimes used; but as a thing indifferent." It may be noticed that the Calvinists of Geneva, the most ultra of anti-Romanists, continued the use of wafer bread.

To sum up, then, it is evident, I think, that whether we consider it doctrinally or with reference to the laws of our Church, the use of wafers in the Holy Communion is a matter of entire indifference. It ought not to be made a matter of scruple of the conscience on the one side or the other. But those who desire to introduce wafer bread may well earnestly consider before doing so these weighty words of Mr. Scudamore in his "Notitia Eucharistica,"

"looking at the long and general disease of wafer bread, we are morally bound on deciding which kind we ourselves will use, to give unusual weight to every alleged consideration of expedience and charity."

To those who are anxious to follow, as nearly as possible, catholic and primitive custom in this matter, the best course, where it is possible, is undoubtedly to have a special small cake, sufficient for the number of communicants, baked specially—"of the best and finest wheat bread that conveniently can be gotten." The old practice that we have seen in some churches of breaking up the bread into small fragments before it is brought to the church is most undoubtedly wrong, destroying the symbolism of the "one loaf" even more than wafers, and is anything but reverent.

I would very earnestly commend what I have here written on this subject to the consideration of all faithful Church people. If it is thought by some but a small matter upon which to say so much, we must remember that nothing is really a small matter which causes offence through being misunderstood. My one object has been to endeavor to clear away that misunderstanding, and to show that it really is not a matter for which anyone need take offence, as no principle is involved in it. And, at the same time, I would very earnestly advise any who may desire, for some reasons, the adoption of wafers, to pause before they commit themselves to what does cause offence, however unreasonable, to many, for the sake of a practice which cannot be a matter of principle, which our Church clearly leaves open, and which is, to say the least, of very doubtful catholic authority.

#### HOW TO FILL A VACANT PARISH.

When parishes are vacant, and are looking most earnestly for a rector to supply and terminate the vacancy, may I indicate what seems to me their best and wisest way of proceeding.

Let the vestry of such a parish, from observation of the clergymen whom they know, or from inquiry among their friends, and in consultation with the Bishop, make up their minds who would be the suitable person for them to invite to the rectorship. Then at a regularly summoned vestry meeting let them adopt a resolution that he be so invited, and then instruct their secretary to send this invitation, and to embody in it a clear statement of the amount of salary that is offered, and when and how often the same will be paid. If the clergyman accept the invitation, and the vestry and parish gather about him, to stay up his hands and to cheer him in his work, one may hopefully look for growth and strength there. Loyal and helpful parishioners are wonderful forces for making a dull preacher animated, and for changing a cold and distant minister into a bright and warm hearted pastor. If he do not accept, let another suitable clergyman be fixed upon, and the invitation as before be promptly sent to him. It may be that three or four or more clergymen may each say "No, thank you," to the same call. No matter; this is surely their prerogative, and their reasons for declining must be presumed to be wise and good. The parish is not at all to feel itself slighted or injured because of the declination, and ought cheerily to go right on to call the next best man. Keep vigorously and promptly and cheerfully at this one work of writing, say I to all vacant parishes, until your pastor is secured.

May I frankly add—speaking from my knowledge of how clergymen of the best sort feel, and from my experience in these matters,—that one of the most unwise and improper courses to be pursued is for the vacant parish to ask any clergyman to come and officiate for

them on trial, as it were, and with a view, if he and they are mutually pleased, to his becoming their rector. For many reasons that could be pointed out, this is indeed an unwise way of proceeding for the parish, and no right-minded clergyman can suppress the instinctive feeling that it is not the way of due respect and regard for him. If a vestry wish to satisfy themselves about the suitability of a proposed clergyman to be their pastor, let them send one or more of their number to visit his present parish, and to spend a Sunday there, and so get the best sort of information for determining the question. It may not be amiss to remark that after a call has been made it is perfectly legitimate and quite honorable for the invited clergyman to say, if he wish, I will come some Sunday to visit and officiate before I decide.—*Bishop Tuttle.*

## FAMILY DEPARTMENT.

### "THE COMMUNION OF SAINTS."

When in the shadowy Nave I kneel,  
Soft influences o'er me steal;  
A mystic touch unseals my eyes;  
I see the saints of Paradise.

The distant Choir but faintly sings;  
I hear the rush of spirit wings;  
And while the hymn to Heaven aspires,  
Sweet chords are struck on unknown lyres.

When through the opening door, the throng  
Of singers comes with choral song,  
Followed by priests with banded head,  
And folded hands and reverent tread,

Another white-robed band, unseen,  
Glides noiseless through the chancel screen;  
And 'neath the golden windows stand,  
Sweet singers from the blessed land.

They join with us in prayer and chant,  
In Creed, in Anthem jubilant;  
And if our strains discordant be,  
They set them to new harmony.

O gracious Lord! unseal our eyes,  
To see Thy Church's mysteries;  
That we in this drear world below,  
For friends Thy blessed saints may know.

That we their voices still may hear,  
In glory chant and carol clear;  
And know that they and we are one,  
With Father, Spirit, and with Son.

—*The Church Eclectic.*

## Daddy's Boy.

(By L. T. MEADE.)

### CHAPTER XIV.—[Continued]

Uncle Ben never told the story of his afternoon's adventure; he never went further than keeping the secret himself, for he desired Andrews on no account to mention what he had seen, in the servant's hall; and Andrews thought it best on this occasion to obey the crusty old Major.—Ronald's adventure therefore with old Solomon the peddler never reached Aunt Eleanor's ears, and in consequence he was unpunished and unsuspected of the very glaring disobedience which he had perpetrated in his little childish attempt to assist the helpless old man. Uncle Ben saw, however, that poor old Solomon did not come on his parish for his funeral, and Ronald himself laid some flowers on his humble grave in the village churchyard.

The little boy did not grieve at Solomon's death; on the contrary, he was much comforted by the reflection that the old man would no longer be troubled by his cough, and that he was now warm and sheltered, and was living in a happy land where God himself was taking

care of him. His daily adventure, however, with old Solomon had been of great interest to him, and after his death he felt a blank, and once more a great loneliness, and a great and inexpressible yearning for his father filled his poor little heart.

It was quite true at this time that no one understood little Ronald Jefferson; it was quite true that that lonely feeling came over his little heart which young children so often suffer from, and so often find it impossible to explain away. Nothing in the least cruel was done to Ronald, and even the starved and prim governess included, meant to be extremely kind to him, but there was something in his present life which brought out the worst side of his character.—He was a child who could not live without sympathy, and what sympathy he now obtained was all of the most injudicious character; the old servants petted him and pitied him as a martyred little victim, and Uncle Ben often repeated audibly in his presence his own firm conviction that Miss Green could never manage the boy, and that he ought to go to school. Had Mary Frere been at home things might have been different, but she was spending the autumn and winter in Germany, and Ronald, who had begun to love her, often audibly lamented her absence. People thought those who understood him least, that the boy had forgotten his father, whereas in reality he was thinking of him morning, noon and night—not fretting for him, it was not his nature to fret,—but his thoughts were always in an imaginary world where two were happy together, and he wondered more and more as the days went by how long his father and mother would be kept waiting for him at the golden gates. Never was a child less naturally morbid than little Ronald; his physical health was perfect, his animal spirits almost too high; but just because no one understood him he turned his little mind away from the healthy and vigorous thoughts which would enable him by and by to develop into a noble man, and felt more and more convinced that his earthly future did not matter in the least, and that all he had to do was to get ready to go to his father.

Had one brave and noble-minded man or woman come across the boy's path now all that followed never would have been. In a nature like Ronald's good seeds would have quickly sprung up into active life, and could he have guessed that his father would have counselled him to be patient with Miss Green, to keep on trying to love her, and thinking kindly of her, could he have guessed that his father would have said, "Ronald, you are in God's school-room, and he is giving you a frightfully hard lesson to learn just now. It remains with you to learn your lesson, and if you succeed you will be braver than any of the soldiers who fell at Waterloo," the little lad would have taken heart and won Miss Green to his side after all. There was no one, however, to come to Ronald's aid just now, and he went on pitying himself and being troublesome, and as far as Miss Green was concerned, naughty and disobedient. The two were at daggers drawn, and each was determined to obtain a victory over the other.

The Christmas holidays were now coming on, and the Frere boys were expected home from school. Ronald had not been sorry when they went away in the summer, but he was delighted to welcome them back now, and quite won his aunt's heart by the intense interest he took in the arrangements which were being made for their amusement and comfort. There were a great many discussions as to what was to be the special Christmas treat, and Ronald, who had never before found himself in the midst of a large household, was in great excitement, and full of wild and impossible suggestions.—Mrs. Frere had told the children that they might each write down their wish with regard to the great treat which was to take place on Twelfth Night, and Violet and Ronald had many secret

confabs on this important subject. On the day that Guy and Walter were expected home Ronald felt particularly disinclined to learn his twenty lines of Wordsworth's Excursion; the words would dance up and down before his eyes, and whenever Miss Green's attention was directed for an instant elsewhere he began jotting down something with furious speed on a little piece of paper which he was keeping between the leaves of the book. He was not at all clever at concealing any of his mischievous manoeuvres, and very soon the eagle eye of the governess discovered her naughty pupil, as she thought, scribbling in her own special edition of Wordsworth.

"You naughty, naughty little boy," she exclaimed, "what have you been writing in my book?"

"Catherine wheels," said Ronald, softly under his breath, "catherine wheels and rockets; and—Miss Green, do you know how to make those fire men?—they're all fire, you know; eyes, and hands, and feet, and all, even their hair. I saw Gladstone once like that, and he looked splendid. Violet, did you ever see Gladstone all on fire? I vote we have Gladstone for our Christmas treat, Gladstone with catherine wheels and rockets. We'll send to London for him. I know he's made at the fireworks-shop because he is such a popular man. I'll ask Uncle Ben to have him brought down this very day.—Miss Green, wouldn't you like to see Gladstone all on fire outside the house?"

Now it so happened that Gladstone was one of Miss Green's special heroes, and the idea conveyed by Ronald would in any case have been most displeasing to her, but his glaring disobedience in daring to talk in such a manner in the middle of his lessons almost struck the good old lady dumb. Without deigning to reply to the boy she took his hand, and leading him from the schoolroom, locked him up as usual in his own chamber.

Ronald was quite hardened to this special punishment of Miss Green's by this time; he took it very coolly, therefore, and as he happened to have a piece of pencil in his pocket, and a morsel of white paper, he went on scribbling his ideas with regard to the Christmas treat. He made up his mind that the treat should consist of fireworks—splendid fireworks—quite as good as they had at the Crystal Palace every summer—that all the gardens and grounds should be lit up with lovely rose and violet-colored lights, and that the crowning treat should be a gigantic fiery figure of Gladstone. He wrote down his thoughts with great rapidity on his morsel of paper, and then, when he had crowded every inch of the said piece of paper with his ideas he waited as patiently as he could for the sound of the luncheon gong which would release him from captivity.—It came at length, and Miss Green unlocked his door and put in her head.

"Are you willing to apologize for your impertinence, Sir Ronald?"

"I'll learn that slow old Excursion after dinner if you like," said Ronald.

"Brush your hair then and come downstairs at once," replied the governess, who was now thankful for even half measures of compliance from her troublesome pupil. Guy and Walter had already arrived, and were seated at the dinner table, and Ronald, when he entered, gave them both a bright nod, and a keen, quick glance of appreciation.

"I've got my notions about our Christmas treat," he said presently. "I've got them down on paper, and they are awfully jolly. Have you got your thoughts down on paper, Violet?"

"Yes," replied Violet; "I wrote down two things—I mean three. I thought plum pudding and snapdragon afterwards, and lots and lots of sweets, and perhaps blindman's buff would be as nice as possible."

"What an abominable greedy treat," said Guy; "but you always were no end of a gour-

mand, Violet. But what is this about a treat, mother? What are Ronald and Violet chattering about?"

"Your father and I mean to give you as happy a Christmas as possible, dears," said the calm voice of Mrs. Frere. "We are allowing you each to offer suggestions to us, and whichever child chooses the thing which seems most suitable shall have the honor of presiding at the treat when it comes. I told Violet and Ronald they might put down their thoughts on paper, and you and Walter had better do the same, for we have arranged that the Christmas treat is to take place on Twelfth Night, and that is only a fortnight away."

"You'd like to see what I have written, wouldn't you, Aunt Eleanor?" said Ronald in his clear voice. "It may be as well for Guy and Walter to get my ideas at once, and if you like I'll read it aloud, for my hand's a little cramped, and I had only a small bit of paper. There's a great deal to be done if my treat is chosen, so shall I read it aloud?—Shall I, Uncle Ben?"

Uncle Ben, who, in his heart of hearts, took considerable amusement out of Ronald's vagaries, nodded his head, and Aunt Eleanor, who was about to say "no," prepared herself to listen with a depressed expression of face.

"I'd better stand up, I think," said Ronald, "the writing is a little cramped, but I've got it all as clear as possible. The heading of my treat is, 'Fireworks the same as at the Crystal Palace.' Don't you think, Uncle Ben, that sounds very splendid? They'll be seen a great way off, and cause great excitement among the poor people. I expect all the villagers will be standing on step-ladders, and getting on to the roofs of their houses to see better. Well, I had better go on."

"I think you had, sir," interrupted Uncle Ben.

"The first thing to be done," proceeded Ronald, "is to have water-works put up in the garden; there must be fountains, and jets, and sprays, and all that sort of thing, and they must be done at once, so we had better put lots of men on to the job, hadn't we, Aunt Eleanor? It will give them heaps to do with the cold weather coming on, and of course they'll be pleased. I declare, I never thought of that; what a grand treat mine is! Well, the water will play, and the rose-colored and violet lights will shine, and little fireballs will dance here, there and everywhere, and there'll be catherine wheels, and rockets, and shooting stars, and"—here Ronald drew himself up and looked as tall as possible—"there'll be a great, enormous fire figure of the heroic Gladstone to wind up with.—That's my treat," he concluded, sinking back into his chair with his face slightly flushed.

For a moment there was a little silence, then a hubbub of voices arose—the big boys clamoring and laughing; Aunt Eleanor's calm tones pronouncing the whole thing "absolutely impracticable and absurd;" Miss Green's thin little laugh of triumph; and Uncle Ben's

voice alone remarking that, "By Jove, it was not such a bad idea of the little chap's, but it could not be worked; his Aunt Eleanor was right, it could not be worked."

Perhaps Uncle Ben was the only one who in Christmases to come remembered how the eager light died out of the bright blue eyes, and how the boy for the remainder of the meal looked white-faced and even weary.

Ronald's suggestion, however, was to bear fruit in a quarter little suspected by him. In the course of the evening the big boys, Guy and Walter, beckoned the little fellow to their sides.

"I say, you little chap," said Guy, pinching his ear and drawing him down to sit beside him, "you don't care for that old maid up stairs, do you?"

"What old maid?" asked Ronald. "Oh, I say, Guy, you'll let me play football with you to-morrow, won't you?"

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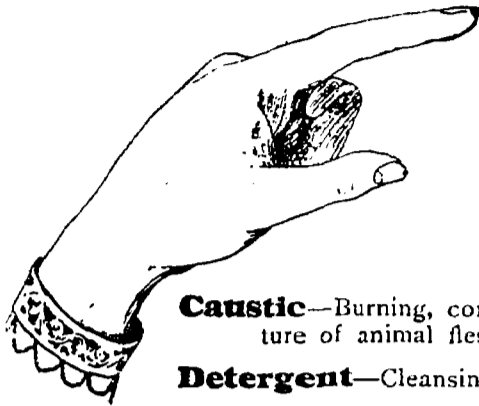
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