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# The Church Guardian

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UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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## ECCLESIASTICAL NOTES.

THE present chapel in Port Republic, Calvert County, Maryland, was built in 1653, and cost 48,000 pounds of tobacco, the then Colonial exchange.

BISHOP TALBOT expects to attend the great missionary meeting of the Church of England to be held in London at the close of this month.

BISHOP HALE, of the Diocese of Cairo, will also be present at the same meeting, both of them delegates from the Church in the United States.

THE Church Club of Boston entertained Bishop Hall, of Vermont, at the Hotel Brunswick, on the evening of April 23rd. In his address, in response to the welcome accorded him, Bishop Hall spoke of the Church in Vermont as standing between Congregationalism on the one hand and Romanism on the other. "We try to be a Church of reconciliation, neither Calvinist nor Roman."

DEAN HOFFMAN makes a suggestion in the *Churchman* for the purpose of facilitating unity and the reception of ministers of different denominations into the Apostolic and historic Church, that all ordinations shall cease, except by the Episcopate, and such ministers be received by ordination in this form: "In order that you may have a fuller fellowship with the ministry and laity of this Church, we hereby ordain you a Deacon (or Priest) in the Protestant Episcopal Church," other words to be those in the Ordinal.

BISHOP LAWRENCE, in his first address to the Convention of the Diocese of Massachusetts, spoke of the strength and spiritual vigour which he found the Church had attained throughout the State. He said he had not found it, however, "The Church of the rich. On the contrary, as I have shaken hands with thousands after the services, I have discovered that they are hands of working people, and while we may and do regret that many workingmen and women are outside the Church, and that many, through misunderstanding, are estranged, thousands upon thousands are loyal, devoted and intelligent members in her Parishes."

Bishop Lawrence also spoke of the parish churches of his Diocese, saying that he did not believe the Convention had "any conception of the beauty, dignity, and sometimes the richness of our parish churches. Where I had expected to find plain frame buildings, I have found churches of stone, dignified without and beautiful within."

Notwithstanding the report of the Special Committee, adversely to a division of the Diocese of Massachusetts, the Convention resolved that such division was expedient, and appointed a special committee of eight Laymen and seven Clergymen, with the Bishop, to con-

sider the matter, and report to the next meeting a suitable division of the State in the two Dioceses.

## IS CHRISTIANITY PLAYED OUT?

The wish being father to the thought, some, not only in our own community, but elsewhere, seem disposed to think that it is. Today, however, as in the time of Christ, it is a fact quite incontrovertible that the common people hear the Gospel gladly. As an illustration of this, an earnest working man writing upon the subject, says: "To me it seems as reasonable to ask 'Is water played out?' as to ask is Christianity a failure. We all admit the healing and cleansing property of water, and yet I have known people to whom water is a total failure, for the simple reason that they fail to use it." Ben Tillett, the labor agitator, who is, however, at the same time a devoted Christian and an active worker in the Church of Christ, says, "Christianity is not yet played out because there has hardly yet been a practical experiment of its unselfish teachings." And Bramwell Booth, quoting from his father, says: "The Christianity which is *played out* is that which was *never worked in*."

Here, then, is the conclusion of the whole matter, and from minds and hearts, as well as hands, that have not been living in the region of theory, but in the every-day practical facts of human existence,—"If any man will do His will he shall know of the Doctrine." What these religious croakers, therefore need, to do is to personally give a fair trial to the Christian system which they are criticising. Such men stand afar off and evolve their so called facts entirely out of their own consciousness, they discuss in sesquipedalian language of that of which they absolutely know nothing, mistaking the plaudits of the groundlings who hear them for the approval of a truth-loving world.

Never did Saint Augustine enunciate a truer principle than when he said: "I believe, that I may understand," and never was there a principle less acted upon by those who are to-day telling us that Christianity is played out. Never having believed in Christianity, much less having put its principles of daily living into practice, they are in the position of one who would attempt to write an exhaustive treatise upon a drug, the composition of which he knew nothing about, and with which he had never made a single experiment in order to ascertain its ordinary effect upon the normal human organism. We challenge such, therefore, to make an honest trial of Christianity, that is of the Personal Christ in His relation to the personal Soul, to meditate upon His character, to follow in His footsteps, to pray to Him, to adore His awful sacrifice, and through the Sacramental system of His Church, to seek a supply of grace to help them in every time of need. It is the man who has never prayed who does not "believe in prayer." It is the man who has never read the Bible with anything of a spiritual intent, who finds it only a "collection of writings three-fourths of which are forgeries, unre-

liable as to facts and uncertain as to morals." He who speaks of the Sacraments as "outgrown superstition, preserved chiefly to bring the Church down to an ignorant man's conception of what a religion should be" is one who has never received the Sacraments with an honest and pure heart. And he who commits the blasphemy of the ages in denying the Incarnation, with all that it implies of Perfect Example, Spiritual Uplift and Amazing Self-sacrifice is one of those, who, as the Apostle says: "are enemies of the Cross of Christ whose end is destruction, whose God is their belly, and whose glory is in their shame."

To those who ask, "Is Christianity played out?" we reply *never*, to him who will *use it*, for not alone in the sciences of the schools and the trades of life, but in our Holy Religion as well does *knowing* come always from *doing*. If a person, during the joyous season through which we have just passed, had offered us a piece of mince pie; the quality of which we were anxious to ascertain, we certainly would not have read a large treatise upon mince pies in order to ascertain the merits or demerits of this particular piece, nor would we have commenced a series of *a priori* logical propositions upon the subject, but we would simply have gone and tasted it. Why not go and do likewise with Christianity? "Taste and see that the Lord is gracious." Then every earnest seeker after the truth would learn that the best way to *know* is to *do*—not to *argue* about it, but to *try* it.

When at the opening of an ancient tomb, a harp was discovered, the archaeologists gathered about and in solemn conclave engaged in still more solemn argument about it. One said it was ancient, another that it was modern and another that it was not a harp at all. And so they spent day after day in ineffective argument, until a grey-bearded old harper came in and without daring or even caring to answer their arguments, he sat him down and spreading his fingers over the long silent string, he drew from the heart of the old instrument such ravishing sounds that the philosophers sat entranced. As soon as the harp was *tried*, it was its own argument, not a fraud—not played out—and it put its defamers to silence!

So likewise will it be when the rationalism of the day, mostly born of the prevalent worldliness of the hour, ceases to pass upon the merits of our holy religion without even the formality of a *trial*. To those of course who are without the slightest practical knowledge of what Christianity really is, who hold that sin is an error of the understanding and not a crime of the will, that political economy will teach public virtue, and that the cold knowledge of anatomy will arrest the indulgence of the passions, Christianity may be a failure and may be "played out," but to those who know from personal experience of the power of Christ to release us from the thralldom of sin and to give in exchange eternal restoration to the likeness and favor of the Father, who believe that only by *acting* the truth can the spiritually *understand* the truth, and that a pure heart and righteous life are the only two eyes through which the Christian can see his Incarnate Lord; to those who have seen Him for themselves, have listened to His words, have felt His loving sympathy and presence in

which they hope to live forever in the Eternal Life beyond; to such, Christianity is not "played out," but is "The power of God unto salvation to every one that believeth," and they challenge the world about them, ever dying but yet never dead, to deny at least that there is a power in the world, working noiselessly but ceaselessly for the uplifting of the world, and, actually doing the very things which Christians believe to be the undeniable signs of the presence of Him whom they love to worship, and call The Living Christ.—*Parish Leaflet.*

#### LETTERS FROM BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH IN THE U.S. ON A PROPOSED "EX-CHANGE OF PULPITS."

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

H. K. Carroll, LL.D., recently wrote a letter containing a proposition on the basis of the Chicago-Lambeth Articles, in which he calls upon the Church to show its sincerity in proposing these articles by repealing the canons which forbid "Ministerial Reciprocity." He asks: "Why cannot our Episcopal brethren make this contribution to the noble cause of Christian Unity?"

A copy of this letter was sent by the publishers of *The Independent* of this city to each Bishop of the Church, and replies were received and published from twenty-eight. The Bishops answer as with one voice that the Canons can not be repealed, and give the reasons. We have space for only the following brief extracts from their convincing letters:

Bishop Williams [Connecticut], Primate, states that the canons in question rest back upon the Preface to the Ordinal, which "stands on the same ground as the Book of Common Prayer, and is itself far above any merely canonical provisions. Moreover, this Preface has remained unchanged in the formularies of the Church of England and the Churches in communion with her, for a period of nearly three hundred and fifty years. It could not be repealed now, or even changed, without stirring up strife and division. And surely it would be an unhappy step to begin a movement for unity by disturbing and dividing our own household."

The gift of unity, "lost to the Church through sin," can, he says, "best be restored by prayer."

Bishop Clark [Rhode Island] says: "I do not think that the agitation of the question referred to would, at the present time, tend to advance the cause of Church Unity, any more than it would to ask the Presbyterians whether they would renounce their distinctive name in accepting the Historic Episcopate."

Bishop Whipple [Minnesota] says: "I do not believe that the interchange of pulpits will promote, but rather hinder, unity."

(1) It substitutes courtesy for principle, and places a truce in the stead of unity.

(2) I fear it would widen, not heal, our differences. . . . We believe that the ministry of the primitive and Catholic Church is a three-fold ministry of bishops, priests and deacons, and that it rests on the same proofs as the authenticity of the Scriptures and the Catholic faith. Shall we invite teachers who honestly believe we are in error? . . . We will try to speak no word and do no deed to wound other hearts. We will pray and work and wait. Unity will come, not in our way, but in His way; the prayer of our Lord will be answered that they all may be one."

Bishop Nooly, [Maine], says: "A chief reason why 'Episcopal pulpits are locked

against ministers of other Churches' is that, in the judgment of the Episcopal Church, such ministers are not duly commissioned, have not the Apostolic commission to minister the Word and Sacraments in the Church of Christ. Only such a conviction and the obligation to guard her children against the possible peril of hearing false or perverse teaching from her own pulpits, could justify such restrictive enactments as are quoted from our canons."

Bishop Tuttle, [Missouri], says that "Ministerial reciprocity would do no good, but rather disorder and disunity would be promoted. For large numbers in the Episcopal Church are convinced that no man is a validly commissioned minister of the Lord Jesus Christ who has not had the hands of a member of the Historic Episcopate laid upon his head, and such persons would be obliged to protest against practices which stultified their convictions."

Bishop Doane, [Albany], shows that "adapting the Historic Episcopate or altering and amending the law governing the Episcopate, is a very different thing from abrogating it. . . . For a valid ministry in the Episcopal Church, public prayer with imposition of hands by lawful authority is essential, before any man can be counted or taken to be a lawful bishop, priest or deacon in this Church, or suffered to execute any of the functions of its ministry. The canon which merely gives practical application to this could not be repealed without relegating the organic law to neglect and infraction. . . . We are not only free, but we are bound, to make any personal 'sacrifice' and any individual 'contribution' to the noble cause of Christian Unity. But these are things with which we are put in trust, and no man can sacrifice truth, or contribute that which does not belong to him, for any cause in the world."

Says Bishop Niles [New Hampshire]: "Were all in this Church, in our great love of our separated brethren, to deal untruly with the Episcopate, holding it as a thing which we are free to take up or to lay down, aside from the sin of it, we would wholly forfeit our place as a possible intermediary between the Protestant bodies on the one hand and the ancient Churches of the East and of Latin Christianity. Surely we ought all to care for the whole family of God."

Bishop M. A. DeWolfe Howe, [Central Pennsylvania], says: "What other organized body of believers will concede as much for the sake of full fellowship as the Protestant Episcopal Church has offered to do? Yet because we cling to one feature which marks our identity we are arraigned as setting up a 'barrier to Christian unity.'"

Bishop Scarborough, [New Jersey], says that "repeal would not help Church Unity. If the canons were repealed, there stands the Ordinal. If we can settle what the original form of the ministry was, as we find it in the New Testament, in the early Church, in the Church for fifteen centuries, and what it is to-day in the great body of believers, our feet will be on solid ground. Undoubtedly the whole question hinges on the Historic Episcopate. All agree to that. The bishops have stated their ground frankly; now let some other body of Christians meet the proposal by stating on what terms they deem organic unity attainable. Surely none would be satisfied with a mere exchange of pulpits!"

Bishop Seymour, [Springfield], says: "This teaching of the Ordinal is the heart and soul of the polity of the Catholic Church, since it presents the ministry as official, not personal, and as handing on the government of the Church as established by Christ by the adoption of the same principle which operates to continue all

human governments, namely, the principle of succession in office. Such action would cut us off from the mighty present as holding, with the historic Churches of the world, the same faith and practice which they still maintain. It would leave the Church of Rome, with her corruptions in doctrine and practice, and her frightful usurpation in repealing the charter of Christ, vesting the government of His Church in a corporation, and substituting in its place the absolute monarchy of the Papacy in 1870—it would leave, I say, the Church of Rome the sole historic Church in the West; and give her a triumph, in drawing thousands to her obedience, such as she has never known or dreamed of since Luther challenged and laid bare her abuses and corruptions in 1517."

Bishop Whitehead [Pittsburgh] writes: "That 'Ministerial Reciprocity' is not the panacea for existing divisions is patent to the eye. For, although ostensibly in operation for scores of years among our Baptist, Methodist, Presbyterian and Congregational brethren, they are not the less divided into diverse camps, and no strong movement for unity has come from any one of them. If not efficient where it is in constant use, why should it be if given wider scope?"

Bishop Knickerbacker, [Indiana], says: "So long as the great mass of Churchmen believe in the divine origin of the Church and ministry as represented by this historic Church, we are not likely to repeal those objectionable canons that restrict interchange of ministrations with those not episcopally ordained."

Bishop Watson, [East Carolina], writes that "the right or duty of reciprocity depends upon the validity of the Commission to be recognized by it. Not being able, so far, to find at present outside the lines of the historic and continuous Episcopate the credentials of a valid ministerial Commission, I am compelled to believe that I have no right (however much I may wish to do so) to admit the principle of reciprocity in regard to those outside those lines."

Bishop Gilbert [Assistant Bishop of Minnesota] writes that "the whole question is, essentially, Would the repeal of those sections of the canons of the Protestant Episcopal Church which prevent 'Ministerial Reciprocity' promote organic unity in Christendom? How are we to reach an intelligent conclusion? By reference to the results obtained by so-called 'Ministerial Reciprocity.' Out of this has come only consideration of the question of federation, but federation is not unity. The spirit of denominationalism diminishes not. Could we expect any happier results by the waiving of that claim which alone justifies the Episcopal Church in maintaining a separate organization?"

Says Bishop Thomas [Kansas]: "In my judgment, this question should not be discussed in the public prints by those who may be called upon to vote in council after invoking the guidance of the Holy Spirit. Whenever a proposition in regard to 'Ministerial Reciprocity' comes before our General Convention, from any Christian communion, it will receive most careful and respectful consideration."

Bishop Adams, [Easton, Md.,] writes: "We, and we alone, have sent forth a protocol, the solid basis, as we deem it, of a sound and lasting ecclesiastical peace and of a charity which allows the utmost latitude beyond necessary things. To offer more would be to offer what is not ours to give—no, not if all the canons of all the councils were blotted utterly out of existence, and the so-called organic law should follow in their wake."

Bishop Johnston, [Western Texas]: "There seems to me numberless difficulties in the way of establishing such a reciprocity as is advocated

in the article by Dr. Carroll. To admit the Protestant ministers to our pulpits merely as laymen, would be as great an indignity to them as we could offer, and with the present views of the most of our clergy they could be admitted on no other condition. . . . Any idea of a union of all Christians would have to be abandoned if we gave up 'the historic ministry,' which is so tenaciously held by all the most ancient branches of the Church. . . . This branch of the Church says to her ministers: 'I will relieve you of all responsibility in this matter, and forbid you to open your pulpits to any excepting to ministers and duly authorized laymen of this Church whose soundness in the faith can be vouched for.'

Bishop Coleman [Delaware], says that he cannot advocate repeal, speaks hopefully of the change of Christian sentiment in favor of Christian Unity, and calls attention to Dr. Shield's "Historic Episcopate" at the point where he says: "Its exclusion of non-Episcopal ministers, though otherwise deemed approbrious, gives it in fact a unifying quality. By recognizing such ministries it could not help true Church Unity, but would really hinder and frustrate it. It would only make new schisms in trying to heal old ones."

Bishop Grafton [Fond du Lac], thinks that "Ministerial Reciprocity" would prove a hindrance. "The result, unless such ministers were conditionally ordained by our Bishops, would be that a large number of our clergy and laity would be so unsettled that they would leave our communion. And, in respect of our now separated Christian brethren, it would only lead to further estrangement; for it would not be such an open and honorable treatment as they could accept; because to admit them by Episcopal or canonical license to our pulpits only, and not let them celebrate at our altars, would not be to recognise their equality."

Bishop W. A. Leonard [Ohio], writes: "The mere exchange of pulpits will never bring about organic and corporate union between religious societies. Something more vital than social amenities, or evangelistic work, or individual ability is requisite, and something besides personal piety and spiritual, subjective experience is demanded. The Church requires credentials and letters of embassage and a well authenticated commission in the regular army for her officers and instructors and leaders; and therefore it is that her Canon on the Ministry stands on her statute book."

With regard to the value of the Historic Episcopate, Bishop Graves, [Platte, Neb.], writes: "It has proved such a safeguard and blessing that we desire to impart it to all who love the Lord Jesus and appreciate its blessings. From the evident disintegrating tendencies of those Christian bodies which do not have the Episcopate, it would seem to be essential to a vital and lasting unity. Reciprocity, or exchange of pulpits, might possibly be so 'regulated' as not to endanger the principle of the Historic Episcopate, but the 'regulations' would probably be more objectionable than the present status. It does not appear that exchange of pulpits has had any appreciable effect in bringing into vital unity those bodies which have practised it. Its value is overestimated."

Says Bishop Jackson, [Alabama], "Ministerial Reciprocity" is a recognition of non-Episcopal orders. Recognition of non-Episcopal orders involves a contravention of our faith, renders our position not only untenable but absurd, and is a concession to the prevailing idea that the Church is a human society, not a divine institution. A human society may be amended; a divine institution never."

Bishop Nicholson [Milwaukee], regards "Ministerial Reciprocity" as a closed question.

Bishop Brooke [Oklahoma], shows how the canons are but a reenactment of the fundamental law of the Church.

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

Bishop Dudley [Kentucky], writes: "I do not see how it is possible for the Episcopal Church to admit to her chancels and her pulpits men non Episcopally ordained, whatever be their confessedly great powers as preachers, and graces as Christians, unless she shall surrender the principle of the Historic Episcopate as one of the things with which she has been put in trust for the benefit of the human race."

Bishop McLaren [Chicago], says: "The repeal of two canons would do nothing for unity. On the contrary, if they were repealed, and if men could be found who would invite, and others found who would accept, the next sad number on the programme would be a disastrous cleavage in what is now one of the most homogeneous bodies in the country. The Anglican communion can do no more than she has done to secure corporate union, unless she surrender herself, her whole being, all that she has stood for and stands for; and no one believes that she will do that."

Bishop Boyd Vincent [Southern Ohio], says: "Those restrictive canons of the Episcopal Church are not conceived in any narrow, sectarian spirit of spiritual self-sufficiency. They were not meant to reflect offensively on 'the ministerial character' or efficiency of our non-Episcopal brethren, apart from the systems they represent. God forbid! We know too well their ability, devotedness and success in saving and edifying souls. But the Episcopal Church, in those canons, looks further afield than the question of individual ministry or mission in our non-Episcopal churches. They are her standing protest (and the only practical way she has of making it effective) against the sectarian principle itself, against the divisive tendency she sees in non-Episcopal ministries as a system. They are her proclamation of the idea and fact of an historic Catholic Church, and her vindication of the Historic Episcopate as inseparable from that."

#### THE CHURCH OF ENGLAND AND THE CHURCH OF ROME.

By REV. JOHN LOCKWARD, Rector of Port Medway, N.S.

The time has not yet arrived when the truth which is great shall prevail. There are still many misconceptions abroad, and as a consequence many misunderstandings arise, sometimes even between chief friends. And yet the truth is within reach of all, but all do not take the same care and pains to get at the truth. Too many have received in their earlier, if not very earliest, years, some idea or theory on the particular question, which had been born of ignorance or prejudice, and in these days when learning has increased and knowledge abounds are still content to advance such disproved and exploded views as facts of history.

One of these easily disprovable and often disproved theories is the assertion that the Church of England separated from the Church of Rome at the Reformation, and was founded or created by Henry VIII. This assertion is made both by Roman Catholics and by all Protestants. It

is easily seen to be in the interest of each of these very opposite parties to make and to believe such a theory. It reminds me of the time when Herod and Pontius Pilate were made friends together, who were before that time at enmity between themselves. Such a theory is the only one the Roman Catholics can hope to use with any effect among intelligent members of the Church of England to bring them into the Communion of the Church of Rome. It is also the strongest argument which the various sectarian bodies have to use when they are charged with their separatism or life of sectism a schism. It is the "tu quoque" argument. They seem to think that if they can say of the Church of England, "you also are a schism from the Church of Rome," that they justify their position. But two wrongs never get made a right. Schism, which is a rending of the Church of Christ, is always a grievous sin, and its worst feature is the fact that it tends so naturally to propagate itself. If, therefore, the Church of England be not itself a schism, there would be one less in the Body of Christ.

In opening this subject it will be of the very first importance to notice that England was not Christianized from Rome. Indeed it is even easily to be shown from Holy Scripture itself that the earliest Christianity of Rome was under great obligations to British Christians. It has been claimed that the first Bishop of Rome, at least after the Apostle or Apostles, was a Christian from the Island of Britain, and that the first building used for Christian worship at Rome was built by a British Christian.

These circumstances are closely connected with St. Paul's mention of certain Christians at Rome, when he was last a prisoner there, and whom he speaks of in his Second Epistle to Timothy. In the last chapter of that Epistle and in the last verse but one, we read: "Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren." We have the word and authority of St. Irenaeus, who lived A.D. 177 to the fact that "after the blessed Apostles Peter and Paul had founded the Church at Rome, they committed the Bishopric of that city to Linus." "This Linus," he says, "is mentioned by St. Paul in his Epistles to Timothy." Other authorities tell us that Linus was a Briton and the brother of Claudia, and were children of a British King. Claudia afterwards married Pudens. Then Constantine, the first Christian Emperor of Rome, and who erected the first place for Christian worship at Rome, was a lineal descendant of Caractacus and was born at York, Eng., A.D. 274. So that up to this time Rome itself was much indebted to British Christians for its own Church privileges.

The first connection of Rome with Christianity in Britain was the mission of St. Augustine by Pope Gregory to convert the Saxons. All who are acquainted with British history know that the Saxons, who had been invited into Anglia to help the Angles to drive out their enemies, the Picts and Scots, afterwards turned upon the Angles themselves and drove them into what is now Wales and Cornwall. The Angles were Christians, constituting the old British Church, but the Saxons were not Christians. The poor conquered, helpless and deceived Angles or Britons seem never to have attempted to conquer their conquerors to the Christian religion. So, when in later years the Romans conquered the Saxons and took some of them as prisoners to Rome, and to be sold as slaves, they were known to be heathen. And thus Gregory, who afterwards became Pope or Bishop of Rome, on seeing them, and being struck with their beauty, determined to make them Christians. On becoming Pope he sent Augustine into Britain, A.D. 597, who upon landing first found that Bertha, the wife of Ethelbert, the King of Kent, was a Christian, and had a church in which she worshipped, with a Bishop-Chaplain to minister therein. His

next surprise was to find that there was a duly organized Christian British Church with its Bishops, Priests and Deacons, and with whom he felt bound to make common cause in their one Common Faith. This shews that this British Church had not sprung from Roman work or zeal, while the differences which were to be found showed equally well from whence British Christianity had received its life. At this time—the time of St. Augustine—as well as in our own days, there were two modes of reckoning Easter; the one now observed in the Western Church, and that one which is still observed in the Eastern Church. St. Augustine found the Eastern mode observed in England, from which circumstance we are bound to infer that the British Church had an Eastern and not a Roman origin.

St. Augustine met these Bishops and at last, no one forcing them, they agreed to change their mode of keeping Easter, and to receive St. Augustine as their Metropolitan and the first Archbishop of Canterbury. But although St. Augustine had been sent by the Pope of Rome he did not return to Rome to be consecrated Bishop, but was consecrated in France by Athenius, Bishop of Lyons, and Virgilius, Bishop of Arles, and thus an Apostolic Succession comes not through the Roman Catholic Church, but, and that in part only, through the Church of Gaul, which like the British Church, had its origin from the Church of Ephesus, founded and personally presided over by the Apostle St. John.

Thus at this time the connection of the British Church with the Bishop of Rome would seem to be infinitely small! The British Church had an existence apart from the Bishop of Rome.

The next event to be noticed in our enquiry is the terms of the Charter called "Magna Charta," which is the bulwark of the rights and privileges of the Church of England as well as of our National and Constitutional liberties. King John was at the point of placing his crown and kingdom at the feet of the Pope of Rome; but the life and independence of the Clergy as representing the Church, and of the Barons as representing the State, were too strong to allow his weakness to succeed. I do not know how the readers of history, who consider the Church in England was then the Roman Catholic Church, can explain this action of the Clergy and Barons. The first sentence or clause of that Charter reads: "That the Church of England shall be free and enjoy her whole rights and liberties inviolable." And a much later clause reads: "Wherefore we will and firmly enjoin that the Church of England be free." The Latin expression or name is "Ecclesia Anglicana," which cannot be translated the Church of Rome, and can only be rendered the Church of England. We therefore have a clear right to maintain that there was at this date (A.D. 1215) no Roman Catholic Church in England, but a true National Church called the Church of England. And here it might not be out of place to say something about the phrase "established by law," as now sometimes in scorn, and sometimes we think in envy, applied to the status of the Church of England. In the first place the highest legal authority—or at least some high legal authority—has declared that no Statute can be found establishing the Church of England. The next thing we notice is that the Church of England had a fairly vigorous life at the time of the great "Magna Charta," and then secured her own liberties as well as the liberties of the State, while this was at least fifty years before England had a Parliament which could enact such a statute. The Church of England existed before the Parliament of England as we now know it, and the terms of Magna Charta confirm her rights and privileges as well as those of the so-called British Constitution.

The Pope of Rome desired to bring the

Church and nation of England at that time under his arbitrary rule, as the Pope of Rome of to-day is using every effort to accomplish. There was some concession given to the Pope, for the sake of maintaining union and communion, so that he had the nominating of the Bishops and the final court of appeal in all cases ecclesiastical. Still the continuity and the nationality of the Church, no more than her title, were thus destroyed or impaired.

Then comes the Reformation. This was not one single definite act done at some one given time, but was a long continued process. It required alike the action of the Church and the action of the State. Thus the Reformation was a national as well as an ecclesiastical event. The personal circumstances of the king, Henry VIII, disposed him to afford his authority to the movement, but it was in very truth begun by the Convocations of Canterbury and York. It was the Church of England reforming herself. And to re-form is most certainly not to form or make. A drunkard who has been reformed is not a new made man? His reformation does not destroy his identity nor his individuality, nor his lineal succession. No more does the Reformation of the Church of England destroy her identity nor her continuity. She was not a part of the Roman Catholic Church at nor before the Reformation, and therefore did not then separate from the Church of Rome. The Convocation of Canterbury declared by a resolution: "That the Roman Bishop has no greater jurisdiction given to him by God in this kingdom than any other foreign Bishop." The Convocation of York declared: "That the Roman Bishop has not in the Holy Scriptures any greater jurisdiction in the kingdom of England than any other foreign Bishop." This joint action of the Convocations of Canterbury and York was the sum total of the Reformation, which was the rejection of the supremacy of a "foreign Bishop"—this and no more.

These resolutions of the Convocations were passed in 1534, and English Churchmen, both Papists and Protestants, remained members of the same Communion until the year 1570, when the Papists seceded and presently formed a sect. But perhaps the best proof is that no statute, nor act, nor ordinance can be cited which suggests that any new Church or Body was formed at the Reformation; if it can, then let it be produced. Whilst, on the other hand, "every official document of Elizabeth's reign," and it is also said not a few of those of earlier reigns, "expressly disclaims any intention of breaking the Church's continuity." The Prayer Book itself may surely claim to be heard on this question. If so, the preface Concerning the Service of the Church, first published at the very crisis of the Reformation in 1549, is decisive as to the continuity of the Reformed with the pre-Reformation Church. It says: "The service in this Church of England these many years hath been read in Latin to the people." The Church of England surely then existed when the services were still conducted in Latin, and which change was made into English at the Reformation. Tonstal, Bishop of Durham, again, who cannot be accused of any Protestant leanings—he was deprived of his Bishopric by Edward VI and restored by Queen Mary,—yet he wrote thus to Cardinal Pole on July 13, 1536: "It has all along been his (Henry VIII's) practice to adhere to the Catholic Church. . . . It is true that he has rescued the English Church from the encroachments of the Church of Rome, but if this be singularity, he deserves commendation, for the king has only . . . . helped the English Church to her ancient freedom."

(To be Continued.)

THE experienced Christian has too solid a view of the mercy of God in Christ not to "rejoice," but too exalted views of the holiness of God not to "rejoice with trembling." —Arnaud.

## News from the Home Field.

### Diocese of Nova Scotia.

#### HALIFAX.

*St. Luke's Cathedral*—The festival of the Ascension was marked by bright and hearty services at St. Luke's. The second celebration on Ascension Day was choral, Woodward's music in E-flat being sung by the choir. At evensong the same day, the anthem was taken from Handel's *Messiah*, "Lift up your heads." There were two celebrations of the Holy Communion yesterday. The Rev. Dr. Bulloch was the preacher on Thursday; the sermons on Sunday were by Canon Maynard and the rector. Handel's difficult and stately chorus was again sung last evening, and in addition, Master Robinson sang with great success, Handel's air, "Thou didst not leave," his voice being rich and full showing further improvement. The chorus too displayed great volume of tone and precision. Stainer's "Sevenfold Amen" was sung after the benediction, and Mr. Gatward's concluding voluntary, was Handel's "Fixed in His everlasting seat." The offertories were for the diocese of Algoma and the Northwest.

### Diocese of Newfoundland.

#### Notes from the Diocesan Magazine for April.

The eleventh Session of the Diocesan Synod is called by the Bishop to be held in July next in St. John.

The Bishop of the Diocese is presently in Bermuda, and is not expected back until the middle of June.

It is proposed to have a C.E.T.S. window in the restored cathedral.

The death of the Rev. John Cunningham, who for a period bordering on half a century was S.P.G. missionary at Burgeo, took place on the 10th March last. Mr. Cunningham came to the country in the spring of 1847, and in the following September was ordained Deacon and appointed to the mission of Brigus, from which he removed in 1848 to Burgeo, where he continued (with the exception of a few months spent in England on account of failing health) until his death. The whole period of his service was stamped with that faithful, earnest conversation which marks the true servant of the Cross. His "daily round" and "common task" was to administer to about 1,500 Church people scattered in twelve different settlements along a shore fifty miles in extent. The majority of those he had admitted into the Church by Holy Baptism, and was not only their pastor, but their friend and adviser in temporal matters. So great was his influence, and so valuable his advice, that scarcely any matter of public importance affecting his locality was undertaken without consultation with him. He leaves surviving him a widow, seven sons and two daughters. One of the sons is the Rev. H. W. Cunningham, rector of Christ Church, Springfield, U.S., and another the Rev. Philip Cunningham, B.A., curate of Henley, on the Thames.

The death is also announced of Mrs. White, widow of the late Rev. W. K. White, Rural Dean of Fortune Bay. She came to Newfoundland with her husband, in 1847, in the Churchship "Hawk," and proved a valuable and faithful helper in all that concerned the honour and welfare of the Church. The parsonage of Harbor Briton was always open to receive all sorts and conditions of men, from the lowly fisherman to the highest in the land. Her gentle and courtly bearing won for her many friends whose esteem and affection was retained throughout her life.

## Dioceſe of Fredericton.

### NORTON.

KINGSTON DEANERY.—The spring Chapter of the Clergy of this Rural deanery was held at the rectory, Norton, May 1st. There were a full attendance, including the Rev. E. A. Warnford, rural dean, who presided at all the sessions, and Rev. D. Pickett, H. W. Little, A. J. Cresswell, S. J. Hanford, N. C. Hansen, A. W. Smithers, E. P. Hurley, H. S. Wainwright, D. J. Wetmore. Reports were presented from the hon. secretaries of the Choral union and the Sunday school union. It was decided to hold the annual meeting of the S. S. T. A. in August. Revs. D. Pickett, N. C. Hansen and H. S. Wainwright were appointed examiners for the deanery prize scheme. A committee was also selected to arrange for the next meeting of the Choral union at some place convenient for the gathering of the choirs of the various parishes. At the afternoon session on Tuesday an exegetical paper of the Greek of Hebrews viii. was read by the Rev. H. W. Little, and a practical paper on the same passage by the Rev. E. P. Hurley, which were fully and ably discussed. A service was held in the parish church in the evening at 7.30, which was attended by the parishioners, and an instructive sermon was preached by the Rev. A. W. Smithers on "Some Lessons of the Ascension." There was a celebration of the Holy Communion on Wednesday at 8 a. m., the Rev. S. J. Handford officiating. The church was tastefully adorned with choice flowers and plants, and presented a very pleasant appearance. After a prolonged and busy session on Wednesday, the chapter adjourned with a warm expression of thanks to Rector Warneford and friends for the hospitality shown to the visitors. A standing vote of thanks was also accorded to the Rev. O. H. Weeks, for a handsome contribution of books to the deanery library. It was decided, on the invitation of the rector of Greenwich, to hold the next meeting at Oak Point.—*St. John's Sun.*

CHURCH OF ENGLAND S. S. ASSOCIATION.—The annual service under the auspices of the Church of England Sunday School Teachers' Association of the Diocese, was held in St. Paul's Church on Thursday week. The following schools were represented:—Trinity, St. John's (stone church); St. James'; St. Mary's; St. Paul's; St. John Baptist; St. Luke's; St. George's; and St. Judes, there being in all, some 900 scholars present.

The service was a beautiful and interesting one, the music being especially fine. The clergy present were: Ven. Arch. Brigstocke, D. D., and the Revs. de Soyres, Sybald, Mathers, Dickor, Green, Eatough, Samson, Hoyt de Veber, Davenport and Raymond. The special preacher on the occasion was the Rev. S. de. Soyres.

The annual examination for teachers of the Church of England Sunday Schools was held on the evening of the 7th. instant, when nine persons presented themselves under the C. E. S. S. I. Regulations.

## Dioceſe of Montreal.

### MONTREAL.

*St. Luke's.*—The Lord Bishop of the Diocese visited this church on Sunday evening, May 6th, and administered Confirmation to twenty-two boys and girls, presented to him by the Rector of the parish, the Rev. T. E. Cunningham, M.A. His Lordship delivered an earnest and practical address to the candidates as also to the congregation.

*Christ Church Cathedral.*—Nineteen persons

received the 'laying on of hands' by the Bishop of the Diocese on the last Sunday in April.

### EXECUTIVE COMMITTEE MEETING.

The Executive Committee met on May 8th; present: The Bishop, The Dean, Archdeacons Lindsay and Evans; Revs. Canons Norton and Empson; Rural Deans Sanders, Longhurst, Nye and Brown; Revs. Troop, Dixon, Cunningham and Renaud; Messrs. The Chancellor, the Church Advocate, the Treasurer, Dr. Johnson, Walter Drake, E. R. Smith, Hague, White, Bond, Butler.

The meeting opened with prayer by the Rev. H. W. Nye, M.A., R.D.

The minutes of last meeting were read and confirmed. Canon Mussen's apology for absence was announced by the Bishop.

The Treasurer's statements were read by him, showing a diminution in the receipts for the Mission Fund as compared with last year, from both city and country. Four of the former had not reported as yet, and many of the country parishes and missions had not yet responded. No improvement in the financial position of the diocese, however, had taken place so far.

The report of the sub-committee on the possibility of adopting the Quebec scheme was submitted, making different suggestions, and also presenting the action taken in the Synod during the past ten years upon this subject. The report was received and allowed to stand over for further consideration at its next meeting.

The Treasurer reported that circulars were sent out on March 12th as to the necessity of increasing contributions to the Mission Fund, and had only received eight replies to twenty-three circulars sent. Some of the missions responded favorably.

Several applications for increased grants were received but could not be considered, owing to the state of the Mission Fund, and also because they would involve a breach of the principle adopted by Synod as to the grants from that fund.

A resolution of thanks to the committee of the Standard Prayer Book of the Protestant Episcopal Church in the U. S., for the gift of a beautiful copy of the Revised Prayer Book sent to it by order of the General Convention, was unanimously adopted.

Some discussion took place as to services for the Lutheran population of the city, in conjunction with like work in Ottawa.

*HOME FOR INCURABLES.*—The new Home for Incurables, the gift of the Hon. George Drummond, erected on the old Notman property on Sherbrooke street, and entrusted to the care of the Sisters of St. Margaret, has been formally opened, and the Sisters have taken possession, having removed from their former Home, 104 Alexander street. The gift is a noble one. The only regret felt in regard to it, so far as we understand, is, that it is not distinctly for the benefit of the Church of England, although the administration of the work will be under control of the Sisters of St. Margaret.

*PERSONAL.*—The Rev. Canon Mills, B.D., Rector of Trinity church, who has been seriously ill for some time past, is still, we regret to learn, confined to his house and unable to do duty.

### SHAWVILLE.

*RURAL DEANERY OF CLARENDON.*—The 20th meeting of this Rural Deanery has been called, and will be held at Shawville on the 23rd of May instant. It will be preceded by Holy Communion in St. Paul's church at 9 a.m., the sermon being preached by the Rev. R. C. Brewer. Business meetings will commence at 10.30 a.m.

The subjects for consideration, according to the notice issued, are the following:

1. Report of Lumber Mission: Revs. Brewer, Flanagan and Coffin.
2. Report of S.P.C.K.: Rev. F. R. Smith.
3. Report of Sunday School Institute Meeting: Rev. H. Plaisted; and arrangement for next meeting.
4. Report of Rural Deanery Magazine: Revs. Fyles and Flanagan.
5. Report of the "Quebec Plan."
6. Report of time of closing and reporting Parish Accounts.
7. Re-arrangement of Parishes. Is any necessary?
8. The advantages of Mission Services: Rev. W. A. Fyles.

9. Are the interests of the Diocese likely to be served by the continuance of the plan of voting for representatives to Provincial Synod as adopted at last Synod: Rev. W. A. Fyles.

This will be the first meeting at which the Rev. F. R. Smith will preside as Rural Dean. An earnest invitation is given to churchwardens and delegates of Synod within the Deanery, to attend and take part in the meeting.

## Dioceſe of Ontario.

### LEEDS RURAL-DECANAL CHAPTER.

For the better organization and management of Church affairs the Arch-diocese of Ontario—in common with all ecclesiastical dioceses—is divided into sections termed rural deaneries. Each section is presided over by a rural dean. The clergy officiating within such a division occasionally gather together at different places to consider and discuss the spiritual and temporal matters of their respective parishes. In every way much good is derived from these gatherings.

Last week the Rural-decanal Chapter of Leeds were assembled at Gananoque. The clergy present were Rev. Rural Dean Grout, Lyn; Rev. H. Auston, Rector of Christ Church, Gananoque; Rev. W. Wright, Athens; Rev. T. J. Stiles, Frankville; Rev. C. J. Young, Lansdowne; Rev. O. S. Dobbs, Brockville, Rev. J. W. Jones, Westport, and Rev. Dr. Nimmo, Brockville.

On Tuesday evening service was held in the church and a large congregation was present. The Rev. J. W. Jones entreated the service, the lessons were read by the Rev. C. J. Young and Rev. W. Wright respectively, while Rev. T. J. Stiles preached a very able and practical sermon from Rom. vi: 8. He handled in a scholarly manner the characteristics of a Christian and emphasized the necessity of Christians being true to their profession. The sermon was illustrated by many practical incidents drawn from every day life, and was appreciated by all. The benediction was pronounced by the Rural Dean.

On Wednesday morning the clergy held a meeting at the Rectory and in the evening gave short addresses in the church to a large and attentive audience. The service being over the work of the chapter terminated, and the next day the clergy departed to their several homes.

Missionary deputations for Leeds County were appointed as follows: Brockville—St. Peters, Rev. T. J. Stiles; Trinity, Rev. Wm. Wright; St. Paul's, Rev. C. French, Gananoque—Rev. G. W. G. Grout, Lyn—Rev. O. G. Dobbs, Athens—Rev. J. H. Nimmo, Lansdowne Front—Rev. G. H. Grout, Leeds Rear—Rev. H. Auston, Newboro—Rev. William Moore, Westport—Rev. C. J. Young, Newboyne—Rev. J. W. Jones, Frankville—The Ven. Archdeacon Bedford-Jones.

## Dioceſe of Toronto.

### PETERBOROUGH.

*St. John's*—A special meeting of the vestry of St. John's church was held last week, at which the report of the Envelope committee was presented by the chairman, Mr. H. Long, showing that the number of regular contributors had increased since Easter from sixty-five to one hundred and forty-five. The report was gratefully adopted, and the feeling expressed that instead of the work stopping it should go forward until even a greater number of the congregation were enrolled. The announcement was also made that Rev. V. Clementi, M.A., presented his freehold pew in the church to the church. This was received with much pleasure and a resolution was passed expressing warm appreciation of Mr. Clementi's kindness. Several minor matters were discussed, and the meeting adjourned.

## Dioceſe of Algoma.

**PERSONAL.**—We regret to learn that since Sunday, 6th inst., the Rev. Rural Dean Llwyd has been confined to his bed with a severe attack of nervous prostration, brought on by worry and overwork. This has left the rev. gentleman entirely helpless.

## DIOCESE OF CALGARY.

On Tuesday, the first of May, the new Kissoch Home for boys at the Blood Reserve Macleod, was formally opened and the new Chapel in connection with the work there, dedicated.

Amongst those present, were the Lord Bishop of the Diocese, and Miss Pinkham; The Rev. J. W. and Mrs. Tims; Rev. R. and Mrs. Hilton; Rev. H. Gibbon Stockton; Judge Macleod; Major McGibbon; Dr. and Mrs. Kennedy, and others.

The new Home is a large frame building 50 x 40, capable of accommodating forty boys, and is in every way well arranged for its purpose. The Chapel is of cruciform design, and so arranged as to serve the double purpose of School and Church. The main building which is used for the boys is 30 x 20, and is separated from the cross section where the girls are taught, by sliding doors, and this again is separated from a neatly furnished Chancel by another set of doors.

At 11 a. m. there was Celebration of Holy Communion in the Chapel, with an address by the Bishop; the offertory of the day amounting to \$30,000, being devoted to the expenses of the Home. After the service, it was found that Red Crow, the head chief with about twenty minor chiefs and many of their followers, had come together to shake hands with the Bishop, and had erected a large tent for themselves within a few yards of the building. They showed great delight at seeing the Bishop again, as also Colonel Macleod. The old Chief remarked that he had already pledged the children on his reserve to Mr. Swainson for his boarding school. Following these introductions, came an excellent luncheon provided for the guests in the dining room of the new Home, after which visitors availed themselves of the invitation to look over the building, and were much surprised and pleased with what they saw. The rooms were spotlessly clean and tidy.

At three o'clock, all again assembled in the new School-room, the Bishop presiding, and after the opening services, his Lordship gave an interesting address in which he referred to the progress that was observable everywhere in

our Indian Missions and not least in this Mission.

The Rev. Mr. Swainson had come in October 1890 as successor to the Rev. S. Trivett, and had done wonders. During the period referred to, the Mission had received from the government \$6,000, in aid of its work for salaries of teachers in day schools, whilst an additional sum of \$10,000, had been obtained from various members and societies of the Church of England.

The C. M. S. provided the salaries of the Missionaries and supplemented the Government grant for some of the teachers.

The Woman's Auxiliary of Toronto have provided \$1,000 for the purpose of the buildings of the Mission, one of which was used as the Parish Church, and the other as a teacher's residence. A considerable amount had been contributed by a lady in England who had shown a marked interest in the Mission, and at whose request the building had been named Kissoch Home for boys.

His Lordship thought that few who lived at any distance from our Missions had any idea of the good work being done in them. Major McGibbon and Colonel Macleod also testified to the progress made in the Indian Mission during the past five years.

There are now 51 children boarding in the Home at this Mission namely; 27 boys and 24 girls. The girls quarters adjoining the Mission house, were erected three years ago and are quite full. The Rev. F. and Mrs. Swainson are to be congratulated as well upon the success of the opening ceremony as upon the result of their labors during the past three years.

## THE JOYS OF PENTECOST.

It was a saying of Bishop Thirlwall, a quarter of a century ago. "The great intellectual and religious struggle of our day turns mainly on this question, Whether there is a Holy Ghost." Many events, since the words were uttered, combine to corroborate them. To the men of this generation, the human life of Christ stands out in warmer colors and distincter features; on all sides, the effort is being made to apply His teachings to the actual conditions of society, to the needs of the new age; the longing for fraternity deepens and grows. But the problem that presses for solution is "How can the character of Christ be embodied in the individual, how is society to be re-fashioned after His teachings, how shall the world be made one?" We are not thinking of the means to be used, but of the motive power by which the work shall be done. Is this mighty result to be accomplished by merely human effort, by ethical culture, by political excitement, by social enthusiasm, or is there a divine Spirit, whose mission is to take

of the things of the ever living and ascended Christ, and minister them to a dying world? Beneath all the self-confidence of the present, the boasted triumphs to be wrought in the future, there are signs of secret misgiving. The consciousness of past failures makes success seem dubious; here and there are voices of despair. But Pentecost comes to give assurance that man is not alone, that the Holy Ghost, the Comforter, has come, that God the Paraclete dwells in a visible body upon earth, producing Christ in souls, setting forth eternal principles for the affairs of time, binding men together in the kingdom of the Incarnate. The Spirit proceedeth from the Son, as well as from the Father (so the Western Church believes) and comes forth as the Spirit of Christ, in whom man has ascended to the right hand of God, and so achieved deliverance from all dark fears that God's purpose for His human kind can fail. This

should be the cause of more than hope; over against the disappointment of human dreams is the joy of Pentecost; it is a joy that will not end, it is a joy in which all may share.—*The Churchman N. Y.*

## Correspondence.

### "INTO THEIR HANDS."

To the Editor of THE CHURCH GUARDIAN:

SIR,—A few weeks ago there was a communication in your paper from a clergyman in Nova Scotia in which he spoke very strongly against the custom of some priests of retaining the control of the chalice when administering the Blessed Sacrament. He called this custom one which springs from "sham reverence." May I be allowed a few words here, (not at all by way of controversy, for I entirely sympathize with him), by way of inquiring into the meaning of the words of the rubric.

To retain hold of the chalice is, if not a "sham," a mistaken reverence. For if a man is worthy to touch with his naked hand the holy Body of the Lord, surely a moment's thought will show him that he has a right to touch the vessel which contains His Blood. And further, it is far safer that the communicant should guide the chalice to his own lips than that he should have it lifted to his lips by another who may tip it up too far, and thus spill its sacramental contents, or else withdraw it before the communicant has indeed drunk of it. Yet there is a very real danger of spilling in the actual transfer from hand to hand both ways. Some lay people have a way of suddenly thrusting the chalice into the hands of the priest, and more than once I have barely prevented an accident. The best way is for the priest to keep hold of the chalice by the knob on the stem; the communicant then takes it by the foot and controls its motion to his own lips; nor can the priest "pour" it into his mouth. At the same time this prevents irreverent reception, which is very common among some sorts of people. I have known some people to take as much as a mouthful; any such irreverence cannot take place more than once if the priest keeps his hold on the knob of the chalice. So much for this point.

We now come to the question whether the rubric requires the priest to place the chalice in the hands of the people and relinquish his grasp of it. My opinion is that it does not.

The rubric says that "Then shall the minister first receive the Communion in both kinds himself . . . and after that to the people also in order 'into their hands,'" etc., etc. I believe that this means the consecrated Bread, and not the chalice, and that the direction "into their hands" was put into the rubric when the custom of receiving by the mouth was dropped.

The First Book of Edward VI. has this rubric, "Then shall the Priest first receive the Communion in both kindes himself, . . . and after to the people." The concluding rubric says, "It is thought convenient that the people commonly receive the Sacrament of Christ's Body in their mouthes, at the Priester's hande." In the Second Book of Edward VI. we find the rubrics concerning administration changed to one only, and now it reads that the minister must give the Communion "to the people in their handes kneeling."

I think that no point can be made from the side rubrics in the prayer of consecration just because one says that the Priest is "here to take the Cup into his hand," because the next side rubric says he is to "lay his hand upon every vessel (whether it be chalice or flagon) in which there is any wine to be consecrated."

These speak of "hand," not hands, because the priest is to lift the chalice from the holy Table with one hand and to lay his other hand upon the chalice. If he had three hands he could hold it in his hands and lay a hand upon it—not so with two hands.

To sum up: The words "into their hands" marks the change from the older custom of receiving into the mouth from the hand of the priest, but has no necessary connection with the administration of the chalice; and yet the chalice can be more safely and more conveniently administered if the communicant either takes it in both hands, or at least guides it with both hands. The rubries of the consecration prayer have nothing to do with the action of giving Communion.

CHARLES F. SWEET,  
Head Master St. John's Diocesan School for  
Boys, Presque Isle, Maine, May 3rd, 1894.

To the Editor of the CHURCH GUARDIAN:

SIR,—In your issue of the 2nd instant an extract is given from the *Church Times* as apparently a satisfactory answer to the question: "Were the Creeds drawn from the words of the Bible, or were they formulated independently of the Holy Scriptures?" The editor's answer is that "the Church had the Creeds before she had the Bible." I suppose this is a *lapsus pennae* for Creed. If by the Creeds, three Creeds are meant, the statement would not be true.

On the other hand, it is reasonable to suppose, and probable in itself, and has abundant support in Scripture and the Fathers that the Apostles delivered orally to the Churches which they founded a Creed substantially the same as our Apostle's Creed.

But when the writer goes on to speak of the origin and history of the Bible, his statements are altogether misleading.

1. "The Bible (he says) was not put together till the Council of Carthage, A.D. 397."

Now, in the first place, this third Council of Carthage was only a Provincial Council, and no more thought of making a Canon of Scripture than our Church did when she appended the list of Canonical books to the 6th Article. The Council found it necessary to forbid "the reading of any books in church besides the *Canonical Scriptures*;" and then, naturally enough, added to the Canon a list of "the Canonical Books." The very term used, "the *Canonical Scriptures*," shows that this was a well known and recognized Collection, not one then first authorized. There is abundant proof that there was in Africa a "Bible put together" more than 200 years before the Council of Carthage.

Tertullian, writing before the year A.D. 200, speaks of the Latin version of the "New Instrument, or as commonly called the New Testament," as already antiquated. We know from his writings what books this authoritative collection contained. The Bible was "put together" also in the Syriac version still earlier. The separate Books of that version were, in Bishop Wescott's judgment, translated "within the Apostolic age, and shortly afterwards were collected, revised and completed at Edessa." From the Canon of that version, though incomplete, the Syrian Church has never varied to this day.

There is not a particle of evidence to show that the utterance of the Council of Carthage was intended to have or had any influence in the matter of settling the Canon of Holy Scripture. The Church went on freely discussing the question of the disputed Books outside the Province of Africa, and indeed inside it too, just as if that Council had never been held.

2. "The earliest list of books of the New Testament (he goes on) is that given us by Athanasius, A.D. 320."

The date is wrong; it should be fifty years later, A.D. 367. And the assertion is absurdly wrong. First we have the formal list in the Muratorian Fragment, 200 years earlier. Then we have surely two lists if we have two New Testaments, the Old Latin and the Syriac, in our hands, and know their contents. Besides these we have lists, easily gathered, in the

writings of Irenaeus, A.D. 170; Clement, of Alexandria, A.D. 200; and—to name no more—Origen, A.D. 220.

3. "When the Nicene Creed (the *Church Times* proceeds) was formulated, the Scripture was never even appealed to."

A very different account is given by Professor Bright, the greatest living authority on the Arian Controversy. "We can picture Athanasius (says he) as he stood forth in the Council beside Alexander, while all eyes were gradually attracted towards that slight figure and beautiful countenance. We can imagine how he appealed for the eternity and real Divinity of the Son to *Scripture*."

The fact is the entire controversy with the Arians was *saturated* with the appeal to Scripture. Let the reader look at the context of this quotation from Dr. Bright's introduction to the *Orations of Athanasius against the Arians*, and his notes there.

4. "The 325 (? 318) Bishops were asked singly concerning each Article of the Apostle's Creed, what its meaning was according to the tradition handed down in his Church."

There is not a scintilla of authority for this statement; it is a pure romance, history *idealized*. The Council *ought* to have been conducted in this way. Unfortunately for the *Church Times* it was not. Let the reader consult Hefel, Bright, Pusey, Kaye, Newman, or any authority on the Council of Nice and he will see how ridiculous a fiction the above statement is.

5. "Seventy years afterward, it was found that every particular of the doctrine was registered somewhere or another in the written code, and thus it became an axiom that whatever claimed to be an article of belief must also be tested and proved by the written word."

It is really past belief that anyone could try to palm off so impudent an invention as this as authentic history.

Let me refer your readers to so accessible a book as Dr. Pusey's *Irenicon*, and there they will find it abundantly proved in Note A, at the end of the volume (in Dr. Pusey's words) "that what the Apostles preached orally they afterwards, under the inspiration of God the Holy Ghost, wrote in Holy Scripture, is said over and over again by the Fathers." He quotes twenty-six of the greatest of the Fathers to prove this, from Irenaeus to St. Leo, all of them conclusive. Thus Irenaeus says, "The Gospel which the Apostles preached they afterwards, by the will of God, delivered to us in the Scriptures, to be the foundation and pillar of our faith." Tertullian: "She joins the Law and the Prophets with the writings of the Evangelists and Apostles, and thence drinketh in her faith." St. Hippolytus: "There is one God, whom we do not know otherwise than from the Scriptures. Whatever, then, the Scriptures set forth, let us know; and whatever they teach, let us learn."

ORIGEN: "In the two Testaments every word appertaining to God may be sought and discussed, and from them may all knowledge be obtained. But if there be anything upon which Divine Scripture decideth not, what remaineth we should commit to the fire, i.e., reserve to God." ST. CYRIAN: "Whence is that tradition? If it is commanded in the Gospels, or contained in the Epistles or Acts of the Apostles, then be this holy and divine tradition preserved." ST. ATHANASIUS: "Divine Scripture is sufficient above all things." "The Holy and inspired Scriptures are sufficient of themselves." "Since Divine Scripture is more sufficient than anything else, I recommend persons who wish to know fully concerning these things (that is, the Doctrine of the Trinity) to read the Divine oracles." And so on through all the authorities.

Before concluding let me add that some of the greatest authorities have answered the question propounded in the *Church Times* the other way, namely, that the Creeds were drawn from the

Bible. So our own Pearson. His definition of the word *Believe* is, "to assent to the whole Creed as certain and infallible truth revealed by God and delivered unto us in the writings of the Apostles and Prophets, *out of whose writings this brief sum of necessary points of faith was first collected*." And for this he quotes *Durandus*, "none of the smallest of the schoolmen," who says, "Faith is a habit by which we assent to the *things said in Scripture* on account of the authority of God revealing them." St. Cyril of Jerusalem: "Not as it seemed good to men were the articles of the Creed composed, but the most important points collected out of all Scripture fill up the one teaching of the Faith." And Eusebius Gall: "The Fathers of the churches, being anxious concerning the salvation of the peoples, collected out of the several volumes (or books) of the Scriptures testimonies weighted with divine mysteries."

For a fuller discussion of these remarkable passages neither have I time just now, nor you space. But one thing is clear in them, that their authors held Holy Scripture in very different esteem from that of the writer in the *Church Times*.

In conclusion let me ask, what is supposed to be gained by this eagerness to disparage Holy Scripture, which seems to have fallen as a moral blight upon our day?

HENRY ROE, D.D.,  
Archdeacon Quebec.  
Lennoxville, May 12th, 1894.

#### PERSONAL LOYALTY.

Every now and then it becomes a duty to remind communicants of the Church that they of all persons ought to display a personal loyalty to their Church by uninterrupted attendance at the services, and especially at the Holy Communion. It is amazing how many communicants ignore this obligation. With some it seems to be more a matter of personal inclination than duty. When Sunday comes, when the Sacrament is administered, it is not a question of choice but one of solemn fidelity. This staying away from Church for the sake of some home pleasure, or by reason of the weather, fair or foul, or because one does not *feel like going*, is strangely inconsistent. It not only injures the spiritual life of those who are thus derelict, but it tends to retard the prosperity of the parish. It is hard enough to build up a parish without having those who ought to be co-workers in the task continually chilling the enthusiasm, and dampening the ardor of the appointed pastor. They take for granted that they will not be missed. They are missed, and the rector has the right to kindly but firmly beg of them to stop and consider what their highest duty is in this respect.—Selected.

Happiness is not the end of life. Hope is better and holiness is best of all. It is our incompleteness which is the prophecy and pledge of our greatness. We are appointed to die daily in order that the inner man may attain his stature, as the acorn dies that the oak may wave its branches in the upper air. A restless striving for something better and higher is the sign and the seal of our superiority over plants and animals. As John Stuart Mill pithily said: "It is better to be a dissatisfied man than to be a satisfied pig."—Dr. A. J. F. Behrends.

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

# The Church Guardian

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## CALENDAR FOR MAY.

- MAY 1—St. Philip and St. James, A. & M.  
 “ 2—Rogation Day.  
 “ 3—ASCENSION DAY. Pr. Pss., M. 8, 15,  
     21. E. 24, 47, 108. Athanasian  
     Cr. Pro. Pref. in Com. Service  
     till 10th incl.  
 “ 6—Sunday after Ascension.  
 “ 13—WHITSUN-DAY. Pr. Pss. M. 48, 68;  
     E. 104, 145. Ath. Cr. Pr. Pref.  
     until May 19th incl. Notice of  
     Monday and Tuesday, and of  
     Ember Days. Ember Col. daily.  
 “ 14—Monday in Whitsun-week.  
 “ 15 Tuesday     “     “  
 “ 16 Ember Day.  
 “ 18— } Ember Days.  
 “ 19— }  
 “ 20—TRINITY SUNDAY: Athan. Cr. Pr. Pref.  
     in Com. Service.  
 “ 27—1st Sunday after Trinity.

## NOTES ON THE EPISTLES.

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

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

### TRINITY SUNDAY.

"I was in the Spirit."—Rev. iv.

I.—Trinity Sunday is essentially "The Lord's Day." This festival commemorates the completion of God's saving work and the perfect revelation to man of the Three Persons in one God, as the sole objects of Christian worship and adoration. The love of each Person had been commemorated in the separate festivals which show before God and man the Incarnation, Death, Resurrection, and Ascension of our Lord, and the sending forth by the Father and the Son of the Divine Comforter on Whitsun Day. In this festival of Trinity all these solemn subjects of belief are gathered into one sublime act of worship, as the Church Militant looks upward through the "door" that is opened in heaven and bows in adoration with the Church Triumphant, saying "Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come. . . . Thou art worthy, O Lord, to receive glory and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created."

II.—The Threofold "Holy, Holy, Holy" of the chorubic song supplies the central thought of the Epistle for the Day. The vision is a revelation of the mysterious being of God Himself. With the eye of Faith we behold Him in His enthroned Majesty, surrounded by images of brightness and grandeur. The emerald rainbow, the type of the covenant of mercy, is round about the throne, and the crystal sea of purity and peace is beneath. Material figures are used to assist the spiritual eye in its contemplation of the grandest and most awful mystery of the Faith. Human ideas are used in or-

der to help us to some apprehension of heavenly things so far as our limited faculties can grasp them. But we must ever bear in mind that these things of heaven are to be "spiritually discerned," and that human words can only dimly and faintly set forth the realities of the supernatural world, a land which to us, in our present state of probation, must be still "very far off." The nature of the Being of God is a mystery which we ought rather religiously to adore than curiously pry into. No similitude can be devised which shall in every respect be apt to illustrate the Divine attributes; no language avails worthily to set them forth. The cleansing of heart by penitence, the calm confidence of child like trust, the detachment which is implied by being "in the Spirit"—all these are helps to a right approach towards the due contemplation of the doctrine of the Holy Trinity. Still it remains true that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." Natural religion could form no conjecture as to the Divine unity of the Three in One. The coming of Jesus Christ into the world opened up to man this truth which had been obscurely hinted at in the Old Testament Scriptures. The mystery of the Divine Being was then graciously unfolded, and the Father and the Son and the Holy Ghost were revealed. God is One, a simple indivisible essence, yet in this unity there is a Trinity of Persons. "The fathers of the Church acknowledged the Father, Son and Holy Ghost to be the *Personae*, yet they held them to have no divided or separate existence, but to be intimately united and conjoined one to another, and to exist in each other, and, by an ineffable habitation, to pervade and permeate one another."

III.—In the "four living creatures" before the Throne we have emblems of the natural life of creation in its various phases, rising by due gradation through the lion, the ox and the eagle, to Man, (Is. vi, 2; Ezek. i, 5-14.) The adoration of creation and all created things. The "four and twenty elders" symbolize the whole Church of God under the Old Dispensation and the New united. All created life utters ceaseless praise to the "Holy, Holy, Holy Lord God Almighty," and in the elders, prostrate before the Throne, we see the Church of the Redeemed acknowledging the Eternal God as the Creator of all by His Will, and the Lord of all by the right of His inalienable "glory and honour and power," (Cf. vv. 2-13 of the *Te Deum*.) The whole passage thus emphasises in the loftiest and most expressive of human language one leading idea of Trinity Sunday: The contemplation of God, not in what He does, but in what *He is*.

IV.—i. The "door opened in heaven." The revelation of spiritual things by the teaching of Jesus Christ. Grace perfects what nature fails to accomplish. "I will show thee." ii. The spiritual mind only can see God. "Come up hither," a rising above the environment of sense and material things, a ready obedience to the leading of the supernatural. "I was in the Spirit." The dull, worldly, sensual heart fails to see the things of heaven. iii. Mercy and Love surround the awful majesty of God—the rainbow. iv. The highest service of all created things, the true end of man; the glory of the Divine majesty. v. The Holiness of Him Who created us. The title by which He is worshipped in Heaven. The most glorious of His attributes, "His Name is Holy," Is. lvii, 15. There can be no concord between Holiness and Sin. Without holiness no man can see the Lord. To worship God is the greatest happiness of man as an intelligent creature, but that worship to be worthy involves an earnest desire for purity of thought and life. "Be ye holy as I am holy." As the elders cast their crowns be-

fore the Throne, in token of unworthiness, so should we ever humble ourselves to the dust in that awful Presence, and pray that, being cleansed from all defilement of heart and life, we may be accounted worthy, through the covenant of grace, to take part in that glorious song which ceases not day nor night: "Holy, Holy, Holy, Lord God of Sabaoth; Heaven and earth are full of Thy glory."

## MUSICAL SERVICES.

(*Church Bells.*)

The revival of Church life during the past fifty years has been one of the most remarkable features of our recent national history. The protest against the aggressive claims of the Papacy, which was made in the Reformation, led to the discontinuance of many ceremonies and practices that had been in use in the Church from primitive times. The ascendancy of Puritanism during the Commonwealth acted in the same direction. The Restoration, accompanied as it was by the voluptuous profligacy of the Court, was of no avail in restoring the spiritual power and influence of the Church. During the reigns of the Georges, the predominance of Erastianism was both the cause and the effect of the indifferentism and unbelief that had eaten into the very heart of the religious life of the nation, from which it was to a great extent rescued by the Evangelical revival at the close of the eighteenth century.

The influence of Wesley and his system (until his followers so lamentably departed from all his hopes and injunctions by severing themselves from the communion of the Church in whose membership he lived and died) was both real and wide-spread. His insistence on the necessity of 'conversion' and 'assurance,' broke down the barriers of irreligion and worldliness which had taken such deep root in the country. Men began to realise the necessity for looking beyond the pleasures of this life, and for at least contemplating the possibilities of a future state.

As the growth of spirituality began to exercise an effect on the social as well as the religious character of the people, the desire for a deeper knowledge of all matters connected with the Church began to be manifested. The history of Christianity came to be studied with greater care; the progress and vicissitudes of the National Church were examined and weighed. Slowly but surely the conviction was forced upon men's minds that the natural and inevitable resistance of the intolerable pretensions of Romanism had resulted in the loss of many things which, though the common property of every branch of the Catholic Church, had been sacrificed because in ignorance they had been identified with the errors of Rome.

Thus we see how the way was prepared for the Catholic revival within the Church of England which was ushered in by what is known as the Oxford Movement. The controversies, the fierce storms of party feeling, are still too recent to enable a retrospect to be made with the absolute impartiality of the ideal historian.

Yet the reality and the solidity of the movement are shown by the almost universal change which has come over the character of the services of the Church in the last half-century. It would hardly be credited by the present generation that a clergyman could have been persecuted out of his benefice 'for the offence of having preached the morning sermon in the surplice, read the Prayer for the Church Militant, and opened his church for divine service, not daily, but on all festivals'; and it is difficult to realise that Charles Lowder could have been attacked by an infuriated mob for the offence of conducting an open-air procession in surplices.

We must bear in mind the fact that to a very considerable extent the introduction of a brigh-

ter and heartier tone into the conduct of the services has been concurrent with, and in no small degree dependent upon, the growth of a more appreciative acceptance of some of the Catholic doctrines of the Church. At the same time it will be contended, and no doubt truly, that one of the factors in the changes that have presented themselves has been the development of aesthetic tendencies in every branch of our social life, which is shown in our furniture, our dress, and in a thousand different ways. To what relative extent each of these influences has set its mark upon the conduct of divine worship, and upon the decoration of the House of God, it would be impossible to estimate. But no one will deny that both have been concerned in the matter.

The complaint among our grandfathers was that the services of the Church were prosy and dull. They were marked by a stern asceticism. Matins, Litany, sermon (generally lasting from three-quarters of an hour to an hour), followed perhaps once a month by a celebration of the Holy Communion, occupied two hours or more, and the only music allowed was a funeral rendering of one or two hymns.

I remember an instance, in the Established Church of Scotland, where the monotony of worship was intensified rather than relieved by singing. The minister was in the habit of conducting a service in Gaelic from twelve till two, and then a service in English from two till four. Occasionally the pangs of hunger would seize him before his labours were ended, and one day, at the close of the Gaelic service, he quietly gave out the 'paraphrase' of the 119th Psalm to be sung, and, having waited until the congregation was well started, quietly retired, and went home to his Sunday dinner. On his return about half an hour afterwards, he found, to his satisfaction, that the paraphrase was still proceeding.

At the present day the complaint, which is both pronounced and widespread, is that our services are too much overburdened with music. The objection is based on the question, not of principle, but of physical fatigue. The old Puritan dislike of organs, which in Scotland were known as 'bags o' whistles,' and regarded as being agencies of the evil one for destroying human souls, and long since died out.

If we turn to the 'Order for Morning and Evening Prayer' in our Prayer-books, we find that a rubrical provision is made for the Canticles and Psalms to be said or sung; the same option is allowed in regard to the Apostles' Creed; and an Anthem may follow the 'third Collect.' The Athanasian Creed, and the Litany, may be sung or said. In the Communion Office, the liberty to sing is given in regard to the Nicene Creed, the *Ter Sanctus* after the Proper Preface, and the *Gloria in Ecclesiis*.

The point, however, is not so much the strict adherence to the letter of the rubric (because, though nothing is said about the singing of hymns, it has always been the custom, even in the days of the plainest ritual, to allow these to form a part of our congregational worship), as the arrangement of the service in a way which will be most helpful and agreeable to the devotional spirit of the majority of the parishioners.

The clergy are not always to blame if the musical character of the services predominates. The congregation demand that the singing and execution shall be of a high order; to secure this, the organist and choir must be experienced and talented. If they are really qualified, they are constantly asking for elaborate renderings, which will give scope to their powers. And thus a burden is gradually accumulated that seriously interferes with the simplicity of devotion. In such cases there is need for the exercise of self-denial on the part of all who are concerned. And it has often been found that the difficulty can be met by inviting the choir to practise some oratorio, or selection of sacred melodies, to be rendered in the church as a

special offering of praise at some other time than that appointed for Matins and Evensong.

The spirit of the has required the permission (granted by the Act of Uniformity Amendment Act of 1872, 35 and 36 Vict. c. 35, with the sanction and approval of Convocation) to shorten the services; the spirit of the age has required the curtailment of sermons; the spirit of the age is demanding some modification of the tendency to overload the worship of the Church with exhibitions of musical skill.

There is no doubt that the great majority of the average congregation [excepting of course, those who are present as a matter of duty, or with a view of demonstrating their respectability] have a strong desire to join personally in the tribute of praise which is offered to the Almighty. They may have been accustomed to the most rigidly simple services in their younger days; but if the Canticles and Psalms are sung to easy and familiar chants, and the choir have been carefully trained to lead with reverent and clear enunciation, there will not be many people who would raise their voice in complaint.

On the other hand, there is a strong feeling against what has been described as 'decorated evangelicism,' that is to say, against the elaboration of anthems and settings and oratorios in the churches where the doctrines taught and ornaments displayed are strictly those of the 'Low Church' order with a view to making the service appear more attractive to outsiders.

Once more, in regard to 'choral celebrations.' There are, undoubtedly, a certain number of people who enjoy them; while many communicants find help from the quiet singing of one or two hymns. But there are few persons whose devotions are assisted by complicated Kyries, or by listening for ten minutes or longer to a rendering of the Nicene Creed which it is impossible to follow. An earnest and influential layman once told me that when the Creed was sung he felt that his responsibility in the matter was for the time transferred to other shoulders.

It would be a real misfortune if the present-day tendency to weary many of the congregation by an excess of musical performance in which they cannot share should lead to a reaction, and bring back the dull and lifeless character of the services from which we have been rescued, and to which most people would be sorry to revert.

MONTAGUE FOWLER.

#### THE CHURCH CATECHISM IN THE NATIONAL LIFE.

Sir James Stephen, the late distinguished Judge, in his *History of the Criminal Law* [vol. iii., p 366], bears the following remarkable testimony to the value of definite teaching through *The Church Catechism* :—

"The criminal law may be described with truth as an expansion of the second table of the Ten Commandments. The statement in the Catechism of the positive duties of man to man corresponds step by step with the prohibitions of the criminal code. Those who honour and obey the Queen will not commit high treason or other political offences. Those who honour and obey in due order and degree, those, who are put in authority under the Queen, will not attempt to pervert the courts of justice, nor will they disobey lawful commands or violate the provisions of Acts of Parliaments, or be guilty of corrupt practices with regard to public offices, or in the discharge of the powers confided to them by law.

"Those who hurt nobody by word will not commit libel or threaten injury to person, property, or reputation, nor will they lie in courts of justice or elsewhere, but will keep their

tongues from evil speaking, lying and slandering. Those who hurt nobody by deed will not commit murder or administer poison, wound or assault others, or burn their house, or maliciously injure their property.

"Those who keep their hands from picking and stealing will commit neither thefts nor fraudulent breaches of trust nor forgery, nor will they pass bad money. Those who keep their bodies in temperance, soberness, and chastity will not fall into a multitude of abominable offences, but avoid the causes which lead to the commission of nearly all crimes. Those who learn and labour truly to get their own living will not be disorderly persons, cheats, impostors, rogues, or vagabonds, and will at all events, have taken a long step towards doing their duty in the state of life to which it shall please God to call them.

"The criminal law may be thus regarded as a detailed exposition of the different ways in which men may so violate their 'duty to their neighbour' as to incur the indignation of society to an extent measured not inaccurately by the various punishments awarded to their misdeeds."

#### THE HOLY COMMUNION EVERY SUNDAY.

RICHARD BAXTER says: "Ordinarily, in well disciplined churches this Sacrament should be administered every Lord's Day; for we have no reason to plead that the Apostles' example and appointment in this case was proper to those times alone, any more than the praise and thanksgiving daily is proper to them; and we may as well deny the obligation of other institutions or Apostolical orders as that. Again, it is a part of the settled order for the Lord's Day worship, and omitting it maimeth and altereth the worship of the day, and occasioneth the omission of thanksgiving and praise and lively commemorations of Christ, which should be then most performed. . . . Eucharistical worship is the greatest work of the day, therefore, the celebration of the Sacrament of the Lord's Supper was always a chief part of its observation in the primitive churches, not merely for the Sacrament's sake, but because with it was still joined all the laudatory and thanksgiving worship."—*Selected.*

#### THE PRIEST AND THE PARISH.

What is the special relation of a priest to his parish? Is it that of a hired servant or a preaching machine or an agreeable social acquisition, or an organizer, etc. Is it his chief duty to exert a personal influence for good, or to seek to get men to accept his ministrations? We think not. The priest is an ambassador of the Kingdom of Christ, sent as a representative of that Kingdom to open out before the world the true position and character of that Kingdom or Church as a divine institution established for the purpose of bringing into union God and man. It is a waste of time to preach mere morality—to attempt that is to show men that they must be honest, upright, pure and otherwise inoffensive—unless you also show how the grace of God may be secured to operate upon the soul and to overcome its natural tendencies. As the steward of the mysteries of God he must open out before men the treasures God has sent them by him, and as they learn their value, and consequently avail themselves of their privileges in the Church and Kingdom of God, the development of all graces and virtues will follow as naturally and as surely as the grass and leaves follow upon the bountiful and refreshing rains of spring-time.—*Ch. Eclectic.*

## Family Department.

### Over The Sea Wall.

#### CHAPTER II. [CONTINUED.]

But Maudie didn't say "Yes," she answered, with a discretion that seemed almost beyond her years.

"I'm afraid not, Guy; dear Brother Reginald will be home this summer; and you won't be as old as me for more than two years, and I'm not grown up yet. I don't think we can go away together before he comes back; but we can talk to him about the boat when he does, and see what he says."

"I don't want to talk to him. I want to have it now."

"But boats cost money, Guy. How could we buy one?"

There was a pause, and then Guy spoke fast and eagerly—the cross, impatient tone audible in his last words quite gone now.

"Oh, Maudie, I expect there's some money in the bank. Don't you remember mother was always putting it in or taking it out? I don't exactly know what bank, or where it was; but I expect there's some left. P'raps Mrs. Marks knows where it is; and if she'll tell us we would get up some night and dig it out. It must be ours now, because mother told you she'd left us everything of hers. We've both got spades. It wouldn't take long, if only we knew where the bank was. That would do, Maudie, wouldn't it?"

"I don't think we could get it, Guy," answered the little girl, in a slightly puzzled tone. "Mother never went out digging. She used to write little bits of paper, and she told me that the people at the bank would give money for them. There's somebody taking care of the bank, I'm sure. I don't think they would let us go digging about as we like. Lots of other people have money in the bank, too. Mother said so."

"Well, they ought to let us have mother's, anyhow. It isn't theirs, and if they keep it away from us it'll be as bad as stealing; and I don't see the use of putting it in a bank at all if one can't have the fun of digging it out afterwards. Anyhow, I'll see what I can do. Girls aren't much good for that sort of thing. They're always frightened what people will say."

Maudie did not appear to resent this imputation upon her species. Her voice was just as gentle as before when she took up her rejoinder. I was disposed to fall foul of her for being too meek and reasonable. The little boy, with his quaint independence and original ideas, was much more entertaining.

"I don't think I'm old enough to be much good yet; but I'll try to be by-and-by, when I get bigger. And, Guy dear, I don't really think we can do anything except wait here till Brother Reginald comes. I know even Mrs. Marks can't get any money out of the bank now, because mother is dead, and all sorts of things have to be settled. That's what makes everything so difficult. She has to keep us herself out of her own money till Brother Reginald comes. It's very kind of her, I think, to take all that trouble, because we're only lodgers, you know—not relations. But she was so fond of mother, and promised to look after us until somebody else came."

"Well, but listen. Why should that somebody be Brother Reginald? I don't believe he is our brother. I don't see how he can be. Why, mother never even saw him in all her life. If he was our brother she'd have been his mother, and of course she'd have seen him some time; now, wouldn't she?"

"Yes, but he's not our brother like that. He doesn't belong to mother. He had another

mother of his own, but our father and his father were the same."

"I don't count fathers," remarked Guy, calmly. "I can't remember papa, and I don't believe you can either. I think only mothers ought to count, and so I don't call him a brother at all."

"But he is a sort of brother—a half-brother, mother said it was called. He was grown up, and had just gone out to India before she married papa, and so she never saw him; but she said he wrote her a nice letter sometimes, and she hoped he would be a kind brother to us. She asked him to be our guardian, Guy, and he said he would. So we shall have to do what he says."

"What is a guardian?"

"Somebody who takes care of other people when they're not big enough to take care of themselves; and they've got to do what he says, just as if he was their father."

"Oh, well then," remarked Guy, with an amusing air of finality, "I can just as well be your guardian as Brother Reginald, for I've taken care of you for ever so long, and he hasn't; and I'm every bit your brother, and he's only a half-and-half. So when he comes—if we should be here—I'll just tell him he needn't bother, and that I'll be your guardian [I don't want one myself, 'cause I'm going to be a man just directly]. And then you'll have to do everything I say, Maudie; and that will be a very good plan, and we shall have lots of fun."

I could not help laughing to myself as I heard this summing-up. It was the first time I had laughed for a long time, and I think it did me good. At any rate, it made me feel really interested in the little pair below me, whose confidences I was overhearing, and I suppose that was a good thing for me, since I had not had a thought to spare from myself and my own trouble for the last six weeks at least.

"Hush!" said Maudie, quickly. "Didn't you hear something, Guy?"

"Nothing but ourselves and the sea-gulls. What did you think you heard, Maudie?"

"I don't know. It sounded like a voice."

"Well I don't see how any voice could get up here; and if it did it couldn't hurt us. Don't be frightened, Maudie; I'll take care of you. I'm your guardian now. I'll not let anything hurt you. You see, you needn't be afraid of anything now. It's a great advantage to a girl to have a guardian; and, you see you haven't got to do anything, only just to obey him."

"Yes," responded Maudie, meekly; "I suppose that's what we shall have to do. I wonder what sort of a guardian Brother Reginald will make?"

"Maudie!" the name was spoken very sharply, with a ring of impatience and temper. I felt sure that if his legs had not been dangling over the ledge, as I knew they must be, the little boy would have stamped his foot on the ground. "I wish you would listen when I explain things! I wish girls weren't quite so slow! Didn't you hear what I said? I've got it all beautifully arranged. I'm going to be your guardian; not Brother Reginald at all. It's a much better plan, and everybody will like it. So don't you bother yourself any more—I forbid you to; and you've got to obey me now, you know. And there's one rule I should like to make straight away off, and this is, that you do listen rather more when I tell you things. I do get quite tired of saying them over and over again. You'll remember that rule, won't you, Maudie?"

"Yes, Guy dear, I'll try. And now I think we must be getting home. Mrs. Marks told us not to be late for tea, and we've been rather late several days this week."

"Yes, let's go. I wan't to hear all about this letter from India, and I'm thirsty besides. I should like to make a rule that the sea in the pools shouldn't be salt. It would be so nice to drink out of them when one was thirsty, and the old sea might just as well take all its salt

away when it went. Come along, Maudie; I'll help you down. Now, do listen, and don't move till you've got my hand. That's right. Oh, and just hold me fast. I'm on a slippery bit—and then I'll hold you. I want to tell Mrs. Marks about me being your guardian now. Do you think it will be a surprise?"

Maudie's answer was inaudible; but I could hear Guy's eager tones quite plainly as the small pair descended from their perch.

"I think she will, because she's a sensible sort of woman, as women go. Jim doesn't think any of them have got *very* much sense. He told me so himself. But she's got as much as anybody, I think. I'll teach you to have plenty of sense, Maudie, because I shall keep you with me always—anyway, until I go to a boy's school when I'm quite big—and so you'll have lots of time to learn. Perhaps they'll let you come to my school too, when they know I'm your guardian." And at that point I lost the sense of the words, for the little pair had reached the sands, and were walking away in the direction of St. Benedict's hand in hand.

I looked at them curiously as they went, the sunshine beaming full upon them, and lightening up the little girl's hair, and the profile of the younger boy, as it was eagerly turned towards his sister. I could fancy that he was still saying, "Listen!" in that imperious way of his, and laying down the law with regard to his newly assumed guardianship, as he plainly considered it his right to do. I actually rose to my feet and leaved over the wall, looking after them.

"I wonder who they are, and if I shall ever see them again?" I said, half aloud. "Poor little things! they are orphans like me—fatherless and motherless; and their mother only just dead. And they are nice children, too. They have been gently brought up; one could tell that in a moment from their voices. I wonder if I could find out anything about them? They are living with Mrs. Marks that is plain, and she lets lodging. I know Aunt Lois could find out everything from that. She knows the place and its ways; but I don't. And I have never been into St. Benedict's in my life. Well, I don't think I will ask her yet. Perhaps I shall change my mind; perhaps I shall not see them any more. It's a bore to get mixed up with strangers one doesn't know anything about. So often they turn out so disappointing."

I had not had much experience, though I spoke with confidence. The fact was, I was too proud to appeal to Aunt Lois in the matter, and did not know how to go about it alone. I knew that if she thought anything had come into my head which was likely to be "an interest," she would raise heaven and earth to get me to "take it up," and most likely make the whole thing insufferable in a short time. I had no intention of being forced on even in a path of my own choosing, by the energetic shoves Aunt Lois was certain to give me; and I knew that all the bloom would be taken off my little romance if once she were to know of the existence of a secret curiosity about little Guy and Maudie.

"I shan't tell her. I shall just watch for myself. If I can scrape acquaintance my own way, perhaps I will; but I don't intend to be bounded into anything by her."

However, I was better for the exertion I had made and for the fresh air I had breathed. I was a little less snappish that evening, and even condescended to play cribbage with Aunt Lois for an hour before going to bed; and when I got there I slept better than I had done before for many weeks. I was certainly getting better fast. I was aware of it next morning when I got up. Things looked brighter and altogether more cheerful, and there began to steal into my senses something which I cannot describe, but which was really a love of life. I decided that I would go out again in the afternoon and sit by the sea wall. Perhaps my

little friends would come again and chat. I quite hoped they would. I thought a good deal about them, and wondered what that letter from India had had in it.

I did go out, and I did see Maudie and Guy, but only at a distance. They were down on the shore; I knew them by their white and black, and by the fashion they kept to themselves, away from the other children, and by the eagerness of the little boy's manner over everything. But they did not climb up to the ledge for a talk, and they did not come very near the base of the cliff. I could only watch them from over the sea wall, and wonder what they were saying to one another.

Nevertheless my interest in the little pair did not lessen. This was the first interest I had felt since my great loss, and perhaps it was all the more welcome from the fact that Aunt Lois was in no wise concerned in the matter. She did not know these children—indeed, I had discovered before this that Aunt Lois, in common with all the “residents” of St. Benedict’s, rather prided herself upon not knowing anything at all about the “visitors,” unless, indeed, these chanced to be their own friends. Certainly she would have no manner of connection with these two little waifs in the great stream of humanity surging over the world; and I am afraid I was stimulated in my desire to become acquainted with these children from the very fact that they belong to a section of the community which my aunt, in theory, rather despised.

“She always looks down on the ‘visitors,’ as though they were beneath contempt altogether,” I said to myself, putting the case rather unfairly, as young folks will. “I don’t see why visitors should not be better than old stick-in-the-mud people, who have vegetated here for years and years. I shall make my friends where I like. I do not think anything of Aunt Lois taste in friends, judging by the specimens I have seen.”

I certainly had not seen many specimens to judge from, as I always shut myself up in my room if the front-door bell was heard; but that did not affect my conclusions on the subject. I had seen glimpses of a few old-fashioned bonnets or antique mantles from my window, and had summed up the whole of my aunt’s acquaintance in the terse phrase, “Regular old trumps.”

“If I must see people—and I suppose I must soon, since I am sick to death of Aunt Lois from morning till night—I will choose friends for myself; and I think I should like to know more about those square-faced children. Children are more convenient than grown-up people. If one gets tired of them, one can just send them away.”

Not a very unselfish view of the case, but perhaps an advance upon resolving never to care an atom for anybody again.

Sunday came next, and, to Aunt Lois’s great surprise and satisfaction, I announced my intention of going to church.

“I have been out into the garden two days; I walked about there. I

should like to go to church again. I won’t stay both services. I’ll come out at the end of Matins; but don’t you come out with me. I will keep the carriage and drive home alone, and send it back for you.”

“Good gracious, child! Do you think I can’t walk? I’ve walked twice to church every Sunday of my life—barring the wet ones—for more years than you have lived. Of course, you must drive—you are not fit for the walk yet; and I’ll come with you there. But no carriage back for me. I like the walk best.”

(To be Continued.)

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## Mission Field.

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

### JAPAN.

It is twenty years since Bishop Samuel Wilberforce died; and only eighteen days before his death he celebrated the Holy Communion in the chapel in the Society's house, and addressed the first two missionaries of the Society for Japan on the eve of their departure. The Mission was new, and was a direct outcome of the first day of Intercession which had been observed in the previous year.

The labors of the two thus sent forth with the benediction of God, pronounced by the Bishop to whom the missionary spirit of the Church of England owes so much, have been fruitful. One of them was able to remain in Japan for nine years; the other is still one of the missionaries, and in 1888 was appointed Archdeacon of Tokio and Northern Japan.

The Anglican Missions in Japan are now being formed into four dioceses, but all those of the S.P.G. are in the district which is to remain under Bishop Bickersteth's jurisdiction.

We have before us about a dozen letters from our friends in Japan. Three of them are from Archdeacon Shaw. From these we learn that, under medical orders, he is taking furlough. The climate of Japan affects the nerves and brains of Englishmen in various ways, and when a man's health has run down it is very difficult for him to recover. The doctors find that the Archdeacon must have rest and change at once. He yields unwillingly.

"I had myself hoped to have remained in Japan for two or three years longer before taking leave; but, all things considered, it will be better to follow the doctor's advice, and go now."

It is eleven years since he last came to England. We trust that his visit will thoroughly restore his health.

Of the progress of the work in Tokio, the capital, where he is stationed, Archdeacon Shaw writes most cheerfully:

"Although Japan has been more deeply stirred by political excitement during the past year than any period of her history since the revolution of twenty-eight years ago, yet the progress of our Mission work in the Tokio district has, on the whole, been steady and satisfactory. The number of baptisms in 1893 is forty-six in excess of those of the previous year, the total number of which I have received returns being 136."

He goes on to speak of the sudden death of Mrs. Kirke, which cast a gloom over the Mission, and inflicted a loss upon the Church which seemed irreparable.

"She had by the devotion, gentleness, and transparent sincerity of her life won the trust and affection of those among whom she worked to an extent which, in my experience,

has been given to no one else. And I may perhaps be allowed to add that the example of her who, already of mature years, yet gave herself—her great powers of intellect and her large material wealth—to work for Christ in a land far distant from her home is one that is well-nigh unique in the modern history of our Church."

Shortly after Mrs. Kirke's death the Rev. J. Imai, whom many of us saw and heard when he was in England, returned to Japan. In England "he had been enabled to see many phases of Church work under the most favorable conditions, and since his return it has been clear to us that his visit has been of the greatest benefit to him in many ways, and through him, we may trust, to the Church of Japan."

The Archdeacon next refers to several details of the work—the establishment of a central council of clergy for the Tokio district, of a valuable Mission-room and library, and the reports from the out-stations. Of some of these we have also news from the missionaries in charge of them, and from their letters we shall make extracts. We must, however, quote the following because of its reference to the "Eta"—a race of degraded but ancient inhabitants of Japan:

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(To be continued.)



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**TEMPERANCE.****PROHIBITION AND THE REV.  
J. SIMPSON'S SERMON.**

To the Editor of the Church Guardian:

Sir,—It is with deep sorrow that very many of your readers have perused the effusion of Rev. Mr. Simpson on the great and burning question of the prohibition of the liquor traffic from our Dominion. Truly it has been said that "a man's enemies are those of his own household," and this is but another of the many examples of Christ's members, and even of His ministers working against Him who came to destroy the works of the devil, viz., all evil. None can deny that the liquor traffic is the great curse of our land, and the greatest hindrance to the work of Christ's Church.

It is but necessary to quote the names of such men as the Archbishop of York, the Bishop of Durham, Manchester and Gloucester, of Canons Wilberforce, Ellison and Farrar, who along with a great array of talent both within and without the church have taken such a pronounced stand against the use of that, of which Shakespeare so truly said, "O ! thou invisible spirit of mine, if we have no other name by which to call thee, let us call thee devil"—to show that the enormous influence for evil of this traffic is fully recognized and must be suppressed.

Is it not a shame, and it has become a public reproach to us, that so many of our clergy, either take no part whatever in this crusade against this giant evil, or, as in this case, take an active part in its favour.

If the traffic must be upheld, and the methods for its suppression are to be condemned, do leave the work in the hands of its professed votaries, and do not make the pulpits of our churches, and our church papers the agents for playing into the hand of the enemy of Christ, His church and her work. Here, surely, is the place for those who cannot work for the suppression of this evil to, at least, hold their peace; or if they feel constrained to teach their congregations to oppose this method for its overthrow let them refrain from foisting such teaching upon the public by which they become public abettors of the greatest evil our times have to cope with.

Thanking you for space, I am yours, etc.,

GEO. D. HARRIS,  
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From the Newcastle, N.B., Union-Advocate.

Quite recently there came to the knowledge of the proprietor of the *Union-Advocate* two cases of residents of Newcastle having been greatly benefitted by the use of Dr. Williams' Pink Pills, and these were thought to be of sufficient interest to warrant their being published in the interests of humanity, if the parties interested had no objection to the facts being published. Consequently a reporter of this paper called upon the parties and obtained from them cheerfully all the particulars. Mr. and Mrs. Hammill removed from Fort Fairfield, Maine, to Newcastle, N.B., about fourteen months ago. For two years previous Mrs. Hammill had been in a very poor state of health and was steadily growing weaker and running down, until she was unable to do the necessary work about the house, and the little she did used her up completely. Pains in the back and limbs, weakness, dizziness and other disagreeable symptoms troubled her. For some time she was under treatment of several doctors at Fort Fairfield, and also since she moved here. But they effected no improvement to her run down system, and she was gradually growing worse and had given up all hope of regaining her health. Having read accounts of the cures effected by the use of Dr. Williams' Pink Pills, she decided last July to try them and see if she could be benefitted thereby. She purchased some from Mr. H. H. Johnstone, druggist, and commenced to take them, and has since continued to take them with, to her, wonderful results. She had taken but a few boxes when a gradual improvement seemed to be taking place. The pains in her back and limbs left her, as did the other unpleasant symptoms, and at the present time she is as well as ever she was, and without feeling the tiredness and exhaustion of her former state.

At her recommendation her husband also began the use of Pink Pills. About a year before coming to Newcastle he had suffered from an attack of typhoid fever, from the effects of which he did not recover his former health. His blood seemed to be thin and watery, and he was weak and easily worn out. Through all this he kept steadily at work, although he says that when night came he was thoroughly wearied and depressed, not knowing how to obtain relief. When his wife began to feel the beneficial effects of Pink Pills she urged him to try them, and he did so. After taking three boxes he began to feel a wonderful change. The tired feeling left him and he had a better appetite and enjoyed his food with a relish he had not had before. He continued taking the Pills for some time, and is to-day fully restored to

his old-time health and strength. Mr. Hammill was very willing to tell of the benefits both he and his wife had derived from the use of Dr. Williams' Pink Pills, with the hope that their experience might lead others to test the benefits to be derived from this wonderful remedy.

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**CHOICE OF CHURCH-WORKERS.**

In the Church of England the *Ember Seasons* are special seasons of prayer for the candidates for Ordination, and at such times the whole Church should be, so to speak, on her knees before God. The appointment, however, of ordinary Church-workers is scarcely regarded with the solemnity which it deserves, and anything which can give it greater emphasis and dignity is to be welcomed. Nor is there any gift for which a clergyman may more fitly pray than the discerning of spirits, i.e., the faculty of seeing not only what needs to be done, but also of finding the right man to do it. It is said of a great leader of religious thought in our own time that, when consulted on some point of practical difficulty, he would remark, "The first thing to be considered is what God thinks about the matter," and then they would kneel together and pray for guidance and direction. Prayer is the breath of the soul, and in few cases is prayer more needed than in the choice of helper. What Canon Liddon used to call the "Inspiration of Selecting" with regard to the Church's editing of the Books of the Bible, is an inspiration which we may still reasonably seek to help us in the selection of Church-workers; though, of course, no one will seek it to the neglect of common sense and the teachings of previous experience; nor, at least in the present day, does it guarantee immunity from mistake.

—*Rev. S. C. Lowry.*

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STANISLAS MEUNIER, of the Village of Chamby Basin, District of Montreal, Merchant, Plaintiff,

VS.

AMEDEE PAPINEAU, heretofore of the Parish of St. Joseph de Chamby, District of Montreal, and now absent of the Province of Quebec, Defendant.

The defendant is ordered to appear within two months.

ALB. CHABOT,

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EIGHTH VOLUME OF THE TEACHERS' ASSISTANT, a periodical intended to help our Sunday-School Teachers in their work for the Church, and to form a bond of union and a means of communication between those who, though divided by the bounds of parishes, dioceses, and even Ecclesiastical Provinces, are still one, members of the one Holy Catholic Church, and fellow-workers in the one good work feeding her lambs.

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