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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XVI. }
No. 47. }

MONTREAL, WEDNESDAY, MAY 22, 1895.

In Advance } Per Year
\$1.50

ECCLESIASTICAL NOTES.

St. Barnabas, Newark, N.J., has received a further gift of \$5,000 from John Ballantine, of that city.

BISHOP JACKSON, assistant Bishop of Alabama, was married to Miss Carrie Cochran on the Wednesday after Easter.

THE Rev. Dr. Dame, of Danville, Virginia, retired from a rectorship in the church of the Epiphany of 56 years, on April 21st last.

At the church of the Good Shepherd, Colorado city, two girls of the Confirmation class were baptized by immersion at their own request.

It is significant that at the London Diocesan Conference held the last week in April a resolution in defence of pew rents in churches was adopted almost without a dissident.

BISHOP LEONARD, of Nevada and Utah, has been placed in charge of the missionary jurisdiction of Western Colorado, Bishop Barker having resigned the charge thereof.

THE Primate of All England has approved of the observance of Whitsunday as a day of special prayer for the promotion of Christian unity, and that sermons should be preached on the subject.

Crito freely will rehearse,
Forms of prayer and praise in verse;
Why should Crito then suppose
Forms are sinful when in prose?
Must my form be deemed a crime
Merely for the want of rhyme?

THE Brothers of Nazareth, of New York, have met with a serious loss in the destruction by fire of the boys' training school building at Priory Farm. The structure was recently presented to them by G. J. H. Watts DePeyster at a cost of \$59,000, and it was only insured for \$30,000.

THE Bishop of Milwaukee has personally received 32 persons into the Church from the Roman Communion; in the case of six of them, they had been perverts from the Church, hoping to find a higher spirituality and more peace in the Roman Church, but they have gladly returned.

THE Protestant Episcopal Church Home, of Richmond, Virginia, has received \$5,000 as a legacy from the late Mrs. Chas. Fry, of New York, and the church of the Holy Communion, New York, received \$6,000, and the Home for Aged Women of the same parish, \$5,000, under the same will.

CANON BROWNE, B.D., D.C.L., was consecrated as Bishop Suffragan of Stepney in St.

Paul's Cathedral, London, on April 21st last, by the Lord Bishop of London—acting for the Primate—assisted by the Bishops of Wakefield, St. Alban's, Peterborough, Hereford, and Colchester, and Bishop Barry.

THE report of the Representative Body of the Church of Ireland for the year 1894 shows a decrease in the voluntary contributions, but an increase in the receipts from investments. The total assets of the Church at the end of the year amounted to £7,776,000, as against £7,714,000 at the close of 1893. The total of the voluntary contributions received since the Disestablishment has been £4,500,000.

THE Queen has approved the appointment of the Rev. Robert Eyton, Rector of Holy Trinity, Chelsea, to be a Canon of Westminster, in succession to Archdeacon Farrar. Mr. Eyton—formerly Curate of St. Paul's, Knightsbridge,—is a decided High Churchman, and in his time has been connected with some of the most advanced Ritualistic Societies, including the Holy Cross, the C.B.S., and the E.C.U.—*English Churchman*.

THE habit of talking in church, before and after service, is not conducive to devotion, does not promote reverence for sacred places, and is fatal to the retention of good impressions, however earnest the sermon may have been. The sentence with which divine service commences in the American Church is one which should have a prominent place assigned to it, on which eye and mind could rest: "The Lord is in His holy temple; let all the earth keep silence before Him."—*Dr. Pigou*.

THE consecration of the Rev. John Hazen White, D.D., as fourth Bishop of Indiana, took place in St. Paul's, Indianapolis, on St. Phillip and St. James' day. Most of the clergy of the diocese were present, and delegations from Minneapolis, Chicago, Springfield, Southern Ohio, and Kentucky. The Chancel was elaborately and very tastefully decorated with flowers. The preacher was the Bishop of Chicago, the Right Rev. Dr. McLaren. Bishop Tuttle was the Consecrator, assisted by the Bishops of Ohio and Minnesota.

UNTIL this year in the Cathedral church at Hereford, England, there had not been more than one celebration of Holy Communion on Sunday, and that at mid-day. Since the appointment of the new Dean a step has been taken in advance; on Easter Day last there was a celebration at 8 a.m., as well as at mid-day. The Eastward position has also been adopted by the Dean and Residentiary Canons. On Good Friday the "Three Hour's Service" was used for the first time, and was very well attended. During the Communion the hymn "O Saving Victim" was sung.

It will, we think, surprise some people to hear of Unitarians observing Good Friday with a re-

ligious service. Last Good Friday, however, some members in the North of London of that curious body had a united service and communion. The preacher took for his text the words, 'Certainly this was a righteous man.' The words are significant of the attitude of some at least of that religious body who hold the theory that our Lord Jesus Christ was the best and holiest and wisest of men, but utterly deny His Divine nature. Their strange views seemed to have found a congenial home for a time in Massachusetts, but they have in recent years lost their influence there. In England the body has been for some years a dwindling community, but there is, unfortunately, only too good reason for believing that their insidious doctrines have so affected some of the Dissenting religious bodies that their hold on the central truths of Christianity is in danger of being altogether lost.—*Church Bells*.

THE Rev. C. M. Grant (Presbyterian), St. Mark's parish church, Dundee, Scotland, recently in his pulpit protested strongly against the Dundee Church Office-bearers' Union, having held a *conversazione* on the evening before Easter. He said it was indecent and unbecoming to hold festivities on that evening. The objections that some people had to keeping holy days were just the old resources of weak minds, that the use might come to an abuse. Another objection was one made by those who called themselves sound Protestants, but were actually the best recruiting sergeants that Rome had, that such celebrations were Popish. By such as these Protestantism was simply made ridiculous. There was a certain class of men whose first instinct was to cry out against every one who differed from themselves and their petty prejudices. Sensible people only laughed at them, and they were doing Rome's work very effectively.

A correspondent of the *Southern Cross* says that in a book called a "Guide to the Oratory," written by the Rev. H. S. Bowden, "Priest to the Oratory" at Brompton, the following statement is made: "At the Council of Jerusalem, after there had been disputing (Acts xv, 7) St. Peter gave sentence, authoritatively, on which the multitude held their peace, St. James, though Bishop of Jerusalem, also assenting to his decision." If any one will take the trouble to turn to the *Acts of the Apostles* he will find that, subsequently to St. Peter having spoken, "all the multitude kept silence and gave audience to Barnabas and Paul. . . . After they had held their peace, James answered, saying, 'Men and brethren hearken unto me;' and St. James ends thus, 'Wherefore my sentence is that,' etc. In order to make the Scriptures square with the Roman teaching about St. Peter, we are requested to hold that 'St. Peter gave sentence.' Are we not justified in thinking that the past and the present afford ground for apprehension as to the future. The instance given above is on a par with that of a copy of the New Testament, specimens of which are in the libraries of the British Museum, Lambeth, and the Chapter at Durham. In this, I Tim. iv-i, is rendered,

'Now the Spirit speaketh expressly that in the latter days some will separate themselves from the *Roman Faith*.' This edition has archiepiscopal approval. I Cor. iii-15 runs as follows, 'He himself shall be saved, yet in all cases as by the *fire of purgatory*.' I think we need not go further for 'some pretence of evidence' that the Bible is manipulated.

THE ASCENSION.

By Prof. G. H. S. Walpole, D.D., in the May number of the *American Church Sunday School Magazine*.

St. Luke xxiv.: 49-53; Acts i.: 9-11.

We shall consider (1) The fact itself; (2) The significance to the Church; (3) Its significance to us.

I. The fact itself.

It has seemed strange to some that so important a fact as that of the Ascension should be narrated by only one evangelist—St. Luke—for the account in St. Mark's Gospel is found in a passage, the authorship of which many are not quite certain about. Why does St. Matthew say nothing about it, and why is St. John silent? The answer to these questions lies in the true idea of the gospels. As we have seen before, they were not intended to be biographies, to tell everything that Jesus did or said, but rather to bring out a certain aspect of our Lord's life. If then the Ascension was a part of that aspect, it would be narrated, but not otherwise. St. Matthew's object was to show that our Lord fulfilled every conception of the Messianic King, and he naturally concludes with that splendid picture of our Lord standing on the mount with five hundred disciples gathered around, giving them commission to go and baptize the whole world and bring it to His feet. St. John's object was to show that our Lord was the everlasting word incarnate, and to point out how we were led to believe in Him or disbelieve in Him—how faith and unbelief reached this climax in His presence. How could his story of the growth of faith find a more fitting conclusion than the glowing confession of St. Thomas: "My Lord and my God!" (It should be noted that St. John's Gospel properly concludes with Chap. 20.) In both these cases then, the narration of the Ascension would have spoiled the completeness of the Gospel. And both St. Matthew and St. John would have been amazed had they supposed that their omission of the fact was constructed into ignorance of it. The first would have asked, "Did I not show the Divine Master, clothed with all power in heaven and earth, worshipped by His Church and promising His Presence to it throughout all the days—what other fact but the Ascension could complete His earthly manifestations?" And St. John would ask whether the words of the Master, which he had recorded (St. John 6: 62), "what, and if ye shall see the Son of man ascend up where He was before?" were not conclusive as to the fact of the Ascension. St. Luke is the only evangelist from whom we should expect an account, for he alone proposes to "set forth, in order, a declaration of those things which are most surely believed among us." As the Ascension was one of those things we should have been surprised had he not given us an account of it, we see then, there is no good reason for being surprised that St. Luke only narrates its circumstances. Note next the strangely simple account of the fact as given by St. Luke. It is like the parting of a father with his children, rather than the triumphant return of a king to his throne. "He led them out" through the

gates of the city, across the Kedron, up the Mount of Olives and then in some spot "over against" the place where His body had been "anointed for the burying," He lifted up His hands and blessed them. And it came to pass while He blessed them, He parted from them, and was carried up into heaven." How impossible not to believe that it happened just as it is recorded. How could anyone invent so severely simple a tale? How natural to describe the last words, the aspect of the Saviour, the sudden manifestation of chorus of angels, the adoration of the disciples, the majestic ascent—and yet nothing of this. How different this from the departure of Elijah! We find all that we need, but nothing more.

II. Significance of the fact to the Church.

What was its meaning? Why did our Lord manifest Himself once more to give this solemn farewell? First, that His Church might know that the period of manifestations was over. Before that time He might come at any time and in any place, but now He would depart not to appear till He should come again in like manner as they saw Him go into heaven. It is true that He appeared to St. Paul on the road to Damascus, in the temple at Jerusalem—and again to St. John in Patmos, who felt the pressure of His hand (Rev. 1: 17), but not in the same way. These later manifestations were more of the nature of visions, as is apparent by the circumstances under which they were given.

Secondly. That the Church might realize through all the difficulties and storms which were to come on her, that our Lord's attitude to her was one of "everlasting benediction." She might be oppressed and apparently defeated, but the gates of hell should never prevail against her, for she was the subject of His blessing. His hands are ever over her, strengthening, inspiring and encouraging. So it is, that the apostles returned to Jerusalem on that first Holy Thursday, not with the tears of those who have bidden a last farewell to their best Friend, but with great joy (St. Luke 24: 52), a joy that expressed itself in a perpetual blessing and praising of God. The Ascension of Christ was to them a sign of ultimate triumph. They, as He did, must face difficulty, trial and death, but these were not defeats, but marks of victory. Their King, though invisible, was dwelling in the centre of everlasting might, and though the regeneration of humanity might be long in coming, it was certain.

Thirdly. To assure them of His return. In one of His previous manifestations had He spoken about returning, but now, in the last, they had a definite assurance through the angels, that He would come back, and these words must have recalled all His teaching about His return, how He had bidden them watch for it, work with it in sight. It was evidently no time for "gazing into heaven." They must be up and doing, making the earth ready for His return, as He is making the heavenly mansions ready for us.

III. Its Significance for us.

That blessing which He gives to the Church, as a whole, He gives to all her members. This each one should remember when He hears the words of the eucharistic blessing. It is strange unbelief to leave the Church without receiving that, as some do. Again, each one should look for that blessing in his daily duties, ask for it, expect to find it. The words of the old grace before meals, "Bless, O Lord, these Thy gifts to our use, and us to Thy service," should be used for all God's gifts—the holiday, the excursion, the pleasant book, the magazine and newspaper, and nothing should be used unless we can feel that it has His blessing—"Whatsoever is not of faith, is sin." Rom. 14: 23.

The sense of His return to us, individually, at death, as to the world on the great day,

ought to be strong within us. "The night cometh when no man can work." Read our Lord's serious warning against those who think that He is delaying His coming (St. Luke 12: 45). Our position is to be that of those who wait for their Lord; that of virgins who are not content with having just enough grace for the day, but who accumulate grace, fill their vessels as well as their lamps (St. Matt. 25: 1-13.)

MOVEMENTS IN RELIGIOUS THOUGHT.

[*Irish Ecclesiastical Gazette.*]

THOSE of us who can carry our present recollections so far back as the last forty or fifty years must recognize that great changes, even if we do not regard them as advances, have taken place within that period. Opinion about the date we speak of, say in the "Forties," was crystallized; there was no movement; controversy centered round such topics as Calvinistic Predestination, Baptismal Regeneration was not then even on the theological horizon; questions about the Real Presence were not at all entertained or dreamt of. Unfulfilled prophecy, however, had a large place; it formed the principal arsenal from which weapons were drawn to fight the Roman foe. It had its advantages; for example it spoke whatever the interpreter wished, and who could contradict him? from the pages of Daniel and the Apocalypse he filled his quiver with arrows against the Papacy. Dr. Cumming and other writers of the prophetic school waxed bold and confident, fixing the year 1867 as that of the doom of Papal Babylon. But 1867 came and went, and their interpretations of prophecy were not fulfilled. By-and-bye a movement of religious thought began to stir in Irish religious circles; we do not mean to speak at any length of its influence in the Broad Church direction; but both Broad and High rebelled against and threw off the terrible Calvinistic conception of God and His dealings. Predestination gradually ceased to be discussed; it had become practically dead and buried in the course of time. "That most wholesome doctrine and very full of comfort," Baptismal Regeneration, teaching as it does and truly teaching that God mercifully receives every infant at its Baptism, afforded an immense relief from the gloomy and crushing Calvinism of the time to thoughtful minds. Gradually Church doctrine founded on Bible truth began to emerge from the darkness under which it had lain so long. More beneficent and true conceptions of God began to find a place; also truer and juster views of man, His creature, formed in His image and likeness. By degrees the world beyond the grave began to appear in a new light, which yet was also old. The Puritanical spirit in its fear and horror of Purgatory had abolished Paradise; in a way, at once contrary to both reason and revelation, it had denied all growth or advance in the future life, and fixed all the departed at the moment of death at once and for ever as perfected in holiness and happiness, or in sin and torment, according as they died in faith or in the absence of it. Some cast the dead into a profound sleep which was to endure from death until the Judgment, and this contradicted the teaching of the Holy Scripture and the Creeds. Of late we have, thank God, begun to know what is meant by the words, "I believe in the Holy Catholic Church, the Communion of Saints." Oh, how much blessed truth this Article carries with it, whether we look at it in the light of the present life, or in the light of the life of the world to come!—the feeling of safety and privilege of being placed in God's own kingdom from the very first, against which the gates of hell shall not prevail, and being fed and guarded in it through all the changing scenes and chances of this mortal life, if we will

only have it so and yield ourselves to God's gracious provisor for us therein. The thought of the great cloud of witnesses by which we are encompassed in the unseen world, who began here as we began in the Church "Militant," but are now in the Church "Expectant," or the Church "Triumphant." We, too, in God's good time shall join them within the veil if kept by the power of God through faith unto salvation. The conception of the visible Church is a lost truth that has been largely restored within the period we refer to, and one that is daily gaining ground. The Sacraments are regaining their place, not that they ever lost them in the mind and intention of Christ their ordainer, but, alas, with us they largely had. By degrees as we make one advance we see our way to another. God is strengthening to us the things that remain, and restoring to us some things that were lost, at least practically lost, for they had died out of faith and observance. We have reason to thank God and take courage. The revival of foreign missionary effort is a great sign that the blessing of God is resting upon us, for he that watereth shall be watered also himself, and whatsoever a man soweth that shall he also reap. But generally every, thoughtful Churchman must feel that the ice has broken or is breaking up; the few hard dogmas which held the field some half century ago are disappearing, or being held in the modified form in which alone they are true, when held in relation with other truths. No doubt we have our own sins and shortcomings; much to bewail and lament; but there is much for which to thank God. Much land has been possessed, or rather repossessed, within the last fifty years. Some will have it we are going back to ignorance and error. We cannot think so; it is not the light in which we read our own experience. When we think of the churches of our childhood and their frigid service, the coldness, the carelessness, the irreverence, the narrow, hard system of doctrine taught, the complete ignorance of our own special position as the ancient historical Church of the country, and when we look now at a revived or reviving and reverent Ritual, and at "a prophesying according to the proportion of the faith," at least in some measure, we thank God and take courage, and say, "We shall see greater things than these." "Rise up my love, my fair one, and come away. For lo! the winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come."

MEANING OF THE WORD CHURCH.

It ought to be known universally among Christians that the word the Holy Scripture uses for Church, is *Ecclesia* from verb *ekkaleo*, to call out. An *Ecclesia* is a body called out. Its use came originally from the calling out of Israel from Egypt, "out of Egypt have I called my son;" this is the first use of the word *Ecclesia*.

The root idea then of the Church is a body called out from the world, separated from it, and set apart to the service of God.

The idea, therefore, of modern Rationalists that the Church and all mankind are synonymous terms, in other words, that all mankind are in the Church by their birth, and that baptism is only to declare that fact is opposed to the very root meaning of the word. The Church is not the human family, but a body called out from the human family, and consecrated to God's service.

Another common error which is opposed to the root meaning of the word Church is that which is called the invisible Church. By this is meant that the true Church is composed of those whom God approves, whether they belong to any outward visible organization or not. Practically it is always understood by the per-

son who uses the expression, 'Invisible Church' that God approves those whom the speaker approves and rejects those whom he rejects, and so the phrase 'Invisible Church' means people of his way of thinking, the orthodox in his estimation.

The only real 'Invisible Church' is that portion of the Church which has passed to the unseen world and there awaits the resurrection from the dead, and the eternal Kingdom of our Lord. To use the expression as signifying that the Church is not a visible organization, but consists of such good people as we approve, contradicts the meaning of the word Church, a body called out from the world and separated to God's service. To say that any person who has not separated himself away from the world and given himself up to God's service is a member of the 'Invisible Church' is a complete contradiction of the terms. It is to say that such is among the called out who has never been called out.

Of course God in his own sovereign exercise of grace may save multitudes who have never been in the Church while on earth. But we have nothing to do whatever with God's purposes except as they have been revealed. We must accept His inspired Word as giving us a complete and perfect revelation of His Will, walk according to that, and leave the inscrutable questions to God's decision in the great day. We must receive God's definitions as they are given in his word, and reject whatever is inconsistent with them.—*Spokane Churchman*.

THE CONVERSION OF THE SAXONS.

It can be truthfully said that English Christianity has its history stretching back into the past nearly as far as any Christianity. It is claimed, and with much reason, that the Light shone on Britain during the first century. And although the traditions of St. Joseph of Arimathea, of Linus and Claudia, and of St. Paul, may not take rank as authentic history, yet there are sufficient corroborative circumstances to make historians treat the legends with respect, and to point to the conclusion that, by whatever missionaries the Gospel was brought, it reached Britain in the earliest ages. As the epoch of tradition expands into that of history, we find the British Church covering the land. At the Council of Arles, in 314, there were three British Bishops present, those of London, York and (probably) Caerleon, thus representing each of the three great civil divisions.

Geoffrey of Monmouth says that these leading Bishops had as many as eight-and-twenty suffragans. British Bishops were probably present, also at the memorable Council of Ariminum in 359. The Church had strong centres of learning and missionary force at Glastonbury, St. Albans, and many other places, and doubtless brought into her fold the whole British race. The fact that England was actually a Christian country in those early centuries is in many respects of great importance. It is the more necessary to emphasize this, because of the way in which the original conversion of England has been lost sight of in the conversion, some centuries afterward, of the heathen Teuton races—Jutes, Saxons, and Angles—who invaded the country.

It is not uncommon for those who have little acquaintance with the history to regard English Christianity as really owing its existence to Pope Gregory sending St. Augustine; and in view of Roman pretensions, it is useful for it to be seen how (originally) the country was wholly occupied by non-Roman Christianity, and (afterward) how largely the conversion of the Saxons and Angles was due to non-Roman missions. The whole of the West (from North to South) belonged to the British Church, being entirely independent of any Roman origin;

while the reconversion of the rest of the country, after the Teutonic invasions, was mainly effected by the Celtic missionaries, who had, of course, nothing to do with Rome. Two of the smaller kingdoms were converted by Continental missionaries with Celtic aid, and Kent alone was made Christian by the Augustine band. To this it may be added that Theodore's organization made the whole Church with its double origin (British or Celtic, and Roman) one national Church, and that it was in his days, and for long afterward, under no bondage to the See of Rome (though in full communion with it, and with the rest of the Western Christendom) any more than the Church in the United States, in our days, is under bondage to the See of Canterbury.—*Parish Record*.

SOME QUESTIONS AND ANSWERS.

Question.—How do we know that the Scriptures of the Old and New Testaments are inspired? By what authority?

Answer.—By the authority of the Church, which is both the 'witness and keeper' of Holy Writ.

Question.—Why are the writings of St. Paul, St. John, St. Matthew, etc., included in the books of the New Testament, while the Epistles of St. Clement and others are excluded?

Answer.—Because all books were submitted to a trial or test called a canon, or law; if they stood that test, and came up to that canon, they were called 'Canonical,' and were admitted as inspired. If they did not come up to the test, they were rejected as 'uncanonical.'

Question.—When was the canon of the New Testament settled? And by whom?

Answer.—Many of the books were received by the Church as possessing undoubted evidences of inspiration at an early period; but the canon of the New Testament, as we now have it, was finally closed and settled at the Council of Carthage A.D. 397.

Question.—Is it true that the Church of Rome was the first Church?

Answer.—Most certainly not. Our Blessed Lord founded His Church at Jerusalem, and the Church at Jerusalem is, therefore, the *Mother Church of the world*. The dear Lord Himself proclaimed the order when he said "that repentance and remission of sins should be preached in His name among all nations, BEGINNING AT JERUSALEM" (St. Luke xxiv. 47). Again, "Ye shall be witnesses unto Me both in (1) Jerusalem, and (2) in all Judea, and (3) in Samaria, and [4] unto the uttermost parts of the earth." Acts, i. 8.—*Rev. Dr. Gray*.

It cannot be too strongly impressed upon young men and young women that pictures of vice once hung in the living room of the human soul cannot be turned to the wall. These pictures may be obtained by reading bad books, by hearing vile language, or by looking upon scenes of vice, but the damage once done is irreparable. Dr. Newman, in the course of one of his strong and delicate analyses of the phenomena of the human soul, remarks that the knowledge of evil is a curse, and that knowledge once gained will obtrude itself upon the soul in its highest and holiest moments, and infect heaven with the odor of the pit. The man who willingly and without the pressure of the most absolute necessity gains a knowledge of vice has fixed upon his mind reflections from the pit. He has actually drawn near to the very flames of hell.—*Zion's Watchman*.

Do you wish to be free? Then, above all things, love God, love your neighbour, love one another, love the common weal. Then you will all have liberty.—*Savonarola*.

News from the Home Field.

Diocese of Fredericton.

SUNDAY SCHOOL CONVENTION.—The annual Diocesan Sunday School Convention opened in Trinity church, St. John, on the evening of Tuesday, 14th May, with special services, at which the Rev. W. H. Barnes, of St. Jude's, was the preacher, and delivered a very able and interesting sermon from the words, "Simon, son of Jonas, lovest thou Me." The expected preacher was the Rev. Dr. Partridge, but he was prevented from fulfilling his engagement through illness. On Wednesday morning there was a Celebration at 8 o'clock, the service being conducted by the Bishop, Archdeacon Brigstocke, Canons Roberts, Forsythe, and Rev. R. Eatough. The Convention met for business at 10 a.m. in Trinity School-house under the presidency of the Bishop, and after the opening exercises the Rev. Canon Roberts read a paper on the subject of "How best to Instruct S.S. Scholars in the Study of the Holy Scriptures." The paper was a most carefully prepared and scholarly one, and it was listened to with a great deal of interest. He urged that the Scriptures should be impressed upon the minds of all scholars, and they should be carefully taught to understand as far as possible the wonderful analogy between the Word of God written and God's Word incarnate. Reverence for the Bible should be taught above all, and that it was written by God's inspiration under the guidance of the Holy Spirit. Let them be taught to make their Divine Redeemer's life a pattern for their own lives, and His Words of eternal wisdom more and more the rule of their actions and their light and hope and consolation in all the sorrows and perils that beset their path. Canon Roberts was loudly applauded as he concluded.

Some discussion followed upon the paper, in which the Revs. O. S. Newnham, Eatough, R. E. Smith, Hanford and Mathers took part.

A paper was then read by the Rev. Mr. Parkinson on the "Duties and Responsibility of Teachers," in the course of which he advocated the use of the Bishop Doane series of Christian Doctrine, approved by the late Metropolitan for the teaching of the young. This was followed by an address from Dr. F. M. Deacon, of Milltown, on the same line as that referred to by Mr. Parkinson, and Archdeacon Brigstocke also delivered a stirring address on the same subject, urging the necessity of punctuality on the part of teachers and of discipline and order in the school. After further remarks by the Rev. H. M. Spike, Mr. H. C. Tilley, and Rev. R. E. Smith, of St. George's, the latter referring in complimentary terms to the St. Andrew's Brotherhood as supplying good teachers, a paper on "Church History in the Sunday School" was read by Rev. P. G. Snow, Campbellton, in which he pointed out the necessity of teaching attachment to their own Church. There was a tendency—too much of a tendency, in fact,—for scholars to join dissenting bodies. They should be taught thoroughly the reason why they were not dissentors, and the history of the Church of England should be a part of their religious training. Many scholars went out into the world without any knowledge of Christian principles. Many young people are easily led away by eloquent evangelists because they do not know the Church's true principles. Many of them could not answer if they were asked why they belonged to the Church of England. The Church's history should be taught them, so that they would be able to meet the arguments of those who would try to tell them they were wrong. He regarded the Bible class as a most important organization and said it

was doing a grand work, a work that called for the highest praise.

The Rev. W. H. Barnes, of St. Jude's church, then delivered an address upon the same subject, in which he said that he had been for some time in the Sandwich Islands, and he gave a brief statement of his experience in Sunday school work. Every teacher should study Church history, just the same as a Freemason should study the principles of the Order to which he belonged. Workingmen, as a rule, were not in touch with the Church, yet it could be shown by the Church's history that she had been the friend of the laborer, and that through its power they had been lifted from the condition of serfs. The principles of the Church should be so instilled into the young that they would be in a position to go home to their parents and say "The Church of England is the mother Church, and you should belong to it."

Rev. H. Montgomery called attention to the fact that the history taught in our public schools was misleading in regard to the Church of England. It taught children to believe that the Church was simply a creation of Henry VIII., which was not the case. He had looked into the matter and knew what he was talking about. The references to the formation of the Church of England in Edith Thompson's history were altogether at fault.

Rev. Canon Roberts endorsed the previous speaker's remarks about the public schools history and said there was great dissatisfaction with it. The conference then adjourned until 2 30 p.m.

At the evening session of the Convention a resolution was passed requesting the Synod Committee on "Sunday Schools" to bring before the Synod this matter of the erroneous teaching in the schools regarding Church history. Miss Barlow then read a paper on "A Model Lesson," which was followed by an interesting half hour with the Question Box. The Rev. J. H. S. Sweet next read an excellent paper on "How best to Increase the Efficiency of our Sunday Schools," which was followed by an address by the Rev. A. D. Dewdney, and it was resolved to recommend the Synod to procure a lantern and slides by which lectures on Church history could be given to the Sunday schools, and to appoint a lecturer if necessary. Canon Roberts directed attention to the Church Lads' Brigade as a means of maintaining interest in Sunday schools. Miss Murray spoke briefly on the work of the conference, expressing satisfaction that it had been held.

Thanks were voted to all who had taken part in the conference and to the rector and wardens of Trinity for the use of the school, as well as to the secretary, Rev. Mr. Hooper.

In the evening a public meeting was held, the Bishop presiding, at which an excellent address was given by Lieutenant Oliver on "The Sunday School in relation to the Church;" by the Rev. A. G. H. Dicker on "Sunday School and Religious Instruction;" and by the Rev. E. P. Crawford, M.A., of St. Luke's Cathedral, Halifax, on "Moral and Spiritual Influence of the Sunday School upon our boys and girls." In the course of his address he expressed the regret, which he thought all must share, that religion had been divorced from education, which increased the importance of the Sunday School both in relation to the Church and to the State. A vote of thanks to the Bishop was then unanimously adopted, in presenting which Archdeacon Brigstocke assured the Bishop that whatever sounds come from other parts the Bishop could depend upon it that, he had the support of the people of the diocese. The Bishop, in acknowledging the vote of thanks, referred to some of the difficulties which had arisen, and which had caused him much pain, saying that he regarded the vote as intended to cheer him in his work.

The annual examinations of the Church of

England S.S. teachers was held in Trinity school house on Monday evening, 13th inst. Rev. W. O. Raymond and Mr. H. H. Pickett were moderators. The questions set before the candidates were sent out from England by the Church of Eng. S.S. Institute, and are the same as those used in various centres in England and Canada. The papers of the candidates here are sent to England and there examined, and the successful candidates are awarded certificates signed by the secretary of the Institute if the candidate is in the elementary division; by the Bishop of the diocese in which the examinations are held if the candidate is in the intermediate section; and by the Archbishop of Canterbury if the candidate is in the advanced section. There were fifteen applicants for examination here, but four were prevented from attending through sickness. Those who took the examination are:—Elementary: Misses H. May Ward, Annie M. Puddington, Hurd Campbell, Sarah Manning, Celia M. Armstrong. Intermediate: Mrs. Dieuade. Advanced: Misses Maud L. Betts, Lizzie Currie, Orlo R. Roach, Sarah Murray, Isabel Bruce.

JOGGINS MINES—On Sunday, May 12th, a new and very beautiful Anglican Church was opened here under the title of "The Church of the Holy Name"

The building, a neat Gothic structure, will seat upwards of 200 persons, and is furnished throughout with nearly all that is requisite for the reverent performance of Divine Service. Before the hour of 11 o'clock on Sunday the church was completely filled with worshippers, many of whom had driven a considerable distance in order to be present.

The Rev. V. E. Harris, vicar of Amherst, who was assisted by Mr. Geo. T. Bryant, Lay Reader, first explained to the congregation that the church could not be consecrated until the comparatively small debt upon it was paid. He felt sure this would be removed during the summer, and that the Bishop could be asked to consecrate the building in September. After an appropriate opening prayer, Hymn and Lesson, the Sacrament of Holy Baptism was administered at the Font near the west doors, the recipient being the infant son of Mr. and Mrs. B. B. Barnhill, of Two Rivers. The Vicar then ascended to the beautiful altar and commenced the celebration of the other great sacrament of the church, a very large number of persons receiving the same. The music was well rendered by a strong choir, Mrs. Max Sterne presiding at the organ in accordance with the wishes of the regular organist Miss Annie Wolfe. The offering amounted to \$40. In his address Mr. Harris referred to the fact that as early as 1848, Canon Townshend, of Amherst, opened a mission at Joggins, and for more than 20 years visited the place once every month on Sunday. At the first it was by a path through the woods and along the beach of the Joggins shores. From the records of the parish Mr. Harris quoted many facts relative to the work of Canon Townshend and others, who had from time to time held services at the Joggins.

The first funds for the new church (intended to be the Parish church of a large district) were raised at River Hebert by a band of faithful workers with Mr. Godfrey Walter, who had always been Mr. Harris' right hand man at the head. All parts of the mission at once cooperated in the work and to-day they saw the result of their labours in the beautiful structure in which they were assembled. He felt deeply grateful to them and to others whose names he mentioned, beyond the limits of the mission, who had contributed to the work.

In referring to the designation of the new church he explained that it really meant the church of Jesus, the Name that is above all Names, the Name whereby alone we are saved. In that Name they would baptize. In that

Name ask of the Father. In that Name preach and bless, and to that Name ascribe praise, honour and glory.

The seats in the new church were free. He believed that every church like God's love, like Christ's religion, like the gifts of the Holy Spirit, like Heaven itself should be free and open to all.

All present should come as regularly as possible to join in the praise of God—that was the highest of all reasons for going up to the House of the Lord—To the great Giver of all they should at least every Lord's Day offer.—

"Holy offerings rich and rare,
Offering of Praise and prayer;
Lowly acts of adoration.
To the God of our salvation
All that child-like love can render
Of devotion true and tender,
To the Father and the Son,
And the Spirit Three in One.

—Chignecto Post N. B.

Diocese of Montreal.

EPISCOPAL VISITATIONS.—The Lord Bishop of the diocese has announced his regular visitation of the parishes in the Eastern Townships section of his diocese, as follows:

- May 26, Granby, Sunday, Rev. Rural Dean Longhurst.
 " 27, Monday, Warden, Rev. J. Thompson.
 " 28, Tuesday, Waterloo, Ven. Arch. Lindsay
 " 29, Wednesday, West Shefford, Rev. S. A. Mills.
 " 30, South Stukely, Rev. J. W. Garland.
 " 31, Bolton, Rev. A. C. Wilson.
 June 2, Sunday, Mansonville, Rev. Rural Dean Brown.
 " 3, Glen Sutton, Rev. J. H. Lackey.
 " 4, Sutton, Rev. E. T. Capel.
 " 5, Brome Corners, Rev. J. A. Lackey.
 " 6, Knowlton, Rev. W. P. Chambers.
 " 7, Iron Hill, Rev. F. Charters.
 " 9, Trinity Sunday, Ordination, Montreal.
 " 10, Cowansville, Rev. J. A. Elliott.
 " 11, Adamsville, Rev. J. Catermole.
 " 12, Dunham, Rev. N. A. F. Brown.
 " 13, Frelghsburg, Rev. Canon Davidson.
 " 14, Bedford, Rev. Rural Dean Nye.
 " 16, Sunday, Farnham, Rev. Canon Mussen.
 " 17, Stanbridge East, Rev. C. G. Rollit.
 " 23, Sunday, New Glasgow, Rev. F. H. Clayton.
 " 25, Rawdon, Rev. W. Davies.
 " 26, Kildare, Rev. W. Weaver.

ORDINATION.—The Trinity Ordination for the Diocese will be held on Trinity Sunday, June 9th, in St. Stephen's Church, Montreal. The following candidates have forwarded their applications to the examining Chaplain, Rev. Canon Mills, D.D. For Deacon's orders: Messrs. G. A. Mason, W. P. R. Lewis, B.A.; T. H. Graham, W. J. Hamilton, J. C. W. Prout and S. R. McEwen, from the Diocesan Theological College; T. W. Barnes, from the Sabrevois College, and A. B. Groulx, a graduate of the Presbyterian College. For Priest's orders: Rev. Messrs. T. A. Pratt, B.A., Dunham; Jas. Thompson, B.A., North Shefford; A. C. Wilson, Bolton; A. E. Elliott, Eardley; A. C. Ascab, Mascouche; A. E. Mount, Lakefield; R. Emmett, Papineauville.

EXECUTIVE COMMITTEE.—The usual quarterly meeting of the Executive Committee of the Diocese was held on Tuesday week in the Synod Hall, the Bishop presiding. The Treasurer's statement showed a somewhat improved condition of the Mission fund, owing to late collections. Several applications for grants were considered and disposed of, and a special vote

of \$200 was made to the Bishop for new missionary work on the Upper Ottawa, in a new and promising field. His Lordship was also requested to appoint the special deputations to assist the various missions in regard to the new *Mission Fund Plan*. The gift by Mrs. I. J. Gibb, of Como, of a valuable piece of property at Lakefield, was announced and gratefully acknowledged.

CONFIRMATIONS.—The Lord Bishop of the Diocese held Confirmations during the past week at the Cathedral, St. George's, and L'Eglise du Redempteur. At St. George's fifty-two candidates were presented to his Lordship by the Very Rev. the Dean. At L'Eglise du Redempteur seventeen persons received the "Laying on of Hands." On Wednesday evening of the present week His Lordship is to visit the Church of the Advent, Wood avenue, and there administer the Apostolic Rite. He then commences his visitation in the Eastern Townships.

DIOCESAN S. S. ASSOCIATION.—On Tuesday evening, 14th inst., a meeting of this committee was held under the presidency of Ven. Archdeacon Naylor, M.A. The Rev. Mr. Waller was appointed secretary to the committee, and R. H. Buchanan, treasurer. The secretary was instructed to communicate with those Rural Deaneries which had not as yet complied with the Canon by forming branch associations and inviting co-operation. The desirability of having a uniform system of instruction for the junior department at least of all our Sunday schools was affirmed, and the need of much greater attention to this particular branch of S. S. work. The secretary being about to visit England was requested to call at the Church of England S. S. Institute and secure, if possible, a grant of its later publications and S. S. helps.

The purchase, in the name of the Montreal Diocesan Theological, of the desirable property on the corner of University and Milton streets, opposite McGill College grounds, is announced, at a cost of \$25,000. This is part of the munificent gift of \$100,000 lately made by its generous benefactor, A. F. Gault, Esq. It is understood that the erection of the new college building will shortly be commenced.

Work has been begun upon the enlargement of the Church of St. James the Apostle, Montreal, Rev. Canon Ellegoode, M.A., Rector, as determined on at the Easter vestry meeting.

Diocese of Ontario.

PERSONAL.—Hon. Judge McDonald, of Brockville, has been seriously ill, but his many friends will be pleased to hear that he is better, and that he is rapidly advancing towards the enjoyment of his ordinary health.

The Rev. W. Lewin has retired from the rectorship of Prescott, and is to remove to Kingston.

Diocese of Toronto.

TORONTO.—St. Simon's parish was a new parish in 1887. The first church was opened in 1888, and seated about 400. In 1892 the church was enlarged so as to seat 850, the Rev. T. C. Street Macklem, Rector. The increase in attendance at the services and of communicants has been steadily increasing. On last Easter Sunday, the congregation numbered at the 11 a.m. service 779; at the 3 p.m. service 173; at the 7 p.m. service 854. While on the same day at 7 a.m. the communicants numbered 182; at 8 a.m. 211, and at 12 noon 85; making a total

of 478 communicants; while on the first Easter Sunday after the church was opened in 1888, the communicants numbered only 147. This is a working church. A layman who received deacon's orders is the Rector's assistant, and he devotes all his time to parish duties, but seldom or ever preaches from the pulpit. A parish *Calendar* is published monthly and a full report every year.

PETERBOROUGH.—The Rt. Rev. the Lord Bishop of Niagara, acting for the Bishop of Toronto, presently absent in England, held a Confirmation service at St. Luke's here on the evening of the 14th inst.; the church wholly failed to accommodate the numbers who wished to attend the service and many that did find entrance were obliged to stand. The candidates numbered 61; they assembled in the school-house, where they were met by the rector and entered the church in procession during the singing of the hymn "Soldiers of Christ arise." They were followed by the Revs. J. C. Davidson, C. B. Konrick, H. Symonds, the rector, and the Bishop of Niagara, who carried his pastoral staff. After the shortened form of Evening prayer had been said, the Confirmation service proper commenced with the hymn, "My God, accept my heart this day," after which the Bishop, advancing to the Chancel steps, delivered his address, in which he dealt with three out of the many questions which were asked about the service:—1. Is Confirmation of universal obligation? 2. Who appointed it? and 3. What good is it? In answering the first question he desired to draw their attention to Hebrews vi-1, wherein six foundation principles of Christianity were laid down. These were repentance, faith, baptism, laying on of hands, resurrection of the dead, eternal judgment. Now no one would assert that repentance, or faith, or baptism, or the resurrection, or eternal judgment were not still fundamental doctrines of our faith. How then could the "Laying on of Hands" or Confirmation, which the Apostle included with these five, be separated from them. There was nothing either in the Bible, or in the history of the Church or in reason which could justify the arbitrary rejection of one of these "first principles of Christ." In answer to the question "Who appointed Confirmation," the Bishop drew the attention of his hearers to Acts viii, wherein would be found the record of the first Confirmation by the Apostles. How did the Apostles know that they were to administer this rite? Surely the only reasonable reply was that they had a charge from their Master, Who we are told for forty days after His resurrection talked to them of the things concerning the kingdom of heaven.

If lastly the question was asked "Of what good was confirmation," we must say that whilst in practical affairs of this world such a question would be appropriate, in affairs of the Spirit we should first of all ask, "Are they according to the will of God?" If so then we may be quite certain they will be profitable. But we can give a more definite account of the blessings of confirmation. Holy Scripture in Acts viii and xix, teaches that God bestows upon the faithful, the gift of the Holy Spirit, nor is there any reason to suppose that gift to have ceased. But, and here the Bishop more particularly addressed the candidates in words of deep earnestness, we must do our part. The gift will be according to our faith. As we have believed, so be it done unto us. Kneel and say: "Lord, behold Thy servant. Be it unto me according to Thy word." In your struggle with sin you will not be alone; in your life of devotion you will have a Friend. God gives us the Holy Spirit to aid us in our steady advance up the steep hill of entire self-consecration.

At the close of the address the bishop asked the candidates if they renewed their solemn baptismal vows and clear and distinct came the

reply "I do." Laying on of Hands was then administered, the candidates advancing twelve at a time to the sanctuary rail. Between each group of twelve one verse of the hymn, "Thine for ever, God of love," was sung. The offertory hymn was, "O, Jesus I have promised," and after the benediction, "Christian, seek not yet repose."

At the close of the service, which will long be remembered by all present, the bishop shook hands with each of the confirmed, who then returned to their homes.

Diocese of Huron.

At the monthly meeting of the London Association of the Church of England Lay Workers, Mr. R. Kirkpatrick, of St. Paul's Cathedral, read an admirable paper on the work of the Association, its scope and object, which was to furnish a body of consecrated laymen who may be available for work for Christ, especially along Church of England lines, to act as auxiliary to the clergy; to be a company of trained soldiers, standing in an attitude of readiness for service; not to crowd into already occupied fields, but to undertake work as yet unattempted and to relieve the overburdened shoulders of the clergy. The paper then dealt with the work in detail; first in the parish church. The duty here was not only a personal attendance at church, but by bringing others, especially those not in the habit of attending any place of worship. The reader reminded the members that a loyal layman's duty, first and last, and at all times, is towards his own church. The next subject touched upon was the Sunday school, and urged a regular attendance at the quarterly meetings of the Sunday Association of the Deanery, where most excellent methods are brought forward and discussed. The importance of this work and the responsibility of the teacher were forcibly set forth and a suggestion made that the more favored schools might help the less favored by a gift of library books. Reference was then made to parochial associations and members were urged to lay aside their own personal fads and fancies in order to help the several societies in their general usefulness. These societies furnished opportunities for closer fellowship between the parishes. The field is divided into parishes, not by factional lines, but for the purpose of placing houses of prayer in each of the different communities. The fourth division of the work of the association was that of services in public institutions, including the hospital, the Aged People's Home, the Protestant Orphan's Home, the Home for Incurables, and also in the County Jail, in which services the members regularly take part. The methods adopted were a good deal varied, according to the circumstances of those sought to be benefited, and the services seemed everywhere to be very highly appreciated. The paper closed with an appeal to members to remember that a successful service for the Master must be a consecrated service, and also a co-operative service. Where this is the case there is no cause to fear barren results.

An interesting discussion followed, participated in by both lay and clerical members, including Revs. Sage and Berry and Archdeacon Davis.

Mr. Kennedy, of St. George's Church, brought forward the subject of better Sabbath observance, and it was agreed that this should form the topic of discussion at the next meeting.

Diocese of Algoma.

An ordination will be held on Trinity Sunday. The 4th Triennial Council of the diocese is summoned to meet at Huutsville on the 10th of June next; already twenty-four delegates are

reported as elected, and a large increase in the attendance of laity over previous sessions is expected. Fifteen notices of motion already appear upon the Agenda paper, the first being: "That it is a matter of the first importance that the Diocese of Algoma receives synodical organization, and that such steps be taken at this Triennial Council as will immediately secure this end." Another motion on the subject reads: "That the Council, being of opinion that the time has now come for diocesan organization, respectfully requests the Bishop to ascertain the views of the Provincial Synod on the subject, and with their concurrence to take such steps as may be necessary toward the formation of a Synod."

Sunday School work is also to receive attention, as appears from the two motions following:

By Rev. K. Kenison:—That an annual diocesan examination be held for all the Sunday Schools in Algoma at certain central points, to which the Sunday-Schools in the surrounding districts may assemble. That an examiner or examiners be appointed by the Bishop yearly. That printed diocesan certificates be awarded to those who answer a sufficient percentage of the questions. In addition to Old and New Testament History and Catechism that a course be taken by the senior classes where possible.

By Rev. R. Renison:—That a standard Sunday School Leaflet embodying the subjects in the proposed examinations be prepared and printed for special use in all the Sunday Schools in the Diocese of Algoma. The subjects, whether from the Holy Scriptures or from the Catechism, Prayer Book, and Church History, to be arranged in consecutive order. The papers to be made more thorough and helpful than those now in use.

PERSONAL.—We are informed that the Lord Bishop of the diocese sailed from Liverpool, en route to his diocese, on the 16th of the present month.

The Rev. C. J. Macbin sailed per steamer 'Vancouver' on the 9th of May, and expects to return to his parish at Gravenhurst.

Diocese of Rupert's Land.

WINNIPEG.—*Christ Church*.—Canon Pentreath relinquishes the charge of Christ Church after the 31st May. The Vestry has passed the following resolution:

"That it is with deep and heartfelt regret that this vestry learns of the rector's determination to sever his connection with the parish of Christ Church, after so many years of zealous labour. Knowing the difficulties that have been overcome during his incumbency, and considering the condition of the parish at the time of his induction, and contrasting it with the position it holds in the diocese to-day—foremost in nearly every reform that is acknowledged by the Church to be of practical benefit—we cannot allow this opportunity to pass without placing on record our high appreciation of the work he has accomplished in the parish and our warm admiration for his many estimable personal qualities. We pray that in the new charge he is about to assume he may be guided by Divine wisdom in all his acts and deliberations, and we assure him that the interest of the friendships he has formed in Winnipeg will ever follow him with best wishes for the welfare of himself and family."

PERSONAL.—The Lord Bishop of Caledonia passed through Winnipeg on the 16th. He made a call on the Primate while the train remained at the station. He stated that he was not at liberty to divulge the name of the clergyman selected for the Bishopric of New Westminster. There is no doubt that the selection has been made in England by English Bishops,

the Archbishop of Canterbury being one of the nominators. But why all this secrecy? The diocese affected has not even received acknowledgment of the Synod's action delegating its powers.

Diocese of Newfoundland.

The fishermen of the parish of BURGEO who set out to the western shore fishery and to the Gulf ice fields full of ardor and hope, have met with loss of life, craft, and large quantities of gear, and yet their efforts have failed to bring success.

A great gloom has been spread over BAY DE VERDE by the sudden death of the chief supplying merchant, Mr. Moore, who was a great friend of the poor fishermen, nearly all of whom were supplied by him and who feel as if they had lost a father. He died at Harbour Grace, on his way to St. John's to try to get supplies for these poor people. He was known here as the poor man's friend.

The Confirmation at the pro-Cathedral on Palm Sunday was a very beautiful service, rendered with great solemnity and reverence. The candidates numbered 198; four were from other parishes and the remaining 174, seventy males and 124 females, from its own. On the Sunday after Easter nine persons from the Cathedral parish were Confirmed at St. Thomas, thirteen received into the Church on the Saturday previous to Palm Sunday, and one was baptized on the morning of that day.

The pro-Cathedral was very beautifully decorated for the great festival of Easter. The lilies and palms from Government House lent additional dignity to the Sanctuary; and the Altar was vested in a magnificent white frontal and super-frontal, the gift (through Mrs. Lilwellyn Jones) of three English ladies, who have been working for two years to accomplish this labour of love. An exquisite Chacile Veil and Burse were also given by the same kind friends, to whom the hearty thanks of the congregation are due; 70 communicants were present at the different celebrations on Easter day.

The rector of the parish has gone on a short visit to England and expects to sail on his return on June 4th. Part of his work will be to plead the cause of the isolated and poor Diocese of Newfoundland amongst the wealthy Churchmen of the Mother Country.

Contemporary Church Opinion.

Family Churchman:

It is well that attention should be called to the necessity of better elocution among the clergy. Queen Elizabeth, among whose virtues must be included the art of plain speaking, laid down her opinion with characteristic bluntness in her now much-abused Injunctions of 1559. Quoth the "Occidental Star," *inter alia*, "Item: that all ministers and readers of publique prayers, chapters and homilies, shall be charged to read leisurely, plainly and distinctly, and also such as are but meane readers, shall peruse over before, once or twice, the chapters and homilies to the intent they may read to the better understanding of the people and the more encouragement of godliness." These Injunctions are much abused nowadays, and good Queen Bess has sadly fallen out of favour so far as ecclesiastical matters are concerned, but it strikes us that this especial *dictum* is quite as necessary now as it was more than three centuries ago, and that the clergy, especially the younger clergy, would do well to make, learn and inwardly digest it. There is no reverence in mumbling and mannerisms, and

there is much reverence in a clear and distinct enunciation. The whole point of the services of the Church of England, as a glance at the preface to the Prayer Book will show lies in the fact that they should be read in a language "understanded by the people." How the people are to understand half that is said in some of the churches nowadays we are at a loss to imagine. Sometimes hardly an audible word reaches the congregation some little distance from the chancel until the sermon, and not always does it reach them then. The beautiful services of the Church, the sober-minded and stately prayers, have in themselves a lesson more effective often than any sermon, and it is a pity that at theological colleges and training places for the clergy more stress should not be laid upon elocution. By elocution we mean no trick or art of speech, but a plain, distinct and reverent enunciation and delivery. Attention to these things now as in the Elizabethan days will no doubt tend "to the more encouragement of godliness."

The Scottish Guardian, Edinburgh:

As an indication of the spirit that is coming over Scotland it is of interest to observe the little controversy that has arisen between the Rev. C. M. Grant, one of the ministers of the Established Church in Dundee, and the Office-bearers' Union of that body there. The latter announced their intention to hold their annual soiree on the evening of Maundy Thursday, and on Palm Sunday Mr. Grant uttered from his pulpit a protest against the selection of such a day for such a purpose. Whereupon the indignant ministers who attended the said soiree denounced Mr. Grant, and his observance of Holy Week. The latter gentleman's reply last Sunday is admirable, and we are sorry we have space for only a brief portion of it. "That Thursday night," he said, "not because it was the eve before Good Friday, but because it was the anniversary of the Lord's Agony, was to him one of the most suggestive, and because of its suggestions most sacred of the seasons of the Christian year; and if there was one evening of the 365 on which social festivity was unfitting, unbecoming, or indecent, it was on that evening. To engage in gaiety on the anniversary of the very hours of the Agony could not but be repugnant to right Christian feeling, and it would better become a Christian minister to express his 'pain' at the unseemly sight than at the action of him who protested against it. Those who did not profess to believe the fact or to seriously regard it might go their own way, but those who had the honour of office in His Church must be prepared to be judged by a severer canon. To select that evening for such a purpose through thoughtlessness was bad; to select it intentionally was worse. It was a deliberate insult to the feelings of others, to put it on its lowest ground, and that was not a nice thing to see in Christian men. The usefulness and helpfulness of special commemorations of these cardinal facts of the faith on their ecclesiastical anniversaries would be questioned only by those who did not avail themselves of them."

WAIT ON THE LORD.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." That is the message weary workers should ponder and practice until their energies are baptized with an enthusiasm no difficulty can dampen, and a zeal which stands the strain of the severest service. Without devotion, Christian activity must languish and die. It is suicidal folly to neglect prayer and meditation. There must be seasons of retirement in the busy life, or the service will

degenerate into a fussiness which can never be glorifying to God, helpful to humanity, or enjoyable to the jaded laborer. We fear that the fires are dying low on many altars because of the lack of spiritual fuel. The worker must beware of counterfeit fires. He should not seek in conferences and in self-inflicted spurring to increased effort the stimulus which can only come from waiting on God. To pray well is to work well. Tarrying at Jerusalem brings the baptism of power. On the mount is gained the strength which clothes the weary worker with energy for all the duties of the valley.—*N. Y. Observer.*

PROVINCIAL SYNOD MEETING.

According to the Constitution the next meeting of the Synod of the Ecclesiastical Province of "Canada" will be held at the City of Montreal on the SECOND WEDNESDAY in SEPTEMBER next. The Constitution and Rules of Order of that body require that the election of the Clerical and Lay delegates shall be certified under the hand and seal of the Bishop of the Diocese which they represent, or in his absence, of the Chairman of the Synod, and shall be forwarded by the Secretaries of the Diocesan Synod to the Secretary of the Lower House of the Provincial Synod, within fourteen days after the said election.

Further, it is provided by the rules of Order that no canon shall be enacted unless the same has been transmitted by the Secretaries of the Lower House to the members of the Provincial Synod at least *one month* before the said meetings of Synod, unless such Canon has remained over as unfinished business from the previous session. It is also provided that the Secretaries shall send out, under the direction of the Metropolitan, a list of all business, and of all Notices of Motion sent to them by members to be brought before the Provincial Synod, according to the order which they are received, *twenty one days* before its meeting. The Lay Secretary of the Lower House is L. H. Davidson, Q.C., D.C.L. P. O. Address, Box 304, Montreal.

THE CREED NOT SERVILE, BUT A NECESSITY.

We are upbraided with teaching and professing a creed, and are reminded that it is servile to subject ourselves to any form of belief, and especially when contrived and arranged by man. In reply, we say that a creed is an absolute necessity to every science, and theology is the queen of sciences. She has her creed as well as physics, mathematics, law, art. It is an absurdity,—we beg pardon for using so strong a word, but it is the simple truth,—it is an absurdity to object to a creed in religion while it is found in every other department of knowledge. We go on to affirm that the creed of Christendom was not contrived and arranged by man, any more than the Holy Scriptures were contrived and arranged by man. To object to the creed that it is human, because man's agency was employed in putting it in the shape in which it has been on the lips of believers since the days of the Apostles, is to find fault with the Bible for the same reason, since man's agency has been much more concerned in giving its present form and arrangement to the Holy Scriptures than it has in moulding the creed. The creed is rooted in the Baptismal formula given in those very words by our Lord Himself, after He was risen from the dead. Much of the creed is repeated by St. Paul in his Epistles, and he undoubtedly refers to it as that form of sound words which he bade St. Timothy hold fast. The creed of Christendom is the sys-

tematic arrangement of the first principles of revelation, the axioms of the faith, the truths which reach from creation through life and death and hades to the consummation of all things. The Church, without a creed, would be like a State without a constitution, a science without principles, a ship without compass and rudder, a so called organization without a charter. He who gave us the Holy Scriptures as the extended revelation of His will, and of the secret things which He was pleased to make known to man, gathered also out of those same Scriptures, or caused to be gathered out of those same Scriptures, the fundamental verities which He wished us to believe. St. Peter confessed this faith, in substance, when he said of our Lord, "I believe that Thou art the Son of Man and the Son of God." And Jesus declared of this confession that flesh and blood had not revealed this truth to him, but His Father in heaven. Even so the creed is the sum and substance of revelation, and it is the work of God. St. Paul calls it the Gospel, which he had received and which he preached, and he goes on to quote certain articles in the exact phraseology in which they have been handed down to us. The creed is our boast, it is our treasure, our Gospel.—*The Church Advocate, Boston.*

THE SIN OF SINS.

"The question is not so much, Have I lied? Have I stolen? Have I murdered? as, What have I done with the words of Christ? What reception have I given them? How have I been affected by His mighty works and mightier sufferings?"

"There is but one sin in the world, properly speaking, and that is the sin of not loving God; the sins that we commonly speak of are but different manifestations of this one sin—different in degree, diverse in various respects, diverse in enormity; but the enormity is chiefly to be determined by the measure of the revelation made of the character of God unto us. God becomes manifest in Christ; and lo! this unknown God is found to be a being of most amazing love, humbling Himself to the meanest of mankind, bearing all things, suffering long, seeking not His own, answering the insults and contradictions of sinners with words and acts of incredible blessing.

"Thus does the glorious being who upholdeth all things by the Word of His power, draw near to you with papers of manumission, whereby you may escape the captivity of sin and Satan, the liability to death and hell; with hands pierced in the conflict with Him who has the power of death, winning for you a path to life and glory, and now the universe looks on to see how you will receive the words of this Redeemer. It is possible for you to commit a sin of greater magnitude than you conceive of, by simply neglecting the words of Christ. How fearful the alienation of the heart from God when such a surpassing embodiment of divine love fails to overcome the indifference of that heart.

"The terrible thing about the sin of unbelief is that its life is a life of slumber. It makes no noise in the heart. It has no visible shape. An angry word that falls from your lips has a reverberation in the depth of your heart, but unbelief is simply a state, and does not ordinarily reveal itself by any overt symptom. It is the atmosphere in which you move; and, as you never moved in any other, it does not shock you. But it is the sin of sins, and until you learn to hate it above all sins, there is little hope of your deliverance from sin.

"The love of the Father to Christ was not a love that refused to let sorrow make the acquaintance of its object, not one that speedily overwhelmed His enemies with confusion, or that defended Him against the approach of temptation.—*Alexander Maclaren.*

The Church Guardian

— : EDITOR AND PROPRIETOR : —

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Address Correspondence and Communications to the
Editor, P. O. Box 304, Montreal. Exchanges to
P. O. Box 2186. For Business Announce-
ments See page 15.

CALENDAR FOR MAY.

- MAY 1—ST. PHILIP and ST. JAMES. A. & M.
“ 5—3rd Sunday after Easter.
“ 12—4th Sunday after Easter.
“ 19—5th Sunday after Easter. [*Notice of Rogation Days and Ascension Day.*]
“ 20—
“ 21— } Rogation Days. Fast.
“ 22— }
“ 23—ASCENSION DAY. (Pr. Pss. M. 8, 15, 21. E. 24, 47, 108. Ath. Creed. Prop. Pref. till 30th inclu.)
“ 26—Sunday after Ascension.

THE POPE'S LETTER TO THE ENGLISH PEOPLE.

[*Church Bells.*]

Pope Leo XIII. has addressed a long and interesting Apostolic letter, dated from St. Peter's at Rome, on Easter Day last, to the people of this country. It occupies more than three columns of the *Times*; it deals, in a very kindly way, with many subjects, and it is sent, the author declares, as a token of his sincere affection for 'the illustrious English race.' As such, the letter obviously claims our careful perusal, and, as it is very courteously worded, and breathes throughout a spirit of great kindness and earnest desire for our spiritual welfare, it should have the calm attention which so unusual a document demands. Some conversations between the Pontiff and some of our countrymen—we hazard the guess that Cardinal Vaughan and Lord Halifax are here alluded to—have helped to inspire this Papal deliverance, and the particular object which the Pope has at heart is the reunion of Christendom. A more glorious object could not stir the emotions and activities of any man, though, as we shall presently see, it is a little disappointing to find that Leo the Thirteenth's idea of reunion is the submission of all nations, kindreds, people, and tongues to Rome, upon Rome's terms, with all the modern accretions of newly-made Roman doctrine. The letter is an invitation to us all to join the Roman Church, to accept her traditions, teaching and practice *en bloc*; to make a submission as humble and as complete as our unworthy sovereign, King John, once made to the Papal Legate who came to claim this realm of England for the use and possession of the Pontiff who sits enthroned in the City of the Seven Hills. The Pope says:

"We on Our part, watching the signs of the times, exhorting and taking thought for the future, urged thereto by the example of Christ and the duty of Our Apostolic Office, have not ceased to pray, and still humbly pray, for the return of Christian nations, now divided from us, to the unity of former days. We have more than once of late years given expression to this object of Our desires, and have devoted sedulous care to its realisation. The time cannot be far distant when We must appear to render an account of our Stewardship to the Prince of Pastors, and how happy, how blessed should We be if We could bring to Him some fruit—some

realisation of these Our wishes which He has inspired and sustained. In these days Our thoughts turn with love and hope to the English people, observing as We do the frequent and manifest works of Divine Grace in their midst; how to some, it is plain, the confusion of religious dissensions which divide them is a cause of deep concern; how others see clearly the need of some sure defence against the inroad of modern errors which only too readily humour the wishes of fallen nature and depraved reason; how the number of those religious and discreet men, who sincerely labour much for reunion with the Catholic Church, is increasing. We can hardly say how strongly these and other signs quicken the charity of Christ in Us, and, redoubling Our prayers from our inmost soul, We call down a fuller measure of Divine Grace, which, poured out on minds so well disposed, may issue in the ardently desired fruit, the fruit, namely, that We may all meet into the unity of Faith and of the Knowledge of the Son of God, careful to keep the unity of the Spirit in the bond of peace, one body and one Spirit; as you are called in one hope of your calling—one Lord, one faith, one baptism.

"With loving heart, then, We turn to you all in England, to whatever community or institution you may belong, desiring to recall you to this holy unity."

This call is further emphasised by a long reference to the missionary zeal of Augustine for our race, and to his labours in the kingdom of Kent, 1300 years ago. Augustine, it is pointed out, was sent by Gregory the Great, and his mission was an instance of Roman care for barbarous England. This is absolutely true. We are sorry, however, that no reference is made to the mission of Aidan, who, coming from the non-Roman monastery of Iona, certainly evangelised more than half of England. Then the growth of the Faith in our islands is dwelt upon, the rapid strides which it made, and the great affection which, the Pope says, the English of that day manifested for the Chair of St. Peter. The English race was, he says, wholly devoted then to Rome. Here we think the Pope blunders. Although it is true that the Rome of those days—a different entity by far from the Rome of the 19th century—held wide sway in England, yet all students of history know that interference from Rome was very jealously regarded both by English sovereigns and English people. Our insular independence was always asserting itself; there were continued quarrels. When a large proportion of English benefices were held by non-resident Italians, no one could honestly maintain that the English people liked these things, or felt grateful to Rome for the extortion. Leo XIII., however, thinks that we did approve of them. He writes:

"That the English race was in those days wholly devoted to this centre of Christian unity divinely constituted in the Roman Bishops, and that in the course of ages men of all ranks were bound to them by ties of loyalty, are facts too abundantly and plainly testified by the pages of history to admit of doubt or question."

Here, again, we must protest against the words which we have italicised. 'The custom of the Roman Church,' said St. Jerome, 'has no more authority than the custom of any other Church. The episcopate at Rome has no more authority than any other episcopate.' None of the Greek Fathers of the first six centuries, so far as is known, connects the position of the Bishop of Rome with the promise to St. Peter. The supreme primacy of Rome was assumed by the Popes, but it was not admitted. It is not admitted now. All students know that the position of superiority which Rome claimed was immensely helped by the Forged Decretals, which were produced in the middle of the 9th century, and purported, in fact, to be letters from Bishops of Rome from A.D. 90 to A.D. 314, claiming and exercising the rights of later

days. It was a successful fraud, but none the less a disgraceful one. It does not—it cannot—constitute a Divinely ordained centre of Christian unity.

The letter then, as is natural, laments the vast theological changes of the sixteenth century, and afterwards proceeds to compliment us on our care in these days for social matters, our observance of the Sunday, our efforts for Christian education, and our attempt to controvert rationalism and materialism. It next urges us all, in language of great simplicity, to unite in earnest prayer for unity. 'Nothing proves so clearly and forcibly both the precept and the example of Our Divine Lord in regard to prayer as His last discourse to the Apostles during those sad moments that preceded His Passion, when, raising His eyes to heaven, He again and again entreated His Holy Father, praying and beseeching Him for the most intimate union of His disciples and followers in the truth, as the most convincing evidence to the world of the Divine mission on which He was about to send them.'

This part of the Papal letter, although the simplest and apparently the most guileless of all, is really, the most irritating. 'Difficulties there may be to face,' he says, yet he does not face them. His attitude is that of one who represents the ideally perfect religious system, and who calls upon the silly, ignorant sheep who have strayed from the fold to return to it without delay. He assumes—and here we think the Pontiff really fills up the cup of his folly—that there are no deep, burning questions whereon Anglicans are from Romans as far apart as the poles; no truths for which, rightly or wrongly our forefathers have bled and died; no convictions of ours, in fact, which keep us out of the Roman pastures. This, we submit, is not the way to treat us. We are willing enough to pray for unity; many of us have been doing so for years past. We are willing enough to receive the Pope's kind messages and invitation; but we must be approached as reasonable people, as Churchmen with convictions as strong and with a system as definite as anything that Roman Catholicism has to show. If it were not so intensely solemn a matter, we should think the Pope was jesting. 'Open your mouth and shut your eyes and see what a nice religion I will give you.' We cannot shut our eyes, for Rome retains, in some portions of her doctrine, beliefs which we Anglicans hold, and hold very definitely, to be errors and abominations. The Church of Rome, to quote the 19th Article, we believe *has erred*, and therefore we have separated ourselves from her. And while we long for a united Christendom, it can never come, for us, except on the basis of well-reasoned conference, and on the abandonment by Rome of certain fictions and follies which she has engrafted upon the faith which once was delivered to the Saints.

The Roman Catholics in England are bidden to do what they can for us. The Pope invokes the Saints for England:

"We therefore humbly call on St. Gregory, whom the English have ever rejoiced to greet as the Apostle of their race; on Augustine, his disciple and his messenger, and on those other Saints of God, through whose wonderful virtues and no less wonderful deeds England has merited the title of 'Island of the Saints'; on St. Peter and St. George, those special patrons, and above all on Mary, the Holy Mother of God, whom Christ Himself from the Cross left to be the mother of mankind, to whom your kingdom was dedicated by your forefathers under that glorious title, 'The Dowry of Mary.' All these with full confidence We call upon to be Our pleaders before the Throne of God; that, renewing the glory of Ancient days, He may 'fill you with all joy and peace in believing; that you may abound in hope and in the power of the Holy Ghost.'"

The invocation of Saints is not an Anglican custom, and is distinctly repudiated by our Prayer Book. Of course the Pontiff knows this; but, of course, also, he is quite free to direct his followers as he may think well. The following direction and promise, however, rather grates upon Anglican ears:

"Care should be taken that the prayers for unity already established amongst you Catholics on certain fixed days should be made more popular and recited with greater devotion. Especially that the pious practice of the Holy Rosary, which We Ourselves have so strongly recommended, should flourish, for it contains as it were a summary of the Gospel teaching, and has always been a most salutary institution for the people at large. Moreover, We are pleased of Our own will and authority to add still another to the sacred indulgences which have been granted from time to time by Our predecessors. We grant, that is, to all those who piously recite the prayer appended to this letter, to whatever nation they may belong, an Indulgence of 300 days; moreover, a plenary indulgence once a month on the observance of the usual conditions to those who have recited it daily."

One other quotation we are impelled to make. It is the text of the prayer directed to be used by Romans for the conversion of England:

"O Blessed Virgin Mary, Mother of God, and our most gentle Queen and Mother, look down in mercy upon England, thy 'dowry,' and upon us all who greatly hope and trust in thee. By thee it was that Jesus our Saviour and our hope was given unto the world; and He has given thee to us that we might hope still more. Plead for us thy children, whom thou didst receive and accept at the foot of the Cross. O sorrowful Mother, intercede for our separated brethren, that with us in the one true fold they may be united to the Supreme Shepherd, the Vicar of thy Son. Pray for us all, dear Mother, that by faith fruitful in good works we may all deserve to see and praise God, together with thee, in our heavenly home. Amen."

It is an ungracious task indeed to have to find fault with this letter. We are convinced that it is written out of a full heart, and is quite sincere. And an old man of 85, full of years and with an unblemished character, deserves the forbearance and the respect of every Christian man. Yet we are bound to submit our position, and to say why we cannot respond to this call from Rome.

On the face of it, let us look at what we should immediately have to do, if we did at once enter the Roman fold. We should be told to pray the above prayer to the Virgin Mary, as our Queen and Mother. We must call upon the saints to intercede for us with God. We must accept the doctrine of the Immaculate Conception, first promulgated in 1854. We must acquiesce in the infallibility of the Pope, declared by Rome in 1870. We must admit the monstrous doctrine of Indulgences, and one of our rewards would be the foregoing indulgence of 300 days. We must subscribe to what is, to say the least, a very substantial colouring of really Catholic practice, in her teaching on the Holy Communion. Moreover, we are called upon to accept these positions without rhyme or reason. No mention is made of accepting Anglican Orders, of the marriage of the clergy, or of other matters of present-day contention. All these things are glossed over. No voice from Rome answers to these inquiries; no reply is given when Reason makes her humble demand. Thus ever was Rome's way; she reasons not—she commands.

Selling indulgences, and offering to sell them, has once before in history well-nigh wrecked Roman Catholicism, and we think Leo the Thirteenth's proffered indulgence for us, if we will take him on his own terms, will disappoint the English people. He writes courteously

enough, but he yields not one inch. He writes as if Rome had not changed since Augustine's days, whereas she has since manufactured what amounts to a new faith. So, while we reciprocate all the kind wishes of the Roman Pontiff to us, we shake our heads at his invitation and say, *Non possumus*. The union of Christendom is a glorious goal, to which we hope all life is tending, but wisdom abhors short cuts, and, as Dean Church once said, 'Reason is wide and manifold, and waits its time.'

ARTHUR H. POWELL.

THE CHURCH IN WALES.

Just now the Church in Wales is occupying the attention of probably a larger number of people than it had done before for centuries. The bill now before Parliament, for the disestablishment and disendowment of that Church, has forced the subject to the front. It may be that good will result, by giving the masses of the people some historical information which will open their eyes to facts; and facts are stubborn things, sometimes. They certainly are in this case.

Every scholar of Church History knows that the Church in Wales existed there when Augustine arrived in England in 597, and that even then its history covered some centuries. It was the remnant and continuation of the old British Church, which had taken its place in history as early as the year 190 or 200 A. D. It is mentioned by Tertullian at that date, and a little later by Origen. Under the Diocletian persecution, at the end of the third and beginning of the fourth century, martyrs suffered here as elsewhere. The Bishops of London, York, and Caerleon in Wales were present at the Council of Arles in 314, and their signatures were attached to the acts of Council, as they have come down to us. It is also pretty certain that they attended and took part in the Council of Nicaea, in 325, when the Nicene Creed was framed. Britain was faithful to the true Catholic Faith and to St. Athanasius during the Arian controversy; and though a few of its Bishops were terrified and deceived into signing a heretical document at the Council of Ariminum in 359, yet this error was soon righted, for by 363 St. Athanasius had received assurances by letter that the Church in Britain adhered to the Nicene Faith. From that time onward the references to British Christianity are numerous up to the period of the withdrawal of the Romans, in A. D. 410. St. Patrick, the Apostle of Ireland, was a Briton, and about the year 560 we find a record of a mission of the British Church to Ireland to restore the Faith, which had greatly declined after the death of St. Patrick.

The Saxon invasion not only destroyed the early civilization, but also the Christianity of the larger part of Britain proper, which we now call England; and the remnant, driven out of England, found refuge in the mountain fastnesses of Wales and Cornwall. When Augustine arrived in 597, the British Church and British Christianity existed there. There he found seven Bishops and a large number of learned men, and there (at St. Augustin's Oak, on the banks of the Severn,) he held his conference with the British Bishops and clergy, in 602. According to Haddon and Stubbs (Councils, etc.), there is no trace in the Church of Wales of any other system than that of Diocesan Episcopacy. It is well known that the Welsh Bishops refused to unite with Augustine and the Church of the Saxons. This independence continued long after the Saxons gained control of Wales; and it was not until the beginning of the ninth century that they conformed to the rest of the Western Church in regard to the time of keeping Easter. And even then they

continued to maintain their ecclesiastical independence of the Church of England. It was not until the end of the thirteenth century that the union was consummated and Wales finally included within the province of Canterbury.

It will be seen, then that the Welsh Church is the lineal descendant of the oldest Church of Britain, and its present dioceses date back to the almost prehistoric period. The Church property, in like manner, or at least the greater part of it, has been in the possession of the Church there from very early times. It was not seized or taken by force, nor was it ever conferred in whole or in part by Parliament, but was bestowed by kings, nobles and landed proprietors long before the Parliament of England had an existence. There is probably no property in England which has been in the same hands so long. By no right can it be alienated, except by the right of the stronger—a right which may be brought to bear against the property of laymen as well as against the Church.

It is well to remember the true position of the Welsh Church, not only in the light of her glorious past, but also with reference to what she is doing at the present day. To sacrifice the Welsh Church, to alienate her endowments, to put her on a par with the numerous sects which exist around her in the Principality, is to ignore all the past history; and if we do this, we must, to a great extent, ignore English history also. From a historic point of view the Welsh Church can never be separated from the English Church. Wales received her Christianity not from the Roman missionaries, but from the early British Church, which flourished long before Augustine ever set foot on those shores. The date of the foundation of the four Bishoprics in Wales clearly proves this fact, and the name of Caerleon on Usk is ever dear to lovers of ecclesiastical history. And if, years ago, Englishmen were appointed to these Sees who did not understand the Welsh language, and did not enter into the ways and manners of the people, that is no reason why, to satisfy the cravings of a few, the ancient endowments and historic heirlooms of the Church should be confiscated.

But, leaving the historic aspect of the question, we may well answer the enquiry, "Is the Church in Wales justifying her existence now?" By an extract from a speech made a few years ago by Mr. Gladstone, he admits that "It is an advancing Church, an active Church, a living Church and I hope very distinctly a rising Church, from elevation to elevation;" and what he admits here is undoubtedly borne out by statistics of what is being done in all parts of Wales. The Church is growing stronger and stronger in the affections of the people. Its Bishops are most indefatigable in their work, and all of them speak the language of the people. If, then, this "active, advancing living and rising Church" is doing so much good, why should it be disestablished and robbed of its legitimate endowments? There is only one answer, that it may strengthen the hands of the present government, tottering to its fall, by a few votes that may be secured by the division of the spoils. Mr. Gladstone led in this wretched business, in 1869, when he disestablished the Irish Church, and then, by a high-handed act of legislative robbery, despoiled it of its endowments—endowments, be it remembered, in the case of both the Irish Church and the Church in Wales, which Parliament in no way even assisted to create, and which in many cases had been created before Parliament had an existence. Parliament may unmake what she has made, and may take away what she has bestowed; but she never made the Church, either in England, Ireland or Wales, and she never had any part in creating the endowments and benefactions of the Church. The only right, then, that Parliament has to rob and despoil the Church is the right of might; and it is

worthy of remark that those good Nonconformists who now clamor for disestablishment, solely that disendowment or spoliation may follow, may find out to their sorrow that their own endowments are not secure if the ancient ones may be swept away.—*Parish Record.*

Family Department.

HE KNOWETH ALL.

"He knoweth the way that I take."—Job xxiii. 10.

The twilight falls, the night is near;
I fold my work away
And kneel to One who bends to hear
The story of the day.

The old, old story, yet I kneel
To tell it at Thy call,
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all!—the morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all; I lean my head,
My weary eyelids close,
Content and glad a while to tread
This path, since Jesus knows!

And He has loved me! All my heart
With answering love is stirred,
And every anguish pain and smart
Finds healing in the word.

So here I lay me down to rest
As nightly shadows fall,
And lean confiding on His breast
Who knows and pities all!

—*Parish Visitor, N. Y.*

THE LORD'S PURSEBEARERS.

CHAPTER VII.

ST. JOHN XII, 6.

When Joanna Chippendell married Peter Clapham, he was only starting in life on wages of a pound a week, and both of them agreed to set apart a tenth of that to use in the Lord's service.

Unconsciously his original sacrifice of a tenth of his income had changed into a kind of contract with God; not altogether as simply stated as that of Jacob, 'If God will be with me, of all that thou shalt give me I will surely give a tenth to thee.' There was a secret superstition even in Peter Clapham's shrewd mind that the continuance of his prosperity depended upon his adherence to his original covenant. That was the word he used, *covenant*: he could covenant with God, though he would have recoiled from the idea of striking a bargain with him.

The two shillings a week, which was the first tithe of their income, Joanna had always given away; but when the tenth mounted from £10 or £20 a year to £100 or £150, it seemed no longer a sum for a woman to spend, as Joanna spent it, in chance almsgiving.

Peter Clapham was a Christian, and would not definitely have renounced his faith in Christ for all the wealth the world could offer him. He did not recognize that he was striving to do what Christ had declared impossible. The insidious love of the world was secretly undermining his love of the Father.

He enjoyed dealing with money, whether it belonged to himself or others; and as he was always willing to make up any small arrear of funds, he was very acceptable as a treasurer. Once or twice of late when he had been much pressed for ready money, as most self-made men

are at times, he had borrowed a hundred or so from the funds thus at his disposal, but never without the consent of his clergyman, who was a close personal friend. The money, both of them felt sure, was as safe in his hands as in the bank, and he always paid it back with good interest. Conscience did not trouble him; for if conscience makes cowards of us all, it is itself a coward, and loves to lie still and tranquil until goaded into action. Only a few weeks ago he had borrowed no less a sum than five hundred pounds; but this time it was not for his legitimate business, but to complete a tempting speculation.

Peter Clapham had taken indefatigable pains with himself as he rose in life, and he was quite equal to the station he had won. Joanna, who had been a favorite maid of Lady Compton's, and was naturally refined and intelligent, was as much a lady as the wives of most of the men he knew. Of Roger Chippendell he had grown ashamed, though he would have denied the charge vehemently. He knew that Roger was a far better man than himself, a closer follower of Christ, and a truer son of God; but he was a homely, rustic old man, with simple and free manners that never changed out of respect of persons.

Partly because Roger Chippendell was coming to see Joanna, and partly because a host of anxious fears about his new venture was haunting him, he had undertaken this trip to Norway for the purchase of timber.

Peter Clapham paced the deck for hours together, gazing across the gray and misty sea, lying under gray and clouded skies. The story of Judas was branded in upon his brain. It seemed as if some other spirit than his own was brooding over that bitter and hateful memoir of one of the chosen twelve. A new light shone upon it for him. Before Judas was the traitor, he had been the pursebearer; trusted by his fellow-disciples, and the Lord himself, because he was a shrewd man, probably, with a great gift for dealing with money. His office had its special temptations, but it had also its special honor. It was his place to save his Lord from hunger, and cold, and weariness, and homelessness. How carefully and lovingly ought he to have provided for the wants of that Son of Man, who had not where to lay his head! How often might he have saved that sacred and beloved human form from the toil and privations that wore it out! It had been his duty to use the world's gold in the service of the world's Redeemer; and if he had been a true man, how noble would have been his office!

But it was from the Lord's purse that the field of blood was bought; and the last handful of coin which completed the purchase was the price of the Lord's betrayal.

CHAPTER VIII.

TATTERS.

Whilst Peter Clapham was buying timber in the pine-forests of Norway, as shrewd and sharp a man of business as ever, in spite of the fever in his awakening conscience, Roger Chippendell was wandering about the streets of the west of London, in his vain search after his brother Isaac. He had also another object at heart. This legacy, which he had dedicated to the service of his Lord, seemed no nearer being laid out satisfactorily.

The sudden disappearance of old Isaac and Joan had been almost as great a perplexity to Tatters as to Roger. She had not troubled herself about them when she staggered into the lodging-house the night of their lucky day at the West End; but as the next morning passed away, she grew impatient to make a fresh trial of the charity to be met with in the streets. She went at last to seek for Joan in old Dolly's cellar, and found her in a passion of mingled wrath and sorrow over the loss of her young lodger.

'She'd gone and pinned this bit o' paper on my bolster,' said the old woman, holding out a torn fragment of coarse paper in her shaking hand. Joan had printed a few words on it in large, crooked letters, all capitals.

'I've agon for good, I've cleared hup. Tell Tatters to tell little Lucky I'll kum bak for 'er. Good-buy.'

Tatters spelt out the words with as much difficulty as Joan had written them.

'Agone for good! and niver said a word o' good by!' cried the bedridden woman, weeping; 'that's her grandfather, that is! I've a good mind to make a image of him, and hang him up amongst the rest on 'em at once, for he'll come to a bad end, please God Almighty!'

'I'll find 'em!' swore Tatters. 'I'll hunt 'em out, you niver fear. I knows ivery spot in London; or I knows them that knows. They can't slip away from me and Mrs. Moss.'

With many an oath, now low, and now loud, Tatters went to tell her trouble to Mrs. Moss, and to hire Fidge for the rest of the day. It was now too late to go to the West End, where little Lucky touched the heart of charity, but where benevolent almsgivers were safely housed in their comfortable homes, and begging could not be profitably pursued after nightfall. It was Fidge who excited most pity at the East End, where she could exhibit his living skeleton under the glaring gas-lights, that flamed and flickered in the wind over the street-stalls, and in front of the fish-shops and spirit vaults. Many a hard-working and honest man and woman paused to look compassionately at this ghastly and horrible specimen of babyhood, and to drop a half penny into the woman's apron, often with a few words of advice to take the child to one of the hospitals near at hand.

'God bless you!' Tatters would answer. 'I'll take him to-morrow mornin' and see what the doctors say.'

For some days she tramped about the lanes and alleys of the East End with Fidge in her arms; but she could hear no news of Isaac and Joan, nor find a trace of them. She gave up the search at length, about the same time that Roger Chippendell lost heart at the other end of London.

'It's no use me staying any longer,' he said to Joanna, 'and there's work to be done at home. The house-steward wrote to me this morning, and I must be going in a day or two.'

'Wait till Peter comes home,' she answered. 'He'll help you to lay out your money.'

At this moment there came a single knock at the front door; the knock of a beggar, too low and timid to be heard by any one in the house except themselves. Joanna had her pensioners, who sometimes knocked in this way after nightfall. And she was in the habit of answering the humble appeal herself rather than ring for the servants, who looked upon such intruders with marked disfavor. It was Tatters who stood in the doorway, cleaned and pinched, and respectable, as when Joanna had seen her in the road three weeks ago; but she was alone now. There was not even a baby in her arms. When, instead of a servant, she saw Joanna herself, she did not utter a word, but lifting the corner of her coarse white apron to her face, burst into a passion of sobs and tears.

'Father! father!' cried Joanna, in an eager voice.

To her great amazement, Tatters saw an old man come out of an inner room, so like the old Isaac she had lost sight of that she could hardly keep herself silent or believe her own eyes.

'This is the woman I met that night,' exclaimed Joanna, 'with your brother Isaac, father. His daughter, she said she was. But where are your father, and your little girl, and the baby? And why did you never come that morning you promised to come here?'

'O lady!' cried Tatters, 'my poor little baby, as I loved so, she's dead!'

'Sit down here by the fire,' Joanna said in her kindest tones, 'and tell me what she died of.'

'O my lady! it was want of every-thing!' said Tatters; 'want o' meat and want o' clothes, and want o' shelter from the bitter cold, most of all o' nights. We slop' out o' doors to often. She was shiver, shiver, shiver all the while till she flew away. As sweet a little dear as ever you see.'

Her voice was choked with sobs, and Joanna could hardly make out the words.

'Why didn't you come to me as you promised?' asked Joanna; 'I was ready and able to help you?'

Tatters hesitated and sobed again hoping that the lady, or the silent old man, who was listening so intently, would say something to give her a clue as to what her best answer would be. But they kept silence, and it was necessary to reply.

'Please, she said, with a fresh burst of tears, 'I didn't like to come because my father and my little gell, they overran me the very next mornin', and I've never set eyes on them again. I couldn't face to come without 'em. We hadn't had no quarrel, and when I got up in the mornin' they was gone.'

'Gone!' repeated Roger; 'Isaac gone!'

'Ay; my own father and my own gell forsook me,' said Tatters, 'and I'd never have forsook them. It broke my heart; and then my baby fretted, and too kwoose, and died under a arch where we were shelterin.' I'd no money to give her a buryin', and I thought o' this kind lady, as I'd been shamed to come to afore.'

'And it died o' want!' exclaimed Roger; 'Isaac's grandchild! My own flesh and blood!'

'Ay,' replied Tatters, peeping at his troubled face through a rent in her apron.

'I never heard of Isaac having children,' continued Roger; 'are you his own daughter, or a son's wife?'

'My husband was his only son,' answered Tatters, instinctively feeling that the other relationship was too close, 'he hadn't no other child.'

'He is my twin-brother,' said Roger, 'and I'd give all I have in the world to find him again, and bring him back to God. You are my niece and I will go with you at once to wherever your poor dead child is lying. Joanna, my dear, get my coat and hat. The poor little lamb belongs partly to me. Would to God I had only found it in time!'

'No, no,' cried Tatters in dismay, 'I could never hearken to you comin' this time o' night. I'm lodgin' with a queer old woman, Mrs. Moss o' Springfield street, and she'd be scared to death if I took anybody with me at sech a time o' night.' It's right away at the East End, it is. Miles away it is, and I couldn't let you go; no, not for anything. I only wanted a few shillin's to bury my poor baby with and I wouldn't trouble you, never again.'

'Isaac promised me faithfully he'd come to me next morning,' answered Roger, 'and he gave me a wrong address, where he never lodged. I'll go with you to the door of that house in Springfield street and see you into it, and Joanna and me will come

again tomorrow morning and see to the child's funeral. Isaac deceived me, and I cannot trust you out of my sight. Poor woman? we'll not forsake you. If I'd only found you before, your baby might have been saved.'

It was nearly ten o'clock when Roger Chippendell and Tatters, in deep perplexity of spirit, arrived at Spitalfields; but the shops were still open, and the streets were as busy as in the day. As they passed along Roger saw through an open door the interior of an undertaker's shop, and he paused for an instant, hesitating between the fear of letting the woman out of his sight if he went in alone, and his tender regard for her sorrow as a mother.

'I'll see you safe to the house,' he said; 'and then I'll come back and order what's right for the funeral tomorrow, and Joanna and me will go with you, my poor dear.'

There was a very faint light to be seen glimmering in the dark recesses of Mrs. Moss's shop, but the door was bolted, and Roger Chippendell was satisfied to stand aside, and see Tatters enter. He could not altogether lose sight of her now, as he had done of his brother Isaac; and when he had transacted the necessary business at the small shop where he had seen an undertaker at work upon a coffin, he went home in mingled sorrow and content.

It was a pitiful sight that met his eyes and Joanna's the next day, when they reached the gloomy house in Springfield street. The small and dingy window looking upon a narrow yard, not more than nine feet across, admitted only a mournful gleam of daylight; and upon the kitchen dresser under it lay a little lifeless form covered with a white cloth. Tatters sat beside it with a set expression of sorrow, though she kept back her tears. Her thin and pallid face, and spare figure clad in clean but threadbare clothing, gave her the look of a woman worn out by her long struggle with poverty and grief. Joanna laid her hand tenderly on her shoulder, as Mrs. Moss turned down the covering from the little corpse. She had only seen little Lucky once, and that in the street by gaslight, and this small, pinched face, with the blue veins marked strongly under the white skin, and the scanty flaxen hair brushed smoothly on the little head, was sufficiently like the child she had seen in Tatter's arms to deceive her.

'She was a little darlin', said Mrs. Moss in a low tone.

'Lord,' cried Roger, stooping down over the dead child, and speaking almost unconsciously, 'I never knew misery like this before. It comes to me sharply; it pierces to the bones and the marrow! This is partly my own child, Lord. My heart is ready to break, looking at this little wasted face, and these poor little famished limbs. And this is only one out of many, dear Lord. How can I stand before thy face in the great day of judgment if I do not find some help and succor for thy poor lost and helpless lambs? But, O my God, what can I do?'

The tears were streaming down Joanna's face as she sank on her

knees and Tatters fell down beside her, hiding her face in her apron; whilst Mrs. Moss leaned against the door of the dark hole where little Lucky and Fidge were hidden. But oh, if Roger Chippendell could but have seen behind that door! In the almost midnight darkness little Lucky had crept noiselessly from her heap of straw, and was listening eagerly to the kindly, sorrowful tones of the voice speaking so near to her. It seemed almost as if Joan was speaking; Joan whom she had lost so many days ago! She stretched out her hands in the darkness, as if Joan herself stood there ready to take her into her arms. But she uttered no sound or cry, and after a while there was an unbroken silence in the room where the strangers had been. Little Lucky crawled back to her miserable bed and sobbed herself to sleep.

(To be continued.)

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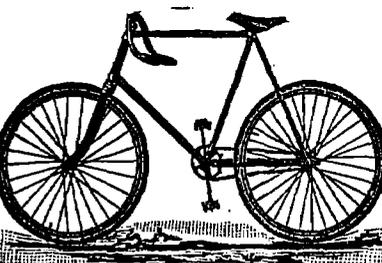


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TEMPERANCE**GREAT INCREASE OF DRINKING IN FRANCE.**

Our Parisian contemporary, *Le Soleil*, we are pleased to observe, is still continuing its campaign against the drink abuse. Its leading article last Friday, under the heading "Toujours l'Alcool," contains the following: "Let us speak again a little of alcohol; we shall never speak too much about it. We have very often repeated that this country is dying of it. No one takes any notice of it. Why? Because the deaths caused by it do not appear in the municipal statistic under a special heading. And yet it is the best and surest assistant in all diseases. How many infants are born inexorably condemned, victims of the alcoholic excesses of their ancestors? The number of pitiless complaints thus engendered is incalculable, and among them we may satisfy ourselves with citing rickets, epilepsy, and tuberculosis. Child of an alcoholic, child condemned, or so nearly; there is the truth, without attenuation. It is possible there are exceptions to the rule; in this case it is hazard which plays the leading part. Ask doctors who interest themselves in these burning questions, and you will see what they will answer. They will show you by figures the astonishing progress of the scourge. The cholera, compared with alcohol, is an unparalleled benignity. Since 1850, that is, in little less than half a century, the consumption of alcohol has quadrupled in France. During 1894 it reached the formidable figure of 1,539,839 hectolitres, which is rather more than four litres per head, and these figures are only those which have been officially certified. In order to be absolutely precise, it is necessary to know even approximately, the smuggling figures, which reach unheard-of proportions. Some departments are distinguished by their shocking alcoholism. The Seine-Inférieure heads the list with an average consumption of nearly thirteen litres per head, which is more than five litres over that of Paris. And here it may be noted it is only a question of pure alcohol, without mixture. It is true that Paris as a sort of compensation, absorbs an average of 193 litres of wine, in which wine there is sufficient large amount of alcohol; while in the department where most alcohol is drunk the consumption of wine does not exceed an average of about fifteen litres. The situation, therefore, becomes graver, if it is not even threatening. Would it not be better to join all partial efforts in one common one, and combine against this pitiless enemy? Alas! the Treasury profits by it, and this horrible poison feeds it in notable proportions."

The New South Wales drink bill for 1894 has just been published, and it appears the following are the figures: Spirits, 952,234 gallons, at 37s £1,761,633; wines, sparkling, 11,146 gallons, at 40s—£22,292; wines, still, 71,354 gallons, at 20s—£71,354

wines, colonial, 812,160 gallons, at 7s—£284,256; beer, imported in wood, 863,068 gallons, at 5s—£215,767; beers, imported in bottle, 851,041 gallons, at 7s.—£297,864; beers, colonial, 9,391,719 gallons, at 3s.—£1,408,758. Total for 1894, £4,061,924. As the mean population was 1,236,440, the amount per head was £3 5s 8d., or, for each family of five persons, £16 8s. 4d. This is a decrease of 3s. 3d. per head. The receipt by the Customs for duty and excise on intoxicants was £864,568. The amount spent in intoxicants per head in the mother country was £3 12s. 3d.; in Victoria, £3 4s.; in New Zealand, £3 5s. 5d. In each case this is more than double the sum spent in Canada.

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