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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. XI.
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MONTREAL, WEDNESDAY, AUGUST 7, 1889.

51-55
PER YEAR

PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

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

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ECCLESIASTICAL NOTES.

HER Majesty has been pleased to approve the appointment of the Rev. Canon Ware to be Suffragan Bishop of Derby, in the Diocese of Southwell.

THE Queen has been pleased to approve the appointment of the Ven. Archdeacon Randall to be Suffragan Bishop of Reading, in the Diocese of Oxford.

ALL the Protestant Churches in Ireland have this year, as in the past, avowed their increasing determination to maintain the fight for an undivided Kingdom.

FREE and open churches are becoming the rule in England. St. Mark's, Cheetham Hill, Manchester, has now thrown open all its pews, giving 1,028 free sittings.

A surpliced and trained choir of men and boys has been introduced into Christ Church, Newgate Street, London. This is probably the first time a surpliced choir has been seen in this church since the Reformation.

A LEARNED clergyman was accosted in the following manner by an illiterate preacher who despised education:—"Sir, you have been to college, I suppose?" "Yes, sir," was the reply. "I am thankful," rejoined the latter, "that the Lord has opened my mouth to preach without

any learning." "A similar event," replied the former, "occurred in Balaam's time, but such things are of rare occurrence at the present."

THE report of the Mackenzie Memorial Mission to Zaliland shows that 108 catechumens were admitted in 1888, and that 1,303 baptized natives are now on the roll, and 77 catechumens under instruction.

THE Church Army has recently decided to employ not only working women as its mission nurses, but ladies of education. Some of the mission nurses have signified their desire to go to labour among the lepers in India.

AMONGST the gifts to the Church of Handon Sutherland, recently consecrated by the Bishop of Durham, were two silver gilt chalices, patens with engraved Greek inscription, two rubric cross cruetts, with silver-gilt mounts, enclosed in an oak case with Latin inscription on brass plate.

THE Archbishop of Canterbury, who was consecrated first Bishop of Truro on April 25th 1877 and translated to the Archbishopial See of Canterbury, as ninety-second Archbishop, in 1883, was born near Birmingham on July 14th, 1829, and has therefore completed his sixtieth year.

ON entering the peacefully situated churchyards of St. Michael, Bttws-y-Coed, there is found painted on a board and taken, it is said, from an ancient fourteenth century source, and which with advantage might be placed in many churchyards:—

"This churchyard is committed to the Christian care of all who enter in. Do no harm. Walk not on the graves. Suffer no one to play The place whercon thou standest is holy ground."

ALL the best sites along the hill country of Judea between Jerusalem westward and the sea have been bought by Russia and covered with splendid Greek temples. The great pilgrimage of the day are from Russia to Palestine. Every year about thirty to forty thousand Russian pilgrims visit the Holy Land and return, bearing with them countless mementoes and relics of its old sacred places, so keeping alive that fever which, one day and soon, will drive the Turk out of Constantinople and Jerusalem as well.

THE British Consular Agent at Jaffa states that a concession for a railway from Jaffa to Jerusalem has been granted by the Sultan to Mr. Joseph Navon, an Ottoman subject, for seventy one years. A company has been formed in England and France to carry out the scheme and the engineers are soon expected to undertake the work. The carriage road between Jaffa and Jerusalem has been greatly improved. The Jewish colonists in Palestine are improving. The fine good labourers and their land is cultivated thoroughly.

AT St. Paul's Cathedral the regular week-day afternoon service is reverentially attended by a crowd of worshippers quite distinct from ordin-

ary sight-seers; and they come from all parts of the earth. On a Tuesday, lately, many Americans were present, and joined in the service, no doubt impressed by the fact that on a working day a congregation large enough to fill the area under the dome could be gathered together. Only a few years ago such a sight would have been impossible. There were Roman Catholics, Salvationists, Greeks, and even dusky visitors from the far East among those who knelt or simply bowed their heads.

CANTERBURY.—The Archbishop of Canterbury, in his opening address to the Diocesan Conference, said the first work of the Church to teach the truth, and the faith and mission work for them must never cease. He was persuaded that the propagation of the Gospel could not be successfully or lastingly carried out by ignorant or untrained persons, and he would urge upon the clergy to give their curates time and opportunities for study. The younger clergy must educate themselves, and they must be acquainted with the literature of the world, ancient and modern. The Church was standing in a crisis as regarded education, but they must remember that the Church had hitherto taken the lead in educational efforts, and they must endeavour to keep to the front.

IN the Ohio Convention, while discussing the Bishop's salary, Mr. Horace Walbridge arose and said:—"I have a proposition to make. I will donate to the diocese a residence in this city (Toledo), on a good street, a property valued at \$15,000 with the provision that the balance of you raise \$25,000, \$5,000 of which are to be set aside to make such alterations in house as may be necessary, a fund beyond that to be expended in furnishing the house, and the balance to be paid in insurance and taxes. Now the diocese may have this right; if at the end of five years, they decide that Toledo is not the proper place for the Bishop's residence the property may be sold." The generous offer was accepted by the Convention.

THE "DOWN GRADE" IN THE FREE CHURCH OF SCOTLAND.—One of the surest evidences that the Free Church of Scotland is on the 'down grade' is the recent appointment of Dr. Marcus Dods, by an overwhelming majority, to the chair of New Testament Exegesis in the New College, Edinburgh. It will be remembered that the paper read by Dr. Dods at the General Presbyterian Council in London, last July, was taken exception to and severely criticised by all the sound men in the Council who had an opportunity of speaking in the discussion. In that paper he was understood, among other things, to deny the infallibility of the Bible, and to cast discredit on the morality of the Old Testament. Indeed there was scarcely a paragraph in the paper that did not contain some one-sided and erroneous statement, and the whole tone and tendency of it was extremely unsatisfactory.

A PRESBYTERIAN minister of the Established Church of Scotland recently wrote to Lord Nelson as follows:—"The General Assemblies are in session at present. I had hoped that the Bishops of the Church of England, after the

admirable resolutions passed at the Lambeth Conference, would have sent some message, or at least a copy of these resolutions, to the assembly of our Church, but it has not been done, and the all-important subject of reunion is not likely to be broached. . . . I have had two services in my church on Ascension Day, both suprisingly well attended, though its observance is quite a novelty with us, and the day has none of the popular *eclat* of Christmas Day. There are now three of our parish churches in which they have daily services. . . . It is rather disappointing about the St. Paul's reredos case; but the open trial will show the absurdity of the objections and the good reason for the erection, and will convince all reasonable people.

The late Archdeacon Philpot was once travelling in a railway carriage when the conversation turned upon some incident that was supposed to have occurred in the reign of George III. Some little doubt as to the exact date arouse in the mind of one of the party. Mr. Philpot remarked quietly, "I can corroborate the gentleman's statement, for I well remember the circumstance; I was a little boy at the time and it made an indelible impression on my mind." A look of surprise flitted across the countenances of his hearers, when one laughingly said, "I wish, sir, that you would give us your receipt for longevity." "I will with pleasure," said Mr. Philpot; "There are three things necessary for longevity. The first is, never speak evil of your neighbour; the second is, don't take any doctor's stuff," and then, in tones of true solemnity, which he was specially able to adopt, he added, "And the third is a conscience sprinkled with the Blood of Christ." All were solemnized, and prepared to listen to that which their fellow traveller sought to impress upon them.

"Peter Lombard," whose *Varia* cultivens the columns of the *Church Times*, tells the following:—"The dear old Bishop of Derry told us a capital story the other night at a public dinner. Master Johnny was leaving home for school, and his mother was ready with that all necessary article, a tip. 'Now, Johnny,' said she, 'here is a tenpound note to last this year. We freely give you this, but you ought to learn the responsibility of possessing money and not waste it; so I make this condition, that you shall keep in a note-book an account of how you spend it. Write every item down, and let me see the book when you come home.' Johnny went off, and of course before long the note was changed. The sweetstuff shop and the confectioner's were often visited, for Johnny greatly loved good things, and when evening came round Johnny constantly found himself puzzled as to what had become of the money. He was honest and wanted to obey his mother's behest, but his memory was not so good as his love for tarts. So he consulted a friend. 'I want to make my accounts right,' he said, 'but every day I am at least a shilling out.' 'I'll tell you what to do,' said the friend, 'whenever you can't recollect any item, put down "S.P.G." Johnny doubted, but yielded to persuasion. Holiday's came, and the account-book was produced. 'Why, Johnny,' said his astonished mother, 'whatever has stimulated your zeal for the S.P.G. like this? I find more than eight pounds gone to them. I did not know you were so eager for the missionaries as that.' 'Missionaries! mother,' said Johnny, who was strictly honourable, 'that's not missionaries; S.P.G. means Something, Probably Grub.'

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

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

THE RACE ELEMENTS IN NEW ENGLAND.

Two elements have recently entered into New England life and are likely to be important factors in shaping its future. The Irish represent already the larger and more influential element, but the French Canadians promise to be only less numerous. Both parties have come to stay and are already entrenching themselves in the northern agricultural districts, and in the chief manufacturing towns and cities. It has been the custom to disparage both parties because they represent the labouring class and are without social influence, but the school disturbance in Massachusetts has directed attention to the part which they are destined to play in education; and the fact that, though they have a race antipathy to one another, they are in agreement in religion, and that their religion in its development is in some respects at cross purposes with American ideas, makes the certainty of their increasing influence a matter for serious consideration.

New England was settled by Protestants and in express hostility to the entire Roman system. The institutions there planted could not have obtained a foothold two centuries ago in any country where the Roman Church had the supremacy. At the present time the parochial school and all the appointments of the Roman Church as they are realized in Ireland or in the Province of Quebec, are flourishing in many parts of New England with as much vigor as if they were native to the soil, and the increase of the Irish and French population is one of the signs of the times. No one believes that these people will become Protestants nor will it be many years before they will have the controlling vote in our municipalities and larger towns. There is nothing to prevent changes in legislation which shall be as much in their favour as the original laws were to the advantage and protection of Puritan principles. The possibility of these changes is now barely suggested, and the danger seems distant, but it is not difficult to see that at any moment some contention about the schools of some point in the adjustment labor and capital may concentrate the French and Irish vote and so bring it into line with the interests of the Roman Church that the traditional policy of New England may be greatly changed. Thought as to what may happen has been quickened among all New England people.

There are two agencies which have much to do with the preservation of our institutions as they have been transmitted to us, the use of a common language and the education of the children in common schools. If it is possible to maintain these two positions, class feeling cannot exist to any great extent, and American ideas must find their way into the lives of those aliens and adjust their traditions to the institutions of the country of their adoption. It is already seen that the Irish among us have caught the inspiration of American ideas from the schoolroom and the workshop, and it is to be hoped that the French Canadians, who are slower to embrace new ideas but have many good elements as citizens, in learning our language, in acquiring a practical knowledge of our social life, and in qualifying themselves for the national franchise, may be as loyal as the Irish have been to American institutions. It is through their blending freely with our common life that the political and social dangers of an alien population are to be avoided. In religion, the traditional element is likely to be modified but not essentially changed. The Roman Church in New England, in anticipation of the usual fecundity of the Irish and the French, is to count as a large factor in the common social development, and will to some

extent change the order of things. It is here that the growth of the American Church has special importance, and it is here also, that perhaps the sharpest contest of the future may be anticipated. The Roman and the American Churches are to-day the most positive elements in New England life, and its religious future is largely to be controlled by them.—*The N. Y. Churchman.*

THE CHURCH IN ENGLAND.

The Church of Christ was planted in England at a very early day—most probably by one of the Apostles of our Lord. This you will find in any early history of the English Church. Representatives from the British Church were present at the councils of the Church at a very early day (A. D. 325); long before the unhappy division took place which separated the Eastern from the Western Church.

Rome, being the controlling power of the world for a long period of time, became, naturally, the centre of other influences, religious as well as political. The Bishop of Rome, sustained by the civil and military power, had no great difficulty in obtaining ultimate recognition as the Supreme Ecclesiastical power in the west of Europe. England held out against her jurisdiction as long as possible, but finally acknowledged the supremacy of the Bishop of Rome in things spiritual. Augustine, a missionary under Rome, went to England, and found the southern part of the kingdom—inhabited by the Saxon race—without the Christian faith. The British Church already existed when he put his foot on the coast of England. Little by little, in the course of time, the Church in England came under the denomination of the Pope.

It went sorely against the spirit and temper of our English forefathers to acknowledge fealty to any foreign power, Civil or Ecclesiastical. They fought against it as long as possible, but had at last to yield. It was this spirit of jealousy against the intrusion of a foreign power, which made it so easy at a subsequent period to throw off the yoke which had been to so many, even Romanists in doctrinal matters, a galling servitude. But a new era dawned. Books became multiplied, and knowledge was more generally diffused. The "Great Reformation" took place.

I must say a word about that great movement, of which all history of that age is full. Henry VIII., the King of England at the time, was far from being a pattern of good morals. He was imperious and lustful. A decision of the reigning Pope of Rome crossed his purposes, and Henry asserted—as he had a right to do—the independence of the Church in England. The claim of the Bishop of Rome to exercise jurisdiction in England had no divine, but simply a human, sanction. The yoke was, therefore, thrown off—as it had been put on—by human hands. It was a right and lawful thing to do, although done by a bad man. This often happens. The wrath and lust of men are often overruled to work out most gracious purposes. We are often twitted with the taunt that Henry VIII. was the founder of the English Church; whilst the fact is that it existed centuries before Henry's day, and has existed centuries since. The same Bishop exercised jurisdiction in England before and after the Reformation.

There was no break in the line of Bishops whatever. The Church in England did not cease to be Catholic because she then cast off many uncatholic doctrines and usages, which had become encrusted upon her. Henry VIII. was ever a Roman Catholic in heart and doctrine. No prevailing doctrine was changed or modified during his reign. In fact, he won his title of "Defender of the Faith" for fighting against

Reformed Doctrines. God made use of his imperiousness and impatience of will to throw off a foreign yoke, which had been wrongly imposed, and reluctantly worn by the great mass of the English people. This emancipation set free the minds of men, and Henry's successors to the throne favoured the mighty change which was being wrought in the religious mind, and thus it was, by little and little as light and knowledge were vouchsafed, that the Church in England came out of the wilderness of superstition, cleansed from many corruptions, and stood forth, and now stands, forth, the zealous maintainer of the Faith and Discipline "once delivered to the saints."

Wherever her influence extends, light and knowledge are diffused; peoples are elevated; freedom is proclaimed; law is administered, and righteousness prevails. Take the map of the world. Look at the nations under Roman ecclesiastical rule—Spain, Portugal, Italy, France, Ireland and Mexico. What keeps these people in the back-ground? What makes the difference in Ireland between Romanists and Protestants? Spain was far ahead of England at the era of the Reformation. Englishmen studied in her schools of learning. But Spain extinguished the dawning light of the Reformation in the lurid glare of the Inquisition and Spain has decayed from that day.

The spirit of the Roman Church is calculated to undervalue the exercise of reason, and to arrest the spirit of inquiry, which has so stimulated scientific investigation, and made this age so fruitful in knowledge. Of course, this spirit may be carried too far, and may lead to mere rationalism. But what may not be carried too far? You cannot fertilize a spot of land without stimulating the growth of weeds, but you also cannot make the best kind of grain without fertilization. So, of the printing press—it brings many bad thoughts to the mind, but it also brings the best thoughts out. It is a bad sign when any man or system avoids the light. "Let there be light," the herald-cry in chaos, and chaos departed when light came.

The best test of the truth of any system, when you can make a large enough induction, is that furnished by our Lord, "By their fruits ye shall know them." As a Church, influencing laws, literature and morals, we do not fear to challenge all Christendom. England is what she is, mainly through the Church in England, and, to this hour, she exerts a more enlightening and benignant influence upon the world than any other nation. It will not do to turn from a large survey of her influence, and taunt her with being reformed by such a man as Henry VIII. She was deformed by that monarch. He was the foul spot that disfigured that era; but, as the rust, he ate away the chain that bound the Church to the court of Rome, and set her free for her glorious mission of evangelization and civilization to the remotest islands of the sea.

Flings at Henry, and twittings about his part in the Reformation, come with a bad grace from the Roman Church, which has preferred men to honor and to the highest places in her gift—even to the so called chair of St. Peter (when it is doubtful whether the Holy Apostle ever sat in it)—men, I say, in comparison with whom Henry might be canonized as a saint. Read any history of the Popes (e.g. 'Ranke') and you will return to the pages of Henry's life with a sense of relief, bad as that life was.

When we sum up all that the Church in England had done in literature, in science, in learning, in works of beneficence, in sacredly preserving the Word of God, in translating it for the people of the world, in disseminating the righteous principles of law and equity, in diffusing a spirit of freedom and, with it, the needful checks and balances of government, we may well thank God for our English blood and traditions, and cherish them as the priceless

inheritance from our fathers; and, at the same time, next to that imposed by the knowledge of salvation, as the weightiest responsibility that rests upon us.—*Bishop Wilmer's Guide for Young Churchmen.*

WHY WELCOME THE BISHOP?

"Why are the bells ringing?"

"Why are the bells ringing? Don't you know? They are ringing to welcome the Bishop."

"To welcome the Bishop! And what is he more than any other clergyman? Of course, in a worldly sense he is greater, and is set over other clergymen; but why should there be a fuss to welcome him? What is he more than any other clergyman, I should like to know?"

"Should you, indeed? Well, good friend, I only overheard your speech quite accidentally and in passing, and it was not addressed to me; but as I saw your companion walk away without telling you that which you said you 'should like to know,' may I, though a stranger, now offer you a few words to the purpose?"

"A Bishop is more than another clergyman in a far higher sense than that of worldly greatness. He holds a higher commission from our Lord. He is of the highest order of ministry, and has received a special Divine gift for his special office. A Bishop is an Apostle. If he had his proper title he would be so-called. But out of reverence for those whom we call the Holy Apostles—that is to say, the twelve Apostles of our Lord, with St. Paul, and St. Barnabas—their successors dropped that title and only called themselves Bishops, which was then really but the name for those who had the care and oversight of the company of Christians—that is to say, of a portion of the Christian Church—in any place.

"The first twelve Apostles were the first Christian ministers appointed by our Lord. They were 'to be with Him; and that He might send them forth to preach, and to have power to heal sickness and to cast out devils.' But after His Resurrection our Lord bestowed upon His Apostles a higher commission and a special consecration and Heavenly gift. 'Then said Jesus to them again, Peace be to you; as My Father hath sent Me, even so send I you. And when He hath said this, He breathed on them and said unto them, Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' After this, all Scripture goes to show that the Holy Apostles considered especial offices to have been allotted to them by our Lord; and we must remember that His mind on such points was made perfectly clear to them during the forty days between the Resurrection and the Ascension, when He spoke to them of 'the things pertaining to the kingdom of God; that is to say, the things concerning His Church.

"We find the Holy Apostles performing all the offices which belong to all orders of the sacred ministry, but we also find that, besides these, certain offices belong to themselves alone. Chief among these special offices of the early Apostles of our Lord we find the ordaining of clergy—priests and deacons; the former being called presbyters or elders—the confirming of the baptized, and the consecration of other Apostles. These other Apostles then performed the same special offices; and without Apostles—

"Clergy could not be ordained,

"Christians could not be confirmed,

"Other Apostles could not be consecrated.

"Now, if I may here repeat that those whom we in these days call Bishops are the successors of those whom the Bible calls Apostles, you will know, I think, that which you said 'you should like to know;' namely, what, more than any other clergyman, a Bishop can be said to

be. You will see, too, a fuller meaning in the words which you repeat so often, 'I believe in one Catholic and Apostolic Church;' and knowing and seeing all this, you will, I am sure, no longer consider it undue 'fuss' if loyal church-folk ring the bells to welcome the Bishop to the parish."—*Selected.*

THE OLD WAY.

Churchmen should live up to their own principles and practice their own methods. Even a poor method, persistently followed, will give better results than a desultory, indiscriminate practice of a half dozen better methods. Our Church ways are not only older ways, but better ways of doing Christ's work, than those that the denominations have galvanized into popularity. They are divinely sanctioned, historically attested, experimentally approved. Why, then, do we get such meagre results in our work in comparison with what might be expected from the means at our command?

Manifestly, because we do not use the means with half the energy and enthusiasm that are given to the novel methods which make such a stir around us. As it is, with our feeble following in the old paths, the Church grows amazingly. If the Kingdom does not come with "observation," it comes with steady and healthy growth. But what might we see, if we would all labour together with consistent devotion to edify the Church!

It is the ever present discouragement in our pastoral work, this lack of interest among the people in the appointments of the Church. Communicants are irregular in their attendance, while often they are among the first to run after some "new things;" reluctant to take their part in parish work, while they are most willing and active in enterprises outside: silent and indifferent in the responsive worship of the Church, while they bewail the exclusion of Moody and Sankey hymns. In how many Church families are the children not catechised, festivals and facts not kept, family prayers not used, Bible not read, Church papers not taken, Church books not seen!

It is not new ways, by ways, that we need, but to walk straightforward in the old ways, the high-ways, which we have. If we make little progress in these, we should make less, or none at all, in those of later invention. The stimulus of novelty would soon be gone, and our last state would be worse than the first. The Church makes no exciting appeal or clamorous demand, but she is in earnest about saving souls. She proposes to us a life training, and we are in no need of a new Gospel of galvanic piety.

"The 'heroic' treatment of physical disease has passed away among intelligent practitioners, and a system more in harmony with natural law has succeeded. We have seen, long since, and many not of our Communion are beginning to see, that the only safe and true way of ministering to souls diseased is by sober conviction and systematic training in religious life and habit. Such a nurture and admonition the Church provides, as she had it from the Apostles. We have only to use it consistently to find in it, all that we need and all that the world needs.—*Living Church.*

HAYFIELD.

Sweet field of hay!
More fragrant in decay
Than all the flowers at their ripest bloom:
So of our dead;
Cut down and withered,
We learn their sweetness chiefly from their tomb.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

WESTVILLE—Our young Sunday-school made an excursion to the seaside at Little Harbour, on July 30th, under the care and by the kindness of Mr. Ernest Brown, the active superintendent. In passing through Stellarton there was a halt and the Rector met the children, expressed his regret that urgent duty kept him from having been with them all day. The 32 young voices rang out with cheers and in singing God save the Queen. The trip was 10 miles each way; and was thoroughly enjoyed.

LOCKPORT—The usual services in connection with the Church of the Holy Cross have been held during the past month, and much interest shown.

The organist being temporarily absent, her place has been supplied for some weeks by Miss Sophie Leckie, of Halifax, whose kindly and skilful services have been acceptable to all.

The attendance at Sunday school has been good. On the third Sunday afternoon of every month, the School is catechised by the Rector.

The Ladies Sewing Society, has been busily gaged in preparation for a Bazaar to be held in September, the proceeds to be devoted to lessening the debt upon the Rectory.

The Society of "Willing Workers" has been organized by the Rector, and is now in active operation. The meetings are held every alternate Wednesday evening, from 6:30 till 8:30, and are presided over by the Rector and a few of the ladies of the parish. The first hour is devoted to the girls, who spend it in sewing for Church purposes, after which the boys are admitted, and the rest of the time is spent in music and games; the object of the meeting being to combine innocent amusement with useful work. The attendance thus far has numbered between twenty and thirty.

JORDAN FALLS—The Sunday school, under the able management of Mr. Jonathan Holden, assisted by an increased number of teachers, has been lately reorganized, and the outlook is encouraging. A band of "Willing Workers" has been formed here, and we look for good results from their labors.

GREEN HARBOUR—The congregations here have been particularly good and the responses hearty. It is especially gratifying to notice the pains taken in the care of the Church, to which the exquisite neatness of the building, and the abundant supply of flowers, bear constant witness.

A special Sunday-school service is held for the children once a month. On these occasions they march in procession from the Hall to the Church where a sermon is preached to them by the Rector, and they are catechised by him.

PORT L'HERBERT—This place was visited by the Rector the last Sunday in June. The congregation was very large and the responses particularly good. The Rector was much gratified by the earnest spirit manifested by all, and by their remembrance of the injunction "Be ready to give, and glad to distribute." He visited all the families on the East side of Sandy Cove. A Church is badly needed there.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN—*St. Paul's*.—During the absence of Ven. Archdeacon Jones, Rev. Rich. Sloggett officiated in this church. Mr. Sloggett has accepted the living of Yarmouth, N.S.

The new Rectory is a beautiful building of native red sandstone; standing south of the church and facing on Richmond street it is almost in line with the principal public buildings

of the city, and overlooks the beautiful gardens of Queen square. The Rector entered into residence here on St. Peter's day.

St. Peter's.—Rev. James Simpson, priest incumbent, is in Boston for a few days, the guest of the Cowley Fathers at the Mission Church. During his absence Rev. E. A. Harris, of Mahone Bay, N.S., is assisting Rev. Fred. E. J. Lloyd, the assistant priest, who has withdrawn his recent resignation and now remains in the same position as hitherto.

While Rev. E. A. Harris is visiting his relatives here, Rev. T. H. Hunt, of St. Peter's Church, is assisting the Rector at Mahone Bay.

Extensive improvements are being made upon the roof of the Church.

The chancel in the schoolroom has been removed, the space being added to the small classroom, which is now suitable for meetings of large classes, guilds, &c.

Work upon the Hodgson Memorial Chapel is now being actively carried on; Mr. Harris, the architect, has undertaken the work of carving the chancel arch. Some artists and other visitors have lately pronounced the chapel an architectural beauty.

A society is being formed to secure and maintain an improved condition in the graveyard, and is meeting with encouraging support from the congregation.

Rev. Edmund Wood, of St. John's, Montreal, visited St. Peter's Church during his stay for a few hours in the city.

DIOCESE OF FREDERICTON.

No report.

DIOCESE OF QUEBEC.

No report.

DIOCESE OF MONTREAL.

MONTREAL—The Lord Bishop of the Diocese returned to the city last week, and has now commenced his visitation of the parishes and Missions in the Ottawa district of his jurisdiction.

COTE ST. ANTOINE—The Church of St. Matthews here has been presented with a chime of eight bells by an anonymous donor. They are of the new tubular pattern (Harrington's) which was exhibited in Montreal during the last Carnival. They are beautifully sweet in tone, we are informed, and quite powerful. Cote St. Antoine is to be congratulated upon having obtained so early in its history as a parish that which many of the older city rectories still want. Besides this there have been other improvements made in the interior of the Church, which betoken progress and much earnestness.

DIOCESE OF ONTARIO.

No Report.

DIOCESE OF TORONTO.

TORONTO—A new church to be dedicated to St. Margaret, is in course of erection. On Spadina Avenue, south of Queen St. The district will be taken principally out of the parish of St. George, and the Rev. R. J. Moore, curate of St. George's, is spoken of as the first incumbent. Mr. Moore well deserves any appointment which can be offered him.

The Bishop of Toronto held an ordination at the Church of the Ascension on the fourth Sunday after Trinity, nine were ordained priests and six were ordained deacons.

The Bishop has recovered from a severe attack of rheumatism.

Rev. E. C. Acheson, lately curate of All Saint's, has gone to New York to assist Mr. Rainsford at St. George's.

A very handsome window, in memory of the late Rev. O. P. Ford, has been placed in the chapel of the Sisterhood of St. John the Divine. The chapel is being decorated.

The whole building is now in good order, and the grounds have been sodded and fenced in.

PORT HOPE—We learn that the Rev. E. Daniel, of Rosemont, has been appointed incumbent of St. John's Church, Port Hope, in succession to the late Canon O'Meara.

DIOCESE OF HURON.

No report.

BRITISH HONDURAS

DIOCESE OF BELIZE.

BELIZE—*St. Mary's*.—*School Feast*—This important event in the annual history of every Sunday school took place in this parish on the afternoon of Wednesday, July 10th, and through the kindness of B. W. Baber, Esq., was held at the "Fort," a place reclaimed from the sea and filled up with English soil brought here by vessels from the old country as ballast.

Many were the misgivings and heavy were the hearts as the rain began its downpour early in the morning, and continued steadily on until nearly midday. However, shortly after noon the blue sky began to appear, and from then until some time after our return in the evening there was not a drop of rain. The parish Church bell rang out its welcome strain (at least on this occasion) and was very soon heartily responded to both by teachers, scholars, district visitors, choristers and the officials of the Church, warden and committee.

At 1:45 the long procession of nearly two hundred children with their teachers wended their way from the church grounds, preceded by the large school banner amidst hearty cheers. The latter were vociferously kept up until our arrival at the wharf of the Hon. J. H. Phillips, kindly loaned for the occasion, and where we were met by our band. Quickly we all were hustled and tumbled into our lighters and dories. All being ready for a start the band began to play most lustily "Cheer boys cheer." Truly did the boys cheer, and the girls too, all bent on leaving all kinds of sorrow behindhand. With a long pull, and a strong pull, and pull altogether, we were soon close at the desired haven. When lo and behold first one and then the other lighter was firm aground, a no uncommon occurrence in our harbour, when success is always given to the Sicama scheme for reclaiming the land and deepening the harbor. Patience and perseverance soon overcame our wet blanket and safely we all hauled in at the wharf; when the human freight, together with all the good things, and the necessary implements for working and preparing them were speedily disgorged.

Cricket, ball, round games, dancing and races were soon engaged in to the delight of all their votaries, and sweet were the strains which the bands discoursed right well. At 5 o'clock the bugle sounded, and soon the classes were formed, and, marching to the refreshment ground, were placed on the ground in rows, with the green carpet of mother earth for their seats.

Buns, cakes, sweets, &c., were soon disposed of, after which more races and dancing were indulged in—the delights of scrambles fully relished, and the bags of sweets, &c., joyfully received, when, alas, all too soon the signal for departure was given. Soon all were re-embarked, the brawny arms of the willing boatmen quickly brought us to our starting place where, before separating, some to go home fully tired, others to answer the Evensong bell—several rounds of hearty cheers were given for all who had helped, assisted or otherwise aided to make our Sunday school Feast a decided success.

All the teachers did their duty, but special commendation must be given to Mr. Arnold and our energetic Superintendent, Mr. Harrison Brinton, and to the Hon. J. H. Phillips, and J. Connor, Esq., the two latter gentlemen for their kindness in placing lighters at our disposal.

Success to our next merry meeting having been cheered out most lastly, "God Save the Queen" was followed by the Doxology, when the band accompanied the Rector and his party to the church grounds, and played in front of the Rectory, "Auld Lang Syne," and "God Save the Queen."

Presentation of Prizes.—The expectant recipients of prizes in connection with the Sunday School for last year were relieved of their anxiety last Sunday, the fifth after Trinity, when the members of the school with their parents, friends and guardians were welcomed at the Children's Festival service in the new Church to witness the presentation of awards to the fortunate scholars. Nearly all the members of the choir were present, so that the choral part of the service was most heartily and well sung. After the Litany for the Church and special prayers had been said, the Rector addressed a few words, first, generally to the parents; next to the teachers, and lastly to the scholars on the duty of all doing what was in their power to advance and sustain the spiritual education of our young people. After the singing of "I think when I read that sweet story of old," the Rector called upon his warden, the Hon. J. H. Phillips, to present the prizes to the girls, who in a very earnest speech expressed his pleasure at seeing the increased number of young people attending the school, and the awakened interest on its behalf; he hoped that that would go on, notwithstanding that the Rector was at his wits' end where to put even the present number of scholars.

The following received prizes in their respective classes:

1st class, Louisa Bevans; 2nd, Hepzibah Slade; 3rd, Maude Moody and Herloise Broadhurst; 4th, Patience Bradley; 5th, Christina Leadley; 6th, Margaret Meighan; 7th, Adele Robin; 8th, Maria Everett; 9th, Emily Smith; 10th, Florette Neal; 11th, Matilda Smith; 12th, Annette Andrews; 13th, Victoria Lockwood; 14th, Ethleen Ellington; 15th, Blandina Flower.

The boys and young men then had their prizes presented by Henry Ganz, Esq., Churchwarden, and the following were the happy recipients, viz: 1st class, Robert Smith; 2nd do, Frederic Moody; 3rd do, Morris LaCroix; 4th do, Alfred Young; 5th do, Daniel Young; 6th do, Daniel Garbutt.

During the singing of the hymn, "I love the Holy Angels," to the old tune of "Home Sweet Home," the offertory was made on behalf of School Funds. After the Benediction, "There is a happy Land" was heartily sung as the recessional.

THE RECTORY.—The committee have rented a larger house to be used as the Rectory until funds are forthcoming wherewith to build one on the Church ground. But as this cannot be thought of until the debt of \$4,500 on the Church property has been paid; the half of which will be due on the 20th of August. We trust that all our good friends will waken up and send us a substantial offering before that time. It will be a great cause of encouragement to our people, who have done and are doing nobly: \$2,250 by August 20th, let none of us forget it, and when the envelopes are returned which have been sent out for this special purpose may the amount realized almost cover the amount required. God do Thou grant it.

"THE CHURCH GUARDIAN."—This week we have reached our distribution of one hundred per week, and still the cry is we want more; but do let the payments come in regularly every month, then we can order more.

ST. MARY'S GIRLS SCHOOL.—A School will be opened at the end of the midsummer holidays at the Rectory for the higher education of girls. It is hoped that this will form the nucleus for a larger school to be carried on by and bye under the supervision and fostering care of some Sisters of the Church; a help very badly needed in the Church work in Belize, and indeed in the whole Diocese.

HEAR THE CHURCH.

We churchmen, therefore, do not and cannot look to any individual Christian as the founder of the Church, nor to the fallible expounder of any system of policy or theology. We do not admit the right of any man or of any set of men, or of any school or party to define for us "the one faith" which we confess. We go back to our divine Lord Himself, and to that mount of the Ascension, when and where, with uplifted hands, he said: "All power is given unto me, in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost"—not Father, Son, and Holy Ghost, as the Socinians read it, but "in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

Here, then, we find the great charter of the visible kingdom of God set up among men. We find in it the great Apostolic commission; in the faith then given; in the sacraments then enjoined; in the things which our Saviour taught and commanded his appointed ministry to teach; and above all, in his pledged presence in and with that Church of which he spake when he said I appoint unto you a kingdom. When we turn to history, we find that this kingdom has existed from that day down to this. We find a certain ministry, a certain "one faith," certain sacraments and sacramental rites, and other distinguishing marks and notes which characterize it to day, and have characterized it all along through the Christian ages. Now, of this kingdom, or church of God, we churchmen believe that the Anglican communion, of which the Episcopal Church in this country is an integral part, is a pure, scriptural and apostolic branch; therefore we belong to it and must belong to it. Hence we are Churchmen on principle and cannot be anything else.

Moreover our blessed Lord commanded his disciples everywhere and at all times to "hear the Church," and if any would not hear the Church, then He commanded us to look upon him "as a heathen man and a publican"—a warning as awful as any which ever fell from the lips of our blessed Saviour, and yet a command and a warning which at the present can neither be obeyed nor avoided, if the popular sentiment in regard to the Church has any foundation in fact. "Hear," not 'a' church, or "any" church, but "the Church—the one Church of which He was the founder, and which He established upon earth as His kingdom never to be "divided against itself." And here it is worthy of remark that the Scriptures never speak of a church on earth—always "the Church" or "the Churches." In the New Testament we have "the Church" not less than seventy-four times, and "the Churches" not less than thirty-four times, and never "a church" but in a single instance, and that when the Church triumphant is contrasted with the Church militant and is spoken of as "a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

How marvellous then is the fact that people calling themselves Bible Christians should have

any sympathy with that system of modern thought and development which allows any individual to found a church and call it "the" church of God, and "a" church in which, against the express warning of St. Paul, "every one hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." O! well may the Churchmen pray more and more earnestly, as in the Litany, "From all false doctrine, heresy, and schism, Good Lord, deliver us!"—Dr J. A. BOLLERS.—in the Church Eclectic.

STUDENT-DEACONS.

The assistance which is so sorely needed by some lonely incumbents in failing health, as was pointed out in last week's article, entitled 'Two and Two,' might to some extent be procured, through what may be called a system of Student-deacons. It has long been felt that deacons are by no means fulfilling their proper functions, but are too commonly required, by the incumbents whom they assist, to do work which more properly belongs to priests; and far too rarely do they have the opportunity given to them of really and steadily pursuing those theological studies which are to fit them for the priesthood.

It has, indeed, been often proposed that there should be 'permanent deacons,' supporting themselves by secular professions, and, while so engaged, considered ineligible for the priesthood. But the scheme has not recommended itself to the Church, as represented by her Convocations, nor, indeed, to many of her most worthy sons outside those two great Synods. The original intention concerning deacons would be more satisfactorily fulfilled by carrying out the scheme of *student deacons*, which also, as was said above, would help towards supplying the demand for assistance to poor, invalid incumbents.

Instead of, or even after, a course of study at a theological college, let your graduates offer themselves to the Bishop to be made unattached deacons, subject to the supervision and direction of that officer whose very name implies that duty, the Archdeacon, and living at their own expense, whereby they would not be more out of pocket, but probably less, than if they spent the time at a college. Their normal abode so to say, would be in the cathedral city, where they would have the advantage of a good library, and be to some extent the *protéges* of the resident members of the Cathedral body. But they would be at the disposal of the Archdeacon, who, in a case where a resident but invalid incumbent required, not an actual substitute, but temporary assistance, would, on being satisfied as to the urgency of the case, send to him a deacon. In some cases the latter might go on the Saturday and return on the Monday; in some he might stay two or three weeks at the parsonage, paying for his board; in others, he might occupy a lodging in the parish. It would be beyond the scope of this paper to lay down every detail, but some general principles only need to be insisted upon. First, the deacon should not, as a rule, be allowed to preach a sermon of *his own composition*. Preach he must, for it is a preacher that the invalid parish priest wants far more than a mere reader; but let him preach a sermon of the incumbent's or one from a printed book. Secondly, let him never undertake so much visiting, or other week-day work, as would really interfere with his studies. If he stays in a parsonage house, let the use of the study be his every morning, as some return for the help which he gives. In many of the cases here contemplated—for we are supposing a resident incumbent not too ill to take any part of the services—the deacon would gather useful experience, and receive many valuable hints

from this intercourse with an 'elder' of superior years and practical wisdom, sometimes also he would find in his host a scholar whose theological help would be a great benefit to him. In some parishes where a daily service has been held, the assistance of a deacon might prevent it from being given up during the temporary illness of the vicar, while other parochial institutions also might be kept afloat and not suffer much from the inability of their real president to superintend them.

It is suggested that *graduates* only be allowed to be student deacons. Those who have not had the great advantage of a University training stand in most need of a course of study at one of our theological colleges, and this ought to be considered indispensable for them. But graduates of three-and-twenty, who have sufficient means to pay for extra theological training, would be able to serve their apprenticeship (which is what the diaconate really ought to be) as deacons, gaining, in addition to sufficient and systematic study, various and very useful experience to fit them for the permanent cures to which they would be afterwards licensed at their ordination as priests.—A. M. W. in *Church Bells*.

REV. CHARLES WESLEY'S LETTER
TO REV. THOS. BRADBURY CHANDLER—1785—
AS TO METHODISM.

LONDON, April 28th, 1785.

Reverend and Dear Sir: As you are setting out for America, and I for a more distant country, I think it needful to leave with you some account of myself and my companions through life. At eight years old, in 1715, I was sent by my father, Rector of Epworth, to Westminster school, and placed under the care of my eldest brother, Samuel, a strict Churchman, who brought me up in his own principles. In 1727 I was elected student of Christ Church. My brother John was then fellow of Lincoln.

The first year at college I lost in diversions—the next I betook myself to study. Diligence led me into serious thinking. I went to the weekly Sacrament, and persuaded two or three young scholars to accompany me, and likewise to observe the *method* of study prescribed by the statutes of the University. This gained me the harmless name of *Methodist*. In half-a-year my brother left his curacy of Epworth, and came to our assistance. We then proceeded regularly in our studies, and in doing what good we could to the bodies and souls of men.

I took my degrees, and only thought of spending all my days at Oxford; but my brother, who always had the ascendant over me, persuaded me to accompany him and Mr. Oglethorpe to Georgia. I exceedingly dreaded entering into Holy Orders, but he overruled me here also, and I was ordained Deacon by the Bishop of Oxford, one Sunday, and the next, Priest, by the Bishop of London.

Our only design was to do all the good we could, as ministers of the Church of England, to which we were firmly attached, both by education and principle. My brother still acknowledges her the best national Church in the world.

In 1736 we arrived as missionaries in Georgia. My brother took charge of Savannah, and I of Frederick, waiting for an opportunity of preaching to the Indians. I was in the meantime secretary to Mr. Oglethorpe, and also secretary of Indian Affairs.

The hardships of lying upon the ground, &c., soon threw me into a fever and dysentery, which forced me in half-a-year to return to England. My brother returned the next year. Still we had no plan but to serve God and the Church of England. The lost sheep of this fold were our principal care; not excluding any Christians of whatever denomination, we

were willing to add the power of Godliness to their own particular form.

Our eldest brother, Samuel, was alarmed at our going on, and strongly expressed his fears of its ending in a separation from the Church. All our enemies prophesied the same. This confirmed us the more in our resolution to continue in our calling, which we constantly avowed, both in public and private, by word, and preaching, and writing; exhorting all our hearers to follow our example.

My brother drew up the rules for our Society, one of which was, constantly to attend the Church Prayers and Sacrament. When we were no longer permitted to preach in the churches, we preached (but never in church hours) in houses or fields, and sent from thence, or rather carried, multitudes to church, who had never been there before.—Our Society in most places, made the bulk of the congregation, both at Prayers and Sacrament.

I never lost my dread of separation, or ceased to guard our Societies against it. I frequently told them, "I am your servant as long as you remain members of the Church of England, but no longer. Should you ever forsake her, you renounce me." Some of our lay preachers very early discovered an inclination to separate, which induced my brother to publish reasons against a separation. As often as it appeared, we beat down the schismatical spirit. If any did leave the Church, at the same time he left our Society. For fifty years we kept the sheep in the fold, and having fulfilled the number of our days, only waited to depart in peace.

After our having continued friends for above seventy years, and fellow-laborers for above fifty, can anything but death part us? I can scarcely yet believe that in his eighty-second year, my brother, my old, intimate friend and companion, should have assumed the Episcopal character, ordained elders, consecrated a Bishop, and sent him to ordain the lay preachers in America. I was then at Bristol, at his elbow, yet he never gave me the least hint of his intention. How was he surprised into so rash an action? He certainly persuaded himself that it was right.

Lord Mansfield told me last year that *ordination* was *separation*. This my brother does not, and will not see; or that he has renounced the principles and practices of his whole life; that he has acted contrary to all his declarations, protestations, and writings; robbed his friends of their boasting, realized the "Nag's Head" ordination, and left an indelible blot on his name as long as it shall be remembered.

Thus our partnership here is dissolved, but not our friendship. I have taken him for better, for worse, till death do us part, or rather reunite us in love inseparable. I have lived on earth a little too long, who have to see this evil day; but I shall very soon be taken from it, in steadfast faith that the Lord will maintain His own cause, and carry on His work, and fulfill His promise to His Church: "Lo, I am with you always, even unto the end of the world."

Permit me to subscribe myself, Reverend and Dear Sir, your faithful and obedient Servant and Brother,

CHARLES WESLEY.

P. S. What will become of those poor sheep in the wilderness,—the American Methodists? How have they been betrayed into a separation from the Church of England, which their preachers, and they, no more intended than the Methodists here? Had they had patience a little longer, they would have seen a *real* primitive Bishop in America, *duly consecrated* by three Scotch Bishops; who had their consecration from the English Bishops, and are acknowledged by them as the same with themselves. There is, therefore, not the least difference betwixt the members of Bishop Seabury's Church, and the members of the Church of England.

You know I had the happiness to converse

with that truly apostolical man, who is esteemed by all who know him, as much as by you and me. He told me he looked upon the Methodists in America, as sound members of the Church, and was ready to ordain of their preachers whom he should find duly qualified. His ordination would be indeed genuine, valid, and Episcopal. But what are you poor Methodists now? Only a new sect of Presbyterians. And after my brother's death, which is now so near, what will be their end? They will lose all their usefulness and importance; they will turn aside to vain janglings; they will settle again upon their lees, and like other sects of dissenters, come to nothing.

THE PURPOSE OF THE SUNDAY-SCHOOL.

The Sunday-school in its purpose and objects is not in conflict with the duties required of parents and sponsors, nor can the school exempt them from their responsibilities. But the purpose of the school is to assist in these duties; to use the leaven of religious instruction found in Church children to the benefit of those who have no home instruction; to reach out through the parish where neither minister nor home influence has ever shed Christian light on the children's minds, and gather them into the nursery of the Church. The purpose of the school is legitimate and practical, and though its scope may be and *should* be enlarged, the fact that it is a lay organization for instruction and Mission work will remain unchanged. To carry out this work to its fullest extent and best results demands for the school a high place in the Church's system and a more positive recognition of its importance than is customary to-day. Surely so valuable an adjunct to the ministerial, parental and mission work of the parish must commend itself to those who have the interests of the Church at heart, and demands the prayerful and moneyed support of all who are unable to engage in the duties of the school. There is no other work in the parish more essential to its welfare, no better medium for its mission work, no equal to it as a healthy stimulant to active Christian life, even though we take the school in its present condition of limited ability and power. There come up from the school annually many for confirmation whose first glimpse of the truth was obtained within its precincts; many whose home education has been neglected and whose young lives would, but for the school, have been lost in the vortex of the pleasures of this world; hundreds, aye thousands, who by the hard of a little child have been led into the courts of the house of God. Is such work of *little* importance? Rather is it not of the greatest importance?

In England, where the Sunday-school Institute has been in existence 45 years, there has surely been something learned of the work and importance of the school. And the question is being agitated more and more as the fact becomes daily more apparent that the school *must* have better facilities. Here is a suggestive sentence from a clergyman: "There never was a time when more depended upon Sunday-schools, or when more work for good was ready to be done in them."—*American Church S. S. School Magazine*, (Phila.), for August.

THE PURPOSE OF MIRACLES

Is sometimes imagined to be as evidence to compel belief. In support of this view may be mentioned the wonders wrought by Moses to compel Pharaoh to receive him as a messenger from God, and the appeal made by Christ to the people to believe Him for the works He wrought among them. But it may be remarked here that the use of miracles as the credentials of a messenger seems to have been at most a lower function of the miracle, a kind of concession to

a superstitious age which sought after marvels and abused them, to satisfy the eye rather than to support faith. The higher and fundamental use of miracles seems to have been to manifest the glory of Christ. The first miracle was an epiphany at the marriage feast in Cana. This miracle increased the faith of the disciples, but no external miracle can produce faith, for faith is a fruit of the Spirit of God. In His own district Jesus could do no mighty work because He found no faith as the preliminary latent condition for receiving His aid. In the parable of the rich man and Lazarus, the rich man makes the common mistake of thinking that miracles are capable of producing faith, when he begs that his brothers may be warned by one rising from the dead, but he is given to understand that a certain moral susceptibility must exist in the heart before the heart can see God in a miracle. Those who refused to listen to Moses and the prophets lacked the preparation of heart to be benefitted by the visit of one who had risen from the dead. The acceptance or rejection of a miracle as a manifestation of the glory of Christ seems to be governed by the latent moral condition of the man. A miracle stands forth as a supernatural sanction to enforce an ideal standard of virtue, and the man who does not wish to be bound by the highest standard of virtue denies that it is supernaturally sanctioned, while on the other hand one who desires to rise to the highest virtue accepts the miracle as a token of supernatural aid toward realizing the ideal of perfection.

In our day when we look around us we see the world divided as of old into classes, those who seek a sign from mere love of the marvelous, and those who deny that there is anything like a miracle. Between these two extremes there are some who look upon all Nature as a revelation of God in his works and are ready to find every event, ordinary or extraordinary, an epiphany of Divine love.

Science knows no limit in the evolution of perfection, and, having admitted that the first Adam stepped forth into history, cannot now close the doors to the first or second advent of the second Adam, or deny the waiting of creation for a further manifestation of glory.—*The American S. S. Magazine for August.*

DIOCESE OF NIAGARA.

The Ruri-decanal Chapter of Lincoln and Welland met at Smithville on Thursday and Friday, July 11th and 12th. The clergy present were: Rev. Rural Dean Gribble, Rev. Canons Bull and Houston, Revs. E. J. Fessenden, P. W. Spencer, F. C. Piper, and A. W. Macnab. At Evensong on Thursday, Rev. E. J. Fessenden preached an eloquent sermon on Gal. iv, 16. Friday began with Holy Communion at 7 a.m. and the morning was spent in a careful consideration of St. John xx, 19-31. The afternoon was devoted to arranging for the Bishop to hold a conference in the Deanery of the clergy and laity, and other business matters. By a unanimous vote the offertories instead of being given as usual to the clerical library were given to the debt on St. Luke's Clergy house in this parish. This part of the Diocese has been very much neglected until the last few years. It is only within the last three or four years that a church and parsonage has been erected through the zeal of Mr. Piper, the present incumbent of the Mission. The Rural Dean remained over until after Sunday, and had the pleasure of being present on Friday evening at a meeting of the congregation at Beamsville, an outstation of Mr. Piper's, at the residence of Mr. Hearle, when \$750 were subscribed towards a church in that village. The greatest zeal and unanimity were manifested, and the indefatigable Missionary was greatly encouraged. The lot has been already purchased, and \$170 more have been subscribed. As Beamsville is a large and important village a good church ought to be built here. It is intended to get plans and proceed with the work at once.

THE FESTIVAL OF THE TRANSFIGURATION.

By W. B. C.

Transfigured Christ! Immanuel!
Who did'st in light and glory dwell,
Ere yet the morning stars in song
Poured forth Thy praise in countless throng,
And yet Who deign'dst our flesh to take,
Thy throne, Thy glory, to forsake
For earth's low garb and toilsome round—
Be once again with brightness crowned.
Here on Transfiguration's hill,
Our Lord, yet tender Brother still.
Rise with bright healing in Thy wings,
Transfigured, Messianic Lord!
Thou Heir of worlds and King of kings!
Of every tribe and tongue adored—
Rise in Thy garb of dazzling white,
O'er this our earthly night!
Messiah, Prince of light and peace!
The Father's only Son,
With Father and Blest Paraclete,
Eternal Three in One,
Transfigured on the glorious hill,
Our Lord, yet elder Brother still!
—*The Living Church.*

NEW BOOKS.

"OUR FAMILY WAYS."—The Young Churchman Co., Milwaukee, has just published a little book handsomely bound in cloth, with the above title. The "Family" is the Church, and this book tells about the "ways" of this family. In other words, it tells what the Church is, its Creed, its Ministry, Liturgy and Sacraments. It is a book for young people to read, and read over again. It is full of instruction, and is so interestingly written, that any earnest reader will be charmed with the pleasant way in which the whole subject is treated. We cannot urge too strongly upon parents the desirability of placing the book in the hands of their children. The price has been placed at 50 cents, net. We believe that when the book becomes known, it will have a sale among young people equal to that of Little's "Reasons for Being a Churchman" among adults; and that its mission for good will be as pronounced.

A CATECHISM ON THE CHRISTIAN YEAR and the COLLECTS, including the Church Catechism, by Miss L. L. Robinson; paper pp. 136; 12c. The Young Churchman Co., Milwaukee.

This is intended as a successor to the *Practical Question Book on the Bible* by the same author, published about two years ago and which met with much approval.

AMERICAN EPISCOPACY—by Rev. S. D. McConnell, D. D., Rector St. Stephens Church Phila; paper pp. 37; 15c. Thos. Whitaker, N. Y.

The author discusses briefly the questions as to the Episcopal office: *What is it?* in its origin and its essence; its power; its sanctions. Exactly what view the Doctor takes it is difficult to determine; but he appears to adopt the principle of *evolution* or development through processes capable of being traced; though in its origin and essence divine.

MAGAZINES

RECEIVED FOR AUGUST.

The Church Eclectic.—E. & J. B. Young & Co., and Jas. Pott & Co., N. Y.; \$3 per annum.
The Homiletic Magazine.—E. B. Treat, N. Y.
The Treasury for Pastor and People.—E. B. Treat, N. Y.; \$2.50 per annum; clergy \$2.
The Homiletic Review.—Funk & Wagnalls, N. Y.; \$3 per annum; clergy \$2.50.
Littell's Living Age.—(Weekly). Littell & Co., Boston; \$8 per annum.

The Century.—Midsummer holiday number; The Century Co., Union square, N. Y.; \$4 per annum. This number is specially rich in matter and illustration.

The Atlantic Monthly.—Houghton, Mifflin & Co., Boston; \$4 per annum; contains a *critique* of Louis Honore Frechette, the French Canadian poet, by Mr. Paul T. Lafleur.

Our Little Men and Women, \$1 per annum; *Babyland*, 50c; D. Lothrop Co., Boston.

Our Little Ones and The Treasury.—The Russell Publishing Co., 36 Bromfield st., Boston; \$1.50 per annum.

We also acknowledge with thanks the receipt of the Synod Journal of Niagara for 1889; the Journal of the Convention of 1889 of the Diocese of Quincy; and the 3rd Annual Report of the *Women's Auxiliary* to the D. & F. Missionary Society—Diocese of Ontario.

We find a welcome addition to the list of our exchanges in *Our Parish Monthly* issued by the Church of the Holy Sepulchre, N. Y. All success to it.

CORRESPONDENCE.

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

THE OATH TAKEN BY R. C. BISHOPS.

To the Editor of the Church Guardian:

SIR,—THE AMERICAN CHURCH TIMES you quote in your July 31st issue of CHURCH GUARDIAN, is clearly a reprint of this,* which I have since revised. My authority for it is the Mechlin Pontificate of 1873 as stated. I have since learnt that the Bishops of the United States demanded and received permission to modify the oath of late years as unfitted for a free country, and they now take it with the clause about persecuting heretics omitted. I cannot find that any modification of the oath has been made for the R. C. Bishops of Canada.

J. M. D.

[*The Oath referred to by our correspondent is that which has been printed in pamphlet form by George A. Knodel, printer, St. John, N. B., with comments thereon, and which is to be had at 5c. a copy. It is worth securing.—Ed].

PASSING SHOWERS.

This day be picture of thy well spent life;
The clouded morn, whilst thou art brave
and strong;
Thy noon, the sun outmastering in the strife;
At last, untroubled peace, at evensong.
—A. C. B., M. A.

We would be extremely obliged if subscribers would remit without delay subscriptions in arrear, and favor us with renewal order. Our weekly outlay for paper, printing, &c., continues though it be summer; but subscribers seem to forget this.

MAY we not also ask the assistance of each individual subscriber in the way of renewal, and also the securing of at least one new name?

NOTHING opens so wide a door to vice, to crime, to evil habits of every description, as the absence of occupation. The downward course of many a promising youth, the ruin of many a hopeful life, may be distinctly traced to the void caused by having nothing definite and positive to do. The faculties must be active, the energies must be at work: and if not employed for good, they will be for evil.

The Church Guardian

— EDITOR AND PROPRIETOR: —

J. H. DAVIDSON, D.C.L., MONTREAL

— ASSOCIATE EDITOR: —

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Box 1868. For Business Announcements
See page 14.

DECISIONS REGARDING NEWSPAPERS.

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

CALENDAR FOR JULY.

- JULY 7th—3rd Sunday after Trinity.
" 14th—4th Sunday after Trinity.
" 21st—5th Sunday after Trinity. (*Notice of St. James.*)
" 25th—ST. JAMES. A & M. (*Athanasian Creed*)
" 28th—6th Sunday after Trinity.

THE MAINTENANCE OF CHURCH PRINCIPLES.

NOT ONLY CONSISTENT WITH, BUT DEMANDED BY CHRISTIAN CHARITY.

By the Right Rev R. H. Wilmer, D. D.,
Bishop of Alabama.

[Continued.]

Starting from the admission, which must be made on all sides—that God has revealed and established nothing significant or unimportant—charity will hold ardently, and contend earnestly, for, "all that He hath so revealed." Note the expression—"Charity will do this." And why? Because it is love—love to God supreme and love to one another as to one's self.

For in whatever God has revealed or established there is something of importance, either as the revelation of some divine attribute or will, and therefore necessary to the full exhibition of the divine mind; or, as setting forth some duty or doctrine, the recognition and reception of which is necessary to the full and symmetrical system of truth, and duty, and consequently necessary to the well-being, if not to the being, of the Christian man.

So far then is it from being true, that it is uncharitable to your fellow man to think him in error wherein he differs from you, or to attempt to put him right when you think him to be wrong, the very contrary is true—charity requires him to do that for doing which he will be regarded, and perhaps stigmatized in modern conventional speech, as an "uncharitable man."

It is passing strange that, whilst in all other

matters, you are called upon to help your neighbours, and your love will be called in question if you do not help him, yet the modern charity requires that you let him alone in his gropings for religious truth, will brand you as a "proselyter" for attempting to bring him to your way of thinking which, your way of thinking must be to you the way of truth, and that in which your charity must rejoice.

Now by way of example—suppose you were to see a friend about to embark for a long voyage upon a vessel that had not been well tried at sea—that was not built according to the most approved model—that had no adequate provisions for skilled officers to sail her—would it be considered a very friendly, not to say charitable, course for you to keep silence and let him run the risk? Your charity would rejoice in the truth that you knew and he knew not, and you would from love to him impart your counsel.

Why in everything except that which pertains to The Church and matters of religion, are we uncharitable if we do not help our neighbour with whatever of knowledge and counsel that we can command? If we think our eyes stronger or the light that guides us brighter we will help one we love to pick out his way; why must we let him alone, when he is bewildered and groping for religious truth?

Here is one, who believes that the religious Communion to which he belongs is a *divine* organization—divine in its *origin* and divine in its *universal* obligation. He believes this sincerely. He is fully persuaded in his own mind that this divine system is necessary to the preservation and perpetuity of the truth. If he be a man of much charity he will hold his conviction ardently, and contend earnestly for it. His love to God, the giver, and to man, the receiver of this truth, will alike inspire it. As a matter of necessity, he must regard his fellow-man, who holds an opposing belief, as in error, and in error exactly in proportion to the extent that he differs from himself; and in so far as he can properly do so, try to put him right. Is he uncharitable in thus thinking and acting? How? He may be mistaken in his conclusions, for he is a fallible man. And any one who thinks he is mistaken ought to have charity enough to try and put him right, and not allow him to abide in his error. And these men, thus differing, may live, and, if charitable men, must live in love, and peace together, not *thinking each other right*, for that is to stultify themselves; not making light of the truth held and denied, respectively, for that is to make light of the truth, and charity rejoiceth in the truth, there being nothing so precious as truth, not even peace, for the wisdom which cometh from above is *first pure, then peaceable*.

Truth at all hazards—peace is possible. The world and uninstructed Christians put *peace first*, but alas! theirs is not "the wisdom which cometh from above."

Charity, then, is not a matter of opinion, it is a matter of the heart—it is love, and the more one loves his neighbour the more will he rejoice to bring him to a knowledge of all truth, so that he may lack no manner of thing that is good.

To charge your neighbour with insincerity, or dishonesty or hypocrisy, when there is room to believe in, or hope for better things, Oh! this is uncharitable indeed, and a violation of one of the "two laws" upon which "hang all the law and the prophets." "And with what measure we mete, it shall be measured to us again."

The truth is, that charity concerns more the judgment we form of the *motives* of others, than the estimate we make of the correctness of their opinions. But the current popular thought is, that charity consists in thinking every one to be right, or at least not seriously wrong, in his opinions. And he who stands up

uncompromisingly, however amiably, for his convictions of truth and duty, and will not fall into popular ways, for fear that he may perchance compromise the truth, is branded as an uncharitable man—notwithstanding the fact that his charity it is, which forbids him to compromise the truth.

The whole case stands thus: If any one is wanting in love to God and to his fellow-men, he is uncharitable, unloving. If he imputes to his fellow-man a bad motive, when it is possible to ascribe a good or better one, he is uncharitable, for "charity thinketh no evil." If he delights to bring out to view the defects and infirmities of his neighbour, he is uncharitable, for charity is "kind" and "hopeth all things." If he holds his opinions in a proud and haughty spirit, he is uncharitable, for "charity vaunteth not itself, is not puffed up, and doth not behave itself unseemly."

But if one is fully persuaded, after all the study and instruction within his reach, of certain truths; if he takes exceeding delight in them—for the mind should rejoice in truth as the eye rejoices in light—if by all proper means he seeks to win others to his own joy in truth—and what a wretched absence of charity there must be when one is indifferent to the welfare and joy of his neighbour—he is by the test of reason and scripture, and in the sight of God, a *charitable* man—for "*charity rejoiceth in the truth*."

Bishop Mant, in his comment upon this passage, thus excellently sums up its meaning: "Charity, saith the apostle, rejoiceth in the truth. It rejoiceth not in lending countenance and encouragement to delusion; not in giving weight and circulation to error; not in promoting 'the worshipping of imaginations,' and establishing, as it were, in the temple of God the conceits of human pride; not in extending indiscriminate protection and succor to discordant and conflicting systems of faith; but it rejoiceth in a cordial, unshaken, unmixed attachment to the revealed will and word of God; in an entire devotion to 'the truth as it is in Jesus;' in a conscientious and exclusive zeal for those doctrines which the Holy Spirit 'once delivered unto the saints;' and for that system of order, decency and peace, of which He was the author in the Apostolic Church. Sensible, indeed, of the weakness and imperfections incident to human nature, she 'doth not' on the one hand, 'behave herself unseemly' toward those who differ from her; she thinketh no evil of her opponents: but with compassion and benignity she 'beareth all things, believeth all things, hopeth all things, endureth all things.' But persuaded on the one hand, that 'the truth' is simple, and one, like its great author 'the Father of Lights, in whom is no variableness, neither shadow of turning,' in the truth she rejoiceth; not only making it the object of her own affections, but studious to excite love and admiration of it in others."

Here, dear brethren, with this good Bishop, setting forth the meaning of the Apostle in its large comprehensiveness and sweet benignity, we may take our stand. Here we can stand the test of reason, here abide the judgment of God, and here fear not the judgment of men.

We cannot ask the men of this world to interpret for us the law of Christian charity. They cannot be our judges in this matter. To them the varying and conflicting opinions of Christian people—even when they concern such questions as the nature and origin of ministerial authority—yes even the nature and office of Christ Himself—are of less consequence than the petty and transient political issues of the hour. We should have no aspirations for the reputation of that charity which means indifference, nor should we dread the imputation of bigotry, when it means a deep devotion to, and joy in, the truth. King Solomon, the wise, discovered the true mother of the child by proposing to divide and mutilate it. The false mother was willing to compromise in any way,

It requires not the wisdom of Solomon to determine that he, who will be satisfied with the truth divided and mutilated, is not nearly related to, nor rejoiceth in the truth.

Nor must we ask Christian people, who have no very fixed and definite convictions of truth, to define for us the metes and bounds of Christian charity. With many of them—and alas! we have them in our midst, and of our communion—the great living glorious truths of revelation have less attraction and power than the most trifling objects of human pursuit.

There are reasons deep laid in the constitution of man's nature, and far reaching in their consequences, which never appear to careless and superficial observers. They cannot be our judges in this matter. A greater than all has taught us, to "contend earnestly for the faith once delivered unto the saints;" and to "speak the truth in love;" thus in a loving earnestness to realize the idea of "charity rejoicing in the truth."

And were such a spirit shed abroad through Christendom, a spirit which drew all Christian hearts together in sympathy, then would be begun a movement which would not end, until the declaration of our Blessed Lord had its complete fulfilment, and "there should be one fold and one shepherd." If people love, they will love to be together; after awhile they will yearn to "dwell together," and will then be willing to sacrifice everything, *but truth*, that they might "dwell together in unity."

Let it be understood that there is such a thing as truth, *definite, established catholic truth*—then all must seek out this truth and rejoice in it, and unite upon it, and sacrifice something for it, and then the problem of a vexed and distracted Christendom approaches its solution.

Pilate's ignorance of what truth was, led him to commit the foulest wrong ever committed against "the truth," consigned him to a hopeless infamy, and pilloried him forever in the Creed. It was his business to know the truth, and to know that he could not learn it by asking of the people. Alas! the multitudes who are seduced from the truth by following the popular cry. Not indifference cannot solve any problem. It is disintegrating in its tendency, with neither basis nor bend in it. Something positive, not negative, must bind men together.

Temporary unions for prayers and exhortation cannot solve the problem. I fear they rather hinder and postpone it. It is a confession of something wrong, and yet not a *full and frank* confession. It presents a palliative, where a *cure* is needed. It satisfies the mind with something so infinitely short of Christian duty and privilege. It patches up a serious breach with a hollow truce. What is needed, and demanded, is a lasting peace and unity.

And yet there is something very captivating in the thought of such a truce to hostilities, however short-lived and delusive. The earnest Christian heart is not content to live in a state of isolation from Christian brethren. It is indeed the way whereby "we know we have passed from death to life," that we love the brethren. And I doubt not the love of Christian brethren, and the yearning after a lost unity, is oft-times expressed in the modern efforts to bring about these occasional unions and alliances.

Alas! that they should ever satisfy any Christian heart; and alas! that multitudes are sitting down contented with this *delusive peace*; finding beauty and almost merit, in kaleidoscopic Christianity rejoicing in the refractory and decomposed rays which they respectively represent, and only blending themselves together, for a moment, to exhibit the pure original beams of truth.

In view of all this, it may be worth while to subject to a little closer inspection and analysis this newly proposed remedy for healing the divisions of Christendom and binding up its

shattered fragments. In order to do this, we must apply the great test—the law of charity! For it is alleged that Christian charity demands such unions and compromises, and that they who fall not in with the proposed method are sadly lacking in that exalted virtue.

Let us see. If it be "uncharitable" to decline a *temporary* union with the Christian people, and for the reason that "they are substantially agreed on all important points"—and that is the popular phrase—then how *uncharitable* must have been the *original separation* between these people, and how uncharitable it must be to *perpetuate* such separation!

If it be urged, "that for a little while, and in order to effect a specific good, Christian people ought to drop their peculiarities, and come together in worship and fellowship;" if this be true, then ought they not for a stronger reason to do this, in order to promote a *general and permanent* good? This must be so, unless a particular and transient good is more desirable than an enduring and general good; or unless it can be shown that the good sought is to be found in only *occasionally* letting down the denominational fences and feeding in a common pasture.

And if, for the sake of a *temporary* good, there be any peculiarity which one can properly lay aside for an hour, a day, a week, what hinders but that for the sake of a *continued* and greater good, he may not lay it aside for a month, a year, *forever*!

And is there not, in this willingness to drop the denominational peculiarities, a practical and substantial *admission*, that at least there is nothing of *great importance in them*—that, consequently, there is no sufficient ground for the continued separation of these people, if any good can be shown to proceed from their union and, therefore, a virtual condemnation of the fact and spirit of sectism?

It is admitted on all hands, that the denominational divisions in the missionary field are the occasion, if not the cause, of much perplexity and bewilderment to the heathen mind, even to those who are on the whole favorably disposed towards Christianity. We can well imagine how distracting must be the denominational view to a heathen inquirer. It tends to bewilder even the ordinary Christian mind.

A very important and pertinent question arises in view of this condition of things. If now, in order to bring the whole force of Christian sentiment and devotion to bear upon any particular Christian community at any given time, there is an imperative call upon all Christian people to suppress their individual and denominational views, and if it is very "uncharitable" in them not to do so, when summoned by the voice of a majority of resident ministers, or the presence of a revival preacher; what shall we say of the urgency of the call to unite all the forces of Christianity upon the vast heathen world, at the word of Christ, and in fulfillment of His prayer: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe Thou hast sent Me." Ah! what deep significance in the words—"That the world may believe that Thou hast sent Me!" How can a community of sects impress the world, and especially the heathen world, with the *divine original* of Christianity?

But if it be alleged, as it is, "that it is not a mere *peculiarity* that is laid aside, but a *principle*, which can not be given up, but only held in abeyance, for a little while, in order to impress a community, and to prevail with God by united prayer," what then? Is not this indeed a spectacle? A multitude of ministers of God—witnesses for truth and principle—coming together and combining to suppress, each for himself, a part of God's truth, and for God's sake as is alleged, and that on the ground that God has revealed unimportant truth! What a spectacle in the sight of heaven! It may pos-

sibly for awhile impose upon the multitude, for they are easily deceived by any superficial and sensational movement that is popularized to the public ear. But how can it be justified in the sight of God—this holding fast and loose by certain truths? It is these very truths and principles, so called—which they are willing to ignore at times—that constitute the basis severally of the denominational bodies. The unity of the Church of God was broken that that these bases of organizations might be maintained, and, yet, for any particular purpose they may be suppressed. Is this indeed of the nature of charity, whose essence is supreme love to God and veneration of His truth?

And can such a hollow and superficial union, by suppression of truth, impose long upon the world? Will they not see in it a mere suspension of antagonism? And when it is disclosed in all its *unrealness*, will it not tend to increase the general *infidelity* toward all truth?

And if it be alleged, as it is, that our branch of The Church allows of differences of conviction in matters not of the "faith," and that such allowance is of the nature of holding said tolerated opinion in abeyance, or under suppression; I answer that it is true there is a certain latitude allowed, but there is no suppression of convictions expected or demanded. And it is this condition of things which vindicates the Catholic attitude of this Church, and as time rolls on, will more and more commend her position as occupying the only substantial and practicable ground for the union of Christendom; the primitive Faith and Apostolic Order.

Besides, let us follow out for a little the ultimate tendency of this newly proposed solution of the denominational imbroglio—this union by the suppression of truth—now under view. Who shall assign its limits? Shall it embrace all phases of faith? It must do so, it must include all sincere people, if sincerity be accepted as the test and touchstone. Then it must not stop with Christian people; it must include the sincere Jew, Mussulman and Pagan. Indeed do we not see indications in high quarters that the world demands the application of this so called charity to the most unlimited extent? The principle under view, of making *sincerity* the test, if carried to its utmost verge, must lay aside, and drop out of view, the very name of Christian, lest the sensibilities of a brother religionist, a Jew, or Hindoo, might be wounded. That constituted the great difficulty in Pagan Rome, and lighted the flames of persecution, and loosed the jaws of lions—that the early martyrs were not content to be one of many religions, but were uncharitable enough to proselyte their neighbors to their way of thinking.

Then, if sincerity be not the test, what shall it be? Orthodoxy? Then, who shall determine the standard of orthodoxy? Shall it be a fixed, or a varying standard? If varying, shall it depend upon locality, numbers or social influence; so that, for example, in those sections where Unitarianism has taken hold of the social life and seats of learning, the doctrine of Christ's divinity must not be obtruded upon the union meeting lest the feelings of sincere Christian people be wounded. What becomes of truth, and reverence for truth amid all this confusion and uncertainty?

And, if not a varying but a fixed standard, then how shall it be fixed? By calling together all good Christian people and determining the whole question of doctrine afresh, in the light of modern science, and by the aid of modern developments, or by having recourse to the *ancient and established faith* of the universal Creeds, as setting forth *authoritatively* the teaching of God's most holy word? Every inquiry brings us back to the standpoint of our branch of the Church of Christ—the hope of Christendom, because holding the key of the position, the centre of unity in the faith.

Ah! if we might hope that the great popular religious movement of this, our day, conducted

as we have reason to believe, without any necessary recognition of Ministry, Creed or Sacraments, and furnishing no evidence of responsibility anywhere, save to popular acceptance and satisfaction, would tend to show the multitudes of our people that their little traditions and notions are no part of the Catholic faith or order, and should not be allowed to disturb the peace of Christendom and dissipate its strength, and if they might learn, by the occasional dropping of their little peculiarities, to drop them altogether, and to sink forever the spirit of the sect, we would see many a bright spot amid the present chaos of religious thought and action.

But if on the other hand, the movement means—and there is cause to fear it—that men are coming into power and influence, and controlling the public mind, who have no established doctrine, to which they have subscribed; who ignore a ministry, and an educated ministry; who, practically, do away with the Sacraments of Christ's ordination in their efforts to bring men to Christ; who give to the winds all that the Church of God hath revered and established; and if they then cry "Peace on Earth" and unity in the Church; imposing upon themselves and upon the multitudes, who ever echo back the last pleasing popular cry; and if the Christian heart, in its yearning for a lost unity and charity, is to be made satisfied with this huge agglomeration of discordant mutually repellant atoms—"Monstrum ingens et horrendum, cui lumen ademptum"—then a long farewell to that day to which all Christian hearts should be looking—the day of peace within the borders of Jerusalem. There may still remain something of faith, and hope will not altogether desert us—though "a long deferred hope maketh the heart sick"—but the greatest of all—charity—where will be the charity which rejoiceth in the truth?

In conclusion, therefore, I feel warranted to say, that the attitude of this Church to-day, towards all these popular union movements is not only not uncharitable, but, on the contrary, that the highest and most far reaching charity demands us to maintain the position which we occupy. We are set for the maintenance of a great truth. Our numbers are not great—and the raillery which amuses itself with our want of numbers, as if truth and right were to be determined by a plurality of votes, is altogether out of place, both impertinent and irrelevant—but our position is one of incalculable importance. We hold to that which was "always, is now, and ever shall be." Were we to abandon it, or compromise it, we should surrender the point, round which Christendom must at last rally. All the indications of movement, home and abroad, point to our position as the only possible centre of gravitation; a logical necessity demands it. Amid the surgings of the conflict and the swaying to and fro of the armies of the Church Militant, she holds unswervingly this position against all the assaults of error and infidelity. She it is that has unlocked the word of God and pours forth its treasures before the world.

Wherever she is planted, she becomes the centre of order, civilization and refinement. Not uncharitably, but most charitably, she utters her protest against all new dogmas—come they whence they may—and invites all Christian people to walk in ancient paths of primitive truth and Apostolic order. It is this her position that compels her to stand aloof from all abortive and delusive compromises—not from a spirit of separation, or unsympathizing indifference, God forbid! but with the purpose to hold the ancient truth as settled and received from Holy Scriptures, and thus to furnish the only possible centre of peace and union for all Christian people. In this her charity rejoiceth, yea, and will rejoice.

Perhaps I can bring out the point, which I have made, more clearly, by an illustration drawn from an incident in my own life; I was sitting one day in my study, when the servant

ushered in a committee of ministers of several Christian communions. After an interchange of the usual courtesies, one of the committee, who acted as spokesman, said, "We have called to see if you would join us in a union prayer meeting" I replied that "it would give me very great pleasure to do so." He said "it gratified him very much to hear me speak that way, for he had feared, from what he had heard of my general views, that I would not feel free to engage in a meeting of that description." I replied, that "the great desire of my heart was to unite with all Christian people, in the worship of God." But, I went on to say, "I am not contented to meet with you for an hour, a day, or a week. I have too great a regard for you to rest satisfied with this brief suspension of hostilities. I would fain dwell together with you in a lasting unity. Suppose we take the worship, faith and order of The Church for the first three centuries, and base our union upon the unquestionable facts of that era. I pledge myself to unite with you on that basis."

After some hesitation and some confusion, he replied, "No, sir; we do not feel ourselves prepared for such a programme," and rose to take his leave, the others rising with him. "Now," said I, as they were departing, "don't say that I declined to join you in worship, but that I proposed an intimacy and duration of worship with you for which you did not feel yourself prepared."

Now, these men were earnest and good men. Do you suppose it would not have gladdened my heart to have compassed with them the altar of God? But to what end? The closer you bring heterogeneous and discordant elements, the greater the ultimate repulsion.

One of these men believed that I had never received Christian baptism, and consequently, that I was not a member of the Church of Christ, and he believed this sincerely, and I had respect for his sincerity. After laboring and praying together we could not break bread "together." What sort of a union could we make together, when we could not unite in the highest act of Christian worship? Are our people prepared to be satisfied with such a sham union as this? If so, oh! how far off is the day, the promised and blessed day, when "there shall be one fold and one shepherd," when charity which shall have swallowed up faith, and become the fruition of hope, shall rejoice in the triumph of all truth. God speed the day! Amen.—Church Year, Fla.

FAMILY DEPARTMENT.

MORNING THOUGHTS.

I know not in my ignorance

What I should ask, or plead;

But God looks over all the day,
And knows what I shall need.

He knows;—and knowing, he provides,

As doth a parent kind,

For every want, and every state
Of body, heart, and mind.

There will not be a single task,

But He will help me do;

Nor can one sore temptation come,
But He will bear me through.

The coming, as the present want,

He will not fail to see;

Nor can I be in any place

Where He is not with me.

And so I leave all things to Him,

Fully assured that He,

In love and wisdom infinite,

Will plan and think for me.

He to Himself my heart, my thoughts,

My smallest task doth raise;

And sends me cheerful to the work

Of new and untried days.

—F. H. MARR, in Parish Visitor.

Daddy's Boy.

(By L. T. MEADE.)

CHAPTER XII.—[Continued]

Their strenuous effort found the object of their search at last. Solomon was discovered in one of the poorest lodgings which the village contained, and Ronald's worst fears were realized, the old man was very ill and almost starving.

When the little boy found the object of his search, he sent his numerous retainers away and entered the sick room alone. No one could have a tenderer or sweeter manner than little Ronald when he chases, and he now bent down over the dying old man and spoke to him in his sweetest tones.

"Solomon, I know you are starving, and you've wanted your cough mixture dreadfully, and your two shillings have been spent long ago. Oh, I could cry about it, for I should have asked you your address, and then I'd have come to you ages and ages ago. I have not got any money myself, for my half crown that I get every Saturday was forfeited on account of bad marks, and this is only Wednesday, and my pockets are quite empty, but I am going at once with the basket, Solomon, and I'll do all I can to sell your little pincushions and your needles and pins and your bodkins for you. We have not been in the village yet together, have we? but I'm going there now because it's so close, and I'll soon come back with lots of money."

When old Solomon first heard the sweet little voice he made an effort to speak, and his glazing eyes opened wide and fixed themselves with a look of pleasure on the child. No audible words, however, would come, and before Ronald had done speaking the old man's eyes had closed again.

Ronald laid his small hand on old Solomon's brow.

"Dear, dear," he said to himself, "why, he's quite cold; he wants food, and he wants coal, and he wants all kinds of warm, nice things. I must be very quick indeed selling the contents of the basket."

Ronald poked about the room and soon discovered the flat basket, which contained, alas, but a scanty supply of pincushions and needles and pins.

The little boy arranged them as tastefully as he could, and calling out again to Solomon that he would soon be back, ran quickly downstairs.

CHAPTER XIII.

It so happened that Uncle Ben was taking a drive alone that afternoon. He had made up his mind with great reluctance to return the call of an old fellow officer, who happened to live in the neighborhood. Aunt Eleanor had intended accompanying him, but unforeseen business had detained her at Summerleigh, and in consequence the Major had stepped into the comfortably-padded brougham alone, and driven by a pair of spirited horses, had quickly reached his destination.

He had made his call and was returning with the carriage windows shut, and all draughts carefully excluded, when the coachman suddenly pulled his horses up short and Uncle Ben was forced to put his head out of one of the windows to inquire what was the matter. A number of boys and girls, headed by a little figure with bright hair and a large basket held aloft in both hands, were running to meet them, and all in one breath, headed by the bright-haired boy, were shouting to Andrews, the Summerleigh coachman, to stop.—Andrews knew that his horses were fresh and spirited, and he accordingly thought discretion the best part of valor—he drew up at one side of the road and waited in some amazement for the

turn of events. The short winter's day was drawing to a close, and in the gathering dusk he too, at first, failed to recognize the ring leader of the motley group.

Uncle Ben, however, with his heart beating at first with some slight trepidation, and afterwards with sheer astonishment, quickly recognized the golden head and clear high voice of his nephew.

"Oh, it is! it is" shouted Ronald. "Oh, Uncle Ben, I am so glad to see you, and Aunt Eleanor is not here—oh, how lucky I am! how glad I am! Dear Uncle Ben, I want you to buy all these pincushions; see, there are two crabs, and one green frog, isn't he pretty? the crabs are fourpence a piece, but you might give sixpence for them, for he'll have to sip so often at his mixture, and the frog is fivepence, but really and truly he's worth eightpence, for he's a great beauty—and here's one packet of needles left, and a bodkin. It's a very large bodkin, and would do nicely if you wanted to put tapes on any of your clothes in a hurry. Oh, Uncle Ben, please buy them all up at once, for he's quite starving, and he's very, very ill!"

Here Ronald's little voice choked, and his eyes grew misty.

Uncle Ben for a moment felt quite bewildered; he had long ago assured himself that nothing Ronald chose to do would astonish him very much, that any vagary, however strange, might be expected of so strange a boy—but now what with the surprise and annoyance of being suddenly interrupted in his drive, of having the damp November air blowing on his rheumatic old limbs, of finding the carriage suddenly surrounded by a motley group of village children, and he himself as suddenly deluged with a little shower of pincushions of grotesque shape, to say nothing of needles which stuck themselves over his thick carriage-rug; and last, but not least, having a hideous bodkin nearly thrust into his face with the remark that it would be of invaluable assistance to him in any sudden emergencies of his toilet. All these things were too much for his irascible old temper, and he threw back the pincushions, and those needles which he could secure, into Ronald's basket, with the remark, "You are a very bad boy, sir; how dare you rush about with those little village urchins? This is as bad, or worse, than your trick with the bonfire, sir! I'll catch my death from this cold and exposure, yes, of course, I'll catch my death. Here, sir, get into the carriage at once and shut the door, and deliver up that basket to one of those urchins—you have nothing to say to it."

"Yes, but I have, Uncle Ben; you don't, oh, you don't understand. It's Solomon's basket, and Solomon is very ill, very, very ill—he can't speak he's so ill, and he has such a dreadful cough. I have been carrying round his basket for him to try and sell his things, and to get him a little money; but I've only made tenpence as yet, and his mixture costs a shilling. Oh, Uncle Ben, do ask Andrew's to

turn the horses' heads, and let us drive down Duke's Lane—he's in a back room on the ground floor of No. 11 Duke's Lane, and you can't think how ill he is, and he has nobody with him. Do let us go there at once, Uncle Ben, I know you have only to see old Solomon for you heart to bleed. Oh, Uncle Ben, you are such a splendid brave soldier, and even though your wounds are aching, and the damp is bad for them, you will come with me to see Old Solomon?"

Uncle Ben began to wonder what influence this queer boy was having over him—he did not smile or respond in any friendly way. With all the force he was capable of he drew the boy down to sit by him in the carriage, and then putting his head out of the window he snarled some directions to the driver.

"No. 11 Duke's Lane, as quick as you can." Then as he drew up the window sash and reseated himself by his nephew's side, he continued, "Tut, tut, Ronald! this kind of thing can't go on, you know, its absolutely past a joke that you should be taking up with all the beggars in the village; why, you may be getting all kinds of horrible infections, poking your nose into these low, dirty places! Now listen to me, sir. I won't tell your aunt this time, for if I did you'd never hear the end of it; but when we get to Duke's Lane you are not to stir a step out of the carriage—no, not a step, sir. I'll go in myself to see the man, whoever he is, and if he's in need I'll give him some charity; do you hear me, sir? you have got to obey me in this particular."

Ronald nodded brightly, "Of course I'll obey you, dear Uncle Ben," he said; "I'm glad you are going to see old Solomon."

When they reached their destination and Uncle hobbled feebly out of the carriage, Ronald shouted after him, "Be sure you tell Solomon to sip, sip, at his mixture, and to do it constantly, for that's what Mrs. Mason does."

Uncle Ben vouchsafed no reply, but drawing his circular cape tightly round him he walked feebly down the gloomy little passage which led to the small back room where Solomon lay. He was gone some time, a long, long time, Ronald thought, and when at last he came back, his rubicund old face was quite pale, and he trembled a good deal as he re-entered the carriage.

"You did not tell me he was so bad as that, boy," he said; "you did not prepare me for what I was to see."

"How is he now?" asked Ronald; "how is his cough? Has his mixture—"

Uncle Ben held up his hand to stop the eager torrent of words.

"He'll never cough again, Ronald," he said, in quite a subdued and gentle voice; "he was all alone, as you said, poor old creature, and when I went in he was just breathing his last; he tried very hard to say 'God bless'—I expected he wanted to ask God to bless you, Ronnie."

[To be continued.]

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GRIFFITH-WESTBY—At St. Mary's Church, Bellisle, June 20th, by the Rector, Alfred E. F. Griffith to Margaret E. Westby.

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MISSION FIELD.

MISSIONS AND CIVILIZATION.

Mr. H. H. Johnston, the traveler, furnishes an article to the *Fortnightly Review* (English) on the question whether Foreign Missions are a success. Mr. Johnston professes to have no interest in the purely religious aspect of the question, but to regard it from the point of view of a political economist. Of course this is a wholly inadequate view of the true value of Christian missions; yet it is nevertheless interesting to observe what is the conclusion of such a writer. He says: "The missionary everywhere stands as the safeguard of the rights of the savage, and develops him into a being capable of taking advantage of the natural resources of his country." Mr. Johnston regards missions as invaluable as a civilizing agency. He attributes to Christian missions in Africa a "really remarkable effect in educating and humanizing cannibals and fetish worshippers," and in closing he uses these words:

The trader civilizes, but he does not go to savage countries for that purpose; he goes to trade. In like manner the bait which draws these good men and women of Roman Catholic and Protestant missions to Africa, Polynesia, North America, India, China and Persia, is the desire to instil into the minds of the backward races of these savage or semi-civilized lands their own views of Christian faith and hope; but they accompany their care for the spiritual well-being of the pagan or Mohammedan with a very practical intention to improve his bodily life and to educate his mind, and in this they do, and have done in the past, an amount of good that has never as yet been sufficiently appreciated.

JAPAN.

Miss Carter, of Japan, tells of a kindly Christian Japanese woman who came to her with a girl baby which she had found in a ditch, where it had been left by its father, as thousands of others have been thrown, because it was 'only a girl'. In begging the Christian lady to take and care for the naked child covered with mud, the poor woman said, "Please do take little baby; your God is the only God that teaches to be good to little children."

In the northwest of India missionary physicians are coming prominently into notice. Nearly 72,000 cases were treated at eleven missionary dispensaries, and 11,000 women sought relief at Mrs. Williamson's dispensary at Agra; 18,850 women and children were treated at the Thomas dispensary at Agra. The women doctors in charge successfully performed some very important surgical operations.

The English Universities' Mission has a missionary fleet on Lake Nyassa, in Central Africa, consist-

ing of four large rowing boats and a sailing boat of galvanized steel.

PRAYER AGAINST OATH.

A Recorder Renders a Decision Worthy of Solomon Himself.

Recorder Price's court was the scene of an affecting incident in the trial of Dulies Chrisman for assault on his brother William. The brother had quarrelled over William's desertion of his wife. William claimed that he was not married to the woman, although he had had two children by her, because they were divorced, and they were both Catholics. He testified that she kept a disorderly house in San Francisco, and wasn't a fit custodian for her children. The woman wept and eagerly besought the judge not to believe his statement, saying: "I have raised my children as they should be brought up."

"Well," said His Honor, "I'll test it, madame," and he turned to the little girl, not more than three years old, who was clinging to her mother, and said: "You say your prayers."

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The case was settled, and had William Chrisman sworn to a thousand oaths that his wife was bad he would have been disbelieved. It was several minutes before any one spoke, and then the Recorder fined the two brothers \$15 each and dismissed court. — *Fresno (Cal.) Dispatch*

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