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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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NOTICE.

THE next number of the CHURCH GUARDIAN will be issued 3rd SEPTEMBER,—the Editor intending to avail himself of the usual two weeks holiday to attend the Conference at Winnipeg, on the Consolidation of The Church: being a delegate thereto.

ECCLESIASTICAL NOTES.

CANON LIDDON'S health is reported to be improving satisfactorily.

£12,000 has been contributed to the Church Home, London; Eng., since the annual meeting.

THE Lord Bishop of Tuam (Ireland) recently confirmed 107 candidates in Cliften Church, Connemara, most of whom are fruit of the Irish Church Missions.

THE heirs of the late John A. Burnham, of Cambridge, Mass., have given \$6,500 to the Cambridge Episcopal Theological School for the purpose of erecting a brick addition to Burnham Hall.

WHILE the population of the United States has increased fourfold since 1840, the number of the communicants of the P. E. Church has increased *ninefold*. In 1840 there was one communicant to every 309 of the population; now there is one to every 139.

THE *English Churchman* is much concerned that at the recent Roman Catholic pilgrimage to Canterbury Cathedral the Evangelical dean not only invited the pilgrims to pray in the Cathedral, but placed the Chapter-house at their disposal for a meeting.

THE Society for the Propagation of the Gospel have added to their summer chaplaincies one at Grenoble, in France; and the Rev. C. R. Taylor, lecturer in public reading at King's College, has just left London for Grenoble as first English chaplain there.

A GRANITE cross, ten feet six inches high, has been erected on the spot in the Mamore Forest, where the late Rev. Alexander Heriot Mackonochie, vicar of St. Alban, Holborn, Eng., was found dead on December 17, 1887. The cross bears a suitable inscription.

AT the opening of the present century the English language was spoken by 21,000,000 of people; now it is used by 125,000,000 and its relative growth is far greater than that of any other tongue. It would seem as though the English was destined to be the universal language.

THE following advertisement appeared recently in an Iowa paper:—"Wanted by the Congregational Church of De Witt, Iowa, a first-class preacher. He must be a progressive thinker. He must be forward in advanced thought. He must have the higher ideal of

spiritual life. He must understand of his own knowledge the way which leads to God's spiritual kingdom and eternal life. No old school Calvinist need apply. The little church wants an original thinker, and nothing else will suit."

THE late Dean West contributed £100 per quarter to the Deanery Endowment Fund of St. Patrick's Cathedral, Dublin, Ireland, from the date of his retirement until his death. The board in their report just issued record their deep sense of gratitude to him for this and many other acts of generosity on his part during the time he was Dean of the Cathedral.

HIS Grace the Archbishop of Dublin announces in *Light and Truth* that the large sum of £3,500, found necessary for the purchase of the ground upon which to erect a church, and other buildings in connection with the Spanish and Portuguese Church in Madrid, has now been fully subscribed and the ground purchased. It only remains to collect about £6,000 to complete the buildings.

THE ladies of Galway, Ire., have presented Mrs. O'Sullivan, wife of the Lord Bishop of Tuam, with a magnificent silver bowl, weighing over 100 ounces. It has been subscribed to by the Lady parishioners of Galway as a token of affection to Mrs. O'Sullivan on the occasion of her leaving Galway consequent on the elevation to the Bishopric of her husband, Dr. O'Sullivan, who for many years was rector of Galway.

THE fourth annual festival of the Exeter (Eng.) Diocesan Choral Association, held on July 2nd, was for the choirs of the archdeaconry of Barnstaple, and was taken part in by 964 singers. This year, over forty parishes were represented, the two cathedral choirs also assisting. Including the latter, the surpliced choirs numbered 375 singers, and the unsurpliced, 589, a contrast to last year's festival, when the surpliced choirs far outnumbered the others. The clergy (of whom there were sixty present), bandsmen, and attendants, brought the total number of those taking part in the festival to 1,307 as against 1,051 last year. The processional was *Salve Festa Dies*; the anthem, Sir F. A. Gore Ouseley's "It came even to pass"; the offertory, "Jerusalem the Golden"; and the recessional, "The God of Abraham praise," to the grand old Hebrew melody, "Naomi."

THE Bishop of Manchester, Eng., in an address at Preston, on the higher education of women, said that to oppose the development of the highest mental and moral faculties of women was nothing less than a striving against the providence of God, for why were these faculties given to women if they were not to receive their highest development? Such development would make women better wives and mothers. But he would not have a purely literary education; he would add to the literary education such subjects as physiology, household management, and the science of nursing, the knowledge of which would "make even a Senior Wrangler and a Senior Class an admirable

housewife." Finally he believed that if they did not in the higher education of girls neglect religious and practical instruction, then the higher that education was the more it would promote usefulness in life and happiness in the individual.

"BOGMING."—It is better to worship in a plain church free from debt, with all expenses honestly paid by out-and-out Christian giving and self-denial, than to rejoice in a sumptuous structure, a big debt, and fairs, festivals, raffles, and other scandals wherewith to pay the incubus off. It is better for the Church and for souls, to present a handful of candidates thoroughly instructed in the Catholic Faith, than two or more railfuls gathered up haphazard and presented to the Bishop by a rector who has hardly gained a speaking acquaintance with most of them.

CHURCH MISSION TO DEAF MUTES.

THE Rev. Thomas Gallaudot, D.D., N.Y., sends us the following interesting particulars concerning the Church Mission to Deaf-Mutes. This Society, was incorporated in October, 1872, to aid deaf-mutes after they leave the institutions. Our missionaries are constantly busy in finding situations for the unemployed, in ministering to the sick and needy, and in acting as advisers and interpreters. They often conduct the services for Baptism, marriage and burial among our silent brethren and their families. Many have been presented for Confirmation and received the Holy Communion. Our missionaries hold services for deaf-mutes in upwards of forty places in the Dioceses of the State of New York, in the Dioceses of New England, and in the Diocese of Newark. We are looking for offerings from churches and individuals in these dioceses for the support of our increasingly important work on the Twelfth Sunday after Trinity, August 24th, when the Gospel will recite the miracle of our Lord in curing the deaf and dumb man. As the ears of millions throughout the world will hear the word *Ephphatha* read on that day, they will surely remember their afflicted brethren whose ears have been closed to the sound of the human voice. They will surely offer earnest prayers that those who can use the sign-language in preaching the Gospel to the deaf through the eye may be blessed and sustained. The Church that offers to the 40,000 deaf-mutes of our country the system contained in the Book of Common Prayer has advantages for them which they cannot obtain in any other religious body. In their school training they get a good knowledge of the English language. They can, therefore, read the service and the lessons from the Bible. There is much object teaching in all our Church services. The special instructions of the seasons of the Church year have also many attractions for our silent brethren. While, therefore, the deaf have enjoyment in signs as the hearing do in sounds, they can derive pleasure and profit by attending the ordinary Church service and reading the Bible and Prayer Book as some friend indicates the places. Ten Church clergymen, four deaf-mutes, are now ministering to deaf mutes in

different parts of our country. They have led upwards of 700, mostly from other religious bodies, to be communicants of the Church, and are influencing many others to cast in their lot with us. Our New York Society has recently added a most important department to its general work in establishing a Home for Aged and Infirm Deaf-Mutes. We have there ten female and fourteen male inmates. Two are blind also. Several have imperfect sight. Several are crippled, and there are four score years of age. We have Sunday sign services in our neat and well arranged chapel, and a celebration of the Holy Communion once a month. Most of the inmates are communicants. When the deaf mute and blind man kneels at the chancel rail to receive this sacrament, the clergyman uses the manual alphabet and spells into his right hand the appointed words. It is a touching sight, worthy of the painter's art. Church work among deaf mutes began with a Bible class in the vestry room of old St. Stephen's Church in September, 1850. This led the way to the founding of St. Ann's Church with its special mission to deaf mutes in October, 1852. The work among this class of people increased so rapidly that it became necessary to supplement it by the incorporation of 'The Church Mission to Deaf Mutes,' New York, in October, 1872. This Society at first pioneered the general work throughout the country, but is now limited to the field indicated above. I trust that the number of our friends and supporters may increase every year."

THE RESTORATION OF JERUSALEM.

A letter to the *Christian World* from Jerusalem, under date Dec. 5, 1889, says:—

"On approaching the city from the west, in former years, there were scarcely any buildings except the Russian Convent and the Montefiore Almshouses to interrupt the view of the city walls; now the whole plain is covered with private residences and colonies of Jews; whilst near to the Jaffa gate are large numbers of shops already tenanted, and numerous others in course of construction. This extension beyond the walls has become necessary on account of the rapid increase of the population. I am informed by Mr. Moore, British consul here, that within the last three or four years about 20,000 Jews have come to Jerusalem for permanent residence in and around the city, and that of the entire population of about 70,000, it is estimated that nearly 40,000 are Jews. He also stated that the influx of Jews into other parts of Palestine during recent years has been entirely without precedent. The principal streets, which, but a few years since, were almost impassable in rainy weather, have been paved with stone, a new wide street has been opened up through a densely populated quarter, and five hotels are now open for the reception of the annually increasing number of visitors and traders from all lands. Public works of importance have been erected, and others are in progress. The road from Jaffa to Jerusalem at one time all but impracticable, has been reconstructed by an eminent engineer, and over it our own and other carriage services are in full operation. A good road has been formed from Jerusalem to Bethlehem, and another from Jerusalem to Hebron; several others are rapidly approaching completion—from Jaffa to Nablous (Shechem), 40 miles; Jerusalem to Jericho, 20 miles; Caïpha to Nazareth, 20 miles; and Nazareth to Tiberias, 18 miles; Jerusalem has hitherto been almost wholly dependent for its water supply upon its large underground cisterns for the reception of rain water, which, after a summer's drought often proves insufficient in quantity, and almost unfit for use. The government is now about to introduce an unfailing supply from a spring

of pure water beyond Solomon's Pools—about nine miles. A large flour mill, established by the Messrs. Bergheim, has proved both a great benefit and a financial success, and others with large steam power are in progress of erection; soap factories have commenced operation; and at Jaffa saw mills have been established. Colonies of Jews following agricultural pursuits, stated to be successful, are located one about five miles from Jaffa, and a larger one at Limerin, near Cæsarea, originated and assisted by the Rothschild family. The before-named road to Jericho is being constructed by the Government, which has taken up all the land available in the best parts of the Valley for the development of an extensive scheme of agricultural operations, which with such a temperature, so fertile a soil and well watered by the copious stream from Elisha's fountain, should promise abundant and remunerative crops. Grapes, bananas, sugar cane, cotton and various fruits and vegetables have for some time past been cultivated here with much success. The increased amount of rain which has fallen the last few years in Palestine has had a most marked effect in larger and more abundant harvests than hitherto known."

Still more important results are anticipated to accrue from the completion of the railroad now being built from Jaffa (Joppa) to Jerusalem. In view of the fruitless and frustrated efforts for 1800 years "to restore and rebuild Jerusalem," these developments are without precedent in modern times. The future only can determine whether the time has arrived, divinely foretold, when the Jews shall gather again to their own land.

THE FEAST OF THE TRANSFIGURATION, AUGUST SIXTH.

In the Transfiguration our Lord was not changed. He was still the same, and as such the three disciples might recognize Him by the well known features of His countenance. It was the same face and the same body with which they were so familiar, but yet "a dazzling light struggled forth at every part of His sacred person, penetrating the transparent features, and dissipating the earthly appearance of flesh and blood." His face did shine as the sun for it was radiant with light itself. His visage which was so marred more than any man, and His form more than the Sons of men.

He who had no form nor comeliness, and in whom there was no beauty that we could desire Him now appeared in that glory, in which He shall be seen at the last day by all those who love His appearing. His face did shine as the sun, and that disciple saw its brightness to whom in after days it was given to describe the Heavenly City, "Which hath no need of the sun, neither of the moon to shine upon it, for the glory of God doth lighten, and the Lamb is the light thereof."

Several and sufficient reasons have been given why the Transfiguration took place, and at the time when it did. As the great Redeemer of souls had lived in abject humility hitherto by his marvellous condescensions to attract the love of the Church, so now to increase its faith did He vouchsafe this present manifestation of His inherent and eternal glory. It was, it may be, to confirm to the utmost the testimony of St. Peter, borne in the name and behalf of all the disciples "Thou art the Christ the Son of the living God." It was to certify to them and us all that this Jesus was He of whom David had said: "The Lord is King, and hath put on glorious apparel; the Lord hath put on His apparel and girded Himself with strength," "Thou art lairer than the children of men."

One motive of the transfiguration doubtless was to afford indisputable evidence of Christ's

divine nature and power. It was to proclaim Him to be the true and only begotten Son of the Father—God of God—very God of very God. Hence it is that St. John, one of the witnesses of this event, and with reference to it, subsequently says in this Gospel, when affirming Christ to be the Word, and the Word to be God: "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father," and St. Peter in this same regard speaks of himself and the two as having been eye-witnesses of His majesty.

It was also designed to convey some idea of what shall be the form and appearance of Christ when He shall come at the latter day to judge both the quick and the dead. He Himself speaks of it as a manifestation of the Son of man, coming in His kingdom, and St. Peter's words in regard to the Transfiguration are: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."

A third motive of the Transfiguration was to afford but an idea and an illustration of the reward which the glorified bodies of the just shall receive in the general resurrection, and they that turn many to righteousness, as the stars forever and ever. And to this end not only was His own humanity transfigured, and did His face shine as the sun and His raiment become white as the snow and flash like the lightning—His raiment in the symbolical language of Holy Scripture is often accounted as a synonym for the righteousness of the saints—but there appeared with Him in glory two men. Not two of the angelic number, but two men.

It was to afford an infallible intimation of the change which shall be wrought in these bodies of our vileness, when they shall be transformed into the glorious image and likeness of Christ, when as St. John says, "at His appearing we shall be made like unto Him."

And its final motive may have been to remove this scandal of the cross, as it indicated the former and final glory of Him who was so soon to be subject to the utmost ignominy and to be crucified and slain. They who remembered what had taken place on the snowy summit of Hermon would be the less shaken and scandalized by the scene on Calvary.

The Transfiguration is then the sure witness of Christ's true Divinity, and of the glory and power of His second coming—it is an infallible indication of the final resurrection and glorification of the bodies of the saints, and it was designed to take away the scandal of the cross, which, it may please God, is to be borne in this life by these our mortal bodies.—*Rev. G. H. Houghton, D.D.*

LEARN TO FORGIVE.—Learn to forgive. Do not carry an unforgiving spirit with you through all your life. It will hurt you more than anyone else. It will destroy the happiness of many around you, yet its chief feeding ground will be found in your own heart. You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. You pass by a wood fire; you pluck a half consumed brand from it, flaming and gleaming, and thrust it under your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire and your own flesh burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who are calling themselves Christians who are miserable because of their own revengefulness. Forgive your enemies, and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father, forgive them," Sweet prayer and a blessed example.—*Parish Visitor.*

TRUSTFULNESS.

(From a Sermon by the Bishop of Lincoln)

"Storms have arisen," "and waves have broken over the bark of the Church again and again. And He has seemed to men to be asleep; and the faithless have forsaken her, and even at times the faithful have feared. But again and again He has arisen and reproved the faithlessness of His followers, and rebuked the sea and the wind; the storm has ceased, and the Church has continued safer than before. This has been true in our day, in our branch of the Church Catholic, the Church of England. We have seen some storms in our day: we have also seen the storms to cease and the waves made still. The doctrine of Regeneration by Baptism we have seen attacked, and left apparently an open question; but never has the doctrine been more universally taught in the Church of England, or Baptism more reverently administered, than it is at the present day. The great Sacrament of the altar has been assailed, and the expression of its true doctrine hindered; but never for the last three hundred years have there been so many celebrations of the Holy Communion offered or so many Communions made as now. The Easter Communions are indeed in many places marvellous in our eyes. The keeping of Ascension Day is becoming general; and a weekly celebration in all our churches will, I hope and pray, if we but continue faithful, ere long be the rule. The doctrine and practice of Confession and Absolution have been misrepresented and reviled; and yet it is increasingly acknowledged by all candid persons to be the doctrine and practice enjoined by the Prayer Book of our Church; and when taught and practised, as the *Prayer Book* directs, with the full liberty and freedom of the ancient Church, we know it to be fraught with blessings which no storm which this world could raise would ever make us surrender. The Holy Scriptures themselves we have seen attacked from almost every side; but again and again the storm has been made to cease. The attacks of modern criticism have but increased our confidence; and the present passing cloud which has made some—not unreasonably—anxious, will, I trust, end in a more careful and real use of the Old Testament, as undoubtedly the book which God has caused to be written for our learning, as our home in heaven, possessing information and authority such as none other book possesses. This threatening storm, we believe; will also be made to cease if we are careful to maintain that attitude of prayerful, patient consideration which so mysterious a subject as God's revelation to man reasonably demands. These things, brethren beloved, we have seen in our day. They make us repeat the lesson of the Magdalene's life—"He maketh the storm, and the waves thereof, to be still."

"An increased trustfulness, then, it seems to me, should be what we should strive to gain. We have seen enough not to fear. He maketh the storm to cease, and the waves thereof to be still. Quietness and peace, continuing to do our duty simply and humbly, and undisturbedly, an air of trustfulness, an appearance of untroubled tranquility—this is one of the results which should follow upon pondering the events of the past. And with it a peculiar sense of security—not in our own strength—but because we have had the assurance of the presence of Christ still with us in His Church. A sense of security that the Church is His covenanted way of salvation, that there we are, as it were, in Paradise again, and there we are to rest. It is God's creation, God's plan, not man's, and God's power is still in it; and, therefore, with this trustfulness there should be an increased sense of security."—*Living Church*,

THE LUX MUNDI CRITICISM.

BY THE BISHOP OF CARLISLE.

The theological atmosphere of the Church has been of late much disturbed by a new phase of controversy. Certain writers seem to think that there is no harm in accusing a man who lived three or four thousand years ago of roguery, or in starting a theory, on very slight provocation, which involves generations of men in conscious deceit and upsets the whole belief of a nation concerning its own history; the tone of such writers is to me, I confess, painfully offensive, but so it is, and we must take the writers as we find them; what I wish to impress upon you is that we may feel confident that the whole question will be worked out in the end. Meanwhile, in quietness and confidence will be our strength; if the Old Testament be what the Church believes it to be, the first volume of the Word of God, then we may be sure that God will vindicate His own, and that we shall ultimately know the truth, and that the truth will make us free.

We must not allow our minds to be drawn away too much by controversy concerning the Old Testament, from the perception of the truth that our faith and hope are bound up much more with the New Testament than with the Old, that Moses and the Prophets are chiefly precious to us as leading us up to Christ. When Moses and Elijah and Christ appeared in glory together upon the Mount of Transfiguration to the three favored disciples, the type of the Christian Church, the figure of the Incarnate Lord, was the true centre of the scene; the other two were visions of the past, shadows called forth out of the deep of ancient time to do homage to, and prove their oneness with the Messenger of the new covenant, the Incarnate Lord; they performed their part in the mysterious scene, and then vanished away, leaving Christ alone in all the reality of His personal presence. And so the Church has been taught that rests upon Christ, in a manner which can be predicated of no other foundation. She rests upon Moses; she rests upon Apostles and Prophets; but Jesus Christ alone, in His Divine and human nature is the head Cornerstone. I pray you to consider and to believe that the eternal stability of this Cornerstone cannot be affected by any controversy concerning the Old Testament—its history, its contents, its various authorship. Interesting as the questions are which have been raised of late, necessary as it is that they should be investigated, honest and open-minded as we ought to be with regard to accepting results which have been reasonably proved, we may hold that the subject to which such questions belong is but of trifling importance as compared with the great truths which constitute the Christian creed.

In this persuasion, let us continue in the practical and blessed work of endeavoring to win souls for God. The truths which you and I have to teach our people are still truths—nay, the greatest and best of truths—whatever may be the last word that criticism has to say concerning the problems which the Old Testament raises. We may have to abandon opinions which have been generally held by educated men, or we may find opinions which are just now assailed established upon a basis firmer than any which they could claim in the less critical times which have gone by; but which ever be the result, we need not fear concerning our faith in Him to Whom Old Testament and New in their respective manners and degree equally bear witness, "Jesus Christ, the same yesterday and to day and for ever."—*Charge*.

THE HOLY COMMUNION.

There are one or two points in connection with the celebration of this Holy Sacrament amongst us, which need to be emphasized. They

relate to the preparation of the elements and the reception of them. Very frequently it is found that the bread for the Sacrament is already out and broken into a great number of small pieces, when it is placed upon the Holy Table. But this utterly prevents the Minister from doing what the Prayer Book bids him do—take the bread into his hands at the proper point in the service. It destroys another part of the true symbolism of the Sacrament, too, "the one bread" partaken of by all, expressing the blessed truth of the spiritual unity of Christians. The best way to prepare the bread for the Sacrament is by means of a "bread cutter," a simple little device which can be had from any ecclesiastical furnisher, which enables you to cut the bread into blocks of uniform size and thickness, and half into a uniform number of pieces, which can then be easily broken, as one of the manual parts of the consecration, and as easily into smaller parts for the administration. This arrangement also enables the celebrant to calculate instantly just how much of his prepared bread he will want for his communicants present. These bread cutters cost but a trifle, but they are very useful.

A second point is a wide spread custom of receiving the consecrated bread with the tips of the fingers (often gloved) instead of into the open palm of the ungloved hand. The latter method will be found to be far more comfortable, both for the Clergyman and the Communicant, besides being more reverent. This has nothing to do with doctrinal questions about the consecrated elements, nor with any superstitious treatment of them. No right-minded Communicant can help feeling reverence for, and wanting to handle reverently, the consecrated symbols. And it is not reverent to pick at them with the tips of the fingers, and then in carrying the bread to the mouth, scatter half of it carelessly upon the floor. "Let all things be done decently and in order." Receive the consecrated bread in the palm of the hand.—*The Church Worker*.

RAISON D'ETRE.

The Church must be united. In St. John xvii, 20 21, it thus reads: "Neither pray I for these alone, but for them also which shall believe on me through their word; and they all may be one; as thou, Father, art in me, and I in thee, that the world may believe that thou hast sent me."

"All may be one, but are divided and hostile as possible under enlightenment.

Many religious people, seeing the humiliating dilemma, vainly trying to prove a union; but every scoffer sees the disunion and bitterness so plainly, that he does not hesitate to use it as a conceded fact, in condemning Christianity. There is no plain scripture reconciliation.

The same scoffer gloats when he reads the closing sentence "That the world may believe that thou hast sent me;" and then says, "Christ was not sent of God, if all denominations are Church."

The only frank escape is to say, "Only one is Church—the rest are out off (sects) and not recognized by St. Paul as Church." 1 John II, 18 19.

"Little children, it is the last time; and as ye have heard that Anti Christ shall come, even now there be many Anti-Christ.

They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

No one doubts that "us" meant Church. Paul recognized the practice of secession, and freely denounced it.

Sectarianism scours land and sea in the futile effort to reconcile its absurd status.

Church abides by the plain Scripture.

—R. P. K., in *Kansas Churchman*.

SUNDAY OBSERVANCE.

Renewed attention has been attracted to this question by the action of a popular meeting held in Chicago to discuss in advance the question of the opening of the Columbian Exposition, that is to be, on Sunday. Sunday observance in western cities has not usually been considered a strong point in the ordering of those cities, and it is therefore a pleasant surprise to read of this strong movement in the right direction, especially as it anticipates any direct action on the part of the managers of the fair. Along with this comes the intelligence that at Rochester base ball games on Sunday were stopped by the arrest of the players. These are good signs, protests as they are against the rapid growth in this country of the continental Sunday idea. We contend that the Master's dictum "The Sabbath was made for man and not man for the Sabbath" contains a seed thought that will grow, slowly as all divine truth grows in human soil, but surely, until it at last shall commend itself to the common sense of all thinking people as the best thing for the well-being of mankind. Then it will be accepted, and the Master is content to take such an acceptance for His words, even though reached through lower trains of reasoning than He Himself used. His Sabbath rule, it will be found, covers the whole ground, and disposes at once of the specious arguments of the Sabbath-keepers. It is based upon the whole duty of man and the whole privilege of man. It recognizes in him a being of the many sided order, classed for identification under the heads of body; soul and spirit; and claims that development of each of these, in the order and proportion of its value to man himself, is the duty and privilege of every one of the race. It claims that no man can afford to dwarf or hinder the growth of any part of his being, and also that no ordinance of God and no law of God is receiving its true interpretation when it is made to wear the appearance of hindering this all around healthful growth of the whole manhood. If a man's body is tired, he has a right to look for rest for his body on the Lord's Day; if his mind is worried and worn with every day cares, he has an equal right to seek for that so to change of scene which will bring new and restful thoughts to his mind and restore its healthful balance. If his spiritual faculties have suffered under the demands of necessary week day labors, the Lord's Day is given him, first of all because this is the highest and most essential demand of his being, that he may commune with God and receive grace to help him in time of need. And a thoughtful consideration of this wise saying of Christ will tell any sensible right minded man who has a sense of duty, even though he may not be a professing Christian, what he may and may not do on this one day in seven, for his own highest good, to develop and maintain his stature, strength and character as a man.

APPLICATION OF CHRIST'S RULE.

He may not sleep all day Sunday to rest his body, because then his mind and spirit suffer. He may not play or amuse himself all day by rule under the presence of a so called religious theory, if his body and his mind need rest or change. He ought to put the spiritual first, because God has made it first and highest with him, and he knows it to be so. This done, he ought not to neglect the other real and conscious needs of his nature. He ought not to have so taxed himself by the week's work as to have unlawful needs and unnatural exhaustion to make demands upon this day of rest. He ought not to call things recreations, and make himself think they are needful, while they are simply exhausting amusements, with no help and no recuperative power in them. He ought not to make the day help him to be

more of an animal, or more of a thoughtless child, or more of a one-sided man, by its recurrence. He is using the day to his own best advantage, and according to the divine law of its establishment, only when he comes, after its observance, to his Monday's work a better and stronger man every way, with a quiet conscience, with a clear mind, with warmed affections, and with a rested body, as the results of his God-given day of rest. Now let all Sunday regulations come under this rule, taken even as a selfish rule, if it must be so taken; and concerts, and world's fairs, and picture galleries, and base ball games will fall, by the judgment of the popular common sense, into the classes of unlawful or lawful to which they really belong, and man guided by the consciously or unconsciously, by the Spirit of God, will so choose his means of grace of all sorts that the day will be to him and do for him in his whole being what God intended it to be and do when he made the day for man.—*The Churchman, N. Y.*

SURPLICED CHOIRS.

More and more we incline towards the surpliced choir. Not for musical reasons, for we prefer the voices of women to the voices of boys. Not for economical reasons, for the cost in labor, and in money (when both choirs are paid), is greater in the case of male than of mixed voices. In what, then, lies our preference? In the one and vital point of reverence. Certainly, the choir of men and women can be as reverent as the choir of men and boys, whether it sings in a gallery at one end or a chancel at the other. As a matter of fact, however, it is not. Irreverence is far more frequent in a mixed than in a male choir. And this irreverence is conscious and unconscious. Of knowing and willful irreverence of choirs and choristers we do not care at this time to speak. We say a word, however, as to what we have called unconscious irreverence, the irreverence arising from ignorance on the part of a singer or singers. The precise point which we have in mind has been suggested by a practice, often witnessed in this city and elsewhere, viz: the deliberate turning of the choir or soloist towards the congregation. We have seen this thing carried so far that on occasion a soloist has come or been put deliberately forward out of his or her place in the choir, and taken position in the chancel facing the congregation. The bow of greeting and parting was almost all that was necessary to make the suggestion of the concert much more than a suggestion. The only defense for this abuse is bad acoustics. Well, we would rather have bad acoustics than bad manners in the service of God. The service of God—that is the whole point of it. The singers, the choristers are ministers of God, not ministers of men. Their best of tone and taste should be offered to God, not to the vestry, music committee or congregation. It would be no more inappropriate for the officiant to offer the alms of the congregation to the congregation than for the singer to offer the gold or silver of the voice to the congregation. So let us have no more of this irreverence. In nine cases out of ten,—in more, perhaps—it arises from ignorance. Let the rector and missionaries of the Diocese instruct their singers in this and other like matters, and the service of the sanctuary will no longer be marred by unconscious irreverence.—*Pacific Churchman.*

SEVEN QUESTIONS.

If you meet with an Atheist, do not let him entangle you into the discussion of side issues. As to many points which he raises, you must learn to make the rabbi's answer: "I do not

know." But ask him these seven questions:—
1. Ask him: Where did matter come from? Can a dead thing create itself?
2. Ask him: Where did motion come from?
3. Ask him: Where life came from save the finger-tip of Omnipotence?
4. Ask him: Whence came the exquisite order and design in Nature? If one told you that millions of printers' types should fortuitously shape themselves into the Divine comedy of Dante, or the plays of Shakespeare, would you not think him a madman?
5. Ask him: Whence came consciousness?
6. Ask him: Who gave you free will?
7. Ask him: Whence came conscience?

He who says there is no God, in the face of these questions, talks simply stupendous nonsense. This, then, is one of the foundations, one of things which cannot be shaken, and will remain. From this belief in God follows the belief in God's providence, the belief that we are His people, and the sheep of His pasture.—*Archdeacon Farrer.*

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

FREELIGHTSBURG.—The Sunday School Scholars Bible Class and Ministering Children's League held a united summer celebration this year on the attractive brink of the locally famed Durham Pond on the 6th of August. The start was effected from the Memorial Church at about 9.30 a. m. in holiday attractive form. On arrival at the Pond, Mr Wilkin's Boat House was soon emptied and living freight provided, charged with buoyant happy spirits. The surface was not calm but this neither dampened the ardour nor disturbed the equanimity of all bent on pleasing and being pleased. The fears of the most timid vanished as if transformed by magic atmosphere leaving the emancipated free for unalloyed aquatic recreation. Almost rebelliously answer was made to the dinner-ball summoning to Mr. Wilkin's convenient hall where the sharpened appetite of towards 100 was lavishly satisfied by the catering of the skilled fair, culinary artists of St. Armand East. Return was then made to the boats, and sailing pleasures pursued with unabated zest until the final call for a short service of Devotion, of Canticle, Choral Prayer and Creed, gladsome inspiring songs, closed by addresses from the Rector, and the Rev. George Johnson who although late, had added his genial presence, with Mrs. Johnson, to the happiness of the hour. Retreat was then sounded and with regretful glances at the glistening waters, the occupants of twenty teams of divers capacities, wended their way homewards, all effusive in their verdict of "a happy day."

COTE ST. PAUL.—*Church of the Redeemer.*—The annual Sunday School picnic took place on Thursday, the 7th August, when there was a full attendance of Scholars and teachers; the parents and friends joining the party in the afternoon. A beautiful spot on the banks of the St. Lawrence, Lower Lachine Road, was the chosen meeting place; and there from 10 a. m. until six in the evening all enjoyed themselves to the full. The ladies of the congregation made ample provision in the way of refreshments for all comers; and under the supervision of Dr. Davidson, Messrs. W. Carver, R. Carver and A. Trotter, the children enjoyed their games and sports. A happy day was spent: and in the evening children and teachers returned to the Parochial Hall, when thanksgiving was made to God for the enjoyments of the day and for His providential care.

PREMONAL.—The Lord Bishop of Nova Scotia and Rev. Canon Partridge, D. D., spent Sunday last in Montreal, on their way to the great Conference in Winnipeg.

BISHOP'S APPOINTMENTS.—The following are the Episcopal appointments during the months of August and September:

- August 14th, Thursday, Shawville.
- August 14th, Thursday, Clarke's.
- August 15th, Friday, Fort Coulogne.
- August 17th, Sunday, Portage du Fort.
- August 17th, Sunday, Bryson.
- August 19th, Tuesday, North Clarendon.
- August 20th, Wednesday, St. Stephen's Thorne.
- August 21st, Thursday, St. James', Leslie.
- August 22nd, Friday, Thorne Centre.
- August 23rd, Saturday, North Onslow.
- August 24th, Sunday, Bristol.
- August 26th, Tuesday, St. Luke's, Eardley.
- August 28th, Thursday, Trinity, N. Wakefield.
- August 29th, Friday, St. Peter's, Cawood.
- August 31st, Sunday, Holy Trinity, Alleyne.
- August 31st, Sunday, Aylwin.
- September 2nd, Tuesday, Northfield.
- September 3rd, Wednesday, River Desert.
- September 5th, Friday, Wright.
- September 7th, Sunday, Perche.
- September 7th, Sunday, Chelsea.

Letters needing immediate attention may be addressed to Shawville, Que., care of Rev. W. H. Naylor, until August 23rd, and to North Wakefield, Que., care of Rev. C. Boyd, until September 6th.

DIOCESE OF TORONTO.

WOODBRIDGE—A convention of members of the Woman's Auxiliary Society from the nine branches in the Rural Deanery of West York, was held in Woodbridge on Thursday, July 31. It began with a celebration of the Holy Communion in Christ Church, at which an address was given by Rev. E. A. Oliver, of St. Simon's, Toronto. The afternoon was taken up with the Convention proper, at which Mrs. Williamson, the Diocesan President, occupied the chair, cheering and encouraging the workers by the address she gave them. The first subject taken up was, 'How we may help in Church work in our own parishes,' which was introduced by Miss Holland, the Diocesan Treasurer, in a most helpful paper. The next subject was, 'How we may help the Mission work of the Church,' the discussion of which was begun by Miss Keffer, Secretary of the Vaughan Branch, in an address full of the true Missionary Spirit. After a number of other topics of interests to the workers had been disposed of, Rev. Mr. Hines, of Eastern Saskatchewan, addressed the meeting, giving some practical hints as to ways in which work for Indian Missions might be successfully done. The day was ended by choral Evensong, at which stirring addresses were delivered by Mr. Hines, and by Mr. Sibbold, of Lloydstown. In all respects this first Rural Deanery Convention of the Woman's Auxiliary was so successful that everybody wants it to be an annual affair. Let us hope it will be.

DIOCESE OF ALGOMA.

The Bishop of Algoma begs to thank 'A. T.' New Brunswick, for the sum of \$40, just received, and to say that he will apply it towards the erection of a church in Fort William West, where the incumbent, Rev. M. C. Kirkby, and his people are working with their own hands to secure a place of worship.

DIOCESE OF QU'APPELLE.

The Bishop of Qu'Appelle is making a tour through his Diocese, but goes to Winnipeg on August 11th or 12th as the guest of the Bishop of Rupert's Land, in time for the meeting of the Provincial Synod, which opens its proceedings at Winnipeg on the 13th. After the Synod he visits Churchbridge and Saltcoats on the Manitoba and Winnipeg line of railway, and from thence drives to Fort Pelly the most remote station in Assiniboia. On the 31st he will be at Kimbria, Sumner and Redpath, and

returns to preach at St. Peter's, Qu'Appelle Station, on Sept. 7th.

The Principal of St. John's College School has gone to England for the vacation, but returns when the term commences on Sept. 10th. The prospects for the harvest is exceedingly good, and refreshing rain fell during the last two days.

DIOCESE OF NEW WESTMINSTER, B. C.

NEW WESTMINSTER.—*Holy Trinity.*—The Sunday-school had its outing on Wednesday, July 16th. A party of over two hundred, consisting of the scholars, their parents, together with the teachers, embarked on the *S. S. Delaware* at 8 a. m. for Fort Langley, at which place they arrived at 11. Mr. and Mrs. Mavis most kindly placed their house and grounds at our disposal and a most enjoyable day was the result. The house is the old substantially built fort house of the Hudson Bay Company, and, for a new country like this, seemed to possess some of the charm of venerable antiquity. The situation was well selected for defensive purposes, but the old stockade has quite disappeared. The scenery is British Columbian, which is simply the highest praise our language is capable of.

The Trinity Church Club presented an address and testimonial therein referred to, to Mr. Croucher, before he took his departure from New Westminster.

To the Rev. Charles Croucher, M. A.

REV. AND DEAR SIR:—We, the members of Trinity Church Club, New Westminster, hear with deep regret that you are about to sever your connection with this City and Diocese, contemplating a further settlement in some other part of Her Majesty's dominions.

We are very sorry thus to lose the kindly sympathy and ever ready voluntary service of one of our first Vice-Presidents; but we assure you that you will, though absent in body from our midst, be ever cordially remembered by us. We trust that God in His supreme wisdom will be graciously pleased not only to grant you His highest spiritual blessing, but also bestow upon you such bodily health and spiritual welfare that you may be able long to continue, wherever you may be, the good work which you have been doing for Him, His Church and people.

We further ask you to accept as a slight and inadequate token of our affectionate esteem the chess set, which, together with this address, we now place in your hands. It will, we hope, enable you to pass pleasantly and recreatively, some of your hours of leisure.

Signed on behalf of the Members of Trinity Church Club, N. W., B. C.,

- A. W. NEW WESTMINSTER, President.
- H. FIENNES-CLINTON, } Vice-Pres'dts.
- ALEX. CHARLESON, }
- J. PELLX, Secretary.
- HENRY IRWIN, Treasurer.

VANCOUVER.—*S. James*—The ladies of the Guild of S. James held a Sale of Work in the schoolroom and in the grounds adjoining. The nett proceeds of the sale amounted to \$73. This reduces the debt on S. James' schoolroom to a little over \$100.

LYTTON AND YALE.—On Tuesday, July 22nd, a small gathering of the inhabitants of Yale, both white and Indian, witnessed the departure for England of Sister Elizabeth Ann of All Hallows Community, Yale branch, under the escort of the Rev. C. Croucher, who was himself saying farewell to the Diocese. Both Priest and Sister bore with them the sincere regard and good wishes of those in Yale with whom they had been brought into contact. Six years (or nearly so) of sedulous attention to house affairs does not demand public approbation, yet it forms a feature in the life of the Community, and the Missionary

work of the Diocese, which we may trust will gain due recognition and reward from the Father that seeth in secret. But the taste and skill which did so much to add outward brightness and comeliness at the Festival seasons in St. John's Church and made the surroundings of the All Hallows School so fair and attractive, will cause many to remember the term of service spent by Sister Elizabeth in the Diocese. Parting cannot but cause regret, but we strive to bear the regret ungrudgingly, while we keep in mind that we must regard them as called by God's Providence and a sense of duty to give help and happiness to others elsewhere one as a loyal member of her chosen Community, the other bearing the office and the powers of that greater Community, the Church of Christ.

CONTEMPORARY CHURCH OPINION.

The Churchman, N. Y., under the title, "A Difference," says:—

The case is thus. The Protestant bodies which long ago broke from the historic order have each of them certain tenets or dogmas for its basis and *raison d'etre*, since presbyterial or congregational government is not sufficiently distinctive for such use nor usually so put forward. When the tenets are abandoned or essentially altered, the logical basis is gone; only the name and the external belongings remain, and—*theologically, philosophically, or rationally*—where is the sect? It is not so with the Church, which is based on Christ, not on human theories about Him or about anything else. Her order is in essentials what it has been from the apostolic age, her distinctive marks are obvious. In the Episcopate, the Prayer-Book and the Church Year, she has such abundant bonds of union that differences of abstract opinion rarely disturb her harmony. She is "the roomiest Church in America," and yet her members have so much in common that varying schools of thought can live side by side almost without friction.

The Irish Ecclesiastical Gazette says:—

In no respect is the insatiable ambition of Cardinal Manning, and the Church which he represents in England, more demonstrated than by the unceasing efforts made to secure a place of precedence on all public occasions for the titular Archbishop of Westminster. Mr. Gladstone has done good service by making public the fact that the question of his precedence never came before him or any other member of his Government officially, and that his opinion is that, as a "prince" of the Roman Church he has no status whatever in the British Empire, and that whatever respect is paid to him is only in the way of courtesy. These are Mr. Gladstone's words to a correspondent. It would be ridiculous to suppose that while the titled of foreign secular powers have no recognition, in these countries, except by royal permission, an ecclesiastic who holds the questionable rank of a Prince of a Church no longer exercising any temporal sovereignty can push himself to the front, even at the expense of British royalty. A Jewish Lord Mayor may, if he pleases, gratify the overweening vanity of Cardinal Manning, or the Cardinal may squeeze his name into a document above that of the Archbishop of Canterbury, but the public will see through this, and discount at its real worth the fictitious position sought by Dr. Manning. In Ireland this question of precedence can scarcely be said to have arisen. The Roman Catholic hierarchy keep studiously aloof from paying any respect to Her Majesty's Representative. We may depend upon it they will never appear in State functions unless their claim to the first place is entirely recognised.

The Church Bells says:—

We have always raised our voice against the

"Secularisation of the Sabbath." There are some very estimable folk who say that it would be better to have the people in museums, galleries, and similar places, than in public-houses; but this is, after all, merely begging the question, and assumes that the people go to public-houses because the former institutions are closed. Now, we do not at all see the necessity for such an assumption, as a judge once remarked to a prisoner before him who had pleaded, in extenuation of his offence, that he must live. When it is said that closing the gates of public institutions "against the masses" is "immoral," and is a "swelling of the stream that flows through the doors of our public-houses," the speakers talk sheer nonsense, and we would almost venture to say that they know they do. If we grant that the opening of museums and similar places would do good, it does not in the smallest degree prove that the "stream that flows" would be diminished in the smallest degree. It might even be urged that it would be increased. The masses—we use the word although we dislike it, because it has come to have a meaning of its own—on public holidays find their outing, whether it be to the Zoo, or whether it be to the British Museum or the National Gallery, not unproductive of thirst, and the "stream that flows" both into the public-houses and down their paroled throats, is considerably greater than on an ordinary day, when they are engaged at their respective avocations. Of course there are some respectable reasons for the opening of museums and galleries on Sundays, but they are not those of the character of the "stream that flows." There are, on the other hand, such obvious dangers—dangers which we venture to think far outweigh the advantages to be gained—in any movement which tends to lessen Sunday observance, that the wisest course seems to be promoting its increase rather than its decrease, as the Sunday Society wish to do.

Church Bells says:—A remark of the Dean of Lincoln on Speech Day at Lancing College is not without a profitable lesson. He expressed a hope that no good spooney was launched upon the world by that institution. 'Everybody knows what sort of a being a good spooney is. They wanted gentlemanly Christians, indeed, for the care of souls, but not silly ones. First-class men with intellectual powers were what they should aim at.' Few, we imagine, are unable to recall one or more specimens of the class of 'good spoonneys'; most of them are excellent fellows in many respects, well-meaning, but utter failures because their spooniness covers their every action and tinctures all their sayings. Their friends smile when they are spoken of, and their foes find in their idiosyncrasy many an opening for their spiteful gibes. So they go through the world, some of them dimly conscious that they make about as much impression as a finger leaves when it is thrust into a basin of water and withdrawn. As for the Dean's other advice, that they should aim at first class men with intellectual power, we are afraid that the demand and the supply are by no means proportionate. Still, the advice to aim high is good. By doing so a better result will no doubt be attained than by resting content with the dead level of respectable mediocrity. Yet mediocrity is by no means to be despised.

DIOCESE OF NIAGARA.

GUELPH.—A special meeting of the vestry of St. George's Church, was held on the evening of the 21st ult. for the purpose of taking the necessary steps for the purpose of carrying out the proposed Church improvement. The Wardens were authorized to proceed immediately with the work. The vestibule of the church is to be kalsomined and new matting to be laid in it. A committee was appointed also for

raising money to cover these and other improvements. A vote of thanks, on motion of Mr. J. M. Bond, was unanimously adopted to the Bible Association for their thoughtful zeal in collecting the sum of \$70 to go towards the external improvements. The new carpet for the chancel, the fruit of the labors of the Working Guild, has, it appears, been ordered from the English manufacturers, and in a few weeks will add to the beauty of this fine structure. A gentleman present gave a handsome subscription to the improvement fund. On Tuesday, in accordance with the resolution of vestry, the contracts were signed, and the works will be proceeded with immediately.

The annual picnic of St. George's Church Sunday School was held in the beautiful grounds of Mr. H. W. Peterson during the afternoon and evening of the 3rd of July, and was in every respect one of the most successful ever held by the school.

ST. GEORGE'S BIBLE ASSOCIATION EXCURSION.—A party of about 150, including the Association and friends, enjoyed an excursion on Tuesday, the 22nd July at the Forks of the Credit. Judging from the report of the "outing" in the *Parochial Magazine* a most enjoyable day was spent by all.

THE ANGLICAN SUCCESSION ONCE AGAIN.

BY A. LAYMAN.

Not only did the bishops of Dublin, Limerick, and Waterford in Ireland, for a period of one hundred and twenty-four years, namely, A. D. 1038 to 1162, receive their consecration at Canterbury, in England, from the archbishop of that see and his suffragan bishops, but after that from the year 1172 to the end of the reign of Henry the Second, who died in 1189, it was customary for all the Irish bishops after they were elected in Ireland to go to England for consecration and be consecrated there by English bishops. This was required by King Henry with the view of counteracting the then growing encroachments of the Papal power, in order that the Irish bishops might in England renounce in person all claims prejudicial to the English crown made by the Church of Rome. Thus the reader can see that long centuries before the Reformation and before the time of Parker, the old English lines of succession, which at that time embraced the ancient Gallican line coming from the Apostles through Polycarp, Bishop of Smyrna; the Roman line which had been first introduced at a period when that line was pure and certain, and the line of succession of the ancient British Church, coming from whoever founded it, probably St. Paul, were all thoroughly merged into the Irish line, coming from St. Patrick and the other bishops who assisted him in the consecrations he made in Ireland. There cannot be the slightest doubt, therefore, that when after the Reformation and after the time of Parker, the old Irish line was in such a way introduced into England through George, the Bishop of Dorry, Hampton, the Archbishop of Armagh, and others (for there have been other Irish bishops besides those named who since the Reformation have taken part in the consecration of English bishops) there is not now a single bishop in the Church of England, the Scottish Episcopal Church, the American Church, or the Church in the British Colonies, who cannot trace through the Irish line. It of course follows that even if the old English lines of succession were not transmitted through Archbishop Parker and his associates, they were certainly transmitted through the Irish line since the time of Parker, and it is this fact that I desire to impress upon the reader with particular emphasis, that in any event, we still

have in the present Anglican succession the old English lines. Yes, we have them and have them doubly, as there can be no more doubt about the fact that Parker lived. Indeed, one of the associates of Archbishop Parker was of the old Irish line, namely Hugh Curwen, who was Archbishop of Dublin during the time of the Roman Catholic ascendancy in the reign of Queen Mary, but who in Elizabeth's time became one of the reforming bishops in Ireland and in 1567 assisted in consecrating some of the English bishops. Among others of the associates of Archbishop Parker, and who assisted him in the very first consecrations he made in England, were Bishops Scory and Hodgkins, the first of whom was during Mary's reign, coadjutor bishop and the other suffragan bishop to Bonner, the Romanizing bishop of London, as is attested by Bonner's own register. In fact, the consecration of Cardinal Reginald Pole, who during Mary's time was made Archbishop of Canterbury, and was the Pope's legate in England, can only be historically traced through Hodgkins, one of the associates of Archbishop Parker. For though there were seven bishops who united in the consecration of Pole, the record of the consecration of only one of them, Thirby, Bishop of Ely, has ever been found, and though Thirby had three consecrators, Hilsey, Stokesly, and Hodgkins, only the record of the consecration of Hodgkins has been found.

Nor will it do for Roman Catholics to claim, as some of them do, that there is any defect in the Anglican line of succession, because there is no record of the consecration of Barlow, who with Scory and Hodgkins, assisted Archbishop Parker in the first consecrations he made. For, while it is true that there is no record of Barlow's consecration (it was no doubt destroyed when the archives of the diocese of St. David's, of which Barlow was Bishop, were burnt), yet there is abundant other evidence to prove that Barlow was a regularly consecrated Bishop. So much other evidence that Dr. Lingard, the Roman Catholic historian of England, completely gives up that point; and even if Barlow was never consecrated, the records show that in all of the consecrations in which he assisted Archbishop Parker, it was just as it was in the case of Parker himself, there were always at least two other Bishops who took part in the consecration. Both the law of the Church and the law of the State required then, as it does now, that in the consecration of every Bishop in England at least three Bishops should unite. Again, Bishop Scory, who is mentioned above as having been one of the associates of Archbishop Parker, and as having during the time of the Roman Catholic ascendancy in Mary's reign been coadjutor Bishop to Bonner the Romanizing Bishop of London, was consecrated August 30th, 1551, according to the reformed ordinal, or Edwardine ordinal as it is called, because it was framed during the reign of Edward the Sixth, when the Prayer Book was compiled.

The Prayer Book was a compilation and not a new formation at the time of the Reformation. It was compiled out of the old service of the Church of England which never at any period of its history either before or since the Reformation, had a service identically like that of the Church of Rome. Now the fact that Scory, who was consecrated according to the reformed or Edwardine ordinal, was recognized by the Romanists during Mary's time as a validly consecrated Bishop, and that too under the instructions of the Pope himself, for Julius II. at that time Pope of Rome, directed Archbishop Pole, his legate in England, to absolve and reconcile those who had been made Bishops and priests during Edward's time, and Scory was one of those so "reconciled" should be a sufficient answer to those Roman Catholic writers, and there are some of them, who fully recognizing the utter futility of attempting to dispute the fact that there is in the Church of

England an unbroken succession through the imposition of hands, yet nevertheless attempt to invalidate that succession by claiming that the ordinal used during the time of Parker and down to the year 1662 which was the Edwardian ordinal, was insufficient. For if Scory was sufficiently consecrated to be recognized by them a Bishop during Mary's reign, of course the ordinal by which he was consecrated must have been sufficient to make him a Bishop.

There is one other point, Mr. Editor to which I desire to call the attention of your readers, although it is not exactly in connection with the subject about which I have been writing. It may not be known to all that Dr. Manning, at present Roman Catholic Archbishop of Westminster, in England, and a Cardinal of the Church of Rome, was once a clergyman of the Church of England and Archdeacon of Chichester therein. While Cardinal Manning was in the Church of England he wrote "On the Unity of the Church," and in that work he used these words: "If any man will look down along the line of early English history, he will see a standing contest between the rulers of this land and the Bishops of Rome. The Crown and Church of England, with a steady opposition, resisted the entrance and encroachment of the secularized ecclesiastical power of the Pope of England. The last rejection of it was no more than a successful effort after many a failure in struggles of the like kind." Now in the above words Cardinal Manning plainly says that the Papal power as it existed in England, at the time of the Reformation was an "encroachment," and consequently a usurpation which originally had no existence there, and the "entrance" of which was resisted by both the Crown and Church of England with a "steady opposition," and that before the final rejection of it, which was at the time of the Reformation, there were many struggles to throw it off. These words which were written by the present head of the Roman Catholic Church in England, express as far as they go the exact truth in regard to the Reformation in that country. It was nothing more nor less than a throwing off of the usurped power of the Pope and a return on the part of the Church of England to its primitive independence.

No new church was founded by that act, but the old one was simply reformed by casting out those things which had crept into it during the Papal usurpation. Everything that was done at that time in the shape of reformation was done inside of the old Church, and not outside of it, as was the case in Germany, and many other countries. The old organization with its same old name, Church of England, (it was always called that and no one ever heard of any such thing as a Roman Catholic Church in England, until some time after the Reformation, when an organization of that name was set up there for the first time), was preserved intact and entire. Its old lines of succession were also preserved and though they did not need to be strengthened by the introduction of other lines since the Reformation, yet they have been, and to-day the lines of succession in the Church of England are purer and more certain than those of the Church of Rome. And as has already been stated in this article, even its Prayer Book was not a new formation at the time of the Reformation, but was a compilation from its own old service, which never was at any time exactly like that of the Church of Rome, thus proving that even before the Reformation the two churches were not one and the same, but that they differed in other respects outside of the almost constant struggle which the Church of England made to rid itself of the Papal encroachments and usurpations. Now all these facts are so plain that to use the words of Cardinal Manning "If any man will look down along the line of early English history, he will see." From all then which I have written, Churchmen will see that the

Church of England was not a new church founded at the Reformation, but that it is the old Mother Church of the English speaking people with its succession coming through various lines from the Apostles themselves.—*Living Church.*

THE BISHOP OF NEBRASKA ON MISSIONARY INTELLIGENCE.

"It is a conviction that presses itself more and more upon my mind, that the Missionary work of the Church is not presented as clearly and fully to the people, by every means which the Clergy can command.

There should be the monthly Missionary sermon; the monthly Missionary instruction for the children of the Sunday school; the frequent presentation of the work which is being accomplished in the domestic and foreign fields. We ask for money, but we fail to tell the romantic history of Missions; the sublime story of self sacrifice which is and has been so often involved in the extension of the truth as it is in Jesus. We may learn much of methods in this direction from other Christian bodies. The secret of the large sums which are donated by the sectarians all around us, for the upbuilding of the peculiar views and theories on religious matters which characterize them, which offerings are so much in excess of those that we have made, that my face crimsoned to refer to them, is that the people are informed of what is being done. Information is wanted, and the story told with the enthusiasm of a lover of the Cross, will, I am convinced, bring the means in abundance."—*Church Helper.*

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.)

CALLING TO VACANT PARISHES.

To the Editor of the Church Guardian:

SIR,—It is apparent to readers of Synod reports and church papers that attention is being drawn to the above question; and it is evident that dissatisfaction prevails largely with regard to the methods that now obtain in many places in this matter of calling clergymen to vacant parishes. The parishioners who by action of their vestries casting about for some clergyman to become their pastor are apt to have one nominated to them, not by the Bishop, but by a clique of wire pullers, who give the enquiring vestries the names of certain, whom they, for reasons that seem to them good, deem eligible to the vacant rectorship. The electors may never have seen or heard of one of them before; but proceed forthwith on the recommendation of this self constituted committee to make selection of one. Or they proceed to have these gentlemen so nominated come to them and give them a trial Sunday; which trial altogether comes short in the object they desire, for they do not see him as he usually is; while at the same time they are putting him through a process and trial which is humiliating to the man and not in keeping with the office he fills. Some very striking and incisive language on this very subject has been given by Bishop Baldwin to his last Synod and which, as deserving separate and reiterated publication, I append: "Permit me to mention," says his lordship, "a subject of the greatest interest to all. I wish to draw your attention to the great necessity there exists on the part of the Clergy and Laity of higher views of the sacredness of the ministers office, I refer to the practice so often met with of clergymen going to parishes and preaching trial sermons. If you have done all

in your power to obtain a place—have strained every nerve and used every energy, and promised all the impossibilities which the varied minds of an influential congregation demand and you have outstripped all competitors and won a hard-fought battle, the difficulty then would be to say to your own conscience that you were passive in the matter. Such a practice is absolutely destructive to all self respect; congregations in secret of a minister are anxious to have your services until—Monday morning, when you are barred out, as some other man is to give an exhibition on the following Sabbath, and then he is ruled out in his turn as a sort of extinct volcano. You go on these expeditions for criticism and are like the Spanish bull fighter—gored and cast out. Again, it is degrading to your religion. He is the faithful man who most faithfully and accurately delivers the precious truths of the Gospel; and he who preaches on trial degrades his religion to the level of things earthly, and it is degrading to the Lord Jesus Christ. He will place us just where we should be, because He is far more jealous for His own glory than we are. I admit that there may be a little necessity for the congregations without a rector becoming acquainted before hand, but this can be better done in other ways than I have alluded to."

Whether His Lordship pointed out any other way at the time report does not say; but there is one place which I think has a great deal to recommend it. It is fair towards the clergyman, as a rule (possibly there may be exceptions), and give greater satisfaction in the long run to the electors. The scheme is not new, but whether it has ever been carried out, I do not know. And it is this. Let the vestry of a vacant parish appoint a committee to go to the mission or parish where the man they wish to know more of officiates, and quietly, as apparent strangers, attend the services, whether in church or at mission station, and from what they see and hear there, base, on their return, their recommendation or the negative thereof. By such a plan they can observe the clergyman at home so to say. His tones, his manners, his ritual, will be such as he exhibits all the time, and not put on for the occasion, as can hardly be the case when a man is doing the service and preaching the sermon, perfectly conscious all the while that, instead of the people having come to be led by him in their congregational devotions and to be instructed in God's Word and in the way of Holy Living, they are there watching the mode and manners of the man, and mentally scanning his language. It is but few men, very few and far between, indeed, who can do this sort of service, or undergo this scrutiny, and be at their ease, and feel and act as they do when at home.

I need say nothing more on the subject, but simply give my feeble push to the ball that is now set a-rolling, hoping that it will grow to such dimensions, in being rolled along by abler hands, as to block or overthrow the present evil system. Yours,

W. R. B.

NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order.

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WHEN God intends to fill a soul, He first makes it empty; when he intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries and nothingness.—*Flavel.*

The Church Guardian

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR AUGUST.

- Aug. 6 h—Transfiguration of Our Lord.
 " 10th—10th Sunday after Trinity.
 " 17th—11th Sunday after Trinity.
 " 24th—12th Sunday after Trinity. St. Bartholomew A & M. (*Athan. Creed*)
 " 31st—13th Sunday after Trinity.

THE CHAIR OF PETER OR THE CHAIR OF CHRIST.

(*Irish Ecclesiastical Gazette*)

The traveller who stands in the centre of the greatest Christian temple in the world, and looks up into the skyey heights of the dome over his head, is conscious of the fact that far away in those lofty heights runs the legend, engraved in Mosaic and in the Latin tongue—'Thou art Peter, and upon this rock I will build my Church; and I will give unto thee the keys of the kingdom of heaven' (*Tu: et: Petrus: et: super: hanc: Petram: aedificabo ecclesiam: meam: et: Tibi: dabo: claves: regni: coelorum.*) The letters of this inscription exceed six feet in height). It is the proud assumption of the Church of Rome that she has a special and unique interest in these words of Christ; that Peter is the Rock on which Christ built His Church; that Peter was the first Bishop of Rome, and that he had it in his power, and as a matter of fact did, delegate his personal authority and office to those who succeeded him in that Bishopric, which is consequently known as "the chair of Peter."

Now if the claim thus strenuously put forth by the Roman Church could be proved, if it could be clearly established that our Lord built His Church upon Peter, that He conveyed to him certain great and exceptional privileges, which involved infallible direction and absolute security in matters of doctrine and discipline, then indeed any act involving separation from a Church so exceptionally endowed and so entirely enjoying the Divine favor, would be a very serious matter.

We need hardly remind our readers that the Church of Rome has, in these latter years more especially, tended to concentrate her claims for allegiance on this passage of Holy Scripture, and that she has so employed it in the hands of

clever and unscrupulous advocates as to draw away souls into her fold.

If it can be proved that she builds up this, her claim, on the most monstrous and unreliable of assumptions, then her whole system necessarily falls to the ground. It is the peculiar weakness of the Roman position in the present day that she has done this—that she has more and more risked her claims upon what we believe to be an entirely untenable interpretation of a certain passage in the New Testament. In the stormy waters of controversy she is like a ship riding at anchor with a single cable: if that cable gives way, then the ship must inevitably be dashed upon the rocks and go to pieces. Should ever a strong presumption seize on the minds of leading men in the Church of Rome that the extraordinary claims built upon this text are indeed untenable, then it is quite possible that we may see a great uprising of thoughtful men against her authority, and a corresponding reaction against claims built upon so flimsy a foundation.

Let us direct attention to the interpretation of this famous text. Only one of three views is possible: either Christ Himself is the Rock; or Peter's confession, "Thou art the Christ, the Son of the Living God," is the Rock; or the Apostle himself is the Rock. Now for all practical purposes the first two interpretations may be merged into one. We cannot separate the person of Christ from the doctrine concerning Christ. If Christ is the Rock, He is such by virtue of His being "the Christ, the Son of the Living God." We shall therefore at present consider the third, which is the Roman interpretation—that the Rock in our Lord's mind was none other than Peter himself.

Now, on the threshold, this considerable difficulty has to be faced that all through Scripture it is God who is uniformly spoken of as a Rock (Deut. xxxii. 4), "who is a rock, save our God?" (2 Sam. xxii. 32). He is the Rock of our salvation (ditto 47); "the Rock of Israel" (2 Sam. xxiii. 3). In the New Testament St. Paul distinctly applies the term to CHRIST when he says, speaking of the rock which followed the children of Israel through the wilderness, "That Rock was Christ;" and our Lord says that the man who hears his sayings and keeps them builds his house upon a rock (St. Matt. vii. 24).

But it may be said, perhaps, what about the name of Peter? Does not that signify a "stone" or "rock"? Undoubtedly our Lord had at the moment the remembrance of the change of name he had bestowed upon the Apostle when He said, "Thou shalt be called Cephas, which is by interpretation a stone." But a stone is not a Rock, and there is a considerable difference between the two words *Petros* and *Petra*, such a difference, indeed, as is signified by the two words "stone" and "rock." "Thou art *Petros*—Peter, i. e. a stone, said our Lord, and upon this *Petra*, i. e. a rock, "I will build my Church, and the gates of hell shall not prevail against it." If our Lord had intended to mean His Apostle, why should He have changed the word from *Petros* a stone, to *Petra* a rock? But if he meant St. Peter's confession that He was the Christ, the Son of the living God, then it becomes plain. It was as if our Lord should have said—"I gave thee this name of Cephas or *Petros*, a stone, and now thou hast fully vindicated my having done so by this clear and noble confession of thine, and I say unto thee thou art a stone, and upon this Rock I will build my Church," suggesting that Peter himself would be built in as a stone upon that foundation of Rock. The very figure of a building suggests at once the thought of a foundation, and of the stones that would be built upon that foundation. The Rock must be the one foundation, but the whole building rests upon it through the medium of the foundation stones which reach down to it, and touch it.

St. Peter was but one of these foundation stones, though a very principal one—*primus*

inter pares, the first among equals—since we find another inspired Apostle telling us that God has built His Church "upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone. St. Peter himself had occasion afterwards in his 1st General Epistle to refer to this very figure, but we do not find him calling himself the foundation-stone, but rather Christ, "To Whom coming," he says, "as unto a living stone, ye also, as lively stones, are built up a spiritual house" (1 Pet. ii, 4, 5.) It was as if under the influence of the prescient Spirit the Apostle was led to write words which would draw men's attention away from him who had got the name of Peter to Him whom he calls here *lithon zoonta*. "Thus by a prophetic protest Peter disclaims all notion of being what some would represent him to be the Rock of the Church. He was indeed a true *Petros*, hewn out of the Divine *Petra*, and founded upon it. He was one of the Apostolic foundations of the heavenly city whose builder and maker is God" (Wordsworth *in loco*).

But let us look at the matter from another point of view. We find recorded in the New Testament many acts and words of the Apostle Peter. Did he then on any account claim to be the foundation of the Church in the Roman sense? We do not find the remotest trace of any claim of the kind. If the Church could be said to have been founded on any one occasion it was certainly on the Day of Pentecost, and then St. Peter appears not in the character of a foundation, but in that of a builder upon a foundation, and that foundation which he lays is Christ. He preaches to the Jews Christ crucified, Christ risen from the dead, Christ exalted by the right hand of God. (Acts ii.)

Again, so far as the admission of the *Gentiles* is concerned, the foundation of the Church may be said to be laid at the conversion of Cornelius, but here again Peter is not the foundation, but the builder. He builds the Gentile converts on the one foundation of the confession that Jesus is "Lord of all," and that "through his Name whosoever believeth in Him shall receive remission of sins" (Acts x 36, 43.)

But it is argued that our Lord, on the same occasion that He used these remarkable words, said likewise to Peter, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Now if these words had been only applied to Peter, and if a little later our Lord had not extended the same prerogatives to the rest of the twelve (St. Matt. xviii. 18), then there would have been much room for acknowledging that our Lord had bestowed very startling and imposing privileges on Peter alone of the entire Apostolic body; and if Peter alone was endowed with these unique privileges, and was afterwards the first Bishop of Rome, with the power transmitting these transcendent privileges to those who succeeded him in that office, who were to be the sole inheritors of such privileges, and make the Church over which they presided a sharer in these benefits, then indeed the case for Rome would be clearly established. But, as we have pointed out, we find two chapters later on, the same privileges committed to the entire Apostolic body, of whom Peter was only one; and, what is more, we find Paul, who was not one of the original twelve, exercising this power of binding and loosing in the case of the Church of Corinth (1 Cor. v. 35).

It is a noteworthy fact in this controversy, to which we believe the late Dr. Littledale alone has drawn attention, that St. Mark, who is generally believed to have written his Gospel under the guidance or with the assistance of St. Peter, makes no mention of these words recorded by St. Matthew, wherein our Blessed Lord spoke about the Rock and the Keys of the Kingdom of Heaven, although he does give the rest of the conversation which took place on that occasion. If the Apostle regarded these

words as denoting the charter of privilege which modern Romanists claim for him, is it not inconceivable that they could have been omitted in the Gospel, which was written, as they believe, under his supervision?

The power of the Keys was, no doubt, committed to Peter, and he used it in a very special manner, when on the day of Pentecost he opened the door of the Church to Jewish believers, and later on to Cornelius and the other Gentile converts. Thus we freely acknowledge that our Lord bestowed a signal honor upon St. Peter when He made him the first "steward of the mysteries of God" and of "His household of the Church," but it was not to the exclusion of the rest, for we must remember that the other Apostles likewise held the keys of the kingdom of heaven, and were stewards, and notably St. Paul, who was the first Apostle as far as we know, to carry the Gospel of the kingdom into Europe, and who declares that he "was not a whit behind the very chiefest Apostle" (2 Cor. xi. 5).

Now there are other ways of looking at this important subject, which we propose to consider, but we have said enough to prove how untenable when judged by the light of Scripture is the position of the Church of Rome in this matter. The text on which, of all others, that Church has been pleased to build her claim to an infallible sovereignty over the souls of men, gives way when fairly and dispassionately examined, and with it gives way her entire position. It is true that the words run, as we have said, in mighty characters round the dome of the imposing temple of St. Peter's at Rome, impressing the thoughtless traveller with an awful sense of the grandeur and power of that Church, but the words yield another and a different meaning to the man who does not suffer from the strange glamour, and who sees in them not ground for claiming, on behalf of one man and his alleged successors, a spiritual dictatorship and a world-wide empire, but rather a glorious revelation of the security of all those who build their everlasting hopes upon "the Rock of ages," upon Jesus Christ, the same yesterday, to-day, and for ever, that "only Name" (as St. Peter tells us) "under heaven given among men whereby we must be saved" (Acts iv. 12). Christ has indeed built His Church upon a Rock, and it is because that Rock is His glorious Self—His Manhood and His Godhead united in one ineffable person, that the gates of hell shall not prevail against against it. "Who-soever believeth in Him shall not be ashamed" (Rom. ix. 33)

PRAYER.

BY THE BISHOP OF SPRINGFIELD.

Prayer is the converse of the soul with God, asking for things needed, or which we think we need, or pleading for the removal of things which distress us, or to be protected from things which we dread.

Obviously we may approach God either alone, or in the company of others; that is, we may either engage in private or in public prayer. But the condition imposed by the altered circumstances under which we pray in the two cases must be different. When we address God by ourselves, we are freed from all restraint, save the reverence begotten by the conviction expressed in Hagar's ejaculation, "Thou God seest me;" we may use words or dispense with them, and speak, as Hannah prayed, with our hearts alone, or we may employ a book as an outline, or directory, or we may follow it closely, reciting its prayers and thus making them our own. In private prayer we go to our Father in Heaven as untrammelled as a child would go to its earthly parent. Provided we are reverent and appreciate the solemnity and blessedness of coming into God's

presence, we may do absolutely as we choose in our mode of address.

But when we come to public prayer, the conditions are essentially altered. We are, as the word implies, in the company of others, at least two or three, present before God for the same purpose, to address Him in prayer. How shall we proceed? Shall each speak for himself at the same time? That would breed confusion and God hates confusion. Shall one presume to speak for the rest without consultation with them? That would be an exhibition of intolerable presumption, and would not be endured by reasonable and sensible people. Shall he who ventures to speak for the others consult his companions on every occasion of public prayer, if it be possible, and then trust to the moment to give audible expression to what he understands to be the common wish of the greater number of those whom he represents? That would not be reverent al to God, nor loyal and fair to His constituents, since ill formed sentences and crudely digested speech, when listened to by others, are not respectful from an inferior as addressed to a superior; and in extemporaneous discourse there would be no security that the one who prayed would recall all that his associates, few or many, desired him to present to God, nor that he would rightly remember, nor correctly present what he did recall. Public prayer, therefore, necessarily involves agreement on the part of those who pray, and such agreement can only be secured by previous consultation. Extempore public prayer, in the strict sense of the term, would seem to us an impossibility unless the leader were directly inspired by the Holy Ghost. Extempore means on the spur of the moment, without previous meditation, but public prayer is the expression of desires and apprehensions common to a number of persons. How can any one person know these beforehand, and if he knows them and arranges them to present to God beforehand, how can his prayer be called extempore? O, it is answered, his words are uttered without premeditation. The only advantages, then, which can result from trusting to the moment to open our lips to the King of kings and the Lord of lords in public is that we are likely to treat our God as we would not, any of us, treat the Mayor of our city, or the President of the United States, in incoherent speech, or ungrammatical sentences, in language unsuited to the occasion. Is there any merit in such an exhibition either in the sight of God or man? Does God delight in bad English or vulgar slang? Do well bred people find profit in listening to their own wishes clothed in another's stammering speech? Were extempore prayer possible in the sense of gathering the desires of all who are present on every occasion of public worship and presenting them to God in unpremeditated language, it would be abhorrent to our sense of reverence and our own comfort as decently educated people. But extempore prayer in this sense is an impossibility, hence we are brought to face the fact that what is ordinarily called extempore prayer is not such in the true sense of the term. The subject matter is prepared beforehand by one man for his brethren, and he presumes to offer up in their behalf what he thinks they ought to ask for or deprecate, in such language as he can command, good, bad, or indifferent.

We have been speaking of prayer, and of the two kinds of prayer, private and public, and we have been guided in what we have set down by our Blessed Lord Himself. He makes the broad distinction, and prescribes, as of obligation resting upon us, both kinds of prayer, assigning to each a charter. He prescribes private prayer and gives it a constitution when He says: (S. Matt. vi: 6) "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in a secret, shall reward thee openly." He prescribes public prayer and gives it a

constitution when he says: (S. Matt. xvii: 19-20) "Again I say unto you that if two of you shall agree upon earth as touching anything that they shall ask, it shall be done of them of my Father, which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Here we have the two kinds of prayer separated by our Lord Himself, and each marked with its own distinct character, and each sheltered by its own specific law. The one in the privacy of the privacy of the closed chamber, personal, private, when one is alone with God; the other, in the presence of others, and the condition of acceptance resting upon their agreement as to what they ask for by those who pray. What is this but Common Prayer? Public Prayer must be Common Prayer in order to comply with Christ's law of public prayer, agreement; and how extempore public prayer can secure agreement from those who listen to it, except on conditions which are practically impossible, we cannot see. The congregation can not know beforehand what is going to be said, and when they hear, they may not approve, or some may assent and others dissent. Ere they have concluded whether they agree or not to the first sentiments expressed, the extempore leader in prayer has traveled far away from them, and they have lost much that has been said, and find themselves bewildered and utterly unable to follow and intelligently decide upon their relation to what is being poured forth, ostensibly on their behalf, as offered up to God in public prayer.—The Living Church.

PITY YOUR CHILDREN.

Here are a few simple statements of fact which we implore parents, by the love they have for their darling children, to consider and weigh carefully:

1. "By Nature we are the Children of Wrath," Eph. ii, 3. Alienated from God through sin. That is, when we are born, we have a sinful nature derived from our parents, which keeps us apart from God; although as infants no actual sin may be committed.

2. In Baptism God Adopts the Child into His Own Family—His holy Church, and this stain of a sinful nature is put away.

3. The Church of God is the Family of God; all who are made Members of that Family are brought into relationship with God; they are His children, brethren in one family, Christ is their elder brother. We cannot understand why, or how this should be, but there must be some good in being adopted by God as His child. The Jewish children had this privilege when they were eight days old. Are Christian children to be worse off than they?

4. Baptism is the Only Mode of Initiation into the Family of God. No one is a member of that Family (a Christian) until he is baptized; as soon as he is baptized he is a member (a Christian); whether he be a faithful or unfaithful one is another thing. An infant unbaptized is no more a Christian than a Jew. This is not a matter of opinion but a simple fact. No one has a Christian name until he is baptized.

[For example:—A man is not a member of the Free Masons until he is initiated. His Father may have been a Mason; he himself may believe in Masonry, carry out its principles in his life and even earnestly advocate it, yet he is no Mason until he is initiated.]

Ought we not to hasten to put our children into the arms of God at Holy Baptism? Is it not unfair to the darling children—is it not cruel to them to neglect their baptism, when, to say the very least, it cannot possibly do them any harm. And if the Church is right, there is a marvellously great blessing in Holy Baptism, and loss in its neglect. The Saviour pleads for the children with outstretched arms,

He says: "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

Fathers! Mothers! Can you deny Him? It is cruel to withhold your darlings; cruel to the babes—cruel to the Saviour.

FAMILY DEPARTMENT.

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'st 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!

IN THE LIGHT.

The farmer with whom Mrs. and Mrs. Raybold and Harry and Kate were boarding, brought home another boarder, one summer day, but he was to be boarded "for nothing," and it was a good thing that he was, for he had no money.

"Why, Father!" exclaimed Mrs. Spalding, in dismay, when Mr. Spalding helped from the market wagon a little boy, some ten or twelve years old, but so ragged and dirty that it was difficult to tell his age, or even his real color.

"Well, Mother!" replied the farmer, heartily, "I've brought home a new farm hand, and when he gets himself fixed up, I'll introduce him to you. Here, Johnny," and he handed a big bundle to the shivering boy, "hold on till I get the soap—now then!" and he led the way to a shady pool in the little creek which flowed at the foot of the garden. A great weeping elm made a bower on the bank, and the clear brown water rippled pleasantly over the stones in its bed, that warm July day. "Now, Johnny," said the farmer, kindly, "do you take off every stitch of your clothes, and pile them up there, away from the trees a little; I've everything a boy ought to wear, here in this bundle, so you needn't mourn for 'em—and then do you get into that pool, which is just deep enough for a boy of your size, and rub yourself into a lather from the crown of your head to the soles of your feet! And then swim around awhile, and then, when you've rubbed yourself dry with this good crash towel, put on your new clothes and come back to the house, and we'll make a bonfire of the old ones, and a fresh start altogether."

It was an hour before Johnny came back to the house, a thin, pale, and sad-faced little boy, as clean as a new pin, and dressed in a neat suit of rough gray clothes. The farmer took his hand, and led him into the kitchen, where Mrs. Spalding was cooking supper.

"Now, Mother," he said, "here's our new hand. He's to be your hand, chiefly. I've been telling him, as we drove out, how I don't like to have you lift wood and carry water

and coal, and you will do it, sometimes, when I'm not about, and Johnny is going to save you steps, and help you tend your garden; so here's your own hand to do what you like with."

The boy lifted his large gray eyes to Mrs. Spalding's face, timidly, anxiously, as if he expected her to strike him. The look went straight to her heart.

"Now that's real good news!" she said, heartily. "Johnny and I will have a garden that will put your truck-patch to shame, Father. I'll fix up the little shed-room for him, after tea; and we'll soon fill out those thin cheeks."

She laid a kind hand upon his shoulder, as she spoke, and the boy long used to cruelty and every form of ill treatment, sobbed as he had never sobbed for hurt or cold or pain. She comforted him, and made him eat, and as he helped her to make ready the cozy little room which was to be all his own, and which seemed like Paradise, after the crowded room from which he had come, he told her his story.

His mother was the only relation he had ever known. She had sewed, and they had been very poor, but they had always a clean, quiet room, and decent food, and a fire in winter. But when she died two years ago, a man came to say he must leave the room, and that the furniture in it would not more than pay the rent that was due. It was in a tenement house, and the upper stories were comparatively decent, but it was a neighbor in a lower room who had offered him a shelter, and then, day by day, sent him out with her own children to beg.

At first she had been "pretty kind," he said, but his stout and continued refusal either to lie or steal, "because Mother said I was to come to her, and I knew I wouldn't if I was bad," he said, had made her angry; and soon she began to beat him, and give him only enough food to keep him able to go out begging day by day.

He had no clothes but those in which he came to her, and these were soon in rags. Several times warm clothes were given him, but he was always sent to pawn or sell them. His starved, sorrowful face had attracted the farmer's notice, as he hung about the market, begging, and a few kind questions had drawn out his story that day. He was thankful enough to go with any one who spoke to him so kindly, and Mr. Spalding felt no scruples about taking him from this woman who was doing all she could to ruin him, body and soul.

A new life now began for him. The scared, hunted look was long in leaving his face, and his very eagerness to help often made him very awkward; but he met only kindness, and very soon Mrs. Spalding said, proudly, that nobody need want a better "right hand man."

Mrs. Raybold was a little afraid, at first, that he might bring to her children's ears some of the evil by which he had been surrounded, but he did not. He rarely spoke at all, unless a question was asked him, and he shyly avoided the children, whenever he could; but Kate began to find little offerings of wild flowers and ferns laid beside her plate, and Harry to stumble upon choice bits of wood and sticks, which surely never came into his way by accident. So the children felt very kindly to the sad-faced boy, and began to try to "make friends" with him.

They were very good friends with each other, generally, but one day they quarrelled. It was about some very trifling thing, in the beginning, but one bitter thing led to another, until at last Kate cried passionately:

"I'll never, never speak to you again, Harry Raybold, till you say you're sorry, and beg my pardon!"

"Then you'll never speak at all!" replied Harry, savagely; "and you may be mighty sure I'll not speak to you till you speak to me,

Miss, if I do then!" And he turned on his heel, and went off, whistling defiantly.

Then came two miserable days, and to make it worse, the second was Sunday. The quarrel had taken place out in the field which the children liked best. It was the sheep pasture, and they were never tired of trying to "tame" the lambs. Mrs. Raybold saw that something was wrong, but waited a little, hoping they would tell her of their own accord.

They all went to Sunday-school on Sunday morning, but Johnny, who could not read and was in a class much younger than himself, and so neither Harry nor Kate heard what his teacher was saying. But the next morning, when his "chores" were done, and he was free for an hour, before it was time to begin to help about dinner, he surprised Harry and Kate by asking them to come with him to the sheep pasture, and "see some fun."

Curiosity was too strong for them, and so, not looking at each other, and walking as far apart as possible, they went. They had noticed on Saturday two curious little traps in the pasture; each was made of four bricks, the fourth one being very lightly arranged, balanced on a little stick, and arranged so that, in falling, it would make a sort of box with the other three. Grain was scattered about, so they concluded that it was a trap of some sort, and didn't meddle with it.

Johnny walked straight to one of these traps, now. The brick had fallen, and there was a fluttering and rustling sound from beneath it.

"We need to catch sparrows that way, up the court," he explained. "I saw there was a feller caught, as I went to the spring, and I thought maybe you'd like to see him fly away."

The two children had drawn very near each other in their eagerness to see.

"But why'd you try to catch him," asked Harry, "just to let him go, right away?"

"I was going to keep him," answered Johnny, forgetting his shyness in his earnestness, "but teacher said something to the Sunday-school yesterday that made me change my mind. I'm so stupid," and his face grew troubled as he spoke, "I can't remember all of it, or even the kind of words she used, but it was about 'walking in the light.' She said if we really loved Him—Him that died for us, you know—we wouldn't do nothing He didn't like to have us do."

"I can't remember it all, but she said He loved us to be kind, to do like we'd like to have folks to do to us, and I asked her did it mean to the beasts and things, too, for I remembered how I'd licked the old horse, once or twice, when I was in a hurry for my dinner. So she said yes, indeed, and then when I found I'd caught a bird, I says to myself, 'If you was a bird, would you like to be shut up in a little cage, when you could fly all over the sky? Why no, you wouldn't.' And then I thought maybe you and her would like to see him fly up."

Johnny stopped, blushing violently as he suddenly realized what a long speech he had made. But Kate and Harry were blushing too; they had drawn nearer and nearer, until now Kate's head was close to Harry's shoulder, and as the lark—for it was a lark which had been caught in the cruel little trap—flew joyfully up into the sunny air, bursting into song as he reached a safe height, Harry's arm stole about Kate's shoulders; she nestled close to his side, and both whispered at once, "I am sorry! Please forgive me!"

The day had seemed dull before, but they walked home hand in hand "in the light."

MARGARET VANDIGREFT.

LIBERTY is not a power to ask as we choose, but to live in fullest accord with him "in whom we live, and move, and have our being."
—E. P. Powell.

GIVING AND TAKING OF FENCE.

Everybody admits the sinfulness of giving offence, because he can do that while thinking of his neighbor; but comparatively few reflect upon the impropriety of taking offence, because to do that would involve self-condemnation. Yet they are kindred faults, and commonly also neighbors. He who is slow to put a wrong construction on the words or actions of another, will generally be tender in his dealings with his fellow men. But the man who rides rough shod over the feelings of others will be the first to make an outcry if one wounds his sensibilities. The root of both evils is self-conceit. In giving offence the man is enamored in his own way, and so determined to have it that he is unconsciously, it may be, yet oblivious of the rights of others to have opinions of their own, and to set them forth with as much earnestness as they can command. It may be true that his way is the best way; but if they are members of the association equally with him, they have a right to be consulted, and they need to be persuaded. Now, dogmatism is not persuasion, and dictation is not one of the most approved methods of convincing; and so when a man expects that the mere putting through of his scheme is all that is to be cared for, he cannot fail to give offence all round. He has forgotten what was due to others in the exaggerated estimate which he has formed of the value of his own protest.—*Christian at Work.*

"A REASON FOR THE HOPE THAT IS IN YOU."

The Bishop of Chester, preaching in Holy Trinity, Rancorn, from the text, 'Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear,' said if they asked Roman Catholics or some of the members of the Nonconformist bodies, why they were Roman Catholics, or belonged to this or that Nonconformist body, they were able to give reasons. The members of the Church of England were frequently unable to bring forth any reasons, good, bad or indifferent, and he thought this inability in so far as it existed was partly to the credit of the Church of England. He meant that there was a desire to avoid controversy. So far well and good, but they would agree with him that it was not good if it meant that they did not take pains in teaching distinctive doctrines, touching the reasons why they belonged to the Church of England. He was a Churchman not because he believed the Church to be perfect, nor because he ignored or underrated the good work done by Nonconformist bodies or the Church of Rome, nor because it was the Established Church of the State. He was a member of the Church of England because he was born such; because the Church of England was the historical national Church of the nation; because he believed her doctrines

were conformable to the word of God and to the teachings of the early and undivided Church; because it was blessed by the power of God; because the Church had the remarkable feature of great assimilative power—the power of assimilating truth and learning lessons from all sides and applying them, and so becoming stronger and purer and more attractive in her work; because he saw in her, as perhaps nowhere else, a longing for the unity of the Church; and because he believed that she had a work to do in the world for Christ in relation to other members of the bodies of the Church of Christ which no other Church could do.—*Southern Churchman.*

SENSATIONAL PREACHING.

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After considering the Church as a refuge from the cares and excitements of the world, he took as the main argument a parish which has been ecclesiastically paralyzed, that was in a comatose condition. Instead of relying on the efficacy of prayer as a relief from trouble, financial and otherwise, the trustees would gather together and summon to the pulpit a 'sensational preacher,' a star. What was the result? For a time it is true the church moved onward and upward and all seemed well. But the inevitable trouble came. It was God alone who gives the increase, and finally the dissension in the church resulted in a relapse. The artificial religion of the sensational preacher had found its true level, and the church was again stagnant.

"It has been shown," said Dr. Corbett, "by statistics in both Europe and America that the parish with the simplest ritual was the most successful." In explaining the tendency toward sensationalism he said we live in an artificial spectacular age. "If a parish," he said in conclusion, "does not prosper it is because the members do not realize their own individual strength.—*Church Helper.*

THE Christian who would pass through this world with a cheerful and happy spirit must make up his mind to a patient endurance of trials. Some of these trials, and the greatest of them, will come from brethren in the Lord.

Harsh criticisms, hasty and uncharitable judgments, the imputation of unworthy motives, efforts to overreach, these from brethren sometimes tempt the best of men to say, 'I am weary of my life.' But the Master whom we love and serve, the Captain whom we follow, has trod this same thorny path. The prevailing remedy for all the depression and discouragement of the child of God is, 'Consider him.'



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MISSION FIELD.

THE S. P. G. SOCIETY'S GRANTS FOR 1891.

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

Never has it been our lot to record the distribution of so many new grants as have been recently made by the Society. The annual grants to the several dioceses have been renewed and amount [including one of £300 and one of £150, which are new, and will be mentioned below] to £73 640. In addition to this sum the Society has been able to vote no less than £33,135 for expenditure abroad. We cannot attribute this to an increase in the ordinary income. Part of it is from the bequest of one who for years had been a liberal and frequent helper and from the noble gift by Mrs. Turner of nine thousand pounds in memory of her son, the late Rev. John Turner, a gift made in accordance with his own desire.

It is our aim in this paper to give a general view of these new grants. They may suggest many reflections; but we think there is one thing which will be obvious at once, viz: the great impetus which there is every reason to trust that even the comparatively small sum of £33 000 will give to the strengthening and extension of the Church of God in all parts of the globe. The great Head of the Church extends His dominion by His invisible grace, and can make small efforts produce much while large ones may seem to lead to little. Yet so marvelously has He condescended to use human instruments, and, indeed, to make the salvation of the nations for whom He gave Himself depends upon man's ministry, that we are led, and even compelled, to regard the money offerings of His people as a primary force, arising from the love of Christ, and tending to the completion of the object of His love. To some persons this may seem a too homely, even a sordid view. But it is true, both as regards the source and the object of the offerings. For the growth of the Church those already in her must make their efforts of prayers and alms; and it is not too much to say that every additional thousand pounds makes an appreciable difference in the forces at the Church's disposal for her great and holy war.

Thus the greater part of this money which the Society is now able to spend—and in a sense the whole of it—goes for the extension of the Church, more than half of it being for entirely new work which the providence of God puts before us.

Taking, first, work which is not absolutely new, we find £2 000 devoted to helping in the extension of the Episcopate. Two of the largest dioceses in the world are to be divided, and the Society votes £1 000 towards the separation of the Diocese of Calgary from Saskatchewan, and £500 for Rockhampton, which is to be taken out of Brisbane. In the Canadian case, and in the Australian, rapid colonisation has rendered subdivision imperative; while in the West Indies the Diocese of Antigua is to receive £500 towards

the completion of its endowment on the withdrawal of State aid.

We next take cases of grants made to strengthen existing work:—For St. Alban's College in the Diocese of Maritzburg £450 is voted to be spent in three years; in Mauritius there is a training college for catechists to which £100 is voted; in addition to a grant for a new work, to which we shall refer presently £460 is given for some much needed buildings in existing Missions in Madagascar; while (also in addition to another grant) £275 is voted for three important institutions in the Diocese of Madras, Nundyal, where the native agents for the Telugu Missions are trained, the Nazareth Industrial Orphanage, and the Poor Students' Fund of the famous Trichinopoly College; £30 is voted to enable one of the two Missionaries in Fiji to visit England and recruit his health; and £150 to help the Windward Islands to bear the strain of the loss of allowance from the State.

We now turn to a larger group of grants, which have been made for the extension of the existing Missions: For a second Missionary at Port Essington in Caledonia (the scene of Mr. Sheldon's work and pathetic death) £130 is voted; £450 is given for further work among the coolies in the Diocese of Trinidad; an addition of £300 is made to the annual grant to the Diocese of St. John's, Kaffraia, to enable three of its great Missions to be developed; Pretoria receives £300 to be spent in two years in helping the endeavours of that diocese to meet the sudden demands upon its resources made by the rush to the mines of the Transvaal; Mauritius (besides the grant to the training college, which we have mentioned) has £130 for further work; £300 is voted for extending the Mission in Assam, in the Diocese of Calcutta; £60 (with an increase of £150 in the annual grant) is given so that three new members of the Cambridge Brotherhood may be sent from England to work in the rural districts round Delhi; and the Dioceses of Rangoon, Madras, and Bombay, each receive £500 for the extension of the work within their borders.

Of a similar character, but of a rather larger amount, their expenditure being spread over several years, are the following: The newly formed Diocese of Chota Nagpore is to have an additional £400 a year for six years; Borneo a like sum for four years for extending the work among the Dyaks; £4 000 a year for two years is to be spent either in extending the Missions in Basutoland, where the exclusion of white settlers by the British Government renders the Missionary opportunity almost unique, or for work in the mining compounds in the Diocese of Bloemfontein at the option of the Bishop; the growing chaplaincy work among the poorer English people scattered on the Continent is to have £200 for five years (in addition to a sum of £1,000 which will not be spent, but is set aside to form an addition to the most useful, though inadequate, Continental Church Building Loan Fund); Qu'Appelle Diocese is to have £150

a year for four years to extend the Missions to the aboriginal Indians; Japan has £200 a year for four years to provide for another Missionary being sent to the fruitful Mission at Kobe; and to Honolulu is granted £150 a year for 4 years enabling the important work, the beginning of which was described in our last number, to be carried out among the Chinese in the Hawaiian kingdom.

All these grants, which we have thus briefly mentioned, point to distinct advance upon existing work.

(To be Continued)

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WM DANIELS.

Springhill, Oct. 1883.

In the process of photographing colors, lately discovered, the photographs are taken on glass and paper, and the tints range from a deep red, through yellow, to bright blue, but green is absent in all the positives. Very long exposure is required.

The frigid young lady exerts herself to prove that she is a nice girl.

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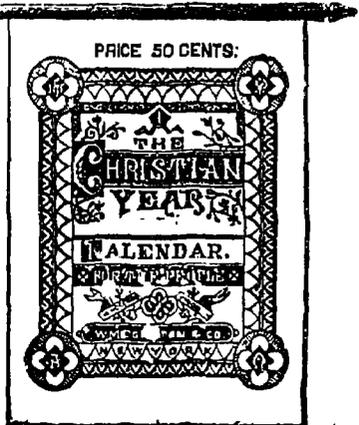
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SOAP CORROSION.—Some readers have enquired concerning a soap that was mentioned in this column

as free from excess of alkali and being 'superfatted.' We take the following from The Sanitarian from which periodical, we believe, the paragraph referred to was taken: 'A paragraph lately quoted in The Sanitary Era on the injurious effect of ordinary soap on the skin has elicited many inquiries for the 'superfatted' soap which the writer, Dr. Fothergill, recommended. A superfatted toilet soap would not be very marketable, from its liability to turn rancid, and is not likely to be obtained from first class manufacturers, if at all. The best makers of toilet soaps claim a very nice art in adjusting the fat to the alkali in the proportions and under the conditions that insure the exact neutralization of both, so that there shall be neither a particle of grease nor of free alkali remaining. But in order to replace the natural oil, that is washed out of the skin by the soap, with a delicate substitute that will not ferment, we are informed that Colgate & Co., are making a speciality which they call 'oleo soap,' with a very slight excess of oil in the form of refined petroleum; better known as vaseline; which they also produce under the trade mark of 'oleo,' and recommend for use in connection with any kind of soap, to insure the skin against dryness and corrosion. It is especially requisite for young children, and is unequalled by any other lubricant in penetrating and keeping properties, being germ proof, and in that sense a valuable antiseptic or healer for abrasions of the skin, burns, and slight wounds. It may be rubbed into the skin with agreeable and beneficial effect either before or after washing with the soap.'

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