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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XV. }
 No. 36. }

MONTREAL, WEDNESDAY, MAY 2, 1894.

In Advance } Per Year.
 81.56.

ECCLESIASTICAL NOTES.

THE *Church Review* says Bishops seem to be returning in large numbers to England.

THE Sunday school Lenten offerings from twenty-three parishes in Philadelphia amounted to \$2,900.

A VESTED choir of men and boys has been introduced into Grace church, North Attleborough, Vt.

THROUGH the generosity of Mr. Curtiss, a fine new rectory is being built for the parish of St. Barnabas, Buffalo.

IN Trinity Church, Albany, a vested choir, consisting of 10 men; 20 women, and 12 boys was introduced Easter Day.

BY the will of the late Charles Scott of Washington, \$25,000 is bequeathed to different Church objects in the United States.

BISHOP COURTNEY, of Nova Scotia, preached to a crowded congregation in Calvary church, New York, on Sunday morning, April 15th.

THE classes presented to the Bishop of Western New York during Lent for Confirmation showed a marked increase over previous years.

THE divorce rate for the five years past in New Jersey, U. S., has been 22.07 per 1,000 marriages, or one divorce to every 45.3 marriages.

PROBABLY the longest rectorship in the annals of the American Church is that of the Rev. Dr. Mansfield, of Christ church, Derby, Conn., 72 years.

THE Prayer Book Society of the P. E. Church in the United States has during the fiscal year distributed no less than 44,000 copies of the Revised Prayer Book.

THE fifth lecture of the Prayer Book Course in New York was delivered by the Bishop of Ohio, on April 15th, on "The adaptation of the Prayer Book for the Catholic Church."

FOURTEEN Counties in the Diocese of Ohio have never had a church service, and twenty have each only one weak mission. It is said that there is need for a division of the Diocese.

SIR MICHAEL HICKS BEACH, speaking at Clifton the first week in April, on "The Church," bade his hearers remember that she (the Church of England) was the *Church*, and not a sect.

THE Right Rev. Horatio Southgate, D.D., died at Astoria, N.Y., on the 12th April, aged 82. In 1844 he was consecrated Bishop and

sent to Constantinople, his designation being Missionary Bishop in the dominions and dependencies of the Sultan of Turkey.

THE Bishop of Delaware has lately confirmed twelve persons at the old Swedish Church, and nineteen at St. Andrew's church, Wilmington, a large proportion of whom came from other religious bodies.

MR. ADOLPHUS W. CHEATHAM, a minister of the Presbyterian Body, has been received by Bishop Tuttle, of Missouri as a postulant for Holy Orders in the Church. He is a graduate of Princeton College.

THE Committee appointed last year to consider the subject of the division of the Diocese of Massachusetts, reports against such division, and recommends that sundry Archdeacons be appointed to help the Bishop.

THE Bishop of Manchester, speaking lately at Rochdale, said that it would be impossible to exaggerate the effect upon the moral and spiritual condition of Lancashire if the work of the National Church were seriously injured or impaired.

THE Bishop of Bath and Wells is (says *The Rock*) so crippled with rheumatism that his power of locomotion is gone. At a recent confirmation at Bath Abbey and Wells Cathedral he was carried into the church on a chair, in which he sat during the service.

ON Easter Day a mixed choir of twenty-six voices was introduced into St. Stephen's church, Middlebury, Vt. The Easter offerings amounted to \$331. A processional cross was presented from the Sunday school, and a Paten and Chalice from the Guild of the Holy Child.

AT the London Diocesan Conference, held last month, a resolution was moved expressing the strong feeling of the Conference against the Welsh Disestablishment Bill, and the determination of English Churchmen to support their Welsh brethren. The resolution was carried by acclamation.

THE Parish of St. Paul, Norwalk, Conn., dates its existence sixty years before the Revolution, and the church is said to be the first consecrated in America by Bishop Seabury. A new and beautiful chapel has just been erected in connection with the Parish, called "The church of our Holy Saviour."

THE Duke of Westminster, while laying the foundation stone of a new church at Coldbath, Wales, said that there were evidences all over of the revival of the Church. This was one of the signs of the times, and he had no doubt that the Bishop of the Diocese of St. Asaph knew of very many cases where the congregations were daily and hourly increasing.

THE Rev. H. T. Armfield's "Statistics of the Total Ordinations in England," shows that the number of candidates was the lowest of recent years, and of the 103 (58 Deacons and 45 Priests) only 38, or some 36 per cent. were graduates of Oxford or Cambridge. This is the lowest percentage that has ever occurred.

THE Bishop of Manchester completed his visitation of his Diocese on the 7th April, which occupied him exactly a year. He visited every parish, had interviews with 921 clergy, and nearly every Church officer, and catechised 200,000 children in the day schools, besides giving addresses in every Deanery but one, to Church workers.

THE Bishop of Reading, in dedicating a new reredos in St. John Baptist, Oxon, lately said there were two things for which we had still to strive; first, to restore God's own service of the Holy Communion to its rightful position as the chief service on each Sunday which every Christian person should feel bound to attend; secondly, to make the daily life of Christians to correspond with their Sunday worship.

ON 23rd May, 1890, Mr. Gladstone, ex-Premier, used these remarkable words in regard to the Church in Wales: "There is a complete ecclesiastical, constitutional, and, for every practicable purpose, historical identity between the Church in Wales and the Church in England." Evidently the attack now being made on the former is, if successful, only a prelude to like action in regard to the Church of England itself, if successful.

THE Rev. Dr. Wilkins, rector of St. Paul's Church, Des Moines, Iowa, having been invited to address the mens' meeting in the Y. M. C. A. building on a recent Sunday, suggested that he should bring his vestry choir and hold the Church's service. The suggestion was accepted, and a congregation made up of about 300 men joined most heartily in the worship. So thoroughly was the service appreciated that it is hoped it may soon be repeated.

LORD ROBERTS laid last month the memorial stone in connection with the enlargement of the parish church of St. Mary Magdalene, Woolrich, built in 1753. Towards the cost, £8,000, the Rev. C. Escreet, the present rector, has contributed £1,000. A church has stood on or near the spot for about 1,000 years, and in the surrounding churchyard are buried many hundreds of soldiers who served in the Peninsular and other wars. Lord Roberts said: "He considered the Church typical of our national life, free from civil war and turmoil of political life, which had done its work unobtrusively, and the changes which had taken place in the course of its history only showed how the English people held fast to that which was good. Their old religion was well worth preserving. . . . It was the religion of England which

gave strength to her sons and made them the defenders of their own rights and champions of those who needed their protection."

THE LAYMAN'S OPPORTUNITY.

[Paper Read by Rev. Geo. B. Nicholson, of Fort Fairfield, Diocese of Maine, at a meeting of Woodstock Deanery, held on April 11th, 1894, at Bristol, Carleton Co., N. B., and printed by request of the brethren.]

[CONTINUED.]

Upon these simple rules an army of men are working, and working in earnest. The Brotherhood in the U.S.A. has to-day between eleven and twelve hundred Parochial Chapters with upwards of ten thousand members. The Brotherhood in Canada has 150 Chapters. A general organization has been effected in Scotland, also in Australia, but I am unable to state the number of Chapters or numbers. And now the news comes that at last the movement is being agitated in the Mother Church, and an Acting Secretary has been appointed to facilitate its progress.

Just think of it! Fifteen thousand men pledged to pray every day for the spread of Christ's Kingdom among men! 15,000 men. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

If those men only knew—if they would only prove faithful—what a power there might be in the prayers alone, ascending daily from 15,000 hearts. They are not all faithful; that can hardly be expected. In that sacred band by the Galilean lake there was one faithless one. They are not all faithful, but in the main they are heartily in earnest. We must not lose sight of the encouragement that there is where the work is hard, and the visible results are meagre, when the toiling brother thinks that he is one of 15,000, all praying for the same result, and for God's blessing upon their mutual labor.

I would call particular attention to the various points laid down in the extract from the Constitution as quoted:

1st. "The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men."

This object has from first to last been rigidly adhered to. Every organization of men state the object for which it is formed in its constitution, but often—I may say generally—for the purpose of promoting fraternity and sociability, or in order to attract others, or to raise money to carry out its purpose such organization will plan and carry out picnics, excursions, entertainments, parties, etc., etc. The Brotherhood has religiously refrained from everything of the sort. Considering itself a society to accomplish spiritual things by spiritual means, it has considered all such things illegitimate as methods of Brotherhood work. I do not mean to say that its members refuse to help in the work necessary to carry out a Sunday School Picnic or a Parish Reception. I simply mean that as a Brotherhood they have nothing to do with such things. They try to keep in view the sole object, which is "the spread of Christ's Kingdom among young men." In a few instances Chapters have undertaken the management of social events, and it has generally been taken as an indication that its members failed completely to realize the meaning of the Order to which they belonged. In nearly every case it was only the beginning of the end.

2nd. "To this end every man desiring to become a member must pledge himself to obey the Rules of the Brotherhood so long as he shall be a member."

Here is required a definite pledge to obey two rules. The rules are so clearly stated that none may misunderstand them. But how does a man know that he can carry out this pledge? In nearly all Chapters provision is made for a term of probation varying from one month to six. At the beginning of this period the Brotherhood, its Rules and methods are explained to the candidate, and he is bidden to make a trial of them. He is thus enabled to pledge himself when the time comes, or else withdraw, with a full understanding of what will be required of him as a member.

3rd. "The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among young men, and for God's blessing upon the labors of the Brotherhood."

This rule is simple and direct. The Brotherhood being an organization for hard work of a distinctly religious character, membership in it has no attractiveness except for men who are in the habit of praying to God at least once a day, if not oftener. There is therefore no difficulty in this first Rule. It may be kept by offering the petition, "Thy Kingdom come," with a special intention for this object, or it may be by using the prayers printed in the Brotherhood Manual, or in any manner which best suits each individual member. The only obligation is to carry the Brotherhood and its object daily before God's throne for His blessing.

4th. "The Rule of Service is to make an earnest effort each week to bring at least one young man within the hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible classes."

Here is a Rule just as simple as the first, but so varying in its application that many men—unused to personal religious work—find it difficult to fulfil it to the satisfaction of their own conscience. In cities and larger towns—in a well organized chapter under an efficient director—it is not difficult for men to find ample scope for effort under this Rule. There are the hotels, with commercial travellers coming and going, to whom personal or written invitations to the services may be extended. There are various public institutions or work-shops where men are found in large numbers, to whom the Gospel may be carried or invitations extended to service. There are opportunities to arrange special services for men with noted preachers; and then there are the strangers who are always making their appearance at church, and who may be welcomed,—whose acquaintance may be sought,—who may be visited,—and oftentimes influenced to become permanent worshippers at the church.

But these means of work are closed, or very limited in rural districts, and it is sometimes difficult to see just how in these places the second rule can be carried out. Let me quote some words from the Brotherhood Manual upon the subject:

"The Rule of Service seems at first sight almost impracticable, except in large cities. But when we consider that it must be construed by sanctified common sense; when we understand that any word or act said or done with the sincere purpose to bring a young man nearer the Church, or the Church nearer the man, or to bring about a personal relationship between the Brother and the man, which will enable the former to exert personal influence to that end; when we understand that such a word or act is an "earnest effort," the Rule becomes simple and practicable enough. It means the consecration of a man's common sense, common sympathy and common influence to "the spread of Christ's Kingdom among young men," and it defines the least outward and visible sign of that consecration allowable in a Brother of St. Andrew. The Rule does not have in view a list of fifty-two mechanical efforts each year, but souls won to

Christ and His Church. Often the best results are obtained by repeated efforts to win one man. In practice, the faithful carrying out of the spirit of the Rule soon makes a literal performance simple and easy; for, wherever the spirit has been carried out, there so many strangers have been attracted to the services, Bible classes and other gatherings, that in the simple exercise of Christian courtesy and hospitality, an opportunity has been given every member to directly invite and urge a young man to again come "within hearing of the Gospel of Jesus Christ."

When your man is once in earnest about his work he will find opportunities no matter how he may be situated. It is the work of the Brotherhood to stimulate this earnestness.

The most effectual agent in Brotherhood success has ever been the Young Man's Bible Class. This should be conducted by the Rector—or better still by an earnest layman, if one can be found who is capable and willing to undertake the responsibility. He should be a man who is attractive to young men, and should try to deal with problems which are of interest to young manhood everywhere. Such a class with a few manly earnest fellows in it will always have its attraction and it will not be hard to draw others to it.

Every member should have cards of invitation, and they must not hesitate to use them and follow them up in all legitimate ways.

A man once secured for the class can be kept in sight by the Chapter. He will be remembered in their prayers;—they will show a friendly interest in him;—one method failing they will try another;—and who will doubt, that if such methods are faithfully pursued some may be brought to the Saviour,—to repentance—to Holy Baptism or Confirmation—and become helpful laborers in the Lord's Vineyard.

The detail work of the Brotherhood is divided according to local circumstances among various committees. There is the Hotel Committee—the Visiting Committee—the Hospitality Committee, &c., &c. The members serve as ushers at church. When a stranger is unfamiliar with the service a member finds a seat with him and helps him with the "places" in the Prayer Book. After service he is not allowed to go without a cordial invitation to come again. If possible he is detained and introduced to the Rector. The whole system gives a feeling of warmth and welcome which, until the rise of the Brotherhood, was almost universally lacking in the atmosphere of our churches.

5th.—"Any organization of young men in any Parish or Mission of the P. E. Church, effected under this name, and with the approval of the rector or minister in charge, for this object," &c., &c., "is entitled to become a Chapter."

In this article the Brotherhood places itself entirely under the control of the Parochial clergy. No Chapter is chartered without the consent of its Parish Priest. None may continue to exist if his approval be withdrawn.

Later the Council took a further step, resolving to enter the jurisdiction of no Bishop, without first submitting to him a statement of the Brotherhood objects, and seeking his permission and blessing. I might make almost countless quotations from Bishops and Priests, who have testified to the value of the work of the Brotherhood, but your time and patience, and the limits of this paper forbid. I will therefore content myself with repeating the words contained in the Report of *The Committee on the State of the Church*, presented to the last General Convention.

"And working . . . in a general work of marvellous power is the Brotherhood of St. Andrew. It seems but yesterday since the General Committee had the privilege of joining in the celebration of its first anniversary at Chicago in the year 1886. To-day it has spread

throughout our whole country and found its way also into our Mission fields. Its recent Convention in Boston has been a joy and an encouragement to all our people, and the General Convention, as the representatives of the Church, cannot fail to render it their grateful thanks, and to wish for it in the future the abundance of God's blessing, as it has so largely had it in the past. Its work is for young men—the bone and sinew of the Church—and its work is for the Church at large, through the power of consecrated Christian manhood. The "Rule of Prayer" and the "Rule of Service," how they lie at the foundation of all our work for God! May God give to all these young men grace faithfully to observe these rules, and grant "that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through our Lord Jesus Christ."

The Brotherhood has won, as it deserves, the confidence of Bishops and clergy. No Parish Priest loses anything by placing liberty or responsibility in the hands of laymen; but the provision is made for the withdrawal of this power if it is absurd.

6th.—All active members must be Baptized men. All officers and delegates must be Communicants of the Church.

The wisdom of these provisions is at once apparent. A man will have no confidence in your preaching unless you make some endeavor to have your practice correspond. The Brotherhood as a Spiritual order, working on Church lines, needs Spiritual men in places of responsibility.

There is no time left me for illustrations of the effects of Brotherhood work,—both upon the seeker and the man sought—though they are not lacking. But in closing I would say that if in any parish there are two or three devout laymen who value their Christian privileges, there is a duty and an opportunity before them to further the cause of their Master. And to any Parish Priest who recognizes that material among his flock I would unhesitatingly say, if you would have your Parish do the greatest good in the community, and if you wish to strengthen the lives of faith of your young men, appeal to them to undertake this blessed work for Christ, uniting with the manhood of the Christian Church in prayer and labor for His Kingdom.

MINISTERIAL RECIPROCIITY A BINDERANCE.

By THE RT. REV. C. C. GRAFTON, D.D., Bishop of Fond du Lac.

The divisions of Christians hinder the work of the Holy Spirit. We ought, therefore to seek the union of all Christians and for Christ's sake. To desire a union of all Protestant bodies to fight the Roman Catholics is an instigation of Satan. Until our love embraces all Christians we have not divine charity. To desire the formation of a great religious trust corporation in order to gain greater power thereby is a mark of an un sanctified heart. The Church which Christ, the Beginning of the new creation, founded is one Body and is a spiritual organism which is to last forever. As Christ is our Saviour so this Church is our spiritual mother; and the loyalty of every Christian is due, not to any one of the divisions in Christendom, which man's sin's have made, or to any one of the societies which man's skill has formed, but to the Church which Christ founded—the Church of Apostolic organization, doctrine, fellowship and sacraments; and in which the Holy Ghost, descending once for all at Pentecost, abides to

this day. This Body, like that of Christ on the cross, has become by man's sins dislocated. All the bones are out of joint, though not one of them is broken. Loyalty to Christ should lead every Christian to make reparation to every other Christian for his share in the wrongdoing, and willingly to sacrifice affiliation with every human organization to the furtherance of restored union. The Holy Spirit strives with our hearts. The dislocated Body pleads with us for this resetting. Will the opening of our pulpits to our Christian brethren, who are ministers in some of the modern societies, be an aid to union?

The result of doing so, unless such ministers were conditionally ordained by our Bishops, would be that a large number of our clergy and laity would be so unsettled that they would leave our communion. And in respect of our now separated Christian brethren, it would only lead to further estrangement; for it would not be such an open and honorable treatment as they could accept; because to admit them by episcopal or canonical license to our pulpits only, and not let them celebrate at our altars, would not be to recognize their equality, but to admit them to act as licensed lay readers. This plan, therefore, would not aid union but hinder it.

We must all have patience and pray and seek to know one another better before the desired union can be brought about. One fact is fast becoming common property, and that is, that as the Apostles passed away and more complete provision had to be made for the Church's government, Episcopacy—and especially by St. John, who was the last survivor of the Apostles, and the special medium of communication between the ascended Lord and his Church—became established. It was the almost universal form of Church government for fifteen centuries and is that of *four-fifths of all Christians living to-day*. Unless we disbelieve in the guiding presence of Christ and the Holy Spirit in his Church, a result, with antecedents of such antiquity, permanence and almost universality, reveals to us the mind of God and his way of preserving unity. Ought we not to heed it?

But our separated brethren greatly mistake us if they do not understand that we are willing to acknowledge faults on our side, and that we prize Episcopacy especially because it preserves to us the priesthood and sacraments, confirmation and other means of grace which to them are wanting. And as a consequence, as tested by the best class of devotional writers and Christians on either side, the ideal of self-sacrificing saintliness and the attainment of a supernatural union with God, is higher under the sacramental system of the Church than elsewhere. What the Christian consciousness of four-fifths of Christians have found so helpful and precious we desire the other fifth to possess also. As Christians they are entitled to all the means the dear Lord left for their advancement in sanctity, and where they now are they have not got them and do not realize their loss.

Let me point out, in conclusion, the real barrier to union. It is not that we Episcopalians do not recognize the ministry of the other Christian bodies. *We do*. We acknowledge their ministers to be just what they claim to be—*i.e.*, ministers or preachers. *They don't claim to be priests*. Surely we cannot be charged with narrowness or illiberality in denying them to be what they repudiate. We acknowledge their ministry as preachers of the Word. *Let them acknowledge ours* as priests, which is what we claim to be, and a reconciliation and union can take place. They need not give up their congregations, but might carry on their ministrations as societies within the Church, either receiving the sacraments from its priests or from those among themselves who had been by our Bishops conditionally ordained.—*Church Eclectic*.

Fond du Lac, Wis.

WHY DO WE KEEP THE FIRST DAY OF THE WEEK, SUNDAY, AS A HOLY DAY, AND NOT THE SEVENTH OR SATURDAY?

BY THE RT. REV. G. F. SEYMOUR, D.D., LL.D.

The great festival of Easter, which has just passed, suggested this question, and we answer, We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the One, Holy Catholic, and Apostolic Church of Christ.

With one consent, all branches of the historic Church, as they emerge from the past, are united in their practice in substituting the day on which Christ rose from the dead, the day on which the Holy Ghost descended and baptized the first believers on Christ, as the day to be set apart as holy unto the Lord, instead of the seventh day as specified in the Decalogue.

The change is one of detail, not of principle. We cannot conceive of the Church of God "ordaining anything contrary to God's Word written." This the whole Catholic Church as the body of Christ has never done. Universal tradition has never contradicted, and cannot contradict, Holy Scripture or itself. Individual branches of the Church may give the lie to the Bible and tradition, as does the Church of Rome, for example, in the later ages in the matter of the government of the Church. Christ constituted that government as a corporation of equals under Himself, as the supreme and only Head; the Roman branch of the Church has changed the principle of this policy from the corporation of a number of equals into an absolute monarchy. This revolution strikes at the fundamental principle established by the Divine Master in Person, and with parting words to His disciples, and by the universal practice of the Church without exception in the first ages, and in those later days, with the sole exception of modern Romanism bearing witness against itself, that its present polity is a flat contradiction to God's written Word (St. Matt. xxviii. 18) and universal tradition.

The change from the seventh day to the first is, as we have said, a change in detail simply and not of principle. The principle laid down in the fourth commandment of God's moral law is that one-seventh part of man's time is to be set apart and dedicated to God. The detail under that principle was the specification of the seventh, or last seventh of the seven portions into which time was divided, as the one to be observed. The principle is obeyed just as sacredly and fully when the first seventh of the seven portions is kept, as when the seventh of the seven portions is regarded as the Lord's Day. The universal tradition of the Church, therefore, in giving us, Christians, the first day as our holiday, instead of the seventh day as God gave to the Jews, does not in the slightest degree touch the principle of the moral law; it only affects a detail, and the authority is the same which makes the substitution as is that which published the original law; it is the voice of God which speaks in universal tradition as well as in the written Word. To assert that the Church is the witness and keeper of Holy Scripture is to claim for her all the authority which is necessary for her to bear witness to the will of God in changing the detail of the time for keeping the Sabbath from the seventh day to the first.

Which is the greater concession to the authority of the Church, to allow that she can tell us what is the Word of God, and what is not, or to follow her in changing a detail as to the observance of the Sabbath?

It is one of the paradoxes of this enlightened age, that men who boast that they are guided by reason and not by caprice and prejudice and

passion, will accept the Bible as the Word of God on the authority of the historic Church, and on no other authority can they successfully rest its divine claim, and will also accept the first day of the week in substitution for the original appointment of the seventh on the sole authority of the Church, since no other ground for the change can possibly be maintained, and yet will refuse that authority when it bears witness to the summary of truths necessary to salvation as formulated in the creed, the Episcopal government of the Church as constituted in bishops, priests, and deacons, the liturgic form of worship, and the observance of Lent and of the festivals and feasts of the Christian Year. Surely the greater includes the less. If the Church, the historic Church, which come to us in her great branches, is to be listened to and obeyed when she tells us what is the Word of God, and when she tells us that we must supersede a detail of the moral law recorded by the finger of God on a table of stone, then let those who refuse to hear the very same Church when she tells us to believe the fundamental verities of the Gospel gathered together and arranged in the creed, to accept the government of the episcopate with its two subordinate orders, to use precomposed forms of worship and the ministration of sacraments, and to observe the times and seasons which present Christ to us, and the benefits which He bestows upon us, then we say, let such as refuse to hear the Church in these minor matters, while they obey her in the greater, tell us why? Let them explain this gross, this glaring inconsistency.

We venture to suggest that in large part the explanation is not far to seek. However unpalatable it may be, to set it down in black and white, still it is profitable to do so; and accordingly we make bold to say that the great majority of those who refuse the authority of the Church of God in polity, creed, sacraments, worship and practice, while they accept the Bible as the Word of God, and observe the first day of the week instead of the seventh, cannot tell why they do so. They have never been forced to consider what answer they should give were their belief in the Holy Scriptures challenged, or their fidelity to the claims of Sunday called in question.

Suppose every one who reads this article were to ask the question of himself, Why do I accept the book proposed to me as the Word of God to be such? And secondly, Why do I keep the first day of the week as holy, which God nowhere in His Word commands me to observe, and entirely disregard His repeated injunction to hallow the seventh day? When one has answered those questions as only they can be answered, then he will be in a fair way to become a Churchman; then he will be a sturdy and successful opponent of the claims of modern Romanism, and then he will be, or will soon be, must be, a true Catholic.—*The Churchman*.

Were the creeds drawn from the words of the Bible, or were they formulated independently of the Holy Scriptures?—H. J.

The Church had the Creeds before she had the Bible. The society founded by Jesus Christ had "the faith once for all delivered to the saints," as St. Jude testifies, long before he wrote his Epistles, and St. Paul in several places mentions the same fact. They had learned "all whatsoever Christ had commanded them," not from books but from His lips; and were commissioned also by Him to minister His sacraments. They had both these in their integrity, and handed them down to us. The Bible was not put together till the Council of Carthage, A. D. 397, and the earliest list of Books of the New Testament is that given us by Athanasius (320). When the Nicene creed was formulated, Scripture was never even appealed to. The 325 bishops were asked singly concerning each arti-

cle of the Apostle's Creed, what its meaning was according to the tradition handed down in his Church. Seventy years afterward it was found that every particular of the doctrine was registered somewhere or another in the written code, and thus it became an axiom that whatever claimed to be an article of belief must also be tested and proved by the written word. The Church was the first pillar of the truth (1 Tim., iii., 15), the Scriptures were gradually built up into the second. Get Dr. Neale's lecture on "The Bible and the Bible Only."—*Church Times*.

News from the Home Field.

Diocese of Nova Scotia.

SUMMERSIDE, P. E. I.

The Rev. C. Sydney Goodman, who was elected to this parish, having decided to remain at Antigonish, his parishioners having been successful in their efforts to keep him, the Rev. Alfred Osborne has accepted the position of incumbent, and is expected to enter upon his duties in the course of a month. He is said to be one of the ablest speakers and best workers in the province.

Diocese of Fredericton.

ST. JOHN.

St. George's Day was celebrated in this city by St. George's Society, which had special service at Trinity Church in the afternoon, followed by a dinner in the evening. The members met at the Court House about 5 o'clock, and headed by the Artillery band marched to the church, where a large congregation was present. The service was impressive and beautiful, the music being rendered by a combined choir, the Rev. J. M. Davenport taking a solo. The Rev. H. Eatough, Chaplain of the Society, preached the sermon, which was an eloquent one and fitting for the occasion, full of counsel and advice as to the duty of each man to his country, his society, and his fellowmen.

St. James'.—At the meeting of the congregation, held on the evening of the 23rd April, it was decided to invite the Rev. A. D. Dewdney, of Mitchell, Ont., in the Diocese of Huron, to accept the rectorship of the parish. It is thought that he will accept.

The Lord Bishop of the Diocese has gone to England for a short rest.

Diocese of Quebec.

QUEBEC.

A good congregation attended the anniversary service of the St. George's Society in the Cathedral on the evening of St. George's Day. The Society's banners were suspended from the front of the organ gallery, and most of the city clergy occupied seats in the chancel, the Lord Bishop of the Diocese being seated on the Episcopal throne. Revs. Parroch, Petry and others took part in the services, and the lessons were read by the Rev. Lonnox Williams and the Bishop respectively.

The musical portion of the service was exceedingly bright and hearty, reflecting the utmost credit upon the choir and the organist, E. A. Bishop, Esq. The *Piece de Resistance* was the Anthem taken from the brilliant composition of Sir John Stainer, written for the Queen's Jubilee, the very beautiful opening recitative

being admirably sung by Dr. Hewitt. The chorus was also exceedingly effective.

The Very Rev. R. W. Norman, D.D., the Dean of Quebec, was the preacher, and took for his text Genesis iv, 9, "Am I my brother's keeper?" In closing an able sermon, the preacher referred to the almost universal existence of the sentiment of patriotism—love for fatherland—amongst the nations, as illustrated by their national music and national bards. English people were often charged with preferring things English simply because they were English, but he believed travel had done much to remove the cause for this reproach, and remarked that we need not be ashamed of the glow of pride that warms the heart as we reflect upon being the sons of that nation that is foremost in the ranks of civilized nations, that can boast of its civil and religious freedom, that is ever correcting abuses, whose public men are uncorruptible, and whose language will ere long become the universal tongue of the world, as it is now that of Great Britain, the United States, Canada, Australia, New Zealand, etc. It was not for him to say what would be the destiny of this Dominion. It would not be right of him to utilize his position to even express his own belief in the matter. But no matter what it might be, he could not conceive that it would be such as to render unnecessary the further existence of the St. George's Society. For there would always be immigrants arriving here from the old land, even if they were only passing through to the Northwest, and it was but proper that there should be those here to meet and to welcome them and to make them feel that they were here amongst friends. The Dean referred his hearers to the 58th annual report of the Society for a record of its work during the past year, and said that the sub-Committee on Charity merited their thanks for the aid they had given to those in want and for the economical way in which they had done their work. He referred to the donations given during the year by the Society to the Finlay Asylum, the Ladies' Protestant Home, the Women's Christian Association, and the Jeffery Hale Hospital, and in noticing the fact that though three new members had been added during the year, three had been lost, he expressed his hope that there might be a further increase in membership, in order to obviate the possibility of the future collapse of so excellent an organization. They were glad to welcome as members all who were of English or Welsh origin. He rejoiced that the Society was non-sectarian and that they enquired into no man's faith. The rev. gentleman thought that if we did not sufficiently regard our fellowmen as Brethren it was probably because we had not a sufficient regard for God as our Father. In his eloquent concluding remarks the preacher appealed to his hearers in the name of humanity to come to the assistance of this deserving Society, reminding them of the words of the great Roman who said "I am a man, and therefore nothing that concerns humanity is indifferent to me." The sermon was an exceedingly brilliant and eloquent one throughout.

The offertory was taken up immediately after the sermon by the officers of the Society. The hymn sung before the Benediction concluded as follows:

"Thee with humble adoration,
Laud we now for mercies past;
Still to this most favored nation,
May these mercies ever last.
Britons then, through future story,
With their prayers shall praises sing;
Lord of life, and light, and glory!
Bless thy people, bless their Queen."

At the conclusion of the service the Cathedral bells again rang out a merry peal, and a splendid selection of English national airs was performed upon the organ, the majority of the

congregation remaining behind in the church until its conclusion.

THE FIRST BISHOP OF QUEBEC.—Churchmen of the Diocese of Quebec, who on the 1st of June last celebrated the 100th anniversary of the Diocese with so much heartiness, will be much interested in reading the following, which appeared in the *Church Times*, of London, Eng., on the 13th instant: "The descendants of the learned and excellent Jacob Mountain, first Bishop of Quebec, have just put up a memorial brass to their ancestor in the porch of All Saints' Church, Thwaite, Norfolk, Eng., as follows: "To the Glory of God, Jacob Mountain, first Bishop of Quebec, 1793-1825, was born at Thwaite Hall, and baptized in this Church. This Porch was restored by his Descendants A.D. 1893, to commemorate the 100th anniversary of his Consecration." The brass appeared for the first time on Easter Day, and very much surprised and delighted the parishioners, who were quite ignorant of the fact that this small parish was the birthplace of one of the most self-denying and hard working Bishops the Church of God ever possessed."

Diocese of Montreal.

ST. LAMBERT'S.

St. Barnabas.—A Confirmation was held in this church on Friday afternoon, 27th April inst., by the Lord Bishop of Montreal, when 17 persons received the Laying on of Hands, viz., twelve young ladies, and six young men and boys. Several were unable to attend in the afternoon, or the number would probably have been larger. The Church is progressing in this favorite suburban locality, and already the enlargement of the church building is becoming a question of the hour.

Diocese of Ontario.

CORNWALL.

The Rev. Canon Pettitt having resigned the Rectorship of Trinity church in this Parish, a position which he has held for a number of years to the satisfaction of all, and now vacates through serious illness, the Rev. Canon Houston, of Iroquois, has been appointed as his successor.

MORRISBURG.

His Grace the Archbishop of Ontario consecrated last week the new St. James' church in this Parish. Over twenty of the clergy of the Diocese were present at the service. In the evening His Grace confirmed some sixty candidates presented by the Rector.

DIocese of CALGARY.

The Bishop of Saskatchewan and Calgary returned Wednesday morning, April 18, from Ottawa, having branched off on his return journey to Saskatoon, where he held a confirmation, conducted two services, and administered Holy Communion. In an interview with a *Herald* reporter his Lordship stated that while at Ottawa he had secured increased money grants and additional advantages for the children in the boarding schools connected with the Anglican missions on the Blackfoot, Blood, Piegan and Sarcee reserves. The department has undertaken, among other things, to provide, if the money is voted, a small cottage hospital on the north Blackfoot reserve, and, if the experiment is successful, they hope to take into favorable consideration a scheme for enlarging it and providing hospitals on other reserves. An additional grant of \$500 has also been promised

towards the buildings at the north Blackfoot reserve, and \$150 has been promised for a laundry building in connection with St. Paul's Home on the Blood reserve. The Department have also promised a per capita grant of \$60 per annum to enable the authorities at Emmanuel College, Prince Albert, to take eight girls in addition to the two now receiving instruction in that institution. The bishop has been trying for years to obtain industrial schools to be placed at Calgary and Prince Albert. The former would receive the advanced pupils from the four reserves before mentioned, from which, owing to the existence and success of the boarding schools on those reserves, a good number could be at once sent up; and the latter would draw pupils from the large reserves at English river, Cumberland, the Pass, and other places in Saskatchewan, where day schools were carried on in connection with the Church of England several years before the Indian Department began its work in the Northwest, which schools are now chiefly supported by the Indian Department, although one-fourth of the teachers' salaries are, as a rule, still paid by the Church Missionary Society. He found that there was no hope of securing the school for Prince Albert at present, but with regard to the one at Calgary both Mr. Daly and Mr. Reed seem most anxious to do all they can to have such a school established at the earliest date possible. The sum of \$5,000 has been placed in the estimates for this purpose. The bishop expressed himself as pleased with his visit to Ottawa, and fairly well satisfied with its results. While in the east he addressed a large public meeting held under the auspices of the Board of Domestic and Foreign Missions in Canada, gave an address to the teachers and scholars of St. John's Sunday school, Ottawa, and preached at St. George's and Christ church in Ottawa, and at St. James' cathedral and All Saint's in Toronto, dwelling strongly on each occasion on the needs of the Church in the Northwest, especially at the present time in Northern Alberta.

THE CHURCH'S OPPORTUNITY.

Moreover, out of the confusion of one-sided propositions, vague aspirations and impossible schemes, there is emerging one definite conviction that, spite of reiterated assertions, from Romans and Protestants alike, there is an essential difference between the position of the Episcopal Church and the various Protestant denominations, and that the recognition of this difference, so far from making Christian Unity more hopeless, is the very way in which it is most reasonable to expect that Christian Unity may be attained. This is not a meaningless paradox. Probably very few people who think at all suppose that one of the modern Protestant denominations is going to absorb the others, that all the Baptists, for example, are going to become Presbyterians, or all the Presbyterians turn Methodists. Some people still talk of a "federation of Churches"; but it is beginning to be seen that a federation resting merely upon the consonance of human opinions, or the argument of human wills, would have but an accidental and uncertain existence, and that what man had made, man could destroy. What is needed is some divine, organic principle, some "life from the Ever-Living," manifesting itself in the sphere of human relations, revealing itself in a "kingdom of God in consciousness"; not the consciousness of an individual, but the consciousness of the race. Such a living principle, being divine, would be universal, and could therefore extend itself forth in an organism that would have the form of wholeness, and could incorporate into itself all the elements of

humanity, all the peoples of the earth, without crushing or destroying them. All Christians acknowledge that Christ is such a living principle, that He is the Way, the Truth, and the Life. What the Church declares is, that He created on earth a living organism, a visible society. He not only gathered together a company of disciples, but by sending down into that company the Spirit that filled His ascended Manhood, He made that company of men His Body. If that is once acknowledged, then it will be inevitable that any sincere believer in Christ should confess that His work cannot have failed, that the Body by which He acts, into which He is seeking to gather nations and individuals, is still on earth. To identify that body with any limited and separated society, the origin of which, so far as can be seen or known, falls within the last three or four hundred years, is plainly impossible. On the other hand, those who represent that Body in this land may have all the follies and sins that are popularly laid to the charge of Episcopalians, but a treasure is not less precious because it is stored in earthen vessels, and the life of Christ present in the Church, in spite of the sins of His members, may yet prove to be the centre of a unity in which all those who bear His Name may be at one. This, then, is the Church's opportunity. —*The Churchman.*

CHRISTIAN UNITY.

There are four notes of the Church: two of them are given in the Apostles' Creed, the other two in the Nicene Creed. Putting them together, the Church is declared to be One Holy, Catholic, and Apostolic. In the beginning of most of the Protestant denominations only one note was regarded as essential—the note of Holiness—and this was misunderstood. The Church, it was felt, must be holy; and that not only ideally, but actually, not because the members of the Church were in the way to be holy, but because they already were holy. The Church, it was declared, must be the Church of the saints, no other could be admitted. For the sake of the note of sanctity, all the others—unity, universality, historicity—were thrown aside as of little worth. To-day all this is changed. Holiness is still regarded as a note, an essential note, of the Church; but it is seen that the Church has a life that does not depend upon the members of the Church now living in this world; that the Church is ideally holy in its Head, in the Spirit that animates it, in the destiny that awaits it, in the purpose that underlies all its activities. It is felt, too—a quickened movement of missionary zeal makes itself felt—that the Church must stoop if it would uplift, must include if it would save; that a Church made up only of saints would be like a hospital in which there was no disease; all the sick people being told that they must stay outside until they had got well. And lastly, a sad experience has taught men, that when a body of people isolates itself from the common humanity and the universal fellowship, and claims to have an exclusive possession of personal holiness, it will not be long before "the saints" develop a malignity of wickedness at which the world itself stands aghast. The pool on the shore, cut off from the ocean, with no gentle lappings of water, no response to the ceaseless ebb and flow of the tides, will grow muddy and foul; its peace will not be that of the river nor its righteousness as the waves of the sea. So it comes about that, to-day, regard is centred upon another note of the Church and the cry is "Unity." Already the old promise is finding a new fulfillment, and the inhabitants of one city (long walled against intruders) are saying to another: "Let us go speedily to pray (in common) before the Lord, and to seek the

Lord of multitudes (not the God of a particular sect), I will go also." The Church of the future must not only be holy; it must be *one*.—*The Churchman*.

CHOICE EXTRACTS FROM CANON MASON'S "FAITH OF THE GOSPEL."

Agnosticism appears unworthy of human nature, an intellectual cowardice, a despair almost amounting to treason, and liable to take the heart out of all noble enquiry.

Though made "in the image of God," it is significantly said that man was made "*after His likeness*." He was not as yet actually like in character to God, but had the power and tendency to rise into that likeness and to make it voluntarily his own.

Christ is not merely a man, as one out of many similars; nor merely man, as if in the abstract and disconnected from the rest of us; nor the Son of Man, as if He obtained His humanity through some limited channel; nor a Son of Man, as if others might conceivably hold the same sort of position in the race. He is "the Son of Man," the Supreme production of the human kind, into whom all that is of the essence of manhood is fully poured.

"For us men and for our salvation He came down from heaven." The two clauses do not mean precisely the same thing. Christ had other benefits to bring to "us men" besides our salvation. Thus we may believe that, while the Atonement was from eternity the conditional purpose of God, the Incarnation was His unconditional purpose—that He willed His Son to suffer and die for men if man should fall, but to become man *in any case*.

The Church, says St. Cyril, of Jerusalem, "is called *Catholic* because it exists over all the world from one end of the earth to the other; and because it teaches universally and with no omissions, the *entire body of doctrine* which men ought to know." * * * If any portion of the heirloom has in any quarter been discarded or ignored, it must be recovered and brought into use again before the claim to the title of *Catholic* can be made out.

Absolute infallibility of doctrinal statement is founded in Holy Scripture, because doctrinal statement is the outcome of a whole inner life of thought and adoration and experience; in the other kind of cases accuracy is but a matter of memory or of research. * * * * * Those "fiery words," as Jeremy Taylor calls them, of St. Basil, well express the feeling of the Fathers on this point, "It is a manifest fall from the faith and a manifest incurrence of the charge of arrogance, either to make light of anything that is in Scripture, or to introduce in addition anything that is not."

"What," asks St. Vincent, "will the Catholic Christian do, if some recent corruption, not content with contaminating a single branch, proceeds to contaminate the Church alike?" At such a time he will see to it that he cleaves to *antiquity* which is beyond the reach of modern and seductive fraudulence.

Our Lord Himself, and the Apostles, did not work miracles except when they perceived that circumstances demanded them; and if circumstances again demand them, precisely the same "power of the Lord will be present" with us that we should do them (St. Luke v. 17); for it is but one mode of operation of that Spirit who is still and for ever the life and vigor of the Church.

A self-conscious Ministry, whether it takes the

form of apologetic timidity or of boastful display, is a weak Ministry; but a minimum of natural endowments may work wonders, if used in accordance with St. Peter's saying, "If any man speak, let him speak as an oracle of God." (I Pet. iv. II).

Adam in Paradise had no such glory as is made ours in Baptism. The Incarnation of the Son of God has done far more for us than the taking away of our sins. It has made us partakers of the Divine nature." (II Pet. i. 14). "He was made man," says St. Athanasius, "that we might be made gods." It is in Baptism that we are made so, through incorporation into the Sacred Humanity of Christ."

THE CALL TO SERVICE.

The Ascension of our Lord, which we are to commemorate on the third day of this month, is the crowning fact of our Christian Faith. It is the last in that chain of wonderful events which began with the Incarnation of the Son of God. It completes them all. Without it they lose much of their significance. With it they are seen to be necessary and orderly steps in that divine plan by which the redemption of the world was wrought at infinite cost. It assures us that our human nature, with all its weaknesses, is not worthless, for the King not only took it upon Himself while on earth, but has borne it with Him into the presence of the Father, there to abide forever.

Beyond this assurance, however, the Ascension of our Lord is our call to service, the inspiration of whatever work we may do for the King and His Sons. The Head is ascended, but to His Body, the Church, is committed the task of continuing His priestly work upon the earth. How shall the Church fitly represent the work of a personal Redeemer, save through the persons and the personal work of her members? While, therefore, we pray that we may in heart and mind ascend with the Lord, while we look to the glorified King, we must not forget the duty of the hour. The devotional side of life need not be separated from the practical. This forgetfulness of present and pressing duty, to which we are all prone, seems to have been the danger which threatened the faithful ones who saw the Lord ascend and which drew upon them the rebuke: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." There is work to be done; the commission has been given; the power has been promised. The conquest of a world is to begin. It is doing greater honor to the King to manfully take up the work He has left and to do something toward carrying it forward to completion than to stand with sad face, mourning His return to the glory which He laid aside because of His love for men.

Many voices to-day are warning us not to be content with the upward gaze alone. Truly, we may look aloft for inspiration and guidance, but then we are to look around and do our part in carrying out His last command. For the same Lord is to come again. And when He comes, will He not hate sin as at His first coming, will He not be as intolerant of justice and unrighteousness as of old, or will He modify His condemnation of those whose lives are lived in defiance of the law of love, first to the King and then to fellow men? If He is to come as the same Jesus who read in the synagogue at Nazareth, who cleansed His temple at Jerusalem, and whose indignation burned against those who "devoured widows' houses and for a pretence made long prayers," surely there is much for us to do that when He comes again He may find less to condemn in us and in others. The

magnitude of the work measures the intensity of the call and the dignity of the service.

There are many objects demanding the prayers and the work of the Church to-day. Some of us can best help in one way, some in another. There seems to be, however, one all inclusive need. A recent writer has put it this way: "Here is the most serious question of our times: Is Christianity able to establish right relations between man and man? The skepticism which is most dangerous to Christianity to-day is not doubt as to the age, or authenticity or genuineness of its sacred books, or distrust of time-honored doctrines, but loss of faith in its vitality. Is it equal to living issues, can it inform our developing civilization and determine its character, can it reconcile classes and conflicting interests, can it right existing wrongs, can it purify politics, can it command the public conscience, can it lay the industrial world under its law of love to one's neighbor, thus putting an end to the unnatural duel between capital and labor, can it fit men for earth as well as heaven?" These are questions which sincere men, earnestly seeking the truth, are asking. We know that the Gospel covers the whole of life here and hereafter. The difficulty cannot be in the message; it must lie in our application of it. If we are honest we will admit that the Church has fallen short of her duty. This is not because of any fault in the divine nature of the Church, but because we, the men and women of the Church, have failed in our individual duty. We have enjoyed her services, we have partaken of her sacraments, but we have not fully applied her message of love, right coarseness and justice. We have not believed in the "economic practicability of the law of love."

What are we to do about it? The Ascension message bids us bestir ourselves. Surely it is a duty we owe alike to God and man to seek to establish right relations between man and man and so prepare the way for the acceptance by all men of the Fatherhood of God. It will not do to say, as has been said more than once recently, "The business of the Church is to preach the Gospel. She has nothing to do, as a Church with industrial problems." No doubt there are some who fault the Church because she does not identify herself with some special scheme of reform to which they have pinned their faith. This, of course, she cannot do. But we believe that the great body of those who honestly criticise her ask no more than that she shall fearlessly do just what is claimed is her special business—preach the Gospel. The trouble is that to many the preaching of the Gospel means only a "dissertation on the sins of Egypt three thousand years ago, or the sins of Paris three thousand miles away." We need the Gospel message applied locally. We need it applied to those forms of unrighteousness which are setting man against man, class against class. We need it applied to the vested sin as well as to the individual sin. We need it spoken fearlessly to all men alike. The Body needs to follow the example of the Head sent "to set at liberty them that are bruised." For this preaching of the Gospel we are all individually responsible. Ours may not indeed be the ministry of the pulpit, but there is committed to us the preaching of example through an honest, unselfish, just, right thinking and right-doing life. There is the call for us to study wrong conditions and to use our Christian influence to right them. When this is done the Church will be truly concerning herself about "industrial problems" and will win the love of many earnest men who now stand aloof from her fellowship.

The Ascension message is the call to service because "this same Jesus" is to come again. Shall we heed the call? Shall we render the service? Let us make answer at the Lord's Table on the Ascension Day.—*St. Andrew's Cross*.

Correspondence.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND
IN CANADA.

To the Editor of THE CHURCH GUARDIAN :

SIR,—Will you kindly give me space for a few more lines on the above subject ?

The vigorous and hearty support my protest has received from the Rev. Canon Von Iffland has encouraged me to hope that something may yet be done to adjust the expenses of management which are at present out of all proportion to the sum involved, though the action of the Board at its last meeting in Ottawa, on the 4th of April, was so disappointing to those who work as well as to those who give.

I protested with all the force of language I could command against giving a Secretary-Treasurer a salary of \$1,800 ; but words fail to express the warmth of my protest against adding \$200 to it. And more than this, I must question the *right* (and I desire to do this with the utmost respect) of any Board to divert so large a sum, for any purpose whatever, from the object to which it was given without consulting the members of the Society who supply the money. The way in which the appointment was made is also open to the gravest objections. Of what use, it may well be asked, are rules and by-laws which are supposed to hedge round and safeguard a Society, if they can, without a word of warning, be mutilated and changed to suit the whim of the moment or to gratify the impatience of individuals. To say the least of it, it does not accord with one's idea of the grave, calm and deliberate decision, after careful weighing of *pros* and *cons*, which the members of the Society have a right to expect from their Board ; and it cannot fail to weaken, if not destroy altogether, the confidence which has hitherto been placed in the Board.

When I read in your issue of the 18th the extraordinary resolution of the Board, adding \$200 more to the already large salary, I could not but think how many of the Clergy of the Church, not only here but also in England, would consider themselves passing rich on \$1,800 a year ! But *this* is by the way.

When the Rev. Secretary-Treasurer stated that he could not retain the post on such a salary he afforded the Board an opportunity of which, in my humble opinion, they should not have been slow in availing themselves, of relieving him of his onerous duties as *Treasurer*, and restoring him to his proper sphere of work and office in the Church, which, as far as I am capable of understanding the Ordination Service, is to preach the Word of God and minister the Holy Sacraments. When the Church is loudly lamenting the paucity of her clergy, is it not inconsistent for a Missionary Society to tie down to purely secular work a priest of the Church ? The office of *Treasurer* is one which ought not to be forced upon a priest ; the work is distinctly and emphatically a layman's work and not a priest's. The Apostles plainly said it was not reason that they should leave the Word of God and serve tables ; and the Board would have had Apostolic sanction had their decision been (even at the cost of some delay and trouble) to look out a man of honest report to appoint to this business, and to release the priest from an obviously unsuitable position.

I still adhere firmly to my opinion that there are many loyal sons of the Church, men of ability, who would willingly *give* their services and do the work faithfully and well as unto the Lord and not unto men. I am glad to see that Canon Von Iffland agrees with me on this point also, and from the general tone of his letter I have no doubt of his agreeing with me still fur-

ther when I say that I cannot be persuaded into the belief that work done for the love of God and the desire to promote His glory, will not be so efficiently and so well done as that which is paid for in dollars and cents.

I trust this matter will not be allowed to drop, but that strenuous efforts will be made to reverse those unfortunate decisions of the Board and wipe out the reproach resting upon the fair name of the Churchmen of Canada ; for these resolutions imply that, unless they are paid for it, they will not work.

PRO ECCLESIA DEI.

UNIVERSITY OF NEW BRUNSWICK.

To the Editor of the CHURCH GUARDIAN :

FREDERICTON, April 22.

SIR,—As a reader of THE CHURCH GUARDIAN, I hope my letter may not be altogether an impertinence.

(1) It was about your last number—*apropos* of a quotation as to a R. C. Church collection for money at Stratford.

Does it not suggest to one that if we object to that we must object to founding institutions and asking prayers of inmates ? Do we believe it is any use to have little children pray for us thrice a day ? And shall we refrain from asking the prayers if we give the alms ? Somehow it seems to me that any impartial reader would add, "but does THE CHURCH GUARDIAN believe in the efficacy of prayer ?" And, as a matter of fact, *do* we believe in it practically as Roman Catholics do ?

(2) And another matter. If the Bishop of Honduras, believing as an Evangelical, is determined to have Evangelical clergy, why reproach him as a partisan—unless indeed the differences between Evangelical and High Churchmen do not matter ? But if they do not, let us think out the consequences of that, and frankly admit them, and confess with our lips what we believe in our hearts.

I hope this does not seem an impertinence merely ; I do not mean it so. Only somehow are we "steering through the channel of no meaning, between the Scylla and Charybdis of Aye and No," as was said ?

I remain, yours faithfully,
C. F. STOCKLEY.

(1) We fail to see the analogy between "the founding of institutions and asking prayers of inmates" and the peculiar *contractual* prayer making as a "Generous Return for Twelve Pennies" to raise funds for R.C. schools, and through "Mary and Joseph," indicated in the extract in THE GUARDIAN of April 18 (p. 11), referred to by Mr. Stockley. (2) We have implicit faith in the efficacy of prayer in the name of Jesus Christ ; and do believe the prayer of little children desirable and acceptable ; but again we say, not as a generous *return* for twelve pennies, and in obedience to the request to "Say daily, O Sacred Heart of Jesus through Mary and Joseph have mercy on us," etc. (3) We characterize the act of a Bishop who declares his determination to have only one stripe or colour of Churchmanship in his diocese as partisan and contemptible because, as we understand it, a Bishop is consecrated to be the chief pastor of the whole flock : a Bishop of Christ's Holy Catholic Church ; and has no right to impose greater limitations than the Church itself imposes, nor to exclude those from active work in the field assigned to his care, who are not excluded by the Church itself. We care not on which side the *exclusion* or limitation is. The Church, thank God, is large

enough, wide enough, comprehensive enough to include men of divers and differing *opinions*, provided they hold the doctrines of the Catholic Faith. An officer of that Church is not justified in our opinion in departing from this principle by declaring that only one *school* of thought will be admitted to the ministry in his diocese. So to do is tyrannical, partisan, and an abuse of office and power in our humble judgment. —ED.

WOMEN'S AUXILIARY.

OTTAWA.—The annual meeting of the W. A. was held in Christ church on April 24th. Holy Communion was celebrated in the morning and the business meeting in the afternoon. The Recording Secretary's report showed a membership of 288, gathered from eight parishes. The Treasurer's report showed receipts \$455, including \$65.95 given as the value of new material contained in the 15 bales sent away during the year. The J.W.A. reported an increase of membership from 20 to 61 ; two entertainments enabled them to send two bales to Swan Lake, Man., with some sets of Communion linen and a stole to other clergy. Receipts, \$193.64. Three branches of the C.C.M.G. reported good and steady work, the one with the smallest membership showing the largest receipts. Short addresses were delivered by the Archdeacon of Ottawa, Rural Deans Pollard and Bogart, and Rev. Austin Smith. Mrs. Wilson, of the Elkhorn Home, Man., gave an encouraging account of the advancement of the school, which now contains 90 children, who are progressing rapidly. Nineteen were baptized on Easter Monday at their own request. The efficiency of the Industrial Department of the work was evidenced by the fact that this school gained the silver medal at the World's Fair. Mrs. Holden, of Hamilton, read a paper dwelling on the dignity of woman's work and the necessity of co-operation in every department.

A PERSONAL possession of the life of God will constrain one to help others to help them out of pure love for their best good, without hope of fee or reward. There will be a positive yearning to do this. It will not necessarily be in the form of money in all cases, nor even in numerous cases. It will not necessarily take the shape of leaving one's own duties and *neglecting* home obligations ; but it will manifest itself in a thousand little opportunities of free-handed assistance where neighborly help is needed, where kind words may be fitly spoken ; where expressions of timely sympathy may find a sweet lodging place. If God really lives in us we will show it by living in other lives.—*Wetherbe*.

It is to those who have gone up the path to the empty tomb, full of love for Jesus that the great truth of His resurrection has been shown, and their own truest longings have been made beautiful and clear. Just as these flowers have taken the infinite and mysterious forces of nature, and put them into these clear shapes of visible beauty, so Easter, the flowers of the year, takes the immeasurable truths of life and immortality, and holds them to us in a beauty that we all can see and love.—*Bishop Brooks*.

"Christ is risen, and I shall rise. Christ has conquered death for Himself, and He will conquer it for me. Christ took His man's body and soul with Him from the tomb to God's right hand ; and He will rise my body and soul at the last day, that I may be with Him forever, and see Him where He is." In life and in death this is the only thing which will save us from sin, from terror, from the dread of the hereafter.—*Charles Kingsley*.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

Address Correspondence and Communications to the
Editor, P. O. Box 504, Montreal. Exchanges to
P. O. Box 1968. For Business Announce-
ments See page 15.

CALENDAR FOR MAY.

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

NOTES ON THE EPISTLES.

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

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

SUNDAY AFTER ASCENSION DAY.

"Stewards of the manifold grace of God.—
1 Pet. iv., 10.

I.—The reference in the text is to the miraculous gifts of the Spirit which the early Church enjoyed; and on this account the passage seems to have been chosen as the Epistle for the day, when the mind of the Church is directed to the coming of the Holy Ghost, as on next Sunday, to fulfil our Saviour's promises. Though those special gifts are no longer vouchsafed, yet such passages as this are over applicable to the Church, inasmuch as all our various faculties of mind and body, and all our various talents of wealth, station and influence, are bestowed on us by God's sovereign purpose and mercy; to be used for His glory and our mutual benefit, and to be accounted for to our Lord and Saviour at His coming. We are "stewards of the manifold grace of God." May we be found "good stewards" at the last day! The whole passage breathes the spirit of thoughtful expectation implied in the Collect, through which this Sunday was called anciently the *Dominica Expectationis*.

II.—The grace of God is "manifold." Outward endowments of heart, possessions, as well as the inner gifts, are to be exercised for God's glory and the general good. God expects not the fruit of ten talents where he has bestowed but one. He expects, however, that every one shall "minister" whatever he has been entrusted with "as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to Whom be all praise and dominion for ever and ever. Amen."

III.—The gift of God—His regenerating and sanctifying grace was bestowed upon us in Holy Baptism. We were then entrusted with the "gift" of which we are the stewards. For no talent shall we have more to give account than for our baptismal grace. We must "stir up" this Divine gift by prayer, meditation and faithful obedience. The guide for our use in ministering the gifts of the grace of God is "the oracles of God," the Holy Scriptures and the counsels of the Church—the Body. The approaching destruction of the Temple at Jerusalem, which St. Peter had in view when he spoke of "the end" being at hand, *i. e.*, the end of the Mosaic Dispensation, was a type of the yet more awful "end" to come, and the Christian may well apply the Apostle's warning to the final consummation of all things, and live with the recollection on his mind that "the end of all things is at hand." The world is passing on to its sepulchre. It is growing old with years. Swift as a weaver's shuttle, it goes forward to the hour when "time shall be no more." The false sense of changelessness which the glamour of the world imparts to the mind must be met and balanced by the faith which sees in material things only that which is for a time. The main work in life is to cultivate those habits of mind which recognise the approach of "the end of all things"—that continual expectation of "the end" which should influence thought and act and word.

IV.—Some characteristics of the Christian Life: i. Expectation. ii. Sobriety of mind, the preserving of an even balance in the midst of the changes and chances of this present life. iii. Watchfulness—self-distrust, wise circumspection, and an avoidance of snares and entanglements. iv. Prayer—by which we surround ourselves with an invisible armour of proof, and procure for ourselves that strength which is made perfect in weakness, II Cor. xii., 9. Watchful prayer—reverence and solemnity, and preparation in devotion. Watch before we pray. While we pray, after prayer, thankfully acknowledging such answers as have been mercifully granted to our prayers, watching for answers. v. "Fervent charity"—mutual love, forbearance, patience, covering our brother's sins with the cloak of heavenly charity. "Love covereth sins," Prov. x, 12; avoiding censure or the exposure of a brother's fault; bearing with each other's infirmities. vi. Using "hospitality"—showing practical kindness in deeds of love, the ordinary courtesies of life, submitting to the claims of others upon us, our time, means, services. Let the glory of God be set before us in all our expenditure of those "gifts" committed to us, material or spiritual; and let us remember that if we would glorify Him truly, we must offer up all our services and endeavours through "Jesus Christ," to Whom be glory and dominion for ever! Amen."

A GLANCE AT THE COLLECTS.

(From the American Church S. S. Magazine for May.)

The first day of May is consecrated to the memory of St. Philip and St. James the Less, the son of Alphaeus and Mary. In Gal. 1: 19, he is called "the Lord's brother," and in a tradition of him recorded by Hegesippus, it is said that on account "of his exceeding righteousness he was called 'just' and 'oblias,' which means in Greek 'the bulwark of the people.'" St. Philip is said to have been crucified at Hierapolis, in Phrygia. St. James was Bishop of Jerusalem, and being thrown down in a popular commotion from a pinnacle of the temple, was clubbed to death. It has been con-

jectured that the commotion was occasioned by the publication of his Epistle. The names of the two Apostles are coupled in the Lectionary of St. Jerome, and in the Sacramentary of Gregory, as in the Anglican Church, though no satisfactory reason has been assigned for it. The Collect was composed in 1549, and then considerably altered and improved in 1662. Its subject is "The Way, the Truth, and the Life," and consists of [1] "An invocation, setting forth the blessedness of truly knowing God;" [2] "A prayer that we, knowing Christ to be the Way, the Truth and the Life, may follow the steps of St. Philip and St. James, and steadfastly walk in the way that leads to eternal life."

The Ascension-day is on the 3rd, and the subject of its Collect is "Christ's Ascension and Man's Ascension." It is found in the Sacramentary of Gregory, and consists of [1] "A confession of our belief in Christ's Ascension into heaven;" [2] "A prayer that we may ascend thither in heart and mind, and with Him continually dwell."

The Collect for the Sunday after Ascension-day was adopted in 1549 from an antiphon formerly sung at Vespers on Ascension-day, and consists of [1] "An invocation addressed to God, as the King of glory, who has exalted His Son to His Kingdom in heaven;" [2] "A prayer that He will send us His Comforter and exalt us to heaven also."

With some slight additions to the Whitsunday Collect we can trace it back to the time of Gregory. It consists of [1] "A commemoration of the gift of the Holy Spirit on the day of Pentecost;" [2] "A prayer that God may grant us by the same spirit (a) to have a right judgment, (b) to rejoice evermore in His comfort."

As one of the three great festivals of the Church Year is celebrated on Whitsunday, we delight in the opportunity thus offered us, of taking the Pentecostal story, so fully and yet so briefly told in the Collect for the Day, that it may be brought once more right home to our hearts. The "Invocation" is certainly brief. Only one word, and yet the *only* one in our vocabulary which comprehends the entire universe of created and uncreated beings: "God." Then as a "Foundation," the precious Gospel story of the coming of the Holy Ghost on the Day of Pentecost—"Who as at this time didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit." How wonderfully are all the distinct points in the great event here set forth. The Holy Spirit of eternal existence, having assisted in the work of creation by "breathing upon the waters," is now "at this time," *i. e.*, at that special Pentecostal Feast, sent by God to man. As "when the fulness of the time was come, God sent forth his Son;" so now, in the fulness of the time, is the Spirit sent to be manifested to the world. Incarnated, as it were, when by His presence He dwells in the "hearts of the faithful," and their bodies become "Temples of the Holy Ghost." Yes, only to the "faithful" or "believing" does the Spirit come. "Repent and be baptized in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost;" said St. Peter. "All that *believed* were together" when the Spirit came. And how truly is the scriptural narrative preserved in the wording of the Collect, when the teaching of the Spirit is pictured as coming to the faithful "heart." When the multitude heard the words of Peter, we read that "they were pricked in the heart." It is the heart, as the seat of our affections, that must receive the baptism of the Spirit. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" and all made manifest in the faithful heart. "For with the heart man believeth unto righteousness." In the account of the Creation, immediately after reading of the Spirit moving upon the face of the waters, we read: "And God said, Let there be light:

and there was light." And so the Collect is not remiss in reminding us, that with the breathing of the Spirit upon the chaos of natural darkness in the heart of man, the divine light is sure to follow. Upon the eventful day the light was made manifest by the appearance of "tongues like as of fire," and as the light of the Spirit illumines our hearts, we shall indeed begin "to speak with other tongues, as the Spirit gives us utterance." And thus the short "Petition" based upon the whole of this wonderful story—"Grant us by the same Spirit to have a right judgment in all things." Short, yet certainly comprehensive enough. "All things" must include things eternal, as well as things temporal. Things which relate to the welfare of the soul, as well as of the body. Things which pertain to our relationship with God, as also with our fellow-men. And if by the "light of the Spirit" we should pass a "right judgment" on all these things, few of us would be far from perfection itself. None can obtain it while "the flesh lusteth against the spirit;" but all must pray for it, since it is the one ideal placed before us by our Lord—"Be ye therefore perfect, even as your Father which is in heaven is perfect." With such a petition only partially granted, we can certainly see it taking the wings of the holy "Aspiration" which follows—"Evermore to rejoice in his holy comfort." Here the thought of the Holy Ghost as the "Comforter" is vividly portrayed; and the parting words of the Lord Jesus brought back to us: "If ye loved me ye would rejoice, because I said I go unto the Father; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." And thus the aspiration of each faithful heart: "Evermore to rejoice in the realized presence of the Holy Ghost the Comforter." The Collect is of course offered up through the merits of the one Mediator, Christ Jesus our Saviour; and as it brings us to the close of the first half of the Church Year, in which the distinct work of the Father, Son and Holy Ghost in their mutual relationship has been the one subject of our thoughts and prayers; so it is only natural as a preparation for the Trinity Sunday which is to follow, that it should close with this grand doxology—"Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen."

These monthly "Glances at our Collects" are now ended, as they have taken us through the two parts of our Church year—from Trinity to Advent of '93; and now from Advent to Whitsunday of '93-'94.

ASCENSION-DAY, WHITSUNDAY, AND TRINITY SUNDAY.

This present month of May brings to our branch of the Christian Church three very precious Festivals. The first is Ascension day, which comes on the 3rd. It is the only other day, in addition to our Sundays, accepted as "Holy" by the Anglican Church; for it is alluded to in both the English and American Prayer Books as "Holy Thursday." The Ascension of our Lord taking place on the fortieth day after His resurrection, the time of the celebration of this Festival has always been determined by the date of Easter; and as we have no historical notice of its institution, we may well accept the following declaration of Augustine that it is supposed to have been instituted by the Apostles themselves, or by early Church Councils. He says: "For those things which are received and observed over all the world, not as written in Scripture, but as handed down to us by tradition, we conceive to be instituted by the Apostles themselves or some numerous

Councils, whose authority is of very great use in the Church. Such are the anniversary solemnities of our Saviour's passion and resurrection and *ascension into heaven*, and the coming of the Holy Ghost from heaven." Proclus, Archbishop of Constantinople, in the same age, speaks of it "as one of the days which the Lord has made," reverently considering that the great acts of our Lord so far consecrated the days on which they occurred that no further appointment was needed for their separation from common days. The framers of our Prayer Book evidently intended that the Festival should be celebrated with special honor, for it has assigned to it, not only its Collect, Epistle, and Gospel, but Proper Psalms, Proper Lessons, and a Proper Preface. Let us therefore rejoice that the celebration of this Festival by such services as were considered twenty-five years ago as marks of ultra churchism, is welcomed to-day by most of our American congregations as a sign of the truest evangelicalism.

The Christian festival of Whitsunday corresponds to the Jewish festival of Pentecost, as the Christian Easter corresponds to the Passover. As Pentecost was instituted to commemorate the giving of the Law on Mount Sinai, and a day of thanksgiving for harvests, so Whitsunday commemorates the outpouring of the Holy Spirit, and the ingathering of the first fruits of the Church of Christ. Further—as the giving of the Law converted the Jewish people into a nation, so the gift of the Holy Spirit converted the disciples into a Church. It has been annually observed from the very beginning, having been at first engrafted by the Jewish Christians on to the festival of Pentecost. The original name was thus derived from that given by Greek writers in the Septuagint; and in the New Testament, to the Jewish feast; and means simply the "Fiftieth Day," Pentecost being the fiftieth day from the morrow of the Passover-Sabbath. Under this name the day was invariably known in the early English Church, and until about the middle of the twelfth century, when Whitsunday began to be substituted for Pentecost-day. Difference of opinion has existed as to the true meaning of the new name, from a failure to know certainly whether it first appeared as Whit-Sunday, or, as accepted in our Prayer Book, as Whitsunday. If the latter, then there was every ground for the declaration that it is identical with the name Pentecost through the German Pfingsten. But as the American Prayer Book followed the example of the English, and gave us Whit-Sunday in the Table of Proper Psalms, and also in the Table of Lessons, the primary meaning was again to be determined by our knowing whether the word first appeared in English with or without the "h;" i. e., whether it contracted from white to whit, or expanded from wit to whit; and thus the two theories as set before us—"This feast is styled Whit-Sunday, partly because of those vast diffusions of light and knowledge which upon this day were shed upon the Apostles, in order to the enlightening of the world; but also because this, as Easter, being the stated time for baptism in the ancient Church, those who were baptized put on white garments, in token of that pure and innocent course of life they now had engaged in, and which they wore till the Sunday after." Our new American Prayer Book would seem to have given us the present day's interpretation, from the fact that "Whitsunday" is the one title adopted throughout.

The day is remarkable for many great events in the history of the Church, besides that which brought the Church into existence. One of the most interesting to us should be the Whitsunday of 1549, which was selected as the day when the Book of Common Prayer in English was first used instead of the Latin offices. That day was doubtless chosen as a devout acknowledgment that the Holy Ghost was with the Church of England in the important step then taken; and

we should rejoice to commemorate the Festival as our Prayer Book's birthday, and realize that we have received "a double portion of the Holy Spirit" in the gift.

Trinity Sunday, which we celebrate on the 20th, is a festival of comparatively recent institution. Every Sunday was formerly regarded as commemorating The Holy Trinity, and yet there is reason for believing that from a very early date the Doctrine had a special prominence assigned to it in the services for *this day*. Its institution has even been traced to Gregory the Great, as something necessary to counteract the effects of the Arian heresy; but afterward discouraged and pronounced needless as the doctrine of the Holy Trinity was daily recognized in the Gloria Patri. Nevertheless, the festival was gradually adopted by various Churches in Western Europe, and Thomas à Becket, who was consecrated on the octave of Whitsunday, 1162, appointed *that Sunday* for the feast of Trinity. Some Churches then observed the feast on *this day*, while others observed it on the Sunday next before Advent, until the Synod of Arles, 1260, directed its observance in that province on *this day*; and Pope John XXII, in 1334, enforced the universal observance of it as Trinity Sunday. There is no corresponding festival in the Eastern Church, this day being observed there as the Festival of all Holy Martyrs. The Roman Church continues to number its Sundays from Whitsunday, so that the Anglican Church alone starts upon a new half-year from to-day.—*American Church S. S. Magazine.*

THE SECRET OF POWER.

The Bishop of Ripon, in a pastoral to "The Clergy and all Fellow Workers," writes:—

"Is it too much to say that the temptation of our own day is to those mistaken confidences which the prophets of old denounced? We rely on our organisation as Israel relied on its horses and on its chariots, and its allies. We rely on our carefully-made plans, our privileged position, our noble lineage; and we forget that these are merely external advantages—valueless unless filled with the living power of God. We need to remember the Apostle's words—'The second Adam was made a quickening Spirit.' The realisation of this saves us alike from false confidence and false diffidence—on the one hand from the danger of imagining that we can do everything without Him, and on the other from that of thinking that even with Him we can do nothing. To realise that our means are inadequate is to learn humility. To realise that we can do all things through Christ Which strengtheneth is to learn faith. Our store, like that of the disciples, is ever unequal to the demands made upon it. In His hands the scanty supply becomes enough—we may, in His might, grow equal to the burden which is put upon us—when we are weak we are strong—joy and courage enter with us into our work, the tasks become easier, for He is at hand; the difficulties disappear, for He makes a way for us. As saintly Henry Vaughan sang—

"Lord! with what courage and delight
I doo each thing
When Thy least breath sustains my wing!
I shine and move
Like those above,
And with much gladnesse
Quitting sadnessse,
Make me faire dayes of every night!"

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

Family Department.

ASCENSION DAY.

Now angelic songs are pleading
 On this high triumphal day,
 For our King is now ascending
 In all majesty and sway;
 From this world of sin and sadness
 To those realms of fadeless light,
 There to reign in endless gladness
 In the Righteous Father's sight

On the clouds He rides victorious
 To His Throne beyond the skies,
 There, within the veil all glorious,
 To present His Sacrifice;
 Royal in His priestly splendor!
 Well may angels incense bring!
 And the saints unite to render
 Songs of welcome to their King!

Brightness of the Father's glory!
 Image of His love divine!
 Sole-begotten ere earth's story
 Or the stars began to shine!
 From the Father He proceedeth,
 To His Bosom He returns,
 And the sons of men He leadeth
 Where the Triune Godhead burns!

While His hands are raised extending
 Blessings on His chosen few,
 They behold Him upward wending,
 Passing 'neath the cloud from view;
 But the promise He hath spoken,
 "I am with you to the end,"
 To His Church remains unbroken
 Till He shall again descend.

Now Thou livest interceding
 Now Thou pleadest evermore
 Thy most precious Death and Bleeding
 On that bright eternal shore;
 Bring us, Jesu, we implore Thee,
 There Thy glorious Face to see,
 There to love, to praise, adore Thee,
 There to lose ourselves in Thee.

—Wm. E. ENMAN.

Over The Sea Wall.

CHAPTER I.

A DISCONTENTED GIRL.

"It's no good talking at me like that. I shall never be happy any more—and there's an end of it!"

I spoke about as snappishly as I knew how, and turned my back upon Aunt Lois with a determined air, which I hoped would have the effect of putting her down altogether. If I could have felt sure she was not laughing at me, I should have felt better; but I had an uneasy suspicion that her bright brown eyes were brimming over with silent amusement, and I thought I heard a sound of suppressed laughter in the tones of her voice as she replied to my sharp speech.

"I was not talking at, but to you, Olivia, my dear. I want you to grow stronger even if you cannot grow any happier; and I think you would do that faster if you would consent to go out of doors rather oftener."

"Aunt Lois! how can you be so cruel?" I cried, turning my indignant face and brimming eyes full upon her. "I should have thought even you would have had more feeling than that!"

"I am sorry if I have hurt your feelings, dear; but I do not think I quite understand you. Why should you so dislike the idea of a drive?"

My tears began to fall fast as I replied, "Last time I drove it was with mother. How can

you ask me to do it now?" And I sobbed aloud.

Aunt Lois made no reply for a few minutes, giving me time to recover myself, after which she crossed the room and came and stood beside my sofa, looking down at me with her bright friendly eyes. I wished those eyes were not so like mother's. I rather resented the strong likeness which I could not but notice, day by day, between this aunt, whom I had hardly known, and the mother who had been all to me; but there it was, whether I liked it or not, and I closed my eyes that I might not see it now.

"My poor child, I did not mean to distress you," said Aunt Lois, kindly. "But Olivia, my dear, it is really time you began to rouse yourself and to try to conquer your great sorrow. Your dear mother would be the first to tell you so if she were here. When she lost her husband—and what a loss that was, you, my love, can never know, till you have known the strength of the bond between a perfectly united husband and wife—did she give way month after month as you have done? What would your childhood have been like if she had abandoned herself to despair?"

"That was different," I replied, with a sullen air that I hoped would pass for mournful dignity. "She had me to live for; she used often to say so. I have nobody in all the world.

"You have at least a great many mercies to be very thankful for," was the answer, spoken with a shade of severity. "You have youth and wealth—greater wealth, my dear, than is altogether good for you—and the duties and responsibilities that always go with these good gifts of God. With all this belonging to you, you have the wherewithal for a happy and a useful life. If you let yourself sink down into indolence and apathy, the fault will be yours, and not that of circumstances. If you know a little more of life, and its trials and struggles, you would see how much you yourself have to be thankful for.

I made no reply to this little lecture, although I was very indignant and rather astonished at receiving it. I simply turned round on my sofa, with my face to the cushions, and after a few moments I had the satisfaction of hearing Aunt Lois quietly leave the room. Then I turned round and sat up, giving my cushions a good shake up, and as I did so I exclaimed, in a voice of suppressed passion—

"I hate Aunt Lois—I hate her! What business has she to call me over the coals like that? What does she know about me and my trouble? She is a horrid interfering old maid—that's what she is. I wish I could turn her out of the house! I wonder when she means to go? It's my house, not hers, and I hate having her here pretending to be mistress all the time. I hate her—I hate the house! I hate everything and everybody! I wish I were dead too!"

And although I certainly wished nothing of the kind really, and only said it because I was out of temper, ill, wretched and miserable, I believe in my own words at the moment, and pined myself from the bottom of my heart.

I had been accustomed always to be my mother's companion—to be with her almost at will from being a very little child, absorbing her exclusive attention during the greater part of the day, and expecting that attention rather as a right than as a privilege. It is true that I had, as a child, both nurse and nursery, but I looked upon them in the light of pleasant superfluities. When the governess stage of existence arrived, I still managed to get mother to be a great deal in the room at lesson times, and to do my preparation by her side. If she went away from home visiting, or into new places, I always went with her. I had been accustomed to the society of my elders from babyhood, and had quickly lost the sense of respectful awe for them which is the right and healthy feeling for a child or very young girl to have. I was, in fact, blasee before I was out, and this subtle form of spoiling had engendered in me a corresponding selfish-

ness of which I was entirely unconscious. I cared really for nobody but myself; and although I adored my mother, my love, as I can see now, was of a very selfish character. She was necessary to my happiness. She thought for me, worked for me, was everything to me. I had been her all, as she was mine; but whilst her love had been pure and unselfish and self-abnegating, mine had been altogether the reverse.

And now she had gone and left me. I had been dangerously ill in the winter for many months—typhoid fever, with inflammation of the lungs, following almost immediately upon it. She had nursed me with the greatest devotion, not sparing herself night or day; whilst I had taken this devotion for granted, and had never troubled my head as to the effects it might have upon her. It was so altogether natural, that, weakened in mind and body by severe illness, I had never given the matter a thought, until one day she dropped at the bedside, and was carried out of the room by the doctor; and five days later she quietly breathed her last, holding my hand, but unconscious of the bitter tears and cries with which I strove to win one last smile and tender word.

After that Aunt Lois took me in hand. She had come at once, on hearing of mother's illness. I remembered then, with a strange pang, how mother had asked me to let Aunt Lois come before to help her to take care of me, and how frothfully and peremptorily I had refused. I thought now that, had I but yielded the point then, mother's life might have been saved. Aunt Lois might have discovered how little fit she was for the strain she was putting upon herself, and have made her give up before. Surely I had cause for the misery which I awoke to when I recovered my senses, after a serious relapse, and remembered all that had gone before.

Aunt Lois never reproached me; but I always felt as though she read me through and through as mother had never done—saw all my feelings and imperfections, and would like to cure them if she could. I was not used to this sort of thing; but it was no use kicking against it. For the next year of my life Aunt Lois was my natural protector and guardian, and, do as I would, she had the power and I must submit.

It was Aunt Lois who explained to me exactly my position. Mother had not told me all the details, although I did know that when her brother, my Uncle Hay, died about a year ago, I had been left heiress of his house and property, which mother and Aunt Lois were to hold in trust for me till I came of age.

I did not feel much interest in the matter then. Mother and I were very comfortably off. I was fond of our pretty house, and of the many kind friends amongst whom we had lived so long, and to go away to live in a dismal barrack, of a house by the sea was anything but tempting to me. I called it a dismal barrack, because I knew it was a large place, and I had never seen it. The air was too strong for mother, and we had not visited Sea Gull's Haunt in my recollection. The name was enough for me; I always said; and as Aunt Lois had always lived there with her brother, I told mother to settle with her to stay on as before. I didn't want the house, and somebody might as well be there as not. Aunt Lois had her own fortune, like mother, and might possibly have preferred a home of her own; but I never troubled to think about that, and she had agreed to remain in charge of the house which had been so many years her home.

After then when mother died, and she had practically become my guardian—I found that she had settled everything with regard to my future before I was able to take part in any consultation. Our pretty little home was to be broken up; I was to be carried off to the sea-girt home, which was my own, and Aunt Lois would live with me for the present, until I had learned how to manage for myself, and had

selected some suitable companion to share my life. I listened in amaze, but said nothing. I believed my heart was broken, and that I should never cure for anything again. I might just as well be miserable in one place as another, and certainly it would be impossible to go on living in the house so full of mother's presence, so crowded with tender memories of her, when she herself was no longer there to share the life with me.

And so the thing was done. I and a van load of goods and chattels were transported down to that lonely house by the sea shore; and now that the bright summer days were coming upon us, I was finding myself awaking to a new life in a new place, and did not know in the least what to make of it.

I must admit that the house itself was a pleasant surprise. It was big, but it was very home-like and comfortable for all that. Uncle Hay had been a rich man, and was a traveller in his early and middle life, and he had brought treasures home from every quarter of the globe to enrich and beautify his home. One could wander about the house for hours examining and admiring its treasures, and I found it hard to realize that they were really all mine. And when I did realize it I made myself wretched by thinking that if only I had come to live here when uncle died, and had brought mother with me, perhaps I should not have fallen ill of that horrid fever, which people were fond of declaring came from bad drains in our house, and that mother might still be living. And so I contrived to turn even the pleasant part of my new life into a source of misery and trouble, and absolutely refused to look on the bright side of anything.

I began to think the best thing for me would be to fall into a decline, and fade away altogether like the heroine of a romance.

"I won't drive out—I won't do any of the things she wants me to. I don't want to get better; I want to die and go to mother," I said, that bright afternoon, as I sank back amongst my cushions again. "I have nothing to get well for. I don't care for anybody here, and nobody cares for me. I haven't any friends, and I don't want any. And I certainly don't mean to let Aunt Lois dictate to me and make me do what I don't choose. Mother never did it all her life. It's not likely I shall stand it from Aunt Lois!"

The angry color was in my cheek, the light of temper was in my eyes. At that moment Aunt Lois came back with her bonnet on, and she looked at me with a cheerful smile.

"Why, you have got quite a nice color, my dear Olivia. I think our fine air is doing you good. I am going out for a couple of hours. I may not be back for tea, so don't wait if I am not. I know you rather depend on your afternoon cup. I have had a couch taken out into the garden and put in a sheltered corner by the sea wall, just where you could get a good view of the bay beyond. If you feel disposed to avail yourself of the doctors permission to go out, you

can do so. If not I shall find you here when I come back."

I was opening my lips to decline going out altogether, but Aunt Lois was gone before I could get out a word.

"Of course I shan't go out—I am not nearly strong enough. The doctor does not understand me; nobody does understand me here," I said to myself, and turned to look out of the window, which stood wide open to the sunny summer air.

I heard the soft splash of the waves upon the beach below. I saw the bright hues of the flowers, amongst which the bees were humming and the butterflies disporting themselves. The lawns were very smooth and velvet-like; the air was full of scent and music. I suddenly began to wonder what the outside world was like, and to wish to have a look at the wide sparkling sea, of which I had scarcely had a good glimpse as yet; for my bedroom windows faced the other way, and from the lower ones in summer time no open view could be obtained.

"Aunt Lois will never know if I get in before she comes back. I do believe I will go."

(To be continued.)



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THE "QUARTERLY REVIEW"
ON CHURCH OF ENGLAND
MISSIONS.

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

In the *Quarterly Review* for January there is an article on "The Progress and Prospects of Church Missions," which no doubt not a few of our readers have already seen. It gives a truthful summary of the facts, and a yet more valuable indication of their significance. Beginning by quoting the command of our Blessed Lord, the writer shows how in fulfilling it a "great variety of secular consequences are involved, such as are of the deepest practical interest to the statesman and philanthropist, and which touch at almost every point the highest moral and intellectual ideals."

An argument of this kind is of great value. It may suffice for those of us who are helping the missionary cause at home to know that we are acting in obedience to our Lord, and to be impelled by a desire for His honor, and for the completion of His earthly Kingdom. At the same time, reasoning such as this article offers is necessary if the number of the helpers of Foreign Missions is to grow.

For what can explain the extraordinary apathy of many in this matter? How can we account for the neglect of a command so plain, so impressive in the circumstances of its utterance, so essentially connected with every principle and every aspect of Christianity? It were a terrible answer to say that the reason is to be found in the spiritual deadness of those who do not help the cause of Foreign Missions.

In how great degree such a reason would be true we refrain from inquiring. The reason can be expressed no less forcibly if we simply state the indisputable fact that for the Christianity of all of us there is the danger of being maimed and dwarfed, inconsistent and unreasonable, shortsighted and selfish. It is possible for a man to ignore a thing that all his Bible reading, the prayers he utters, and each of his communions should make him feel in heart and mind and soul, and yet to be devout in his personal religion, as well as earnest in helping the cause of the Church in his own parish, his own diocese, and his own land. To the rest he shuts his heart. He leaves that to "missionary enthusiasts," or to those who happen to "take an interest in Foreign Missions." To the intimate relation between this work and the Incarnation and the Atonement, and to the fact that the winning of the whole world for Christ is preeminently the work for which the Church was founded and exists, he manages to blind himself. He thinks Foreign Missions are rather sentimental. He hears somewhere that they are failures, and that it is a hopeless sort of business altogether,

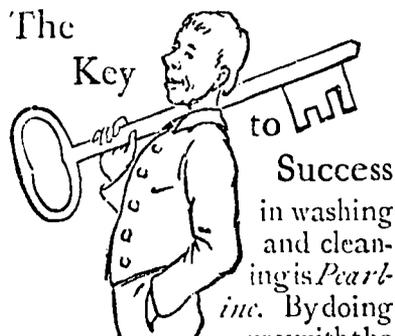
and that there is much more practical work to be done.

To such a man the following passage should be wholesome reading:

"There is hardly a branch of human study, as there is no exercise of lofty and self-denying effort, which has not found ample scope on the Mission field, or has not been enriched in the pursuit of missionary work. Philology, geography, and ethnography, our recent science of comparative religions, our extended knowledge of the world's surface, our clearer comprehension of the primitive state of man, have all been widely indebted to the labors of those who have gone forth to carry the Master's message into the depths of continents hitherto untrodden by Europeans, or who have been nerved to penetrate into territories where death would probably be the portion of the intruder. Nor have the material advantages of missionary work been less conspicuous. The extension of Christianity means the extension of a civilisation which brings new ideas in its train, before which the walls of the most inveterate exclusiveness are falling, which opens out new markets for the world's products, and which, by the introduction of more humane and progressive principles into the government of savage and stationary races, ameliorates the condition and augments the happiness of a large proportion of mankind. Such blessings inevitably follow in the track of Missions, and it would seem therefore to be the height of folly to sneer at missionary effort, and the mark of culpable ignorance not to know what is doing in this noble field of human enterprise. It is too late to speak of efforts as futile or fanatic which have literally girdled the globe with a chain of missionary stations, and those who now speak scornfully of Missions are simply men behind their age.

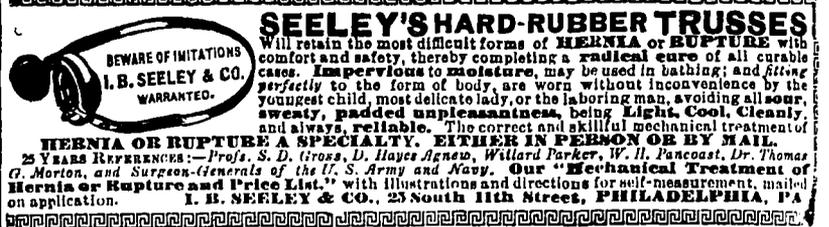
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TEMPERANCE.**THE PROHIBITION QUESTION.**

A Sermon Delivered by the Rev. James Simpson, M. A., at St. Peter's Cathedral, Charlottetown, P. E. I.

(CONTINUED.)

Another large class will obtain spirits ostensibly for mechanical purposes—there is nothing to prevent any man from using a spirit lamp to cook his food it may be an expensive method, but that is nobody's business but his own, and having purchased alcohol, what is to hinder him from drinking it if he wants to? Experience has shown that no matter how much such alcohol is adulterated men will drink it if they can get nothing better.

The clergy as a class may doubtless be entrusted with wine for Sacramental purposes, but will they not be constantly called upon, and especially at night, for a little wine for some one taken suddenly ill? The doctor has ordered stimulants—the shops are all closed—no person may lawfully keep liquor in the house anticipating sickness—so the nearest clergyman is appealed to. It would be difficult for a minister to refuse a bona fide request of this sort, yet if he accedes to it he breaks the law, since he is only allowed wine for one specified purpose.

But again for the sake of argument, we will suppose that the medical, mechanical and sacramental clause of the act is not abused—that only real invalids can obtain stimulants from the doctors, that spirits for mechanical purpose are so adulterated that it is impossible to drink them—that the clergy absolutely refuse to break the law—shall we even then be any nearer to Utopia? I fear not. There is in very many human beings a craving for stimulants. Whether that craving is natural or unnatural, it matters not, so long as it is there. And so we find, that when ordinary alcoholic stimulant cannot be obtained, that craving is satisfied in other ways—and I believe it is true, that whenever prohibition is rigidly enforced, the use of drugs increases to an alarming extent, and with disastrous results. In parts of Ireland ether is substituted for whisky. In the United States, opium and kindred drugs. In the lumber camps, Pain Killer, which is chiefly alcohol and opium, is freely used. In the Northwest, I have known men go on an extended debauch on Eau de Cologne. In Ontario, when local option prevailed the general stores kept large supplies of laudanum, which disappeared with astonishing rapidity. Even "Jamaica ginger," the cordial so dear to many a temperance advocate, contains 84 per cent. of pure alcohol, while brandy only has from 40 to 50, and ale from 6 to 9 per cent. And while the alcohol habit is bad enough, heaven defends us as a community, from the opium habit. I would rather try to reform ten drunkards than one victim of opium. Oh! the depravity to which

they sink. They will cringe and weep and pray for their drug—they will lie and cheat and steal—yes, and sell their very soul to obtain it, and reformation is, humanly speaking, almost impossible. And what is more, I would rather have charge of a congregation, in which were a few drunkards, than one in which a large majority were breaking the law of the land, either by open violation or by evasion, on the false plea of sickness, for says St. James: "Whoever shall keep the whole law and yet offend in one point, he is guilty of all." People who wilfully and habitually break one law must suffer moral deterioration, and soon lose respect for the rest of the law; and if a large and influential minority of the community so transgress, the effects must sooner or later be more disastrous to that community.

(To be Continued.)

LIFE ON A RAILWAY.**THE EXPERIENCE OF A GRAND TRUNK EMPLOYEE.**

Fell Ill From Exposure—Pronounced Incurable and Paid the Total Disability Insurance Allowed by the Company—Once More on the Road to Health—He Tells How It Came About.

From the Deseronto Tribune.

During the past few weeks a fruitful subject of conversation among the people at Deseronto Junction has been the wonderful recovery of Mr. William Henry Wager, who has been looked upon as a hopeless invalid. A representative of this paper was sent to interview Mr. Wager and gain all information possible in order to satisfy the public concerning the truth of the wonderful cure. Making his way to Deseronto Junction the reporter informed Mr. Ravin, the station master, of the object of his mission. That courteous official having assured the reporter that he would find the case one of more than ordinary interest, kindly pointed out the nearest route to Mr. Wager's residence. The Wager family is one of the oldest in the Bay district, and Mr. Wager and his people are well known throughout a wide radius of country. Arrived at the house the reporter knocked at the door and was quickly admitted by Mr. Wager himself, who, it may be remarked, is in his thirty-fifth year, and was formerly employed as a section man on the Grand Trunk Railway, his section extending east and west of Deseronto Junction. He was a good workman and faithful servant of the company. On the 28th of April, 1893, he was compelled, on account of ill-health, to give up work completely. The doctor pronounced his trouble to be nervous palpitation of the heart. The district surgeon of the Grand Trunk Railway attended him and did all that medical skill could suggest in order to give him relief, but at the same time frankly told him that he could prescribe nothing that would effect a permanent cure. Mr. Wager was a member of the Grand Trunk Insurance and Provident Society, and during his ill-

ness received the usual pecuniary allowance given for a certain number of weeks to sick members. The society also paid his way to Montreal that he might consult an eminent medical man who acts as referee in such cases. This specialist at once pronounced his case hopeless; cure was impossible. He returned home greatly dejected, and the Insurance Society paid him the whole amount granted to its members in cases of total disability. Mr. Wager has since that time resided at his home on the Gravel Road, unable to work, seldom going from home except to make an occasional trip to Deseronto and Napanee. About three months ago Mr. John Kitchen, the well-known section master on the Grand Trunk, who resides at Deseronto Junction, told Mr. Wager of the virtues of Dr. Williams' Pink Pills, and recommended him to give them a trial. He accordingly procured a quantity of the famous pills in order to give them a trial. Now mark the result. He soon felt the good effects of this great medicine. His appetite improved. The fluttering sensations about his heart appeared to be less pronounced. He continued taking the pills and his health steadily improved. The change became apparent to friends and neighbors, and a matter of public interest. He gained in weight. As he remarked, last summer he was little more than a walking ghost; now, as the reporter could easily see, he was a substantial specimen of humanity. Mr. Wager informed the reporter that before he commenced taking Dr. Williams' Pink Pills his heart used to beat rapidly and continue palpitating violently for some time if he attempted to cut even one stick of wood; now he can cut the daily supply of wood for the house without any such disagreeable sensations. He feels himself a different man and his neighbors are all congratulating him upon the great change so plainly manifest. He expects as soon as navigation opens to commence work again. Mrs. Wager was present during the interview and corroborated her husband's narrative. They consider it a duty to publish abroad the virtues of this famous medicine which has brought such hope and comfort to their household. Mr. Wager also told of a leading farmer in the neighborhood who had been troubled with a chronic headache, who, at his suggestion, had also tried Dr. Williams' Pink Pills, and had experienced relief in a very short time. Other cases in Deseronto and vicinity are known to the *Tribune* in which Dr. Williams' Pink Pills have been productive of much good. These pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, all nervous troubles, palpitation of the heart, the after effects of la grippe, diseases depending on humors of the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork

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THE HOMILETIC REVIEW, for May, comes to hand full of interesting material. Prof. Murray of Princeton, writes upon "The Preacher and Secular Studies." Prof. Blaikie, of Edinburgh, contributes a most helpful article concerning "The Evidential Value of Prophecy." Prof. Arthur S. Hoyt, of Auburn, brings to a close his article on "Reality in Pulpit Speech." Dr. John Balcom Shaw, of New York, one of the most successful pastors in that great city, discusses "The Second Service," and shows how the interest in it, and the attendance upon it, may be increased. Dr. Wm. Hayes Ward adds another to his series of studies on "Light on Scriptural Texts from Recent Discoveries," under the title, "The Queen of Sheba." The Sermonic Section contains the names of some of the best-known preachers in America, Great Britain, and the continent. In the department of Sociology and Comparative Religion, Dr. B. F. De Costa answers the question, "How shall the Pulpit deal with Social Reform?" Dr. T. De Witt Talmage gives, in the Miscellaneous Section, his ideas as to "The kind of Preaching Needed," and President H. L. Reade inquires, "How can Our Churches Become More Fruitful?" The whole number is exceedingly practical, and must prove of great value to those engaged in the work of the ministry.

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