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The Church Guardian

J. W. H. Naylor 1296

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

THE Rev. Canon Anderson, Bishop designate of Riverina, is to be consecrated in England.

THE Bishop of New York has deposed from the ministry of the Church the Rev. William A. Newbold.

THE noon-day services for business men during Lent in Omaha, Neb., were better attended than in any former year.

THE 110th annual meeting of the Diocesan Convention of Massachusetts will assemble in Boston on May 15th inst.

AT Evensong on Easter Tuesday in St. Paul's Cathedral there were nearly a thousand worshippers, including many clergy.

THE venerable Dean of Llandaff read the second Lesson, celebrated, and preached in Llandaff Cathedral on Easter Day.

THE Dowager Countess of Enniskillen has given £1,000 to the Kilmore Episcopal Fund, and £500 to the parish of Killeshin.

THE consecration of the Bishop designate of Adelaide (the Rev. J. R. Harmer) will take place on Ascension Day—not on Low Sunday, as previously announced.

THE Rev. H. E. Hulton, vicar of Great Waltham, has offered £1,000 towards the restoration of Little Leigh's church, near Chelmsford, stated to be the oldest in the county.

THE Mission to Uganda is to be reinforced by a detachment of ladies. Several offers of service have been received, and it is expected that a start will be made in June next.

ON Easter day a beautiful brass altar cross and altar desk were presented to St. James' church, Woodstock, Vt., by the Misses Hayden, as a memorial of their mother, for many years a faithful and valued member of the congregation.

THE New York *Churchman* says that the Rev. A. M. Macnab, of Omaha, Neb., is leaving St. Matthias church there, "having accepted the post of Canon Missioner in the Diocese of Toronto. He has done good work during the four years he has been here, and his removal is a matter of regret to all."

THE *Record* says that the C.M.S., so far as is at present known, ends another year free from debt. "It may be remembered that the fund raised to clear off the deficit of March 31, 1894, left a surplus of £4,066. By the aid of that, and by using the contingency fund, the society can meet its liabilities for the year ending March 31, 1895, with a balance of £230 in hand. The

associations are £4,000 better this year; benefactions are some £3,000 better; legacies nearly identical with 1894. The society's expenditure seems to have remained at the same level, despite the extension of the work."

THE correspondent of the *Churchman*, New York, for the Diocese of Connecticut, says: "There is an ever-growing observance of Easter even in the Christian bodies around us, and not only is Easter becoming a marked day in their Sunday calendar, but this year Holy Week was made a season of special union services by some Congregationalists, services being held every day."

THE death is announced of the Right Rev. Matthew Blagden Hale, who from 1857 to 1875 was Bishop of Perth, Western Australia, and from 1875 to 1885 Bishop of Brisbane. The late Bishop was educated at Trinity College, Cambridge, and took his degree in 1835. After holding several curacies and benefices in this country, he accepted the Archdeaconry of Adelaide on the formation of that diocese in 1847, a position which he occupied until his consecration. Dr. Hale was in his 84th year.

IN the Book of Psalms we have the Prayer Book of the Universal Church, written and set in order for us by the Holy Spirit of God Himself. The Psalms are the praises and the prayers for all men, of every time, and under all circumstances; and every feeling of every heart which turns to the God of all flesh, and to the Saviour of all souls, can most surely find in them the words in which it may best send forth its cries of sorrow or of gladness, of heartfelt repentance or of heartfelt thanksgiving.—*Fraser*.

A conference of from 60 to 70 representatives from thirteen rural deaneries in the Diocese of Durham took place at Auckland Castle last month, the Bishop presiding, for the purpose of hearing reports of what is being done in the diocese with a view of meeting the attacks on the Church of England. His Lordship said nothing but good was to be gained by frank discussion and by the examination of the arguments of their adversaries. No one would argue against the power of the State to deal with property as it pleased; but they recognized also that the State must exercise its powers for the highest good of the nation. Pointing out that Nonconformity also possessed endowments, his Lordship said that endowments had never impaired the generosity of the Church; for during the last fifty years forty millions of money had been spent in building and restoring churches alone, besides other kindred work that had been accomplished.

THE report of the Society for the Propagation of the Gospel states that the income from all sources in 1894 was £122,327, being £9,248 more than the gross total for 1893. During the

past year the Board of Examiners considered the applications of eleven clergy and twenty-nine laymen for work abroad, and recommended nine clergymen and twenty-three laymen to the society. Twelve of these were for Africa, 11 for America and the West Indies, five for Asia, and four for Australia. The number of ordained missionaries on the society's lists, including nine Bishops, is 719, of whom 233 are in Asia, 173 in Africa, 15 in Australia and the Pacific, 209 in North America, 38 in the West Indies, and 39 chaplains in Europe. Of these 125 are natives working in Asia, and 45 in Africa. There are also in the various missions about 2,900 lay teachers, 3,200 students in the society's colleges, and 38,000 children in the mission schools in Asia and Africa.

THE following statement has been signed and published by over 150 of the clergy of the Church of Ireland. The signatories include the Deans of Clogher and Derry, the Archdeacons of Limerick, Derry, and Leighlin, Professors Hemphill and G. T. Stokes, and a number of canons of the several Cathedrals:

"We, the undersigned clergy of the Church of Ireland, have noticed that the Archdeacon of London, preaching in Dublin, has attributed the consecration of Senor Cabrera to the Church of Ireland, and that the Prime Minister, speaking at Cardiff, has stated that the Church of Ireland sent out an Archbishop to perform it; while a memorial, lately presented to the Archbishop of Canterbury, describes the consecration as 'the deliberate action of the free and independent Reformed Church of Ireland.' We have grave apprehensions as to the results which may follow from this action; and in view of the construction thus widely put upon it, we feel bound, in common loyalty to the Church of Ireland, to deny that it was hers. By no process known to the constitution of the Church of Ireland has she made this consecration her own, or authorised anyone to perform it on her part. The General Synod refused to do so. His Grace the Archbishop of Dublin has uniformly declared that, in performing the function, he was acting not as a Bishop of the Church of Ireland, but as a Bishop of the Catholic Church at large. Nor is there in the published resolutions of the Irish Bishops any commission to His Grace to act for them. We deem it of the utmost importance that these undeniable facts should be before the public mind in all discussions of the subject. While we deeply sympathize with the Spanish Reformers, we especially regret that the step was taken without waiting for the next Lambeth Conference and for the examination of the Spanish formularies by competent authority."

ALL tempters approach us in disguise. If we could see their features as God and good angels see them, there would be in them no attractions. We should see in the smile of love the grin of malice; we should perceive in the word smoother than oil the very sword of hatred and hostility.—*Dr. C. F. Vaughan*.

THE STATED MINISTRY OF THE
CHURCH AND HER SERVICES AS
MEANS OF SPIRITUAL BLESSING.

PAPER READ BY VEN. ARCHDEACON GORE, D.D.,
AT THE CHURCH OF IRELAND CONFER-
ENCE, SEPTEMBER, 1894.

I shall not be doing violence to our subject if I venture to change the title, or the order of words in the title, very slightly. I would read—"The Church through her Stated Ministry and her Services, the means of Spiritual Blessing." The change will place the ministry and the services in the subordinate position, which is properly theirs, and will lead us to think of the Church herself as the channel through which the blessings flow.

The Church is the body of Christ, endowed with His life: because He lives, she lives also. She is His body: her structure is due to him as well as her life. She is filty framed and knit together by him. God tempered the body together; God had set the members, every one of them, in the body; the place of each is not self-chosen, but assigned by God. The frame-work and the life are both alike from Him.

And as the body is one, so the life is one. It is not the aggregate—not the sum total of lives of members. The natural body does not live because the eyes, ears, hands, feet are alive; they are alive because it lives. The life in them is nothing less than the one body-life. Neither does any part receive life direct from the head, but through the joints of supply according to its place in the body. So the spiritual life of the individual is not an independent life, nor is it a life given to him immediately by the spiritual head, Christ. It is a sharing in the body-life. And as with life, so with all that life involves: all comes indeed from Christ, but comes by means of the organ which He constructed for this very purpose—Christ the primal source, His Church the channel of the life and the spiritual blessings which each member enjoys. There is no religion of individualism, and there is no 'coterie' religion in Holy Scripture.

But now, let us distinguish. Life is one and the same in all: but action varies from one to another. Life is the same in eye and ear, but the eye sees, the ear hears: life one in the whole body, but by the eye the whole body enjoys the blessing of sight, by the ear the blessing of hearing: each blessing through one organ, its own proper organ, and through that only. And this, because He who tempered the body together, constructed and set the eye and the ear to stated ministers of sight and of hearing to all. You will see that in the natural body there are certain members which occupy a position, that is, which perform certain functions for the good of the body generally; and the duty which each has to discharge cannot be fulfilled by any other. So also in the spiritual body; when God tempered it together, He constructed and set certain members on whom He imposed, and to whom He entrusted, public duties, the qualifications for which are peculiar and proper to themselves, but which are to be fulfilled for the body at large. "The Stated Ministry" was of His structure and is His gift. S. Paul puts it very emphatically:—"He Himself gave the apostles, and the prophets, and the evangelists, and the pastors and the teachers." And in another epistle he insists that the ministerial power is not lodged in any but the ministry. "Are all apostles?" he asks; "are all prophets? are all teachers?" Surely not. It is not more true that no other organ than the eye can see, no other organ than the ear hear, than that no other than the bishop can do what belongs to the bishop, no other

than the priest the functions of a priest, no other than a deacon the things of a deacon.

But what are these ministerial functions or for what purpose are they bestowed? First of all, we answer, in the words of our present subject, they are for the conveyance of "Spiritual Blessing," as S. Paul teaches us. He gave them for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ till we all (the whole of us) attain unto the measure of His fulness, till the Church be the fulness of Him that filleth all in all.

But the question will repay a closer answering. Some persons are afraid either to ask or answer it, because these exclusive privileges and functions of the clergy seem to them to point to a priestly caste and to a dangerous sacerdotalism. Of course, our fears must not make us shrink from accepting what Holy Scripture teaches, but it ought not be difficult to relieve its teaching from such misrepresentation. We have but to recall what has been said. Ministers are members of the body; they are sharers in a common life. By that life they live as all the members live. If they are ministers why every member has some ministry of love and blessing to fulfil. If they are public ministers, public officers, they are so, not only for the Church, but of the Church. It is the Church herself, corporately, who acts through them. It is not the eye, apart from the body, that sees, nor the ear that hears, but the man.

"Mind, it seeth; mind it heareth,
All the rest is deaf and blind."

It is not the bishop apart, nor the priest apart, who blesseth; nor the deacon who ministereth, but the whole Church in the bishop, in the priest, in the deacon, and Christ in the Church. There is in very truth a specific grace of orders; the words of ordination, with the laying on of hands, are effective words, not precariously invoking, but certainly conveying specific grace and power, since they are ultimately spoken by Christ Himself, who is the giver of all good gifts, and whose divine providence has appointed these diverse orders in His Church; but the gifts do not set up a separate priestly caste. The priesthood, as we know, resides in the whole corporate body, the Church, and this of necessity, because the Church is the mystical body of the Great High Priest. To the Church the Lord entrusted the treasures of "spiritual blessing," and in the stated ministry He furnished the Church with the organs by which the blessings are conveyed.

The subjects committee have done well in adding the "services" to the "stated ministry" as the means of "spiritual blessing." What is in our mind when we speak of spiritual blessing? A blessing straight from Christ Himself, entering into the very soul and spirit, quickening, enriching us. And, perhaps, a blessing which shall exactly meet our needs in the several epochs and in the manifold and varied experiences of life. Are such blessings to be found in our Prayer-books? "I am with you always" is Christ's most sure promise to His Church. If Christ be with us the spiritual grace must accompany the prayer which invokes it, the action which expresses it. If to any man the Church services are "mere forms," "cold forms, void of spiritual blessing," it is his own fault his own grievous sin. Christ is in them; has his part in them as we have ours; and He, for His part, will, and does, most surely, make good the spiritual blessing to every willing soul. The services have no other than a spiritual significance. Christ by His spirit is active in them, every one. Christ is with us at the font, and in and through our service conveys the blessing of the new and spiritual life. With us in confirmation, giving the sevenfold strength of the Spirit to His young soldier and servant; not the hand of the bishop alone, but the fatherly hand of God resting upon the head. With us in holy

communion, breaking, giving spiritually the very body, the very blood which is the food and the life of man; and accepting that sacrifice of ourselves, our souls and bodies, which we are permitted to make in the sacrifice which He once for all made for us upon the cross. Upon this great Liturgy, this Divine Service, I must dwell, for here truly blessings are plentiful and rife. Think of it in its origin—the fellowship with the apostles in the breaking of the bread and the prayers, the prayers which ever since have been the sacred treasure of the Church, and which to-day she offers throughout the whole world; which she offers, not indeed repeating but pleading the sacrifice which the Lamb of God is now presenting before the throne of His Father. Lift up your eyes to the heavenly temple, to the angel with the golden censer, and the much incense which he offers with the prayers of all saints upon the golden altar. Realise this great prayer meeting, this one unceasing voice ascending in the way, and in the words of God's appointing. Where is there its like? Has it no prevalence? Do no angels of blessing descend to us upon the Son of man? Consider the contents. Reflect upon the opening of the canon, the prayer for the Church Militant. Who is forgotten in it? It is the whole Church praying for the whole Church, and for every particular member of the same. It is every member praying for the whole Church, and for every brother and sister in it. The Liturgic prayer is not, indeed, to be lightly or carelessly said, but to be reverently offered; and it would be well if worshippers were encouraged to send in beforehand requests for intercessions of thanksgivings, not alone with reference to sickness and recovery, but to all our needs, and to the blessings which comfort and strengthen in every time of need. Had I time I would ask you to apply the same considerations to our daily prayers and Litany, and our conviction would still be—"No other prayers are equal to the prayers of our Mother the Church." Suffer a brief word concerning the occasional offices. We solemnize matrimony; Christ is with us conferring spiritual benediction and grace, joining man and wife together as we clasp their hands. We visit the sick; Christ is with us giving the great spiritual blessing, the full assurance of the forgiveness of sins, the absolution which we by His authority minister. We lay the body, which was the temple of the Holy Ghost, to rest in the acre of God, Christ is with us by the grave—"I am the resurrection and the life. He that believeth in me shall never die."

Do you ask any longer—Is the Church in her stated ministry and services the means of spiritual blessing?

But you will charge me with idealising. Not so; Christ's ideal is real. If to any of us it is still only what might be, not what is, the fault is not with Him. After all we confess it might be. Why is it not? Because of our unfaith. That is the reason why many seek the spiritual blessing outside the Church, in the private prayer meeting, in the undenominational assembly, where distinctive Church doctrine has to be suppressed—*suppressio veri*. Had we faith, we should perceive that it is in His Church Christ is to be found in fulness of spiritual power. Had we faith we should seek Him there. And what a difference this would make. What a difference it is making, for faith is reviving. The fabrics of our Churches are being more reverently cared for. These we testify are no other than houses of God, gates of heaven. They are more often than a while since houses of daily prayer, and even of private prayer. On Sundays they are more than preaching houses, though I, for one, will never disparage the pulpit. Why should it be disparaged? The reverend demeanour, the very attitude of the congregation, signifies a growing sense of the spiritual presence of the Saviour. The great prayer meeting of heaven and earth in the Liturgy is now a frequent observance, and

though it be not yet thronged, still our communicants are multiplying in numbers, and are most certainly deepening in spiritual intelligence. In every direction there is ample evidence that the members of Christ's body are gaining faith in the means of grace provided in His Church by their Lord, and in proportion as they use the means they receive the grace. Believe it, we Churchmen need not go outside our Church. Within her we have the fountain of living waters; within her the Lord has commanded His blessing, even life for evermore.—*Irish Ecclesiastical Gazette.*

THE IDEAL CHRISTIAN A CHURCHMAN

It is noticeable in the Sermon on the Mount, which has been called the charter of the gospel, how that no sooner has the Lord progressively developed the ideal Christian character in the Beatitudes, than in the next section of His discourse He goes on to describe him as a Churchman. He belongs to a "city." He is a citizen. It is a city set on a hill. A city having its walls, and towers, and guards and an organized government and Temple. And the succeeding illustrations, the salt heap beside the sacrifice, the light, the candlestick, the council of judgment, the altar and its gifts and offerings are all connected with the Temple and its worship. We see by the continuity of the illustrations, what was before the mind of Christ. Christ's ideal Christian is first of all a loyal Churchman. So also we find this truth shadowed forth in the Parable of the Good Shepherd. Christ comes to the ancient Jewish Church symbolized by the lightfold, surrounded by its wooden palisade of which John the Baptist was the porter, and the porter recognizes His voice, and His sheep know His voice, and follow Him. But He does not leave them to browse where they please, and unshepherded to follow at their own sweet will the speculations of their human fancy; nor are they to be unprotected or uncorralled, by being left without a fold. Only the temporary wooden nightfold of the Jewish Church was to be replaced by the permanent walls of the great spiritual Temple of which Christ declares Himself to be the door. He says, "I am the Door," and he was the Door because there was the Living Temple behind it.

But not until the whole work of Christ had been displayed in the Crucifixion, the Resurrection and the Ascension, could the deep hidden significance of that completed work and its far-reaching consequences possibly be explained. All of Christ's teaching during His public ministry was therefore necessarily partial. To the common people it was chiefly to lead them to a belief in Himself. To the Apostles, by parable and miracle and personal intercourse, it was something more. But the religion He came to establish is only found partially revealed in the Gospels and only there in a preparatory stage. For so He expressly declared to the Apostles, at the end of His public ministry, saying, "I have yet many things to say unto you, but ye cannot hear them now." During the forty days after the Resurrection, when He had shut the world out, He indeed revealed something more of Himself and the Church to the Apostles, and spoke to them "of the things pertaining to the Kingdom." But it was not till the illuminating gift at Pentecost of the Holy Ghost that the Apostles were led into all truth and could understand the previously hidden import of Christ's actions and words. Not till they were made Living stones of the Temple, could they understand the meaning. Not till the day of Pentecost were they themselves made complete Christians. Then He, though invisible, took up His abiding presence in the midst of the Church. He became the Sun of that new creation He was forming. Nay

more. As God is immanent in the natural universe, so did the God-man, Jesus Christ, become present in the new creation. He lives in it. His presence in this new creation does not depend on man's recognition of it, any more than God's immanence in nature depends on human faith. Christ's presence in His Church and in His sacraments is secured by His own act and word. Thus He guards, protects and rules the Church. And He completed through St. Paul and St. John the revelation of His religion, and established His Church. Moreover, he made St. John a special organ of communication with His Church after the Ascension. The Book of Revelation may be called the Gospel of the Ascension. So the Church is soon seen after the Pentecost at Jerusalem with its ordered apostolic hierarchy, its councils, general and diocesan, with the three-fold order of ministry, its local presiding Bishop in the person of St. James, with its holy order of Presbyters and Deacons, with its discipline and its Baptismal Trinitarian Creed and its Sacraments and Eucharistic Offering, and growing Liturgy. Pentecost is the birthday of the Church, and it is as idle to expect its repetition as to look for another Nativity of Christ. Christianity began as a Church, and we read how the Lord added daily to the Church such as should be saved. Well, is it then, to remember that the four Gospels record Christianity only partially and in its primary stage, and that there was not even a complete Christian in existence till the day of Pentecost.

It is a mistake to assume that in establishing the Christian religion, God overthrew the previously revealed principles of worship, and abolishing the Jewish Church, established a new religion without Church organization, without a priesthood, without a Liturgy, without a sacrifice. Yet our Lord emphatically declared He did not come to set all this aside. He did not come to destroy the law but to fulfil it. He fulfilled it in two ways: First, in His Own Person, by an absolute and perfect obedience to all of its requirements; and secondly, by elevating, glorifying and endowing it with a higher life. He changed the water in the jars of the old dispensation into the good wine of the new. He destroyed not the law, its feasts, its priesthood, its ordinances. They were bare figures of outlines of good things to come. The substance, the body which they shadowed forth, was Christ. So He came and filled these empty outlines full of Himself. The old feasts were transformed into Christian feasts. The Passover became Easter, Pentecost Whitsunday. The Sabbath passed into the Lord's Day. The Jewish priesthood propagated by a natural descent from Aaron, gave way to the priesthood spiritually propagated by prayer and laying on of Apostolic hands. "The priesthood being changed," not abolished, the order of Aaron is succeeded by that of Melchizedek. The eight functions of the Jewish priesthood passed over into the spiritual functions of the Christian. The prophecy of Isaiah that under the greatest gospel of God, "I will take of the Gentiles for priests," is fulfilled. The worship of the Synagogue is continued in our choir office of Matins and Evensong; that of the Temple, in the worship of our Altar and Sanctuary. For as St. Paul declares, and our Prayer Book affirms, "we have an Altar," and we have a Priesthood. As all Israel was impressed with a royal and priestly character, so it is written of Christian Israel, "Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The spiritual significance of the Jewish burnt offering, peace offering, sin and trespass offering, is summed up in our one Christian offering of the Eucharistic Sacrifice of Christ's Body and Blood. Herein is the prophecy of Malachi fulfilled, "and in every place from the rising to the setting of the sun" is the "pure

offering" of the gospel pleaded before God. The Christian Church is thus the unfolded flower of all which in the Jewish Church was in the bud. It is a higher stage of the same Temple rising on the four square, or cross-formed foundations of the old. It is something more, for it is filled, as the old was not, with the Holy Spirit and enshrines the Presence of the God-Man Christ. In this Temple the prophecies of Christ are fulfilled. The hour is come, and now is, when the Father is worshipped everywhere in spirit and in truth. In spirit, for the Holy Spirit dwelling in the Church makes it a life-enshrining and life-transmitting organism. In truth, for the day of empty rites and mere signs has passed away, and that of realities and substance has come and its sacraments are effectual means of grace.—*The Bishop of Fond du Lac, at the Consecration of the Church of the Advent.*

RISEN WITH CHRIST.

In St. Paul's letter to the Colossian Christians he says to them, "If ye then be risen with Christ, seek those things which are above." He does not tell them to seek the things which are above in order that they may be risen with Christ; but takes it for granted truth that they are risen with Christ, and since ye are, therefore seek those things which are above. The resurrection of Christ is the resurrection of the Christian, and he is expected to live the risen life while he is here in this world. He need not trouble himself about theories of the resurrection, or things connected with it that seemed to be mysteries beyond his definite knowledge; he has only to live as already risen with Christ. And this is his proper and natural life. "If a man be in Christ, he is a new creature." He is in a new world, in a different atmosphere, with higher motives, nobler purposes, assured hopes, at rest now, and the meaning of life made plain. For present use in personal religion, this view of the resurrection is sufficient, whenever it becomes a real thing in experience. Thinking on things above is the evidence of our resurrection, and it also flows out of the truth that we are risen with Christ. If while living in the world, fulfilling the duties that belong to us, at the same time, the dearest most precious, most delightful thing that can engage the soul is the thought of God—what He is to us and what we are to Him—then this is clear evidence of the risen life, which is our true and natural life. Likewise, out of this spiritual resurrection there naturally flows this gracious and uplifting dwelling on God and things beyond, which gives to the weary soul radiant glimmers of the fulness of life with Christ in Heaven.—*Church News.*

WHY DO YOU DO THESE THINGS.

(Bishop Gillespie, Western Michigan.)

We could wish that church funds might be secured by direct contribution. A Parish that can live without resorting to the common devices for raising money, is very unwise to adopt them.

But if a parish must be partly sustained in this way, there is to be considered what is proper in view of church relation. We are grieved to notice the resort to amusements, some of them most liable to abuse.

Dear brethren, why do ye these things? Can you think that God's blessing will rest upon the introduction of cards, dancing, theatricals, in connection with His Holy Church?

In a day when amusement is carried to an excess that makes for many the "living in pleasure," when youthful hearts that have been given to God in Holy Confirmation, are drawn away and eniced by the round of social enjoyment, is it for the Church to venture on the

dangerous ground? When we know how these things affect the reputation of the Church, that should be dear to us next to our own characters; should we be willing to let our dear mother suffer? Have we not heard again and again from the Church in General Convention and from Bishops, the protest against so mingling the Church and the world? Is it not of terrible import, when the Church's own can not come together in her cause, without resorting to forms of amusement that certainly have their dangers, and are the world's own?

Dear brethren! think of these things. If you say, "we don't favor it but we have to please those who do not feel as we do"—trust God. The silver and the gold are His. The grandest benevolences in the world owe their being to faith.—G. D. G.

News from the Home Field.

Diocese of Nova Scotia.

AVON DEANERY.—At a meeting held in Windsor, April 24, consisting of the Clergy of the Deanery and Lay Delegates to Diocesan, Provincial and General Synods, for the purpose of electing a Governor for King's College in accordance with the new regulations respecting that governing body, Mr. Bradford, Head Master of the College School, was elected.

The Chapter was in session in Windsor on the 24th and 25th April. The following clergy were present: The Rev. F. J. H. Axford, R.D.; Ven. Archdeacon Weston-Jones, Revs. Canon Maynard, Canon Brock, Dr. Bowman, Dr. Willets, Prof Vroom, T. W. Johnston, J. Spencer, K. C. Hind, M.A., J. M. C. Wade, M.A., G. Howcroft, B.A.

Services were held as follows: Evening of 24th, Choral Evensong and paper by Prof. Vroom. 25th, 8 a.m., Holy Communion: The Dean celebrant, assisted by Rev. Mr. Wade. 11 a.m., Matins (choral) and sermon by Mr. Wade. Business session at 2.30 in the Rectory drawing-room. The Rev. Canon Brock read a very instructive paper on "The Signum, the Res, and the Virtus in the Holy Eucharist." The offertories, amounting to \$14, were given to the Superannuation Fund.

HALIFAX.—We have before us the annual report of the rector of St. Paul's church, the Rev. Dyson Hague, M.A., for the past year, from which we find that there are presently connected with the parish four clergymen: the rector and the Revs. N. Irvin Perry, M.A., F. W. Archbold, B.A., and Edward Softloy, jr., the latter being in charge of St. Matthias and the two former assistants at the parish church. The rector reports the growth in members during the past year as remarkable, more new names having been added to the Church lists than ever before. This he attributes to the work of the clergy and lay evangelists in visiting, and the discovery thereby of families and children, 17 names having been added to the Sunday school list since April 1, 1894. This visitation also brought to the attention of the Halifax Sunday School Association the names of 112 people said to be attending St. Paul's church, of whom the authorities have never heard before. There are now enrolled in the register of the parish over 600 families. The parish visiting is evidently well done, as we find 874 visits reported as paid by the Rector during the year, 1,633 as paid by the Rev. Mr. Perry, 3,125 'systematic visits', and 2,075 incidental visits, made by Mr. Winfield, the parish lay missionary. On Easter day there were 210 communicants at the 8.30 service and 233 at the noon celebration, making 443 in all, and

the Rector reports a steady increase in the number of those who attend Holy Communion, though the number is still far short of what it should be. He pays a tribute to the valuable body of men and women, and especially of young men and young women connected with the parish who cheerfully and capably carried on Church work, being of the opinion that few parishes have as valuable assistance. As to the Sunday school the report says that its progress has been steady; in the last four years it has increased from an average attendance of from 175 to 200 to from 400 to 420. It consists of eight different parts, the main and primary school, four Bible classes, Mission adult class, and the library, and there are now 555 scholars on the roll, 47 teachers and ten officers. The report contains this good advice to parents: "Do all in your power to help in this most important cause. Teach your children to pray morning and evening. Teach them to read a few verses of the Bible daily. Teach them to come to church at least once a Sunday. Teach them above all the love of God and the beauty, glory, and reality of life."

The St. Paul's Chapter of the Brotherhood of St. Andrew has also worked diligently during the past year, visiting the hotels and leaving invitation cards for the services; also the vessels along the water front every Sunday morning before services, and distributing tracts and leaflets to the sailors, with invitations to the services. A weekly meeting for men during the winter season has also been held, which has proved of great benefit.

The report also notes a fair increase during the year in the offerings, over \$200 more having been given through the envelope system. Some \$1,200 had been paid off of the indebtedness of the parish. The total amount given for current expenses was \$6,212.12, and for other purposes \$6,325.77, making a total raised within the parish of \$12,537.89. The parish contributed to Domestic Missions [Algoma, Mackenzie River, Rupert's Land and Moosonee] \$420.80, and to Foreign Missions \$405.06; these offerings being sent through the Board of Domestic and Foreign Missions. It also contributed through the C. and C.S. \$547.31. The St. Paul's Church Mite Society collected from Easter, 1894, to Easter, 1895, \$542.92.

Diocese of Fredericton.

ST. JOHN.—The anniversary service of the Y.M.A. and St. Andrew's Brotherhood was held on the evening of Sunday, 5th May, in Trinity church here, when the Ven. Archdeacon Brigstocke delivered an interesting and appropriate address. During the service touching reference was made to the death of Mrs. Charles Morrill, and the bequests left to the Church were thankfully acknowledged.

Mission Church.—On Friday evening, 3rd May, Messrs. Hurd Peters and G. A. Schofield were elected delegates to the Diocesan Synod, and Messrs. H. A. Harvey and Hurd Peters delegates to the Diocesan Church Society.

PETERSVILLE.—Messrs. R. A. Graham and McKeim were elected Church Wardens of St. Peter's church here, and Messrs. R. A. Graham and Mackenzie delegates to Synod.

PERSONAL.—The Rev. H. Hackenley preached his farowell sermon at St. Mary's church, Richibucto, on the last Sunday evening in April, the building being filled. He has ministered acceptably in the parish for five years past.

It is a poor policy to attempt to save time in foundation-laying for a mistake there may bring the whole building to the ground.

Diocese of Montreal.

LACHUTE.—St. Saviour's church annual vestry meeting was held on Easter Monday. There was a very good attendance of members. The financial statement was postponed to enable the wardens to give a fuller report. Mr. S. E. Smith was appointed rector's warden, and G. E. Bampton, Esq., Q.C., elected people's warden. Messrs. W. W. Owens and H. Frost were elected lay delegates. After routine business had been put through the vestry adjourned for one week.

On Monday the 22nd, the adjourned vestry meeting was held, when Mr. G. E. Bampton read the financial statement which, considering the hard times, was satisfactory. The congregation took this opportunity of presenting Miss Maggie Curry with a silver watch as a small token of their appreciation of her services as organist, a duty which she has for over a year performed voluntarily and most pleasingly.

After the vestry an informal meeting of the congregation was held to consider the advisability of having a choir, and it was concluded that it would be advisable to do so, having plain service with the Psalms read, except on special occasions, when fuller musical service could be rendered by request of the incumbent.

J. C. Wilson, Esq., has generously donated \$50 for a bell, for which the congregation are grateful.

St. Aidan's church, Wentworth, has received the promise of the long wanted surplice from friends in Montreal.

DUNHAM LADIES' COLLEGE.—The Executive committee at its meeting last month received the financial statement of the school to June 12th, which showed that the deficit for the first year will probably not exceed the sum guaranteed and the expected government grant. This deficit would include a sum of \$200 paid on capital account. It was considered a very encouraging showing, all things being considered. At an adjourned meeting held on the 30th of April last, the committee considered matters connected with the opening of the College after the summer vacation, and made arrangements for so doing.

KNOWLTON.—The report of the church wardens of St. Paul's church for the past year showed a satisfactory financial position; all obligations met and payments made on account of principal and interest of the funded debt.

Diocese of Ontario.

FRESCOTT.—The St. John's Junior Guild held their annual meeting in Eastertide, and on the following Sunday at 8 a.m. those members of the Guild who had been confirmed by the Lord Bishop of Niagara in the winter received the Holy Communion. In the offertory service after the presentation of the alms, the secretary and treasurer of the Guild, Miss Leila White and Miss Emily Whitney, came forward to the chancel steps and with an appropriate address presented a beautiful silver chalice, the work of Messrs. Bell, of Ogdensburg, N.Y. This address was replied to by the rector, the Rev. W. Lewin, and then this valuable gift of the children was offered on the altar for the service of God in His Holy Sacrament, with prayer and thanksgiving. Several of the parents of the children communicated at the same time.

Diocese of Toronto.

IN MEMORIAM.—On the Festival of St. Philip and St. James there entered into the rest of

Paradise, in full years and with a "sure and certain hope," Eliza Lillias, widow of the Rev. John Grier, formerly rector of Belleville, Ont., and eldest daughter of James Geddes, Assistant Surgeon Medical Staff, Kingston.

She was born at the Island of St. Joseph on the 20th February, 1805, and had therefore attained the unusual age of 90 years. She had 13 children, of whom eight are living. As the busy mother of a large family, and the active wife of the rector of the parish, she commanded by her untiring energy, her clear intellect and unvarying calm cheerfulness, the admiration and the love of all who knew her. She was an active leader in all plans for Church or charitable work. To her came all those who were in want or sorrow for comfort or relief; many who were at enmity with each other were through her gentle mediation reconciled; others who were weak and uncertain in their faith were by her example and influence strengthened and settled; she even found time for nursing the sick in their own homes. Yet withal her attitude through life was one of sweet Christian humility; "in lowliness of mind" she "esteemed all other better than herself." Incapacitated for years, through her great age, from active work for her Dear Lord, she found her greatest happiness in frequenting His House,—in prayer, in reading and meditation upon His Holy Word, and in constant intercession for others.

Blessed with a constitution unusual in these later days, she preserved to the last, by active use, all her faculties; her interest in all around her was warm and real; she liked to hear of and to consider the questions of the day, especially as they concerned the Church, of which she was a consistent and loyal member.

To one of such ripe years and with a life of such constant waiting upon God, death could not come as a surprise. She was, throughout her two months' illness, always calm and cheerful, and, as the end approached, in firm faith and fortified by the Blessed Sacrament, she smilingly bade good-bye to those who loved her dearly, and expressing clearly her hope of a happy re-union, resigned the sweet life which has been a blessing to all who knew her. Her remains were taken to Belleville, where, after service in St. Thomas' church, she was laid beside her husband and two sons in the beautiful cemetery on the bay shore. She was borne to her resting place by the loving hands of her three sons, Robert, Harry, and William Grier, her son-in-law, the Rev. Canon Mockridge, D.D., and two grandsons, John Allan Grier (Chicago) and John M. Jellett.

The burial service was read by the Rev. Canon Burke, the psalms and hymns being very sweetly chanted and sung by a full choir. The Lesson was read by the Rev. John Mockridge, another grand-son, and, yet another, Mr. Charles Mockridge, presided at the organ. Many old friends were in the church, but in accordance with the expressed wish of the family the burial was strictly private, only the sons, daughters and grand sons being present. The respect in which Mrs. Grier was held in her old home was shown by the floating at half-mast of the flag upon the town hall, which was done by resolution of the town council. And now, until the great Day of Resurrection, she rests,—faithful wife, tender mother, true friend, loyal daughter of the Church.

"Her children arise up and call her blessed."

The city of Toronto is said to contain 42 Church of England, 40 Methodist, 30 Presbyterian, 13 Baptist, 13 Roman Catholic, 9 Congregational, 2 Unitarian, and 14 classed as miscellaneous churches: a picture-lesson of dissent and denominationalism.

WOMAN'S AUXILIARY.—At the annual meeting of the Church of England Women's Auxiliary, held in Toronto last week, the secretary's report submitted showed that there are now in

Toronto 102 branches besides 32 junior branches. Those having the largest membership outside Toronto are: Peterborough, two branches, 89; Cobourg, 83; Collingwood, 80; Port Hope, two branches, 70; Lindsay, 60; Omemeo, 60; Orillia, 53; Barrie, 51. In Toronto the largest senior branches are All Saints, two branches, 142; St. George's, two branches, 141; St. James' Cathedral, two branches, 132; Church of the Redeemer, two branches, 103; Church of the Ascension, 82; St. Margaret's, 76; St. Peter's, 74; St. Stephen's, 72; St. Luke's, 70; St. Simon's, 67; Holy Trinity, 72.

Diocese of Huron.

The Synod is to meet in London on June 18. Rev. A. Corbett has resigned charge of the Thorndale parish, and is at present residing in the city.

The Bishop of Huron has been holding Confirmation Services in the Diocese of Toronto recently. At present he is going through the Counties of Norfolk and Brant, in this Diocese. On May the 19th he begins (D.V.) a tour through the County of Grey, and on July the 4th he begins in the County of Bruce.

The quarterly meeting of the Sunday School Association of the Deanery of Middlesex was held in the Memorial Church school room on Tuesday week, afternoon and evening. The President, Rev. Canon Smith, occupied the chair, having Mr. C. H. Armitage, Vice-President, on his right. Rev. G. B. Sage and Mr. Jas. Nicholson filled the place of clerical and lay secretary respectively.

The session opened at 2.30 p.m. with the usual services, conducted by the rector, Rev. Canon Richardson, and after routine business a model lesson for juniors was taught by Mr. A. S. Hannah, who had a class of about 30 boys present, and whose attention and interest he held throughout. The teachers present from all schools in the city were thoroughly delighted with Mr. Hannah's method of imparting instruction to the class.

A discussion followed, opened by Mr. R. Kirkpatrick, who ably pointed out the excellent characteristics of Mr. Hannah's teaching.

Rev. Mr. Rhodos followed with an admirable paper on memory training. The paper was an able one, and elicited favorable comment.

The discussion on Mr. Rhodos' paper was opened by Rev. J. H. Moorhouse, and was taken part in by Revs. Mr. Sage, Armitage, and several of the teachers.

The question drawer was conducted by the Vice-President, Mr. C. H. Armitage, and proved a very interesting feature of the proceedings.

During recess, from 6 to 7.30, refreshments were served in great abundance by the teachers of the Memorial Church school. Mr. A. S. Hannah favored the Association with an exhibition of drill by a company of boys belonging to the Boys' Brigade. The company were put through a series of exercises on the lawn between the rectory and church, and elicited hearty applause.

The evening session opened at 8 p.m., and after opening exercises a paper was contributed by Rev. J. Berry, B.D., who took for his subject, "How to Insure Regular Attendance." Mr. Berry handled his subject in an able manner, and gave many helpful suggestions. An interesting discussion followed, taken part in by Revs. Corbett, Armitage, Hughes, Archdeacon Davis, Misses McDonald, Gower, Baxter, McMillan, and others. Mr. F. S. Jarvis, Superintendent of St. Paul's Cathedral school, took for his subject, "How to Manage the School," taking the Superintendent's standpoint. The paper was a most suggestive one, and was highly appreciated. A lively discussion fol-

lowed, Mr. R. S. Hannah, J. M. Kirkpatrick and others taking part. The question drawer again proved an interesting feature of the proceedings, the answers given by Mr. Armitage being generally well received. A cordial vote of thanks was presented to the teachers of the Memorial Sunday school and to those taking part in the programme.

Arrangements for holding the next meeting were left in the hands of the committee, and suggestions made for holding a monster union service in a central place.

A very successful convention was closed in the usual way with the Doxology and Benediction.

Diocese of Niagara.

GUELPH.—*St. George's.*—The Sunday School, under the able management of Mr. S. J. Taylor and an excellent staff of teachers, has increased numerically during the past three weeks; the Lenten offerings of the children amounted to \$31, and were given to aid in the education of an Indian boy attending Emmanuel College, Saskatchewan. At the adjourned vestry meeting on the 29th ult., the Rev. J. Ross sent in his resignation on account of ill-health, which was regretfully accepted. Mr. Ross will take duty in a less laborious field in the Mission of Norval. The nomination of a successor was left to the rector of the parish, Archdeacon Dixon. The wardens appointed for the present year were Dr. Lett and J. J. Drew, Esq., Barrister; and Mr. S. J. Taylor was re-elected lay delegate for three years. The church warden's report showed all current expenses met, and after making provision for all outstanding liabilities, a small balance to credit.

Diocese of Algoma.

UFFINGTON.—*St. Paul's.*—Sir,—Church enlargement here has become necessary. May I ask some of your many readers to extend a helping hand? The congregation is both crowded and heated, and in order to make more room it has been proposed that a chancel be added. The vestry is also too small, and in the wrong place when the addition is effected; about \$200 is needed to cover the cost of the alterations. Not more than half the necessary sum can be raised here, since my entire congregation is made up of Muskoka farm settlers and their families, but I am naturally anxious to keep the congregation, now that it has been gathered, by making due provision. Who will help a missionary clergyman so situated? The plans have been sent to Rev. Rural Dean Llwyd, Bishop's Commissary, who not only expresses hearty approval, but also wishes the movement God speed.

ARTHUR H. ALLMAN, Incumbent.

St. Paul's Parsonage.

Diocese of Rupert's Land.

WINNIPEG.—*Christ Church.*—Rev. Canon Pentreath has resigned the parish to take effect the end of May, and has obtained from the Archbishop a year's leave of absence from the diocese. The end of the city in which Christ Church is situated has been filling up of late with Jews and Scandinavians, which has driven the English speaking people away from part of the district forming the parish. There is still a large congregation, but it is drawn from all parts of the city. There is considerable indebtedness on the parish buildings, provided for by endowment life insurance. The stream of work and anxiety during the past two years threatens to affect Canon Pentreath's health, and he wishes a complete change of work. Last year

there were 61 baptisms; 26 marriages, and 26 burials. He has accepted the temporary charge of St. Paul's Church, Brainerd, Minn., not far from Minneapolis, and will probably remain there until Easter. If an opening presents itself then, he will resume work in the Canadian Church. A largely signed petition was presented to him last week asking him to remain in Christ Church, but he announced last evening that it was necessary for him to have a complete change for a time, and as he could not afford a long holiday he intended to try a change of work under more favorable conditions. In connection with the Church at Brainerd he will hold the position of chaplain to the Northern Pacific Hospital there, the remuneration for which is certain transportation privileges over the road, as a member of the staff.

Contemporary Church Opinion.

Family Churchman, London Eng.:

The question of union with Rome is still in the air, and there is every reason to believe that it will remain there. It is certainly not likely to take practical shape. The Archbishop of Canterbury has done wisely in declaring at this juncture that any idea of corporate reunion with Rome as she now stands is "visionary and impossible." His Grace's pronouncement will do much to dispose of many silly rumours which have lately been industriously circulated, we doubt not, by Romish emissaries. In the meantime, the Pope will shortly publish a manifesto on the subject which is to be "most conciliatory" in tone. We are glad of it, because though corporate reunion is impossible, it is by no means impossible that more friendly and satisfactory relations should be established between the two branches of the Catholic Church. Lord Halifax is credited with having done much good as a mediator, and the Pope is said to be favourably disposed towards recognising the validity of Anglican Orders, though he cannot make up his mind to pronounce thereon. Yet it is in this direction that the first step towards union must lie. Let the Pope recognize the inherent Catholicity of the English Church and the validity of her Orders, and let Cardinal Vaughan abandon his aggressive attitude, and the two branches of the Church, will be on a more friendly footing than they have been at any time since the Reformation.

The English Churchman & St. James Chronicle, London.

It is evident that Romanists will never be content until a Popish King once more sits on the throne of England, and repeats the intolerant tactics of James II. But there are certain laws in the Statute Book which will need to be repealed before Rome can once more tread effectually on our Protestant liberties. At a meeting, held last week, of the Roman Catholic "Historical Research Society," which works under the patronage of Dr. Vaughan, a "Father Bridgett"—as reported in last Friday's *Catholic Times*—said:—"Although the penal laws against Catholics had been repealed, it was impossible to say that adequate national reparation had ever been done. Even to-day Catholic emancipation is not yet complete, for by a statute of William and Mary, the King at his coronation makes a declaration against Transubstantiation, and promises to abide by the Protestant faith. What statesman will deliver England from this incubus?"

But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you Rom. viii; 11.

OUR HYMNS AND THEIR WRITERS. (No. 2.)

BY MARY E. LACY.

Metrical Versions of the Psalms.

"He set singers also before the Altar, that by their voices they might make sweet melody, and daily sing praises in their songs. He beautified their feasts and set in order the solemn times until the end, that they might praise His holy Name, and that the temple might sound from morning."—*Eccles. xlvii., 9, 10.*

The Book of Psalms must possess for us an interest far above any modern collection of hymns, when we consider that it has been the song-book of the Church in all ages. Saints and Martyrs, the Apostles and Evangelists have used these beautiful poems in moments of praise and penitence; nay more, did not He who sent the Apostles and inspired the Evangelists, the King of Saints and Crown of Martyrs, join in the chanting of these same psalms when He stood in the flesh in the Courts of His Father's House at Jerusalem?

We know from the Old Testament that among the Jews much attention was devoted to the musical portion of the service of God. A certain number of the Levites were set apart as singers by David, and it was arranged that they should be exempted from other duties, for 'they were employed in that work day and night.' Some of these men accompanied the rest on 'instruments of musick, psalteries, and harps and cymbals.' After the construction of the Temple by Solomon we read that the singers, arrayed in white linen, occupied a place at the east end of the Altar, and with them were priests who sounded the trumpets. In the restoration under Nehemiah singers were appointed for the sanctuary, and it was ordered that they should be free from taxes, and certain cities seem to have been assigned to them. It is remarkable that the sons of Korah, who probably refused to join in their father's rebellion, and were spared his dreadful fate, are mentioned among the families of the singers, and that the authorship of the psalms is ascribed to them. 'It was the will of God to raise up saints where they could have been least looked for; who would imagine that from the posterity of him who said, 'Ye take too much upon you, ye sons of Aaron,' should have risen those whose sweet psalms would be the heritage of the Church to the end of time?'

The Hebrew title of the Book of Psalms signifies 'Praises;' the word 'Psalm' comes from the Greek, and means a song with a musical accompaniment. Although in our Prayer Book the Psalms are collectively called 'Psalms of David,' it is probable that comparatively a small portion of these poems can with any certainty be claimed for the Royal Poet. The Psalter was doubtless formed gradually; it is divided in the Hebrew text into five books, the first being the most ancient. The joyous chorus of the multitude who welcomed Christ as He entered the Holy City in triumph on Palm Sunday is taken from the 118th Psalm,—used on the occasion of the Feast of Tabernacles,—and therefore associated in the minds of the Jews with the waving of branches and a season of rejoicing. The 'Hymn' sung by our Lord and His Apostles, before leaving the upper chamber and going forth to the garden scene of the agony and betrayal, was probably one of the Passover Psalms. We see by the many references to the Psalms in the Epistles of St. Paul that they were much used by the early Christians.

In the middle ages the Psalter was the part of the Bible with which the laity were best acquainted. Monks were bound to know it by heart, and many devout souls repeated the whole of it daily. The 'Psalterium' was one of

the service-books of the Church; it contained the Psalms arranged in the order in which they were chanted in the Breviary offices. At one time the recitation of the Psalms was considered a great and special means of intercession. In France, in the eighth century, an order was given that 100 Psalters should be sung on the occasion of the death of a Bishop, and a few years later the Bishops were enjoined to sing three Psalters, one for the king, one for his army, and one for the present trouble. During a famine, A.D. 810, all priests were bound to sing fifty Psalms a day.

After the Reformation, rhyming translations of the Psalms became very popular in England; it has been calculated that there are about 65 metrical versions of the whole Psalter in the English language. Among other notable people who endeavoured in this manner to 'gild refined gold,' Sir Philip Sidney and his accomplished sister, Mary, known to us by Ben Johnson's epitaph as 'Sidney's Sister, Pembroke's Mother,' may be mentioned. The Presbyterians showed a special liking for this class of composition. At the Savoy Conference they sent in a request for an improved metrical version of the Psalms; to which the Episcopalians made answer that "Singing of Psalms in metre is no part of the Liturgy, and by consequence is no part of our commission." One of the proposals of the Committee of the House of Lords before the Commonwealth was that 'these Psalms should be publicly sung before and after sermons, and sometimes instead of the hymns,' [Canticles] 'of morning and evening service.' Clement Marot, groom of the bedchamber to Francis I., was the author of a rhyming edition of the Psalms in the French language, which was afterwards, with additions, adopted by Calvin.

Sternhold, a native of Hampshire, educated at Oxford, was the original writer of our 'Old Version' of the Psalter. He was groom of the robes to Henry VIII, who left him a legacy of one hundred marks; and he held a similar office under Edward VI. He had rendered fifty-one Psalms into English verse at the time of his death, and had also paraphrased 'Certayne Chapters of the Proverbs of Solomon.' His early efforts gave great delight to the young King, Edward. The Psalter was afterwards completed by Hopkins and others, and published in 1562. John Wesley spoke in after years of the 'miserable scandalous doggerel of Sternhold and Hopkins,' and there is no doubt that the 'Old Version' had but small poetic merit; it was superseded by the New Version of Tate and Brady at the end of the seventeenth century.

Nahum Tate was at one time poet laureate and a friend of Dryden's. He wrote dramas, and 'improved' those of Shakespeare. His personal character was not high, and he passed his life heavily in debt. In addition to his labours on the Book of Psalms, he wrote the Christmas hymn, 'While shepherds watched their flocks by night.' The Rev. Nicholas Brady, co-worker with Tate, and also an Irishman, was chaplain to William and Mary, and Rector of two churches. The best specimens of the productions of Tate and Brady are perhaps their paraphrases of the twenty-fourth and forty-second Psalms, 'Through all the changing scenes of life,' and 'As pants the hart for cooling streams,' which are included in many hymn-books of the present day. The baldness and lack of poetry which characterize this version do not tend to make us regret the oblivion into which the greater part of it is sunk. To some editions of this Psalter rhyming translations of the Te Deum, Magnificat, Nunc Dimittis, and even of the Creed and Lord's Prayer, are appended, in which the beauty and grandeur of the original English are completely lost, and tame and uninteresting verse substituted for it.

The Scotch paraphrases were published in

the year 1773, and a few notable hymns were included in the same volume with the Psalms. Some of the best of these, the work of Michael Bruce, a young Scotchman who died early of rapid consumption, were the subject of a literary fraud. After the death of their author they appear to have been entrusted to John Logan, one of the compilers of the paraphrases, who published them under his own name. The best known of these compositions are, 'Where high the heavenly temple stands,' and 'Behold the mountain of the Lord.'

Some of our finest sacred songs are paraphrases of the Psalms. The grand 'Old Hundredth' was written in the sixteenth century. It was probably the work of another Scotchman, William Kethe, an exile with Knox at Geneva. Kethe was the author of several other paraphrases, and assisted in the translation of the Geneva Bible. The 'Old Hundredth' owes a certain amount of the favour it has for so many years enjoyed to the magnificent tune of the same name, with which it is always associated. This tune is said to have been composed by a native of Rouen, Guillaume Franc, who set many of the Psalms used by the Swiss Calvinists to music.

The verses beginning 'Praise the Lord! ye heavens adore Him,' founded on the 145th Psalm, have been traced to 'Psalms, Hymns and Anthems for the Foundling Chapel.' They are supposed to date from the early part of the 19th century, and have been ascribed, but without good reason, to the Rev. John Kempthorne, a clergyman of Gloucester.

The 23rd Psalm, 'The Lord is my shepherd,' has naturally been a special favorite with hymnists. A recent and singularly beautiful version is that of the late Sir Henry Williams Baker, Vicar of Monklands, who assisted in the compilation of Hymns Ancient and Modern, beginning 'The King of Love my shepherd is.' It is said that the author passed away while quoting some lines of this lovely hymn.—*The Penny Post*.

DULL SERMONS.

[Church Bells.]

It may be said that as a rule, English people, and Scottish, too, like a sermon with their worship; like it if it be good. And there's the rub. For how rare an article a really good sermon is. I do not mean a grand sermon. No, just a good sermon. *Interesting*—we would almost put this qualification first, because all the others are of little use without it. People are not likely to be profited when they are bored, and the ears are least attentive when the mouth is kept at its widest. *Interesting*, then—earnest, simple, but not shallow; clear, without baldness; instructive, edifying, *stirring*. A sermon that comes into a man's daily life, that meets the askings of the week, that gives the hearer something to take away with him. That is what men want; not a banquet necessarily—just a wholesome meal.

And this they rarely get. Let any one consider among his acquaintance in the neighbourhood about him, how many good, or even fair preachers, tested as above, he can count on his fingers, and the dearth will be made known to him. Stupid sermons too much abound. The preacher of a really good sermon is a *rara avis*.

A story, old enough, perhaps, to be new, may come in here to the point.

Dramatis Personæ: A group of parsons' 'general men,' outside a clerical meeting, waiting for orders to 'put to.'

First (*loquitur*): 'I wonder why our measters meet together once a month like this?'

Second: 'Why, don't you know that? Of course they meet to change sermons.'

First: 'Oh, that's it, is it? I never thought o' that. Why, then, they does my master un-

common, for they gives he all the *stoppid 'uns!*

Indeed, it must be owned that, to folk of reading and education, the average ordinary sermon must be a trial. Many, it is to be feared, cut the Gordian knot by staying at home—wrongly. For there is still 'worship' which should attract them, not to speak of dear old George Herbert's famous compensation. But this is not understood as it should be. And so they do not come to church at all.

There should be, and is, a remedy for this condition of things. Let us briefly consider the matter.

Now, the first thing to be done is to make the preacher aware of the deficiency, not in *those about him*, his brethren, which is easily done—but in *himself*—which is a difficulty. For is it too much to say that almost every cleric thinks himself to be a good—at any rate, a fair—preacher? And so long as he thinks so, why should he take steps for reform? He has his little clique of praisers in his parish; it may be, in his home. Personal adherents who love the sermon because they love the man, and his face, and his voice, and his manner. And those lull him to a false peace.

Or, no one likes to speak. Even concerning little tricks and mannerisms, and too often recurring words or phrases, the preacher is not always wise enough to suffer, much less to invite, useful and kindly *home criticism*.

'Ain't,' and 'shan't,' and 'isn't,' and 'doesn't'—I have known such colloquialisms, unsuited to the dignity of a sermon, thus corrected. I have known a man who could hardly preach a sermon without the sentence, 'fleshy tablets of the heart.' His hearers smiled at its recurrence; but no one ventured to tell him of the trick. 'Here comes "Death and the Grave,"' a child said, in an audible voice, as the preacher passed to go into the pulpit. This man took the hint, and avoided thenceforth the noticeable repetition. It is not meant that the preacher should be on the fidget to find out what people think of his sermons. He may get a well-earned snub if he does. 'What did you think of my sermon?' a curate solicited his vicar, before ever they had entered the vestry, and would not be put off; so he got his answer. 'I liked it well enough—as much as I understood of it.'

No; but it should be well understood that he is always ready to weigh suggestion and to accept criticism. The touchy man soon finds himself left alone in his glory.

He should keep his eyes open and see. There will be for the observant man signs which come, unsought, and to whether or no he is or is not an acceptable preacher. I do not, of course, mean a 'popular preacher.' Let the neophyte think it at least possible that matter, manner, style, all may be (to put it mildly) capable of improvement.

Especially should a man find out about himself, if, as is now so common, he preaches extempore. Of course, in the first place, it should not be 'extempore'—or an offering made to God of that which costeth a man nothing. In my young days an extempore preacher in the Church of England was a phenomenon. Now, every one preaches without book, but not, therefore, necessarily acceptably or well. Most educated hearers prefer, I imagine, written sermons, for reasons which will be obvious. Undistilled thoughts, unpruned verbiage, these are likely to be more frequent in a product which has not gone through the sober discipline of the pen. A Bishop Carpenter may venture on even the 'bumptious,' without book. *Non cujusvis est* to be a Bishop Carpenter. Fluency is not eloquence, nor ready verbiage effective preaching.

I remember Dr. Jacobson, when Regius Professor of Divinity at Oxford, saying (after he had given some rules concerning the writing of sermons), 'Of course, these rules will not bind one who possessed the gift of extempore preaching.' Then, looking up, he added in his dry

way, 'He'd better make sure that he has it, though!'

In a parish (country) of which the morning congregation includes some families of the more educated, it has been found a good plan to preach a written sermon in the morning, and to talk, as it were, extempore (*i. e.*, without book) to the country folk in the afternoon. Thus the view of each class is considered, also the two styles give variety in the preaching of the one man placed to preach, it may be for many years, in the one parish.

But suppose that a parish priest has found out, to his own dissatisfaction, that his sermons repel, rather than attract,—that he is, in fact, a *dull* preacher. Can anything be done? Surely yes; sometimes mended *manner* may do much; and some teaching on voice management, and on how to *preach*, may be of great use. A man may *preach*, not *read*, his sermon, even from MS., Canon Liddon, *e.g.*, and Bishop Wilberforce, and many smaller men. There is much in a clear and earnest delivery. I recall the mortification of a preacher once (who had been asked by a lady for the loan of his sermon), upon having it returned with the remark, 'I did not know that *preaching* a sermon could make such a difference!' There should be a difference in the manner of a lecturer on cookery and of a pleader for souls. There should be an electric affinity of earnestness and lovingness between preacher and hearer. The sermon may not be very profound, nor very eloquent, but if he who preaches speaks 'as one who never may preach again,' and as 'a dying man to dying men,' his simple words will tell.

Then, in preparing a sermon, if a man has found out that he cannot, by his own sermons; interest, let him seek aid from others—from the preachers on his shelves. I do not mean by preaching their sermons. 'What's your tap?' I was asked, to my amaze, by a brother curate in a curacy in Kent. I awaited his interpretation. He feared I might be going to preach from the same books whence his own sermons were copied; which might have been awkward. I reassured him by the statement that I drew from mine own barrel!

But a man dissatisfied with his own sermons might take from Blunt, from Bradley, from Newman, from Haurtley, from Neale, from Newbolt, a sermon appropriate for the day. He might master it, its arrangement, its point, its illustrations, its earnestness. And (his own heart responsive to the earnestness, at least) he might take the plan and the point of the sermon, and write his own sermon on the same text in his own words.

Or, if extempore speaking be his aim, he might take the skeleton of the sermon, and place on it flesh and sinews from his own earnest heart and knowledge of his people's needs.

Let there be a humble mind and a vehement spirit, and let the means be taken, and trust God for the rest. 'That man always fascinates me: he seems so in earnest.' This may be said of sermons by no means eloquent, but that come from the heart. I think it is Bishop Wilson who says, 'More souls are saved by holy men than by learned men.' But why not combine the two?

And this leads to the question: 'Does the average sermon come from the heart, to the heart?'

Is there, when he is preparing for the pulpit, this *passion* for souls and for Christ in the preacher's heart? I dare say—no cold lava could come from such a volcano.

But one last word *ad populum*. If you desire really good sermons, see that you make it possible for the preacher to produce them. Do not let the heart of his week, and of his being during the week, be eaten out by hard driving work for bread and cheese, and education of his children, and support of his position as a gentleman—and then go home on Sunday and revile his stupid sermons!—I. R. V.

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CALENDAR FOR MAY.

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

EASTER AND ASCENSION DAY.

(The Church Advocate, Boston.)

These festivals are twins, like Christmas and Epiphany. Christmas is the day which commemorates the first birth of our Lord into this world and this mortal life, to share with us, as one of ourselves, our earthly career from the cradle to the grave. Easter is the day which commemorates His second birth into the world which is to come and to the life everlasting, to prepare for us to share with Him and as His brethren, the bliss and glory of heaven.

Epiphany shows forth the omnipotence lodged in the Holy Child Jesus, and sheds upon Him the glory of the skies, in the shining of the star which guided the wise men to the place of His birth. The angelic choir of Christmas and the celestial light of Epiphany proclaim, as twins, to the two fold division of mankind—Jew and Gentile—the presence of the Saviour, the Word made flesh flesh in swaddling clothes lying in a manger, and God with us, receiving, as was his due, offerings and worship. Humility and exaltation are blended in the shepherds in their poverty and the wise men with their costly gifts—in the stable and the manger on one hand and the Star of Bethlehem and the gloria in excelsis on the other. These two festivals bring to us the Saviour, one of us, to go with us along the journey of life, poorer than the poorest of us, and yet the King “mighty to save,” “filled with all the fulness of the Godhead bodily”—a child, a youth, a man armed with the mighty power of God.

Easter and Ascension too are twins. Easter replaces Christmas, and gives us the garden for the stable, the tomb for the manger, and the Resurrection for the nativity. Ascension replaces Epiphany, and gives us the Apostles for the wise men, the open heaven for the star, and the uplifted gates and doors (with the glory which is within) for the symbols of gold and frankincense and myrrh. Easter brings into view the beginning of the endless life. Ascension reveals the perfect consummation of that life at God's right hand in heaven. What would Easter be without Ascension? A beginning without a sequence a commencement and then a sudden stop. Our Lord risen from the dead, and life cut short, disappearing in mist and darkness. Without the Ascension we would be in doubt and uncertainty as to our Lord's fate, and in ignorance touching the end and aim of His birth, and death, and resurrection. What ac-

count could we give our Lord without the Ascension? If asked where He is what could we say? The Ascension tells us in heaven, at the right hand of God. If asked with what did He go up into heaven? the Ascension informs us with His resurrection body intellect and soul. If asked how does He appear in heaven, at the right hand of God? the Ascension points to the Mount of Transfiguration and says, “See your Lord in His glorified humanity in heaven.” And if asked what does the merciful Saviour do for us in heaven? the Ascension explains the statement in the Epistle to the Hebrews, that in heaven “our Lord ever to intercede for us.” Now we know what His perpetual intercession means—not only prayer, but the perpetual presentation to the Father of the one full, perfect and sufficient sacrifice made for all mankind on Calvary. What would we do, what could we do, without the Feast of the Ascension? Without it you leave Christ upon the earth. The resurrection is not the end. Our Lord did not stop in His career of triumph with human nature (wedded in indissoluble union to His divine Personality) beside the tomb. He made our manhood worthy of glory and honor, and did not stop until He had ascended and seated Himself as man upon the throne of God.

The Ascension chronicles this fact, and is the only adequate explanation of the joy of Christmas Day. The beginning is explained by the end. You look off from the birth in Bethlehem to the King of glory passing through the everlasting doors. Calvary and the vacant tomb are not enough to satisfy the claims of Christmas Day. Where is our Lord in bodily presence now? Not on the cross; not within the closed doors, or on the lonely mountain, but in heaven, at the right hand of the Eternal Father, where St. Stephen and Saul of Tarsus saw Him. He went thither on Ascension Day, when He left the wondering disciples to go to His Father and our Father, and to His God and our God.

Ascension Day is the correlative of Christmas Day. They stand at the beginning and the end of man's career. The one explains the other, and alone explains the other. All that comes between, the life, the death, the burial, the resurrection of our blessed Lord, are steps in a progress which has its grand consummation in the exaltation of man to glory and honor in the Ascension. That is the stupendous result of the birth of Jesus of His Virgin Mother on Christmas Day. The light of the great white throne shines down upon the manger. The angels' “gloria in excelsis” fills the depths of earth's misery and destitution with hope and joy, and “Merry Christmas” leaps from the lips of all as they hail the new born Babe, and see in Him the real Elijah, who will ascend into Heaven first Himself, to make ready a place for us, and then come back again for us, and take us with Him to our home in our Father's house with many mansions. How senseless is it to keep Christmas day, when our Lord was born, and Good Friday when He died, and Easter when He rose from the dead, and not keep Ascension when He consummated His triumph and went up into heaven. How inexplicable is it to go within one step of the end and then stop! To go with our Lord from Bethlehem to the open tomb, and then refuse to accompany Him to Bethany, where He ascended. We plead for a better observance of this glorious Festival. We beg you to remember that we have more to do with the Ascension as a fact, than any other festival. Christmas and Epiphany, and Easter are past and gone, and the original facts which they commemorate will never again enter into human experience, but the Ascension will come back to us all. Jesus will come again with power and glory from heaven to judge both the quick and the dead, and every eye shall see Him, yours and mine. We did not see Him when He entered in, but we shall see Him come forth. Let us then keep the feast: let us train our hearts to love our Ascended Lord, and our

eyes to look for Him, and then when He comes we shall rejoice to behold Him, for we shall be like Him, and ascend with Him to glory.—
Adapted from Bishop Seymour.

MAY.

The month of May brings us to the great feast of ASCENSION which comes this year upon the twenty-third day. The four days preceding Ascension Day are called Rogation or prayer days. They were instituted in the year four hundred and sixty, by Mamertus, Bishop of Vienne, at a time when his diocese was in great distress from the effects of the last eruption of the volcanoes of Auvergne. Afterward they were continued as days of prayer to Almighty God for fruitful seasons and a prosperous harvest. There was originally a special Litany for these days, and the present American Prayer Book contains a collect “to be used on Rogation Sunday and the Rogation days,” which will be found in the “Prayers upon Special Occasions.”

Ascension Day comes forty days after Easter. We have no distinct history of these forty days after our Lord's resurrection. St. Luke tells us that Jesus was seen of the Apostles forty days, speaking of the things pertaining to the kingdom of God. We are told by St. Paul that He was also “seen of above five hundred brethren at once” of whom the greater part were still alive when the Epistle to the Corinthians was written (I. Cor. xv. 6). In fact there is no event of history more clearly proved than our Lord's resurrection.

It seems from St. Luke's account of the great event that the Apostles were the only witnesses of the Lord's Ascension, which took place from some point on the Mount of Olives not far from Bethany (St. Luke xxiv. 50, 51; Acts i. 9). We are told that after giving to His faithful followers His last counsels, and comforting them with the promise of the Holy Ghost, “He was taken up, and a cloud received him out of their sight.” Our Lord's resurrection body was carried up into Heaven, where He still remains at the right hand of the Father to intercede for men, where He will remain till He shall come again in glory accompanied by hosts of angels to judge the living and the dead.

For the Lord Jesus has not gone forever. His going was with the promise of His coming again. He had Himself spoken of His second coming more than once. He foretold it to His Apostles (Matt. xxiv. 30). He declared it to His enemies boldly at the time of His trial (Matt. xxvi. 64). And now while the Twelve watched with straining eyes the disappearance of their beloved Master, they received a new assurance. “Two men stood by them in white apparel, which also said, 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 again in like manner as ye have seen him go into heaven” (Acts i. 10, 11).

Yes, the Lord will come again, not as at the first in humility and lowliness, but in His glory and all the holy angels with Him; not in the manger, but on the throne of His glory; not to suffer and die for the world, but to judge the world; not unknown and neglected, for every eye shall see Him. There will be no ignoring of His claims then. It depends upon our choice now whether that great day shall be to us a day of unutterable woe, or of joy unspeakable and full of glory. Reader, which shall it be to you?—*Parish Visitor N. Y.*

We read in the first chapter of Acts that during the ten days which passed between our Lord's Ascension and the coming of the Holy Ghost, the Apostles “continued with one ac-

cord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren" (Acts i. 14)—about one hundred and twenty persons in all.

There are two things noticeable in this relation. We find in it the last mention of the Mother of our Lord; and we learn that His brethren, who at one time did not believe in Him (John vii. 5), were now numbered among His followers. From what St. Paul tells us in (I. Cor. ix. 5) we may fairly infer that they were engaged afterward in preaching the Gospel.

But we read also how the Apostles and other disciples spent the interval between our Lord's Ascension and the outpouring of the day of Pentecost. "They all continued with one accord in prayer and supplication." Suppose the whole Body of Christ were now to follow their example. Suppose that the ten days between Ascension Day and Whitsunday should be spent by the Lord's professed followers in earnest prayer for a new day of Pentecost, for a new outpouring of the Holy Spirit upon the Church. Might we not expect a blessing to follow? We know that nothing is impossible to God. Suppose we put Him to the proof. We hear much of missions in these days and some of us have seen their blessed results. Why should not every church in the land make this waiting season a mission, with public and private prayer for this special blessing? Is not the experiment worth a trial?—*The Parish Visitor, N. Y.*

SURSUM CORDA.

The Ascension of Christ is one more event in His life which is typical of what shall be the experience of His followers. His glorified Body passes the line of sight, and transcends in its flight the orbit of the most distant planets, and mounts to the presence and throne of God. The first appearance of the Son of God on earth was supernatural, and quite out of the course of ordinary human birth. His birth was unprecedented, His coming into the world unexampled, and so also His going away from the world unexampled. But as He in bodily form ascended on high, so shall His saints be caught up at the last day to meet their Lord; the dead from their graves; the living, first changed and transfigured, from their terrestrial homes and haunts.

The Ascension points to the fact that there is a great beyond, from which He came to suffer and to die, and to which He returns to reign in glory. The return was a fact attested by chosen witnesses. This fact is a confutation of the materialistic teaching that no mundane transaction has any influence beyond the earth's atmosphere. Beyond that circle, however, Christ has passed; beyond that circle lies the hope of humanity, the home of humanity, the presence of the living God, who is the Father of humanity.—*Churchman.*

THE "HISTORIC EPISCOPATE."

The Historic Episcopate can be none other than that which real and true history presents to our view. And the most unhistorical thing that can be said about the Episcopate of the Church Catholic is that it may be considered desirable though not strictly necessary. There is a much quoted dictum of St. Cyprian which shows what was thought about it in early days. *Episcopatus unus est cuius a singulis in solidum pars tenetur.* The Rev. Henry Forrester, at the Church Congress in 1893, put this into modern phraseology. It means, as he very succinctly

expressed it, that the Episcopate is a trusteeship in which every Bishop has a part. It will hardly be disputed that this is the historic idea. It would be difficult to find a closer analogy than that which exists between the ecclesiastical and perennial episcopate and the modern and secular office of trustee. There is, of course, the difference arising from the fact that the Bishops are clothed with a living and divine power, whereas trustees cannot have powers of a higher order than those which a secular authority is able to confer; but the difference of spheres does not prevent great exactness of analogy.

Co-trustees are responsible to the power which created their office for the full and faithful administration of all that is entrusted to them for the benefit of the cestuy-quo trust. They cannot renounce or delegate their functions. They cannot make any personal use, for their own purposes, of that which is entrusted to them, nor can any one of them bind his co-trustees by his individual acts, because the office is exercised by all of them jointly. What would be done to trustees who would say that while the existence of their board is certainly desirable, yet as a matter of fact any person who might feel himself possessed of gifts for the administration entrusted to them could enter upon their functions, especially if the cestuy-quo trust wished to have him do so? What would be said of an individual trustee, who, instead of keeping in his own hands the portion of the board's common duty which had been assigned to him, should commit some of it to an outside person? Such persons would be found guilty of violating a trust reposed in them, even though it were in no way apparent that the cestuy-quo trust had suffered in their arrangements; and any acts done by those who were not trustees would be declared null and void.—*The Church Advocate, Boston.*

THE CONTINUITY OF THE ENGLISH CHURCH.

[*Irish Ecclesiastical Gazette.*]

The learned and saintly Bernard Gilpin, Rector of Houghton-le Spring, in the Bishopric of Durham, known as the Apostle of the North, is a witness to the unbroken continuity of the Church of England during the Reformation in the sixteenth century. He had often to find fault with extreme men on both sides, and yet was able to serve as a parish priest during the reigns of Edward VI., Mary, and Elizabeth, without forfeiting his reputation as one of the most honourable and conscientious men in England. No new creed was added to those which had been recited for centuries, and men were not bound in conscience to accept the private views of Cranmer on one side, or of Gardiner on the other. We have full permission to cite the following important statement made by Lord Selborne, twice Lord Chancellor of England: "For myself, I am entirely of Bernard Gilpin's mind. To me all such differences of ritual as those between the first and second Prayer Books of King Edward's reign seem to be of no importance whatever with respect to either faith or practice. And, as I cannot hold that a man ought to separate himself from the communion of the Church to which he organically belongs, on account of popular errors, either of teaching or of practice, which the Church has not made its own by any formal act to which its members are required by its public authority to assent, I think conformity in Queen Mary's reign, before the decrees of the Council of Trent had become binding upon the Roman Communion, was not inconsistent with fidelity to the truths, with which some of those decrees were at variance."—[From a letter to

Rev. G. H. Ross-Lewin, Vicar of Benfieldside, dated September 1st, 1892.] The creed of Pope Pius IV. was not drawn up until several years after the accession of Queen Elizabeth, and has never been received by the Church of England. Our Church sent no representatives to the Council of Trent, and was not bound by its decisions. The instruction "Concerning the Service of the Church," which follows the Preface to our Prayer Book, together with that "Of Ceremonies, why some be abolished and some retained," shows us how our Reformers never dreamt of attempting to found a new Church. We read, "The service in this Church of England these many years hath been read in Latin to the people," or again, "And whereas heretofore there hath been great diversity in saying and singing in Churches within this realm; some following Salisbury Use, some Hereford Use, and some of the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use." We may refer also to the Preface to the Ordination Services, and indeed to the whole Book of Common Prayer. The unbroken continuity of our Church was not a new discovery of the Oxford tract writers. Archbishop Ussher, one of the most learned men of his time, preaching before King James I. on the 20th June, 1624, could say, "We bring in no new faith nor no new Church. That which in the time of the ancient Fathers was accounted to be 'truly and properly Catholic,' namely, 'that which was believed everywhere, always, and by all,' that in the succeeding ages hath evermore been preserved, and is at this day entirely professed in our Church." His successor, Archbishop Bramhall, declared that "we do not challenge a new Church, a new religion, or new Holy Orders; we obtrude no innovations upon others, nor desire to have any obtruded on ourselves; we pluck up the weeds, but retain all the plants of saving truth." Still earlier, an English traveller of high character—Sir Edwin Sandys—writing in 1599, tells us how intelligent Roman Catholics on the Continent were impressed by the conservative character of the English Church. "No Luther, no Calvin, the square of their faith. What public discussing and long deliberation did persuade them to be faulty, that taken away, the succession of Bishops and vocation of ministers continued, the dignity and state of the clergy preserved, the honour and solemnity of the Word of God not abused, the more ancient usages not cancelled." ["Relation of the Religion used in the West part of the World," by Sir Edwin Sandys.] Earlier still, the same Convocation of 1571 which enforced clerical subscription to the Articles [which are not of the nature of a creed, and may not be compared therefore with that of Pope Pius IV.], declared, in its instruction to preachers, that "nothing was to be taught as a matter of faith religiously to be observed but that which was agreeable to the Old and New Testaments, and collected out of the same doctrine by the ancient Fathers and Catholic Bishops of the Church." This canon has been frequently cited by the greatest writers of the Church of England; we come upon it at every turn. The learned French writer known as Ferdinand Dalbus has recently shown what erroneous views were held by some men of high position in the Church of Rome at the time of the Reformation. Many of the Continental Reformers, too, held strange opinions, and it was the wisest course to follow the advice of Bishop Cuthbert Tunstall, of Durham, who wrote in 1536 to Reginald Pole: "That time in the primitive Church of Christ, when the blood of Christ and the martyrs was yet fresh, the Scriptures were best understood, faith most firm, and virtue most in the ascendant, the customs then used in the Church must needs be better than any contrary use since, either by ambition or covetousness, any ways crept in."

Family Department.

IN GOD'S HOUSE.

BY MISS F. H. MARR.

It matters little where I'm led,
Placed by the usher's hand;
Whether I sit in cushioned pew
Or with the paupers stand;
It is God's house, and He will be
Surely a gracious host to me.

It matters little what my garb,
If it be plain or fine;
Whether rich silks and jewels bright
Or threadbare robes be mine;
But God will see if my soul's dress
Is made of Christ's pure righteousness.

It matters little who shall greet
Or who shall shun me there;
God knows if my heart speaks to Him
In anthem and in prayer;
And I shall surely know if He
Hath spoken gracious words to me.

It matters little what I drop
Into the passing plate;
'Tis God's acceptance that doth make
The smallest offering great;
And well He knows my scanty store
That e'en to Him can give no more.

In many homes no word, no smile,
No greeting waits for me;
But here the Father's every child
Must always welcome be;
O house, to weary spirit dear,
I cannot come too often here.

—Parish Visitor, N. Y.

THE LORD'S PURSEBEARERS.

CHAPTER V. (CONTINUED.)

'Oh! ay! they're all here,' she answered gaily; 'all as have been hanged for the last thirty years. They're pretty company for me when Joan's away. I could tell you all their names; but bless you! I don't tell the city missioner or the Bible women what they are. I'm just a finishin' the last and Joan'll hang him up afore she comes to bed. That's what makes us so late to-night.'

'It's almost as good as Madame Tussaud's,' remarked Isaac.

'Ay! I believe you,' she replied; 'I went there once, when I was a gal, and lor! dressed up like any lady I was; and I were treated into the 'Chamber o' Horrors.' That gave me the idear; that, an' the hangings when they are done out o' doors; both on em sight's o' London town.'

'Joan's a good girl?' asked Isaac, turning away from the dolls.

'Ay! she's a good gel, she is,' answered the old woman; 'I got her to sing her pretty hymns to me o' Sunday nights when she's not been out so long in the streets. I'd be loath to loose her, though I could get money for her share o' my bed. But there now! she loves my little mannikins almost as much as much as I do; don't you, Joan?'

'To be sure I do,' answered Joan cordially. 'Who begs bits o' cloth and things for you? You couldn't make them without me.'

At a quiet signal from Isaac she put down her supper on the chimney piece, and followed him on to the dark staircase. He had so great a trust in his grandchild that it was his custom to leave in her hands all his spare money, which he knew to be safer in her possession than his own, frequenting as he did the lodging-houses, where no property was secure excepting the

clothes he actually wore. It was never more than a few shillings, and when the craving for drink was strongest in him, he would demand every farthing from her.

He was hoping now that she had contrived in some way to save a little from his reckless importunities.

'No, grandfather,' she answered to his whispered inquiries, nothing save the sixpence Mrs. Moss paid back.'

'Well,' he said, 'I've got eight shillings and some coppers, and you must take care of them to-night, Joan; for the vaults aren't closed yet, and I shall want them in the morning. Don't let out a word to old Dolly younder. And hush! Joan, my dear, not a word about it! you and I'll leave London to-morrow.'

'Leave London!' she exclaimed almost aloud in her great surprise.

'Ay! I'm feeling poorly, my love,' he said, 'and we'll try change of air; you and me. Only don't you let out a syllable to anybody, specially Tatters, if she comes in just now. You'd like to quit London I know, Joan.'

'O grandfather she cried in an agitated voice, though she spoke low. 'Oh! I shall be so happy! Me and little Lucky were talkin' o' the country as we came home. Will Tatters go too?'

'No; curse Tatters!' he said, uttering a vehement oath or two, 'she's such a flaming vixen! We'll be happier by ourselves, you and me, and we'll see what luck we have alone. We must start at seven in the morning, and you'll be quite ready, Joan, when I whistle down the stairs? There'll not be much luggage between us.'

Joan finished her supper silently and thoughtfully, and hung up the new rag doll almost without a word. It was a strange sight to see the young girl kneel down beside the bed, from which the ugly little effigies were hanging and utter half aloud a few brief words of prayer. It was the simple prayer of a child of five or six years of age, and must have been taught her years ago by the mother whom she dimly remembered. A broken and troubled sleep was all the rest she got that night, as she lay beside the bedridden old woman, with the infamous dolls dangling above and around her, and she was up long before the factory bells rang six o'clock, in spite of old Dolly's remonstrances. It was very hard to keep her tongue still, and not speak of the brilliant expectations that were astir in her brain. The long hour seemed as if it would never pass away; but at length she heard her grandfather's whistle out of doors, and, with a sudden feeling of tenderness, she stooped down over the old woman, who had been the nearest approach to a friend she had had for many a year, and kissed her yellow and wrinkled cheek.

There was only one drawback to the perfect joy she felt in getting out of London; she was leaving little Lucky behind her.

But even Lucky was forgotten for a while when she found herself at the London Bridge Railway Station, amid a crowd of third class travellers thronging the ticket-office. Isaac bade her look as small and young as she could; for unless she could go for half-price, they had not money enough to take them as far as he wished into the country. The ticket clerk eyed her doubtfully, but he was busy, and Isaac's manner was deferential as he earnestly assured him the girl was just under twelve, though she was well grown for her age. It was still dark when they entered the train; and the late dawn was breaking in the gray light while they were yet in the suburbs of London. Joan watched the slow, sullen waking of the November day; but as they travelled farther into the country, the low clouds lifted themselves and the wintry sun shone out upon fields lying fallow, and hedgerows red with berries, and trees tossing their bare branches in the wind.

A keen thrill of rapture ran through all her veins, for every sight seemed familiar and home-like to her. Her eyes followed the flight of some rooks across the sky, and she felt as if she had watched them hundreds of time before. She forgot that she had tasted no food that morning; and now and then the tears stood in her eyes for very joy, but she wiped them away furtively. No, she would never, never go back to London!

It was midday before they reached Brighton, and for the first time in her life Joan saw the sea, gleaming and shimmering in the low light of the November sun. It was as if she found herself in another world. Yesterday her world had been London, with its yellow and clinging fog, and slippery pavements, and noisy crowds. To-day the sun shone brilliantly, and all over the vast plain of the sea the little ripples danced in the sunlight, and the sweet, fresh air played about her face, and the sky above her was blue, with glittering, white clouds chasing one another across it. It seemed to Joan as if a heavy burden rolled suddenly away from her spirits. As she paced the streets at her grandfather's side she sang as she had never sung before; and many a passer-by, not so busy here as in London, paused to look at the girls beaming face, and listen to her sweet young voice, and many a penny was dropped into Isaac's battered hat.

'If only little Lucky was here!' said Joan to herself.

CHAPTER. VI.

A SHAME AND A SIN.

If Joan had not slept well that night, neither did Roger Chippendell in the grand spare bedroom and soft bed of his daughter Joanna's new house. He had been too deeply agitated by his brief interview with his lost brother, and by his failure in finding him again at the address he had given, to be able to sleep. Half the night he spent in going over and over again the happy days when Isaac and he wore boys together. Now that Roger had once more clasped his brother's hand, and gazed into his brother's face, it seemed more than he could bear to lose sight of him again.

He was up early the next morning; and as he went out of his daughter's house to pace up and down Silverdale Road, in the hope that Isaac would not have the heart to break his promise He had given him all the money he had about him the day before, not as alms, but with a generous impulse from his very heart. Yet as he sauntered about the road, watching wistfully for Isaac, he thought regretfully that he had put it into his power to plunge again into the deep pit of his besetting sin. At this moment his brother might be too drunk to have any recollection of his promise.

At last, when his patience and hope were exhausted, he resolved to visit the taverns and spirit-vaults in the neighborhood. Roger Chippendell paused at the first crossing with a strange and painful contraction of the heart. A bareheaded and barefooted child, nearly naked and scarcely bigger than a baby, with a broom taller than himself, was sweeping the muddy crossing, and running beside the passers by, with a dirty little hand stretched out, and a pale face lifted up beseechingly. Roger laid his large, rough hand pitifully on his small head.

'Why, thou poor little lost lamb!' he said, 'I thought that all you London children were forced to go to school.'

'Gi'e me a copper!' pleaded the little urchin. 'And what will you do with it?' asked the old man.

'Gi'e it to father,' he answered.

'If you'll show me where father is,' said Roger in his kindest tones, 'I'll buy you a nice big cake.'

The child took Roger's offered hand, and trotted beside him for a few yards, looking up trustfully into the old man's tender and pitying face.

'I've got three fathers,' he said, 'and this one lives in Cain an' Abel Yard. There's two more on 'em; but this one aint as bad to me as the others. He gives me a copper sometimes, he does.'

He pointed to a low-browed, rakish-looking fellow, who was lolling against the walls of a tavern, well in sight of the child's crossing. As he saw him coming towards him holding Roger Chippendell's hand, he advanced to meet them with a scowl upon his red and bloated face.

'This little lad o' yours,' said Roger pleasantly; 'it seems as if it were bad times for him and you. Wouldn't you be willing to part with him to a mate that has got no children of his own, and could do well by him?'

'Part with him!' repeated the vagabond; 'why you can't know nothin' of the feelin's of a father, or you'd never ask sech a question. Part with him! he's worth more than all the money you've got.'

'Well, I'm only a country carpenter,' he replied gently, 'but I'm well off, and a rich friend of mine has given me fifty pounds to lay out for him. I could do well by the lad, and teach him a trade. How old is he?'

'Jest risin' six,' answered the man. 'I'd be willing to give you something to part with him,' went on Roger with increasing earnestness; 'how much would it be worth your while to let him go for?'

'You stand here 'arf a hour, and judge what he's worth for yourself,' said the fellow.

He sent the shivering child back to his crossing, and Roger Chippendell stood watching as the busy stream of people flowed incessantly by, never pausing, and at this hour never slackening its speed. The little fellow, with his bare feet, on the pavement, and his skin showing through the holes in his ragged clothes, did his utmost to attract attention to himself and arouse the pity of the busy passers-by. He looked up piteously into their faces, and shrill his young voice could be heard amid all the din. In sixteen minutes alms had been dropped into his beseeching little hands thirteen times. The scampish man at Roger's side gave a low whistle, and the child came running towards them. He took a little bag from him, which was concealed amid his rags, and carefully felt all over him lest he should have secreted a halfpenny. There was only a halfpenny less than a shilling; collected in sixteen minutes from the well fed and well clad citizens of the richest Christian city in the world, who did what they could to perpetuate the sin and shame of having almost naked children to sweep their crossings.

'Now, mate,' said the man, 'how much is this lad worth to me?'

Roger Chippendell shook his gray head sadly. 'There was no chance of making the bargain he had set his heart on.'

'If you'll make me a offer when he's ten years old, said the drunken,

father, 'I might say yes. I've a lad risen' eleven you'd be welcome to when he comes out o' jail next week; but this one is too vallyble.'

He tells me he has three fathers,' remarked Roger in an inquiring tone.

'Well, mate,' he replied, 'there's three of us as go shares in his earnin's; but which on us 'ill be father when he gets into trouble I don't know. He's such a wheedlin' little chap, he's worth his weight in gold. It's not the first time he's been offered for; nor the second; no, nor the third. He is sech a favorite with the ladies.'

'Where's his mother?' asked Roger

'In there,' he answered, pointing his thumb backward to the tavern; 'one on us always keeps an eye on the lad, and it's my turn now.'

Roger opened the easily swinging door, and looked round on the group assembled within. There were two or three old hags, and a young girl, but only one woman who could be the miserable child's mother. She stood leaning against the counter, with a glass of gin in her hand a strong, vigorous woman in the first prime of life, but with a brutal and profligate face, which gave no promise of pity even for her own child. Roger turned away without uttering a word to her.

'My God! my God!' he cried in his inmost soul, 'Why hast Thou forsaken these poor lost creatures? Has not thy Son, our Lord, given a ransom for them? And yet they are going down by thousands into the pit, and the devil leads them captive at his will! is not this great city like unto Sodom and Gomorrah, which were an abomination unto thee because the sin of them was very grievous? O my God! I cannot bear it.'

A storm of horror and abhorrence swept across the old man's tranquil spirit. But even in the midst of it he remembered his promise to the little crossing-sweeper, and stopped to fulfil it. The child's eyes sparkled with delight as he gave the cake in to his hand.

'God have pity on thee!' murmured Roger, 'for all the pity shown thee here is nought but a curse and a millstone about thy neck. It's the devil's money we drop into thy hands, and it goes to the devil's work. Lord, help us!'

(To be continued.)

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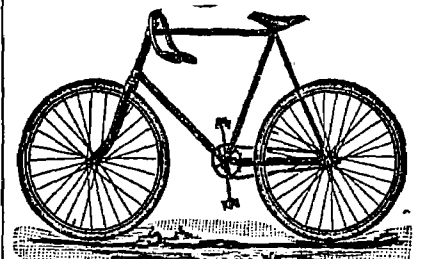
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TEMPERANCE

The high-license law of Philadelphia has not proven the success which its friends predicted for it in reducing drunkenness and crime. The arrests for intoxication in Philadelphia in 1888 were 22,638; in 1890, 20,937; in 1892, 23,352; and in 1894, 24,469. The total arrests in 1888 were 46,899, and in 1893, 61,478. The liquor productions in Pennsylvania in 1888 were: distilled gallons, 3,283,454; fermented liquors, 2,479,243. In 1890, distilled spirits, 6,386,926; fermented liquors, 2,762,352. In 1893, distilled spirits, 9,514,155; fermented liquors, 3,584,333

DR DRYSDALE, writing to The Echo on the "Superior Longevity of Total Abstainers," says: "Whatever the result may be of debates in our Houses of Parliament on the question of the regulation of the sale of alcoholic drinks, it seems to me that our recent experience as shown in the statistics of London insurance companies and friendly societies have clearly proved that total abstainers from alcohol live a good deal longer than those who make habitual use of alcoholic drinks. All physicians of experience know how terribly poorer classes still suffer from intemperance, and how many fatal diseases of the brain, liver, heart, stomach and lungs are caused by the habitual daily use of beer, wine and spirits. Hence they are prepared for the result given by the statistics of these excellent societies, the Sons of Temperance, the Rechabites, the London Bridge Life Assurance Company, and the Sceptre, which continually, from year to year, disclose the fact that, at all ages, the expectation of life is much better among total abstainers than among the general public of moderate and immoderate drinkers. It has been objected to these telling figures that probably some impaired lives pass over to the general section when they cease to be abstainers, and that this causes a higher death-rate in the moderate section. Mr. Bingham, however, has investigated this question in the Sceptre Association, and has found that the actual death-rate among those who had transferred their policies from the Temperance to the General section was lower than that of the members of the moderate drinking section. All sorts of explanations are from time to time given to prove that moderate drinking is a sensible and praiseworthy custom; but I must say I think that all statistics go to show that all alcoholic drinks are slow, and sometimes very quick, poisons to the nerves and tissues of the body. Perhaps our wiser sons and daughters may see this, and live entirely without such dangerous luxuries.

THE Portsmouth correspondent of the Central News telegraphs that H. M. first-class gunboat Salamander left the other day in search of a fast steamer "cooper," or floating grog shop, reported to be cruising in the North Sea and supplying the fishing fleet with spirits in contravention of international law. The Government is resolved to suppress the traffic,

which is the cause of great misery among the fishermen, and in regard to which special treaties have been concluded between England and France, Belgium, Holland and other countries interested in the North Sea fisheries.

BETWEEN LIFE AND DEATH.

HOW A GREENVILLE CO. LADY WAS RESTORED TO HEALTH

A Severe Cold Brought on Illness Which Confined Her to Bed for Three Months, and Brought Her Almost to the Verge of the Grave.

From the Brockville (Ont.) Recorder.

In and around Merrickville there is no medicine so popular as Dr. Williams' Pink Pills. This condition of things is hardly to be wondered at when it is known that there are here scores of people who owe the excellent health they enjoy to this great life-saving medicine. Mrs. R. M. Easton, a well known and estimable resident of the village, is among those who speak in the highest terms of Dr. Williams' Pink Pills. Recently this lady related her experience to your correspondent as follows: "In the fall of 1893 I contracted a severe cold which resulted in congestion of the lungs. This threw me into bed, where I lay for over three months, all the while suffering a great deal, and apparently constantly growing weaker. I expectorated a great deal of blood, and at one time it was thought that nothing could save my life. But again I rallied and lay for a long time between life and death. I had suffered for some time before being taken down with a severe pain in my head and left side, and sharp, twinging pains between my shoulders. The pain in my side and head continued to trouble me all through my illness. The doctor gave up all hopes and my friends made up their minds that I could not live. It was at this juncture that a friend strongly urged me to try Dr. Williams' Pink Pills, and I sent and procured a couple of boxes. I began their use and soon felt an improvement in my condition, and by the time the two boxes were gone I could sit up in bed and take considerable nourishment. I gladly continued the use of the Pink Pills, and soon found the pain in my left side and head had gone, and I began to feel like a new person. By the time I had taken six boxes I was able to be up and around the house and could do some light work. I still continued using Pink Pills, and constantly gained in strength until I was soon as strong as ever I had been in my life. Last fall I caught cold and the pains to which I have referred returned in a light degree, but I had now found a cure for them, and taking a couple more boxes of pills I was as well as ever. I never had better health than at present, and feel such confidence in the merits of Dr. Williams' Pink Pills that I always keep a box in the house, and I confidently believe that but for them I would have been in the grave to-day and my little one motherless. I cannot say too much in their praise, and hope my experi-

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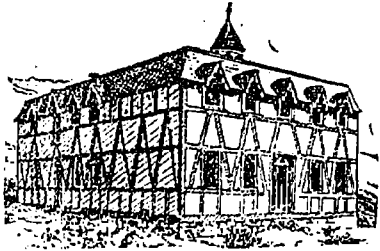
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