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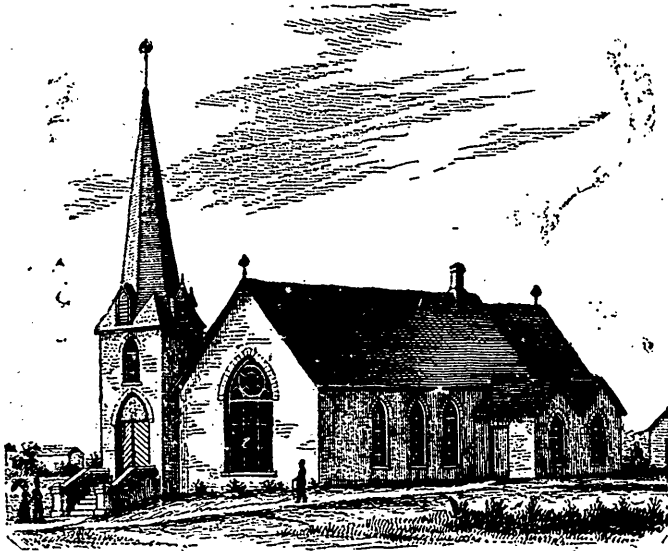
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No. 3.

Vol. 4

THE
Church Messenger

FOR
THE DIOCESE OF QU'APPELLE.



MARCH, 1891.

PUBLISHED AT S. JOHN'S COLLEGE, QU'APPELLE STATION.

1891

St. John's College, Our Appelle Station.



Boys' School.

Bishop's House.

The College.

BUILT 1885. PHOTOGRAPHED MAY, 1890.

✻ S. John's College School, ✻

QU'APPELLE STATION.



Warden - The Lord Bishop of Qu'Appelle.

Principal - Rev. W. Nicolls, B.A., B.D.

Master - Rev. T. Greene, B.A.

THE SCHOOL has been founded by the Bishop of Qu'Appelle to supply the want of a **Church Boarding School** for the Province of Assiniboia. The object of the School is to provide a complete and thorough Secular Education for boys, under religious influences.

The Bishop, in his Charge to the Diocesan Synod of 1890, said :

"I hope that Churchpeople will be impressed with the importance of sending their sons to a Boarding School where Church principles are taught in all their fullness, and where they may be kept under healthy spiritual influence."

It is desired to draw the attention of Churchpeople to the above Institution.

Situation.

The School is situated about two miles from Qu'Appelle Station, placed on its own grounds, covering nearly four acres. The grounds are fenced off from the rest of the buildings.

Building.

The School building is large and admirably fitted for the purpose for which it was erected. There is accommodation for sixty boys. The dormitories and school rooms are well ventilated, and ample provision is made for heating by means of furnaces.

Recreation.

There is a bathing place in connection with the School. Football and Cricket are compulsory with healthy boys.

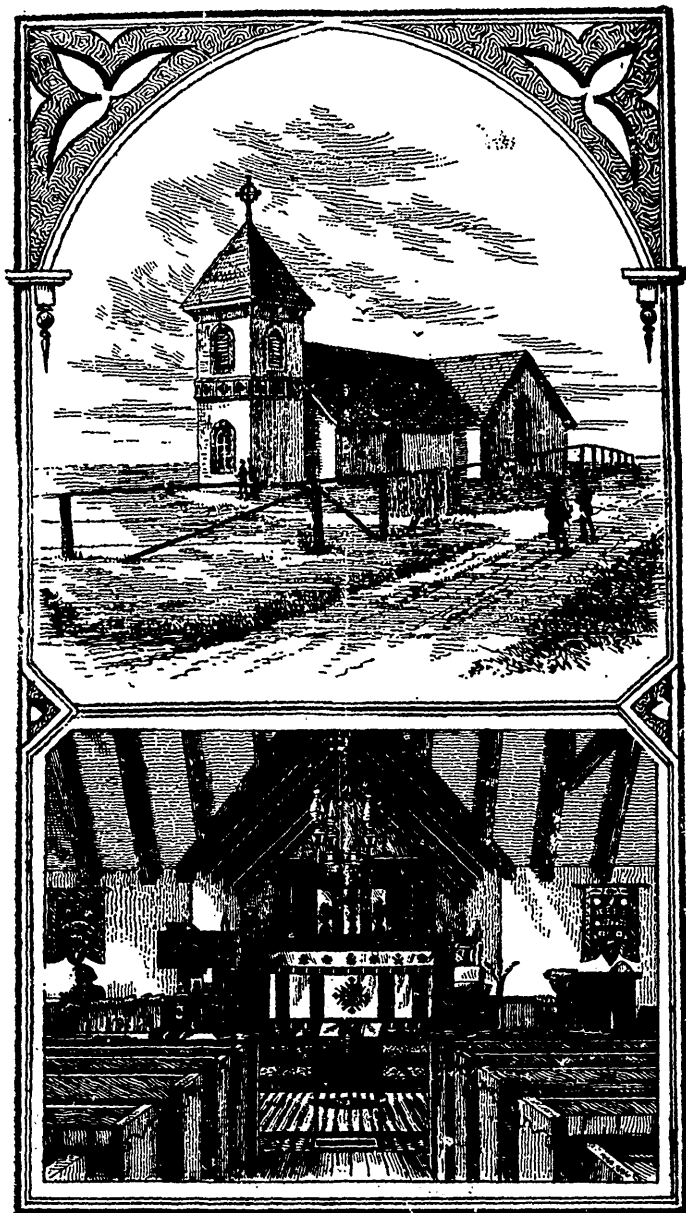
- Gymnasium.** It is intended, during the coming Summer, to erect a Gymnasium, fully fitted with all modern and suitable appliances. It will supply a place of amusement in Winter, when the weather is severe.
- Drill.** The boys are regularly drilled in Dumb-bell and Physical Drill.
- Discipline.** The Discipline of the School is strict, and it is based upon the Public School System in England, adapted to the requirements of this country.
- Food.** The Diet is a very healthy and liberal one.
- Courses of Instruction.** Boys can take up either of two Courses, the Classical or Commercial.
- (1) The *Classical* prepares for the University, Professional and Teachers' Examinations. The following subjects are taught: Latin, English, Greek, French, Mathematics, Science, and Singing.
- There is a full set of Elementary Chemical Apparatus.
- There are Six Forms, or Classes, the VIth being the highest, consisting of those preparing for the University Matriculation Examinations.
- (2) The *Commercial* course embraces Book-keeping, Typewriting, and Practical Telegraphy, with special attention to Writing, Dictation, and Arithmetic. Shorthand is in the course of being added to the subjects taught. Every endeavor is made to meet modern requirements.
- If it is desired, boys working in the Classical side may take up any of the Commercial subjects.
- University.** It is hoped that the College may soon become affiliated to the University of Manitoba, thus securing the privilege of a year's residence in the School; a Certificate to that effect from the College authorities, will enable the Student to enter direct for the Previous Examination, and to forego the Preliminary.
- Music** Instrumental Music is an extra. There is a good Piano (Broadwood).
- Fees** The amount of Fees, which are very reasonable, may be had on application to the Principal.
- Terms** There are Three Terms of about thirteen weeks each:
1891.
Lent Term begins January 10th, and ends April 11th.
Trinity Term begins April 18th, and ends July 22d.
Michaelmas Term begins September 16th, ends December 19th.
- Clothes** Each Boarder will bring Overshoes and Rubbers.
- Extras** Medical attendance and Books.
- Matron** There is an experienced Matron in charge.

The Church Messenger

No. 3.

MARCH 2, 1891.

Vol. 4.



ALL SAINTS', CANNINGTON MANOR. ERECTED 1885.

Calendar for March.

- 1 Sun. 3 SUNDAY IN LENT. David, Abp.
 2 Mon. Chad, Bp.
 7 Sat. Perpetua, Martyr.
 8 Sun. 4 SUNDAY IN LENT.
 12 Thurs. Gregory, Bp. and Mart.
 15 Sun. 5 SUNDAY IN LENT.
 18 Wed. Edward, King.
 21 Sat. Benedict, Abbt.
 22 Sun. 6 SUNDAY IN LENT.
 25 Wed. Annunciation of the B. V. Mary.
 27 Fri. GOOD FRIDAY.
 28 Sat. Easter Eve.
 29 Sun. EASTER DAY.

Sunday Letter, D.

New Moon, 10th; Full Moon, 25th.

“The Church Messenger.”

All communications on business matters, advertisements, &c., and all payments, should be sent to Rev. A. Krauss, Whitewood. All matter for insertion in “The Church Messenger” should be sent to the Editor, S. John’s College, Qu’Appelle Station, before the 20th of each month. The Editor will not be responsible for the insertion of any announcements that reach him after that date.

The Clergyman of any Parish wishing to have a cut of the Church inserted is requested to communicate with the Editor as soon as possible.

The following subscriptions for the year 1891 have been received:

Per Rev. P. K. Lyon (Dec. 2, '90).
 Mrs. Lauder, Mrs. Hallett.

Per Rev. H. B. Cartwright (Dec. 4).
 Mrs. King, Mrs. J. Lee, Mrs. Adams, Mrs. Wilson, Mrs. W. Jackson, Mrs. Frampton, Mrs. Kirby.

Per Publisher.

Mrs. J. H. Knowler, Miss Johnstone, Mrs. W. H. Marsb, Rev. Havelock Smith, Miss Williams, Mrs. Washborough, Mrs. Knight, Mrs. J. Kidd.

Per Mr. J. W. Johnston (Jan. 28, '91).
 Mr. S. Chipperfield.

Per Rev. T. Cunliffe (Feb. 5, '91).
 Rev. T. Cunliffe, Mr. H. Dee (for Mrs. Dee).

Per Rev. G. N. Dobie (Feb. 17, '91).
 Rev. G. N. Dobie, Mrs. Sanderson, Mrs. V. Dooley, Mrs. Nicol, Mrs. Cochran (M. Hat), Mrs. Oliver, Mrs. Cochran (Nova Scotia), Mrs. Corzener, Mrs. Davidson, Mrs. Ericson (Field, B.C.), Mrs. Calkins, Mrs. Money.

Per Rev. H. S. Akehurst (Feb. 18).
 Miss Boyce, Mr. Boyce, Mr. A. D. Dickson, Mr. A. B. Robinson, Mr. E. Paine, Mrs. Cameron, Mr. Henley, Mrs. Milne, Mr. G. R. Skinner, Mr. M. G. Williams, Rev. T. Greene, Mrs. Hurst, Mr. H. Gisborne. Extra copies for February, 10.

ARTHUR KRAUSS,
Treasurer and Publisher.

THE CALENDAR.

MINOR HOLY DAYS OF MARCH

[Continued from last year].

S. GREGORY, surnamed the Great, was born at Rome, of noble and wealthy parents, about A.D. 540. His education was of the highest class, and included civil and canon law. At the age of thirty-four he was made chief magistrate of Rome and was obliged to live in great pomp and state. But all his sympathies were with the religious life, and after the death of his father he founded and endowed six mon-

asteries in Sicily, out of the family estates in that island. He also founded a seventh, dedicated to S. Andrew, in his own house in Rome, in which he himself assumed the Benedictine habit at the age of thirty-five. Here he impaired his constitution by the rigour with which he fasted while he was studying. It is to this period of his life that the well-known story about the British slaves refers. He actually set off on a mission to England, but was recalled by Pope Benedict I., the whole city being in an uproar at his departure. Gregory was soon after this made a cardinal deacon, and took a prominent part in public affairs. He was then chosen abbot of the monastery which he had founded, and in A.D. 590 was elected pope, and after having manifested the utmost reluctance was consecrated on the 13th day of September. It was during the monastic period of his life that he wrote the celebrated "Morals on the Book of Job." In the fifth year of his pontificate occurred the controversy regarding the title of Universal Bishop, which he regarded as Antichristian. In July, A.D. 596, he again took up his scheme for the conversion of England, and sent thither S. Augustine with forty companions, to whom, under God, England owed the revival of Christianity in the southern part of the land. During the rest of his life, S. Gregory gave himself much to study, and revised the Divine offices, paying much attention to their ancient music, which, from this circumstance, has acquired the popular designation of *Gregorian*. He departed in peace March 12, A.D. 604, and was buried in S. Pe-

ter's. S. Gregory is esteemed as one of the four doctors of the Western Church, and is represented with the triple crown as a pope, and with a book in his hand and a dove on his shoulder, as a doctor aided by the Holy Spirit. His festival is kept in the Greek Church on the 11th of March, but its observance in England on the 12th was enjoined by the monastery as early as A.D. 727, at the Synod of Clovestoe, and on the kingdom generally at the Council of Axford, A.D. 1222.

S. EDWARD THE KING succeeded his father, King Edgar, at the age of thirteen, in A.D. 975. He was celebrated for his piety and the amiability of his disposition, which greatly endeared him to his subjects. After a reign of three years and a half he was treacherously stabbed, while drinking the stirrup cup, by order of his step-mother Elfrida, her object being to obtain the crown for her own son Ethelred. He had gone out of his way from hunting to pay her a visit and to see his brother, whom he had always treated with affectionate kindness. He was buried deep in a marsh, after which his body was twice re-interred. He is usually represented as a youthful king with a cup in one hand and a dagger or sceptre in the other, and often with a falcon, in allusion to his last hunt.

Diocesan Intelligence.

Diocesan Notices.

Churchwardens are particularly requested to make sure that Insurance of Churches and Parsonages.

is paid up. Many were paid for three years, and most of those would be lapsing about this time.

The Synod of the Diocese will be held, this year, at Qu'Appelle Station, on Wednesday, May 27th.

The following Offertories are required to be made yearly, in all churches, by order of the Synod:

For Delegates' Expenses to Synod—First Sunday after Easter.

For Widows and Orphans of Clergy Fund for the Province of Rupert's Land—Whitsunday.

For General Diocesan Fund—First Sunday in October, or Harvest Festival.

Churchwardens are requested to take notice that all funds toward the Clergy Stipend or Maintenance should be collected quarterly, and returned to the treasurer, either in cash or by receipt from clergyman, before the last day of March, June, September, December.

The Diocesan financial year is the civil year.

Churchwardens are also earnestly asked to take care that *all persons* residing in the district are asked, early in the year, to contribute regularly to the Clergy Fund.

The Bishop requests the clergy to make out a return of *all* property in land or buildings, (including any 40 acre grants from government), held by the Church in their several districts. The return should state, (1) the exact

position of any land, (2) where the deed of any land is deposited. One copy of such return certified by the churchwardens is to be sent to the Bishop, another copy to be kept by the churchwardens. The churchwardens should also have a list of all *moveable* property belonging to the Church.

The Bishop will enquire for, and expect to see such a terrier of property, and inventory of goods, in each parish that he visits this year. It is required by our Constitution VIII. 20, p. 20.

Local Intelligence.

Fort Qu'Appelle.

After a vacancy of nearly six months with very occasional Services, the mission of which the Fort is the centre was taken charge of by the Rev. J. P. Sargent in August last. Since then Services have been held at all the old points, save one, and one new station opened for occasional Services. It is to be hoped that the division into two missions, as it was for some time about two years since, will soon be carried out again. It had to be given up on account of some losses by removals and the bad harvests of a few years past, but a promise of better things seems upon us, and the Harvest Festivals held at all the churches, which were very tastefully and appropriately trimmed, were indeed hearty; and one could not help seeing a very thankful and hopeful spirit among all present.

The ladies' guild at St. John's, Fort Qu'Appelle, realised over \$70 at a fancy sale in the autumn, ap-

propriated part to other matters, and laid by \$33 for a bell, which sum has since been increased to nearly \$50.

The congregation of All Saints', Katepwa, had a very successful tea and social last month, when \$42 was raised for items connected with the church fabric.

The large tithle promised by the members of Christ Church, Abernethy, has already been given in, so that nearly all the stipend to June, 1891, has been paid in advance.

LENT : S. JOHN, FORT QU'APPELLE.

Daily Evensong.

Litany : Wednesday and Friday mornings.

Pulpit Instruction : Meditations on spiritual privileges. 1 Sunday in Lent on Baptism.

Qu'Appelle Station.

On Thursday, February 5th, the Rev. F. V. Baker gave a most interesting entertainment by means of his magic lantern, taking his audience round the world in the course of a couple of hours. He showed them views of numerous places of interest. England, Europe, Asia, and America, were all visited, while Jumbo in Africa was also seen in all the glory of native independence.

We take this means of thanking Mr. Baker for coming forward so readily in spite of great pressure of ordinary work.

The debt on S. Peter's Church is now reduced, by the proceeds of this entertainment and of Mr. Boyce's working models, to the small amount of \$50.

S. John's College and School.

An account of the sad death of Mr. Chas. Langford Lipscombe has reached the College, where he was for some time an inmate. He had recently been studying at S. Augustine's, Canterbury, Eng., with a view to returning next July for mission work in the Northwest. On January 7, he was skating with his brother on the river Avon, where it runs through Lord Leigh's park, at Stoneleigh, Warwickshire, and both were accidentally drowned by a fissure in the ice.

On January 31, Mr. McDonald arrived from Surbiton, Eng., as an agricultural student.

Mr. Elve, who has temporarily superintended the farm, leaves in March, when a practical agriculturist will take his place.

Mr. H. Vines, late of English Village, on leaving for the United States, generously presented a handsome copy of Gibbon's "Decline and Fall of the Roman Empire" to the College Library.

Cannington Manor.

This mission was begun in 1884, by the Rev. W. W. Bolton, who visited the place from time to time, holding Services in the district; but previous to this, the first settlers, Capt. Pierce and Mr. Spencer Page, had been preparing for the building of the church, and on Mr. Bolton's first visit the logs were already on the ground.

The Rev. W. S. John Field was appointed resident priest-in-charge in 1885, and under his direction, helped by the funds collected by his parishioners from England, the building progressed rapidly.

Built originally of logs, it is now plastered inside and out, and is, as will be seen from the engraving, now one of the prettiest churches in the Diocese.

The population of the district has more than doubled during the last few years, and is composed chiefly of English families who are bent on preserving all old English traditions and usages in connection with the Church as far as is possible in the Northwest.

The settlement has been described as one of the pleasantest in the country, and we feel sure that every resident must endorse this view of it.

MARRIAGE.

Jan. 14. Mary Ellen Brayford to William Stewart Laing, both of Cannington Manor.

BAPTISM.

Jan. 20. Ernest, infant son of Sarah Elinor and James Bradley, of Cannington Manor.

Whitewood.

MARRIAGE.

Jan. 21. James Sexsmith, formerly of Hastings, Ont., to Sophia Bell, formerly of Maryborough, Ont.

Feb. 2. Clarie Alfred William Stunt, of Moose Jaw, formerly of Hurstpierpoint, Eng., to Kate, daughter of T. G. Pearson, of Whitewood, and formerly of Great Yarmouth, Eng.

BURIAL.

Feb. 11. Eliza, wife of Chas. Buxton, of Whitewood.

Moosomin.

The second in the series of St. Alban's Church concerts was given

on Thursday, Feb. 8, and it proved a great success. Mr. Wynman kindly gave permission for the concert to be held in the billiard room of the new Queen's Hotel, and so a large audience was able to be accommodated. The room was quite full, and from the frequent encores which greeted the performers, the rendering of the songs, choruses, &c., was evidently much appreciated. Mr. and Mrs. George most kindly came over from Wapella to help in the concert, and sincere thanks are due to them for their very valuable assistance. The concert, besides being a musical treat, was a success financially, as over \$40 were taken. After expenses (which will be very small) are paid, the balance will be devoted towards paying off the debt on the church.

The third concert of the series—sacred music only—was to have been held at mid-Lent, but it has had to be abandoned. Those who offered their house for this concert have very liberally given \$10 to the fund as it cannot be held there.

The next entertainment will now be held after Easter.

The Women's Working Guild in connection with St. Alban's Church, Moosomin, resumed work Oct. 21, 1890. Mrs. Wetmore was elected president, Mrs. McNaughton and Mrs. White vice-presidents, and Mr. Marshall Smith, secretary-treasurer. The guild has a membership of twenty-five. A sale was held on the 10th December, when \$251 were taken in. After paying expenses, and a balance due on the church organ, \$150 was deposited in the bank which it is proposed to apply towards seating the church.

During Lent, the Services on week-days are as follows :

Daily Matins at 10 ; Evensong at 4 o'clock.

Wednesdays, Evensong at 7:30, with address.

Friday Evensong, at 7:30, followed by choir practice.

The daily Services at 10 and 4 are held in the Vicarage, as the cost of heating the church would be too great to allow of their being held there.

During Holy Week, the Services will be as follows :

Daily Celebration of Holy Communion (Good Friday excepted), 8 A.M.

Matins, 11 A.M.

Evensong, 7:30 P.M.

GOOD FRIDAY.

Matins and Sermon, 10:30.

Three Hours' Service, with address on the Seven Last Words of our Blessed Lord, 12 to 3.

Evensong and Sermon, 7:30.

EASTER DAY.

First Celebration of Holy Communion, 8 A.M.

Matins and Second Celebration, 11 A.M.

Children's Service, 3 P.M.

Evensong, 7:30 P.M.

The Bishop has signified his intention of holding a Confirmation in S. Alban's Church on April 19th. Confirmation classes are being held and names of fresh candidates will be gladly received.

Maple Creek.

We are pleased to be able to state that the Church of S. Mary the Virgin is now entirely free from debt. This is chiefly owing to the efforts of Mrs. Peacock, Mrs. Jones,

Mrs. Gooch, Mrs. Goodwin, and other kind friends, who by a series of social entertainments, have raised the money needed to wipe off the debt. Much praise is due to those who have worked so assiduously for the cause, and it must be very gratifying to them to know that their labors have been so successful. We hope soon to see a font in the church, as it is a very necessary thing, and it is hardly seemly to see only a basin at baptisms.

Two new names have been added to the subscribers for the stipend fund. We hope more will soon volunteer.

Medicine Hat.

BAPTISMS.

At Walsh, on Jan. 27, Rachel Florence, daughter of James and Ruth Terry. Born July 18th, 1885.

At S. Barnabas Church, on Feb. 15, Jean Jessie, daughter of Charles and Agnes Calkins. Born Dec. 14th, 1890.

BURIAL.

On Jan. 9, Ethel Niel Hayward. Aged 2 years.

Grenfell.

A white super-frontal for the altar has recently been presented to S. Michael's Church by Miss Price, of Wolfesfield, Quebec, thro' the kind interest of Col. Lake. It accords beautifully with our present frontal of white silk damask, and will also harmonise with the violet frontal, used during Lent.

It is proposed to build a bell-tower to S. Michael's Church, to replace the present unsightly struc-

ture of poles. A concert in aid of the fund was held on 19th February, which was a great success musically and financially. Mrs. Anderson played two brilliant piano solos, Mrs. Cooke sang charmingly "Never to know" and "Rose Marie," and Mrs. and Miss McDonald were encored for a beautiful rendering of the duet "Maying." Among the gentlemen, we may mention a fine rendering of "Nazareth" by Mr. Hinton, and the songs by Mr. Skrine, Mr. Green, Mr. Lake, Mr. Chapman, and Mr. Rowley. Two glees were sung, and readings were given by the Rev. F. V. Baker. The chair was occupied by Mr. Samuel Taylor, J.P., very ably and kindly. The proceeds amounted to just over thirty dollars.

BAPTISM.

Jan. 25. At S. Andrew's, Grenfell, Edith May Green.

MARRIAGE.

Feb. 4. At the German Colony, north of Grenfell, by the Rev. F. V. Baker, Johan Ulmer to Elisabetha Thomas.

The Church Messenger

QU'APPELLE, MARCH 2, 1891.

The Judgment of the Archbishop of Canterbury and Doctrine.

It has often been said that though the Archbishop's Judgment gave several points in favor of the Bishop of Lincoln, the Judgment was virtually against him, as while deciding the practices as legal the Archbishop pointed out that the

said practices had not that doctrinal significance which some people imagined them to have. And not a few who would otherwise have been dissatisfied with the ruling have expressed themselves as content to abide by it on account of this assurance that such practices do not symbolize erroneous doctrines. To those who are at all acquainted with the reasons alleged for opposition to what are called "ritualistic" practices this sudden convincing of a large portion of the "low Church" party is very curious. It is *they* who have all along persistently attached to these and such like practices the symbolism of what they chose to call "Roman" doctrine, notwithstanding the constant denials of those who used them that they were symbolical of anything but the purest Catholic and Apostolic doctrines, as held by our Church. The points specially mentioned by the Archbishop with such doctrinal reference were (1) Lights on the Altar, (2) Mixing of Water with wine in the Holy Communion, and (3) the "Eastward" position of the Celebrant.

The following are the words in the Judgment on these several points:

1. "In 1547, Injunctions given by Edward VI. ordered that all the other numerous lights in the Churches (as having superstitious meanings) should be extinguished, but only two lights on the high Altar, before the Sacrament, which for the signification that Christ is the very true Light of the world, 'they,' the ecclesiastical persons rehearsed, 'shall suffer to remain still.' It is true that the only interpretation which had at any time been put

upon these lights was taken from the words of our Lord spoken at the lighting of the great candelabra in the Temple at the Feast of Tabernacles: 'I am the Light of the world.' It is true that both before and after the Reformation there was one constant meaning attached to them, 'Christus est splendor mundi' (Stephen Langton's *Concil Oxon*, 1222). "It would be contrary to the history and interpretation of the two lights on the holy table to connect them with erroneous and strange teaching as to the nature of the Sacrament"

2. Of the mixed cup, which the Judgment says is a primitive, continuous, and all but universal custom.

"The principal arguments hitherto have been three—

"(a) That the mixture is symbolical, and that the reception of the mixed cup as well as the act of mixing has a share in this symbolism.

"Devout imaginations have always created and dwelt on inner meanings, and always will. But it was long before what is held to have been the original intention—viz., *facere quod Dominus Ipse fecit*—to do just what the Master was at any rate believed universally to have done—seems to have had a symbolical sense assigned to it. In the middle of the third century the mixing was interpreted of the union between Christ and His people. Three principal liturgies (Ambros., Moz., Syr. S. Jæc.) connect it with the effusion from the Lord's side; twelve others, among them the Roman, do not so connect it; two pointedly give a different application to that cir-

cumstance (Constant.; Æth.). The Roman sees in it the union of Humanity with Divinity. Accordingly our strongest Protestant leaders take but slight exception to the mixing, some objecting to it expressly because it had no certain meaning (Tyndale, *Answer to Sir T. More*, i. 26), some because wine only is mentioned in the Bible (Fulke, *Def.*, c. 17), some because they thought the immingling was originally practised to mitigate the strength of the wine (Whitaker, *Disp.*, xii.); Foxe, in his strictures, has nothing to say against it, simply mentioning that 'in St. Cyprian's time it seemeth that water was then mingled with the wine' (*Acts*, vi. 379, Cattley); Jewell was content to leave it as a minor point; Prynne, though he describes and dislikes it, does not enumerate it amongst offences against the Prayer Book or the law (*Trial*, pp. 63, 325, 121).

"It does not seem possible to condemn the administration of a mixed cup on the ground of symbolical meanings thus unauthoritatively attached to the careful commemoration of the traditional details of our Lord's actions. It does not seem possible that the existence of devout and innocent interpretations, though never generally sanctioned, should in itself be held to overthrow in a court the legality of a custom in the Church. No Church custom could be safe if that were made the rule.

3. Of the "Eastward position" of the Celebrant at the Holy Communion.

"It was strongly pressed that the 'eastward position' has a special significance which at once

makes the position itself important and condemns it.

“The eastward position is, it was said, a sacrificial position—the natural attitude for one offering a sacrifice—and conveys some sacrificial doctrine of the Eucharist against the doctrine of the English Church. There may be ill-informed recent maintainers of this position as essential, who may be found to have alleged something of the kind. If it were true it would apply more strongly by far to the Consecration Prayer, where such position is admitted to be lawful, than to the beginning of the Service. But by whomsoever put forward the statement is, in both cases, without foundation. Neither those who approve nor those who disapprove of an action which is recognised by authority can really invest it with any sense contrary to the sense of the authority which recognises. No significance can be attached to a form, act, or usage unless that significance is in accordance with the regular and established meaning of language or symbol, whether liturgical or other. It is not admissible that any allowable usage should be suddenly either proclaimed or denounced as teaching something which it was never supposed to teach before.

“A place at the west side of the holy table has not in the past been invested with sacrificial character. Many divines who have taught what is called the ‘highest’ doctrine of sacrifice in connection with the Eucharist tenable in the Church of England have habitually celebrated at the north end, and many who have used the eastward position have done so with no thought that they were teaching any doc-

trine by it, or that any doctrine could be either deduced from or expressed by the place they took.

“The quarter designated by Scripture for the laying the hand upon, and shedding the blood of, ‘the Offering’ was a different one. It lay ‘on the side of the altar toward the north.’ The ‘most ordinary and universal slaughter of the sacrifices was’ the space ‘northward from the altar’ (Lev. i. 11. See Lightfoot, *Prospect of Temple*, xxxv.).

“The imputed sacrificial aspect of the eastward position is new and forced, and can take no effect in rendering that position either desirable on the one side or illegal on the other.”

Those who have adopted these practices have done so simply as being in accordance with ancient custom and not contrary to any direction of our Church, and not as symbolical of anything more than what is set forth by the Archbishop. We may be thankful that this authoritative declaration has done much to pacify men’s minds with regard to them.

CONFIRMATION.

PART II.

PAPER VII.—CONTINUED.

SELF-EXAMINATION.—OBEDIENCE TO GOD’S LAW.

II. Our Duty to our Neighbor.

“My duty to my neighbor is to love him as myself, and to do unto all men as I would they should do unto me.”

The Commandments in the second Table, in their letter, mostly

forbid *injury* to be done to our fellow man, as—

1. To his life.
2. To his wife.
3. To his property.
4. To his reputation.

But our Lord teaches us that the Commandments reach the thoughts of the heart which, if allowed to come forth into action, would result in such injury.

Explanation of Catechism.

5TH COMMANDMENT.—“To love, honor, and succour my father and mother, to honor and obey the Queen, and all that are put in authority under her, to submit myself to all my governors, teachers, spiritual pastors, and masters, to order myself lowly and reverently to all my betters.”

This Commandment is the only one framed in a positive form (the 4th is only so in form, as its substance is to *forbid* labor on the Sabbath day), the others are all negative—“Thou shalt not,” not “Thou shalt.” It is also the only one with a *promise* attached to it.

The *parental* authority is the foundation of all other authority, and all authority comes from God (Rom. xiii. 1). Our first duty to our fellow men is to our parents, as to them we owe our life. Christ enforced it by His Example (S. Luke ii. 51) and by His Teaching (S. Mark vii. 7-14).

From this proceeds the duty of respect and obedience to all who are put in authority—

1. In state affairs. Rom. xiii. 1, 2.

2. In spiritual affairs—the clergy. 1 Cor. iv. 14.
3. In social or domestic life. Eph. vi. 1. Eph. vi. 5; 1 S. Pet. ii. 13.

We break this Commandment by—

1. Disobedience and undutiful behaviour to parents, and even by disrespect to their memories if they are dead.
2. Sedition, or rebellion.
3. Speaking injuriously of any lawful authority.
4. Disrespectful behaviour to superiors.
5. Disrespect to the Church and her lawfully appointed ministers.

6TH COMMANDMENT.—“To hurt nobody by word or deed, to bear no malice or hatred in my heart.”

LIFE is God's greatest gift to man; murder was marked by God's special curse from the beginning. Gen. ix. 4-6.

Our Lord tells us that we may break this command not only by deed, but by being “*angry with our brother without a cause.*” S. Matt. v. 21, 22.

We break this Commandment by—

1. Injurious *acts*.
2. Spiteful and malicious *words*.
3. Allowing *thoughts* of malice and hatred.

“*From envy, hatred, and malice, and all uncharitableness, Good Lord deliver us.*”

7TH COMMANDMENT.—“*To keep my body in temperance, soberness, and chastity.*”

Christian Marriage is an indissoluble bond, for those whom "God hath joined together" are "*no more twain, but one flesh.*" To sin against this connection by Adultery must be the most grievous injury man can inflict on his fellow man next to taking his life.

But our Lord expressly tells us that this commandment can be broken by "looking on a woman, to lust after her." S. Matt. v. 27, 28.

Sin before marriage is fornication and cannot be made no sin afterwards by marriage.

All *impurity* in act or thought may be regarded as an infringement of this Commandment. (See Col. iii. 5, 8.)

We should constantly remember that—

1. *We are not our own, but have been bought with a price, and, therefore, we should sanctify God in our body, which, as well as the spirit, is God's.* 1 Cor. vi. 19, 20.
2. *"Our bodies are the members of Christ, Shall I then take the members of Christ and make them members of an harlot? God forbid."* 1 Cor. vi. 15.
3. *"Our body is the temple of the Holy Ghost, which is in you." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."* 1 Cor. vi. 19, iii. 17.

8TH COMMANDMENT.—"*To be true and just in all my dealings,*

to keep my hands from picking and stealing."

This command enjoins—

Strict *honesty* and *integrity* in all our dealings with our fellow men.

We break this Commandment by—

1. Robbery, whether by *force* or *subtlety*, in great things (stealing) or small things (picking).
2. Cheating, or overreaching in bargains.
3. Defrauding in wages (Masters).
4. Not giving an equivalent in work for pay received (Servants).
5. Borrowing without certainty of being able to repay.
6. Running into debt.
7. Using false weights and measures and adulteration.

9TH COMMANDMENT.—"*To keep my tongue from evil speaking, lying, and slandering."*

This Command enjoins strict *truthfulness*.

We break this Commandment by—

1. Lying about other people—bearing false witness.
2. Indulging in malicious or idle talk.
3. Carrying about tales, or spreading reports.
4. Imputing motives.
5. Unnecessary speaking of the faults of others.

This is one of the special sins of Satan. He is a slanderer of his brethren (Rev. xii. 10; Job i. 9-11).

"The tongue is an unruly evil,

full of deadly poison (S. James iii. 2-10).

“Try to say what is good and kind of others if you cannot be silent.”

10TH COMMANDMENT.—“*Not to covet nor desire other men's goods, but to learn and labor truly to get my own living, and to do my duty in that state of life unto which it has pleased God to call me.*”

This Commandment, unlike the rest, even in its letter, refers entirely to the *thoughts* of the heart.

Covetousness is at the root of all sin (S. Luke xii. 15; 1 Tim. vi. 6-10; cf. S. James i. 14, 15).

It frequently leads to all kinds of other sins; e.g.,

Theft (Josh. vii.).

Murder (1 Kings xxi.).

Adultery (2 Sam. xi.).

It led—

Balaam to seek to curse God's people (S. Jude ii.).

Judas to betray the Lord (S. Matt. xxvi. 15).

We break this Commandment by—

1. Coveting the property, the position, or the good name of another.
2. Discontent with our position.
3. Secret envy when we hear of the success, &c., of others.
4. A life of idleness—not doing our duty in that state in which we have been placed.

Christ gave us an Example that we should follow in his steps, and He

“Being in the form of God,

counted it not a thing to be grasped at to be on an equality with God; but emptied Himself, taking the form of a servant” (Phil. ii. 5-8).

Lord, help us in all things, in word, in act, and in ought to do unto all men as we would they should do unto us.

Account of a Visit to Jerusalem and the Site of the Holy Sepulchre.

Continued.

About the same date Serenius Granianus, the Pro-Consul of Asia, wrote to the Emperor, pleading the cause of the Christians, and representing the injustice of condemning them on any one's accusation, and without a thorough investigation. In a letter to the successor of this Proconsul, Adrian alludes favourably to Granianus and desires that no Christian should be punished unless he transgresses the ordinary laws. He sent the same order to other Roman Governors and his contemporary Lamprius asserts that Adrian meant to have built a temple to Christ and to have placed Him among the heathen gods, and that finding the Christians did not erect images in their churches, he commanded temples to be built in all the cities without images, which temples were for a long time called Hadriani. He was stopped in these measures by some advisers who consulted the Oracle, and were told that if he continued them the Pagan temples would be deserted and all men would become Christian. The strict lives which the early fathers of the church required of their converts was undoubtedly a great obstacle to the adoption of

Christianity by the Roman world; and when Adrian subsequently went to Egypt he wrote thence to Servianus that the Christians, the Jews, and persons of all nationality there worshipped the god Serapis. It is inferred from this, that he met with a few persons who from fear of persecution had rendered homage to the idol, or assured him that they did.

That was an age in which religious tolerance was not understood, and it was, perhaps, a predilection for Christianity, as well as the idea that the Jews were not loyal subjects, which made Adrian particularly severe with the Jews. They revolted under an impostor professing to be the Messiah, and ravaging Judea, Galilee, and parts of Syria, expended their cruelty chiefly on the Christian communities, treating individuals with the greatest barbarity when they refused to renounce their faith.

When the Roman army triumphed, and the last Jewish stronghold (Bethar) was captured with immense slaughter, none professing the Jewish religion were henceforward to be allowed to remain in the towns of Judea. Then, our histories say that twice as many Jews perished in this war as came out of Egypt under Moses, and that they suffered more from Adrian than from Nebuchadnezzar or Titus. Many of the captives embraced Christianity to be allowed to remain in Jerusalem.

This great dispersion, and entire destruction of the old Jewish City of Jerusalem took place 36 years after the death of the last Apostle, and 103 years after the Crucifixion.

[To be continued.]

A Munificent Giver.

‘WHAT we are waiting for,’ said the late Horace Bushnell, “and are longing hopefully to see, is the consecration of the vast money power of the world to the work and cause and Kingdom of Jesus Christ; for that day, when it comes, will be the morn of a new creation.”

There are many bounteous givers among the men of wealth of our own day, but far less than there should be. One of the most munificent of them all is thus referred to, by the Rev. Dr. Pierson in his latest article on his mission tour of Great Britain in the *Missionary Review*: “At Alloa, in connection with one of the grandest meetings held north of the border, I saw a man that reminded me of what Bayard Taylor said to Baron von Humboldt: ‘You have seen a great many ruins, Mr. Taylor,’ said the Baron, ‘and now you behold another.’ ‘No, not a ruin, but a pyramid,’ responded the accomplished author of ‘Views Afoot.’ So I felt when I saw in my audience that venerable man of ninety, who is one of the noblest givers of his generation—David Paton, Esq. In the course of his life he has contributed to missions his whole fortune of some million dollars, and is now living on a small annuity. Yet when, in the course of my address, he heard me refer to the present straits of the McAll missions and the threatened danger of being compelled to close thirteen of the *salles* for lack of funds, out of the little left to him, David Paton managed to contribute *two hundred and fifty pounds sterling* (nearly \$1,250),

as a letter from Dr. McAll just informs me. It was worth going to Alloa to look upon such a 'pyramid!'—*Spirit of Missions.*

General Church Intelligence.

We regret to hear that the Bishop of Nova Scotia, one of the youngest and perhaps one of the ablest bishops in Canada, has been seriously ill. The recent ordination in his diocese was taken for him by Bishop Kingdon, of Fredericton. We believe Bishop Courteney is convalescent, and pray earnestly that his life may be preserved to the Church of Canada.

* * *

The House of Bishops of the American Church met at New York on 3rd February to consider the condition of the Church mission in Japan. So important were these deemed that it was decided to request Bishop Hare, the Apostle of the Indians in South Dakota, to undertake a special mission to Japan for six months. Bishop Hare has always been intimately associated with the Foreign Mission work of the American Church, and therefore is specially fitted to act at the present crisis of the work in Japan. The Rev. Henry Christian Swentzel was then elected as bishop for Japan.

* * *

The new Archbishop of York is the Right Rev. William Connor Magee, Bishop of Peterborough. Dr. Magee is an Irishman, but a large part of his life has been spent in ministerial work in England. As a preacher and speaker he is the most eloquent of all the English Bishops, and has made a

great reputation as an orator in the House of Lords. The appointment is regarded with general favour.

* * *

A clerical and lay "Brotherhood of S. Paul" is being formed in the Diocese of London, by the Bishop of Marlborough, and a wealthy layman, Mr. Robbins, who is devoting his wealth to this purpose. The brotherhood will consist of members of the Church of England who promise to live a "disciplined, devotional, common life, separated from secular pursuits and wholly dedicated to the service" of the Church, in cooperation with the parochial clergy.

* * *

The consecration of the new Bishops of Worcester and Mauritius was appointed by the Archbishop of Canterbury to take place in Westminster Abbey, on 2nd February. Dr. Davidson, the new Bishop of Rochester, will not be consecrated until S. Mark's Day, April 25th.

* * *

The death of Dr. Plumtre, the Dean of Wells, removes a refined and learned scholar from the ranks of the English clergy. The "Life of Bishop Ken" was one of his latest works. He was in his seventieth year.

* * *

Canon MacColl is strongly of opinion that the Court of Appeal will uphold the Archbishop's judgment in the case of the Bishop of Lincoln. He adds: 'An eminent lawyer said to me lately that the Lincoln judgment was one of the most masterly and luminous legal decisions that had ever been delivered in this country, and that

the legal profession was much impressed by its judicial breadth and strength.

* * *

Bishop Bardon, of Hong Kong, recently conducted a dedicatory service at the launching of a new mission steamer, in Hong Kong harbor, to carry the seamen's chaplain from ship to ship in the port. It was a moment of thankfulness when, after three years' patient waiting and collecting, largely from the sailors themselves, the *Day Spring* slid off the ways into the harbor on her mission. A special service for the launching was printed, surmounted by the "Missions to Seamen" flag, so well known in many a British port.

* * *

The new cathedral for the Diocese of Melbourne, Australia, dedicated under the name of S. Paul, was consecrated on Jan. 22nd with great ceremony. Eight bishops and a large body of clergy were present, and there was also a large and distinguished attendance of the laity. The cathedral occupies a commanding position, but owing to the exigencies of space the customary orientation has had to be sacrificed.

* * *

The Bishop of Tasmania sends home a new riddle, which is worth repeating for its beauty. "When the day breaks, what becomes of the pieces?" "They go into mourning."

Temperance Column.

Drink.

The following vigorous words are from an article in the *Contem-*

porary Review, on the "Ethics of the Drink Question." They are only too terribly true:

"It is no use talking to me about culture and refinement and learning and serious pursuits saving a man from the devouring fiend; for it happens that the fiend nearly always clutches the best, the brightest, and the most promising. Intellect alone is not worth anything as a defensive means against alcohol, and I can convince anybody of that if he will go with me to a common lodging-house which we can choose at random. Yes, it is the bright and powerful intellects that catch the rot first in too many cases, and that is why I smile at the notion of mere book-learning making us any better. If I were to make out a list of the scholars whom I have met starving and in rags, I should make people gape. I once shared a pot of fourpenny ale with a man who used to earn £2,000 by coaching at Oxford. He was in a low house near the Waterloo Road, and he died of cold and hunger there. He had been the friend and counsellor of statesmen, but the vice from which statesmen squeeze revenue had him by the throat before he knew where he was, and he drifted towards death in a kind of constant dream from which no one ever saw him wake. They swarm in the houses of poverty, do these once bright and splendid intellectual beings. If you pick up with a peculiarly degraded one, you may always be sure that he was one of the best men of his time, and it seems as if the very rich quality of his intelligence had enabled corruption to rankle through him so much the more quickly. I have seen a

tramp on the road—a queer long-nosed, short-sighted animal—who would read Greek with the book upside down. He was a very fine Latin scholar, and we tried him with Virgil; he could go off at score when he had a single line given him, and he scarcely made a slip, for the poetry seemed ingrained. I have shared a pennyworth of sausage with the brother of a Chief Justice.

“Drink is the dainty harvester; no puny ears for him, no faint and bending stalks: he reaps the best corn, and there is only the choicest of the choice in his sheaves. That is what I want to fix in the minds of young people—and others: the more sense of power you have, the more pride of strength you have, the more you are likely to be marked and shorn down by the grim reaper; and there is little hope for you when the reaper once approaches, for the very friends who followed the national craze, and upheld the harmlessness of drink, will shoot out their lips at you and run away when your bad moment comes.”

Correspondence.

All letters should reach the Editor before the 20th of the month previous to insertion.

To the Editor of THE CHURCH MESSENGER:

Dear Sir,—I have a large number of copies of the “Story of the Cross” (words only), and a number of printed cards of an office for opening and closing Sunday School. Perhaps some of my brother clergy would be glad to obtain copies of the above for use in their own dis-

tricts. I will gladly supply them at cost price.

Believe me, dear sir,

Yours truly,

WALTER G. LYON.

Sunday School.

NOTES

FOR A COURSE OF SIMULTANEOUS

Diocesan Lessons.

LESSON VIII.

ARTICLE IV.: *Suffered under Pontius Pilate, was crucified, dead, and buried.*

We must understand some such words as “I believe in Jesus Christ, who” suffered under Pontius Pilate.

A. The expression “suffered” means that our Lord was put to death in the reign of Pontius Pilate (the sixth Roman procurator of Judea), and this name, the name of an unbelieving governor, tells us the date when our Lord suffered.

B. But there are other sufferings which we must think of when considering this article—

First. There are those sufferings which came to Him when He was about to be delivered into the hands of His enemies and to suffer the death of the Cross.

Secondly. There are those sufferings which He underwent throughout His earthly life.

It is the first only of these sufferings which we shall consider in this and the next lessons.

C. We can divide His sufferings into—

- a. Those which were connected with His private life; suffering chiefly inflicted by the action of His friends.
- b. Those which were open and public; suffering inflicted by His enemies amongst the Jews.
- c. Those which were public; and inflicted by His enemies amongst the Gentiles.
- d. Sufferings during the actual Crucifixion.
- a. Those sufferings which were connected with His private life.

(a) His betrayal by Judas Iscariot (S. John xiii. 21–30 and xviii. 3). Judas was one who had been with Him during the whole of His ministry. We know that he was

moved to his crime by covetousness (S. Matt. xxvi. 14-16), and he probably justified his act by the thought that Jesus would save Himself by His divine power, display Himself as the King of the Jews, and destroy the Roman power in His native land.

(b) His agony in the Garden (S. Luke xxii. 39-46). Here we are permitted to see something of the innermost mind of our Lord. By His divine power He foresaw the greatness of mental and physical suffering which He was to undergo.

(c) His desertion by His disciples (S. Matt. xxvi. 56)—not one to stand by His side in the hour of His sore sorrow.

(d) The last sorrow inflicted by the hand of His friends was the denial by S. Peter (S. Matt. xxvi. 69-75). How great the suffering which was then inflicted we can never know. The weakness of the disciple who spoke brave words. The sharpest sorrow can be inflicted by unthinking friends.

b. Sufferings inflicted by His enemies amongst the Jews

(a) His apprehension as an evil doer (S. Matt. xxvi. 47-55). This was the first act of open and actual rejection which the Jews had ventured to show. He says, "Are ye come out as against a thief?" It is a blow to the pure conscience.

(b) The insults of the Chief Priests and their servants (S. Matt. xxvi. 67; S. Luke xxii. 63-65). Those who should have been the first to protect the Messiah expose Him to the vilest insults.

(c) The insults at the hand of Herod (S. Luke xxiii. 8-12). Herod was tetrarch of Galilee, and was in some sense the representative of the kings of the Jews. He completes the rejection of our Lord. The people, the priests, and this kingly representative all reject Him.

Children to learn for next Sunday :

Collect.

Catechism—"What desirest thou of God in the Lord's Prayer?"

Texts—Isaiah liii. 3; Psalms ii. 2, 3.

LESSON IX.

ARTICLE IV. : Suffered under Pontius Pilate.
The Sufferings of our Lord (continued).

c. Those sufferings which were public, and inflicted by His enemies amongst the Gentiles.

(a) His mock trial before Pilate, and His being scourged. *Pontius Pilate* was the sixth Roman governor (procurator) of Judea. He was appointed in the year 25 A. D., and at once roused the enmity of the Jews by proposing to remove the Roman garrison, with their idolatrous rites and standards, from Casarea to Jerusalem. This intention he was unable to carry out, but he excited the irritable feelings of the Jews in other ways and nearly drove them to revolt (S. Luke xiii. 1). Josephus tells us that, having attacked the Samaritans he was complained of to Vitellius, the president of Syria, who sent him to Rome. There is a tradition that he was banished to Vienne on the Rhone, and there died by his own hand.*

The trial. Our Lord having been brought from the council of the Jews, is sent into the presence of Pontius Pilate, the priests remaining outside the court that they might not contract ceremonial defilement by entering therein and thus be unable to keep the Passover (S. John xviii. 28). Pilate, therefore, comes out and asks what accusation they make against Him (S. John xviii. 29-33). Pilate asks our Lord about His doctrine, and decides "I find in Him no fault at all" (S. John xviii. 33-35). Galilee having been mentioned, Pilate sends our Lord to Herod, who, after mocking Him, sends Him back to Pilate (S. Luke xxiii. 6-12). Pilate then offers to release Him, but the priests ask for Barabbas (S. John xviii. 39, 40). Pilate is warned by a message from his wife not to condemn our Lord (S. Matt. xxvii. 19, 20). Pilate, having caused Him to be scourged, and having been mocked by the soldiers, brings Him forth to the Jews, and suggests that they should crucify Him themselves. Under Roman law, they had not power to do this; they

* Littlewood, "Essentials of New Testament Study."

therefore declare that He made Himself the Son of God, and therefore ought to die. Pilate being afraid, takes our Lord back to the Judgment Hall and examined Him privately on this point. Pilate comes out again and intercedes for His release (S. John xix. 1-13). Failing to persuade the Jews he takes his place on the Judgment Seat to deliver formal judgment on the ground that our Lord claimed to be King of the Jews (S. John xix. 13). Our Lord is again presented to the people, who repudiate Him as their King, and He is led away to death* (S. John xix. 14-17).

The scourging. By the ancient Jewish law, it was forbidden to give any man above forty stripes, the reason being "lest thy brother should seem vile unto thee" (Deut. xxv. 3), i.e. degraded to the level of the beasts (Job xviii. 3). But the Romans were neither tied by the Jewish law nor influenced by any other consideration. "Roman scourging was a terrible punishment, the scourge being made of thongs into which pieces of metal or bone were tied so as to lacerate the back in a frightful manner. The sufferer was tied to a pillar by the hands, and then the scourging was inflicted until it was plain that he could not endure it any longer and live. It was the regular prelude to execution."† By this scourging was fulfilled the prophecy in Psalm cxxix. 3 and Isaiah i. 6.

Children to learn for next Sunday:

Collect.

Catechism—Answer to "How many Sacraments hath Christ ordained in His Church?"

Text—Isaiah liii. 4, 5.

LESSON X.

ARTICLE IV.: *Suffered under Pontius Pilate.*

The Offerings of our Lord (continued).

c. Those sufferings which were public, and inflicted by His enemies amongst the Gentiles.

* For more complete harmony of these events, see Fuller's or Robinson's "Harmony of the Gospels."

† Blunt on S. Matt. xxvi. 26.

(b) His being crowned with thorns, spitted on, and mocked (S. Matt. xxvii. 26-31).

The place where this suffering was inflicted was in the "common hall" of the palace of Pontius Pilate. It was probably a large open court, surrounded possibly with a covered passage, to one of the columns supporting the roof of which it is likely that our Lord was bound when being scourged.

"*The whole band of soldiers.*" This is a technical term designating the tenth part of a Roman legion. If the legion contained four thousand men, the band or cohort would contain four hundred; but this division was merely nominal, a cohort sometimes contained as many as one thousand men. It seems very improbable that they gathered the whole cohort, even if it were as small as four or five hundred men, it possibly means that "as many as were on duty." This, however, would be no small number. Pilate's character was such as would render a strong guard a necessity. Tradition says that the number of soldiers who took part in scourging and mocking our Lord was "six hundred and three score."**

They stripped Him. This was for a second time, the first being for the purpose of scourging. "His own outer garments had been put on Him after the scourging, and must have caused Him intolerable smarting pain."† They put on Him a scarlet (i.e., purple) robe, a reed in His hand, a crown of thorns on His brow. "The Roman soldiers were repeating the mockery of Herod (S. Luke xxiii. 11). But their idea of a king was taken from what they had seen of Tiberius, the Roman Emperor. Hence, while some were scourging their Lord, others went to gather some branches of a long spiked thorn, which, when twined together, could be formed into a rude caricature of a crown surrounded by rays such as they saw on coins to represent the deification of the emperor. Then they procured a reed to represent a sceptre and a cast-off military cloak for

* Costerus, "Meditations on the Passion." Translated by Hipwell.

† Saddler on S. Matthew.

a mockery of a royal robe. Having thus arrayed the Holy Sufferer, they bowed the knee before Him, saying, "Hail, King of the Jews," in imitation of the "Ave Imperator" cried by the Roman soldiers in the presence of their emperor. Then with cruel blasphemy they strike Him with the palms of their hands, spat upon Him, and smote the crown of thorns into His brow with the reed sceptre: each act being a miserable parody of some ceremony of homage."

"Thus was Jesus in wicked mockery crowned and invested with robe and sceptre. . . . Never was He more a king than now. He was a King, ruling over and subduing sin and evil. . . . Evil can only be overcome by endurance by patience, by humiliation, by love." Isaiah lvi. 3-6, 1. 6.

Children to learn for next Sunday :

Collect.

Catechism—Answer to "What meanest thou by this word *Sacrament*?"

Texts—Isaiah l. 6; Psalm lxxix. 19.

LESSON XI.

ARTICLE IV.: "Was crucified, dead, and buried."

There are three things to consider under the heading—The Sufferings inflicted during the actual Crucifixion. (Lesson VIII. d.)

A. The crucifixion (S. Matt. xxvii. 33-50) †

B. The death (S. Matt. xxvii. 50-57). †

C. The burial (S. Matt. xxvii. 57-66). †

A. The Crucifixion.

a. Death by exposure on a cross was a Roman punishment, and was inflicted only on slaves or conquered people not admitted to the privileges of Roman citizenship. The sufferer, after being scourged, was compelled to carry his cross to the place of execution. Here he was stripped of his clothing and fastened to the cross, laid upon the ground for the purpose, either by nails through the hands and feet, or by ropes. The cross was then lifted upright and fas-

tened into the ground, and the sufferer left to die. It was no uncommon thing for a person to endure to the third or fourth day.

b. Our Lord, after the mental suffering in the garden, when the angel strengthened Him, and the physical suffering of the scourge, was, we cannot wonder, unable to bear the burthen of the cross laid upon Him, that he might convey it from the judgment hall to the place of execution. As they led him out they met Simon (S. Matt. xxvii. 32) who was probably recognised as a disciple of the prostrate Prisoner. He was therefore pressed into the service of the state to share the burthen of the cross with our Lord. It appears to have been at this time that our Lord, as he rose from the ground, spoke to the "daughters of Jerusalem" (S. Luke xxiii. 27-32), who were weeping and lamenting at the piteous sight which they saw.

Golgotha (S. Matt. xxvii. 33). This is the same name as Calvary, and means the "place of a skull." It may have been given because the rising ground looked like a skull. Tradition, as early as the third century, associates the name with the skull of Adam upon which the blood of the Second Adam is said to have streamed down as it lay at the foot of the Cross.

Vinegar and Gall (S. Matt. xxvii. 34), or, "wine and myrrh," as in S. Mark. This was some narcotic offered with the intention of dulling the pain; but it was not accepted. Our Lord would not refuse any part of the suffering which was to pay the price of man's redemption.

They Crucified Him (S. Matt. xxvii. 35). S. Mark mentions the hour, the third, i.e. about 9 a.m., from this hour to 3 p.m. our Lord hung dying on the cross; from 12 noon to 3 p.m. a great darkness covered the land.

During this six hours our Lord is reported to have spoken seven times. These utterances are known as the "Seven words from the Cross," and will form the subject of our next lesson.

Children to learn for next Sunday :

Collect.

Catechism—Answer to "How many parts are there in a Sacrament?"

Texts—1 S. Peter ii. 42; S. John xii. 32.

* Blunt on S. Matthew.

† The other evangelists record these events—S. Mark xv. 22-47; S. Luke xxiii. 26-56; S. John xix. 17-42.

If my mind is not in my worship, it is as though I worshipped not.

DIOCESE OF QU'APPELLE.

[CONTINUED FROM SECOND PAGE OF COVER.]

Eastern Assiniboia—continued.

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FOR THE DIOCESE OF QU'APPELLE.

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