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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, MAY 6, 1891.

FEB. YEAR
\$1.50

ECCLESIASTICAL NOTES.

BISHOP CALDWELL, the aged missionary Bishop of Tinnevely, has placed his resignation in the hands of the Bishop of Madras, India.

THE children of the diocese of Virginia, in response to the Bishop's appeal, contributed at Easter nearly \$4,000 to diocesan missions.

THE Very Rev. Gilbert Elliot, D.D., who has been Dean of Bristol, Eng., since 1850, has reached the exceedingly ripe age of ninety-one.

THE Rev. J. Scott, of Brighton, Eng., who entered the Congregational ministry in 1867, has become a candidate for ordination in the the Anglican Church.

THE new Church of St. Lawrence, at Alexandria Bay, is now well under way, and it is hoped will be completed sufficiently for regular services throughout the season by July 1.

It is said that no appearance has been entered on behalf of the Bishop of Lincoln (Eng.) on the petition of appeal to the Privy Council by the promoters of the suit against his Lordship.

THE Rev. J. Mann, vicar of Kellington, Eng., has completed his fiftieth year as minister of the parish where he now resides, and, although having attained his eighty-eighth year, at times takes part in the services at the church.

AT the Southport (Eng.) Evangelical Conference, to be held on May 26 and 27, Archdeacon Taylor, Canon Girdlestone, and the Rev. W. Carlisle (of the Church Army) will be among the readers of papers. The annual sermon will be preached by the Bishop of Sodor and Man.

CANON ELLISON, acting on the express order of his medical attendants, has been obliged to tender his resignation as chairman of the Church of England Temperance Society. He is now in his seventy-ninth year, and was one of the founders of the Society.—*The Family Churchman*.

THE Bishop of New York confirmed a class of fifty-two at St. Ann's Church, on Sunday afternoon, 14th April. Among them were one former Roman Catholic, two women of African descent, five deaf mutes, and three girls from the home of the Sisterhood of the Good Shepherd, 419 West Nineteenth street.

AT a conference of ministers of the Primitive Methodist Connection, held at Sheffield, Eng., it was reported to have been stated in the course of a discussion on "Village Methodism" that during the last twenty years no fewer than 400 villages have been abandoned by Primitive Methodism.

WE understand it is likely the Archbishops of Canterbury and York, with the other Bishops, will fix June 4th and 5th for inquiring into the Palestine difficulties. Meanwhile the Church

Missionary Committee are carefully preparing their case, and the Rev. R. L. Hall, the society's secretary in Palestine, has been invited to come home, so as to be at hand to advise and supply information.—*Irish Ecclesiastical Gazette*.

THE appearance of American locomotives in the Holy Land, on the railroad from Jaffa to Jerusalem, is possibly the fulfilment of the words of the Prophet Nahum: "The chariot's shall be with flaming torches in the day of His preparation. * * They shall seem like torches; they shall run like lightning."—*The Living Church*.

THE Lord Chancellor is announced to preside at the annual meeting of the Church Army in London. The secretary of one of the most important London branches of the Charity Organization Society writes concerning a poor hopeless barman, who has, through drink, been reduced to a destitute condition, and who professes anxiety to keep straight. "The only agency to which we can confidently refer such cases" is the Church Army.

It is in contemplation to create two more Suffragan Bishops in England—one for the diocese of Norwich, and a second for the diocese of Winchester. The latter diocese is already served by the Bishop of Guilford, but Dr. Thorold is persuaded that another Bishop for the Archdeaconry of Surrey is imperatively required. In the case of Norwich, Lynn or Ipswich will provide the title, while Dorchester may be accepted for that of Surrey.

A young Chinese student at the Melbourne Church of England Grammar School has carried off the special prizes for original Greek prose, and the best English essay, together with the gold medals for classics presented by the speaker of the Victorian Parliament. This erudite and smart young Mongolian is the son of Mr. Cheok Hong Cheong, whom Dr. Moorhouse, Bishop of Manchester, when he was in Melbourne, appointed Superintendent of Chinese Missions in Victoria.

TWO new Sees (the *Times* says) are about to be founded in Africa to complete the link between Zululand and the Universities' Mission on the north of the Zambesi. The Sees will be those of Lebombo and Mashonoland. The former will include the northeast of the Transvaal and the Gaza country south of the Sabi River, together with Delagoa Bay; and the latter the northern part of the Gaza country, together with Mashonoland, Matabeleland, and the north of Bechuanaland up to the Victoria Falls. Mr. Rhodes has promised £500 for Mission work in Mashonoland.

THE "Year Book and Register of the parish of Trinity Church" just issued, represents a vast work. We find connected with the parish seven churches; seventeen clergy; eleven organists and assistants; nine choirs, aggregating 227 voices, men and boys; eight daily parish schools, and a hospital with eight physicians attached. The seven churches will soon be joined by an eighth, St. Agnes', now building. St. Chrysostom's, St. Augustine's, and St.

Cornelius's chapels are free; St. Paul's and St. John's are also free with the exception of a few pews. No pews are sold in any of the churches, and those now rented can be claimed only on Sunday mornings and afternoons and on certain high feast days.

Other churches twenty in number, receive aid from Trinity church.

THOSE who prize the rest of the Sabbath Day and desire to see it duly honored, will rejoice in the defeat lately of the renewed attempt to open museums and picture galleries on Sunday. In the abstract, it looks as if something could be said in favor of throwing open such institutions to the public on the Lord's Day; they are places of innocent recreation, nay more, of instruction and culture; but on the other hand two things are to be noted—first, that doing so would at once involve a large number of persons in labours of one kind or another, and deprive them of their legitimate rest on the holy day; and secondly, that it would be impossible to stop here. We would soon have to face a determined effort to follow on the first victory by opening the theatres and other places of amusement, as is the case on the Continent.—*The Family Churchman*.

No less than twenty-three missions, in the vicinity of N. Y. city, are conducted by as many students of the General Theological Seminary, in the capacity of licensed Lay-readers. These missions are in small towns in the dioceses of New York, Long Island, Newark, New Jersey, and Connecticut. Beside these, Lay readers and assistants from the seminary will be found in sixteen churches and chapels of N. Y. city, in seven of Brooklyn, in two of Jersey City, and in Churches at New Rochelle, Rye, Morrisiana, Greenwich, Scarborough, N. Y. The daily morning and evening services at Calvary are mostly conducted by nine students, many of whom also have work in other departments of the same parish, such as in the men's and boys' clubs, the Galilee mission, the Coffee House, or the Sunday-school. Mr. Mottet has the services of twelve students at the Church of the Holy Communion, where they read service, and some teach in the Sunday-school. Thirty-nine men teach school or Bible-classes, and in this total over twenty churches and chapels are represented.

IF ALL THE PEOPLE WERE TO DO AND TO BELIEVE AS JOHN WESLEY TAUGHT AND DESIRED

1. They would love the Church of England and resolve not to separate from it.
2. They would never make light of the Church by word or deed.
3. They would not put other services in the place of the Church Services, or use them during the hours of Divine Service in Church.
4. They would observe all Fridays in the year as days of fasting or abstinence.
5. They would value the Baptism of infants as a very precious and important privilege; and, indeed, in the ordinary way necessary to salvation.
6. They would speak of the Church of Eng-

and as our Church, and not as if they did not belong to it.

7. They would be very frequent and constant communicants at the Lord's Table.

8. They would value all the means of grace as being just this; and, without in the slightest degree resting upon them for salvation, they would frequently and reverently use them with a simple and strong faith in Jesus Christ to bless them, as the means whereby He gives His grace to His people.—*Irish Ecclesiastical Gazette.*

WORDS OF WARNING.

(From a Sermon by Rev. H. Y. Satterlee, D. D.,
Rector of Calvary Church, N. Y., on the
"Remonstrance.")

The day has gone by, when more liberty was needed in the Church; more room for different schools of Churchmanship; more elasticity in doctrine and discipline, in worship and rituals.

The day has come when the pendulum has begun to swing as far in a new extreme as in days gone by it went in the old. The day has come when liberty is degenerating into license, when the authority of the Church herself is being put to defiance by a spirit of lawlessness, and when the well being of the whole Church is being sacrificed to individualism.

A generation has grown up under these influences who know no law but that of personal preference; and not in one direction, but in every direction, this spirit of lawlessness and contempt for the authority of the Church is manifesting itself.

It is visible in those who would sacrifice Apostolic order and organization from motives of Christian expediency and who would promote that interchange of pulpits, which has really had little or no effect in bringing about the reunion of Christendom. It is visible in those who would substitute new forms of worship for the Book of Common Prayer, with that administration of the sacraments and those rites and ceremonies that are according to the use of our Church. It is visible in those who would substitute some other faith for the Apostles' and Nicene Creeds. It is visible in those who would sacrifice Christ Himself and the Scriptures which testify of Him, and all that is supernatural in the history of Christianity rather than run counter to the spirit of the age. These are some of the dangers into which that spirit of lawlessness is insensibly dragging us, and, unless a stand is made at no distant day in behalf of Christian principle and Christian truth, we shall soon be brought to a condition in which our Christian teachers may call themselves authorized teachers of the Church, while they proclaim that there is no Apostolic order, no discipline, no rule of worship, no creeds, no punishment for those who reject Christ or crucify Him afresh, no inspired Scriptures of the Old and New Testament, no prophecies or miracles, no incarnation or resurrection of Christ Himself, no divine Saviour of the World—who by His cross and passion has redeemed us.

ROCK AND STONE.

Holy Scripture is its own best interpreter. Whenever doubt is raised concerning the true meaning of any word or phrase, the surest mode of arriving at truth is to search all through Scripture, and see how that word or phrase is used in other places. To do this will at once demonstrate the impossibility of the Romish interpretation, which applies to St. Peter the words, "Upon this Rock I will build my Church."

The word 'Rock' is never used elsewhere,

either in the Old Testament or the New, as a title, of any one but God, or of those who were regarded as gods. 'Oh, God, thou art my Rock;' 'Neither is there any Rock like our God,'—phrases like these abound. All these texts should be given in full. There is only one place that even seems to be an exception. It is where Isaiah is speaking of Abraham and Sarah, and says, 'Look to the rock from whence ye were hewn, and the hole of the pit from whence ye were digged.' But this is a simple comparison, and not a title. From it we should no more be justified in calling Abraham our 'Rock,' than in calling Sarah our 'Pit.' As the title 'Rock,' therefore, is synonymous with Deity, nothing could be more appropriate when St. Peter had just confessed the Deity of Christ 'the Son of the living God.' That is the Rock which is the true foundation. The house builded upon that Rock is safe among the storms and torrents. The house not founded upon that Rock shall be swept by the floods and tempests to destruction.

But Christ has two natures, the Divine and the human. As the first is proved by the clear application of the title 'Rock' to Him, so when His human nature is in question we find the careful use of the very different word 'Stone.' He is the stone cut out without hands, which grew till it filled the whole earth. He is the Corner stone or Headstone of the corner. He is the stone upon which, if a man fall, he shall be broken; but if it shall fall upon him, it will grind him to powder. And so in many other places. And it is St. Peter himself who joins both titles together, showing that he understood the difference; for he shows how the Christ was both a Stone of stumbling and a Rock of offence to both the houses of Israel. Here the stone of His human nature comes first; for the Jews were scandalized first by the things concerning His human nature,—His being poor and unlearned, His coming from Galilee, His refusal to be made a king, or to realize their idea of a Messiah. And it was not until afterward, late in the period of His earthly ministry, that they were enraged at His Divine claims, and took up stones to cast at Him, because He 'made Himself equal with God.'

Both of these two great points are brought out with the utmost clearness when we consider the Spiritual imagery of the Church, as an edifice founded upon a Rock. For here the Rock is the Deity of Christ, as we have already shown. 'Other foundation can no man lay than that is laid, Jesus Christ, the same yesterday and to day and forever.' This is the Rock, the Rock of Ages, on which the Church is built. But there is another sense of the word 'foundation,' in which it means, not the Rock upon which rests the whole house, but the foundation-wall or the first part of the house built upon that Rock. And of this we read that the Church is founded upon the Apostles and Prophets, 'Jesus Christ Himself being the chief Corner-stone.' Here again we have the clear and beautiful distinctness between His Divine and His human natures. And so in the description of the New Jerusalem with its twelve foundation stones, the first—or corner stone—is jasper. St. John has already told us, in his vision of the glory of the Throne, that He that sat on the Throne was like 'jasper,' so that here we have Christ Himself in His proper place as the Corner stone. We are told also that the whole wall, above the foundation stones, was of jasper. This beautifully represents the great body of the Church, every soul of which is made, by baptism, a member of Christ,—but not of St. Peter. And the jasper is generally red, of the color of blood, the Blood of His Atonement, into which all Christians are baptized. Moreover, it is the jeweller's touchstone, by which he ascertains the true composition of various metals. So the true touchstone in Christianity is, 'What think ye of Christ?'—not 'What think ye of St. Peter?'

There is therefore a perfect harmony of all

Holy Scripture, Old Testament as well as New, if we interpret the words, 'On this Rock I will build my Church,' of the Deity of Christ Himself. If we interpret them of St. Peter, we go against the entire analogy of Holy Scripture, Old Testament as well as New, including St. Peter himself in his Epistles. We apply a higher title to St. Peter, who on one occasion was a 'Satan,' than Holy Scripture gives even to the spotless human nature of Christ Himself!

In the work which I contemplated on this subject, I meant to give an exhaustive examination of every passage in the Old and New Testaments bearing on the spiritual meaning of the words 'Rock' and 'Stone,' and then follow it up by copious extracts from the Fathers. But I must leave this to others. I would only specify one point, showing the wonderful microscopic depth of language as used in Holy Scripture.

When Joshua circumcised all Israel at Gilgal before beginning the conquest of Canaan, it is natural that it should be regarded as a type of Christian baptism, by which we are made 'partakers of the Divine nature.' Now, in the Hebrew, the stone knives with which the circumcision was performed, are called *tsurim*, literally rocks. This is striking enough, as expressing the Divine grace given in holy baptism! But in the Septuagint a peculiar verse is retained which seems to have dropped out of the Hebrew; and it asserts that these 'rocks' with which the children of Israel were circumcised at Gilgal were preserved, and when Joshua died those knives were buried in his tomb with him. Now, Joshua being the type of Christ, this means, 'Your life is hid with Christ, in God.' We are buried by baptism into His death that we may also have part in His resurrection from the dead. As the microscope continually reveals fresh wonders and beauties in God's world, so does it also in God's Word; and he who does not realize this, does not thoroughly accept the Bible as Divine.—*Rev. H. Hopkins, D.D., in The Church Review.*

OUR CONFIRMATION CLASSES.—THE MEMORIAL OF THE SACRIFICE OF THE DEATH OF CHRIST.

There can be no adequate interpretation of the Sacrament of the Lord's Supper apart from a consideration of that feast upon a sacrifice which preceded it, and on which it was founded, namely, the Paschal Supper. It will be desirable for the pastor to draw the attention of his Confirmation class to the circumstances under which our Lord instituted this memorial of His death, because it is only in this way that they will gain a proper conception of the mystery. It was in the upper room in Jerusalem that the Sacrament was instituted immediately after our Lord and His disciples had partaken of the Passover Lamb—that is to say, fed on the sacrifice. "With desire (said our Lord) have I desired to eat this passover with you before I suffer." The desire arose from an intense longing to consummate His own sacrifice on the cross, of which this was an appointed type. It was then at the close of a sacrificial meal, after blood had been shed and the victim had been eaten, that our Lord from those elements of the feast, the unleavened bread and the wine-cup before Him on the table, fashioned the outward materials to set forth the mystery of His own passion—the Bread which He blessed and gave to them, saying it was His Body broken for them, and the cup which He blessed and gave to them, saying it was His Blood of the new covenant shed for them and for many for the remission of sins. Thus it was that as the Paschal Supper was a divinely appointed feast upon the Sacrifice yet to be, the Lord's Supper was instituted to be a feast upon the same Sacrifice now about to be immediately consum-

mated, and of which all previous sacrifices were but faint types and shadows. The confirmees may have their attention directed to a striking passage in the First Epistle of St. Paul to the Corinthians, in which he plainly associates the two feasts—the Jewish and the Christian—“Christ our passover is sacrificed for us, therefore let us keep the feast (or festival), not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Cor. v. 7, 8.) When we remember that the Lord’s Supper was the only feast of the first Christians, and that whenever they met it was to “break bread,” we can understand the application of the Apostle’s words—words which are wrought into our own Communion Office in the Proper Preface for Easter Day—“He is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world.” The peculiar language used by our Lord in instituting the Sacrament of His Body and Blood in the Holy Communion, seems to have been borrowed from Jewish phraseology. The lamb when set on the table to be eaten was commonly called the body of the paschal Lamb. The Jews spoke of eating the body of the Lamb; and when Christ blessed the bread, He said of it, “This is my Body,” as though He would say, “Heretofore you ate the body of the Lamb, a type of Me, to be delivered to death for you. Now I abrogate this for ever, and instead I give you my body to be crucified and broken for you; and so hereafter, when you eat this bread, think not of the paschal Lamb, which, like all types, is now done away in Me, but believe that you feed on my Body broken, to deliver you, not from Egyptian bondage, but from the far worse bondage of death and hell.”

It may be observed that the above words are quoted from Bishop Harold Browne’s *Exposition of the Thirty-nine Articles*, a work that admirably reflects the true position of the Catholic Reformed Churches of these islands, as against Rome on one side and Geneva on the other. The Bishop goes on to say—“In almost all respects the institution of the Eucharist was likened to the sacrificial feasts of the Jews, most especially to the feast of the Passover. It had only this point of difference, that whereas in all the ancient feasts the victim was actually killed and then its natural body was eaten, here the feast was instituted (though on the day of His death) yet before our blessed Lord was crucified, and bread and wine were substituted in the room of His natural Flesh and Blood. Yet the bread and wine He called His Body and Blood, even as the flesh of the lamb was called the body of the Paschal Lamb. And we can scarcely fail to infer that as the flesh of the old sacrifice was never called the Body of Christ but (what it really was) the body of the lamb; and as, on the contrary, the elements in the newly-founded feast were called the Body and Blood of Christ, so the new festival must have had a closer connection with the great and true sacrifice than had the slaughtered victim which represented Him in the old Festival. The bread and wine were His Body and Blood in a sense beyond that in which the Paschal Lamb was Christ—that is to say, not merely in a figure, but in more than a figure. . . . Just as when the first Passover was instituted the Israelites were commanded ‘to keep this feast by an ordinance for ever’ (Ex. xii 14; xiii, 10)—to sacrifice the Lamb and eat it as they had been instructed by Moses; so the disciples are commanded to observe this new feast even as they were instructed by their Master and Lord. ‘Do this,’ i.e., ‘Do what you now see Me do.’ Break the bread, bless it, and consecrate it; then distribute it among yourselves, and eat it; and likewise with the wine. And this all is to be done ‘in remembrance of Me.’ The Passover was in remembrance of the deliverance from Egypt and from the destruction of the first-born; and when it was kept the Israelites were to tell their child-

ren what the ordinance meant (Ex. xiii, 8. But this sacrament is a remembrance of greater deliverance and of that gracious Master who wrought the deliverance; and as often ‘as we eat this bread and drink this cup we do show the Lord’s death till He come’ (1 Cor. xi. 26). In all ways, therefore, it may be a remembrance of Christ, but specially it is a remembrance of His death. It is a memorial, a showing forth of that sacrifice which He offered on the Cross, and which we feed upon in our souls. As it is a commemoration of the sacrifice” (*Exposition* pp. 711-717.) The above extract will assist in making clear to the minds of the confirmees the nature of the Sacrament of the Lord’s Supper, to which they are about to be admitted for the first time, as “a continual remembrance of the sacrifice of the death of Christ,” the first object, be it observed, for which it was ordained, according to the teaching of our Church.—*Irish Ecclesiastical Gazette.*

DEVOTIONAL PAPER.

“The first day of the week cometh Mary Magdalene early when it was yet dark unto the Sepulchre.”—St. John xx. 1.

The opening words of this chapter seem to throw us, assembled together as we are upon ‘the first day of the week,’ into relationship with the events the chapter has to record.

The assembling together of Christians upon the first day of the week is the imprint of Easterday upon the Christian era. The first Easter uttered a voice which every first day of the week has since reverberated; and as the echo tells of the voice which awakes it, so the first day of the week bears testimony to an event which was to give it a distinction, and a sanction higher than that which had formerly attached to the seventh day. And if the assemblage together of Christians upon the first day, is a monument of the Resurrection, the worship of Christians is that monument’s inscription, for, in worshipping ‘Him who was dead’ do they not attest their faith in His Resurrection?

By this point of contact between ourselves and the first Easter day, the mind is prepared and faith emboldened to understand and believe the Scriptures that Jesus has risen again from the dead.

Faith can turn to good account the smallest foothold, and it finds one here. At this moment we are in the presence of a reality, our assemblage on the first day; and the weekly recurring Lord’s Day may be traced like a woven chain right back to Apostolic times. At the other end of the chain is a reality as real as that which now appeals to our eyes and ears—the reviving of Jesus Christ from His deep but brief sleep, and His reappearance from death and the sepulchre. ‘Cometh Mary Magdalene.’

Mary Magdalen had no peculiar rights in the resurrection beyond the other pious women, the disciples, the believers, or beyond ourselves. If Christ had been Jesus alone this could not be said, but God in one person with Jesus multiplies Jesus infinitely, and His death and His resurrection. This infinite multiplication of the Cross and Resurrection gives the whole Cross and the whole Rising again to everyone who shares humanity in common with Christ. “All things are yours.” There may be but one sun in the heavens; but there is a sun there for every land, and a sun for every inhabitant of every land. None can claim peculiar rights in the sun. The sun is practically multiplied by the number of observers.

And the Cross and Resurrection are multiplied by the number of the human race.

If Mary Magdalene seemed to have peculiar rights in the Resurrection, those peculiar rights lay in her adoring devotion, and in her deliverance from sevenfold thralldom of Satan which

Christ had wrought in her. It would be more true to say that the resurrection she had experienced in her own life and character fitted her to receive the revelation of the Resurrection of her Lord. It was only to those who had passed through such a resurrection as she had that Jesus Christ appeared after His Resurrection. To those who were ‘dead in trespasses and sins’ and who were clinging to dead hopes, He did not show Himself.

And to us His resurrection can never be the substantial fact it is, only so far as we reckon ourselves to be dead indeed unto sin and alive unto God. ‘If any man will do His Will, he shall know of the doctrine’ (John vii. 17). If we have the real impression in wax, we can have no difficulty in believing that the real exists, or in learning its beauty. And if the resurrection of Jesus Christ is impressed in the wax of our own character, as it was in Mary Magdalene’s, we shall have no question of it, or of its power and glory.

The man of science will tell us that we do not really see those objects which appear to the eye—that when we say we see a house or a town, it is really the image of that object, as it is reflected in the mirror of the eye, which we perceive.

Then we may see the Resurrection of Jesus our Saviour as really and as clearly as we see anything—reflected not in the tiny mirror of the eye, but in the mirror of our character.

Our characters, which may have entombed or may still entomb dead hopes, despair of living the noble lives we could wish, and subjection to the corruption of evil, but which may be revived to day, in the power and glory of Resurrection, to a lively hope and to dominion over the sin which had beset and enslaved us.

Mary Magdalene, hastening to the sepulchre ‘when it was yet dark,’ is a picture of humanity—humanity which was awaiting upon the events of that day to learn its destiny. The whole race—for to this end Christ both died and rose again and revived, that he might be the Lord both of the dead and the living.

It is yet dark and she gropes her way to a tomb, her soul distraught by yearnings unutterable, and the only relief she can promise herself is in the melancholy duty of doing the last offices for the dead.

This is humanity without the resurrection—going swiftly to a tomb, ‘while it is yet dark,’ torn by longings which can find no satiety.

But Mary Magdalene returning finally from the sepulchre is a picture of the Church: she has seen her Lord and goes to preach His resurrection; every longing, every passion finds a home and is at rest in Christ arisen.

And if Mary Magdalene, carrying a word spoken by the lips of Jesus Himself, stands for the Church which carries His message to the people, God grant yet another parallel to complete the picture, in the rising up of many amongst us as Peter and John to go to the sepulchre and see and believe.—*Family Churchman.*

THE Gospel of Jesus Christ is the true remedy for human ill. It can change the heart, it can renovate society, it can give health and life to a diseased and dying world, for it has done it, and is doing it still in instances unnumbered.—*Rev. H. M. Thompson.*

THE presence of evil thoughts in our hearts does not prove that our religion is a deception, unless they are encouraged and delighted in.

NOTICE.

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

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NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

THE COTTAGE HOSPITAL FOR SPRINGHILL MINES

To the Editor of the Church Guardian:

SIR,—I gratefully acknowledge the receipt of the following list of subscriptions for the Cottage Hospital:

Rev. Rural Dean Ellis, Sackville, \$5; Rev. Otho B. Croft, offertory from Trinity Church, Streetsville, \$7 78; a friend, Newport, N.S., \$5; Isaac Gerard and child, Tangier, \$35; Rev. J. Simonds, collection at Chatham, \$3; Rev. H. Gomory, proceeds of Band of Hope concert, Huntingdon, \$17.50; Rev. R. A. Rooney, Perrytown Mission, \$2; Rev. A. H. Wright, Fort a la Corne, \$1. Total \$41.63; total to date from Canada, \$610.57; amount required \$4 000.

I earnestly solicit from my brethren a speedy response to the pressing appeal in order that we may if possible begin the erection of the hospital this year. At the present date five members of our congregation should be in the hospital, and of course the doors would be open to others. One of the sufferers is a young Swede, a stranger in a strange land. I shall be glad to send to anyone interested copies of the appeal for distribution.

I remain yours, very sincerely,

W. CHAS. WILSON.

Springhill Mines, N.S., April 29th, 1891.

DIOCESE OF FREDERICTON.

S. S. CONVENTION.—The programme of the Sunday School Convention to be held in the City of St. John on Tuesday and Wednesday, May 12th and 13th, 1891, has been issued by the Secretary, Rev. O. S. Newnham.

The Convention will open with service in Trinity Church, at 7:30 p.m.

On Wednesday a Conference of Teachers will be held, at which the Right Reverend Bishop Kingston, D.D., will be preside.

After an address from the Chairman:

I.—A Paper on 'The necessary qualifications for a good Sunday School Teacher,' by Rev. Canon Forsyth, Chatham, will follow.

II.—Paper on 'The training of Sunday School Teachers. Address a. 'Teacher's meetings with their Clergyman.' b. 'Teachers' libraries, lectures for Teachers, and other helps.' by the Rev. G. E. Lloyd, Rothesay, and another on a. 'Teachers' associations and examinations.' b. 'Model lessons,' by Mr. Eldon Mullin, Fredericton.

III.—Two Model Lessons, by Rev. J. R. S. Parkinson, St. Mary's, and Canon Roberts, Fredericton, form the next order.

At the afternoon session, from 3 to 6 p.m., the programme is: 1. Paper, subject, 'Sunday Schools in scattered Missions, how best to establish and maintain them,' by Rev. C. P. Hanington, Johnston.

Addresses on the same subject: 1. Rev. Scovil Neales, M.A., Southampton; 2. 'Libraries and Sunday School literature,' by Mr. Vivian W. Tippet, St. John; 3. 'Examinations for Scholars, and prizes,' by Mr. J. H. Wran, Moncton.

II.—Paper, subject, 'Defects in our Sunday School Work,' by Rev. C. E. Mackenzie, Shediac. 1. Subject, 'Neglect of the services of the Church on the part of Sunday School Scholars,' by Rev. R. W. Hudgoll, Dorby. 2. Subject, 'The loss of our older Scholars,' by Rev. H. Montgomery, M. A., Fredericton. Volunteer speakers.

In the evening of Wednesday a public meeting will be held at which, after an opening address from the Chairman, the ordering of proceedings will be Paper, 1. Subject, 'Religious Training of the young,' by Rev. L. G. Stevens, B. D., St. John. Address, 1. Subject, 'Definite religious teaching essential,' by Rev. Canon Brigstocke, D.D., St. John. Paper 2. Subject, 'Duty of parents as to the religious teaching of their

children,' by Rev. J. M. Daverno t. M.A., St. John. Address, 2. Subject, 'Sunday Schools in their relation to the Church,' by Mr. C. N. Vroom, St. Stephen.

All Sunday School Teachers and those interested in the Sunday School work are invited to attend.

DIOCESE OF QUEBEC.

RIVIERE DU LOUP.—On Sunday morning, 26th April, His Lordship the Bishop of Quebec administered the sacred rite of confirmation to ten candidates who were presented by the Incumbent, the Rev. E. Weary, after which he delivered an address suitable for the occasion, and then celebrated the Holy Communion, which was partaken of by 22 members of the congregation. The afternoon and evening services were held in the new Mission Church near the L. C. R. Station, a fitting memorial of the Incumbent's untiring exertion on behalf of the Church during the short time he has been in the diocese, and a most creditable piece of work on the part of the contractor Mr. Walter Hogg. On each occasion His Lordship delivered an eloquent address, which was listened to with rapt attention by the congregation. The collections of the day were on behalf of Bishop's College.

His Lordship kindly consenting to remain over till Tuesday, the Ladies' Auxiliary Society gave a social in the New Hall on Monday night, and a most enjoyable evening was passed, the choir enlivening the occasion by rendering several songs in a most creditable manner, after which the young ladies handed round the delicious refreshments given by the Society. At the conclusion the Rev. E. Weary thanked His Lordship on behalf of the ladies for the honor of his attendance, and Mr. Ferguson presented him with an address from the congregation. The benediction was then pronounced and all dispersed well pleased with the evening's entertainment. Quite a number of the congregation assembled at the station on the following morning to bid His Lordship farewell.

DIOCESE OF MONTREAL.

MONTREAL.—The annual distribution of prizes of the St. Jude's Ministering Children's League came off on Saturday, 2nd inst., in the new Parish Reading Room. The membership is one hundred and twenty. The Deaconess and several ladies are actively interested in this promising league. There is a good sewing class; benevolent effort is encouraged, and the Rector and his curate were pleasantly surprised to find, on going down from the Church just after a funeral service, the room full of the ministering children and their friends. Five prizes were awarded. For good behaviour and regular attendance: 1, Ida Reed; 2, Ethel Young. Greatest improvement in sewing in 3 months: Clara Parker and Ida Reed, equal; 2, Jessie Lunn; 3, Grace Johnston. Several others were mentioned who had made great improvement in their needlework.

The Rector said a few words of encouragement and of praise, and made some practical suggestions as to the children learning to give their money towards good objects and not spending too much for their own pleasure. The Deaconess hopes to master the League now and then during the summer months for some benevolent work. After distributing the pretty packages of sweets that fringed the table to each member of the League, the meeting was closed with the Doxology and Benediction.

EPISCOPAL APPOINTMENTS.—The following are the appointments of the Lord Bishop of the Diocese for May:

May 11th, Monday, Iron Hill, & Co., Rev. F. Charters.

" 12th, Tuesday, Sweetsburg, & Co., Rev. R. D. Mills.

" 13th, Wednesday, East Farnham, & Co., Rev. W. C. Bernard.

" 14th, Thursday, Danham, Rev. George Johnson.

" 15th, Friday, Frelighsburg, Rev. Canon Davidson.

" 17th, Sunday, Pigeon Hill, Mr. Mervyn.

" 18th, Monday, Bedford, & Co., Rev. Rural Dean Nye.

" 19th, Tuesday, Stanbridge, Rev. J. Constantine.

" 24th, Trinity Sunday, Montreal, ordination

The Bishop places himself at the disposal of the clergy during his visit. Letters may be directed as follows: South Stukely, until May 2nd; Knowlton, until May 7th; Frelighsburg, until May 13th; Bedford, until May 17th.

DIOCESE OF ONTARIO.

The Synod of the Diocese of Ontario will meet at Kingston on Tuesday, the 2nd June.

The Rev. J. K. McMorine, of Kingston, has had a beautiful window placed in St. James' Church here, in memory of his son.

The Rev. S. Tighe has resigned the incumbency of Crysler, and the Rev. Mr. French has been appointed to Lombardy.

KINGSTON.—Considerable improvements are being made in the old St. George's Cathedral here, and in connection therewith an historical sketch of the parish and Church was given in a late number of the *Daily Whig*. From this it appears that the first English Church in Kingston was built in 1793, on the square immediately in front of the market. It was a frame building and stood nearly in rear of the present Masonic Hall. It was subsequently used as the Lancastrian school house and stands to day on the corner of Union and Wellington streets. This old edifice was a great rendezvous of the old military residents and in it were celebrated many notable marriages. The first Rector of the parish was the Rev. John Stuart, D.D., who was born in Pennsylvania in 1730, his parents (Irish) having emigrated to the colony. About 1766 he graduated from a Philadelphia college, and though his parents were Presbyterians, joined the Church of England and was subsequently ordained in England in 1770, and appointed missionary to the Mohawks at Fort Hunter. During the revolutionary war he remained true to British interests and had to flee from his mission field to Albany and ultimately emigrated to Canada and was exchanged on forfeiting property and £400, for American prisoners held in Canada. He settled definitely in Kingston in 1789 and died there in 1811 at the age of 71, and was buried in St. George's burying ground. He was said to have been the first school teacher in Upper Canada, having opened an academy for boys in 1786, which school was subsequently continued by Dr. Strachen. He was succeeded in the rectory by his son, Rev. George O Kill Stuart, who subsequently was appointed Archdeacon of the diocese of Toronto and first Dean of the new diocese of Ontario, and died in 1862, aged 86 years. His was the last body buried in the cemetery surrounding St. George's Church. Under his superintendency St. George's was begun in 1825 and completed in 1826, a good part of the money required in its erection being provided by the Imperial Government, the Cathedral being used by the troops who are stationed in Kingston. The Church had been greatly improved since its erection, though the improvements have taken place principally during the past twelve years. The hall adjacent to it was built about fifteen years ago. Venerable Archdeacon Stuart was succeeded by Rev. J. B. Lauder, who exchanged positions with Very Rev. Dean Lyster, the rector until 1854, when he was superannuated, but is nominally the rector still. Rev. B. B. Smith, B. A.,

succeeded him and holds the position of Assistant Rector. The Revs. Thomas Handcock, R. D. Cartwright, Richard H. D'Olier, W. M. Herchmer, W. David, A. Stuart, W. F. S. Harper (travelling missionary), Phillip Wood Loosemore, H. C. E. Costello, Henry Wilson, A. W. Cooke and M. M. Harding have severally been connected with the Parish; the Revs. Cartwright, Herchmer and Wilson having been associated with it from eighteen to twenty five years. About the interior of the Church are marble slabs, in memory of Rev. W. M. Herchmer, Hon. John Kirby, Mr. William Wilson, Rev. R. D. Cartwright, Lord Sydenham, Col. F. S. Tidy, Rev. John Stuart, D.D., Lieut. Johnson, Sir Henry Smith, and others. The names of Cartwright, Gildersleeve, Sellars, Rudston, Ross, Macaulay, Ferguson, Carson, Smith, Henderson, Strachan, Kirkpatrick, Watkins and Kirby are as familiar as household words in the history of the Church.

Two beautiful polished marble slabs, to be retained in the vestibule of the King street front contain these inscriptions:

'This Church was commenced in 1825; opened for divine service 1826, and consecrated in 1828. The total cost of erection was £10,000 currency, which sum was derived from the following sources:

1. Rent of church lands.
2. Contributions by the parishioners.
3. Donations by the Rector and assistant ministers.
4. A royal donation of £1,500 sterling, granted at the instance of that zealous churchman, Sir Peregrine Maitland, while Lieutenant Governor of Upper Canada. To commemorate all which this tablet was set up by the vestry, A. D. 1846. *Laus Deo.*'

'This stone, erected A. D. 1846, records the thanks of the vestry of St. George's Church to the Ven. George O'Kill Stuart, LL.D., Archdeacon and rector of Kingston, and to his assistant minister, the Rev. William Macaulay Herchmer, A.M., for their pious liberality in contributing each the munificent sum of £1,000 towards the enlargement of the Church and the reconstruction of the steeple. 'Lord I have loved the habitation of Thy house and the place where Thy honor dwelleth.'

DIocese OF TORONTO.

TORONTO.—On the 23rd ult. the annual festival of Toronto Bands of Hope under the auspices of the Church of England Temperance Society was held in the schoolroom of St. James' Cathedral. There were nine bands present, numbering seven or eight hundred, and filling the room comfortably. The opening hymn, 'Brightly gleams our Banner,' was beautifully sung by the children, under the leadership of the Rev. C. C. Owen. After prayer, the Bishop gave a short address. Then the Rev. Canon Greene, of Orillia, spoke of the privilege of addressing children, in the hope of moulding the future public opinion of the country. He referred to the fact that they were assembled on St. George's day, and told the legend of England's Patron Saint overcoming the dragon. The object of Bands of Hope was to place a barrier against the ravages of a greater dragon, whose course was marked by a destruction so terrible that the Right Hon. W. E. Gladstone had declared it to be worse than the combined evils of famine, pestilence and war. If the Bands of Hope were true to their principles, the dragon could be destroyed in 25 years, by the growth of a generation of total abstainers. He showed how true mothers and fathers would regard that terrible evil, and described the two roads—abstinence and drunkenness, under the simile of two railways. The benefits of temperance were happier homes and money saved. That total abstinence was scriptural was shown by the examples of the Rechabites, the Nazirites, and of Daniel. Canon Greene closed with

a description of a statue erected in the States to the memory of Abe Lincoln, and expressed the hope that an abolitionist leader might soon arise in Canada to proclaim freedom for the slaves of the drink tyrant. The presentation of prizes and reading of prize essays were interesting features of the festival. Several other clergymen gave appropriate addresses. The fife and drum band of the Boy's Home played very nicely. Of course, the singing of hymns was concluded with the National anthem, and the doxology, when the Bishop pronounced the benediction.

PETERBORO'.—The Girls' Guild of St. John's Church had success to reward their labors in their apron sale which was held Thursday, 30th ult. A large display of aprons, of all patterns, shapes and sizes, were offered for sale and found ready purchasers, while a variety table with sundry fancy articles was also a remunerative source of trade. In the evening refreshments were served. The financial results were very encouraging.

Dr. Davies, the talented organist of St. John's Church, gave another of his popular organ recitals at the church last week, and the grand musical programme was listened to by a large audience who could not fail to appreciate the exquisite music. 'Israel in Egypt' with pedal passage was a grand revelation given by a master hand. The overture, 'Zampa,' with brilliant orchestral effects, was another number of unusual beauty.

ASHBURNHAM.—On Wednesday evening, 29th April, a most successful and highly meritorious concert was given by the choir of St. Luke's Church in the village hall in Ashburnham. Mr. John Burnham, Q.C., M.P., presided as chairman. The programme rendered was one of unusual excellence, and was rendered in a faultless manner.

DIocese OF HURON.

LONDON.—At a special meeting of the Vestry of St. Paul's Church Wednesday last, Mr. Rhodes, a student of Huron College, who will be ordained on May 24th, was appointed curate to assume the duties of the position on June 1st. Mr. Rhodes is spoken of in very high terms by the College authorities and all who know him. Rev. Principal Miller and Rev. Prof. Williams, of Huron College, have also been engaged to preach in the Cathedral, and Mr. Rhodes will take the bulk of the parish work.

His Lordship the Bishop of Huron will (D. V.) hold an ordination on Trinity Sunday, May 24th, in St. James' Church, London.

ST. MARYS.—The special services of nine days, held in the Church at St. Marys, were brought to a close last Friday evening. They were conducted by the Rector, Rev. J. Taylor, the Mission preacher being the Rev. A. Murphy, Rector of Trinity Church, Chatham. The interest deepened as the work progressed three large congregations being present on Sunday week. The service for men only on Sunday afternoon was well attended the church being nearly filled. In the evening it was packed. The Bible readings each afternoon were most instructive, and many availed themselves of the opportunities of studying God's word. At the closing service there was a large congregation, the mission closing with the celebration of the Holy Communion the number of communicants being greater than ever seen in that church. Mr. Murphy's sermons were arousing and full of teaching, and the Mission has been a decided blessing to the congregation. The Revs. J. Moorhouse, of Ingersoll, and A. Dawdney, of Mitchell, took part in the services.

DORCHESTER.—Rev. Mr. Brown, incumbent of Thamesford Mission, continues to officiate in

St. Peter's Church here Sunday evenings. His services are so highly appreciated that the congregation keeps increasing.

NEW HAMBURG.—The Rev. Mr. Edmunds has tendered his resignation of this Mission. No one has as yet been appointed to succeed him.

DIocese OF RUPERT'S LAND.

WINNIPEG.—Christ Church.—Sunday, April 19th, was a notable one in this parish. In the morning the St. George's Society and the 'Sons of England' attended service in much larger numbers than on any previous occasion. The sermon was preached by Rev. H. A. Todor, M.A., Rector of All Saints' Church, from Ex. ix, 16: 'And in very deed for this cause have I raised thee up, for to show in thee my power.'

The evening service was the last to be held in the present church. After a long and patient waiting, and much faithful work on the part of both Rector and vestry, it has been decided to proceed with the building of a new church, the present structure being too small for the congregation, which has grown so largely under the faithful ministrations of Canon Pentreath. The Most Rev. the Bishop was present at the service, and the Rector preached from II. Chron. xxiv. 5, 6, 13. There was an immense congregation, and all must have felt that a great and important step was being taken. We understand that \$12,000 has been pledged for the work, and the wardens have been authorised to pull down the old building at once, and to commence to rebuild, as soon as they have \$7,000 in sight. Services will for the present be held in the schoolroom. We wish every success to our friends of Christ Church.

BRANDON.—St. Matthew's.—At the Easter meeting of the parishioners of St. Matthew's Church, Mr. Jakes was chosen Rector's warden, the Hon. Judge Walker elected people's warden. The delegates elected to the Diocesan Synod are Hon. Judge Walker, Mr. T. M. Daly, M. P., and Mr. J. N. Kirchhoffer.

During the past week Brandon has been visited by the Rev. J. Serkis, a native Missionary from Malabar, India. Mr. Serkis is a priest of the 'Christians of St. Thomas,' who are Christian Israelites, and claim that they are descendants of the Lost Tribes, and that they were converted to Christianity by the Apostle St. Thomas. Bat Gibbon, Milman, Smith and other historians were of opinion that they were founded by *Thomas*, a Nestorian, in the 5th century. They have certainly had the Gospel preached to them at a very early date, and are a remarkable testimony to the primitive character of the Church of England, inasmuch as they have Bishops, priests and deacons, administer the Sacraments as we do, have a liturgy, and are in doctrine almost identical with us. While they disclaim Romanism on the one hand and Dissent on the other, they fully recognize the Church of England. The Rev. Mr. Serkis spoke in St. Matthew's on the 'Lost Tribes,' and the religious and customs of the people of India.

CONTEMPORARY CHURCH OPINION.

Irish Ecclesiastical Gazette:

The Evangelical clergy, as a rule, are moving with the times. There was a time when the black gown was the acknowledged pulpit dress of the party, and the surplice was a 'rag of Popery,' at least for preaching in; now the latter is almost entirely the use, and the gown is relegated to visitations and levees. Again, there is not so much reluctance as formerly in signaling the high festivals of the Christian Church with comely decorations of the House of God, and these are particularly forthcoming on the most suitable occasion of our annual

harvest thanksgiving services. The singing of the Psalms was a use against which the party held out for a long time, but the practice is now becoming very general. More frequent observances of the divinely instituted Sacrament of the Lord's Supper are also to be noted, to the great spiritual edification, no doubt, of those who remain to celebrate the memory of their Lord's Passion. The papers of the week inform us that in a leading Evangelical Churches in London the "Three Hours" service will also be observed for the first time this year; and it is quite possible that before long many of the Evangelical clergy in Ireland will see their way to this most solemn commemoration of the events of Good Friday. For all these steps in steps in advance the Evangelical party have no reason to feel ashamed.

Living Church:

Easter was celebrated this year, by nearly all denominations, and the religious papers as well as the pulpits were full of it. Indeed the Easter festival may be considered as now completely established among Christians of all names, upon almost as firm a basis as that of Christmas. The following, from the pen of President Andrews, of Brown University, taken from *The Independent*, is doubtless true of many other leaders of thought among the Protestant denominations: "Though brought up an ultra-Protestant, with a strong early prejudice against all non-scriptural observance in church, the writer has grown in spite of himself to think very favorably of following the ecclesiastical year. The habit is a prime aid to the preacher, greatly increasing, in the course of time, his knowledge of Scripture, and imparting to his sermons much variety and freshness which otherwise they would fail to exhibit. It is equally helpful to Christian devotion, subject only to the proviso needed touching all the externals of religion, that the spiritual end be constantly kept in view. Any exercise whatever that is performed in the name of religion, may doubtless sink to the level of a baneful formality, injuring rather than fortifying the spiritual life. It is part of our probation to use such adjuncts of religion instead of abusing them.

"I for one, love to witness the increasing regard which people have for Easter. It cannot but do good. Christians themselves are in no danger of reflecting too much upon the resurrection of Christ, and it seems to me that this momentous fact is brought home to us by the formal heeding of Easter more solemnly than in any other way. Beyond the good thoughts which the day intrinsically suggests, the celebration of it aids faith by connecting the religious life of to-day back to that of the earlier Christian ages. One of the worst mistakes of Puritanic Protestantism was the needless sundering of connections like this. It is worth our notice along with the above that Christmas and Easter are to multitudes of our fellow-men all about us, nearly the sole reminders of Christian truth. Thousands who never say or hear a prayer have at last a passing thought of Christ at these times."

DIOCESE OF MONTREAL.

BOSCOBEL AND NORTH ELY.—The Lord Bishop of the Diocese on the 3rd instant gave his ever welcome visit to the Mission of Boscobel and North Ely, preaching in the morning and administering the Holy Communion at the latter place. His Lordship gave a few words of warm commendation to the North Ely congregation for the sacrifices they have made and will have to make for the thorough repairs which have just been completed in the interior of their Church, and considered that they had manifested admirable taste in the churchly changes effected. The congregations notwithstanding the incessant rain more than filled the pews, and benches from the schoolhouse opposite were

placed in the aisle. To the regret of all present his Lordship was labouring under a severe cold which greatly detracted from the volume of his powerful voice. The attendance at Boscobel Church was good, considering the disagreeable weather. Each of the Bishop's sermons sustained the close attention of all present, and all must have been impressed with the earnest and feeling manner wherewith his practical addresses were delivered.

BISHOP OF LICHFIELD ON THE ARCH-BISHOP'S JUDGMENT ON THE LINCOLN CASE.

"You will no doubt expect from me some reference to the weighty judgment which has been delivered by the Archbishop of the province since the time of our last Synod. It is important for us to remember not only what it is, but what it is not. It is not an injunction, nor even a direction, as to the kind or amount of ritual observance with which the Holy Sacrament may most fitly be celebrated. It simply rules that certain ritual acts, with reference to which charge had been made against one of the English Bishops, are not forbidden by the written law of the Church, nor contrary to the customs of the Church in earlier generations; and that, as regards others of those acts, there is no such sanction. Nothing whatever is said or implied as to the propriety of adopting universally the ritual which is thus permitted, but it is of course intended that those which are not permitted should everywhere be abandoned. It is quite possible that upon certain of these points a different opinion may be entertained by individuals among the clergy, and the Archbishop does not claim to be infallible, even when speaking *ex cathedra*; but to an ordinary mind the presumption is strongly in favour of the accuracy of a judgment arrived at after the most careful inquiry by the Archbishop and his Assessors, aided by the counsel of experts both in ecclesiastical law and in Church history, rather than of contrary opinions pronounced for the most part anonymously or by persons with no special claim to authority in the columns of the newspaper press. The confidence, and in some cases the arrogance, with which such opinions are expressed, does not tend to a favourable estimate either of the learning or the humility of the writers. I have, therefore, no hesitation in expressing my earnest desire that the rulings of the judgment may be loyally and cheerfully obeyed by us all. But even supposing for a moment that the Archbishop and his Assessors, with all the resources at his command, had been mistaken in some of their conclusions, is there one of them that can, in the slightest degree, affect conscience of any individual clergyman? It might fail to commend itself to his judgment, it might seem to him to impair the dignity or the symbolism of his ritual, it might wound his æsthetic sensibilities, but could any reasonable man believe for a moment that it could affect the validity of the Holy Sacrament, or that it could be displeasing to Almighty God or injurious to the spiritual welfare of His people? And, if not, how infinitely small would be the loss, compared with the danger of imperilling the peace of the Church by dissension and division about things not essential. Through long years of disquietude and contention the Church has been hungering and thirsting for peace; peace, not for our own comfort, but peace that we may more clearly hear the Master's voice and more freely do His holy will; and now that in the great mercy of God a judgment has been delivered which seemed likely to secure for us a prolonged cessation from strife and debate in the matters of ritual, it is difficult to over estimate the tremendous responsibility of those who, on one side or the other, for causes which to say the least are comparatively unimportant, are fanning the flames of discord,

so as not only to hinder grievously the work of the Church, but to give occasion to her adversaries to rejoice.—*Charge 1891.*

THE WIFE'S SISTERS MARRIAGE BILL.

A short summary of the history of this unworthy attempt to tamper with the Marriage Laws of England, a Law received as part of the Christian Tradition from the Church of God, may be of use to our members at the present time. We take the facts mainly from a schedule prepared by the *Marriage Law Defence Union*.

In 1849 a Bill was introduced in the Commons by Messrs. Wortley, Denison, and Masterman, to legalise 'marriage between a Man and the Sister of his Deceased Wife, or between a Man and the Daughter of the Brother or Sister of his Deceased Wife.'

In 1850 a Bill was introduced by the same worthy trio to legalise such unholy Marriages only in the case of a Wife's Sister, and not, as in 1849, with a Wife's Niece.

In 1855 Messrs. Heywood and Headlam took the cause in hand, and introduced a Bill legalising Marriage both with the Wife's Sister and with the Wife's Niece.

In 1857 and 1858 Viscount Bury, Mr. Schneider, and Mr. Monckton Milnes introduced this Bill, omitting the Wife's Niece.

In 1859 they re-introduced their Bill, still omitting the Niece, who never again appears upon the scene.

All these five Bills passed the Second Reading in the House of Commons, and the three which inconsistently excluded the Niece, and confined themselves to the Sister, passed all stages in the Commons, and went up to the Lords and were rejected there.

In 1861 Messrs. Monckton, Milnes and Baxter, re-introduced the Bill of 1859, and for the first time the House of Commons rejected the Measure on its Second Reading by 177 to 172. It is noteworthy that this victory in the Commons was on the first occasion on which the question was fought after the formation of E. C. U., in 1859.

In 1866 Messrs. Chambers, Thomson, Hankey, and Morley re-introduced the Bill, and again the Bill was thrown out on the Second Reading by 174 to 154, a majority of 20.

In 1869 Mr. Thomas Chambers and Mr. Morley brought in the Bill again, and carried it on the Second Reading by 243 to 154.

In 1870, 1871, and 1873, the Bill passed through the House of Commons; in 1875 it was thrown out on the Second Reading by 171 to 142.

In 1883 Lord Dalhousie introduced a similar Bill in the House of Lords, and carried it through its second Reading; but owing to the splendid opposition organised by Churchmen, it was thrown out on the Third Reading by 145 to 140.

A Resolution in favour of the measure was carried this year by 280 to 111.

In 1888 the Bill was reintroduced, and passed its Second Reading by 262 to 205.

In 1890 Mr. Herbert Gardner, Mr. Broadhurst, Mr. Surt, Mr. Jesse Collings, Mr. Kelly, brought in a Bill, which passed its Second Reading by 249 to 184.

And now, in 1891, Mr. J. Kelly, Mr. O. V. Morgan have fathered the Bill, and carried it through its second reading by 216 to 169—a considerably reduced majority.

The moral of the whole story would seem to be that Churchmen must determine to persevere in their opposition to this miserable piece of one-sided, unprincipled, class legislation, as long as its supporters continue to bring it forward. If they do this there is nothing to fear. What the Church has resisted for 40 years and more she is strong enough to resist for another 40 if need be.—*Church Union Gazette.*

REVERENCE.

Reverence to all our betters is one of the cardinal duties laid down in the Christian law; and the capacity of unselfish admiration is a quality whose cultivation every great teacher has recommended. Now this reverence and this admiration are one; and they issue in obedient imitation.

Reverence involves that honoring of all men by which the great Apostle must have meant respect for every man as such and imitation of everything good in him. Many men of mere worldly ambition may often be honored for good nature and generosity; men of little education and narrow horizon, for honest fidelity to duty; men who fall again and again, for the moments when they are themselves and in their right mind; all men, for the best that is in them. To imitate what is best in every man, and to seek by a good example to bring his whole life up to the same standard, is the most sincere way of honoring all men.

Reverence is involved in friendship. Mutual humility and respect are indispensable in that true friendship to which Tennyson's 'In Memoriam' bears such glorious witness. The man brought into that sacred bond must be worthy of high respect and close imitation. We know what it means when we read on the tomb of an almost forgotten man, 'the friend of Sir Philip Sidney.' The friend whom Sidney chose must have been a man worth knowing.

Reverence will manifest itself in hero worship and discipleship. It will search history for masters and submit to them in loyal obedience. Such a feeling is not dead. Mr. Lowell has cited the popular estimate of Abraham Lincoln as proof that democracies respect eminence. 'I have seen,' he says, 'the wisest statesman and most pregnant speaker of our generation, a man of humble birth and ungainly manners, of little culture beyond what his own genius supplied, become more absolute in power than any monarch of modern times through the reverence of his countrymen for his honesty, his wisdom, his sincerity, his faith in God and man, and the nobly humane simplicity of his character.' Men still long for heroes and seek for leaders to whom they can render the reverent service of discipleship.

Of this discipleship the highest form is the enthusiastic following of the Master of masters, the Lord Jesus Christ. His life is the worthiest for continual imitation. What His discipleship will do for men who take it up is shown in the lives of famous thousands and unknown myriads. It builds up character, calls out ability, and develops independence. It gives the noblest standard of life and the ultimate solution of human needs. It sanctifies making a living, consecrates desire for skill, uplifts common life, and makes men.—*St. Andrew's Cross.*

ARCHBISHOP OF YORK DEAD.

The cable brings the sad news just as we go to press that the Most Rev. William Connor Magee, D.D., lately appointed Archbishop of York, died in London, England, on the 5th May: a victim to the renewed attack of La-Grippe, now proving so fatal in many parts of the Motherland. He was only lately translated from the See of Peterborough. His sudden death will bring sorrow to the whole Church.

NEW BOOKS.

FROM Longmans, Green & Co., New York:

THE SCHOOL OF CALVARY.—Six Lectures delivered by Rev. Geo. Body, D.D., Canon Missioner of the Diocese of Durham, and Vice Pres. of the S.P.G. in All Saints, Margaret St., London, during Lent of last year. The subjects are The Law of, (a) Obedience; (b)

Mortification; (c) Devotion; (d) Repentance; (e) Charity; (f) Perseverance. These addresses are admirable; simple in expression and style; and full of helpful thoughts. They are well suited for use by Lay readers. Cloth, pp. 158; 2s 6d. stg.

FROM E. & J. B. Young & Co., Cooper Union, N. Y.:

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CORRESPONDENCE.

NON-UNIVERSITY BISHOPS AND PRIESTS.

To the Editor of the Church Guardian:

SIR.—I read in your contemporary *The Canadian Churchman*, of last week, the following paragraph concerning non University Bishops:—

"Non-University Bishops are more plentiful than one would, at first blush, imagine. Besides the new Bishop of North Queensland, there are mentioned Bishop Bransby Key, of St. John's, Kaffraria; Bishop Pinkham (?), of Saskatchewan and Calgary; Bishop Bompas, of Mackenzie River; Bishop Ridley, of Caledonia; Bishop Branch, of Antigua; Bishop Crowther, of Niger, &c. The list might be considerably enlarged probably from the Protestant Episcopal Church in the United States."

Allow me to point out that at least two important names have been omitted from this list. The first that of Bishop Courtney, of Nova Scotia, a member of the Theological Department of King's College, London, honored

with Doctor's degrees by several American and Canadian Universities, but who still loves to wear upon his rochet, as I myself have seen him do, the old violet and black "label" which tells the 'school' at which he was educated for the Holy Ministry. More honor to him say I!

The second omission is the name of Bishop Strachan, appointed by the Crown in 1882, to the diocese of Rangoon, British Burmah. He is the first of three St. Augustine men who have attained to the lawn, the others being Bransby, Key and Pinkham.

Speaking of the growing influence of Theological College men in the Church, is it not worth noticing that three Doctors of Divinity (by examination), occupying important positions upon the staff of our Canadian Church Universities, are strictly speaking non University men, i.e., non graduates in arts. I refer to Dr. Allnatt, Professor of Divinity at Bishop's College, Lennoxville, and Archdeacon Smith, D.D., and Canon Partridge D.D., members of the staff of King's College, Windsor. All three are distinguished alumni of St. Augustine's College, Canterbury, an institution possessed of a Royal Charter and a distinctive hood but having no right of University powers, these being wisely entrusted but to five centres of learning in the whole of England, viz., Oxford, Cambridge, London, Manchester, and Durham. When writing however of Bishops and Priests trained at Divinity Schools like King's, London, Queen's, Birmingham, St. Augustine's and St. Bees as being non-University men, it should, I think, be borne in mind that students from these Colleges have a definite status assigned them by the University to which their colleges are affiliated.

On page 2 of the Handbook to the University of Durham it is stated that students who have completed their course at certain affiliated Theological Colleges will be admitted to the degree of B.A., upon keeping three terms or six half terms (not necessarily in residence or consecutively), and passing the final examination; exemption being granted from all previous tests.

Unfortunately, University education in England is not the comparatively inexpensive thing it is in Canada, and not a few who have spent say four years in special preparation for Holy Orders (as did I and several others in this Province, at the Divinity Colleges of St. Boniface and St. Augustine) feel, when we have obtained our Theological Diploma and in most cases also the certificate of the Oxford and Cambridge Board of Examiners for Holy Orders, that the additional title of University Graduate in Arts, so close within our reach, is something we can forego, and yet proceed to the work to which we hope God has called us.

Whether in after years when one has saved the necessary funds out of a curate's or missionary's stipend, the title of University Graduate is worth the resignation of one's cure, the journey to England, loss of stipend for twelve months, six of which must be spent in vacations and only six at lectures, together with the heavy cost of fees and board is a question which I have been well weighing for myself, and feel requires but one answer—No. I do however seriously consider that courtesy alone should induce the Canadian Church, through her Universities, to offer some less expensive but equally generous terms of graduation (as does Durham), to clergymen in her midst, who have left their own country to do what they can to build up the old Church in this new land.

Believing that this explanation of the status of non University Bishops and Priests trained at English Divinity Colleges, will remove not a few false notions in the minds of some and be of interest to your general readers.

I remain, yours &c,

ALFRED REID.

Assistant Priest of St. Luke's, Toronto.
April 28th, 1891.

The Church Guardian

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CALENDAR FOR MAY.

- MAY 1st—St. Philip and St. James.
 " 3rd—5th Sunday after Easter.
 " 4th }
 " 5th } Rogation Days.
 " 6th }
 " 7th—Ascension Day. Pr. Pss. M. 8, 15, 21
 E. 24, 47, 108. Athan. Creed.
 Pr. Prof. in Com. Service.
 " 10th—Sunday after the Ascension.
 " 17th—Whitsunday. Pr. Pss., M. 48, 68,
 Ev. 104, 145. Athan. Cr.: Pr.
 Prof. in Com. Service till 23rd,
 Notice of Monday and Tuesday,
 and Ember Days.
 " 18th—Monday in Whitsun week.
 " 19th—Tuesday in Whitsun week.
 " 20th— }
 " 22nd— } Ember Days.
 " 23rd— }
 " 24th—Trinity Sunday. Ath. Cr. Pr. Prof.
 in Communion Service.
 " 31st—1st Sunday after Trinity.

THE CHURCH IN HER RELATIONS TO SECTARIANISM.

(By the Rev. Erastus W. Spalding, D.D., Dean of All Saints Cathedral, Milwaukee, Wis.)

The great principle of the Divine Nature is love—"God is love." It is the very essence of His being. "He that loveth not, knoweth not God; for God is love."

The manifestation of the Divine Love to man is in Christ Jesus. In this was manifested the love of God towards us, because that God sent His Only Begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. "No man hath seen God at any time; the Only Begotten Son, which is in the bosom of the Father, He hath declared Him." Christ was the "Image of the invisible God"; the Brightness of His glory and express of His Person.

So Christ living, working, suffering, telling the exact truth concerning things in heaven and earth, in eternity and in time, showed God's love. Not only in what He did and said and suffered did He show it, but also in His manner of doing and speaking and suffering, in His

gentleness, goodness, patience, purity. "Love worketh no ill to his neighbour"; and Christ "went about doing good." And it was in this way that He challenged the love of man, which God had lost and, with infinite yearning, was trying to win back to Himself. Especially did He do this in His suffering for the truth. In reference to its final culmination He said, "And I, if I be lifted up from the earth, will draw all men unto Me."

The Church is the continued expression and manifestation of this love of God, from age to age. Individuals die, corporations live. As for man, his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children. The Church is the "Mercy of the Lord," and "His righteousness unto children's children." "I will build my Church; and the gates of hell (oblivion) shall not prevail against it." "The Church, which is His Body, the fulness of Him that filleth all in all,"—i.e., the fulness of God.

Indeed the Church became the eternal continuance of Christ in the world. God did not give His glory to another. He did not turn away the affections of man from Himself to something else. The Church being Christ's Body, is the extension of His Incarnation. It is the expansion, so to speak, of the human nature which He took from the Blessed Virgin. He miraculously expands and extends that cleansed humanity as He once multiplied the five barley loaves and the two small fishes.

So the Church is called Christ. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." "For we are members of His Body, of His Flesh, and of His Bones."

And, being thus an expression of the Love of God and a manifestation of Christ still dwelling among men through His descendants, the Church became the "Family" of God. The terms applied to human redemption are, to a marvellous and significant extent, family terms—terms expressive of household ties and affections. The purest and most unselfish of all affection is the parental. It gives everything and asks nothing, nothing but love, and that is a debt; it is owed to God, and to the brethren, and God calls himself a "Father." The next purest and most unselfish affection is the marital; and God says, "I am married unto you."

These two supreme affections are combined and united in the Church, as they are in the human household. Note the descriptive terms used. Of course, in making a revelation to us, God must employ terms with which we are familiar, and must intend they shall convey to us the meanings and significances they naturally and usually do convey. The Church is called the 'Bride of Christ, and the 'Lamb's Wife,' and the 'Mother of us all,' i.e., of all Christians. Baptism is the 'Birth' of God's 'Child,' being the act by which the Holy Spirit introduces Him into God's family. Confirmation is the preparation of the Child for reception to the family table. The Holy Communion is the family table. The Eucharist the children's 'Bread.' The Church Building is the 'Father's House.' Death is the child's 'sleep.' God's acre, as the Christian graveyard came early to be called, is the child's cradle. The 'Resurrection at the last day' is his getting up in the morning. Eternity is the Christian's to-morrow which really comes. And all the blessings and promises to those born of the 'New Birth' are 'inherited.' One does not get them by buying or earning. "And if children, then heirs; heirs of God and joint heirs with Christ." So with all these terms of endearment and loving relations and household privileges, established in the Church, God continues to challenge the love of man and fasten it upon Himself.

And this magnificent exhibition of the love of God from age, is intensified to the human mind by reflection upon the consideration everywhere addressed to the reader or hearer of God's Word, that the Christian fellowship is a membership in the *Royal Family* of the Kingdom of God. It implies nothing less than the title to a Heavenly throne. Nowhere is the child of the New Birth of water and of the Spirit spoken of as a common person, even when among the principalities and powers of the eternal kingdom. As the Child of God, he is the heir of all the worlds, and has his place prepared for him upon the throne of God, high above all angels. Even the guardian angel set to tend upon the little child in the covenant is one of the celestial nobility, who goes in and out of the Palace above, and 'always beholds the Face of the Father in heaven.' The Christian is even now a 'king,' and shall hereafter 'reign with Christ,' and sit with Him on His throne, and 'judge angels,' and all this forever and ever, with God's own eternity, inasmuch as he is a 'Partaker of the Divine Nature,' as St. Peter teaches. And so the Church is the Royal Family and the Heavenly Hierarchy, established upon earth.

Thus the Church exhibits, by God's appointment, the love of God upon earth. She represents the one Christ; exemplifies His one life; tells the one Truth as He told it, by its constitution, its acts and its words, and with perfect clearness. 'If the trumpet give an uncertain sound, who shall prepare himself for the battle?' The Apostle describes the situation in Ephesians, and urges the resulting duties upon Christians, with inspired earnestness. 'For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.' And he proceeds: 'I therefore . . . beseech you that ye walk worthy of the vocation wherewith ye are called . . . Endeavoring to keep the unity of the Spirit in the bond of peace. There is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.'

This picture, one readily sees, is one of unity and order. Indeed into this kingdom, His family upon earth (for every family is a kingdom), God transplanted the order and authority of His kingdom above, and so its harmony and peace. The Apostle continues the description: 'And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even 'Christ.' So there was one organization, covering all lands, with one authority, God's own authority, publicly and specifically indicated, with one habit of life, 'with one mouth, speaking one thing.'

This exhibition of peace and order and unselfishness, in the midst of a divided and wrangling humanity, at once attracted the attention of the nations. It expressed both the love of God to man, and the love of man to God, and also, reluctantly, the love of man to man. And the world said, 'Behold how these Christians love one another.'

And it was this *oneness of thought and action* and life among Christians which gave Christianity its power with the world. Hearing the one thing declared by all Christians to be the revelation of God, people were inclined to listen and accept; seeing the one life declared to be the life of God incarnate, they were inclined to live it; beholding one professed apostolic authority, recognized in all lands and languages, and respected everywhere, they were inclined to regard it as from Him who really gave it, and to obey.

And more than this *UNITY* prevented waste, confusion and misdirection, and yielded the force of *corporate* action. It afforded the Church efficiency to do the work assigned it. The Saviour knew this. Indeed, for that matter, any one knows that God has so constituted things, that, as far as we are informed, this result invariably ensues. And so Christ, in the hour of His agony, when he was preparing for the greatest love that man hath; for 'greater love hath no man than this, that a man lay down his life for his friend,'—when he was preparing for the love that God hath; for 'God commendeth His love toward us, in that, while we were sinners, Christ died for the ungodly,' died for those who were not friends but 'enemies . . . by wicked works,'—in the hour of His agony, with the Apostles (which he had given) about Him, He prayed for His Household, 'Neither pray I for these alone, but for them also which shall believe on Me, through their word; that they may all be one; as Thou, Father, art in Me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent me'—(Note, a visible oneness the world can see in order to believe.)—'And the glory which Thou gavest Me I have given them, that they may be one, even as We are one, I in Thee, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.'

And after Him, St. Paul, full of His Spirit, and with a lively sense of the urgent necessity of the case, says, 'Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.'

(To be continued)

ASCENSION DAY.

The great forty days draw to their close, and the day "which crowned and consummated the Incarnate Life of our Lord on Earth" is again at hand. Although regarded by The Church as one of the chief days set apart in honor of our blessed Lord,—being preceded by the three Rogation Days, and having not only its special Collect Epistle and Gospel, but also a proper Preface in the Communion office prescribed to be said, 'Upon Ascension Day,' (clearly indicating a celebration on that day), and also 'seven days after'—the experience of the past as to its due observance would not we fear redound to the credit of our clergy generally. It is much to be feared that in many parishes the day is as yet unobserved by either service or celebration. Although there has been a remarkable advance amongst our denominational brethren in the recognition of some of the chief festivals of the Church, specially Easter and Good Friday,

attention to this,—one of the very ancient festivals of the Church Catholic—can hardly be expected whilst Churchmen themselves are indifferent regarding it.

We would express the hope that throughout this Ecclesiastical Province of Canada there may be this year a better recognition of this festival; and that in every parish and mission at least one service may be held. The comparative neglect of it says Bishop Barry is 'entirely at variance with the intention of the Prayer Book. In itself it is clear that The Ascension completing the triumph of the Resurrection and being the entrance of our Lord in His Mediatorial Kingdom in Glory, occupies a co ordinate place with the Incarnation, the Passion and the Resurrection in the manifestation of Our Lord.' Proclus, Archbishop of Constantinople speaks of the festival as one 'of the days which our Lord has made—considering that the great act of our Lord so far consecrated the day as to need no further 'separation' from common days"; and St. Augustine supposes the observance of the day to have been of Apostolic origin, so thorough and universal was it in his time.

The article of the Creed, He ascended into Heaven links together the declaration of belief in the Resurrection of our Lord and in His continuous mediatorial work at the right hand of the Father. He ascended up on high in His 'very and true Body and Soul, new immortality conjoined to His Divinity by which He hath entered into the Holiest.' He received 'giffs for men' and sent in virtue of His Ascension the Holy Ghost to His Apostles to abide with His Church that the Lord God might dwell among men. In anticipation of this glorious and triumphant return of the King of Kings to his throne the Psalmist sung 'Lift up your heads O ye gates, and be ye lift up ye everlasting doors and the King of Glory shall come in,' and shall we cease with joyous acclaim to celebrate the event accomplished?

ASCENSION.

The departure of Christ from earth, not through the gate of the grave, but by a visible ascension into the heavenly space, was a reasonable termination to a life which had begun, not in the ordinary way, but by a miracle. The Ascension is a sequel to the birth of Christ and confirms the supernatural character of the incarnation. It was necessary that by this act Christ should show that He was not of the earth, earthy, but the Lord from heaven. He stepped of the surface of this terrestrial globe as a Being who had come to visit it from another world and was returning as He had come. He left no crumbling ashes behind Him; He did not vanish as the soul of man vanishes in the hour of death. At the same time He revealed the destiny of man after death. He taught the world that at the general resurrection body and soul, in the case of each individual, shall be reunited, and shall be caught up to meet the Lord in the air.

There is, therefore, something eminently consoling in the incident of Christ's Ascension. It reminds us of our own ascension. It suggests to us that one day we shall claim our citizenship in heaven, and leave 'this dim spot called earth,' as really and completely as Christ left it. This is a great thought and contains a real truth. The final exaltation of the human race, their reception into a lot equal with the angels, their association with one another in the visible presence of God and circled round by the walls of New Jerusalem, these are the transporting subjects set forth for meditation at the Ascension tide, which realizes in the Person of Christ the highest destiny of man. The gates and the everlasting doors which opened to receive the King of Glory are standing open still to receive His followers, for 'where He is there shall we be also.'—*The Churchman, N. Y.*

THE RISEN CHRIST.

"But chiefly are we bound to praise Thee for the glorious resurrection of Thy Son, Jesus Christ, our Lord; who, by His death has destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore, with angles and archangels, and with all the company of Heaven, we laud and magnify Thy glorious name!" This is the language in which the holy Church throughout all the world renders most high praise for the glorious resurrection of the Son of Man—the Son of God. It is the language of adoration, not of definition. As the woman in the garden, when she recognised her risen Lord, could only cry 'Rabboni' and fall at His feet and worship Him, so the Church of Christ has ever bent the adoring knee in contemplation of the resurrection, and seldom have her saints or doctors dared to cast upon the risen body of their Lord the eye of a too searching curiosity. To St. Paul himself the time came when he no longer even wished to know Christ 'after the flesh,' and later saints of the Church have no more dared to tell how Christ rose from the embrace of death into His glorious state of resurrection and ascension than they have dared to tell how 'the Word was made flesh.' They have believed the one fact as they have believed the other; they have adored the mystery of both; they have devoutly striven to realise how much the two facts mean; and they have shrunk from guessing what they do not, or may not, mean. The one sure corner-stone of Christian faith is this, that, in whatever way of God's most secret operations, 'Now is Christ risen from the dead, and becomes the first fruits of them that slept.' 'How are the dead raised up, and with what body do they come?' is an unanswerable question when applied even to the ordinary bodies of the dead; much more must it for ever be unanswerable when applied to Christ's body; yet the Saviour's resurrection body is the pattern of the resurrection bodies of His saints, and somewhat concerning it has been recorded for our comfort. The schoolmen love to linger in the recorded evidences of its nature which are given in Holy Scripture. It 'dieth no more,' they said; that is, in its very nature it is immortal. I can suffer no more; in its very nature, it is impassible. It rose like vapours from the Mount of the Ascension, because of its agility, which no material can control. It could pass the locked door of the chamber where the trembling disciples were assembled, because of a quality of subtility which no material obstruction can impede. It could be handled for the confirmation of the faith of a true but still doubting disciple, and it ate and drank in the presence of the whole eleven, because of its reality. And even then it bore the marks of His tremendous passion, because of its identity, in all its majesty of glory, with the crucified and spear-pierced body of His humiliation. All these facts might be told in fewer words if one should say that, when the Conqueror of death returned from 'preaching to the spirits in prison,' and His resurrection power revived the uncorrupted body that lay sleeping in the new-made tomb of Joseph, then, in one instant, it became a 'glorious' and spiritual body, still retaining every power of a material body, but no longer subject to material limitations or constraint. That statement summarises facts of which there is indisputable evidence, and represents the future of the Christian's hope. What shall we say then? Why say anything at all but this, 'Rabboni!' and, like Mary, fall down at His feet and worship Him? That is the great joy and duty of the Christian at Easter-tide.

We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves.—*St Paul.*

FAMILY DEPARTMENT.

THE HAND OF FAITH.

By A. C.

Faith, is the hand upheld
Emptied of worldly grasp;
God's is the Hand that gives,
Yielding His strength to clasp.

Hope, is the hand that waits,
Knowing that God will fill,
Sure that His time is best,
Ready to wait His will.

Trust, is the hand that bears,
Counting as gain all loss,
Marked with the strokes of pain,
Holding, through all, its cross.

Love, is the the hand that clings,
Casting on God all care,
Giving to Him its life,
Longing His Life to share.

Peace, is the hand that rests
Fast in God's hand of love;
Steady in joy or pain,
Held by the Strength above.

Joy, is the hand full-filled,
Free from earth's care and strife,
Bearing the victor's palm,
Led by the Lord of Life.

—Family Churchman.

BEN, THE GORDON BOY.

(Continued.)

CHAPTER II.—NED GETS INTO TROUBLE.

Ben looked up and down the street as if looking for somebody, then seemed to make up his mind, and set off in the direction of the 'Hunter's Arms.' He was not surprised to see his father standing outside, apparently the centre of a group of men. He had heard him go out while the children were eating their frugal breakfast, and it was not difficult to tell whither he was going. But Ben was evidently not thinking of him, in fact he took no notice of him, but walked briskly on. Turning down the next road, he nearly ran up against Ned. If he had not been so dreadfully hungry, he would have been too proud to ask him anything about his success as to the new coffee-house, but Ben was hungry to a degree.

'Well, Ned, any luck?' he asked.

'Not much,' said Ned. 'The lady was gone out, but we're going to try another day. They say as the likes boys, so maybe we'll stand a chance. Isn't it cold though? I am just about perished.'

'Don't I wish it would come down a good deep snowstorm, we'd soon get some money with our shovels and brooms. I was in rare luck last year when the snow came, the best of it was, just as people thought it was all over it began again. I only wish it would snow now.'

Ben looked up at the sky as he spoke, but bitterly cold as it was, there were no signs of the longed-for snow.

'I shall try some other sort of business soon if this sort of thing keeps on,' said Ned, with a knowing nod.

'What do yer mean?' asked Ben.

'You'd like to know, I dare say,' said Ned, giving Ben's face a searching look. 'Tom Hendley's up to a trick or two, I can tell you.'

Then he stopped short, perhaps something in Ben's round honest face made him feel he was scarcely the one to receive his confidence. Just then a feeble voice was heard calling to them, and, looking round, Ben saw old Mrs. Carter leaning on her stick as she stood at her door.

'Isn't your name Ben Collins?' she asked.

'Yes, ma'am,' answered Ben, brightly.

'I think you once went an errand for me. I wish you would go up to the post-office for me now, I can't go myself in this bitter cold wind.'

'I'll go ma'am, and glad; I've nothing to do.'

'What a pity,' said Mrs. Carter, looking at him from top to toe, 'a good strong lad like you ought to be at work.'

'And so I would if I'd only got it,' said poor Ben.

'Well, I hope you're not idle, that's all. Some o' you lads like play best. Well, now I'm going to trust you with half a crown. I want you to get a postal order, for I've nobody to get it for me. I want to send to my poor boy, who is lying ill at the Seamen's Hospital. I wouldn't have him thinking his old mother had forgotten him. It's his birthday, poor lad, tomorrow; dear me, it seems but the other day that he was a little lad like you. Now, there's the half crown, and a penny for the stamp. Come back quick, my boy, and I'll thank you.'

Ben had been to the post office and was back again in double quick time, and old Mrs. Carter was so pleased with his promptness that she invited him in to take a cup of hot coffee, as well as giving him a penny for his trouble. It did not take him long to decide how to expend his penny. Going into the first baker's that he came to he asked for a penny loaf, then ran gladly towards home. Finding Baby Nell was fast asleep, he left the loaf with his sister, telling her to be sure and see after the baby and then went on his way.

Except for the many pangs of hunger, Ben rather liked his life. It was a life of almost absolute freedom, his parents, even on their sober days, taking little heed of the boy; so that he was free to come and go as he liked unquestioned. He was always glad to earn a penny when it came in his way, and more than once he tried to get work. He now walked off towards the open field, making his way over a five barred gate towards a clump of large trees. This was by no means the first time he had visited them, and he knew that after a high wind he would have no difficulty in picking up a good bundle of sticks that would make a welcome fire for the children later in the day. Nor was he disappointed. No one had been before him, and his strong arms soon held as much as he could carry.

The village of Rengate is one of the suburbs on the northern side of London which is singularly behind the age. The tide of population has turned its steps eastwards, westwards and southwards, but the north is still picturesque and rural. Some of the inhabitants of Ben's village had a strong desire to keep up its rural character, and for many years even opposed the lighting of the roads, so that Rengate had been still in darkness while surrounding places had long ago had their asphalted paths and gas lighted roads. But at last these rural loving people had been obliged to give in, and lamp posts had been erected at suitable distances. Whether the boys of Rengate shared this love of rural simplicity cannot be told, but certain it is that the lamp posts came in for an unusual share of their mischief. Day after day fresh glasses were broken, nobody knew by whom, trying the patience of the rural police to an unusual extent.

As Ben, with his bundle of sticks, was walking along a narrow footpath that led to the village, he heard the crash of falling glass, and in another minute found himself collared by a policeman.

'So I've got you at last,' the constable said, giving him a threatening shake, 'after all the trouble you've given us, it will do you no harm to be locked up for a bit.'

Poor Ben was not a little startled, besides he had a fiery spirit which resented the wrongful

accusation, and for a moment he tried to shake himself free. But the constable was too much for him, and he was obliged to content himself with assurances that he was doing no harm, and had only been to yon field to gather a few sticks.

The pathway soon led out into the village road, but before the two reached the end they could hear voices in altercation, and in another minute they came in sight of another constable surrounded by a group of boys. One of the number he was holding fast, and Ben quickly saw that it was Ned.

'I've caught my young gentleman in the very act,' said the second constable. 'I'd seen them a grooping along, and knew they were up to no good, and it was this palefaced fellow that do liberately took up a stone and aimed at the lamp post. What do yer think of that for wantonly injuring other folks' property? You'll have to pay nicely for this, I can tell you.'

Ben had felt the constable's hold of his collar gradually slackening.

'I tell'd yer as it wasn't me,' he said, hotly.

'It was as like to be you as any of them,' retorted the constable.—'You'd better be careful, and see as it isn't you next time; you're a bad lot, all of yer. It's a pity as the state can't ship yer all off to Meriky or somewhere. You're just a set of young thieves, all the lot of you.'

Having come to the end of this speech, by which the constable relieved himself from the feeling of humiliation at having arrested the wrong boy, he quite relinquished his hold of Ben; and Ned was summarily marched off to the police station. The other boys, standing whispering together, congratulated themselves that Ned had happened to be the stone thrower on this unlucky occasion, and wondering what would be done with him.

Ben did not trouble himself much about them, but proceeded to make his way home with his bundle.

There was a chorus of young voices as he appeared at the door, and a pattering of little feet to meet him.

'Here's Ben, and what a jolly bundle of sticks; we'll soon have a fire now. Don't cry any more, Neil; we'll be as warm as can be,' said Bess cheerily.

But there seemed something more than usual the matter with Baby Neil that day. It was pitiful to hear her hoarse cry and the continual moan of pain.

'Has she been like this all the morning?' asked Ben, with an anxious look upon his boyish face.

'Yes, I can't do nothing with her,' said Bess hopelessly; 'and my arms does ache so.'

'Here, let me have her a bit,' and Ben took the baby in his strong boy's arms, where somehow the little one seemed singularly content.

CHAP. III.—BEN TURNS SPOKESMAN.

It was always a good thing for the children when the last penny of pension money was gone. It was wonderful to see how Collins' friends dropped their kind attentions when they could get nothing more out of him. The baker had a kind heart, and for the sake of the number of hungry little mouths would sometimes allow them a few loaves on credit, but the publican did not give Collins and his wife such a hearty welcome row that their pockets were empty.

He demanded ready-money, and it mattered little to him whether the children were hungry or not. Each man must look to his own, and his children at any rate must be fed and clothed on the best. So by the next day Mrs. Collins was to be found at home again, dragging about with the poor baby in her arms, complaining to her neighbors that she never saw such a child, she always seemed to be taking cold. Gradually she would come round to something of her better self, for as God had made her she

was a good mother at the bottom, kind hearted and very clean.

Ben was content when he found his mother was at home again. He knew that for a few days at least this state of things would continue, and he was free to do what he would. He was aimlessly wandering about when he fell in with some of the boys that had been with Ned Willett a few days before. Ned was of the number now, for in pity for his widowed mother he had been allowed to go home under promise that the fine should be forthcoming.

'I say, let's go and try our luck at Allan Lodge,' cried one. 'Here's Ben, let him be leader; come on.'

Without more talking, the boys sauntered off. As they approached the house they made Ben go first.

'Come, Ben, you know better what to say nor we do. Say we're a honest set of lads, but have got no work to do.'

And then the other boys joined in as if chorus—

'We've got no work to do.' And most of you don't want it, added Ben.

Come, Ben, don't be sneaky; you go in and make a good face of it.'

The boys passed and repassed the gate more than once before they summoned up their courage to go in; but at last, just as Ben was foremost, a boy from behind gave him such an energetic push that he well nigh went in head foremost.

'What are yer up to?' said Ben, turning round with a red face. 'I've a great mind to go and leave yer all to it.'

'All right, then, never mind; we'll get on without yer.'

Ben was half turning when another boy said persuasively—

'Never mind him, Ben; come on.'

In another minute they had knocked at the back door, and when it was suddenly opened, Ben's power of speech almost vanished.

'Please can we see the lady?' he at last stammered out.

'We've heard tell as she gives away tickets for the new coffee house, and we wanted to know as she'd give us some.'

'Whatever made you come in such a company? Why there are seven of you, I do believe. What's your name? you seem to be spokes man.'

'I'm Ben Collins,' said Ben, shyly. The boys had stood nodding and winking at one another behind Ben's back during this little conversation, and as the servant disappeared to speak to her mistress, they all burst into suppressed laughter.

'Be quiet, can't you,' said Ben, angrily. 'I'll not come again with a lot of fellows like you.'

'Don't be waxy, Ben,' said one, conciliatingly. 'I'm sure yer doing it very well. Hush, perhaps the missis is coming.'

But it was not the missis, but a servant returning with a message.

'Miss Carew is not well to day, and cannot come and speak to you, but she does not give away tickets or anything else without knowing something of those she is giving to.

She will see you, Ben Collins, if you will come this way.'

[To be continued.]

He is a rare and precious Christian who is skillful to improve well known truths. Therefore, let me advise you who aspire after a heavenly life, not to spend too much of your thoughts, your time, your zeal, or your speech upon disputes that less concern your soul; but when hypocrites are feeding on husks and shells, do you feed on the joys above. I would have the chief truths to be chiefly studied, and none to cast out your thoughts of eternity,—Richard Baxter.

You picture to yourself the beauty of bravery and steadfastness. You let your imagination wander in delight over the memory of the martyrs who have died for truth. And then some little, wretched, disagreeable duty comes, which is your martyrdom, the lamp for your oil; and if you will not do it, how your oil is spilt! How flat and unilluminated your sentiment about the martyrs runs out over your self-indulgent life.—Dr. Phillips Brooks.

A new reredos has just been fixed in the parish Church at Irnham, South Lincolnshire, Eng. Two new massive oak chairs have also been placed within the altar rails. They are Gothic in style, and on one is carved a representation of Christ bearing His Cross, with the inscription 'For this cause came I.' On the other is the Good Shepherd with sheep and lambs, with the inscription 'Feed my lambs.'

ACCORDING to Origen a 'Common Church Song' was used in the second century and the earliest Christian hymn extant is by Clement of Alexandria. The first record of instrumental music among Christians is that of a flute used in the 'Chant of the Lord's Supper' by the Alexandrine Church, A.D. 180. In the eleventh century part singing was introduced by Hucbald of Flanders.

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In London the attendance of school children is not satisfactory rarely rising above 80 per cent, so that every day some 97,000 are absent.

LITERARY NOTE—A new edition of Bishop Wilberforce's well known 'Ordination Addresses' is announced for publication by Thomas Whitaker. He has also prepared new issues in attractive bindings of Mrs. Charlesworth's 'Ministering Children' and sequel.

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VARIOUS MEANS OF AIDING THE CAUSE OF FOREIGN MISSIONS.

A PAPER READ AT A CONFERENCE AT SALISBURY.

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

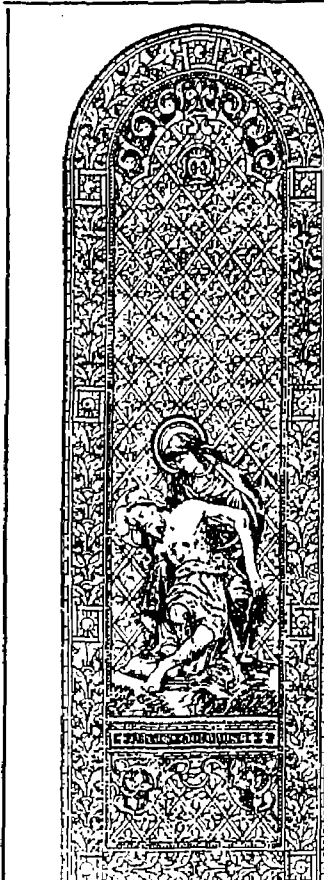
[CONTINUED.]

Collecting boxes form another means of obtaining money for the cause of Missions; but its productiveness depends much upon the way in which boxes are treated. If they are merely placed on a shelf, and there left, with little or no thought bestowed on them, they collect but trifling sums. If, however, they are entrusted to persons who religiously intend to put in them such savings as they can from time to time afford by means of any acts of self-denial, they often produce much.

Then, further, we may all bear in mind that in the course of our lives there often occur occasions of deliverance from injury arising out of some accident. There are also many causes of thankfulness for particular mercies received. These may well suggest to us the making of some offering on every such occasion by means of our Missionary box as a token of our gratitude to the Giver of all good gifts; and it would be well for us, whenever we put anything into our box, at the same time to offer up a silent prayer that the gift, however small, may tend to the honour and glory of God, and we should make a thanksgiving for His mercies.

And now we must approach that part of the subject before us which concerns only a small portion of the community, and which is yet a vastly important matter for our consideration—'Personal Service.' Who will offer himself to be a Missionary? Who is worthy? Who is fit to go? There may be zeal and fervor, there may be a longing to become a Missionary and yet something may be about the man which may render him unfitted for the work. Still, there are more men wanted—ah, and faithful women, too—for the evangelization of the world; and there are plenty of young men in every rank of life—young ladies, too, in abundance, wanting occupation. How is it, then, that so few, comparatively, will make the sacrifice? So few ready to respond, 'Here am I; send me' (Isaiah vi, 8), when the voice reaches them with the words, 'Who will go for us?' Is it not so that the subject of Foreign Missions has been too little brought to the notice of the young? Something, no doubt, is done in many schools of all grades to promote an interest in Missions, but not nearly so much as might be done.

In our Public Schools, and in our Universities, much more might be done (as a part, in fact, of religious education) to impress upon the rising generation the imperative importance of spreading the knowledge of the truth throughout all nations of the world. Care should also be taken with regard to elementary



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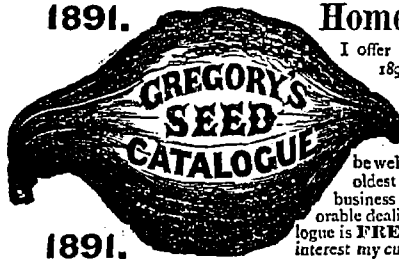
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schools that the duty of doing something for the Missionary cause should have a place in the religious instruction of the children.

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Some of the 'various means of aiding the cause of Foreign Missions' have now been slightly and imperfectly touched upon in the hope of suggesting points for profitable discussion on this vastly important subject—important indeed it is—for if our Church and country do not exert themselves to carry God's truth with them, at least to those lands which form part of the dominions of our Sovereign, how can we expect the Divine blessing to rest upon our own land? Ah! and we must go beyond also—not India and our Colonies alone, but 'Darkest Africa,' the remote regions wherein are dens of heathenism, must come under the beneficent influence of the Gospel of peace through the Missionaries sent out of this Christian land.

[To be continued.]

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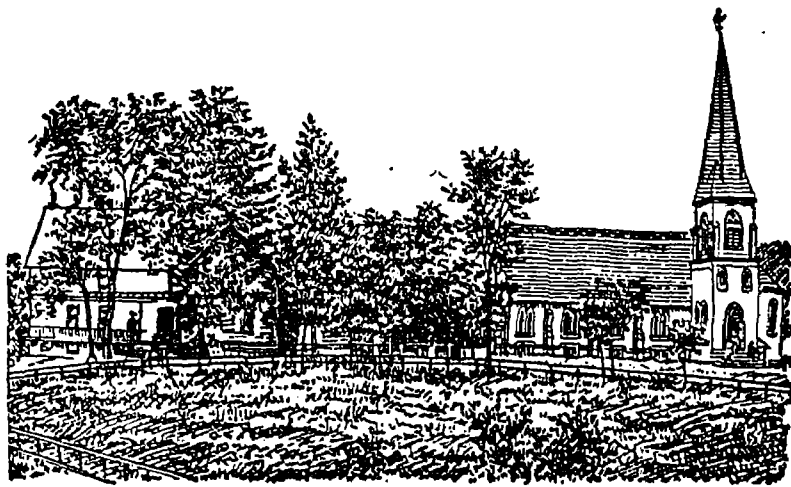
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Temperance workers may be pardoned if, feeling the tremendous weight of the doctor's words, they have sometimes been a little impatient, and expected more than they have any right to expect.—Rev. D. W. Sitwell.

Drink alone, is the cause of one half of the younger children being consigned to industrial schools, reformatories, and prisons.—Dr. Barry.

I am not concerned to-day with the question as to whether total abstinence may or may not be the right course for Christian men and women to adopt in the present social condition of England in regard to the drink question; but, without entering at all on that much debated subject, I think I may assert, that we are all agreed as to the necessity for safeguarding our children against that which may become a grave moral danger in their future lives. Every parent must desire to send forth his children into the world protected in every way which prudence and foresight and Christianity can suggest. With this object in view, we shall surely be most careful to discourage the formation of any habit which may possibly become a source of temptation. For that boy who is sent forth to run in the race of life is surely heavily handicapped, if not absolutely over-weighted, when, having left the shelter and the controlling influence of home, he starts with tastes and habits already formed, perhaps with an incipient craving already existing, which may eventually form a temptation so powerful that he has not strength of will or moral courage to resist it.—Rev. Patrick Watson.

The record of many of the habits of our ancestors constituted, as it were, sidelights on history, and, being unprejudiced, were thus of greater value even than direct evidence in determining to what extent the evils of intemperance stained their annals at different periods of our country's progress.—Rev. J. Dennis Hird.

USE OF ALCOHOL IN WORK HOUSES AND INFIRMARIES.

We were very much amused one day when visiting a London infirmary, at the disgust of a patient with the new order of things inaugurated by the appointment of a fresh medical officer. 'The doctor don't understand my case,' was the laconic reply in answer to our inquiry as to whether he was getting better. 'How is that?' we replied. 'Well, you see sir,' he said, 'mine is a peculiar case, and requires plenty of nourishment. Now the doctor who was here before, he knew my case exactly. When I came in, he would come and look at me, feel my pulse, and say to the nurse: 'Give this man two-half pints of beer a day.' He was the chap; he understood my case exactly.' We very much fear, from the

report of the late meeting of the guardians, the doctor of the Birkenhead Workhouse is one who would likewise have understood his case. We do not wish in any way to deprive the workhouse doctors of the legitimate use of alcohol in absolutely necessary cases, but we do most strongly protest against any excessive use of stimulants. Many, alas! are inmates of these places simply on account of their intemperate habits, and therefore it is a matter of paramount importance that the use of alcohol should be rigorously excluded, except in very exceptional cases. In this respect Wrexham Workhouse stands well, having used 'no alcoholic stimulants for a length of time.' In others, such as Chester, the quantity used is very small indeed. It is therefore difficult for us to understand why such large sums are spent in others. Ratepayers should scrutinize with an eagle eye the amount spent on intoxicants in the workhouses within the district in which they are ratepayers, and call public attention to any very large sums being spent by the Guardians, for the purpose which has brought so much discredit upon the administration of the Birkenhead Workhouse.—Temperance Chronicle.

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