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The Church Guardian

H. Naylor 129,
SHAWVILLE Que

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

St. PAUL's parish, Wickford, R.I., is the second oldest in New England, its register dating from 1718.

MRS. WILLIAM APPLETON, of Boston, Mass., has given \$1,000 for the summer work of the City Board of Missions.

A Committee has been formed in the English House of Commons for the purpose of promoting the interests of religious education.

THE Irish Church Synod recently rejected an attempt to make it illegal to place a cross anywhere in the chancel, or before, or behind, the altar.

It was decided at the last Convention to divide the Diocese of Minnesota, and to change the name of Assistant Bishop, presently used, to that of Coadjutor.

In Wales the tithes, glebes and buildings belong to the various ecclesiastical corporations by *unbroken descent* from the gifts and bequests of the *original benefactors*.

THE Domestic and Foreign Missionary Society have received by will of the late Mary M. Hutchinson, of Pennsylvania, the income of \$30,000, for sundry purposes.

In 1693 missionaries of The Church of England established the Church in Yonkers, Westchester Co., N.Y. St. John's church there has had an existence of 200 years.

AN anonymous gift of £2,000 was received lately by the Additional Curates' Society, London, Eng. This makes a sum of £3,444 so far given for the Society's special needs.

A writer in *The Churchman* says that the Diocese of Vermont is truly a most desirable field for missions, inasmuch as only about one-half of its people attend a Church of any kind.

MR. GLADSTONE, in his speech at Edinburgh on Nov. 11th, 1885, insisted upon the fact that disestablishment in the case of the *Irish Church* was no precedent for disestablishment in the *English*, including the *Welsh Church*.

BISHOP HALL, of Vermont, speaking of *lay services*, said they were valuable, "but only to be used when *clerical cannot be had*." He recommended grouping together several missions under a priest, assisted by a deacon.

THE 35th anniversary of Bishop Whipple's consecration was celebrated at the last Convention in Minnesota. In replying to an affectionate address, the aged apostle of the Indians said: "More than a generation of men has passed away since I became your Bishop,

Sixty-seven of our Bishops have entered into rest, and in the whole Anglican Communion there are only two whose Episcopate is longer than my own."

THE Church in Wales is not endowed by the State. The Church in England and Wales, in the words of a man remarkable for great moderation, Bishop Harold Browne, "costs the nation nothing, nor does it cost any individual anything."

IN Galesburg, in the Diocese of Quincy, Ill., there is a Swedish mission of St. John, which has been received into union with the Convention. It has its own Swedish minister, and services are held in the Swedish language. The congregation numbers about 400.

THE Rev. Canon Ellison, chaplain-in-ordinary to the Queen, is about to resign the living of Great Haseley, Oxfordshire, which he has held for nearly twenty years. Canon Ellison, who is in his eighty-first year, was the founder of the Church of England Temperance Society.

BISHOP HALL, of Vermont, since his consecration about four months ago, has preached 127 times, besides delivering 14 other addresses; has celebrated Holy Communion 62 times, confirmed 364 persons, consecrated one church, ordained two clergy, and licensed 15 lay readers.

IN speaking of the progress of his Diocese, Bishop Whipple said: "In the past 30 years we have built over 150 churches, 55 parsonages, and four hospitals. We have noble Christian schools at Faribault, and one of great promise at Wilder, besides St. Catherine and St. Paul's. I look with hope to the founding for the Diocese of a Deaconess Home."

THE Bishop of Vermont, in his first Convention address, recommended early celebration and disapproved of any after mid-day, and expressed the hope that *weekly Communion* would soon be the custom in his Diocese. He closed his Convention address by recommending the succession, not only of the Apostolic ministry, with the Catholic Creeds, but also that of zeal and devotion.

IN 1867 Bishop Talbot, of Indiana, recommended the division of the Diocese, and, in 1893, his successor, Bishop Knickerbacker, concurred in such recommendation. At the last convention, just held, it was resolved to divide the Diocese into three, and a committee was appointed in each Deanery for the purpose of raising the Endowment Fund. The Bishop expressed his gratification at the action taken, which would do, he was sure, more for the glory of God in Indiana than any other action. He added that there were many counties in the State which had no Episcopal churches, and the creation of new Dioceses, giving Indiana three Bishops instead of one, will permit of a closer occupation of the field.

CHRIST Church Cathedral, Reading, Pa., has been enriched through the munificence of Mrs. Elizabeth D. Stichter, who has presented a Communion rail and a pair of Sanctuary Gates. The gates are a combination of intricate and interlaced metal work, the central rod being surmounted by the Cross. On either side the metal rail is supported by a number of standards made from chiselled brass of symbolic form; a growth of vine, which seems to start from the floor of the sanctuary, forms not only an upright support for the rail, but two effective brackets on either side. The whole is one solid piece of metal. The inscription which is cut upon the gates reads as follows: "To the glory of God, and in loving memory of Thomas D. Strichter, 1892. Aged 45 years."

BISHOP SMYTHIES will certainly take his place in the calendar of great, brave missionaries who have hitherto adorned English missionary annals. He is of the heroic band which numbers Pateson and Hannington in its ranks. With the exception of John Coleridge Pateson, the martyr-bishop of Melanesia, whose life and death were told in a recent number of *The Churchman*, Bishop Smythies was the only bishop of the Church who was ever buried at sea. His vocation for missionary work was early indicated. While an English curate, he was heard to say that men ought not to ask for reasons why they should become missionaries, but rather ask why they should not. He looked upon a true missionary call as one that should take a clergyman somewhere where he would run the risk of his life. His failure in health was the distinct result of great toil and exposure. His example cannot be in vain.—*The Churchman, N.Y.*

THE golden jubilee of the ordination of the Rev. Dr. Miel, Rector of the French church of Le Sauveur, Philadelphia, was celebrated on 1st June last. He was presented with a certificate of deposit of a sum of money to his order by his congregation, acting through Bishop Whitker. It was on Ember Saturday in Whitsun Week, 1844, that the Rev. Dr. Miel was ordained to the priesthood in the cathedral church of Notre Dame, by Monseigneur Affie, the martyr Archbishop of Paris. In replying he gave an account of his renunciation of Romanism. It appears that he was sent to aid in the spread of Romanism, which England was said to be ready to receive; that it became necessary for him to make a special study of the grounds on which the Roman Church rested its absolute authority; and he discovered their falsity, which caused him to abandon the cause in which he had become interested—the spread of the Roman theocracy. He spoke of his earnest desire to find a resting place, and how, while holding union services in Chicago, he came in contact with the late Bishop Whitehouse; and the late Bishop Stevens expressed a wish that he might find a home in his diocese. Finally, on June 23, 1871, being presented by the Bishop of Illinois, he was received into the

Church at the church of the Saviour, Bishop Stevens presiding, who was assisted on this occasion by the late venerable Bishop of Delaware, the Rt. Rev. Dr. Lee.

THE *Southern Churchman*, Richmond, Va., furnishes us the three following notes:

(1) We have several times referred to Archbishop Whately's Essays on "The Errors of Romanism Traced to Their Origin in Human Nature." This nature being the same the world over, there is a tendency to like errors even in those we think furthest removed from them; for here is the *Richmond Religious Herald*, speaking of the Baptist Convention soon to be in session when it wrote, affirming: "The High Church party in the Convention is growing more and more aggressive. Sacerdotalism is rampant." We never expected Baptists to be high-church or that it would develop "sacerdotalism." Our neighbor tells, too, of "an eminent Baptist in a State south of this," who writes: "I am distressed about the trials that are coming, I think, in the early future, to our Zion in the South. It looks as if some of our brethren were intent upon wrecking the denomination. Baptists with an Episcopal form of government is what some seem to be aiming at."

(2) But why should not Baptists have "Episcopal form of government?" This is one purpose of the Chicago-Lambeth proposals for Church unity, that all English-speaking Christian denominations should form one Church on the basis of the Old and New Testaments, the Creeds, the Sacraments and the Historic Episcopate. We long to see all our Christian brethren one Church in accordance with these simple proposals; Presbyterian Dr. Shields affirming, there is no hope for Church unity unless through the Historic Episcopate, adapted to the needs of each and all.

(3) One of the eminent Methodist ministers of England, the Rev. Hugh Price Hughes, in opening his ministry at Craven, stated "that he proposed to introduce at the Sunday morning services a liturgical service. He remarked that he was in favor of a common form of prayer in order that the people might take part in it. It was impossible to secure an element of active congregational praying unless you had a common prayer." Mr. Hughes, we believe, is not opposed to the Historic Episcopate, and now, with wise liturgical services, we trust he will be able to lead the way among the Wesleyans of England to unity with the Church of England.

THE CHURCH'S TRAINING.

The need seems to be that the Church should make a more determined effort to impress upon the pupils in her schools and colleges that particular type of character which is the highest result of the Christian faith, and Sacraments in men and women of the English speaking race. This cannot be accomplished by merely giving the name of a saint to a school, or by teaching the Catechism in a perfunctory way, or by marching the scholars to "church parade" two or three times a week. To teach religion merely as one of the departments of the curriculum is not Christian education. Rather the aim must be to deal with every study, not excluding mathematics and gymnastics, from the point of view of a living faith in the Incarnation. This is, of course, impossible where those who teach are not themselves possessed by such a faith, where they are not themselves seeking to have their characters conformed to the type that they are set to reproduce in the boys and girls under their charge. On the walls of the little oratory at Pusey House, in Oxford, runs the legend, repeated again and again as the most fitting of decorations, "Deus Dominus Scien-

tiarum." Only those who feel the inspiration of that motto can be trusted to make all their teaching Christian and Christ-like. We say this not as passing any unkind criticism upon the efforts being made by the Church, in many directions, to give instruction to her youth. Those efforts are made often under hard restrictions as to means wherewith to pay the salaries of teachers, or facilities with which to instruct. As yet but a few women and fewer men have devoted themselves to teaching as the result of a life dedicated to God, in poverty and self-surrender. All this we recognize. Yet, at the close of this academic year, and looking forward to the next, we would urge upon our readers the importance of Church teaching, and upon those who have the appointment of teachers, the importance of choosing such as will, both by their "unconscious tuition" and their spoken words, make their scholars true to that character which only true Church teaching can produce.—*The Churchman*, N. Y.

LETTER TO THE ROMAN ABLEGATE.

BY THE RIGHT REV. A. CLEVELAND COXE, D. D.

The following is part of the final letter of a series to the Ablegate Satolli, which has appeared from the pen of the Bishop of Western New York. The Octave will be published entire at the office of "The Citizen," No. 7 Bromsfield street, Boston, Mass., at a nominal cost.

After preliminary remarks the Bishop proceeds as follows:

I have been very careful to speak of the 'Court of Rome,' dominated by the 'Black Pope,' and not to enter any reproach upon the venerable Leo XIII. I respect him as a man of letters, and as the most worthy successor of Hildebrand, who has filled the popedom since the virtuous Ganganelli. I believe that Leo really feels the awful responsibility which his predecessors have incurred, by taking the Holy Scriptures out of the hands and hearts of the people, thus depriving them of the means of grace which maketh 'wise unto salvation.' I pity the aged pontiff whose recent Encyclical, in behalf of the Scripture reading, has elicited the derision of fanatical Roman Catholics of the Jesuit school; one of whom, in the *Contemporary Review*, London, has been upbraiding him, personally, while professing the most abject subjection to the Papacy. The Papacy? Yes—he means when the 'Black Pope' speaks through the mouth of the nominal pontiff. This very clever writer, who contrasts very favorably with orators of your 'Summer School,' scruples not to overrule and override infallibility itself; which he shows to be worth nothing, save as the Jesuits inspire it. He scorns the Bible, like another Tom Paine. But St. Hippolytus traces all heresies to ignorance of Scripture, and appeals to Scripture to refute them. You have changed all that. This reviewer boasts that the Encyclical is virtually suppressed; obsolete already! He is not ashamed to brag that not one in a hundred of your co-religionists ever opens the Bible. He considers papal decrees—that is, such as emanate from the 'Black Pope'—as all that Christians need. Liguori and Gury and Busenbaum and Dens; these and other nasty and wicked compilers of casuistry to be poured into the ears of wives and maidens and ignorant peasants, he considers far better than the Gospels for their souls. Such is the system you are here to substitute for the Gospels in our schools; and such is the wickedness which Leo XIII. is powerless to correct. Of this take the overwhelming proof which I furnish in the following details.

There lies before me a superb book, the luxurious edition of the Holy Gospels, translated by a fanatical professor of Ultramontane reli-

gion, but a sincere and pious man, worthy of the respect of his contemporaries. Henri Laserre received, long ago, good effects for his diseased eyes at the waters of Lourdes, and became, in a manner, the inventor of the fabulous credit now cried up for that shrine. Gifted with a charming style, he wrote for it, and advertised it; nay, he created it. 'Our Lady of Lourdes,' said a French archbishop, 'owes you a recompense.' He became a devotee of the Virgin (that is the Madonna of Fable); but he was recompensed indeed when his eyes were cleared to discover something more to the purpose than Mariolatry. He found and drank deep of the 'Water of Life.' He became acquainted with Scripture and was delighted with the Gospels. He began to bewail the fact that—'the Gospels are read, almost never, by those who profess themselves fervent 'Catholics'; absolutely never by the multitudes accounted 'faithful.' Of a hundred persons he says, who frequent and use the Sacraments, there is seldom one who has ever opened the Evangelists. 'Nay,' he adds, 'the most illustrious book in all the world has become a book unknown.'

Now, in America, your complaint against the Bible in schools, is 'because it is the Protestant Bible.' Let us see what sort of a Bible they would allow to be read in your own schools. Henri Laserre resolved to bring out the Four Gospels in a form equally orthodox and attractive, and without the fragmentary look of chapters and verses. His aim was to present the Gospels in popular form, such as Frenchmen demand in other books. And his success was brilliant. He produced what he designed. It commanded the approval of the Archbishop of Paris, and thus became a book which by your canon law, Christians may read—of course, under the eye and directions of a confessor. Its history is very remarkable. It obtained the sanction of many other French bishops and archbishops. It secured the approbation of the venerable Leo himself, who sent it 'from the bottom of his heart his apostolic benediction.' What is more, the pope approved even of the preface, which laments the long suppression of the Scriptures among the Roman Catholics, and shows how different it was in old times under the ancient fathers and bishops of a genuine catholicity. Finally, Leo attests his 'earnest desire that the object of Laserre's efforts, as indicated in said preface, may be fully achieved.' The work met with unparalleled success. More than twenty editions appeared in a few months. During the first year, twenty-five editions had been sold. Then, at the instance of bishops and other clergy, was put forth the superb edition now lying before me. It is the gift of a valued friend, and all the more precious because, just now, the book can hardly be obtained in any shape, anywhere. The disposition of Americans to be 'liberal' has been carried so far as to illustrate what the French often profess as their creed. 'Good Lord and good devil.' Everything is to be 'good' in the name of liberality. Truth perishes, of course; but no matter. Truth is not very true, and lies are not so very false. Hence many of the most 'evangelical' pulpits among us were turned to rapture, when a few grudging words fell from 'the Council of Baltimore,' about the Bible, and in favor of reading it. 'Who can say that the Roman religion discourages the use of Scripture?' 'Who can deny that a new spirit has appeared in the Roman Church?' Nay—'Who can any longer protest against a Church which has so far reformed itself as to put the Scriptures into the hands of children; and urges all to read and study them, in schools and families?' Such have been the voices of popular pulpits. The press, not less, gushed, as with treacle, in sweet eulogies of the 'misrepresented Catholic Church, which can no longer be charged, etc., etc.' All this *ad nauseam*.

How can intelligent students of history suffer such dust to be thrown into their eyes? 'No

faith need be kept with heretics'; how can they imagine that the hatred of Jesuitism to the circulation of Holy Scripture is any less raging in our days than when they filled France with the blood of the poor Huguenots, and hunted Bibles out of cottages and palaces alike, with fire and sword? 'Oh! but the times are changed, you know,' etc., etc. Such is the cuckoo-cry of cowardice and stupidity everywhere, in our land. Now, look at this story of the Bible in France—nay, of only the Four Gospels in the French Republic, in our own times.

On Dec. 4, 1886, the work of Laserre was approved by the Pope himself, and began to be circulated as aforesaid. And on Dec. 20, in the year following, the same book was condemned, suppressed, and forbidden, by the same good and venerable Pope Leo XIII., who is no more his own master than you are 'Infallible' though he is styled, he was overruled, humiliated, and forced to swallow down his own words; and to make himself a pillar of remembrance, as to the utter nothingness of the 'White Pope,' in the modern sect. The Jesuits have revolutioned not only the doctrine and testimony of the Fathers; they have created not only a new sect, but another Papacy. Leo is supreme only when seated on the Jesuit tripod, and letting the 'Black Pope' speak oracles through his lips.

What might not have been hoped for France had Leo's approbation of the Gospel according to Laserre been permitted to mean something for a year or two more? Credit McAll, or credit the marvellous voice and persistency of the Pere Loyson; France was discovered to be in a condition to receive the Scriptures which nobody imagined. As when Moses smote the rock, the people rushed to the fountain to drink 'the water of life freely.' Five-and-twenty popular editions in a twelvemonth. And next a 'Family Edition,' with columns for births, deaths and marriages, gotten up by a society of Roman Catholics—'regardless of expense' as the phrase goes—the superb edition I have in my possession. It is full of engravings—scenes in the life of our Lord, from the old masters. A book for mothers and their children; and for the eyes of the aged as well. Henri of Navarre wished that every peasant should have 'a chicken in the pot, every Sunday.' But Leo, the good Leo, permits all France, rich and poor, to read the Gospels every day in the week. 'Vive le Pape! vive Laserre!' But dream not that 'Peter speaks by the lips of Leo'—the true Papacy had yet to be heard from. Shall the Jesuits authorize a new Port Royal; nay—shall the Huguenots rise up out of the blood of St. Bartholomew's Day? In the midst of all this unlooked for hunger and thirst for 'the words that are spirit, and are life'—a year and a few days after the Papal License had been granted—what's this? 'The Holy Gospels, a new translation by Henri Laserre, Paris, 1887,' is forbidden by the same authority and put into the Index of prohibited books. Tell us, Monsignore, is it prohibited for America? 'Having been referred to our Most Holy Lord, Pope Leo XIII.,' (so runs the proclamation of suppression), 'his Holiness approved the decree, and ordered it to be issued.' Give it to us, then, O Alegate, in all the charming liberality of the original; and hear it, O American Christians, as follows: 'And let no one, of whatsoever rank or condition, dare, in any place, or in any tongue, to publish in future, or if published to read or retain, the aforementioned condemned and proscribed works; but let him be held bound to deliver them to the local ordinaries, or to the Inquisitors of heretical Iniquity, under the penalties proclaimed in the Index of Forbidden Books.' Now, please, 'denounce the Freemasons' designs,' as you are bidden, but be sure to announce your own designs, in accordance with the aforesaid decree. It applies to 'any place, or any tongue.' It provides for an 'Inquisition of heretical Iniquity.' It threatens

everybody with 'the penalties proclaimed in the Index of Forbidden Books.' What those penalties are, you will please inform us, when you give us your authorized translation of the Jesuit 'Monita Privata.' Meantime here is food for reflection. Pope Leo VIII., for a whole year, has officially approved, blessed, set forth and encouraged 'heretical iniquity.' 'It is necessary,' says one of your hierarchy, 'for everybody, from all surrounding parts and places, to agree with the Roman Pontiff.' This he ignorantly understands to be the sentiment of Irenaeus, who went from Lyons to Rome on purpose to correct and overrule one of its earliest bishops: but in a spirit very different from that of the 'Black Pope,' who overrules Leo XIII. in his own court, convicts him as an abettor of heresy and iniquity, and makes him sign and seal his own condemnation, as aforesaid! Truly, as Edgar Quinet has shown, ever since the Council of Trent the Roman Church is revolutionized. It is a modern sect, in which the ancient Church of Rome and even the ancient Papacy exists no more. The sect of Laynez with a new creed, a new system of polity, and a Black Pope to govern the nominal pontiff—this is 'the Roman Religion,' as the Jesuits delight to call it. It dates from A.D. 1564, with additional Articles of Faith that only date from 1854. Such a Church to call itself the entire Church of Christ! Such a religion of yesterday to claim identity with the Ancient Church, 'Catholic and Apostolic,' of the Nicene Creed!

[N.B.—Concluding paragraphs of this letter will appear next week.]—*The Churchman.*

THE STARTING POINT OF CHURCH UNITY.

(From the Living Church.)

A correspondent thinks that if men in the various divisions of Christendom could only set out with the "desire above all thing to know the will of God as to His Church and the truth of His Holy Word," a great step would be achieved towards Christian unity. He rightly thinks that no true unity can ever be reached by "agreeing to disagree" upon such points as these. Here is clearly revealed one of the fundamental mistakes in much current discussion on the subject of unity. One suggestion is that representatives of Christian Churches or societies shall come together and agree upon some basis of union or co-operation which shall leave each free to teach what it prefers, as truth.

But it is generally seen that this is not at all what is meant by unity. Such co-operation could not extend much beyond certain forms of charity and methods of moral reform. There is no difficulty about this, as matters stand already. United movements of this nature are frequent enough. In fact when it seems necessary for the general good, there is no difficulty in bringing about co-operation not only of Christians with Christians, but also with Jews, agnostics, and infidels of all sorts. As soon as the position is examined, it is seen to have nothing to say about Christian unity whatsoever.

Another idea is that there is a certain amount of divine truth in which all Christians are agreed, and that this common element ought to be considered as the only necessary truth. Agreeing upon that, the various denominations of Christians might establish a friendly confederacy, interchange pulpits, hold union meetings and "agree, to disagree" about the rest of their tenets.

The difficulties in this scheme are obvious. At the outset, the question arises, which Christian denominations are to be included in this programme? Shall it be "all who profess and call themselves Christians," or shall some line be drawn? In the latter case, there would be a beg-

ging of the question at the threshold, an antecedent definition of this "common Christianity," and a rejection before hand of large numbers who claim the Christian name. Probably the line would be drawn between "evangelical" and "liberal" Christians. But the very term "evangelical" is an assumption; for many, if not all, liberal Christians claim to follow the teachings of the Gospel, and so to be evangelical in the truest sense. It must be acknowledged that such a method would be purely arbitrary, and therefore could not be satisfactory.

But allowing that a convention or congress were brought together, even of those who arrogate to themselves the title of "evangelical," and that they succeeded in formulating a declaration of things in which they were agreed, and which must be the sole basis of all preaching in the sphere of pulpit interchange and united meetings, what would be the relation of this to the individual teachings of the several sects within their own organizations? Would it not be a plain acknowledgment before the world that it is only the common belief that is essential; in other words, *divine truth*, unmistakably revealed and necessary to salvation? Would it not imply that the distinctive teachings of the several bodies were not essential, not known to be divinely revealed, mere matters of individual preference, private opinions? Surely no one who is convinced that the tenets of his own denomination are matters of essential faith necessary to salvation would consent to any arrangement which would compel him to leave them out of his preaching. But if they are only matters of preference, of private opinion, what becomes of the right of the body to a separate existence?

It was not on such a basis that Christian sects were founded. They were firmly convinced that their belief and their polity were right, and the only right, and that all others were wrong. If they have changed their minds, why should they cumber the ground, and by increasing the number of Christian divisions confuse the minds of men and repel many in disgust from all religion, about what they now confess are non-essential things? Can Baptists any longer insist upon immersion as a term of membership, if it be a thing indifferent? Can the Presbyterian reject the application of an Arminian, if Calvinism be not essential? or is there to be a new class of Christians, those who accept only the platform agreed upon as containing the "common Christianity" adopted as the term of interchange and religious co-operation? And if so, shall this class of persons, upon their assent to those few things about which all are agreed, be admitted to the rights and privileges of membership in all the confederated bodies, or shall there be some special arrangement made for them?

With such embarrassments are we confronted in any scheme of union which begins by making union the first thing and truth secondary, which is content to regard as truth the residuum obtained by first taking a selected number of Christian bodies, and then waiving all points of difference.

The only method which can ever conduct to any sure results is that which our correspondent suggests, that which begins with a consuming desire to know what the will of God is as touching His Church and the truth of His holy Word. Unity must be sought through truth. It is only in this way that the unity of which Christ spoke can ever be attained, for that unity is based upon truth.

But new difficulties await us when we ask, what is truth? How shall we attain it? One answer is this: Let representative men come together and begin the prayerful study of the Bible, putting aside all prejudice and opening the mind to what is there revealed. Strange as it may seem, this is the very method out of which all sectism has come, and it is not likely

that it can be cured by the same means, taken by itself. The quarrel is over the interpretation of the Bible, not the Bible itself. Men have not divided Christendom by deliberately departing from the Bible, but because they thought they had discovered a truer interpretation.

It is evident that here is the point which must be settled first, the criterion of interpretation. Until this is settled, no progress whatever can be made. No one in an assembly of representative men, such as we have imagined, could possibly be accepted as a referee, whose decisions on disputed points should be final; that would be to establish a papacy with all the attributes of infallibility. It remains, however, that there must be an authority somewhere, sufficient to indicate to us what the teachings of Holy Scripture are in the things which concern the salvation of the soul.

The modern denomination is obliged to confess that it has taken its interpretation of the truth of God from some individual man, like Calvin, and it must admit that however able and devout he was, the founders of other sects which deny his doctrines were equally learned and equally devout. The result is that in the long run there must needs grow up a lurking doubt whether their own founder was more right than others. In some such way as this, much fidelity has arisen.

The well instructed Catholic Churchman is convinced that there is a surer foundation than this. He finds in the New Testament itself, and in ancient history, as well as in the facts of the present day abundant proof that the attestation of Christian truth is committed to a body, an organism, which has come down to us along with the Book. In fact, it is the keeper and guardian of the Book. It is referred to in the Book itself, and was therefore in existence before the Book. It is there spoken of as the Church, the Body of Christ, containing Christ, endowed with the gift of the Holy Ghost, possessing the Faith once delivered, the pillar and ground of the truth. It is seen in the early ages conquering the world, everywhere the same in faith, in worship, in government. It is seen meeting in council to condemn error and expound to men the truth of God. It is no congeries of sects, but one body. Its voice is not the voice of men but of the Holy Ghost.

To this body the Anglican Church makes her appeal, of it she claims to be a part. She is not a modern construction modelled upon men's ideas of what the Church should be. She claims not merely to be like the ancient Church, as two things which have no relationship may be marvelously similar, but she claims to be actually the same. The connection is not imitative and adventitious, but vital and organic.

This is the meaning of the tenacity with which she insists upon the Episcopacy. It is the symbol and the proof of her identity with the Catholic Church of all ages. It is not a question of a form of Church government more admirable than others, but it is a question of adherence to the Catholic Church of which through this government she is an integral part.

Until, therefore, men are prepared to accept the Catholic view of the Church, that is to say, "I believe one Catholic and Apostolic Church," meaning by those words what they meant when they were framed, and have always meant, the Churchman cannot hope for any agreement about the will of God or the truth of His Holy Word, still less for corporate unity.

This is what we meant when we said recently, in commenting on the letters of the Bishops in *The Independent*, that "the rock on which the unity project has split is the rock of Catholicity. It is the simple truth that there can be no compromise between Catholicity and Protestantism." Whatever the Episcopal Church may be willing to concede, it can concede nothing which involves, that compromise. And the

reason is plain. It is not simply that to do so would leave the Episcopal Church without justification for existence, but it would remove it from the rock on which it was built, and make it a mere seeker after truth and no longer a part of that structure which is itself "the pillar and ground of the truth."

News From the Home Field.

Diocese of Nova Scotia.

KING'S COLLEGE.—The 21st June was Convocation Day at King's College. The B. A. degree, second class, was conferred on C. D. Schofield, St. John; G. I. Foster, Charlottetown; J. Donaldson, Cornwallis; G. F. Scovil, Kings county, N. B.

Miss L. Jack, St. John; Miss T. Wakeling, St. John, passed examinations in literature.

The McCawley classical scholarship was won by C. D. Schofield, of St. John. Bishop Walker reading prize, C. D. Schofield, of St. John, and L. J. Donaldson, of Cornwallis, equal; prize divided.

At the meeting of the Alumni on Wednesday, June 20th, J. A. Shaw, of Windsor, and C. E. W. Dodwell, Halifax, were elected successors to Hon. L. E. Baker and Archdeacon Brigstocke on the board of governors.

EDGEHILL GIRLS' SCHOOL.—At Edgehill Mrs. Courtney's prize for plain needlework was won by Miss Madeline Barker of St. John. Misses Louisa Jack, St. John, and Mary Wallace, Halifax, won Miss Lillie Machin's prize of books awarded to the pupil who accomplishes the most reading of standard works in her leisure hours, subject to the approval of the lady principal. Of the other prizes given by the school, Miss Constance Winslow, of Chatham, N. B., wins the French prize. Among those to whom testimonials were awarded were: In the first senior class, Ellen Douglass, Stanley; Constance Winslow, Chatham; third senior class, to Lillie Adams, St. John; Edith Sheraton, Halifax; Beatrice Parker, St. Andrews; in the fourth class (1st. division), to Misses Mary and Margaret Brown, Moncton, and Constance Chandler, Dorchester; in the fourth class (2nd division), to Marguerite Parker, St. Andrews, and Helen Sinclair, Newcastle.

Diocese of Fredericton.

ST. JOHN.

St. James'.—The Rev. D. Dewdney entered upon the charge of this parish on Sunday, 17th June, preaching both morning and evening; very favourably impressing all present.

The *St. John's Globe* says: The Committee appointed at the last meeting of the Church of England Synod in this province to consider the amalgamation of the Synod and Church Society will submit a scheme at the next meeting should the proposed union be deemed advisable by these bodies. The proposed Sunday school conference at Woodstock will be postponed until the autumn. The pastors considered there would not be sufficient time to carry it out without interfering with the work of the Synod and Church Society. A feeling reference was made at the Executive meeting of the Diocesan Church Society to the decease of two of its oldest members—the late H. W. Frith, one of the vice-presidents and for forty-eight years a member of the society, and the late C. H. Fairweather, who was for forty-six years a member and at the time of his death one of the auditors of the society. G. Sidney Smith was elected

auditor of the Diocesan Church Society in the place of the late C. H. Fairweather.

The annual meeting of the Diocesan Synod and Diocesan Church Society will be held this year in Woodstock, instead of as heretofore, either in St. John or Fredericton, and will open on Tuesday, July 3rd with a meeting of the General Committee of the D. C. S. in the Parish Hall, followed by a public missionary meeting in the Town Hall in the evening at 8 o'clock, under the presidency of the Lord Bishop of the Diocese. The speakers announced so far are the Venerable Archdeacon Brigstocke, D. D., the Rev. G. E. Lloyd and the Honorable Mr. Justice Hanington. The collection will be for Domestic and Foreign Missions.

On Wednesday, July 4th, a meeting of Synod proper will take place in the Parish Hall, continuing probably for the next day or two. On the evening of Thursday, July 5th, the public anniversary meeting of the D. C. S. will be held in the Parish Hall, the Bishop presiding, at which it is expected the following speakers will be present; The Revs. J. M. Davenport and A. J. H. Dicker; the Honorable Judge Peters, Auditor General; Beek and William Jarvis and G. A. Schofield, Esquires.

The collection will be for Home Missions. On the evening of Friday, July 6th, a meeting of the General Committee of the Medley memorial will be held in the Parish Hall. Holy Communion will be celebrated on Wednesday, Thursday, and Friday at 7.30 a. m., and evening Prayers said daily at 5.30 p. m.

Diocese of Montreal.

LACHINE.

St. Stephen's.—The Lord Bishop visited this parish on Sunday, 24th inst., to administer the rite of Confirmation. His Lordship looked very well indeed, and the congregation was delighted to see him appear so wonderfully recovered in health. The address to the candidates was very earnest and touching and included some remarks to the people, in which he feelingly alluded to the fact that more than fifty years ago he had been stationed at Lachine as the Missionary in charge, and expressed the great pleasure he felt in visiting again the place where he had labored so long ago. The candidates for Confirmation numbered seventeen—ten of whom were males and some of both sexes adults. The church looked very pretty, the altar being vested in festal white and adorned with lovely flowers. The occasion of the Bishop's visit was also marked by another occurrence of much interest. St. Stephen's has for two or three years had a male choir, but this day (being also the festival of St. John the Baptist) the men and boys were clothed for the first time in surplice and cassock. It is a great improvement, and seemed to lend spirit and fervor to the musical portion of the services. At Evensong the service was choral, the rendering of the Psalms and the monotony of the Prayers by the boys being particularly good. A great deal of credit is due to the organist, Mr. Botcherby, for his efforts in training the choir, and for his playing at the organ. The church was very full, there being 217 people present.

[We learn with much pleasure of this step towards greater decorum and reverence in the services of the Church in this important and rapidly growing suburban retreat. That the effect will be beneficial as to the choir itself experience has abundantly proved. That a choir robed in the Church's vestments, indicative of that purity of heart and purpose, which all who serve in the temple should possess—presents a more decorous appearance than one clad in garments of divers hue and shape, can hardly

be denied. That obedience in this particular to the Apostolic precept—let all things be done decently and in order,—savours of 'party,' or is a 'party advance,' is an idea entertained no longer by any but the narrowest of the narrow: those who, having eyes see not, and ears hear not. In churches of all shades of thought and stages of ritual—aye, even amongst the dissenting bodies—the surplice is now used; and we cannot but congratulate Rector and parishioners on this improvement in the worship at their parish church.—Ed.]

CHAMBLY.

No appointment has yet been made by the Bishop, but it is expected that two names will be presented ere long for his selection of a successor to the vacant rectory. The former rector, the Rev. G. H. Butler, has, since his arrival in England, received permission from the Archbishop of York to undertake active duty offered to him in Huddersfield, and which, if accepted, he will doubtless discharge as faithfully and zealously as he has hitherto done in other parishes. Before leaving Chambly he was presented by the Woman's Guild with a silver writing set, and by members of the congregation with a purse of money. A memorial to remain as Rector was also presented to him, but it was not to be. He has departed, leaving a gap in the parish greater than usual and which will be very hard to fill.

Diocese of Toronto.

TORONTO.

SYNOD MEETING.—The annual meeting of Synod opened in St. James' Cathedral with a Choral Communion service on Tuesday, the 19th of June instant, and immediately thereafter adjournment was had to the school-room of St. James' church, where there was a very large attendance of the clergy of the Diocese and a fair number of the laity. The Rev. T. W. Paterson was re-elected honorary Clerical Secretary; the Rev. Dr. Hodgins, Q.C., honorary Lay Secretary; and Mr. David Kemp, Secretary-Treasurer.

Special interest was felt in his Lordship's address owing to an announcement which had appeared in a number of secular papers that he intended to announce his resignation of his See. The Bishop, however, made no reference to the matter in his charge, and in conversation afterwards with a reporter, is said to have given the rumor an unqualified denial.

In his charge his Lordship referred feelingly to the death, during the past year, of the Rev. George Ledingham and Dr. Richard Snelling, Q.C., Chancellor of the Diocese. He reported that during the year the loss in clergy had been 15, twelve by removal and three by death; but the gain had also been 15, nine by ordination and six by accession from other Dioceses. There were at the present time 178 clergy on the list, of whom 138 were engaged in parochial work, 17 in tuition and chaplaincies, 4 on occasional duty, 3 on leave, 8 retired, and 8 superannuated.

During the year his Lordship had ordained 20 persons, ten to the Diaconate and ten to the Priesthood. He had held 84 confirmations, administering the rite to 1,773 persons, of whom 662 were males and 1,111 females, and he had consecrated five churches. He reported further that the Diocesan statistics showed an increase over the previous year in almost every item except contributions; the increase in Church population being 2,175, and in Communicants 660. The total amount received in voluntary contributions during the year had been \$207, 912.

The gravest cause of anxiety was the state of the Mission Fund, which was quite unequal

to bear the charges imposed upon it for the support of the existing missions, and the Bishop asked that a strenuous effort should be made to place the fund upon a proper footing. Some of the missionary clergy, he said, had suffered severely from the sudden cutting down of their stipends because of lack of funds. His Lordship also noted regretfully that the contributions from his Diocese for D. and F. Missions had largely decreased owing to the prevailing depression. During the past year \$7,929 had been contributed for Domestic Missions as against \$12,066 the previous year, and for Foreign Missions \$4,885 this year, showing a falling of \$628.

His Lordship also dealt with the present financial condition of St. Alban's Cathedral, remarking that the appeal by circular to the members of various city churches had been met with indifference, and no practical response had been given. Out of 34 congregations appealed to, only 16 made any kind of response, and of these only a few had been actually canvassed. Though he had addressed copies of the financial statement to 75 prominent and most wealthy Churchmen in Toronto, he had only received two answers, one a cheque for \$10, and the other a studiously discourteous refusal. The result of the year's efforts was that the position of the Cathedral was \$1,000 worse, as to interest and indebtedness, than when he made the appeal last year.

His Lordship also referred to the formation of the General Synod in Toronto last year, and concluded his address with an acknowledgment of a substantial token of good will and esteem from a number of influential lay friends in the city of Toronto, the immediate cause of which was the reduction in the Episcopal income from which he had suffered during the past eighteen months, owing to the reduction in interest from investments. This kindness, with the assurance of loyal respect which accompanied it, caused him profound thankfulness, coming unexpectedly at a time when he was much tried and indeed on the point of giving way to a sense of discouragement.

In the evening of the first day of Session a public service was held in St. James' church, at which the Rev. Canon Sanson was the appointed preacher.

Diocese of Niagara.

The Rev. J. C. Garrett has been appointed to succeed the late Venerable Archdeacon McMurray, as Rector of Niagara, and has been duly inducted.

The Rev. Canon Houston M. A., has been appointed Archdeacon of Niagara in succession to the Ven. Archdeacon McMurray deceased.

GUELPH.

St. George's.—On Sunday, 17th June, the services at this church were of much interest, including a Confirmation held by the Lord Bishop of Niagara. At the morning service the Bishop preached an excellent practical sermon from the Gospel for the Sunday, "Judge not and ye shall not be judged." He applied this forcibly to the common incidents of everyday life, showing how universal was the practice of forming severe judgments on subjects with which we are not familiar. At the close there was a celebration of the Holy Communion, in which the Bishop officiated, assisted by the Archdeacon and Mr. Ross. In the afternoon at the Sunday school His Lordship examined the children and gave them a stirring address. Later on there were Baptismal services conducted by the Archdeacon, when an unusual number of infants were baptized, and one adult.

At the evening service notwithstanding the extreme heat the church was crowded to the

doors, as is the usual case when a confirmation is held. At 7 p. m. the candidates preceded by the Rev. J. H. Ross marched two and two from the school room, the Bishop and Archdeacon meeting them at the large western door. They advanced up the centre aisle, choir, congregation, and candidates uniting in the spirit stirring strains of the hymn, "Onward Christian Soldiers." There were 48 candidates, a large proportion being adults and several married. The shortened form of evening prayers was followed. There was a beautiful anthem rendered in exquisite style, "O Taste and See." Before the candidates were presented the touching hymn was sung, commencing—

"Oh Jesus I have promised
To serve Thee to the end."

Then followed the presentation of the candidates and an address by the Bishop on the foundation of Christian truth. The service was then proceeded with by the Bishop. The front pews had been set apart for the candidates, and the Bishop first laid hands on a young girl, who was lame, the Bishop going down to the seat she occupied. Then as he stood at the front of the chancel the candidates came forward two by two and kneeling on the steps of chancel were confirmed by "the laying on of hands." At the close of this most interesting scene, the hymn was sung:

"Thine for ever, God of love,
Hear us from Thy throne above.
Thine for ever, may we be,
Here and in eternity."

The services were closed with the benediction and "seven-fold amen" by Stainer. They were very beautiful and impressive and will long be remembered by all present.

The Bishop before leaving on Monday administered Confirmation to a young man, who was unable, through sickness, to be present at church.

Diocese of Algoma.

NEPIGON, June 11th, 1894.

My Dear Bishop,—The enclosed clipping from the Fort William Journal will speak for itself. The whole country round here has been on fire, and we are the only ones who have suffered by the loss, but our personal property, amounting to about \$390 or \$400, was indeed a loss, for all that we have been collecting for the past four years, since the other fire, is now gone. Julia's piano, however, which I was enabled to buy her when in Toronto at the Ascension, is saved. Miss Foxton, a lady who is acting in the dual capacity of governess to the girls and also as housekeeper, lost all her belongings, which she says amounted to \$300, including jewellery, clothing and books; so the entire loss is not less than \$660, not counting the building, which cost in the neighborhood of \$300. We are now left as helpless as we were when the Mission Home at Negwenenang was burnt down. But we must not murmur, "The Lord is my Shepherd, I shall not want."

I was not going to worry you with this news, but I feel it my duty to do so. I am sorry in my heart to grieve you, but please don't grieve for us. God will be our friend still as he has always been in the past. This must not interfere in any way with your intended visit to Nepigon. We are occupying a little shanty here, and I will myself camp by the shore of Lake Helen. I think the Schreiber church will be ready for consecration on July 1st. Could you be ready for us at that date, or would you rather wait till the 15th, and make the trip to Lake Nepigon in the interval? Our two boys will come with us, as they will be home by that time.

Mrs. Renison's gold watch and chain, which

she left to Julia, went in the flames. Julia is almost broken hearted over the loss, but we found the cases in a very unsightly condition.

Thank God it was broad daylight! If it had happened at night we would have been consumed. The fire spread from an old heap of rubbish that was burning outside.

I remain my dear Bishop, yours faithfully,
ROBERT RENISON.

To the Editor of the CHURCH GUARDIAN:

SIR,—Kindly allow me to answer the points raised by the Bishop of Algoma in his letter of June 13th. I am a little surprised that the Bishop slightly ridicules my "ingenious solution," because strange to say it was from a conversation that I had with the Bishop himself that I first caught the idea which led to my recent suggestion as to what it is best to do with Algoma. I am still firmly convinced that it would lessen the anxieties of the Bishop of Algoma considerably if territory containing some good substantial parishes could be annexed to his diocese.

But I hasten now to answer the different points mentioned by the Bishop.

1. I did not in any way indicate that my article or letter was official. It certainly was not. It simply set forth my own individual opinions.

2. I meant too no offence to any one by saying that the Bishop's "best clergy leave him." I simply meant the clergy of some of his best places, such as Port Arthur, Sault Ste. Marie, Gravenhurst, &c. I honor highly men who cling to their posts, and meant no disrespect to them whatever.

3. In saying that over \$20,000 was sent to Algoma last year by and through the D. and F. Missionary Society of the Church of England in Canada, I took simply as my guide the items entered in the books of that Society. Between Aug. 1st, 1892, and July 31st, 1893, the following items are entered as actually paid to Algoma, or for its benefit:

Feb. 14, D. Kemp, treas. of Algoma	\$4,567	33
" 17, Rev. E. F. Wilson.....	635	97
" 27, Cable message (health fund)	2	75
March 1, Health fund, Drum. & Co..	1,503	75
" 6, D. Kemp, for E. F. Wilson	55	32
" 13, D. Kemp (Health fund)...	650	53
" 22, printing circulars, etc., do.	8	00
" 22, Health fund to Drum. & Co.	149	33
" 31, D. Kemp.....	91	11
April 18, Rev. A. H. Allman, Uffing.	10	00
" 18, D. Kemp.....	996	12
July 31, D. Kemp.....	1,751	23
" 31, D. Kemp.....	2,500	00
" 31, H. P. Burdon.....	3	75
" 31, D. Kemp.....	1,569	67
" 31, D. Kemp.....	3,707	63
" 31, T. Mortmor (Wycliffe Mis.	400	00
" 31, Rev. E. F. Wilson.....	25	00
" 31, D. Kemp.....	25	00
" 31, Rev. E. F. Wilson.....	75	00
" 31, D. Kemp.....	792	33
" 31, Rev. E. F. Wilson.....	3	25
" 31, D. Kemp.....	673	37
" 31, F. Frost.....	11	00
" 31, Rev. E. F. Wilson.....	12	50
" 31, Rev. A. J. Young.....	3	00
Total.....	\$20,222	94

Besides this there was a balance on hand carried forward to the present year of \$421.67. Had this been sent the total would have been for the year \$20,644.61.

It is true that \$2,314.36 of the above was money sent through the Treasurer of the Society for a special purpose, having been specially subscribed for that purpose. But even leaving this out there was last year paid out to or at the credit of Algoma, \$18,330.25. This is the only light I had to go by in making the statement I did.

As to the \$2 set down as Algoma's contribu-

tion to Foreign missions during the year, it is all that appears on the books. Possibly the other money mentioned by the Bishop was sent direct to the distant objects, and, therefore, did not pass through the hands of the Treasurer of the Society.

4. As to the mistakes in the enumeration of the parishes of Algoma, I simply took them from the published lists, and naturally took it for granted that the first named place of each mission was the headquarters of it.

I can assure the Bishop of Algoma that I wrote with a sincere desire to benefit himself and his diocese, and I still believe the plan I suggested to be a good one.

I would not have written again on the subject were it not that things that I stated as facts were challenged. Yours truly,

CHAS. H. MOCKRIDGE.

Toronto, June 16th, 1894.

Diocese of New Westminster.

ACTON WINDEYER, LORD BISHOP OF NEW WESTMINSTER.

Close on the hour of midnight, Saturday, the ninth of June, the first Bishop of the Diocese of New Westminster passed to his rest. Working for many months, regardless almost of what the end might be, battling all the while against weakness of body and pain, yet hoping that the trials might pass away, he finally, when told there was no hope, resigned himself to meet his end, expressed a desire that Mr. Justinian Polly, Registrar of the Diocese, be notified of the doctor's decision, and prepared to receive the Viaticum, the last conscious act of his life. From this time to the close, through his intense suffering, and in his days of calm, he was most lovingly attended by Mrs. Sillitoe, by nurses from St. Luke's Home, and the Rev. C. Croucher, one of his domestic Chaplains. In his last moments he was quiet, peaceful and free from pain, and thus, ere the Sunday had dawned, had entered upon the new life in Paradise.

The Cathedral bell was at once tolled, and the first *requiem* was said at the altar in the Seo house. The body lay in state till borne by his priests to the Cathedral on the Tuesday after evensong. At the gate of the Cathedral grounds it was met by the Archdeacon of Columbia, who commenced the funeral ceremony by reading the opening sentences of the burial service. After the body was laid in the chancel, immediately before the altar, the watch services, which had been arranged for by the Bishop himself, were commenced by the Archdeacon, and were kept up through the night and until the funeral service was resumed. There was a plain celebration of Holy Communion at 7.30, the Rector, the Rev. A. Shildrick, officiating, and a Choral Celebration at nine o'clock, the Bishop of Columbia being celebrant; the Archdeacon of Columbia, Gospeller; the Rev. R. Small, Epistoler; and the Revs. W. B. Allen and W. G. F. Clinton, servers. At 11.30 the burial service was resumed by the Bishop of Columbia. From the Cathedral to the Cemetery the body was borne by priests and relays of laymen from the neighboring churches. The concluding portion of the service at the grave was taken by Bishop Barker, of Western Colorado. Hymn 401 Ancient and Modern was sung by the choir of the Cathedral, assisted by members of other choirs. The services completed, the clergy filled in the grave and covered the mound with the floral tributes of the people, and left their Bishop awaiting the final resurrection.

As early as two years previous to his death, the Bishop left instructions for his funeral, which directions were most carefully carried out.

The watch services included the reciting of

the whole of the Psalter, reading of special portions of Holy Scripture, and selected hymns and prayers.

The funeral of the late Lord Bishop of New Westminster took place on Wednesday, the 13th of June. There were present the following clergy:

The Right Rev. the Bishop of Columbia (Dr. Perrin); the Right Rev. the Bishop of Colorado (Dr. Barker); the Very Rev. Dean Watson, of Seattle; the Ven. Archdeacon Woods; the Ven. Archdeacon Scriven, of Victoria; Revs. C. Croucher, H. G. F. Clinton, W. B. Allen, A. Shildrick, Wm. Bell, R. Small, Geo. Ditcham, G. C. Schofield, H. H. Gowen, Philip Woods, A. A. Dorrell, L. N. Tucker and T. W. Outerbridge.

The service began with the singing of hymn 428, "The Saints of God from Conflict Rest," and continued by the Bishop of Columbia, who read the beautiful words of the Burial service most impressively, the choir assisting in the chanting of the appointed psalms and also of hymn 437, "For all the Saints who from their Labor Rest."

Then a number of boys came forward and wore each entrusted with the care of some of the beautiful floral tributes which had been laid on the coffin. Of these there was a large number.

The solemn toll of the church bell rang out as the organist played "The Dead March" in Saul.

The procession from the church was now formed as follows:

Revs. L. N. Tucker, A. A. Dorrell and A. Shildrick; the Very Rev. Dean Watson, of Seattle; the Right Rev. the Bishop of Colorado.

The following clergymen as pall-bearers, carrying the remains of the deceased prelate: Revs. H. H. Gowen, H. G. F. Clinton, W. B. Allen, Wm. Bell, B. Small and Philip Woods, who were accompanied and assisted by the following laymen:

From Holy Trinity Church: Messrs. Harvey, Rickman, Jenus, Schelky, Bentley and Woods.

From St. Barnabas Church: Messrs. N. C. Schou, J. H. Shirley, Fletcher, Draper, E. Disney and Lewis.

From Sapperton Church: Messrs. Tisdale, C. E. Woods, Cantell, Digley, A. Fisdale and Reynolds.

From Vancouver, Messrs. Black, Alexander, Thain, Macdonald, Leonard and Barker.

A mourning carriage containing Mrs. Sillitoe, Mr. Hannington and Miss Randolph.

The other chief mourners followed, viz., Messrs. Justinian Polly and Bonard Pelly, also Revs. C. Croucher and George Ditcham, as representing the clergy of the Diocese.

A large company of friends followed on foot and in carriages.

On approaching near to the cemetery the procession was met by the Venerable Archdeacon Woods, who there joined his brethren.

When the grave was reached it was found to be almost covered with floral offerings of all kinds, being tokens of respect from many hands.

At the grave the service was conducted by the Bishop of Colorado in presence of a large company, who all joined in singing the closing hymn 401 "Now the Laborer's Task is Over."

At the head of the grave was erected a beautiful cross of the yellow flowers of the broom and a similar cross of the same material was laid on the grave.

A large number of friends of all denominations were present at the funeral service, including Revs. E. D. McLaren and R. Duff, from Vancouver, and Rev. Thomas Hall of New Westminster.

It is worthy of note as a touching tribute of esteem that the grave was filled in by a number of the clergy of the Diocese, each of whom had long been associated with the deceased Bishop in his work.

MAN AND THE SABBATH.

[BY REV. JOHN LOCKWARD, Rector of Port Medway, N.S.]

[Continued.]

We come now to the other principle so clearly taught us that 'the Son of Man is Lord also of the Sabbath.' Having fulfilled all the rites, ceremonies, and sacrifices of the Jewish religion. He also fulfilled the Institution of the Sabbath. Having kept the strictest Sabbath by His rest in the grave. He arose early on the First day of the week. This rising of the 'Sun of Righteousness' has changed for us both the day of our holy rest and the distinctive characteristics of that day, as well as all the other factors of the Jewish Church and religion.

The 'Son of Man is Lord of the Sabbath,' and by this power and right, and through His Church, He has changed the day of the week on which to enjoy our physical rest as well as the rest of engaging in prayer and praise. We now keep holy the first day of the week which we still call by its heathen name of 'Sunday,' it being a most appropriate name for that day on which we specially worship the Sun of Righteousness. But we have also a Scripture name for this day, which is 'the Lord's Day.' Rev. i. 10. Now all Christians agree in keeping holy the first day of the week, but they do not by any means agree as to the manner of keeping that day holy. All agree that we should cease from all but very necessary labor on that day. It is not our day, it is 'the Lord's Day.' Some, again, think we should abstain from every kind of pleasure or recreation on that day. But many find it very hard to draw the line between what is or is not necessary labor which is done on the Lord's Day; and, again, to decide between what is and what is not unlawful pleasure and recreation on that day. This seems to be a question of questions in our day. Strict Sabbatharians, like our Presbyterian minister, while enjoying the liberty of keeping a hard and dry Sabbath on the Lord's Day, are not satisfied with their liberty, but would charitably like to force all other Christians to observe their rules. But on the other hand there are some very careless and loose Christians who also greatly destroy the true character of the Lord's Day. How can we all agree to agree in keeping our Sunday holy to the Lord.

In the first place we must remember that there are no rules laid down in the New Testament for the observance of the Lord's Day. And as regards the Old Testament our Lord has taught us that the Sabbath was made for man, and was subject to man's needs. In the New Testament we are told that the Son of Man is Lord of the Sabbath. From these facts we must look to the Church for our guidance in the matter. It is by her voice that the Son of Man now speaks on earth, and through her that He will exercise His right over the proper or improper keeping of the Lord's Day. All Christians, except the Seventh day Baptists, have admitted their right by keeping the first day of the week as the Christian holy day. Now has the Church given us any guide for the keeping of the Lord's Day? In one way she has: not in the letter, but in the spirit. In the first place it is to be kept holy by the assembling of ourselves together. In order to be free to do this we must not do our ordinary work on that day; not to follow our secular calling, but to rest our bodies that they may recuperate. There are works of necessity, mercy, and charity which must be done on that day, as well as upon other days. The clergy—the physicians of the soul—must work on that day. They should offer the great Eucharistic Thanksgiving and the ordinary service of Prayer and Praise. Then, too, the doctors and surgeons, the physicians of

the body, must follow their work on that day. They are privileged to heal the sick, to relieve the suffering, and to bind up the wounded. Our Lord has set them the example. The farmers, too, have a certain portion of their work which must be done on the Lord's Day. They must lead their sheep and cattle to water and give them drink on that day. The sailors in like manner must work their ships on the Lord's Day, and nurses and servants must also do a large portion of their work on that day. But who shall say how much is necessary work, and how much unnecessary work. This surely must be left to every man's conscience. Some work must be done, some work might be done. All, however, ought to worship the Lord in the courts of the Lord's House on the Lord's Day. None can keep the Lord's Day in any sense as holy, who, having the opportunity, and not hindered by physical infirmity or pressing necessary work, do not go up to the House of Prayer. And the chiefest of all services is the Holy Communion, the Holy Sacrament of Christ's Body and Blood, the showing forth of Christ's Death till He come, the only divinely appointed service, if not the only Divine service. All who possibly can should make a great point of attending, and assisting at, if not of always partaking of that Holy Communion; and the earlier in the day we can enjoy that privilege the nearer we come at least to the practice of the earliest Christians. But, alas! how different is the practice of many Christians in our days! If they acknowledge the duty of attending some religious service on the Lord's Day they frequently defer such attendance to a late evening service, having spent the greater portion of the morning in their beds, and most of the intervening hours of the day in what might indeed be called *religious apathy*. They might not work, but they are not thus honoring God nor keeping His day Holy.

One question arises as to the work of those whose particular kind of work seems to make it necessary for them to do much of it on the Lord's Day. From one point of view they have a great financial advantage over their fellow-workers. They have the advantage of one day in seven over their said fellow-workers. Now this does not seem just as it ought to be: nor should they be compelled to work gratuitously, because compelled to work on the Lord's Day. It would seem best to suit all circumstances if the full wages of those who have to do necessary work on the day when they only can work should be given to God. In the first place such a devoting of the profit or proceeds of work and labor done on the Lord's Day would doubtless bring its own blessing with it, while on the other hand it would with greedy, grasping money makers, very considerably lessen what otherwise might be classed as necessary work on the Lord's Day. We should not work for our profit on the Lord's Day. This view of the subject would seem also to meet the several cases of steamboat companies and railway companies. The former companies find no legislation nor any agitation for legal enactments against their making Saturdays their day of departure from Halifax for Boston, so that the greater part of the voyage is done on Sunday; but Railway Companies are not allowed to run on Sundays, it would be desecrating the Lord's Day. Why so? Is the Lord's Day more sacred on land than on sea; or is our God only the God of the land. Thus steamboat companies can work for their profit the whole seven days of the week, while railroad companies can only work six days of the week. Now if all profit of all work done on the Lord's Day were given to the Treasury of God as the proceeds of His own Day, then no class of commercial companies would have any financial advantage in the matter of work days over any other companies. Nor would covetous and unscrupulous men be over-anxious to do work under such terms.

And now we come to the other point of great

importance in the matter of a right and proper observance of the Lord's Day—the question of taking pleasure or recreation on that day. Here again we are met with two extremes—one of theory and the other of practice. Some deny the lawfulness of any pleasure on the Lord's Day, and others seem to spend the whole of the day in taking pleasure. Perhaps we shall find the right course somewhere between these two extremes, as is so often the case in other matters. If we can be pointed to a text of Holy Scripture which distinctly or reasonably and only inferentially forbids the taking of all and any pleasure on the Lord's Day, then for us the matter is settled; or even if any judgment or Canon of the Church on the subject can be produced, it will settle the point in our minds. But without the one or the other we cannot agree that any and all pleasure under all circumstances is a profaning or breaking of the rest and sacredness of the Lord's Day. But to use a very emphatic form of expression, "there are pleasures and there are pleasures."

There can hardly be any Christians who do not take some degree of pleasure and recreation on the Lord's Day, if it be only and no better pleasure than that enjoyed by the dog in the manger. Is it not a physical recreation to take a walk on the sea shore, or through the fields, or unto and about the cemeteries on the Lord's Day? Is this unlawful recreation? Then, too, many families consist of several households living at different distances from each other, and is it not a pleasure for the members of some of these families to visit some of the other families on the Lord's Day; and is this an unlawful pleasure? Then if these pleasures and recreations may be taken and enjoyed by some good Christians on the Lord's Day, why may not other good Christians enjoy similar though different pleasures on the same day with similar impunity? If walking as a physical recreation be not profaning the Lord's Day, then why should bicycling or skating? If visiting our friends is not profaning or desecrating the Lord's Day, then why should the visiting of museums be such desecration? We should want someone like a Daniel to give us a judgment in this matter. I know many devout and earnest Christians are afraid of seeming to allow any degree of pleasure and recreation as lawful on the Lord's Day lest it should result in the opening of the flood-gates of frivolities and excesses, and our English Sunday become like what is now known as "the Continental Sunday." But this fear and dread will not do as much towards keeping back what is so much dreaded as will the accepting and enforcing of a reasonable principle. Let us all agree that no Sunday is well spent without an attendance at the Public Service of God's House. Next, that no kind or degree of recreation or pleasure should be taken before such attendance at the House of God; for if we are individually hindered from enjoying the highest and greatest privilege of worshipping the Lord in the beauty of holiness, then we should willingly deny ourselves any other privilege. And to prevent any undue work or labour on the Lord's Day, the principle of considering the profit or wages of any such work as God's due will greatly lessen the probability of thus profaning His Holy Day. Under these rules we might indeed hope that "a Sabbath well spent will bring a week of content."

Diocese of Saskatchewan and Calgary.

PRINCE ALBERT.

The Bishop of Saskatchewan and Calgary arrived here on Saturday, June 2nd. His Lordship preached both morning and evening on the 3rd, an eloquent sermon being delivered on both occasions, which were listened to with keen attention by those in attendance. In the evening His Lordship held a Confirmation,

The Church Guardian

—: EDITOR AND PROPRIETOR: —

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

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CALENDAR FOR JUNE.

- JUNE 3—2nd Sunday after Trinity.
 " 8—Friday. Fast.
 " 10—3rd Sunday after Trinity. [Notice of
St. Barnabas].
 " 11—ST. BARNABAS. A. & M.
 " 15—Friday. Fast.
 " 17—4th Sunday after Trinity.
 " 20—QUEEN'S ACCESSION, 1837.
 " 22—Friday. Fast.
 " 24—Nativity of St. John Baptist. Athan.
Creed.
 Fifth Sunday after Trinity. [Notice
of St. Peter].
 " 29—ST. PETER. A. & M. Fast.

EDITORIAL NOTES.

BISHOP DUDLEY, of Kentucky, evidently regards the injunction to St. Peter not only to "Feed my sheep," but also "Feed my lambs," as attaching to himself as one of the successors of the Apostles through the historic Episcopate, for we find that in his Diocesan paper, called *The Bishop's Letter*, there appears every week a letter from himself, (as we understand it), "For the little folk of the family." In this, from time to time, very positive instruction is lovingly and plainly given. For instance, we find in the June number a reference to Sunday church-going, and to the oft-repeated objection that children do not understand the sermon and "hate to go to church." Although the Bishop seems to have a lively recollection of some such feeling in his own earlier years, he says:

"But I remember that I was made to go to church, to that particular church, every Sunday morning and afternoon, whether the day were cold or hot, whether I wanted to go or begged piteously to be let off from going. And I was made to go to Sunday school every Lord's Day, and now I am so thankful to God that He gave me parents who thus compelled me to be trained in the knowledge of the Holy Scriptures and of the ways of the Ancient Church, because these have been the very anchors which have kept me steady and safe, amid the storms of temptations and of trial which have raged around me all these long years which have passed since I was a boy in that dear old Church. Oh! my children, I beseech you learn to love The Church and Her ways, the Bible and its truths while you are young, for they and they only can be your strength and your happiness in manhood and womanhood."

His Lordship also adds these further words of wisdom—which might well be engrafted on every young mind—as to what they are learning in the early years of their life, and which oftentimes appears, and is treated by grown people as of such little importance:

"Oh, boys and girls, be sure of this, that what you learn in childhood, be it good or evil,

will go with you all your days, however many they may be. Learn, therefore, only that which you shall love to have always as companions. Learn to know those people, those practices, those habits which will bring joy when old age comes, for you can never be rid of them."

THE Right Rev. A. C. Coxe, D.D., Bishop of Western New York, is well known to The Church as a determined and skilful opponent of Romish practices and claims; although by many he himself is, we fancy, classed as a High Churchman. He has not hesitated to cross swords from time to time with the leading members of the Romish Episcopate, and lately made a decided attack upon the Pope's special representative in the United States, the Ablegate Satolli. Our readers will find in another portion of this issue a part of the final letter of a series addressed by him to the Ablegate, and which we take from our esteemed contemporary, *The New York Churchman*.

ONE of the signs of the times, and a good one in our estimation, is the demand which is being persistently made in all portions of the Anglican Church by its leading men—Bishops, Priests and Laymen—for more distinct and positive teaching on Church lines. We are convinced that a careful examination of the progress made by the Church anywhere, either in Province, Diocese or Parish, will be found to be proportionate to the faithfulness with which direct and positive Church teaching has been given. The fault in the past has been that the distinctive features of the Church of England as a true and undoubted branch of the Church Catholic were not enunciated in pulpit and press, in church and school; but rather that a feeling prevailed that one religious Body was just as good as another. It is only of late years that this species of false liberalism has been boldly attacked. We believe that what the world requires to day is authoritative teaching; and we believe that the Church of England and Her sister Churches will fulfil the responsibility and duty imposed upon her and them just according as she recognizes this principle, and that she will progress accordingly. It is not uncharitable for a Priest of the Church of England, in any field in which he may be placed, openly and decidedly, yet lovingly, to declare by word and act that he has that to give and bestow in virtue of the Commission conveyed to him through Apostolic hands which cannot be found in any of the other religious Bodies about him. The Church of the Living God holds in her possession the deposit of truth, together with the Sacraments, the means of grace, and has authority to convey and hand them on through her ministers. The Anglican Church has never failed in asserting this position. It is the only sufficient ground for her refusal to admit into her pulpits and into her services godly men self-appointed or chosen by other Bodies not having the Apostolic authority. So long as she holds to this position it would be treachery on her part to admit any to minister at her altars who do not possess valid Episcopal Ordination. If our clergy would only recognize fully the meaning of their Ordination and of the Commission entrusted to them, it would lead to such earnestness and zeal, and at the same time to such unselfishness and self-depreciation, as would redound to the glory of God and to the extension of His Church. We have no sympathy with men who lay little store by their Orders, or who, as some have asserted, receive Episcopal Ordination simply because it either was the custom, or that persons so ordained stood better in the estimation

of the public. Such men are not wanted in the ministry of the One Holy Catholic Church.

ONE of the smallest Synods that we know of is that of the Diocese of HONOLULU, in which, according to the *New Zealand Church News*, there are only, besides the Bishop, three priests, two deacons and twelve laymen; nevertheless public interest in the proceedings of the Synod increases from year to year, and the Bishop, the Right Rev. Dr. Willis, speaks hopefully of the future of the Church in the island. From this distant field, too, comes the true Church note. The Bishop, in his address at his last Synod, urged his people to prosecute the work on the Church's own platform, and spoke with no uncertain voice in defence of the Church. The *New Zealand Church News* says: "This advice seems to have been necessary as a check to certain attempts to organize 'Gospel Praise Services' in public halls, as if the system of the Anglican Church were inadequate to meet the spiritual wants of the people."

WE find with very much pleasure that the rumor which prevailed in Montreal, and to which currency was given in the secular press, that the Right Rev. Dr. Sweatman, Bishop of Toronto, intended to resign his See, and that announcement to this effect was expected at the Synod of the Diocese held last week, was wholly unfounded. His Lordship gave it, according to later telegrams, direct denial. We are convinced, apart altogether from the generally entertained objection to a resignation of a See, that it will be gratifying to the Church at large in Canada to find that his Lordship entertains no such intention. Certainly we could ill afford to lose his presence from the Episcopal Bench of this Ecclesiastical Province. His Lordship has peculiar gifts rendering him not only a most useful, but almost indispensable member of that Bench in Council. Nowhere, and at no time, we venture to think, has his influence for good been more clearly recognized than during the proceedings in connection with the formation of the General Synod of the Church of England in Canada. The interest which his Lordship took in that movement, and the sacrifices made of time and money in furtherance of it, are well known, but there was much which transpired in connection with the organization of committees and the directing of its work for which the Church at large is deeply indebted to Bishop Sweatman. We sincerely hope that whatever discouragements may attend his Lordship in his special field, these may never induce a resignation of the work to which he has been called; and that The Church for many years may have the benefit of his wisdom and continually ripening experience in the Episcopate.

WE referred last week to the rising tide of "Sunday Desecration" in the Province of Quebec, as manifested by certain announcements in regard to Sunday excursions from the metropolis. We regret to notice in our secular exchanges evidence of a similar lamentable development in the sister Province of Ontario. To that Province,—as one might almost say *par excellence*,—we have been accustomed to look in the past for at least outward religious and faithful observance of the Lord's Day. Some possibly think that in the great centres of population, such as Toronto and Hamilton, there has been an almost Puritanic observance; for instance, in the refusal to allow street cars to run on Sunday. That question, however, is one which may be debateable, and upon which different opinions may possibly be fairly entertained. But it would appear, if the report from the neighboring city of Hamilton is to be

believed, that not alone are street cars to be allowed to run during a certain number of hours on Sunday, but also that excursions are to be made from that city to one of the neighboring summer resorts. This is but following the evil example set by the Lower Province of Quebec, and certainly reflects no credit upon the intelligence of the sister English Province, if it may be at all taken to be a true index of the feeling in Ontario generally. We sincerely hope that all these efforts will be met with the strongest—and the continuous—opposition of all who would preserve the sanctity of the Lord's Day

The sad news of the severe loss which has fallen upon the whole Church of England in Canada through the death of the Right Rev. the Lord Bishop of New Westminster, on the 9th of June, only reached us on the 22nd instant, owing, doubtless, to the interruption of mail and telegraphic communication through the late floods in British Columbia. We cannot express how deeply we feel the loss which has befallen the Church. It is not our custom to write words of eulogy of the dead, great or small; but there are occasions when expression of loss through the removal, in God's Providence, of leaders, is not only to be expected, but is just; and this is one of such occasions, for the late Lord Bishop of New Westminster was a Bishop in every sense of the word, Apostolic, self-denying, laborious and devout, and one who in his short Episcopate (as we reckon time) has built securely, and must have left behind him an undying record. We feel, too, that the Church in Canada owes him a debt of gratitude, for we think that it was under God's good guidance, largely through his influence, that a direct conflict was avoided in regard to the formation of the General Assembly of the Church in Canada, and that that important event was finally carried through. The loss, humanly speaking, is appalling; but faith looks beyond the present and realizes that God over-rules as well the destiny of individuals as that of the Church, and that He can and will provide a worthy successor for the first good, able and devoted Bishop of this now bereaved See.

Fitting and loving references were made to the deceased Prelate by the Rev. H. G. F. Clinton, Rector of St. James', New Westminster, and the Rev. L. N. Tucker, of Christ Church, of the same city, on the Sunday following his death. Referring to him, Mr. Tucker, who is well known in the Eastern Province, said:

"I cannot let this opportunity pass without saying at least one feeble word as to the loss which this diocese has sustained by his death. Called to preside over it at a time when it was little more than a vast and virgin forest, like a wise master-builder he laid its foundations broad and deep—foundations that are likely to stand the test of time. For years he toiled in this laborious field with a zeal and devotion and self-denial that are beyond all praise. And he toiled to the very last. It is scarcely more than a month since he was in our midst administering to our candidates the rite of Confirmation. It is not too much to say that he died in harness—even to say that he died a martyr to his deep sense of duty. No one, I am sure, could know Bishop Sillitoe intimately without being charmed by his genial and friendly manner, and without being impressed by his zeal, earnestness and manliness. Such qualities—the gifts of the Eternal Spirit—are not likely soon to die or to be forgotten. Through them, though dead, he yet speaketh, and will speak for many years to come to all who knew him."

We find amongst our exchanges this week a new and very welcome visitor, viz., *The Parish*

Record, the monthly record of the Parish of the Holy Name, Swampscott, Mass., of which the Rev. Andrew Gray (author of "The Church of England and Henry VIII," and other admirable works), is the Rector. It is well gotten up and full of useful matter, from which we hope to make extracts from time to time. All success to this new effort to "teach the people" about The Church; its character; their inestimable privilege in having it.

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

SIXTH SUNDAY AFTER TRINITY.

The *Collect* presents two motives which attach men to the religious life. The higher—a supreme love of God, the lower the hope of attaining the blessings which "pass men's understandings." Both have their place, but the proper sequence must be always observed. The first must be the leading idea. It is the "first and great Commandment." To love God for Himself is the highest form of religious service. As the sun is the centre of the material world, so God—the Living, Personal God,—is the source and life of the souls of men. As Jacob in vision saw Jehovah seated at the top of the ladder which reached from earth to heaven, so all spiritual visions reveal God as the object of adoration and worship. The love of God "above all things" is the desire of the Church, a hearty love, a love without measure. "Pour into our hearts such love towards Thee that we loving Thee above all things." "Things"—material things, ever present to the sense, may intercept or weaken that love which duly and rightly belongs only to God.

The *Epistle* reveals the nature of "the good things which pass man's understanding"—which human reason cannot fathom unaided by grace and supernatural light. These "good things" are the privileges of those who are baptized into the death of Christ, viz.: 1. Oneness with Christ. 2. Adoption into the Divine Family with the rights and place of Sons. 3. A joint inheritance with Christ in the "kingdom of Heaven." Having been planted together in the likeness of His death, we shall also live with Him, and thus sharing His life, we are made partakers of the "good things" spoken of in the *Collect*. A death unto sin—a new birth unto righteousness—a power over evil—a capacity for life in and for God—grace, peace,—joy in believing—final union with the redeemed in the "new heaven and the new earth"—these are some of the "good things" which eye hath not seen or ear heard, or human heart conceived.

The *Gospel* declares that the "good things" of the Christian Life must exceed "the righteousness of the Scribes and Pharisees." The kingdom of Heaven is open only to those who show the fruits of the resurrection life, those who have "risen with Christ,"—a mere outward conformity to rules of conduct, however good in themselves, is not sufficient. Christ takes account of tempers of mind, motives of action, and the whole inner area and world of man's being. The Son of Man lays His hand upon the fountain and spring of conduct, the heart, and there He asserts His authority and requires perfect submission. The "good things" of God are for those who "love" Him. That love is shown by tenderness, sincerity, gentleness and forgiveness in man's dealings with his fellow man. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen," 1 St. John iv., 20.

The *First Morning Lesson*, II Sam. 1, sets forth the story of the end of Saul, the first king

of Israel, who ceased to "love" God "above all things," and so forfeited the "good things" which might have been his. The world forced its way between the soul of the unhappy monarch and his "first love," and the Spirit of God departed from Saul. Truly might David say in his lament: "The shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. How are the mighty fallen!"

The *Second Morning Lesson*, Acts ix, 23, relates the escape of another Saul from his enemies and the perils of death. The gracious providence of God thus provides "good things which pass man's understanding" for those that love Him. The rest and peaceful state of the lately distressed Churches (v. 31) another example of the care with which God watcheth over His own. See also the blessing upon the ministry of St. Peter at Lydda, and the raising of Dorcas, who showed her love for God by her deeds of charity and alms and holy industry for the needy and the poor brethren. Her devotion to the Unseen revealed, according to the rule of Christ, by her service to the seen. The poor are the feet of Christ on earth.

The *First Evening Lesson*, II Sam. xii. to v. 24. The return of David to God. His recognition of Jehovah and his chief good. Material things had blinded his eyes and weakened the spiritual sense, so that the "things" of earth had first divided and then estranged him from a supreme love of God and complete submission to the Divine Will. David had "despised the Commandment of the Lord." "I have sinned against the Lord." The outraged love and confidence of God was above all else the bitterest ingredient in the cup of shame which he had to drink to the full. "Against Thee only have I sinned." Pardon for sin repented of is one of the "good things" which God has prepared for them that love Him. "The Lord also put away Thy sin."

The *Second Evening Lesson*, 1 St. John iv. to v. 12, dwells upon the reasons for brotherly love amongst men. Being of God, the Christian is exhorted to love his neighbour. God's love was manifested; it took form and body so to speak. It was not a sensation or expression, but an act—definite, complete. "He sent His Son into the world that we might live through Him." The Incarnation was the fruit of the Divine Love. The first advance in the great redemptive work by which the human race was to be raised up to sit in heavenly places was from heaven. Because God "first" loved us, we are to love Him "above all things," and then to love one another, that the Divine "Love may be perfected in us."

"EXERCISE your hearts in loving sympathy with sorrow in every form. Soothe it, succour it, revere it. It is a relic of Christ in the world, an image of the Great Sufferer, a shadow of the cross, a holy and venerable thing. Have ever before you the houseless wanderer of Galilee. Remember that God is richer and mightier than you, and yet when He would take your nature it was in poverty, pain, and persecution He chose it."—Archer Butler.

STUDY the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath God for its author, salvation for its end; and truth, without any mixture of error, for its matter.—John Sacke.

Subscribers would very much oblige us by prompt remittance of amount due.

Family Department.

"LIGHTS FROM HEAVEN."

Sunlight, moonlight, starlight—
Morn and night and even—
The near light and the far light,
All come down from heaven;
Shedding all about them
Glory everywhere—
What was life without them?—
Cheerless, dark and drear—

Then came lights from Heaven
Even than those more bright
By God to man's soul given,
The God of Love and Light:—
Cheering all our sadness,
Though deep that sadness be,
Turning grief to gladness—
FAITH, HOPE and CHARITY.—

JOHN FRANCIS WALTER.

Over The Sea Wall.

CHAPTER V. (CONTINUED.)

But Aunt Lois was really very kind hearted and very unselfish, and I have no doubt that she was ready to put up with a good deal herself, and even stretch a point of prudence, in order to please me and give me a rousing up and an interest in life. She let me take her upstairs and show her the rooms I wanted got ready for the children—pleasant sunny rooms close to my own, yet shut off from the front stairs and corridors by a swing baize door. Doubtless they had been intended for nurseries once, before the house was altered and enlarged, though now they were furnished like ordinary bedrooms. My room was just on the other side of the swing-door, so I should have my little charges under my own wing, so to speak, which quite suited my ideas. I was quite bright and talkative all the evening, and found Aunt Lois much more responsive and agreeable than I had ever done before. (I suppose the change was really in me, only I did not quite realize it.) We had quite a pleasant and sociable time, and I knew that Aunt Lois would go first thing the next morning to make the inquiries about Maudie and Guy.

Sure enough she did, starting off on foot directly her morning duties were over; whilst I, for my part, summoned Mary, and began to carry out some of my plans with regard to the rooms in which I had resolved to put the children when I had got them.

Mary was my maid. She had been mother's faithful servant and friend for many years, and was deeply attached to us. She was a fine able-bodied woman, with a warm heart and strong affections, and would have gone through fire and water to serve me. Her complaint in the new house was that she had not half enough to do; for there was an elderly housekeeper there as it was, who looked after the linen and the stores and fulfilled many of the offices that at home Mary had undertaken. So when I asked her if she would give an eye to the children when they came—I was quite resolved that they should come—she was quite delighted. She had begun life as a nurse, and was very fond of children. Nothing came amiss to her in the way of work, and she was very clever with her needle, and very fond of exercising this talent.

"I must get the poor little things into some different clothes when they come, I said. "They are such mitos to be loaded with all that mass of cheap crape. It is getting brown and rusty already, and is really hardly fit to be seen. Mary, did you bring with us that pretty white crape I had hardly worn? It would cut up beautifully

and make two evening frocks for the little girl, with plenty of black ribbons and a black sash. She will look a perfect darling when she is prettily dressed, and you could furbish her up something in a very short time."

Mary rather thought she could, and produced the dress at once. We had by that time got the room into better order for the purposes of a nursery. One bed had been taken down altogether and a table brought in instead; whilst the other room, with its smaller inner dressing-room, had been put ready for the reception of two little inmates. Mary did not know that there was any doubt at all about the prospective visit; and I so certain that all Aunt Lois heard would be satisfactory that I had no fears at all as to the final result.

But I was not quite prepared, all the same, for the triumphant *finale* to her morning's expedition. I was washing my hands for lunch, and watching with satisfaction the wonderful result of two hours' work on Mary's part in fashioning an evening frock for Maudie out of my discarded white crape, when she suddenly started me by exclaiming—

"Why, Miss Olivia, here they come, I do declare!"

And running to the window, I beheld Aunt Lois seated in an open fly, with Maudie beside her and Guy opposite, talking, I could see, at the top of his speed, whilst two modest boxes shared the driver's seat, showing plainly that this was the commencement of the regular visit, which I had not really hoped to achieve without some days' delay.

I had been getting stronger and stronger for several days now, and had ceased to crawl about the house as though I could hardly drag my limbs along, but I had never fled down the stairs quite so quickly as I did then. I was hailed as I came flying into the hall by a joyous shout of—

"Miss Sea-Gull! Miss Sea-Gull! Here we are! We've come to stop. Isn't it fun? And aren't you surprised? I do think surprises are nice!"

I caught Guy in my arms and gave him a good hug, turning to find Maudie at my elbow waiting her turn and then I hardly knew why, but her kindly smiling face seemed to invite it, I went up and gave Aunt Lois a kiss and a hug, saying as I did so—

"How kind of you to bring them! I am so much obliged to you, Aunt Lois!"

Her kind old face was quite beaming. She was much fonder of me than I deserved.

"I couldn't help it when I came to see them, my dear. They are the dearest little things, and that house in Graham street is not fit for any children to live in through this sultry weather. Mr. Marshall says the drainage of all that part of the town is very bad. He said it was a capital plan of yours to have them here till the brother comes; and he knows all about their parentage, and that is everything that is right. So now you can take them right away to their rooms and make as much of them as ever you like. A little spoiling will not hurt them, poor little dears, and we will contrive to give them one month of real happiness before the brother comes to settle their fate for them."

All this passed whilst Maudie and Guy were gazing wonderingly round the hall, and making great love to the big Persian cat, who lay basking upon the wide window seat. They touched his long soft coat so gently that he did not resent the liberty, and even condescended to purr: and as I approached Guy looked up eagerly to say—

"Miss Sea-Gull, I wish you would tell me where a cat keeps his purring-machine. I can't think where it comes from; it seems to be all over him. And do you think it's worked by electricity? I've heard people say cats have lots of electricity in them; and they make sparks off their coats in the dark—I've seen them."

I was not able to answer Guy's question, but he forgot it again in the excitement of being taken upstairs and shown the rooms he and his sister were to share. I was very glad Mary and I had made such good use of our time, for everything necessary for their comfort had been done. Guy made friends with Mary directly, and took her heart by storm, as I could see. As for Maudie, she seemed hardly able to credit her senses, and was happiest when her little hand was slipped into mine. She was shy in the midst of such strange surroundings, and though very pleased and grateful, was just a little overcome also. I liked to feel the clinging pressure of her soft little hand, and was very full of plans for trying to keep trouble and sorrow away from her.

"Aunt Lois! Aunt Lois!" shouted Guy, who had rushed downstairs in front of us, and now stood looking about at the different doors, wondering which was the right one.

"She told us to call her Aunt Lois, because you were Cousin Olivia," explained the little girl softly; whilst Guy's voice was heard plainly enough, though he himself had darted into the dining-room, perhaps in answer to some call.

"This is a jolly house! but I don't see many sea-gulls—only a few stuffed ones in a case. I thought the house would be cram-full of sea-gulls. Aunt Lois, listen! I'll go out every day that I'm here and catch some for you. I suppose they've all flown away, and as you haven't any men here, you can't get any more. But I'll catch lots for you, and stock the house up. You'd like that, wouldn't you? Sea-Gulls are such nice birds!"

"Well, you shall catch as many as you can, Guy," answered Aunt Lois, smiling; "and all you catch shall live here—I promise you that. I don't think we have had any live sea-gulls indoors ever since I lived here; but there are a pair in the kitchen garden you shall see after lunch. They live there to eat the slugs and snails, and they are very tame now. They have been there so long."

Guy had so many questions to ask about the sea-gulls that lunch was well advanced before he had done. His funny little quaint questions and observations amused Aunt Lois very much, as did also the heart and soul way in which he threw himself into any subject under discussion.

"Now take me to see the sea-gulls!" he cried, the moment we rose from table, and, running across to Aunt Lois, he slipped his hand in hers and pulled her towards the door.

"Say please, Guy!" urged Maudie, in a low voice; and Guy looked up with the most charming smile to explain matters.

"Of course I always *mean* please, though I forgot always to say it. There doesn't seem time to say everything one has in one's head. Now, Aunt Lois, listen! If I go out catching sea-gulls to-morrow, do you think I shall do it best with a butterfly net, or with a hook and line and some bait?"

We lost their voices down the passage to the garden door, and Maudie turned to me, saying with a little apologetic look—

"I hope Aunt Lois won't think that Guy takes liberties. Indeed, he doesn't mean to; but he is so little, and people are so kind to him. He thinks they are always interested in the same things that he is. I don't quite know how to make him understand."

"I wouldn't trouble to try," I answered, "He is a dear, funny little fellow. Let him go on his own way. Nobody could help liking him."

It was pretty to see how the little girl's face lighted.

"Oh, I am so glad you think that. I do love Guy so very much. I never get tired of hearing him talk. But I know that he ought not to tease grown up people. And it is so very kind of you to have us here at all. Mrs. Marks

cried when we went, but she said she was gladder than glad that we should have such a place to go to. She has been so good to us; and yet I know since mother died there has been no money to pay her."

"Money is not everything, Maudie, and I dare say you have paid her by your love. But if you like we will drive over to St. Benedict's some day soon, and you shall take her a nice present. She likes flowers, I am sure, because she keeps her garden so bright; and we will take her some pretty ones in pots, and some vegetables from the garden. And I think I have some shawls left out of the bundle that came from Wales once. We will choose her the nicest of the lot and take it, and you and Guy shall give it to her."

"Oh, how nice that would be! How pleased she will be! You are so kind to think of such nice things!"

Well, it was altogether a very happy day, and so was the next. Our little guests settled down as happily as possible, and they won the hearts of all in the house, from the solemn butler, who had looked rather askance at the new importation on its first arrival, to the scullery-maid, who was discovered cutting up dried fish for bait for Master Guy's proposed sea-gull catching.

He was in great spirits at starting, because the sea gulls in the garden came so readily to eat the bits of fish he threw to them.

"I shall bring home lots and lots," he declared to Aunt Lois as he started off, radiant and happy. "Won't it be nice when there are sea-gulls flying all about everywhere? I should think it would feel quite like old times!"

"Poor little dear! I hope he won't be very much disappointed," said Aunt Lois, as we watched him march off with his net and hook and line and box of bait.

The garden-boy was to attend Master Guy to see that he would not get into danger. Maudie was to drive into the town with me and Mary to have her wardrobe replenished and remodelled. Aunt Lois raised no objection. I had more money than I quite knew what to do with, and I had set my heart on seeing the child dressed in a fashion that would do justice to her undeniable beauty. I wanted to take her about with me and watch the effect she produced on other people. We drove to Waltham Sands, a very much more important place than St. Benedict's, and when we drove back again I think Maudie hardly knew herself, and I was perfectly charmed with her.

We had found a remarkably pretty black and white costume in a very cool and light fabric—just the thing for such sultry weather—and a very few stitches had sufficed to make it fit the child as if made for her. A black feathery cap on her soft yellow-brown curls, and a black sunshade to keep off the glare, met all points, and became her to a nicety. She was almost overcome by the grandeur of her appearance, and her shy pleasure in the dainty things purchased for her was pretty to see. Mary had taken measurements, and was quite competent to see to Guy's equipment, Maudie was almost more in-

terested in his little black and white sailor suits than in anything for herself. We had agreed that both children were young enough to wear half-mourning even after their heavy loss, and white was infinitely more suitable to the season as well as to their tender years than heavy black. Maudie was perfectly content to let us have our way, and it was altogether a most satisfactory task to get her prettily dressed. She was young enough to take wonders as they came, without asking difficult questions or worrying herself over the whys and the wherefores. Everything was very "kind," but she did not get beyond that.

(To be Continued.)

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Mission Field.

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

JAPAN.—[CONTINUED].

"As evidence of this, I may instance the case of Karea, a port of call between Sumoto and Kobe. Here, on the occasion of our last visit, a dozen or more men listened attentively to four sermons, one of which lasted fifty minutes, and at the close several stayed for further discussion with the catechists, in the course of which they themselves urged that such occasional addresses were insufficient, and that if a Bible class were held at stated intervals they would gladly attend.

"I may add that, in accordance with this invitation, the catechist from Iwaya and Mr. Tsujii held a bible class there in December with very favorable results."

The Rev. H. Moore, of Kobe, sends a report, but we are sorry to see it is in another's handwriting, being dedicated from a sick-bed. There is something touching in this story of thankfulness for the baptism of a Japanese student:—

"In the evenings there is a night-school in the Naka Machi preaching station, which at the time numbered sixty-three students, but now contains about thirty. I teach in this two evenings a week, one of them being Wednesday, when we have short prayers and sermon, nominally for the congregation of the district, but practically few besides students come. We also have on Sunday afternoons a Bible class for them, and it is impossible not to be struck by the attention which they pay to the addresses and their eagerness in taking up the responses. But I was most favourably impressed by the results of this work at our Christmas Shimbokkwaï (social gathering), when over thirty assembled before the rest of the people, several giving little speeches, and all apparently joining in heartily and reverently with the thanksgiving offered by the deacon for one of their number who had been baptized that morning, and the prayers which followed."

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thus left the purer. Since October a new catechist named Satahe has been very faithfully and successfully working with me, with the result that the healthier elements of the congregation have had new life infused into them and several fresh members have been gained. We seem now to have got clear of all difficulties, and latterly have received fresh catechumens nearly every Sunday. There is no reason to doubt that, with God's blessing, by the end of 1894 the feeble little Church of January 1893 will have become a real power in Yokohama."

Such are the tidings from Japan. They may well move us to thankfulness and to prayer.



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