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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLIASTICAL NOTES.

THE General Diocesan Missionary in Minnesota is hereafter to be known as the Arch-deacon.

MRS. WELLES POLEY has sent a cheque for £4,000 for the Church House Building Fund.—*Church Bells.*

It has been decided to enlarge Holy Trinity Church, Minneapolis, to double its present capacity, in place of erecting a guild house, and the work has already been commenced.

AN interesting ceremony, according to the Sydney [New South Wales] *Morning Herald*, took place on Sunday, the 18th of June, when the first Protestant church in British New Guinea for English-speaking worshippers was opened for Divine service. It is a small [thirty-six feet by eighteen feet] but picturesque building, and stands on a good commanding site overlooking the harbor.

THE Lambeth Conference in 1888 spoke as follows: "The Bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any other liquid than true wine, diluted or undiluted, as the element in the administration of the cup in the Holy Communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church."

THERE was recently a novel offertory at the opening of a small native school church for Fingoes, at Xilixna, in Fingoland, South Africa. The gifts consisted of cash, £57 9s. 1d., a horse, horned and small cattle, grain, fowls, and tobacco. One hundred pounds in cash or kind were wanted, and they were made up. The gifts show a depth of earnestness in the natives which might well inspire emulation in some congregations at home.

MINNESOTA.—There are ten surpliced choirs in the diocese. They are in the following churches: St. Paul's, Christ, St. John's, Good Shepherd and St. Peter's, in St. Paul; St. Paul's, Gethesemane and St. Luke's, in Minneapolis; St. Paul's, Winona, and Christ church, Red Wing. If there are any others, let us hear from them. This is undoubtedly the coming choir in our churches. It has many and great advantages.—*Minnesota News.*

A RETURN of the religious persuasions in New South Wales shows their numbers and increase. The Church of England heads the list with an increase of 113,116 persons. The Roman Catholics exhibit an increase of 61,088, and the Presbyterians 23,423. The Unitarians and undescribed have decreased. The average attendants at public worship were—Church of England, 78,921; Roman Catholics, 84,619; and Presbyterians, 30,868.

THE Bishop of North Queensland, Australia, recently started on a long journey from the west to the Gulf of Carpentaria, and thence by Thursday Island to Cooktown. The distance

over land and sea is about 2,000 miles. The overland journey is very rough, as the road has only been lately opened. The Bishop's object is to station clergy at centres for mission excursions in their districts. His difficulty is considerable, as only a few people are settled, and townships are at great distances apart.

A WRITER in *The English Churchman* (London) on British Concessions to the Papacy says that it has often been publicly stated, not only on the platform, but also in the Press, and never yet been contradicted, that the Queen positively refused that one penny of her money should be given towards a jubilee gift to the Pope, to commemorate his fifty years' ministry as a priest in the Church of Rome, and that the whole proceeding was a gigantic sham, the Duke of Norfolk not only paying for the said golden vessels, but also bearing the entire expense of the embassy!

PETERBOROUGH [England] Cathedral was closed for public service on September 1st, in order to afford opportunity for the fittings to the interior to be erected uninterruptedly, so as to be ready on October 14th, the occasion of the reopening ceremony. When the Cathedral is reopened the public will be astonished to find how complete has been the restoration, particularly of the interior. It is now intended to floor the choir and sanctuary with marble, at a cost of £1,500, towards which Canon Argles has received a goodly amount, including £50 from the Archbishop of Canterbury.

PALESTINE.—A Manchester man has obtained a concession from the Sultan for a line from Damascus to the Bay of Acre, which will go on to Jaffa, and then be continued to Egypt. A Turkish Effendi has obtained a concession for a line in Syria, which has every prospect of being carried out. Colonists still continue to pour into the country; and a further impetus will be given by the persecution of the Jews in Russia. In England a society named Chovevi Zion is making progress. Meetings are held each Sunday evening in Whitechapel, London. Many Jews have joined. Each member pays 2d. a week. After a period a family or two is chosen by ballot, and then sent to Palestine. Land and implements will be bought. Agents in Palestine will advise or train the emigrants.

THE Bishop of Chester (Eng.) has just decided upon a new diocesan scheme. In a letter to his clergy he informs them that a diocesan society of 'Special Service' clergy has been established, and a warden appointed. The services performed by the 'Special Service' clergy are to be threefold: (1) To help in supplying the demands for trustworthy clerical assistance of a temporary kind, owing to the illness of parochial clergymen and like causes; (2) to act as organizing secretaries for the diocesan branch of the Church of England Temperance Society; (3) to undertake parochial missions. The Society at present numbers two clergymen, and it is hoped that they will be the nucleus around which those of the clergy who are interested in and qualified for temperance or mission work will consent to group their voluntary contributions of labor.

THE S.P.G. has just received a legacy of more than ordinary interest, of a kind which will specially interest naval readers. The testator is a superannuated coastguardsman, named William Clements, who lived for many years at Bembridge, Isle of Wight, Eng., and died there on April 20. By his will he left to the S.P.G. one third of all the money he had in any bank, besides a special legacy of £1 among some other £1 legacies, and the total amount of his gift was thus £7 14s. From some particulars of his life, given by the vicar of Bembridge, it appears he was born of poor parents, who died while he was young. He entered the Royal Navy, bearing a good character, and obtaining several medals for service in war. He eventually joined the coastguard, served his full time, and was superannuated. He and his wife were patterns of what Church people should be, and they always gave largely to Church missionary objects. His wife died nearly three years ago, and they had no children.

OPEN CHURCHES.—The Bishop of Chester, Eng. (Dr. Jayne), preaching at the reopening of St. Paul's Church, Sale, said: Our own experience told us that churches closed from Sunday evening until the following Saturday night seemed to be at variance with the free spirit of Christian life and devotion. Was not there something very chilling and very repulsive in going to some church and finding the doors locked, and having to search for the key, and then, as it were, be personally accompanied by some official of the church? How were they to distinguish such a system, which had from various causes grown upon us, but which, thank God, we were growing out of, from the systems of Nonconformity in the colder life? If they went to the days of Wesley himself, they would find that he was a Churchman through and through in his habits and exhortations with regard to daily worship. He asked them to pitch their standard of religious life and conduct high, and to realize this high ideal by patient, self-sacrificing effort. He did not mean by this long services. It was a very common thing at one time to have prayer and Litany and full Communion all together—perhaps followed upon a long Sunday school. Surely this long and accumulated service did a good deal in olden times towards making morning services unpopular and driving some people away altogether, or else to Dissenting places of worship.

CHARITY does not require of us that we should not see the faults of others, but that we should avoid all needless and voluntary observances of them, and that we should not be blind to their good qualities, when we are so sharp-sighted to their bad ones.

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## THE CHAIR OF PETER OR THE CHAIR OF CHRIST.—III.

(Irish Ecclesiastical Gazette.)

On the top of all the considerations we have already urged comes the vital question, Was Peter himself ever at Rome? Assuredly the Scriptural evidence is altogether against the supposition that he was. Paul wrote an epistle to the Roman Church, and he afterwards wrote epistles from Rome to other Churches and to individuals, and he never once mentions the name of Peter. He sends salutations to very many at Rome by name, as may be seen from the last chapter of his Epistle to the Romans, but Peter's name is not to be found in the list. We observe, also, that he is under the impression that no apostle had ever visited Rome up to the time of his writing his Epistle (Rom. i. 11). If Peter was Bishop of Rome at the time, as is asserted by Roman writers, then this is a most unaccountable omission. Clement, who we know was Bishop of Rome a few years later, twice mentions Peter in his letter to the Corinthian Church, but never as having been at Rome, much less Bishop of Rome. For the first three hundred years there is no authentic reference to Rome as having been the Chair of Peter in any Christian writing, and when the expression does first occur, there are grave doubts as to its genuineness. The apocryphal Clementine Homilies are the only ante Nicene writings which assign the See of Rome to Peter, and they have been rejected by the Roman Church since the Roman Council of 436, presided over by Pope Gelasius, as heretical forgeries. It is all but certain, says Dr. Littledale, that the whole legend of Peter's Roman episcopate was developed at Rome out of this identical document (*Plain Reasons*, p. 24). The next authority, in point of time, is a passage believed to be spurious from the epistles of St. Cyprian, where "the place of Fabian" is called "the place of Peter." There is, indeed, a respectable tradition that Peter was martyred at Rome, but there is this same tradition respecting Paul. This does not prove either of them to have been the Bishop of Rome.

There remains the fact that Peter wrote two epistles, and in neither of them does he give the slightest hint of any connection with the Roman Church. To get over this difficulty it is said that the Babylon of St. Peter's first epistle is really Rome, a dangerous surmise, seeing that the Babylon of the Book of the Revelation represents the harlot and apostate Church. It has been pointed out that Peter's opening words in his first epistle are against the supposition that Babylon is Rome because he speaks of certain places beginning from the East, and travelling towards the West, the opposite course to that he would have taken had he been writing from Rome, but the most natural course were he writing from the literal Babylon.

Now this question of the Primacy of Peter becomes of the utmost importance when we consider the vital interests that depend upon it. The truth in so important a matter should be placed beyond the possibility of cavil or contradiction. If, as is alleged, the salvation of mankind depends upon it—if Rome is the only true Church in consequence of the divinely appointed privilege of Peter and his successors as Bishops of Rome,—then the evidence for this should be clearly defined and beyond all question. There should be no yea or nay in the matter, but an absolute certainty. We have seen that so far from this being the case, the evidence is ENTIRELY THE OTHER WAY, and the tremendous assumptions built up by the Church of Rome crumble into dust when touched by the finger of calm investigation. Scripture and history alike oppose the claim.

Let us look a little closer into this question,

—Was Peter ever at Rome? The Rev. W. H. Anderton, a Jesuit priest, some time ago published a treatise in which he undertook to prove the truth of the tradition that Peter was Bishop of Rome for twenty-five years. According to this writer Peter in the twelfth year after the Ascension set up his throne at Rome in the second year of the Emperor Cladius. Now, as King Herod, who had imprisoned Peter (Acts xii. 4), died this same year, immediately after Peter's imprisonment, this his setting up his chair at Rome must have followed closely on his miraculous deliverance. We are told that when Peter departed and "went to another place" (Acts xii. 17); that place was Rome—a poor way certainly of speaking of the metropolis of the world! If this were so, how is it that Luke never mentions what would be so important an event in the early history of the Church? Peter evidently went to a remote spot, not named, for safety and concealment. Between the above date and six years later, when Peter is at Jerusalem attending the Council, there is no evidence whatever of his having visited Rome. A year later (A. D. 54,) according to Mr. Anderton, all Jews were banished from Rome by an edict of Cladius. At this date we find Paul at Corinth, and there is mention of certain refugees from Rome, but no mention of Peter (Acts xviii. 1). Again, when about six years later, Paul wrote his Epistle to the Roman Church, Peter's name (as we have already seen) is not mentioned, although those of twenty-six other persons are. Paul desires to visit them, chiefly on the ground that *no apostolic gift* had yet been bestowed upon them. Three years later Peter was not at Rome, or he would assuredly have come out with the brethren to Appii Forum and the Three Taverns to meet his "beloved brother Paul." If, moreover, the Roman Church had had the benefit of Peter's episcopate all this time, it is inconceivable that there could have been so much ignorance about the Christian faith, as is evident from what we read in the last chapter of the Acts of the Apostles. Paul laid it down as a principle that he would not build upon "another man's foundation" (Rom. xv. 20), but this principle was violated, if while Peter was exercising his episcopal powers at Rome, Paul was there also preaching the kingdom, and teaching the things which concern the Lord Jesus Christ (Acts xxviii. 31). Luke tells us that the Apostle "dwelt two whole years in his own hired house and received all that came in unto him." The historian makes no mention of a visit from Peter. A year later again Paul writes from Rome to the Church at Colosse when Peter could not have been there, or else Paul would never have mentioned Tyhichus, Aristarchus, Marcus, and Justus, and have added, "These only are my fellow-workers, unto the kingdom of God, which have been a comfort unto me" (Col. iv. 11). We know that Epiphras also was there, and Luke and Demas (Col. iv. 12-14), but there is no mention of Peter! The first writer who speaks of Peter having been at Rome is Dionysius of Corinth (A. D. 171), who mentions his name in conjunction with that of Paul, and says that both Apostles went to Corinth as well as to Rome. Strange as it may appear up to the present, the Roman Church has no day in her calendar specially dedicated to St. Peter, whose name is only united with that of Paul in "St. Peter's and St. Paul's Day."

Peter was certainly not at Rome when Paul in his first imprisonment (A. D. 63) stood before the judgment seat of Nero, or he would not have allowed his brother apostle to complain as he did to Timothy (2 iv. 16)—"At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge." If Peter had been at Rome, it is inconceivable that he would have deserted his brother in this his hour of need. Could a more indelible stain have been attached to his

name? and yet it is necessarily attached to him if he was at Rome and withheld his compassion from his brother apostle who was a sufferer for the Master's sake.

Lastly, Peter was not at Rome five years later, A. D. 68, for Paul, writing to his beloved Timothy in immediate anticipation of his death in his second imprisonment, distinctly says (2 Tim. iv. 11), "Only Luke is with me;" and while mentioning (2 Tim. iv. 21) the names of persons then resident at Rome he makes no reference to Peter. If, then, this chain of inductive reasoning be correct, it is plain that from the time of the expulsion of the Jews from Rome by Cladius, which time synchronised with the separation of Paul and Peter after their disagreement in Antioch, to go, the one to the Gentiles in Europe, and the other to the Jews in Babylon, down to the martyrdom of Paul by Nero, there is no evidence of any visit of Peter to Rome. Every circumstance enforces a contradiction to the claim. The distinct assignment to him of an apostleship to the Circumcision, the dating of his own epistle from Babylon, the omission of any single reference to his presence at Rome from all the Epistles of Paul and from the narrative of Luke, the proved disqualification of the apostle to undertake a mission to the Gentiles, the innumerable difficulties introduced into the sacred record by this alleged Roman episcopate of Peter—all these and other circumstances unite in suggesting the question whether Peter was ever at Rome at all. The Romanist historian Pagi, in his correction of the annals of Baronius, has given up the lengthened episcopate of Peter at Rome; and even during the debates of the Vatican Council of 1870, Bishop Strossmayer declared before the assembled prelates "that Scaliger, one of the most learned men that ever lived, hesitated not to say that Peter's residence and bishopric at Rome ought to be classed with ridiculous legends."

### ROMANISM.

[From Church Bells, Eng.]

A somewhat animated correspondence has been going on in the *Times* with regard to the assumption by a certain Roman Catholic priest of the title 'rector' of a parish. He has, of course, no right whatever to such a designation, and his appropriation of it is but one of many instances of unceasing Romanist aggression. A Roman Catholic priest might call himself anything he liked without causing us any concern if his doing so were not part of the organized attempt which is being made to secure the domination of the Roman Church in England. It is for this reason that Churchmen must be vigilant and ready at once to beat back subtle encroachments, and to expose their insidious character. Rome forgets nothing; Rome learns nothing; and to-day she is just as willing as ever she has been to use all and every means to gain her ends. It is well for us that our forefathers fought unto death—often in shocking and barbarous forms—for their religious liberty. To-day we enjoy the fruits of their invincible and inflexible will, and everything that we hold dearest requires that our will to hold what they gained shall be not one title less unconquerable or immovable. The greatness of the insolence of the Roman pretensions may be gauged by the fact that the gentleman who has made himself a 'rector' of an English parish, does not hesitate to quote and adopt in defence of his proceeding a statement that the Anglican communion 'has neither Bishop, priest, nor deacon!'

We need not go far for examples of Romanist intolerance. In our Irish news we have more than once referred to the religious riots which have taken place at Arklow, Sunday after Sunday, for some time past, owing to the disinclination

nation of the Roman Catholics to permit the members of the Church of Ireland to hold their services. To prevent these services taking place the Arklow Romanists have disgraced themselves by behaviour so scandalous and brutal as to be incredible in a civilized country. Their conduct is indeed only comparable with what might be expected, but which is happily not often experienced, at the hands of the most barbarous aborigines of the African Continent. Last week we described the services at which the worshippers were only saved from actual maltreatment by the presence of armed policemen, who surrounded and protected them against the violence of the Roman Catholics. The service was, however, made inaudible and hideous by the din of fog-horns, bells, and by other means. At its termination armed men escorted the congregation to their homes. As for the clergyman, four policemen with loaded rifles were needed to take him that evening to his church. The members of the Church of Ireland in Arklow are, if we are not greatly misinformed, being most cruelly persecuted 'for conscience' sake. They are boycotted, grossly insulted in the streets, maimed, and go in daily peril of eye and limb, if not indeed of life. The little band of men who, following Stanley, marched for months to and fro in Africa were not, in fact, in more danger at the hands of the barbarians, than are the members of the Church of Ireland and the dissenting bodies to day in Arklow at the hands of their Roman Catholic neighbours.

The spirit of Roman Catholicism, when it is dominant, is always and everywhere the same. Where it can, it persecutes to the death. It tolerates nothing but intolerance. In this respect, it well deserves the epithet which its friends are so fond of flaunting—'always the same.'

#### TOUCHY PEOPLE.

Of all the various classes of people with whom we are brought in contact, the race of touchy folk is the most troublesome to deal with. We always have to be so very careful, lest we tread upon their corns, and they seem to have so many corns! And the worst of the matter is that they will insist upon placing their corn encrusted toes just where we wish to tread, so that, however careful we may be, the luckless corns will get trampled on, and then there is an outcry and a scream, and many apologies will scarcely produce peace and tranquillity. It is very unfortunate.

Although there are exceptions to the rule, most touchy people are those who do little or nothing in the world, who have no occupation, and no food for the mind to thrive upon. A man or woman whose mind is fully occupied has no time to think about, and dwell upon, imaginary trifles, nor will he allow himself to brood over the unfortunate speech of his neighbor, which, by an ingenuity worthy of a better cause, can be twisted into an insult. Our touchy friend is very like a snail which draws in its horns and its head on the slightest provocation, and like a snail, too, the progress of the touchy person is remarkably slow. The energetic man has accomplished half his business while his snail-like neighbor is wondering what So-and-so could mean by saying so-and-so. We have known some members of this curious race who are by no means idlers, who are busily engaged upon some pet hobby, but if any one chance to trespass upon their domain, the touch of the intrusive foot is resented as if it were a mortal offence. The columns of local newspapers are often evidences of the strife which follows a trespass of this nature. A learned antiquary ventures to propound a theory upon some subject upon which another learned antiquary has

already delivered himself. The trespass is at once resented; in the local press a correspondence commences in which, amidst a display of research and antiquarian lore, we find a sorry exhibition of still more ancient things—'envy, hatred, and all uncharitableness.'

Ladies, and particularly unmarried ladies of a 'certain age,' are, unfortunately, often very touchy. When they devote their time to Church work and become district visitors, they still retain the unhappy peculiarity, and how careful the poor clergyman has to be lest he should offend their susceptibilities by a chance word, or arouse the touchy jealousy of one by allowing another 'to interfere with her district.' 'Trespassers will be prosecuted—or persecuted,' is written up upon every tree, or wall, or shrub, of the touchy person's property.

In the ranks of the clergy, too, we find, alas! many of the race. The isolation of the country parson, the independence of his jurisdiction, the absence of continual occupation (if he lives in a small parish and has no resources within himself, no scholarly tastes or mental employment) all tend to increase the infirmity and make him intolerably touchy. A has a parishioner who has just left B's parish and falls ill; B, as a friend, calls to see the invalid, and inquires how he is progressing. A, who is a touchy person, is immediately offended, writes a furious note to B to expostulate, and tells him to confine his ministerial visits to his own parish and not to visit his parishioners. Again, 'Trespassers will be prosecuted!'

This extraordinary and uncomfortable defect appears to rise from too much self-consciousness. The touchy person always regards everything that is said or done by his neighbor in its relation to himself. Selfishness is the root of all sin and unhappiness; and if touchy folk thought a little less about themselves, their own dignity and importance, if they occupied their minds a little more with some useful branch of study or employment, if they would only take down some of those hideous and unsightly 'notices to trespassers,' there would be a great diminution in this somewhat numerous race, and society would be greatly benefited by their removal.—P.H.D. in Church Bells.

#### THE CHURCH AND THE BIBLE.

'The first thing you ever memorized was the Lord's Prayer. The first lesson you ever liaped was the beatitudes,' the Sermon on the Mount, and I know, when you are dying, the last words will be something from this Book. This revelation is made to you and me and all men, and is a gift from the God that 'was made flesh and dwelt among us.' \* \* \*

'Do we understand? I believe there is no Church that reads half so much of this in the year as ours. The epistle, gospel, one lesson from ancient Scripture, another lesson from the New Testament, when the faithful come day by day, and the Church of which we have the joy to belong stands with this Bible and the Prayer Book.

'At Nicea, in the year 325, when 318 Bishops met, the open Scriptures lay before them, as if to say, this is the light, the Word; tell them what they have to say, not what you have to say! And when our own Bishops meet in General Convention, day by day, these Scriptures are always read first. I trust that it will always be so, and that this Church may always teach her people to revere the Word of God.

'Is it because it is so daily read that her children read so little of it? How can one be trained and not love the majestic music in these lines! It would seem that he would turn to them, that his thirsting spirit might drink. \* \*

'Look into it! Are you sad, are beaten down by disappointment? See if God hasn't

something there of cheer for you! Are you in the toils of some besetting sin? Look at it and see if God doesn't show you the difference between good and evil!

'In doubt? Look into it and see if He does not have in it the promise and pledge of immortality! And God is there to vindicate your hope. Look into it!

'Theories of inspiration and doctrines! You do not need theories of inspiration, but you need the voice of God speaking to you.

'The wondrous things of God are not outworn, will never be overthrown as long as the clod is heard on the coffin lid, and there is hope for the new day of the Son of Man. Because God is the author of it and the peace.

'Will you not study it more and more, that your children may love, reverence and understand? May you not study a little and see and know what treasure God has given you in it?

'Will you not, in the freshness of your life, go apart and listen to what God has to say? When your life is quiet, will you not put it in the centre of your family and make them understand that you love it? They will never understand, if you do not. And how unjust to them if you let them know that you have this treasure and don't tell them of it!

'It does not require scholarship! If you will come out of the toil of the day and learn what this Bible is to you, it will be the most precious thing to you this side of heaven. It shall be a light to your feet speaking in tones from heaven.'—Sermon by Bishop Fallaher, in Church News.

#### EXTRACTS FROM CONVENTION ADDRESS

Cf Bishop Whipple, Minnesota.

A spirit above our weak wills is stirring the hearts of Christians to seek a regained unity. Our danger is lest we seek it by our human plans and concordata, which will only be a rope of sand. Unity will come; our Lord's divine prayer will be answered; but it can only come as all other good gifts of God come, from above in answer to prayer. It will not come until the love of God has made Christian hearts ready to receive this precious gift.

Brethren since I came to you almost thirty-one years ago, I have never sought to win men to the Church by the concealment of her faith and order. I have not been guided by the makeshifts of expediency. I have not had entangling alliances which violate principle. I have honored all Christians who speak out as manly men in defense of their faith. I have loved and do love all who love Jesus Christ. There will not be one who has washed his robes white in His precious blood who is not our own kinsman in the Lord.

There are grave questions looming on the horizon of the future—the relations of capital to labor, the employer to the employed, the rich to the poor. No legal enactments, no compromises can heal these irritations, jealousies and strifes. There is only one solution. It is the Gospel of Jesus Christ which teaches us that we are the children of one God and Father, which places before men not the clamor for rights of one class against another, but the duties which we owe to one another as members of one brotherhood. If I am right, if the highest duty is 'to love one another,' is there not danger, brothers, lest the poor, the neglected and the sinful shall feel that they have no right in the house of our Father? It must not be that when these church bells peal out their call to prayer that they shall have no message to those who are lost unless they pray.

This year the Lord has led me by a way I knew not. I can say with the prophet 'I am

the man who has seen affliction,' a beloved son-in-law has entered into rest, a beloved daughter lay for weeks at the door of death. The one dearer than my life, who led me to the Church, whose love made me brave in the darkest hours, who for forty-eight years has been as my right hand in all work, by a strange providence has lain six months on a bed of suffering and may soon be called to the other home.

[Mrs. Whipple has entered into rest since the Convention.—Ed.]

The sickness of my loved ones and my own pain and weariness have made it the most eventful year of my life. Pain, sickness, sorrow and death are awful mysteries which no man can fathom. But when I have known how they have unlocked Christian hearts to give to me the wealth of their sympathy and love, nay more, when in the bankruptcy of other hopes I have cast myself on the bosom of Jesus Christ our Saviour, then those mysteries have been radiant with love, and this is the solvent of some of the deep riddles of human life. "When you look up into our Heavenly Father's face you do not feel your Father's hand."

#### MODERN ANTINOMANISM.

There was an old heresy in the Christian Church called "Antinomianism" which has to a great degree been revived by some religious sects of the present day, and might in reality be called "a short cut to salvation." Now this is an error very prevalent among persons who call themselves "converted."

Their argument for calling themselves "converted" is simply this—That if they believe in Christ they have a right to sit down quietly and say they are converted and saved, and need take no more trouble about their salvation. They deny that the Christian's life on earth from the cradle to the grave must be a struggle against the powers and principalities of darkness. They tell you they have received Christ, and that He, without any struggle on their part, as it were beats down Satan under their feet.

Such a doctrine is not only directly antagonistic to the teaching of the Word of God, but also to the Christian's experience of the battlefield of human life. Every Christian too well knows that a tacit acceptance of the belief that Christ died for our sins is not enough, but that in proof of our faith in that belief, we must ever fight against the wiles and snares of the devil. "We must work out our own salvation with fear and trembling."

I will never believe any man (no matter how long standing "conversion" he may boast of), who asserts that he has not in thought, word, and deed, to fight against temptation, and carry on an incessant warfare with Satan. It is Christ which giveth us victory. But Christ does not remove from us the necessity of engaging in battle. The very word "victory" presupposes the idea of "battle," for without a battle there can be no victory.

Not only is life a battlefield, and we the soldiers of the cross, but more than that, instead of "converted men" having no battles to fight and no victories to gain, the teaching of the Bible corroborated by our own experience proves that the more really converted we are (in the true acceptance of the word) the fiercer will be our battles, and the more glorious our victories. The servant of God is oftentimes more fiercely assailed and tempted than the servant of the devil.

Persons who deny the fact that temptations (and the having to fight against temptations) are of almost daily and hourly occurrences, I would consider to be spiritually asleep, drugged with the narcotic of false doctrine, undergoing as it were in that sleep and sort of mystic enthusiasm (corresponding to the nightmare of natu-

ral sleep), brought on by a spiritual indigestion of the truths of God's holy word. In St. Paul's Epistle to the Romans we are told to put on the whole armour of light; and again, in the 6th chapter Ephesians, verse 16th, we are told what that armour comprises. Does not then the fact of our being given armour suited to every place, and being told to put that armour on, clearly imply not only a battle against temptation, but that temptation is directed against every part of us? Even if it was applied to our Lord in body, soul, and spirit, He who was tempted in all points like as we are yet was without sin.

It has been well said that the first step towards repentance is to become conscious of our sin, therefore, so far from saying that we are not tempted, and have not ourselves to struggle against sin, and have no need of the armour of God, the first step towards true conversion is to awaken out of our sleep of spiritual hallucination to a consciousness of our need for that armour—that armour which alone can enable us to resist the temptations of the evil one—and enable us to "withstand in the evil day, and having done all to stand.—Rev. William C. D. Ellis in *Irish Ecclesiastical Gazette*.

#### CONTEMPORARY CHURCH OPINION.

##### Church Bells:

There is one more point to which attention may be drawn in which the laity often fail, viz. their part in the Church services. Why are so many services stigmatised as cold or dull? Why are sneers so common about the 'duet between parson and clerk?' Why is the very existence of a clerk a disgrace to a congregation? It is because in the conduct of Divine service, while the clergyman faithfully performs the part allotted to him in the rubrics, the laity, 'the people,' as they are called, do not perform the part allotted to them. Too often they forget that they have a part, and they will actually talk of the 'service being performed by Mr. So-and-so,' as though any of our services could be properly performed by one person! How utterly different, how grand, how striking would be many a service, now dull enough, if the lay portion of those present would only fulfil their part as well as the clerical portion fulfil theirs! The general confession, for instance, is ordered to be said by the whole congregation. Is this ever done? Are the 'Amens' ever like those in the primitive Church, which were compared with claps of thunder? The mechanical monotone of a paid choir is but a poor substitute for the hearty responding of an earnest congregation. 'How much I wish,' says a preacher quoted by Karslake in the *English Churchman's Companion*, 'how much I wish that even for once the many voices in this congregation could be brought to unite together in audible prayer and praise! Because I think, my Christian friends, that if this were done once, you would not need to be persuaded to it any more; you would all feel the difference so much that you would do it always. The service would seem to you—and be—so much more interesting, and life-like, and real than it had ever been before, that you would of yourselves keep up the habit.'

'Then, indeed, a stranger coming into our congregation might report that God was among us of a truth.'

##### Church Bells:

A good deal of indignation is being manifested in Canada—except among the Ultramontane faction—at the interference of the Romanist priests in the elections. It is asserted that the course taken by these men was so wholly unscrupulous that the Government of Canada has resolved to take measures to prevent their interference in the elections hereafter. If this is true, their action must indeed have been flagrant, for the Government of

Canada is usually in an attitude of servile deference and obsequious apology towards the Romanists. The allegations which are made are, however, if they be true, sufficient to explain these resolutions of the Government. One Bishop, for example, issued circulars directing voters how to cast their votes. The Roman armory was ransacked for weapons against voters who should venture to exercise their independence, and dire were the penalties with which the luckless ones were menaced. The ignorant were frightened with threats of eternal damnation, and all the means which Rome knows so well how to use were as far as possible used to coerce the free and independent voters. Truly, all things change except the ways of Rome.

The method which the Canadian Government adopts to stop the interference of the Bishops and priests is one which at once reveals its weakness. Instead of invoking the laws intended to meet such cases, it is appealing to Rome, to the Pope, to rebuke the Bishops and priests who have the laws at defiance.

##### *The Anglican Church Chronicle*, Honolulu:

The great bond of union between the members of the Church on earth is, of course, the Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord. The former is the initiatory step into Christ's Church, and the latter, the continuing support and spiritual strength.

Perhaps the fact that salvation is understood by every one to be indissolubly bound to Baptism impels people to avail themselves of the privileges of baptism for their children. For there is little neglect to complain of in our community. Still there are too many cases of long delay in bringing infants to Holy Baptism. In the hope that even these children may be brought to be partakers of the Christian covenant, these few words are written.

It is very plain, that no parent would withhold any privilege or benefit of this world from his child, which lay in his power to bestow. Surely there is sufficient analogy in this to cause him to present his child for spiritual privileges, even if it is on the low ground taken by too many—"that is if there's no good in it there's no harm."

Besides it is a lovely idea of the Church, that there should never be an unnecessary day, when her children could not claim her privileges. That is, that infants should be presented to Christ as early in their lives as possible, even after eight days, as the Jews were admitted to the circumcision. Soldiers of Christ should be enlisted against the world, the flesh and the devil from their birth to their lives' end.

The Church orders her members to receive the communion of the Body and Blood of Christ, at least three times a year, but this number is the minimum, and is but barely sufficient to keep the Faith warm. It is indeed not enough to ensure the state of goodness taught by our Lord Himself—namely, "to hunger and thirst after righteousness," though it may just guard against spiritual starvation. Frequent communion will lead to unity and strength. For the heavenly Food will enable us to support all the trials of this life and make us strong and fit to enter into the life to come.

Some of our Christian women need reminding that praise and thanksgiving are due to God after great and spiritual benefits received at His hands. It is a thought unworthy of a devout follower of Christ which would restrain the heart-felt prayer for deliverance from peril. Times were, when devout churchmen and women would repair to the House of God after any extraordinary event in their lives. After a stroke of success in life, special offering would be made for the benefit of others less fortunate. After a loss, or deprivation, thanksgiving would be offered that matters were no worse.

When a calamity, the loss of a relative or friend fell upon a family, the members of that family would be at Church on the first opportunity afterwards. Now, they seize the fiction as an excuse for absence.

A young lady about to be married deems it right to be absent from public worship, when it used to be thought more necessary than ever, to supplicate God for guidance in the serious step she is about to take. Most of these derelictions and mistakes arise from the fear of unfair and even cruel criticism which they imagine their fellow worshippers will bestow upon them, but which even if it did exist, unconsciousness of self would render utterly innocuous.

#### The Church Year, Florida :

The religious bodies throughout the land appear to be awakening to the injury done to religion by the introduction of sensational attractions in religious services, and objectionable methods of replenishing the funds of the Church. Here are some wise words from the *Presbyterian* which are deserving of wide dissemination and general consideration.

"God never intended the Church to vie with the world as an amusement caterer, either in the way of raising money for its needs or for attracting crowds upon its services. In His day there were those who made His temple the seat of merchandise, and when Jesus came to it as its Lord and Purifier he rose in his indignation and expelled the desecrators with a scourge of cords. Were he personally to visit some of our churches to-day he might find occasion to apply the lash to those who desecrate his sanctuary by kissing plays, and raffles, and theatricals, and other questionable practices. In their eagerness to increase the Church funds there is a disposition among too many persons to adopt and countenance the principle that the end justifies the means, and so they sanction almost any method that will attract the multitude and unloose the purse-strings. But certainly this subordination to the worldly taste and appetite in order to fill a depleted treasury, or this rage for church entertainments, has gone too far, and it is time a reformation was being introduced. The craze in this direction is bringing the Church into disrepute, and leading to excesses most reprehensible. Christ would rather have the plain dwelling and pure heart and life than the costly building paid for at the sacrifice of womanly modesty and through paudering to worldly customs and gratifications. He never asks for an edifice which the people cannot pay for by voluntary contributions. Let His ordinances be sustained as well as His churches be built on Christian principles, and in a way that neither our Lord nor the world can take exception to."

### NEWS FROM THE HOME FIELD.

#### DIocese OF NOVA SCOTIA.

The *Hants Journal* says that it is rumoured that Bishop Courtney has been offered the position of Assistant Bishop of New York.

MIDDLE MELFORD—PORT MULGRAVE.—On Thursday, 21st inst., the foundation stone of the new Episcopal Church was laid by Mrs. Lloyd, wife of the Rector. There was a large congregation assembled. Several addresses were given by the following gentlemen: Rural Dean Hamilton, Rev. T. Lloyd, the Rector, and Cyrus Parks, Esq., the contractor of the building. The old church is in such a dilapidated state, and too small for the enlarged congregation who now attend the church, it is pleasing to find that they intend to have a good and substantial one instead. The old church has been built nearly 70 years, and strange to say, an old lady (who was unable to attend) sent a letter, containing the pleasant information that she was the oldest member and the first con-

firmed in the church. The letter was deposited together with a coin of this year's date, and a local paper, under the stone. The site on which the church is being built was kindly given by the Terminal City Co., to whom the thanks of the parish are due. An appeal by the Rector for help was readily responded to by the people, and a grand sum was placed on the stone, viz: \$82; it was pleasing to see a gold coin, one Spanish doubloon, equal in our money to \$16—placed on the stone by Mrs. C. Park, the noble wife of the contractor. Work will be proceeded with as quickly as possible, and by this time next summer, or rather before, we hope to have our new church to worship in. *Laus Deo.*

#### DIocese OF ONTARIO.

BROOKVILLE.—The interior of St. Peter's Church has just been greatly improved by the addition of a beautiful Oriol window of stained glass. It replaces that which has long been an eyesore at the otherwise handsome east end of the church. The window is a parting gift of Mrs. Keefer, who desired in some tangible form to evince her attachment to the fine old church before her departure from Brookville. It was made at the stained-glass works of Mr. Henry Horwood, Prescott, and reflects much credit on the artistic skill and taste of that gentleman. The subject is a half-length figure of our Lord, seated in glory, with the right hand raised in the act of blessing, the left hand holding a globe surmounted with a cross to represent the redeemed earth. Behind the figure is the symbolic rainbow and on either side stars, all surrounded by a beautiful rich border, the colors of which blend harmoniously with those of the picture and the other lancet windows below. It presents a most striking object immediately on entering the building.

At the evening service, which was well attended, the interesting ceremony of Benediction took place. After the third collect, was sung the appropriate hymn,

"We love the place O God,  
"Wherein Thine honor dwells."

Then the Ven. Archdeacon gave a short and impressive address. In this he expressed his gratification, as Rector of St. Peter's in performing the pleasant duty of accepting the offering of the window for the church, and urged the propriety of invoking the blessing of Him, to whom really the offering was made, on the gift as well as on the giver. For the gift, he said, should be a blessing to every worshipper entering the church. It should at once suggest that this was the presence chamber of God, and that the promise of the Lord to every faithful soul coming there would be fulfilled, that "where two or three had gathered together He would be in the midst of them and bless them." Some day that Lord would come to be Judge of all. Meanwhile, He gives grace now as He will give glory hereafter. He has a blessing for all who draw near Him. This would be the lesson of the window to-day placed in St. Peter's. It should be remembered that this and similar offerings were not for the gratification of personal pride and vanity but were intended to promote reverence and edification and the greater honor and glory of God. He hoped that henceforth the worshippers in St. Peter's would at all times try to take away with them not only the impression of the beautiful picture but the real spiritual blessing of Him whom the picture represented and whose blessing he would now invite them to invoke.

The Archdeacon then proceeded, all kneeling:—

V. "Our help is in the name of the Lord."  
R. "Who hath made Heaven and earth."  
V. "The Lord be with you."  
R. "And with Thy spirit."

LET US PRAY.

O Lord God, Who hast commanded every

man to offer unto Thee of Thine own gifts, according to the purpose of his heart; and dost abundantly requite them from Thine eternal bounty; Thou, who didst graciously receive the widow's mites; accept, we pray Thee, the offering of this window, now made unto Thee by Thy servant, and grant that this and all her other benefactions may be stored up in Thine eternal treasures; Who, with the Son and Holy Spirit, livest and reignest; one God world without end. Amen.

Almighty, and Everlasting God, we humbly beseech Thy Majesty to bless and hallow this picture window, in which is represented faintly and with all reverence the glorious form of Thy Son our Lord and Saviour Jesus Christ, Who shall one day come to be our Judge; and grant that whosoever looks upon it with true devotion to Him, may be inspired by His grace to love Him more and serve Him faithfully, so that at the last the words of joyful benediction may be spoken to him or her: "Well done, good and faithful servant, enter thou into the joy of thy Lord." This we humbly pray through Jesus Christ, our only Saviour and Redeemer. Amen.

The service was then concluded as usual, all remaining for a few minutes to admire this handsome parting gift to St. Peter's, and offer their cordial good wishes to the generous donor.

The Journal of the 28th Synod of the Diocese, that held in June of this year, contains some valuable tables showing the progress of the Diocese. It appears that the oldest parish is that of St. George's, Kingston, organized in 1785, and Bath takes second place, dating from 1787. There were at the date of the consecration of Bishop Lewis, March 25th, 1862, 48 parishes and missions, more or less organized. Since his consecration 64 parishes or missions have been formed, the largest number having been created in 1862 when 8 additional parishes or missions in all were formed. In 1889 six new missions were opened and in 1890, one.

From 1787 to 1793 the present Diocese of Ontario formed part of that of Nova Scotia; and from 1793 to 1839 part of that of Quebec, during which period 19 parishes were established making at the close thereof 21 parishes in all. From 1839 to 1862, the Diocese formed part of that of Toronto, and during this period 25 additional parishes were created, making 46 in existence in 1862. From 1842 to 1862 it appears also that there were collected for diocesan purposes a sum of \$24,580. Since 1862 the diocese has had an independent existence under its own Bishop and has made rapid progress. Divided into triads this period shows diocesan contributions for the first: for missions \$50,396, for the second: from 1871 to 1880 \$76,247; from 1880 to 1889 \$105,225, making a total of collections with the last years contributions (\$13,449) of \$245,348 in the 28 years. Besides this sum there were special bequests for the same object of \$6,500, and direct contributions to the Sustentation fund \$9,326 and for other diocesan funds \$58,414.14, making a total of \$319,589 raised in the diocese during the last 28 years.

The Diocese at present is divided into two Archdeaconries, viz:—that of Kingston and of Ottawa, and there are 15 Rural Deaneries. The total church population in the Archdeaconry of Kingston is 24,710 with a communicants' roll of 7,412. In the Archdeaconry of Ottawa, population 24,970, communicants 7,309, making a total church population for the diocese of 49,680 persons and 14,721 communicants. The families number 11,100. In the Sunday schools there are in the Archdeaconry of Kingston 3,950 pupils, and in that of Ottawa 2,778.

#### DIocese OF TORONTO.

TORONTO.—A harvest festival was held in the Church of St. Mary Magdalene on the 25th of Sept. When this Church is completed it will be one of the finest buildings of its class in the city. The church was particularly attractive

Thursday, decked as it was with the fruits of the season, tastefully arranged with flowers. In the evening a special Thanksgiving service was held, and an effective sermon was preached by the Rev. Allan Pitman. The music was very fine, the ordinary choir of the church being assisted by the choirs of St. Thomas', St. Matthias, St. Stephen's and St. Margaret's. The Rev. Charles Darlina, the incumbent of the parish, has gathered around him a large and appreciative congregation.

#### DIocese OF MONTREAL.

MONTREAL.—A meeting was called for the afternoon of Wednesday, 24th September, in the Synod Hall to consider the question of a presentation to the Bishop of the Diocese on the centenary of the 50th anniversary of his ministry. There was a large attendance, and it was determined that the presentation should take the form of a purse of money, to which contributions would be sought from members of the Church in the diocese at large.

*St. George's.*—The Lord Bishop of the Diocese occupied the pulpit in this church on Sunday morning last.

*St. Thomas.*—A meeting has been called for Thursday evening, Oct. 2nd, to be held in the schoolroom, for the purpose of forming a Chapter of the *St. Andrew Brotherhood*.

HOUELAGA.—Rumour has it, that the Rev. A. Barcham, of Trinity Church, Quebec, has been or will be appointed to this parish. An *extra parochial* meeting is credited with this result.

COTE ST. PAUL.—A Harvest Festival was held in this Mission on the afternoon and evening of the 25th September. It consisted of a special service at 5:30 p.m. in the church, which had been most beautifully decorated with fruit and flowers by the ladies, assisted by several of the young men of the Mission, surpassing anything hitherto witnessed here; which is saying a good deal. There were present of the clergy, the Rev. Canon Ellegood, M.A., Rector of the Parish of St. James the Apostle, Montreal, of which this Mission forms part; the Rev. J. Walker, M.A., assistant; the Rev. Canon Davidson, M.A., Rector of Frelighsburg; and Rev. R. Hewton, M.A., Rector of Lachine; and the Lay Readers, J. W. Marling, Esq., and Dr. Davidson, Q.C., all of whom took part in the service. The Church was filled to the doors. A number of friends from the city were present, amongst others, Mrs. Davidson, Miss Marling, Miss Rae, Miss Smith, the Misses Williams, the Misses Hall Miss Harries, the Misses Davidson, Capt. Douglas, and also Mrs. Hewton and R. C. Thornloe, Esq., of Lachine. The preacher was the Rev. Canon Davidson, who delivered a most earnest and eloquent sermon, beautiful in diction and rich in inspiring thought. The service, in part choral, was most hearty and devout. The second part of the festival consisted in a sumptuous repast served by the Ladies Aid Society in the Parochial Hall, which also had been prettily decorated for the occasion. The 150 or more persons present soon emptied the heavily laden tables, which presented a beautiful sight on entering the hall first, covered with good things, beautified with flowers. After all had been satisfied, the third part of the programme, consisting of music, instrumental and vocal, readings and recitations was proceeded with; the Misses Williams, Miss Marling, Miss Gregg, Miss Tilton (of Chicago), Mr. Bedford, Mr. W. Clarke, and others taking part, to the complete satisfaction and enjoyment of all present. Short addresses were also given by the Rector, the Rev. R. Hewton and Rev. Canon Davidson, and this most enjoyable and successful festival was brought to a close by singing the Doxology; the Benediction being pronounced by Canon Davidson, the other clergy having been obliged to leave before the close.

#### DIocese OF HURON.

THAMESFORD.—The annual Thanksgiving services of St. John's Church were held on Thursday evening, the 18th inst. The church was beautifully decorated with evergreens, fruit and vegetables in abundance, and of splendid quality. The prayers were read by Rev. J. H. Moorhouse, of Ingersoll, and the sermon was preached by Rev. J. B. Richardson, of London. The offertory was \$64.04. The incumbent, Rev. T. H. Brown is very faithful and hard working and richly deserves the many praises of a thankful congregation.

LONDON.—His Lordship the Bishop returned to the city last week. But goes away again on Episcopal duties next week through the diocese.

*St. John the Evangelist.*—The annual Thanksgiving services of St. John the Evangelist Church, were held on Sunday, the 21st ultimo. The congregations morning and evening were large. Prayers in the morning were read by Canon Newman; the sermons at both services were preached by the highly esteemed Rector, Rev. W. T. Hill, which were listened to with marked attention as being most impressive and especially applicable for the services. Liberal offertory collections were taken up. The church, thanks to our ladies, was beautifully decorated with grain, flowers and fruit. In the afternoon a children's service was held. The attendance was large of both parents and children. The Rev. R. Hicks, of St. Paul's Church, addressed the children in a most pleasing and instructive manner. He seems to have the faculty of talking at the children and not over their heads. The new boys' choir that has been under the training of the organist, Dr. Jones, made their first appearance at this children's service. Their singing was admirable, reflecting great credit upon their instructor, Dr. Jones. The collection amounted to \$16.25, and is to be donated to Protestant Orphans' Home.

#### DIocese OF CALGARY.

CALGARY.—The Church of the Redeemer in this town, at present the Cathedral of the Diocese, has been for a considerable time past far too small for the Church population, and at a meeting of parishioners held last Easter it was determined that something should be done towards providing further church accommodation for our rapidly growing congregation.

It was generally felt that in the present state of affairs it would be unwise to build a stone church, thereby burdening the parish with debt and spending a large sum building on what may prove to be not a good site; and it was resolved to enlarge the present frame edifice by the erection of two side aisles. The Bishop having with characteristic energy thrown himself into the work of collecting funds in one week about \$1,200 was given amongst our own people in the town, and the work began about the middle of August.

Last Sunday, Sept. 14th, saw large congregations gathered in the extended building, which needs but a little finishing off to make it quite a handsome church—roomy and thoroughly church like in its shape and appointments capable of seating at least 350, with all seats free and unappropriated.

The services for the day began with Matins at 9:30, taken by the Rector, Rev. A. W. F. Cooper, M.A. At 11 o'clock followed an ordination service, the choir of men appeared for the first time in surplices, and followed by the clergy and Bishop passed singing the processional hymn to the seats in the chancel. The service was preached by Rev. Ronald Hilton, incumbent of Christ's Church, McCloud. The Rector then, as Bishop's examining chaplain, presented the candidates. Mr. T. F. Matthews, student of St. John's College, Highway, London, who has been recently working as Lay reader in the Sheep Creek and High River districts

near Calgary, was presented for the Diaconate, and Rev. T. W. Outerbridge, recently in charge of St. George Church Banff, for the Priesthood.

Then followed the Litany and Ordination, the Epistle being read by Very Rev. the Dean of Huron, and the Gospel by the newly ordained Deacon; and at the celebration of the Holy Communion, which followed the choir sang two hymns and also the Trisagion and the Gloria in Excelsis. The offertory, which was liberal, was in accordance with a rule of the Synod given to the Provincial Clergy Widows' and Orphans' Fund.

The Evening service at 7 p.m. was still more largely attended; the chanting of the Psalms and Canticles, and singing of the hymns by the choir being especially good and reflecting great credit on the careful training of the leader, Mr. A. D. Braithwaite, manager of the Bank of Montreal in Calgary, and an excellent sermon on 2nd Cor. v. 14-15, was preached by the Dean of Huron. Very general satisfaction has been expressed by the people at the element of order and seamliness secured by the introduction of surplices for the choir, and the congregation had the pleasure on Sunday of seeing for the first time a very beautiful stained glass window placed as the central light in the chancel of the church. It is the gift of Mr. E. R. Rogers of the town, in memory of his beloved wife who was taken to her rest in January, 1887.

The subject is the raising of Jairus daughter, and the design and workmanship are exceedingly good.

#### CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

#### ST. PAUL'S CATHEDRAL.

To the Editor of the Church Guardian:

Sir,—During my visit to England in the Spring, I was very desirous of carrying out many projects, in a few of which only, I regret to say, was I successful. Among the principal, as I was staying in London, was, as you may suppose, the examination of the much discussed Reredos in St. Paul's Cathedral. This is a very costly and beautifully executed picture in stone. There is much in it to contemplate, you may be sure, when you call to mind, that it was executed under the direction of the Dean and Chapter of St. Paul's doubtless with assessors of high artistic fame and talents, moreover that the cost was little under three hundred thousand dollars. With these preliminary observations you will understand my reluctance to confess that I left the Cathedral with feelings, to say the least, of great disappointment; my great consolation was that I must be alone, or nearly so, in discomfort; and that I had enjoyed the advantage of higher training I might have felt the ecstatic delight simulated by many instead of a very humble estimate of the taste and ill placed outlay of the authorities. You will understand then if you please, that I disclaim the position of a critic, and claim only a place among the outside millions. My objections to the reredos were twofold: 1. *Aesthetic* 2. *Doctrinal*. 1. Then I am not at all sure that I like the new pulpit in the nave; it is exceedingly handsome; in design, work and material it is above criticism, but it has the appearance of having been designed by some highly skilled architect, utterly in the dark as to the nature of the future surroundings of his projected work. But how shall I describe my impressions of the reredos? It is not simply out of keeping with and entirely foreign to its surroundings; but it conceals and sits upon the beautiful eastern termination of Sir Christopher Wren's design. It gave me the impression that having been acquired from some third class French ecclesiastical building, and having been found to be of good material and workmanship, it had had as-

signed to it the highest position in the Metropolis viz:—the East end of St. Paul's Cathedral Rectangular and rectilinear in outlines it springs up, crossing, about one third of its height, a horizontal something; towering far above it, but out of harmony; having nothing to lead up to it, or break the bare right angles. I am not surprised that there should have arisen high words and antagonistic action over it! I have no doubt the foreign, heterogeneous appearance of the structure unconsciously stirred up the feeling against it. I am satisfied that could Sir Christopher Wren see it he would ignominiously turn it out from the building; even if he were obliged to include also the Dean and Chapter madly clinging to their hobby! If the Decorating Committee had been satisfied to expend the cost of the reredos, or even one half of the sum, in decorating the beautiful apse [now hidden] in correct taste, they would have conferred a benefit upon the Cathedral of St. Paul's, and their names would have been remembered. I venture to predict [the wish is father to the thought] that in a few years, fewer than these spent by the chapter in devising and executing this costly failure, a successor to the present staff will put forth far less energy than that exerted by their predecessors and exclude it from the building. II. The doctrinal objection. The reredos does not present the salient article of the Christian Faith! or rather selecting one of the foundation stones of the great building of the Divine worker, it keeps in the back ground the great builditg itself! The impression that the central composition stamps upon the mind of the visitor is that of agony; whereas the chief doctrine of Christianity is life from the dead. Submit the work to the criticism of a learned 'eastern Buddhist'; and after mature contemplation of it enquire what impressions it has made upon his mind, and what opinion he has formed of the principles, and the futures of the Christian religion?

Could he, I would ask, associate those sublime teachings of the Apostles, who 'taught through Jesus the Resurrection of the Dead,' with the ideas most prominently exhibited upon the reredos? I answer, No! The only impressions to be derived from the Chief Picture are Agony and Sympathy. The great Doctrine of Christianity is Resurrection from the Dead. The Sadducean Doctrine (with which the D. & C. of St. Paul's seem to sympathize) is Death. The great attempt of the Sadducees to stamp out the work of Jesus of Nazareth is strikingly delineated before us. For teaching through Jesus the Resurrection St. Paul was violently attacked, and but for a strong body of scribes of the Pharisee school in the Sachedrim he would have fared as Stephan had done. It is unnecessary for me to dilate upon this subject. I cannot help seeing in this work under consideration a departure from Bible teaching. Though acknowledged to be of very beautiful design and workmanship it classes itself in my mind rather with the huge, gaunt, black crosses that we see in some of the cemeteries of the Romish Church, telling of despair and acknowledged inability of Pope, Cardinal and Priest to give relief, more than of the bright, sustaining, cheerful hope of the Resurrection to Eternal life, that cheered and supported the first teachers of Christianity in their dangerous work. The same spirit and principle we see cropping out in this reredos, as in the degraded funeral services over a good and holy man recently held at Edgbaston and Rednal, where men professing to believe in the mercy and forgiveness, and favor of God, spread abroad black cloths and crapes, and other emblems of Church mourning for the exaltation of one of its most devout members, and interesting the vulgar minds around with beautifully chanted miseres and dies in's!

It is said that the late Canon Liddon took a very prominent part in this work of the decoration Committee of the Dean and Chapter of St. Paul's. How his magnificent enunciation of

the truths of Easter preached by him in the Cathedral in sight of the reredos last Easter Day, can be made to harmonize with the preaching of the reredos I fail to see; but should be glad to learn.

If artistic representations of the truths of Christianity are desirable ornaments over the Holy Table, we do wrong to select the central article of the Apostles' Creed, omitting (or inserting in very small type) the earlier instances of the self humiliation of the Son of God, and ignoring or only glancing at under type and figure His later triumphs—Resurrection, Ascension, Session. Let us demand the truth, the whole truth, and nothing but the truth!

A word to those clergy and church builders who have not yet decorated the East end of their churches. The practice of the Jew and the Mahomedan is *spiritual*! but if you must indulge in the *carnal*, give a condensed history of the Son of Man, if you please from the Annunciation to the descent from the Cross, but don't forget the Resurrection! let that—if only one Article of the Creed is now prominently put forth—be the culminating truth; that is the truth that cherishes our hopes; that is the truth that raises the spirits of the departing; that is the truth that assures us of our own resurrection, and that is the only abiding truth that a congregation will be satisfied to carry away in their minds.

I am, dear sir, faithfully yours,

Geo. B. DODWELL.

Wilmot, N S., Sept. 22nd, 1890.

#### THE "LAYING ON OF HANDS."

To the Editor of the Church Guardian:

SIR,—I have only just seen your issue of September 3rd, in which there is a letter from Mr. Roe, complaining of the following statement extracted from a Catechism in the *Qu'Appelle Messager*, "We read of no other way in which the Spirit was given to individuals after the Day of Pentecost, except through the Laying on of Hands."

Mr. Roe asserts that this statement is erroneous, as according to the teaching of the Church of England and the early Christian Fathers and Divines "the Holy Spirit is given to every Christian in his baptism." As the subject is one of very great importance and one moreover upon which there is usually very great indefiniteness, and consequent error, of teaching perhaps you will open your columns to a correspondence thereon that it may be carefully considered.

Others may have already answered Mr. Roe. If there have been any subsequent letters I trust you will excuse me if I travel over the same ground.

It will be observed that though the writer of the Catechism alluded to says, "We read of no other way" &c., evidently, from the context, alluding to Holy Scripture, Mr. Roe in his letter does not give a single text to confute this definite statement. But let this pass.

I am thankful to hear from Mr. Roe that he considers that "No one denies that there is a special gift of the Holy Confirmation." But I am very certain from my experience and from all the books I have read of Instruction on Confirmation that this special gift if it can be so called at all, is too often regarded as a most nominal and indefinite quantity.

The question is *what* is really the Gift conveyed through the Laying on of Hands. We believe that since the Day of Pentecost the Holy Spirit has come to be in some mysterious manner a Personal Indwelling Presence in men. Is that special Presence the gift bestowed in Holy Baptism, or in Laying on of Hands? If it is the Gift of Baptism:

1. How are we to interpret the words of the Book of the Acts of the Apostles, "As yet He (the Holy Ghost) was fallen upon none of them; only they were baptized in the name of the Lord Jesus?"

2 How can people receive *more* of the Holy Spirit through the Laying on of Hands, when He is already within them in all the fulness of His Personal Presence? The theory that this special Presence of the Holy Spirit is given in Baptism apart from Laying on of Hands seem to be confuted not only by the passage already quoted, but from the equally strong distinction made in the only other passage where the gifts of Baptism and Confirmation are distinguished, (Acts xix. 5. 6) where it is said that the Ephesians were "baptized in the name of the Lord Jesus," and afterwards, *When Paul had laid his hands upon them, the Holy Ghost came on them.*"

Of course, in Holy Baptism the Holy Spirit is the efficient Agent in the cleansing of the soul from previous sin, and in its regeneration or new birth. We "are born again of water and of the Spirit." By one Spirit we are all baptized into one Body. And, therefore, He may be truly said to be given as our Baptismal Service certainly does say He is given for that special purpose "that they may be born again"—just as in Ordination to the Priesthood He is given "for the work of a Priest in the Church of God."

Undoubtedly also, since the Holy Spirit works through our will and affections, His power may be felt more and more by us, we may *daily increase more and more in the Holy Spirit* as we pray for those who are being Confirmed. But, the Gifts of the Personal Indwelling Presence of the Holy Spirit—the "Promise of the Father"—must be a Gift bestowed at a definite time. Is it through Baptism or through Laying on of Hands? I believe that the Scripture most plainly teaches that it is through the latter *not* the former; though the two were in early times generally so closely joined together that when the Gifts pertaining to Baptism were spoken of the Laying on of Hands—the complement of Baptism—was comprehended therein. As it is in no way a personal matter allow me, to sign myself

Yours faithfully,

"MESSENGER."

Sept. 22nd, 1890.

#### TO OUR SUBSCRIBERS.

We are obliged again to make an urgent appeal to our Subscribers to pay up *arrears*. Some of them now owe for years: others only for a year or two. The amount, small in each case, reaches a sum sufficient to impede us in our work; and renders the service done to the Church in continuing the publication of the CHURCH GUARDIAN, without remuneration to the Editor, more burdensome than it need be. Some subscribers too, (we regret to say) after receiving the paper for several years, now strive by all manner of excuses to escape payment. But we must and shall insist on payment of arrears before any order for discontinuance will be obeyed.

But more than this, may we not ask that all who really desire that there should be an impartial and sound Church paper maintained,—free from extremes and reflecting we believe the true principles of The Church as we are assured the GUARDIAN has done and does—will take interest enough in it to endeavor to secure new subscribers; and that those who have business announcements to make will favor us with their advertisements? Were the matter merely a *personal* one—that is were the GUARDIAN carried on for mere *personal* benefit—we would make no such appeal as this. Amid a multitude of other engagements—public and private—and whilst engaged in an arduous and exacting profession, the Editor has employed time which should have gone to recreation and rest in carrying on this distinctly *Church* work; and we hope that more than in the past we may have the hearty support and influence of Clergy and Laity.



# The Church Guardian

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1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR OCTOBER.

- Oct. 5th—18th Sunday after Trinity.  
 “ 12th—19th Sunday after Trinity.  
     [Notice of St. Luke]  
 “ 18th—St. LUKE, Evangelist.  
 “ 19th—20th Sunday after Trinity.  
 “ 26th—21st Sunday after Trinity. Notice of St. Simon and St. Jude.  
     A. & M. Athan. Creed.

## CANON LIDDON.

A great prince has fallen in Israel. Not only Anglicans throughout the English-speaking world will hear with sorrow of the death of their greatest divine and preacher, but Christendom will mourn the loss of one who combined in his own person the character of a Barnabas and a Paul, who was at once 'a good man, full of the Holy Ghost, and of faith,' and was 'mighty in the Scriptures'—a learned, intellectual, and incisive teacher. The Greek Church, with whose fortunes he felt so warm a sympathy, the Old Catholics meeting to day in conference at Bonn, of one of whose previous gatherings he has given us so graphic an account; Churchmen scattered throughout our great Empire; and many Nonconformists, who with their Anglican brethren have hung on his words at St. Paul's, will mourn the loss of one who has dignified their common humanity. Nay he has encouraged them in hours of doubt and despondency to imitate the Master, 'Who went about doing good,' the last words from which he spoke under the dome of the cathedral church of the largest city in the world, where vice and virtue are alike the most active. Canon Liddon was a great scholar, he was a master of good English; he was a great preacher (because he prepared his sermons with a care which less able men would do well to imitate), he had a fascinating presence, a pleasant voice, and a world wide reputation. All these qualities contributed to make him a power in the chief pulpit in London, which even Melville never equalled in his palmy days; but they were not the secret of his commanding influence.

The secret of a great man's life is to be

sought as the great Duke of Wellington affirmed in his early training and career. If it be true that the Battle of Waterloo was won on the playing fields of Eton, it is assuredly the case that Canon Liddon was trained in the stern discipline of his life at Cuddesdon, and in his well loved rooms at Christchurch for the triumphs he won, not for himself, but for the Church and her Divine Head, in the busy haunts of men. Anything more different than the surroundings of Mr. Liddon in the college at Cuddesdon, with its simple fare, daily round of study, and solemn services in its 'upper chamber,' and those of his later life in London can hardly be imagined. In both places however, his singleness of aim, power of sympathy, and the magic of his personal influence, arising from the conviction of his inherent goodness, and sanctified genius, made him both idolised by the intellectual giant and revered by the childlike Christian. No man had influence in such varied circles. The clergy were intensely proud of one whose intellectual acumen at once confounded the wisdom of the world; while his simplicity of life and character won the respect of all with whom he came in contact. Men of light and leading delighted in his society on the too rare occasions when he emerged from his study, and fascinated them by the brilliancy of his conversation and the flashes of his sparkling wit; for he possessed St. Paul's gift of sanctified sarcasm, a dangerous weapon, which he, however, always wielded in the cause of truth and the withering condemnation of all that was ignoble, mean, and wrong. His colleagues loved him beyond the power of words. No two men had more dissimilar gifts than Canon Gregory and the deceased, yet they were like brothers; and we have often heard Bishop Piers Claughton say, 'Liddon is so lovable, that when one goes into the Chapter to oppose him it often seems impossible in the sight of his beaming eye and thorough saintliness.' The middle classes formed the bulk of his hearers at St. Paul's; and he was in the habit when in London of visiting a number of poor and indigent folk pastorally, so that he was thoroughly in touch with all classes of the people.

The popular idea that his preaching was the chief characteristic of his character is, we are convinced, erroneous. His more abiding work has been that of insisting not merely in theory, but in practice, on the necessity of a better trained clergy. While he had the highest idea of the value of a University training, of the future clergy mixing with men training for other professions, he early realised that if the Church was to do her work among all classes of the people her priests must be carefully instructed.

Themselves first training for the skies,  
 They best shall lead their people there.

Hence his was the controlling mind which left its stamp on Cuddesdon, just as Mr. Bennett did on St. Paul's Knightsbridge, though both in reality had no option but to resign in face of the Protestant whirlwind which carried everything before it with its resistless force. Yet the influence of Cuddesdon on every other theological college has been as great as Mr. Westerton truly foretold, that the example of St. Paul's, Knightsbridge, would be on every parish church. Canon Liddon was a great advocate for retreats, the principle of which he lived to see adopted by men of all schools of thought; and his intense reverence for the Bible, so well known to all who ever heard his inimitable Greek Testament lectures at Cuddesdon when he seemed to make the familiar words speak, continued throughout his life. His sermons were saturated both with Bible truth and Church doctrine, and notes of them were taken down by numbers of both sexes with equal care and far more interest than is the case with students listening to secular lectures. There can be no doubt that the Canon has suffered severe mental distress from

what he considered, and rightly, the disrespect—though unintentional—shown to the Bible by writers in *Lux Mundi*; by his own sons in the faith, one having filled the same office as himself at Cuddesdon, and largely through his influence been appointed Principal of a House at Oxford, intended to perpetuate the name of his dearest friend. If the trumpet from such a place (was, we know, his feeling) gave an uncertain sound who shall prepare himself for the battle? As one by one the old standard bearers of Evangelical Truth, Apostolic Order, and Catholic dogma pass from the Church Militant to the Church Triumphant those left behind feel more acutely the dangers arising from giving up any iota of the deposit of the faith out of sympathy for the scruples of weak brethren. Such concessions may be the veriest cruelty to those whose interests Liberal and free-thinking theologians desire to serve; while views that may possibly be innocent as held by men imbued with Catholic doctrine, are highly dangerous to the less instructed, and may have consequences from which Mr. Gore and his colleagues would be the first to shrink. It may be that great as the influence of Canon Liddon has been in life it will yet be stronger after his death for the memory of loved teachers, the recollection of their last words, and the chivalrous desire to be true to their cherished convictions, is often greater when one has passed from sight.

That Canon Liddon was never recommended for a Bishopric by Mr. Gladstone, of whose policy the deceased was, till that statesman became a Home Ruler, so warm a supporter, has always been a matter of surprise. We doubt, however, if his particular qualifications were such as find the best vent for their energies in the Episcopate. He was no organizer, and business was not his forte, while even his unrivalled powers in the pulpit would have been unequal to bear the strain of the constant sermons demanded from a Bishop in these locomotive days. He was eminently a theologian. The cathedral and the college seemed his natural home. Never was the term 'Student of Christ Church' more literally true. Books were his passion, second only to his desire to bring out of their treasures things new and old that might benefit the souls of men. We rejoice however, that Lord Salisbury offered him the see of St. Albans, where he would have been his own Bishop, though we can quite understand the Canon's refusal, especially as his 'Life of Dr. Pusey' was his absorbing occupation. We fear that it is far from complete, and it would be difficult to name anyone thoroughly competent to take up the work where he left it. In some ways, for his own sake, it may be said that he has been happy in the time of his death, for, as we have intimated, anything like a schism in the High Church ranks, with which we appear to be threatened, alike on *Lux Mundi* and the Lincoln Judgment, would have been a severe trial to his gentle spirit. He has died too without any decay of his great intellectual powers. His sermons on capital and labor, his noble series on the Magnificat, and his latest eulogium on John Howard the philanthropist, were some of his finest efforts, second only to his bold defence of the Episcopacy at the consecration of the Bishop of Lincoln and Exeter, his denunciations of the Public Worship Act, his unrivalled sermons at St. James' Piccadilly, when he first took London by storm, and some of his earlier Oxford discourses. Canon Liddon was *facile princeps* as a scholar, a theologian, and a preacher. We doubt if he had the capacities of a party leader, or ever a desire to be one. His great desire was the salvation of souls, and to see the English branch of the Church Catholic, to which he was so intensely devoted, extend her cords and strengthen her stakes. In his recent illness he was much touched, both by the Queen's daily enquiries as to his condition and by the kindly sympathy expressed for him

by leading Evangelicals and Nonconformists. That such should have been the case shows how a bold course answers even in this world, for he never hesitated to throw his ægis over advanced men such as Mackonochie and Lowder in days when their names were terms of reproach rather than, as now, of honor. The Church and the world are alike poorer for the loss of such a man. For his Bampton Lectures alone his name deserves to be enshrined in the memory of future generations, but those who have ever come under the influence of his magic personality will feel that far above his learning, his books, his eloquence, and his intellectual ability was his intense power of sympathy with the needs of our common humanity here, as well as with the higher destinies of our lives in the world beyond the grave.—*Church Review*.

#### EDITORIAL NOTES.

**METHODISM.**—In view of the attempt made to deny the fact that John Wesley lived and died a member of The Church of England, and to his latest breath charged his followers to imitate his example, it may be well to give our readers these further extracts from his works. We quote here from a series of addresses given by the Rev. Canon Mulock, in 1850, then resident at Carleton Place, Ont., during a controversy with one Benjamin Nankeville:

"I shall begin with 1746, that being the year in which he read "Lord King's Account of the Primitive Church.

1746.—I dare not renounce communion with the Church of England. As a minister I teach her doctrines; I use her offices; I conform to her Rubrics; I suffer reproach for my attachment to her. As a private member, I hold her doctrines; I join in her offices, in prayer, in hearing, in communicating. Vol. VIII, p. 444

1747.—We continually exhort all who attend on our preaching, to attend the offices of the Church. And they do pay a more regular attendance there than ever they did before. Vol. VII, p. 488.

1755.—We began reading together 'A Gentleman's Reasons for his Dissent from the Church of England.' It is an elaborate and lively tract and contains the strength of the cause; but it did not yield us *one proof* that it is *lawful* for us, (much less our duty), to separate from it. Vol. II, p. 328.

1758.—In this year Mr. Wesley wrote his 'Reasons against a Separation from The Church of England'; and in writing to Miss Bishop in 1778 he says: 'These reasons were never yet answered and I believe they never will.'

The Rev. Charles Wesley says of this Tract: 'I think myself bound in duty to add my testimony to my brother's. His twelve reasons against our ever separating from the Church of England are mine also. I subscribe to them with all my heart. My affection for the Church is as strong as ever; and I clearly see my calling; which is to live and to die in her communion. This, therefore, I am determined to do, the Lord being my Helper.' Vol. XII, p. 199.

1759.—'I received much comfort at the old Church in the morning, and at St. Thomas' in the afternoon. It was as if both the sermons were made for me. I pity those who can find no good at church! But how should they, if *prejudice* come between? An effectual bar to the grace of God.' Vol. II, p. 478.

'I had appointed to preach at seven in the evening, at Bradford; but when I came, I found Mr. Hart was to preach at six; so I delayed till the Church service was ended, that there might not appear (on my part at least) even the shadow of opposition between us.' Vol. II, p. 516.

1761.—'We had a long stage from hence to

Swaldale, where I found an earnest, loving, simple people, whom I likewise exhorted *not* to leave the Church, though they had not the best of ministers.' Vol. III, p. 61.

1763.—'I then related what I had done since I came to Norwich first; and what I would do for the time to come, particularly that I would immediately *put a stop to preaching in the time of Church service.*' Vol. III, p. 152.

1766.—'I see clearer and clearer none will keep to us, unless they keep to the Church. Whoever separates from the Church will separate from the Methodists.' Vol. III, p. 260.

1797.—'I rode to Yarmouth, and found the Society, after the example of Mr. W——p, had entirely left the Church. I judged it needful to speak largely upon that head. They stood reproved and resolved, one and all, to go to it again.' Vol. III, p. 272.

1768.—'I advise all, over whom I have any influence, steadily to keep the Church.' Vol. III, p. 337.

1770.—'We had a poor sermon at church. However, I went again in the afternoon, remembering the words of Mr. Philip Henry:—'If the preacher does not know his duty. I bless God that I know mine.' Vol. III, p. 401.

1772.—'I attended the Church of England service in the morning and that of the Kirk in the afternoon. Truly, 'no man having drunk old wine, straightway, desireth new.'—How dull and dry the latter appeared to me, who had been accustomed to the former.' Vol. III, p. 463

1775.—'Understanding that almost all the Methodists by the advice of Mr. ——, had left the Church, I earnestly exhorted them to return to it.' Vol. IV, p. 64.

1777.—'They (the Methodists) have read the writings of the most eminent pleaders for separation, both in the last and present century. They have spent several days in a General Conference upon this very question, 'Is it *expedient* (supposing, *not granting*, that it is *lawful*) to separate from the Established Church?' But still they could see no sufficient cause to depart from their first resolution. So that their fixed purpose is, let the clergy or laity use them well or ill, by the grace of God, to endure all things, to hold on their even course, and to continue in the Church, maugre men or devils, unless God permits them to be thrust out.' Vol. VII, p. 428.

1778.—'The original Methodists were all of the Church of England, and the more awakened they were, the more zealously they adhered to it in every point, both of doctrine and discipline. Hence we inserted in the very first Rules of our Society: 'They that leave the Church leave us.' And this we did, not as a point of *prudence*, but a point of *conscience.*' Vol. XIII, p. 134.

1785.—'Finding a report had been spread abroad that I was just going to leave the Church, to satisfy those that were grieved concerning it, I openly declared in the evening that I had now no more thought of separating from the Church, than I had forty years ago.' Vol. IV, p. 320.

1786.—'Whenever there is any Church service, I do not *approve* of any appointment the same hour; because I love the Church of England, and would assist, not oppose it, all I can.' Vol. XIII, p. 55.

This is taken from a letter to the Rev. Freeborn Garretson, of the Methodist Society in America, and clearly shows that in no instance did he suffer anything to be done to oppose the Church of England, whether in the States or at home.

1787.—'I went over to Deptford, but it seemed I was got into a den of lions. Most of the leading men of the Society were mad for separating from the Church. I endeavored to reason with them but in vain; they had neither *sense* nor even good manners left. At length

after meeting the whole Society, I told them, 'If you are resolved, you may have your service in church hours; but remember from that time, you will see my face no more.' This struck deep; and from that hour I have heard no more of separating from the Church.' Vol. IV, p. 357.

1788.—'This is the peculiar glory of the people called Methodists. In spite of all manner of temptations they will not separate from the Church. What many so earnestly covet, they abhor. They will not be a distinct body.' Vol. XIII, p. 232.

1789.—'Unless I see more reason for it than I ever yet saw, I will not leave the Church of England, as by law established *while the breath of God is in my nostrils.*' Vol. XIII, p. 238.

'I never had any design of separating from the Church; I have no such design now. I do not believe the Methodists in general design it when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many will separate from it.'

'In flat opposition to these, I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will ever separate from it.' Vol. XIII, p. 240.

'I believe one reason why God is pleased to continue my life so long is, to confirm them in their present purpose, not to separate from the Church.' Vol. VII, p. 278.

'I dare not separate from the Church, I believe it would be a *sin so to do*—I have been true to my profession from 1730 to this day.' Vol. VII, p. 279.

In this year Mr. Wesley wrote seven more reasons against separating from the Church.

1790.—'I have been uniform both in doctrine and discipline for above these fifty years; and it is a little too late for me to turn into a new path now I am grey-headed.' Vol. XII, p. 439.

The Methodists in general are members of the Church of England. They hold all her doctrines, attend her service, and partake of her sacraments.' Vol. XIII, p. 119.

1791.—*Thirty days before his death.*—See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men, that the Methodists are one people in all the world and that it is their full determination so to continue.' Vol. XIII, p. 127.

A CORRESPONDENT makes the following enquiries:

1st. Why do clergymen one and all use in the pulpit that dreadful word "notion" instead of and for "idea"—"conception"?

2nd. Why is it that when a number of the clergy meet together in the service of the Church they do not with their strong voices keep together in the prayers and responses, and so lead and assist the people?

Our correspondent writes: "I have heard them sometimes three words behind one another and behind the congregation, and all speaking at sixes and sevens."

We are afraid that our correspondent's strictures are not altogether without foundation, specially the latter; although we are pleased to say that we have been present at many services in different places where a number of clergy were assembled, where this complaint certainly could not be made. The clergy are always regarded as leaders in this respect, especially when they are in robes, ever though not actively officiating.

Perfect valor consists in doing without witnesses all we should be capable of doing before the world.

## FAMILY DEPARTMENT.

## LIGHT, LIFE, LOVE.

'In Him was life, and the life was the light of men.'  
'As the Father hath loved Me, so have I loved you.'

Jehovah is the Fount of Light,  
No shadow clouds His throne;  
Eternal glory, pure and bright,  
Is His, and His alone.  
Wide as the universe extends,  
Goes forth the vivid ray;  
Unto the countless world He sends  
The light of perfect day.

And He the Fountain is of Life;  
His all-pervading breath,  
With plentitude of spirit rife,  
All creatures quickeneth;  
In Him we live, in Him we move,  
In Him our being have;  
In Him the spirit-life shall prove  
Triumphant o'er the grave.

And He of pure and perfect Love  
The Fount eternal is;  
Angels and archangels above  
Know of no love like His!  
No love but His had pardon wrought  
For Adam's guilty race,  
And the rebellious sinner brought  
To see the Father's Face.

Light, life, and love—this triple cord,  
Which from Heaven's Throne descends,  
Doth bind us to our risen Lord,  
Chiefest and best of Friends;  
Be mine the light, be mine the life,  
The pardoning love be mine,  
Ending the earthly mortal strife  
In rest and peace Divine.

—J. P. in Family Churchman.

From the Parish Visitor, N. Y.

## LINES

Suggested by "A Year in Paradise" in December Number.

Do they keep count of time in that fair land,  
The Paradise of God?  
Ah! long to us that year has been, dear friend,  
Under the obastening rod,  
But thou, what hast it been to thee, so blest;  
A joy—a transport—or a blissful rest?  
Perchance it seems but a short day since thou  
Did'st bid farewell to earth,  
Left all its joys and sorrows, cares and woes,  
In thy soul's great new birth?  
But not the love thou bore to us, oh, no!  
We could not bear to think that that should go.  
Surely sometimes thy happy thoughts have  
stray'd

To those still here below;  
With loving, earnest longings for their weal,  
And hope we cannot know.  
Such hope as springs from faith already crown'd  
And trust in Him whose goodness shows around.  
It may be that the time has seem'd to thee.

A century of years—  
Not with the weariness we sometimes feel  
Within this land of tears,  
But from the wondrous knowledge thou'st obtain'd  
Which years of mortal life could not have gain'd.

We know not—sight as yet is faint and dim,  
And hearts are all too cold;  
Nor do we trust enough for those we love  
Within the heav'nly fold;  
Let us press onward through the golden gate  
And learn the glories which our souls await.

And all the joys which we shall share with those  
From whom we parted here;  
Then ignorance like morning mists shall flee,  
The Day-spring shall appear;  
Oh, the blest meetings in that land above!  
Oh, the loud means to redeeming love!

—E. G.

## THE FAIRY EXPERIENCE.

BY KATHARIN B FOOT.

[From the Ladies' Home Journal.]

[CONTINUED]

She put her slate away carefully, and went to dinner with a light heart; but alas, she soon began to find out that the fairys Experience is sometimes disagreeable; for her Mother said:

'Have you been studying this morning, Anna? I saw you take your books and slate out to the orchard.'

'Yes'm,' said Anna.

'And did you get any of the sums done?'

'Yes'm, I did,' she said; and at the same time she realized she had told a lie, for she hadn't done a single sum. She blushed and choked over her dinner while she was trying to say to herself, 'It isn't a lie, either. I did get them done. They were done by the slate.'

Poor little Anna! She was doing the hardest kind of lying then—lyin' to herself.

'Oh!' said her mother, 'I'm glad to hear it.' 'You were an industrious little girl to work so hard all Saturday morning. I think you deserve a treat this afternoon to pay you. How would you like to ride this afternoon and to ask Sally to go with us?'

'I should like it ever so much!' and Anna jumped up. 'Shall I ask her now?'

'Yes, and ask her if she has been studying all the morning as hard as you have.'

As Anna passed out of sight her mother said: 'It's really hard work for me to get off this afternoon; but I shall do it, no matter what I leave, for I want Anna to see that I appreciate her trying so hard to conquer her hatred for arithmetic, for I know how to sympathize with her.'

Her mother praised her, and her father too; even Bob, when he hunted up her slate, because he said 'Anna acted so funny he thought she was fibbing it,' said, 'Well done. I declare you are smart if you are a girl. Some of those sums are just whoppers for fractions.' And everybody looked at the slate and praised her till she was ready to sink with shame. Sally couldn't understand how Anna ever did them when she had been so despairing the day before.

'Did you dream of them, Anna?' she asked.

'Yes, I did; and all night long.' Anna was thankful to tell the honest truth.

'That's it,' said Sally, triumphantly. 'They came to you in your sleep. I've read of people who couldn't do things before they went to bed, but got right up in the morning and did them just as nice as could be.' And poor, miserable Anna couldn't say a word. But if Saturday was dreadful, Monday was worse; for Anna had to show her sums all done and all right, and how Miss Jones praised her, and scolded too.

'There,' she said, 'I've always said you were bright enough, and you only need application. Now you see it for yourself.'

Before the end of the week came, Anna was just about the most miserable little girl that ever was born. Even if the fairy had not made her promise not to tell of the wonderful power of her slate, she would not have spoken of it, for how could she endure to have every one know that she had taken all the praise, knowing that she didn't deserve it. She was so wretched that she couldn't study; and Miss Jones scolded her a little, for she said, 'It is so strange that you do all your sums this week, and don't know any of your other lessons. It used to be just the other way; but still I can't say much to you, for I know you must have given almost all your time to your arithmetic for the last few days, and you deserve praise for that at any rate.'

'Oh!' thought Anna, 'I believe I'll tell Mother, and then I can't cheat any more!' But examination day was coming, and she couldn't bear to fail before all the strangers that would be there, so she decided to keep the secret until the day was over. 'And after that I will never cheat again just as long as I live,' she thought.

When examination day came Anna was nearly sick, for she couldn't sleep at night, and her conscience gave her no rest by day, and looked pale and worn as she took her seat in the morning.

One haunting fear possessed her. 'Just suppose she calls me up to the board! What shall I do?' She sat trembling in her seat, but comforted herself with the hope that she had so much to do in other ways that Miss Jones wouldn't think of asking her to do any more. But alas, the dreadful moment came when Miss Jones said, 'Anna Hill may come to the board.'

How Anna got out of her seat and in front of the board she never knew, but she stood there, knowing that all eyes in the school-room were fixed upon her.

Then her teacher said, 'You may take example twenty-two. Do it as quickly as possible.'

She opened her book. It was a sum that that her slate had done a day or two before. She had no excuse, and yet she hadn't the faintest idea how to begin her work even. She put the sum on the board, made one or two feeble and uncertain figures, and then, to the great astonishment of every one, she burst out crying, and ran straight out the school-room door, which was directly opposite the black-board. She ran out to some woods behind the school-house, and then threw herself under a tree and cried till she was dizzy.

After a while she sat up and peeped out, and saw all of the people and the children going away, and soon after Sally appeared, calling softly, 'Anna, Anna, where are you?'

'Here!' said Anna, getting up. 'Is Miss Jones awfully angry?'

'No, she isn't. She sent me to look for you and she told all the people after you ran out that they must excuse you, but that you were one of her best scholars, and that you were completely tired out from studying so hard, and that she knew you perfectly understood the sum she gave you. Wasn't she real good? Why, I was just surprised to hear her! But what did you do so for, Anna?'

'Oh, dear! I don't know,' bursting out crying again, and thinking. 'Oh! I've told so many lies, it don't matter how many more I tell.'

Then Miss Jones met her as she reached the school-house door, and spoke a few comforting words, saying she knew she wasn't well, and that she had been studying too hard, and kissed her, and told her to go home and enjoy her vacation. But as Anna wended home she felt as if she should never enjoy anything any more. She tried to make up her mind to tell her mother all about the matter, but she couldn't bear to let her know how she had deceived them all, so she went to bed more wretched than ever. She tossed and tossed and couldn't sleep, and by and by a long ray of moonlight came into her room and fell across her bed, and then she was broad awake, and thought she would get up and shut it out. Just as she sat up, she noticed a little figure floating down on the long shaft of light. She knew it was the fairy Experience.

'Here I am,' she said. 'I'm sorry that this experience hasn't been a pleasant one; but you know I told you that I can hardly tell how things are going to turn out. But, after all, my lesson hasn't done you any harm, but ever so much good, for I'm sure you've found out now that good, honest, faithful work in whatever we have to do is just the one thing that will keep us good and happy. For no one can do good, honest, faithful work without being

honest and true in everything, and no one can cheat and lie about one thing without having to lie about a great many things. Now tell your mother all about it in the morning, and the next time I come to you—for I shall come often—I'll try to bring you a pleasanter experience. Don't be scared by my brother, Application; he is tedious until you can catch hold of him with a tremendous grip, and then you'll be fond of him, Good bye. I know you hate me now, but you won't when you come to think it all over. Good bye! and she floated away on the moonbeam. Anna fell asleep—for her heart felt more easy as soon as she decided to tell her mother all in the morning. She was up bright and early, and just as soon as she found her mother alone she told her all her trouble. Mrs. Hill listened and wondered, just as Anna had herself done, and when she had finished she said, 'Well, my little girl, this has been a strange experience, indeed; but I am sure the fairy is right, and all this trouble has taught you that nothing is worth having unless we gain it by honest work.'

And Anna found this out—for she studied so hard during her vacation that she did almost as well as if the slate had still possessed its magic power, instead of becoming just as uninteresting as all other slates just as soon as the secret was told. No praise was ever so welcome as that Miss Jones gave her at the next examination—for she had honestly earned it; and she blessed the fairy Experience for having taught her such a lesson, for it is one that she will never forget, even though she should live a hundred years.

HOW THE DOG GOT HOME.

A story is told of a dog which lived on a ship. The vessel was anchored in the harbor of a foreign port. The dog often went ashore with the officers, and, being occupied with various doggyish amusements, often was left behind when the officers returned in their boat to the ship. The first time this occurred, the poor dog knew not what to do when he found the ship's boat gone. He ran up and down the wharf barking and whining.

A boat was lying at the wharf in which a native was sitting. The dog suddenly stopped, jumped into the boat, and gave several short barks, as if to say, "I want to go to that ship out there."

The man knew the dog, took in the situation, and, doubtless thinking of a fee, he rowed the dog to the ship's side. The man got his fee, for the officers were glad to have their pet returned to them. After that the dog often got back to the ship in the same manner.

The following anecdote is somewhat similar in character, and speaks well for the dog's intelligence:

"You know how much I rush about in hansom cabs," said the narrator, "and Scoti, my collie dog, always goes with me—we travel many miles in a week to-

gether in this way; but on one occasion I was walking and missed him.

"Search was in vain. The crowd was great, traffic drowned the sound of my whistle; and after waiting awhile and looking everywhere, I returned to my suburban home without my companion, and sorrowful, yet hoping that he might find his way back.

"In about two hours after my arrival a hansom cab drove up to the door and out jumped Scoti. The cabman rang for his fare, and, thinking he had somehow captured the runaway, I inquired how and where he found him.

"Oh, sir," said the cabby, 'I didn't hail him at all. He hailed me. I was standing close by St. James' Church, a-looking out for a fare, when in jumps the dog.

"Like his impudence," says I. And so I shouts through the window; but he wouldn't stir. So I gets down and tries to pull him out, and show him my whip; but he sits still and barks, as much as to say, 'Go on, old man.' As I seizes him by the collar, I reads his name and address.

"All right, my fine gentlemen," says I, 'I'll drive you where you're a-wanted, I dare say! So I shuts the door, and my gentleman settles hisself with his head jest a-looking out, and I drives on till I stops at this here gate, when out jumps my passenger, a clearing the door, and walks in as calm as though he'd been a regular fare.'—Exchange.

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MISSION FIELD.

[From the Spirit of Missions, N.Y.]

Among the contributions to our treasury during August were two of \$1 000, one of \$2,000 one of \$500, and one of \$5,000. These may not have cost as much sacrifice as many gifts of a few dollars or a few cents, but they testify that there are stewards of God's bounty who give freely and are ready to render of what they have for the good of souls.

The Right Rev. Dr. Corfe, Bishop of Korea, on his way to his mission field was the guest of Bishop Coleman, of Delaware, at Bishopstead, Wilmington, on Tuesday, July 29th. A service of intercession for his work and jurisdiction was held in the Chapel of the Good Shepherd. It is stated that an American physician is to go with Bishop Corfe to Korea.

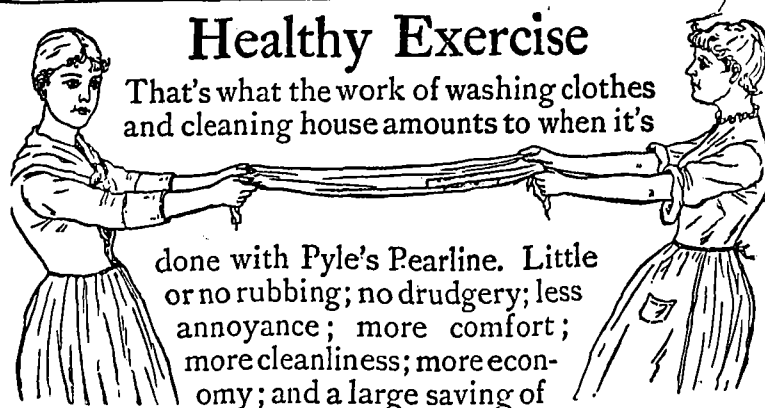
Never, never, let the people become wholly absorbed in their own affairs or in the affairs of the parish. Widen their horizon to take in the duty of the Church in relation to humanity. They will be better for it, and the parish will be stronger if the people embrace in their sympathies, their prayers, their labors and their offerings the work of the Church in missions to our own countrymen and to heathen lands.

The Chinese, especially those in the southern part of the empire, are going out from China in all directions. They are not only going to many adjacent islands and those more remote in the Pacific, but they are settling upon all the coasts of southeastern Asia, pushing up all the rivers, and in every place holding tenaciously to the ground upon which they settle. They are a great colonizing people, and if only the Gospel is given to them they will assist greatly in the redemption of the lands to which they go from sin and darkness. They seem to be destined in the good providence of God to become a powerful evangelizing agency and a great blessing to humanity.

Bishop Thoburn, writing from Singapore, says of these Chinese colonists:

The more I see of our mission work in this part of the world, the more do I become confirmed in the conviction which I received the first time I visited Rangoon and saw the Chinese there, mingling as they were with the Burmese, that God would use them as a great evangelizing agency all up and down these coasts. They are not only the most energetic people to be found in this region, but, strangely enough, they seem more accessible to the Gospel than any others, and those of them who are born in Malaysia will be able to speak the vernaculars of the country in which they live, and this added to their knowledge of English and Chinese, will qualify them for usefulness on the widest possible scale. Strange are the ways of Providence.

Discontent is the want of self-reliance; it is infirmity of will.



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"LUXURIOUS" HOMES OF MISSIONARIES.

The 'Gospel in All Lands' is publishing letters from missionaries in India in reply to charges made by some recent travellers that they are living luxuriously. One of these missionaries says on his arrival in India he was surprised at the large size of the mission houses, but he found that they were for the occupancy of two or more families. Though the houses were of only one story, the rooms were large and high; but he arrived in the winter season, and when the intensely hot summer came he saw the necessity for these large and high rooms, which after all are not so large as the government provides for each private soldier in that very trying climate.

This missionary says: 'I shall not attempt to give an adequate idea of the necessity of protection against the sun and the heat of the summer season. Suffice it to say that if some of your 'travellers' would risk the sacrifice of their comfort for one hot season, when there is no vestige of rain or dew for six weeks or more, until every spear of grass withers and scarcely a flower can be found; when all doors and windows must be closed from eight or nine o'clock in the morning till five, or six, and even seven in the evening, to shut out the hot winds, and would experience some of the hot, sleepless nights, they would go home to make less complaint about the large, luxurious homes of missionaries.

'The winter season, the only time visitors are here, is the season of flowers and splendid, beautiful weather. If one is well protected from the sun it is a delightful season. Of course, the large rooms give inside the air of luxury, but I think I have not seen a carpet on the floor of the house of a missionary in India that was finer than the 'rag' carpets my mother used to make for her plain country home in Iowa, and I say it in sober earnestness and in Christian honesty. I do not remember to have seen any chair—unless one home—more expensive or luxurious than a plain, cane bottomed rocking chair.' That the missionaries 'have beautiful Brussels carpet' is

one of the charges made by some of these travellers, but the carpet used is simply the ordinary Indian cotton cloth, stamped like Brussels carpet, and costing only six cents per yard. The 'fine looking' drapery which is fastened under the rafters as a ceiling costs about the same amount. The few Indian pictures and cur'os in the rooms are wonderfully cheap. The servant gets only from three to five dollars a month and boards himself. The delicacies served when the missionaries are hospitably entertaining visitors from their native land are either such as have been saved for extraordinary occasions, or are native products bought at remarkably low prices. The traveller, not knowing all these things, gets an idea of luxuriousness, but some who do not know them not only ignore them in their accounts, but repay the kindness they have received with fault finding and ingratitude.'

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In some portions of the world at the time of the full moon there is said to be a tendency toward a diminution of clouds.

Men are content to be laughed at for their wit, but not for their folly.

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I marked an angel with a visage bright, With shining robes, and snowy pinions spread, Down from the courts of Heaven take her flight; Softly she flew, nor ever turned her head, Till on this dreary earth she did alight, Where she had come her Father's work to do. The sinful and the sorrowful draw nigh, And gazed with awe and wonder on her face: 'Now wherfore didst thou leave thy Home on high Thy blissful mansion for this wretched place?' And sweetly did that angel make reply, 'Dear friends, I had my Father's work to do. He willeth not that any soul should die; He pitieth your sin and unbelief. In Heaven above He hears your bitter cry, and He would have your sorrows find relief. The dearest of His messengers am I, and so He sends me here His work to do. In Heaven my happy sisters sing His praise, they cast their golden crowns before His feet; With glowing rapture on His face they gaze, and worship Him with adoration meet. But I must serve my King in other ways, and He has given me this work to do. In His spake, then on her blessed mission sped cheer the fainting spirits of the poor, soothe the anguish of the dying bed, bid the weeping sinner sin no more; and orphaned little ones she taught and fed. Oh was the work her Father bade her do. Long did she toil, until the whole world lay glad and peaceful as the Heaven above, and sin and suffering had fled away; Love brings Heaven—and she herself was love Love, be with us still, for ever stay, teach us all our Father's work to do.

TEMPERANCE SERMON.

The Manchester Cathedral presented a somewhat novel sight on a day afternoon lately, for it was thronged from end to end by tem-

perance people, many of whom, like the Good Templars, the Rechabites, and the Sons of Temperance, wore the emblems of their order. For a considerable time before half-past three, when evening service is fixed to commence, one body of total abstainers after another filed into the ancient church in processional order some of them being led to the gates by bands of music. It had been previously announced that the Rev. Canon J. Davenport Kelly would preach a sermon with special reference to the temperance question. The prayers were intoned by Minor Canon Winstanley, the pro-centor, and Canon Kelly read the lesson for the day. The musical service was Calkin's, in B. flat, and the anthem selected for the occasion was 'Teach me, O Lord, Thy statutes' (Attwood). For his text Canon Kelly selected the passage [Isa. lvi. 1], 'Liberty to the captive.' He remarked, in commencing, that while for the most part the Christian preacher was concerned with the doctrines and truths of Christianity, he was bound as far as possible to seek to remove any obstacles out of the path. It was not enough to point out to a man in danger the way to a place of refuge, if there were obstacles which the weak or weary ones could not overcome. While, therefore, the Christian preacher urged men to 'flee from the wrath to come,' he had to see whether they were in any way hampered or held in bondage. There was liberty waiting for them, the glorious liberty of the Gospel, but they were captives, and the shackles must be broken ere they could be free. For this purpose preachers had at times to specify particular sins which they would have men guard themselves against, and hence his desiring on this occasion to speak more particularly of the sin of intemperance. Canon Kelly proceeded to speak of the manifold evils arising from intemperate indulgence in intoxicating drinks, and expressed his regret that there had been such a 'rush to alcohol,' to quote the Chancellor of the Exchequer's phrase, during the last year or two when trade was better. It was most important, he urged, for every one to look and see if by any means an improvement could be made. This was a matter in which each one should be deeply interested, and from which no Christian could stand aloof. They must all go to the help of the Lord against the mighty foe. The only question was which was the best method, and fortunately they had abundances of choice. By careful training of the young, by discouraging the drinking customs of the day, by seeking for legislative enactments in favor of temperance, and by special rescue work—in these and other ways, it was pointed out by the preacher, much good might be done. An invitation was also given to the moderate drinker to join hands with the total abstainer in seeking to prevent intemperance and endeavoring to raise the tone of society on this question, so that for any young fellow to boast of having been intoxicated should be



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THE USE OF TOBACCO.

Northwestern Christian Advocate.—The man who thinks the youthful race degenerates is right when he says that late hours at night and tobacco ruin the nervous system of thousands of young men. Tobacco should be fought on the ground that it is a sin against the body, just as opium is. Conferences do well when they legislate against tobacco-using by ministers, for the habit is not commendable, and as an example is not right and best. To say that the habit in itself is sin always and under all circumstances provokes debate, and lays founda-

tions for doubting the judgment but not the intent of anti-tobacco-lists. It is a useless habit, and is wasteful. It affects the health under almost all circumstances, and therefore should be discontinued and discouraged and prohibited to ministers.

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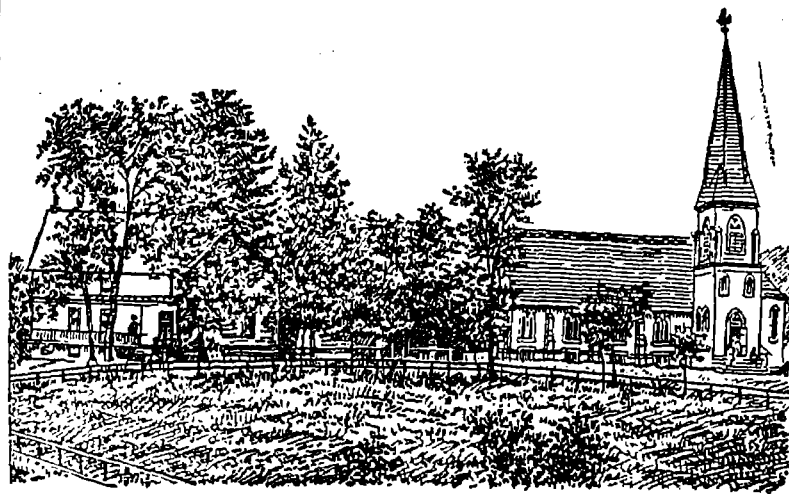
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WINDSOR MILLS (P.Q.)

**Davidson & Ritchie**

ADVOCATES, BARRISTERS, AND  
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190 ST. JAMES STREET,  
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