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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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ECCLESIASTICAL NOTES.

THE Archbishop of Armagh has just become one of the patrons of the Church Army.

A surpliced choir of men and boys was introduced into Christ Church, New Brunswick, N.J., on Easter Day.

THE Rev. Dr. Newton, the Assistant Bishop of Virginia, will be consecrated on Wednesday, May 16th, at Richmond.

LARGE Confirmations continue to be reported in the Church papers published in the United States from all Dioceses.

LARGE classes have been confirmed within the past few weeks at the different chapels of the Boston City Mission.

THE Bishop of Maryland asks that in the May Convention of his Diocese the question of its division may secure full consideration.

THE late Mr. Samuel Weston, yarn merchant, Manchester, Eng., has left £50,000 to the Bishop of that Diocese for Church purposes.

THE Church House, London, Eng., has received a legacy of £1,000 under the will of the late Rev. Samuel Kettlewell, D.D., Eastbourne.

A handsome eagle lectern, two prayer desks, chancel rail, altar service, and other gifts, were presented to St. Paul's church, Spring Valley, N.Y., by a lady whose name is not given.

THE Queen has appointed the Rev. L. H. Wellesley-Wesley tutor of the young Duke of Albany. Mr. Wesley is Vicar of Hatchford, Surrey, and is a lineal descendant of John Wesley.

A large oak altar and reredos, exquisitely carved, has just been placed in St. Matthew's church, South Boston, as a memorial of the late James F. Smith, being the gift of his widow.

ON Easter Sunday the mixed choir of Calvary church, Syracuse, N.Y., appeared for the first time in vestments. There are now six vested choirs in Syracuse, all but one of which are mixed choirs.

IN the Confirmation class on Easter Day in Christ church was Mr. Levi B. Edwards, who has resigned his position as a minister of the Methodist Conference of New Jersey. He has been received as a postulant for Holy Orders.

FROM a statement by "G. V." in *Church Bells*, for April 6th, it appears that "Hymns Ancient and Modern" are used in 10,304 churches in the Province of Canterbury, whilst the Hymnal

Companion is found in only 478, and Church Hymns (S.P.C.K.) in 462. This illustrates the widespread circulation and general acceptance of "Hymns Ancient and Modern" as the Book of Common Praise for the Church.

THE congregation of the Church of St. Mary the Virgin, N.Y., finds its church edifice too small for it, and intends erecting a new church on 46th and 47th streets at a cost of about \$700,000. The Rev. Thomas McKee Brown is the rector of the parish.

THE 50th anniversary of the P.E. Church Missionary Society for Seamen in the City and Port of New York will be observed by special service on Sunday evening, 22nd April, at which the Bishop of the Diocese will be present, and Bishop Coxe will preach.

THE second lecture in the Church Club course, New York city, was given on Sunday afternoon, 8th April, on "Sardica and Appeals to Rome," by the Rev. Lucius Waterman, D.D., of Laconia, N.H., in which he treated of "The Rights and Pretensions of the Roman See."

AT a special service held at the Palace Chapel, Llandaff, recently, the Rev. A. W. Whitechurch Little, late Congregational minister at Ivy Bridge, Devonshire, was received by the Bishop into the Communion of the Church of England, and is now preparing for Holy Orders.

CANON CARTER, of Truro, and the Rev. A. W. Robinson, of All Hallows, Barking, Eng., have gone to Tasmania, upon the invitation of the Bishop, to conduct missions in that Diocese. They will subsequently visit and conduct missions in Adelaide, Melbourne and Christ Church Dioceses.

THE Hobart Church Congress, held in February last, must have been not only an impressive, but a most successful and useful one. The *Church News* of that Diocese devotes nearly the whole of its issue (some twenty pages) to an account of its proceedings, and they were practical in the extreme.

THE Rev. Charles J. Adams, of Rondout-on-the-Hudson, N.Y., has organized "The Church Thinking Bureau," whose object is "to induce people inside the Church, and people outside the Church, to think in religious and ecclesiastical matters as they do in scientific, philosophical and business matters."

THE death of the Most Rev. Charles Parsons Reichel, Bishop of Meath, Ireland, took place on the 28th March, ult. He was consecrated in 1885, and was from '78-'83 Professor of Ecclesiastical History at Trinity College, Dublin, and has been many times special preacher at Oxford, Cambridge and Dublin. He was author

of several theological works. When the Irish Church was disestablished he took an active part in the discussions upon the reorganisation of her Constitution and the revision of her Liturgy. His profound learning and vigorous intellect will be much missed on the Irish Episcopal bench.

THE visit of the Rev. Robert McKay to the Church of the Covenant, Philadelphia, Penn., on the night of Palm Sunday to preach in that church, recalled the fact that just fifteen years before, as a young Methodist minister, he started a mission of that body on Twenty-eighth street, above Girard avenue, in the frame church in which the Mission of St. Ambrose worshipped for several years, and which has since grown to the large parish of The Covenant, with its fine church and parish house.

THE Bishop of Bathurst, New South Wales, is presently in England for a complete rest, according to the orders of his medical adviser. His Lordship has done a large amount of work in his six years Episcopate. His Diocese is the largest in N.S.W., comprising a population of 122,000 people, of whom 62,000 are members of the Church of England. During the six years he has travelled 57,604 miles, exclusive of trips made outside of his Diocese. He has confirmed 3,093 persons, and ordained 39, although he requires a standard of 90 per cent. in the examinations for Orders.

THE consecration of the chancel of St. David's Cathedral, Tasmania, in January last, just fifty-eight years from the formation of the original Bishopric of Australia, was an event of great importance and éclat. It was attended by the civic dignitaries, Members of the Government, and by Clergy from the various Dioceses, together with twelve Bishops, including the Primate of Australia and Tasmania (the Most Rev. Dr. S. Smith.) These were all attended by their chaplains, and several of them had his Pastoral Staff. That of the Primate was carried before him by Canon Sharp.

ON the last Tuesday in March the Bishop of Lichfield was presented with a cope of red stamped velvet, richly embroidered with gold, subscribed for by the Churchmen of the diocese for the use of himself and his successors. The orphrey contains figures of six saints specially connected with the diocese, and the Annunciation forms the subject on the hood. The cost is stated to have been £500. The Bishop said that the cope was worn by some at least of the early Christians. It was worn by the spiritual fathers in the Anglo-Saxon Church, and, with the exception of a brief period of seven years (1552-9), it had been prescribed for use in the English Church ever since, nor had it ever been laid aside. It would have been more familiar to English eyes had it not been that by the blessing of God our Sovereigns had been a long-lived race, for the vestments at Westminster Abbey had always been used on the occasion of the coronation of the Sovereign. Considering the

weight of authority on which the use of the vestment rested, considering the continuity of its use in the Christian Church, how could he do otherwise than accept their offer on behalf of the diocese? They had asked him to do nothing illegal; on the contrary, they invited him to conform more strictly to the law. If, in complying with their request, he could help them and help himself to rise above party, he should rejoice. He accepted the gift, not as a personal one, but as one for the benefit of the diocese.

SPEAKING recently at Bury, Eng., at a conference of the clergy and laity of the Bury Rural Deanery, the Bishop of Manchester, referring to a remark that sermons were too long, said that when at Paddington he used to give two sermons on Sunday and two sermonettes, each of seven minutes duration, during the week. Always when the sermonettes came the congregation were more than doubled. The clergy did a lot of good work in visiting and conducting classes, but they did not *work hard enough with their brains*. It was a great deal of trouble to compress a sermon into twenty minutes. He suggested that the clergy should preach in the morning upon subjects which the general spiritual position of the parish required, and in the evening preach expository discourses.

THE second annual Conference of delegates from the Theological schools of the Church in the United States met on Wednesday, March 28th, in the Bishop Stevens library of the Divinity School in West Philadelphia, Penn. The Bishop of the Diocese was present as acting Dean, and there were representatives from the Philadelphia Divinity School; the General Theological Seminary, New York; the Berkeley Divinity School, Connecticut; the Episcopal Theological School, Cambridge, Mass.; the Theological Seminary of Ohio, Gambier; the DeLancey Divinity School, Geneva, N.Y., and the Nashotah Theological Seminary, Wisconsin. Letters of regret were received from a number of other institutions. Among other subjects discussed, and upon which committees were appointed, were the following: (1) A uniform scheme of questions for the examination of candidates for Holy Orders which should be the minimum. (2) The need of information and comparison of the methods of instruction pursued in the different schools.

A LONDON (England) Methodist, writing to the *Methodist Times* on "Are our Young People Leaving Us? Yes; the Ministers are to Blame," says: "This question, one of the most important which could be raised in any Church, is now fairly to the front, and not a day too soon. I do not profess to speak for country Methodism, but after more than thirty years' experience in London I affirm that the *leakage is a serious one*. Metropolitan Methodism is losing its young men and young women. The West End Mission, so full of vitality and sympathy, is, of course, a splendid exception. Where are they going and why? I venture in the briefest manner to offer a suggestion or two in reply. [1] *They are going to the Church of England*. Our [Methodist] liturgical services, with their choir-sung chants, their intoned amins and draped vergers, are training our sons and daughters to chafe at the simpler form of worship, and sending them where *this kind of thing is better done*. [2] *They are going into the world*. Surely the saddest fact of all! We Methodists are growing rich, craving more after social class distinctions, and doing as others do. Dress, concerts, dancing-parties, every sort of amusement, often the theatre—plenty of these without rebuke, while the Sunday night Prayer-meeting is only occa-

sional; there is no personal dealing, and people are guessing how many years it is since a soul was saved. The world is within our Church porch, congealing our spiritual life, and already in some places the Laodicean writing is on the wall. [3] *They are going to the Salvation Army*. Yes, some of our best and saintliest, their young hearts glowing with Divine fervour, are going where they can get both work and warmth God has given them a thirst for souls and a desire to follow their Master with a perfect heart, and, except in the missions, suburban Methodism has no place for them, and does not want them. [4] *Are the Ministers to blame?* Certainly, in one particular they are. They do not visit their people. This fatal fact is doing more harm to Methodism than almost anything else. If the utter neglect of pastoral visitation is the price we have to pay for the study and the committees, it is a grievous bargain. No wonder our young people go when they do not see their minister across their parent's threshold once a year! I have spoken plainly, but it is time *the truth was told*."

TWO GREAT QUESTIONS.

The Labor Problem and the Witness of Christ on earth—how vast are both these questions! One hesitates to venture where angels may be said to fear to tread. But the faithful Christian sees in Jesus Christ the solution of every earthly difficulty. And in these days when so-called Democrats are basing their claim to be called such on their hostility to a doctrine which is vital to the settlement of the one or other of these questions, surely the humblest of Christ's followers should boldly champion the truth. The doctrine attacked and belittled and left untaught and misunderstood by millions of nominal Christians is the doctrine of the Incarnation. And what is the Incarnation but the making of the Son of God man, with all his passions and inclinations and subject to all his temptations, to bind every creature into a heart to heart brotherhood in the one great fatherhood of the Creator—and the lessons and doctrines which follow this primary fact; His life and teaching, His redeeming sacrifice and His perpetual mediation with the Father. Apply all this to our social problems of to-day and where are they? They vanish into thin air. But we will not apply them, because to do so would involve elimination of self and perhaps the upsetting of vested interests. As long as a man only concerns himself about his wages, his land, his license, his taxes, with no thought of his neighbor, which the Incarnation teaches him to love as himself; so long shall we have the present condition of things perpetuated. Neither is a man to be derided, boycotted and sneered at because he conscientiously holds and teaches principles which Christ taught and for which He was mocked and buffeted. *The spirit* which refuses to tolerate a practical application of the brotherhood of man now, crucified the Lord of Glory and dictated those words of scorn which were flung at Him while He endured indescribable agony with only words of love and forgiveness. To teach a brotherhood of man minus the Fatherhood of God, however, only brings anarchy—instance the experiments in France. It is the application of the Fatherhood of God—and the last gift of the Spirit, Holy Fear that can curb and direct the wayward will of man possessed with the main idea of our brotherhood, through Christ taking upon Himself a perfect manhood. Thus let states-men fearlessly apply; thus let priests fearlessly teach and thus we have a complete solution of the first of the great questions. The second is of a spiritual nature, and consequently it is infinitely the greatest of the two, and, in fact, if solved would carry the social question with it—The witness of Christ

on earth. Where is it? Of course it is the Church founded by him at Pentecost. But this witness is divided. It is questioned, even denied. It might have been undivided to-day had the Bishop of Rome understood his position in the light of Christ's Incarnation and not spread dissension amongst the Saints. In a word a succession of arrogant Bishops domiciled in Rome have succeeded in separating from the Primitive Faith a large portion of Christendom known as Roman Catholic; separating from the Greek and Anglican portions of the Universal Church because a few ill-instructed Italians desired to create a fourth order of the ministry—the three orders having distinguished God's Church from the giving of the Law on Mount Sinai. Neither Anglicans nor Greeks could accept so monstrous a claim advanced by a few self-seeking ecclesiastics. Thus we have it that in the Anglican communion we have a Catholic Church unpolluted and primitive in doctrine based in discipline and government as well as in doctrine upon the Incarnation. Her ritual and her teaching is centred upon this. The glories of art and the worship of her sons and daughters are directed towards the *emphasizing* of this great fact. And all those who realize the unspeakable blessings arising from this doctrine apply their belief in the *manner of worship* as they apply the social aspects of that doctrine to their *daily conduct* towards their God and neighbor. Into the Anglican communion we invite all true Catholics and Christians—there we have the scriptural *three-fold* Ministry; we have the Sacraments; there we have the three Creeds (not four); there we read and explain the scriptures honestly and in the light of the great Fathers of the Church; there we preach and practice the brotherhood of man and there we acknowledge the Fatherhood of God; there we worship in spirit and in truth with the assistance of all the senses, our bodies and with our understanding; there is combined the plain teaching of Jesus Christ with a stately and reverent and helpful ritual which has distinguished man's worship of God from the Book of Genesis to the Book of Revelations. In the Anglican Church sooner or later must combine those who like the Roman Catholics have added to the Faith once delivered to the Saints, and those who like the Protestant sects have taken away from it. It is the haven of refuge, where Christ's children will one day find rest and peace, truth and justice—a full earthly witness of the Incarnation—the brotherhood of man and the Fatherhood of God. It is not surprising, perhaps, that the middle classes find the acceptance of these truths most difficult because they involve the destruction of their peculiar privileges—the privilege of absolute and unconditional selfishness. "How hardly shall a rich man enter into the kingdom of heaven." But to the laboring classes these truths are the trumpet calls to freedom.—*St. Mark's Quarterly, Victoria, B. C.*

A NOTABLE EPISCOPATE.

The Rt. Rev. Bishop Huntington reached on Sunday, April 8, the twenty-fifth anniversary of his consecration. The formal celebration of this event is postponed, as we understand, until the meeting of his Diocesan Convention in June. We cannot, however, let the occasion go by without remark. The Episcopate of Dr. Huntington has been in many ways notable. The Bishop has made his influence felt in the right settlement of questions of importance which have concerned both the Church and the State within the last quarter of the century. He has been a distinct power in the press, without sacrificing the great opportunities of the pulpit. As a preacher, he is mighty in the Scriptures, with a style singularly rich and pictorial. His wide sympathies, his catholic views, his potent pen, have extended the circle of his influence

far beyond the limits of his own Communion. He is a friend of education and has greatly advanced its interests in Central New York. He is, in fine, one of those strong men who have proved a pillar of the Church at a very important period of her history.—*The Churchman, N. Y.*

INSINCERITY.

Of all the defects of character to which our faulty natures are liable, that of insincerity in friendship is the most inexcusable, and the most contemptible. Those who have fallen victims, in however slight a degree, to a time-serving deceiver, know full well that such treachery is hard to forgive, and impossible to forget. The fawning hypocrite, if occasionally deluded by the professions of one like himself, may indeed think little of a vice with which constant personal practice has made him familiar; but this is not the sort of individual who is usually taken in. Those who are insincere themselves are, as a rule, quick to suspect others; while those who are naturally straightforward and truthful, are the most reluctant to impute crooked dealings to their fellows. When, however, these latter are thoroughly convinced they have been deceived, their indignation is greatly increased, as they reflect on how their long-suffering charity has been abused. I said above that insincerity is inexcusable. It is so for two reasons, first because it is a cold-blooded, premeditated vice; and second because its purpose is frequently so small, that to barter for it the priceless possession of honesty and truth is to the last degree contemptible. Deceitful professions of regard can never be right; expediency can never release us from the obligation we are under to be true and just in all our dealing. Yet doubtless the most appalling kind of falsity is that by which the birthright of honor and integrity is sold for, as it were, a more mess of pottage. When some great interest is at stake, there may possibly be more or less of a struggle before the craft and subtlety the Father of lies is ever ready to suggest are finally yielded to; and though, as I have said, nothing can justify double-facedness, cases such as these are less despicable than those in which people deceive (as one is sometimes forced to believe) simply for the pleasure of so doing, and because alas! they are naturally insincere to the backbone. Holy Scripture is full of passages pronouncing blessing on the upright, and woe to those "whose ways are crooked." See what prominence the Psalmist gives to this subject when he asks, "Lord, who shall dwell in Thy tabernacle? or who shall rest upon Thy holy hill? Even he that leadeth an uncorrupt life,.....and speaketh the truth from his own heart. He that hath used no deceit in his tongue, nor done evil to his neighbor; and hath not slandered his neighbor." "He that sweareth to his neighbor, and disappointeth him not, though it were to his own hindrance." Again; in another psalm he says, "I hate the sins of unfaithfulness." There shall no deceitful person dwell in my house; he that telleth lies shall not tarry in my sight."

It is superfluous to remark that the laws of Christianity utterly condemn social hypocrisy; for how could any one indulging in such a sin be living in union with Him Who is the Truth? We may however well be thankful that low as is the standard of society compared with the Gospel code, even it condemns with a healthy scorn the two-faced friend? Men of the world at heart despise what is popularly termed "a humbug." A passionate, or sullen temper; a rough, and it maybe too outspoken frankness, are failings any one of which is more pardonable than that of insincerity: nothing cuts people so deeply as to find their trust and friendship have been misplaced. We should be very careful to ascertain that no possible ground for

doubt as to the falsity of a friend remains, before we condemn him decisively; many hearts once dear to each other have been irrevocably estranged for want of a little mutual forbearance and explanation. Even when thoroughly convinced of having been deceived, we must take care not to lose faith in mankind generally. In the most degenerate ages God has always reserved, and always will reserve, to Himself a certain number "who have not bowed the knee to Baal." He leaves not Himself without witnesses. Too often we are tempted to talk as if faithfulness and sincerity were "but an empty dream." We ask in despair, "Who will show us any good?" instead of praying that the Lord will lift up the light of His countenance upon us, that the darkness of evil may flee before the penetrating brightness of that radiance, and the beauty of truth be made patent to all.

Now, what should be our attitude towards those whose falsity is established beyond question? Circumstances may forbid us to openly remonstrate, and yet not allow us to break off all connection with the offenders. How then must we act and think? First we should try to be doubly honest ourselves; let us never be betrayed by specious beguilements into words or deeds which would express a regard we could never in after moments feel. We need to be guided by the law of charity in dealing with such people; but ah, let us remember there is a spurious charity against which we must ever be on our guard. There is infinite danger lest in making excuses for the sinner we come to think lightly of the sin. Charity implies love to God and man; and if by a wrong application of the word, we seek to stifle righteous indignation against evil, we dishonor God by being wilfully untrue to the best impulses He has planted within us; and we also injure our fellow-creatures by hardening them in their evil course. The law of charity most certainly forbids our going up and down as a tale-bearer relating promiscuously the history of the betrayal of our trust; but let us remember there may be some few cases in which we are equally violating its principle by withholding the warning word. If we see others all unsuspecting being ensnared by the delusive professions we ourselves were ensnared by and yet keep silence, we are not only acting most unkindly towards them, but we also become partakers with the wickedness of the deceiver; for even if no harm accrues to his victim from a worldly point of view, it must always be damaging to the latter's faith in humanity if he discovers his friend's duplicity in its more advanced stage; and if the real character of the deceitful one is never revealed to him, it is in the last degree injurious to the moral nature to be fascinated and duped by such a person. I have said that even the world's ethics enjoin the virtue of sincerity and honor. If constancy and truth were not in the main insisted upon, society would fall to pieces; there must be confidence between man and man; there must be a strong sense of honor worthy of being relied upon, unless our whole social system is to be completely wrecked.

In a moment of anger, or under strong temptation, the most upright and faithful may once in a way fall, and repenting, be as deserving of trust as ever; but the habitually and deliberately deceitful can never be believed, though they may at times speak truthfully.

Oh, as we think of what stupendous issues hang on straightforwardness in speech and conduct, let us pray that one and all may be delivered from the evils of hypocrisy either in ourselves or others; and that to each may be granted "truth in the inward parts." Let us aim at truthfulness in every detail, and avoid so far as it be possible using even the conventional phrases of society when we do not feel the sentiment they express. Yes, let us be true to God, and true to our higher selves; we cannot "then be false to any man."—R. E. D.—*Penny Post.*

THE CATHOLIC CHURCH.

The Church of Christ is made up of three main divisions, the Greek, the Anglican and the Roman. The latter separated herself from her sister branches because they refused to submit to a fourth order of the Ministry—the Pope, his attempt at usurpation and his abuses. Our prayer for unity, therefore, should always include a supplication that our Roman brethren may once again profess the Primitive Catholic Faith. All baptized people are members of the Church, though so many have lapsed. The essentials of a Church are: The three-fold Ministry—Bishops, Priests and Deacons; belief and practice of the two great Sacraments Baptism (with Confirmation,) and the Supper of the Lord, called also the Holy Communion, the Holy Eucharist or the Mass. Belief in the Creeds—Apostles, Nicene, Athanasian, and of course belief in the Bible. Bodies of Christians who band themselves together under the laws of man are not "churches," but sects. We should be careful therefore never to call those bodies who in this country at the present time are so powerful (though not near so powerful as the Arians were in the 3rd and 4th centuries) "Churches." There is but one Church, the Holy Catholic Church; it is the Church. When ignorant people ask us which Church we belong to, we are to answer, "the Church." Now, this being so, it is quite a mistake to suppose for a moment, as some do, that the Anglican Church is run in competition with other religious bodies. We have a great respect for our separated brethren and friends; but they would not respect us for saying something which historically, scripturally, and as a matter of fact, is untrue. A chain of meeting houses may be erected around one Church with her Parish Priest and her Sacraments. These latter are there for those who are faithful and grateful for the promises of Christ; but that they are there in competition with the meeting houses around is quite a fiction. Competition infers some kind of equality between contending bodies. There is no kind of equality between the Church of Christ and the sects which man has within the last one or two hundred years set up. As it was well put in one of the leaflets given away last quarter: The Catholic Church is a Divine society seeking man; the Protestant sects are human societies seeking God.—*St. Mark's Quarterly.*

AVAILING AND UNAVAILING EFFORTS

One of our trials as Christians arises from the fact that our prayers are not so frequently or so readily answered as we had hoped, and that our efforts are not more successful. We are conscious that we have prayed earnestly and often for various objects, and we have felt sure the objects were good and such as we could properly pray and labor for, and yet no adequate results have seemed to follow. We have felt disappointed and often deeply discouraged, and wondered why it should be so. No doubt this is a sore trial, and our faith wavers and staggers under it. We make one or two suggestions which may help to explain the difficulty.

The first is: Prayer is more frequently answered than we imagine. But it is answered in a manner and at a time least expected. In our own minds we had formed some particular plan or mode by which God would accomplish the desired end—forgetting that a divine love and wisdom know better how to do it than we did. Afterwards we see and know that our prayers have been answered, not as we ex-

pected, but in a better way. Our next suggestion is: In our prayer and efforts we may depend too much on our own strength or on the strength of others. The great Apostle says: "I can do all things through Christ which strengtheneth me." The Apostle had had a wonderful experience, and this experience led him to look more and more to his Lord for wisdom and strength to help him and less to himself and others. We may pray and pray earnestly for all good objects, and we may labor for them, but we must always remember that a divine help must go with our prayers and efforts.—*Spokane Churchman.*

News from the Home Field.

Diocese of Nova Scotia.

PERSONAL.—The Rev. C. Sydney-Goodman, S.H.C., late Rector of St. Andrew's Church, Deloraine, Man., has just been appointed by the Bishop of Nova Scotia, Rector of Antigonish, N. S.

Diocese of Fredericton.

ST. JOHN.

CHURCH OF ENGLAND S. S. ASSOCIATION.—A bi-monthly meeting of the Church of England Sunday School association was held on the 10th April in St. Mary's Church. There was a large attendance of members.

After the opening services a resolution was adopted expressive of the loss sustained by the association in the death of H. W. Frith. Deceased had been a member of the association since its foundation in 1873. At one time he was vice president. Fitting reference was made to the late Mr. Frith's connection with Sunday school work in the different parishes. During the evening an interesting paper was read by Mrs. J. S. Armstrong on *The Class and The Teacher*. It contained many suggestions of value to Sunday school workers. A. P. Tippet gave a brief account of his visit to Toronto during the session of the Diocesan Sunday school committee. The next meeting of the association will be held in St. George's Church, Carleton.

A united children's service will be held in St. Paul's Church on Tuesday, May 3rd. The members of all the Church schools in the city are expected to be present.

Diocese of Quebec.

STANSTEAD AND BEEBE PLAIN

The Lenten and Easter services have been arranged on much the same basis as in former years. There was an early celebration of Holy Communion on Ash Wednesday morning. Special services were held in Christ Church on Wednesday and Friday evenings, with addresses on the "Prayer Book" and the "Beatitudes" respectively. Special services were held in All Saints' Church on Thursday evenings. In Holy Week services were held daily in Christ Church morning and evening (with the exception of Thursday), with addresses on the three first evenings upon "Predictions of the Passion." On Good Friday, in addition to Matins and Evensong, there was a service of Meditation held in the afternoon, at which the Rector (Rev. W. T. Forsythe) delivered the address upon the Seven Last Words. On Maunday Thursday there was a celebration of Holy Communion at 8 a.m. On Easter Day the church was appropriately and prettily draped in festal

garb of white. There was an early celebration of Holy Communion at 7 a.m., Matins with choral celebration at 11, and Evensong at 7.30 o'clock. The preacher at Matins was the Rector; at Evensong, Mr. C. E. Bishop, Divinity student. The musical portions of the services throughout the day were admirably rendered by the choir, to whom and to the two organists the thanks of the congregation are due for their unsparing zeal and devotion. The Anthem in the morning was "Why seek ye the Living?" by Simper; the *Te Deum*, by Williams. The Psalms were chanted to Anglican chants. The music of the Communion service was that composed by Mr. Dorey. At Evensong the *Magnificat* and *Nunc Dimittis* were Bunnett in F., and the Anthem, "Hallelujah, Christ is risen."

At All Saints' Church there was Evensong on Thursday and Good Friday, with addresses by the Rector. On Easter Sunday the church was simply but prettily decorated. There was a celebration of Communion at 8.30 a.m., Matins and sermon by Mr. Bishop, and Evensong and sermon by the Rector at 7.30. There were large congregations at both services in both churches. Number of those who made their Easter Communion: Christ Church, 65; All Saints' Church, 14.

At the Vestry meeting of the two congregations, Messrs. H. E. Channell and J. M. LeMoyne were elected Wardens for Christ Church, and Messrs. W. E. Monroe and C. J. Harrison for All Saints' Church.

Diocese of Montreal.

MONTREAL.

Some in Montreal will remember the visit of the Rev. Dr. Baum and the removal of his lectures from St. Georges' Hall, and his statements regarding the cause. The following taken from the *St. John Globe* will not be without interest to those who heard Dr. Baum's remarks:

Rev. Dr. Baum, who recently lectured here on the Holy Land, with stereopticon views, left without paying the rent for the use of Orpheus hall and was capiased at Truro for the amount which he settled.—*Halifax Echo.*

St. Georges.—The Lord Bishop of the Diocese held a Confirmation in this church on Sunday evening April 15th. when 65 persons were presented by the Dean of Montreal, rector, for the laying on of hands. Amongst these were a number of persons who had belonged to other religious bodies, and several who were formerly Romanists. On Sunday, April 22nd, the Rev. N. A. F. Bourne, B. A. of Dunham, P.Q., preached in St. Georges' in the morning, speaking on the advisability of introducing more religious training in the secular schools, and appealing for pupils for the Dunham Ladies' College to be opened in the Fall.

St. Stephens.—The Lord Bishop held a Confirmation in this Parish on Sunday, April 22nd, when 30 persons were presented by the Ven. Archdeacon Evans, Rector of the Parish, out of a class of forty-five. The Revs. E. I. Rexford and F. A. Allen assisted in the service. Each of the newly confirmed, in addition to the confirmation card, also received a Bible furnished by Mr. A. F. Gault.

Christ Church Cathedral.—The Rev. Edmund Wood, M. A., rector of St. John the Evangelist, preached in the evening of last Sunday, to the members of St. Georges' Society, who held their annual service at the Cathedral.

St. James the Apostle.—Gounod's 'Gallia' was given in this Church by the well trained vested choir, assisted by a number of instrumentalists, Mr. Harris presiding at the organ, on Friday evening last, attracting a large audience.

COTE ST. PAUL.

The Rev. E. Trenholme, B. A. officiated at the Church of the Redeemer on Sunday morning last and delivered an instructive sermon. He has until lately been incumbent of a parish within a short distance of Toronto, but is shortly to leave for the Old Country to take up work in connection with the Cowley Brothers.

OUTREMONT.

A very pleasing event took place at the close of the Church Service held at the School House, Outremont, last Sunday evening, the 22nd inst. Mr. James Thompson, one of the students from the Theological College, who has had charge of the Mission for the last year, has been removed to another parish, and as a token of their respect and appreciation of his labours during the time he has been amongst them the congregation presented him with a short address and a copy of *The Speakers Commentaries*. The presentation was made by Mr. William Perry the minister's church-warden. Mr. Thompson acknowledged the same by a very feeling and appropriate reply.

Diocese of Ontario.

KINGSTON.

ORDINATION.—The Archbishop of Ontario will (D.V.) hold a general Ordination on Sunday, June 10th, (3rd after Trinity), in St. George's Cathedral, Kingston. Candidates are requested to communicate at once with the Ven. Archdeacon of Kingston, the Rector, Brockville, who will receive their papers, and supply all necessary information.

OTTAWA.

St. John's Church.—The domestic and foreign missionary board of the Church of England in Canada met in St. John's Sunday school hall, Ottawa. The Lord Bishop of Toronto presided, and those present were the Bishops of Niagara, Huron, Saskatchewan and Calgary; Ven. Archdeacon Jones, Kingston; Rev. Rural Dean Pollard, Canon Cayley, Rev. Messrs. Broughall, Forneret, Dr. Mockridge, Messrs. Rogers, Walkem and Carter. The secretary-treasurer's report showed the receipts from November, 1893, to Easter, 1894, to be as follows: Unappropriated domestic, \$2,520.61; foreign, \$3,027.93, making a total of \$5,548.44. Appropriated domestic, \$3,192.04; foreign, \$1,331.88; total, \$4,523.93. A letter of appeal was read from the Diocese of Rupert's Land for \$400 a year to help in supporting four old and six new missions, also another letter from Mrs. Grindlay for \$200 towards a missionary at Piegan reserve.

Christ Church.—By mistake the Easter offering at this church was given by us as \$261, instead of \$2,610.

Diocese of Algoma.

HUNTSVILLE.

A disastrous fire on Wednesday, 18th inst., commencing at midday, in three hours completely destroyed nearly the whole of the business portion of this village, comprising 41 business places and dwellings, including post office, telegraph office, printing office, Mechanics Institute, grist mill, hotel, with a number of barns, &c., and the oldest church building built in this town, the Mission Church of All Saints.

The loss to our Church movement there is a

very serious one indeed. Not only do many of our parishioners with others of our fellow townsmen suffer the loss of their little all, but the Church is deprived of the building, which, for nigh on to 18 years, has been the religious home of the members of the Church of England, and that, too, before they have reached the point—financially—when they could dare to begin the erection of a permanent Church building.

In this severe crisis of our Church history we all feel ourselves compelled to turn, yet again, our eyes to our fellow Church members outside for that kindly and Christian help, without which under this terrible visitation it would be not only folly, but utterly hopeless to attempt to build a church for ourselves.

For the information of the many friends who have thus far aided our church building fund, and of all to whom with them we must now make our appeal, I would say that we have the site paid for and deeded to the Bishop in trust, and all the stone required for the building on the spot and paid for, but still we require to have the remainder of the material necessary before we can make a beginning; at the lowest estimate \$2,000 is needed to purchase material and to build.

Then, also, I must further trespass on the generous good-will of the many friends of our Missionary Diocese, and ask for gifts of clothing, of all sorts and sizes, for our burnt out fellow villagers. Many have *lost all*, except that they had on, besides bedding and household necessaries.

May God in His grace bless our cry for help to build up our religious home, and to give our people timely relief. Please send gifts, prepaid, to me direct, and donations to the building fund to D. Kemp, Synod Office, Toronto, or to Thomas Liwyd, Missionary, Huntsville, Ont.

Diocese of New Westminster.

VANCOUVER.

Holy Week and Easter were well observed in St. James' parish here. The Easter services were very bright and attended by larger numbers than usual, the church being crowded, the communicants numbering 151.

ST. BARNABAS.

This district has at last attained the dignity of a Parish. It has been formed by taking a portion of the city of New Westminster from Holy Trinity Parish, and a portion of the municipality of Burnaby from the Parish of St. James, Vancouver.

The Rev. H. H. Gowen, who has been curate in charge for the past two years, has been appointed as the first Rector.

Holy Week and Easter services were well attended, eighty-four communicants being present at the Easter celebration. In 1892 they only numbered sixteen, and in 1893 fifty-two.

St. Paul's.—The Lord Bishop of the Diocese administered Confirmation in this Parish last Sunday to six candidates presented by the Rev. E. P. Flewelling. An attempt is being made by the parishioners of St. Paul's to raise funds for the additional property of the church to be used as a rectory.

TRENANT.

The Bishop administered Confirmation here on the 7th April, when four persons were presented for the laying on of hands. After the service there was a social gathering at the Parsonage for the purpose of welcoming the Bishop.

The Bishop has made the following appointments during the past week:

The Rev. A. Sheldrick, Incumbent of Kamloops, to the Rectory of Holy Trinity, New Westminster.

The Rev. H. H. Gowen, curate of Holy Trinity Cathedral, to the Rectory of St. Barnabas, New Westminster.

The Rev. E. P. Flewelling, Rector of St. Paul's, Vancouver, to the Incumbency of Kamloops.

INTERPROVINCIAL SUNDAY SCHOOL COMMITTEE.

This Committee met in St. John's Hall, Ottawa, on Tuesday, April 3rd, at 10 a.m. There were present Ven. Archdeacon of Kingston (Chairman), Canons Cayley and Sweeney, Rural Dean Pollard (Secretary), Rev. W. J. Taylor, St. Mary's, Huron, and A. P. Tippets, Esq., St. John, N. B.

The plan adopted last year of having only one Lesson each Sunday was approved of.

The annual Sunday School examination for Teachers and Scholars was appointed to be held on the Saturday before the First Sunday in Advent of each year; the places and hours to be arranged by the representatives of each Diocese. A sketch of a Lesson will be required from each Teacher.

The papers will be prepared by the Representatives of each Diocese in turn. This year the Delegates from Huron will undertake it.

It was unanimously decided to adopt the *Five Year's Course* drawn up by the Church of England S. S. Institute, and that for the year beginning Advent 1894, the First Year's Syllabus be embodied in the scheme.

The subject of including within the Committee's operation the S. S. work of the whole Consolidated Canadian Church was discussed, and laid over till the next meeting, to be held in Quebec the coming autumn.

INFORMATION NEEDED.

A prominent layman of this city (St. Louis), who keeps himself well informed in all the departments of missionary work, and who gives generously and systematically, made the remark that the periodical of the missionary board, *The Spirit of Missions*, was not needed; that all the information which it furnishes should be published by the general Church papers in order that the work of the Church, both at home and abroad, might be brought to the attention of all the people. What led to this was the accepted principle that people would give, if they knew the facts; that when interest and sympathy are aroused by a knowledge of what missions have done, what they are doing, what crying needs there are, then hands and hearts will be opened to furnish abundant supplies. There is no doubt at all of the general principle that people will give for the furtherance of an object which has enlisted their interest, and that a knowledge of facts is necessary to awaken interest. And it is a sad fact that the average Churchman knows precious little, and cares little for anything beyond his own parish. At the same time it is too true that you may lead your horse to water, but you cannot make him drink. These are the ones who spend hours over the slush of the Sunday daily, but would not read the Church papers if all that were published were lying before their eyes. The cause lies way back. These people need first to learn that there is such a thing in the world as the Christian religion, and that to be a disciple of Christ means something besides selfishness and self-indulgence. The fact is, the whole matter lies largely, under God, in the hands of the clergy. If they never preach missionary sermons; never instruct their people in the elementary truth that the Church of Christ is the

divine instrumentality for carrying the gospel, the good news of life and salvation, all over the world; never tell them of the splendid achievements of missions, both in the past and the present, then the people are likely to go on in their humdrum way of paying their pew rents, putting a nickel into the weekly offertory, and buying a fancy pin cushion at the semi-annual bazar.—*Mission Church News.*

WHAT DO WE OWE TO BETTING AND GAMBLING.

Betting and gambling are sister evils. There is no difference in principle between the two practices, inasmuch as the essence of each of them consists in an appeal to that which we call "chance," and that thus viewed, together or apart, each is not merely an infirmity, but a sin, and this not only because and when its fruits [results] are evil—"and a tree is known by its fruits"—but also, even if its fruits [results] were good [if, for example, a man who won his bet should give the proceeds to the town hospital, or to endow a church, or build a vicarage], the thing itself is wrong, essentially, radically wrong, as being [if we think of it] against both economic and social axioms, and in direct contradiction to the Christian golden rule, "Thou shalt love thy neighbour as thyself."

The first question sent out some time ago by the Committee of the Northern Convocation to clergymen, mayors, governors, and chief constables was: "Do you consider that betting and gambling are on the increase?" To this 225 answers were returned—sixteen uncertain [that is to say, they had not grounds on which to judge], forty-six answered no and 163, some in the strongest terms, replied in the affirmative. One clergyman from Carlisle diocese replied, "Yes, with giant strides. Betting and gambling were unknown in this rural deanery twenty-five years ago; now it is impossible to estimate the mischief that is done by them." Another rural dean from the diocese of Newcastle says: "They are so prevalent, and have so much increased of late, that they can hardly admit of further increase."

In grappling with the evil we must make it quite clear that it is a sin, and by degrees make men ashamed of it. "When the inherent waste," says the Bishop of Durham, "and selfishness and cruelty of gambling—the hope of gaining through another's loss—in all its forms are once clearly apprehended, such an intelligent and strong public opinion will be formed as will make legislation possible and effective." "It seems to me," says the Dean of Rochester, "that no true nobleman, no true gentleman, should pay" [and let us add receive] "large sums of money and have nothing to show for it." Thirty-five years ago my uncle, Charles Kingsley, wrote to his boy at school: "Morally, gambling is unchristian and unchivalrous."—*The Hon. and Rev. E. Carr Glynn.*

Not only does the gambling spirit deprive us of taste for work, but it has a distinct tendency to destroy all our manly sports. Games have no attraction to the professional bookmaker. He looks upon them only as a medium for money-making, and ultimately his victims learn to take much the same view of them. Not only do we appeal to earnest Christians and sober-minded legislators to help to wage war with this national vice, but we appeal to every man who loves games and sports, for their own sake, to do their utmost to keep them from the gambling spirit of the age. Cricket, athletic sports, cycling, boating, football, racquets, lawn tennis and golf are innocent in themselves, but they are all becoming gradually tainted with the gambling mania. It is calculated that there are upwards of 10,000 professional bookmakers who live by this single vice of our countrymen.—*Major Seton Churchill.*

I think that we clergy, in trying to bring home this vice, should tell men what unmitigated selfishness is in it, and should endeavour to utilize opportunities when large bodies of men are gathered together. What a noble opportunity, for instance, there would be to tell the truth about these vices at the closing of a men's service at a mission. What a noble opportunity at a harvest festival, where multitudes come together to thank God for the gifts He has given them. Let us tell the people not to abuse those gifts by spending them in gambling and betting. What an opportunity on Sunday to show how this vice is the very opposite of the grace of charity, which seeketh not her own.

I would also say to mothers. "You have mighty influence with your sons. Oh, mothers, do try to teach your sons the evils of this vice in every shape," and before they go out into the world let the tender notes of the mother's voice be heard, so that they may abide with that son and keep him from this terrible sin and evil. It is so mighty an evil that men can never hope successfully to cope with it in their own strength; but whatever we do, let our eyes be upwards. "O our God, wilt Thou not judge them? We have no might at all against these great enemies and dangers, but our eyes are upon Thee."—*The Rev. George Everard.*

LETTER FROM BISHOP BLYTH OF JERUSALEM.

Sir,—I have completed to-day the seventh year of my Episcopate. If this is a position of difficulty and anxiety, it is surely one of unique hope and interest. May I not say that we touch Church prospects in these lands which can claim a promised success? When I entered upon my work I was advised by a sensible Churchman that if I could only make the position more tenable to my successor I should have done a solid day's work. I have always kept his wise thought steadily in view. But in a field where already "the reaper" is close upon the heels of "the sower," encouragement is not solely of the future. Looking back seven years I think the consciousness of the Church will testify to her own juster appreciation of the position of Churches episcopally represented at this Mother City; that there is less sentiment about them, and a better acquaintance with them. There is manifestly a general growth of interest in the Holy Land, all the world over. There is, I think, a truer intelligence of the Catholic Mission of this Bishopric, the prejudices against its revival is disappearing before the knowledge of facts. And there are points of promise in the position of legitimate Missionary enterprise, (notably in medical work), which are healthier indications in the older missions. As to general progress, I found 25 clergy, there are now 51, with whatever work that increase may indicate. I have also chaplaincies, and Jewish missions in my own hands, which, thank God, are most encouraging to me.

Let me now state my claim upon the Church. This is a Bishopric of representation of our communion in the Bible Lands, and I am the only Bishop of ours in this charge. The commission of Christ is twofold, to the Jews and to the Gentiles. The missionary Bishops of the churches of the Gentiles, in many a field of foreign labour, are a noble brotherhood, leading noble forces. The one Anglican Bishop in Christ's commission to the Jews needs both men and means. About 100,000 Jews have entered Palestine during the last few years, of whom 65,000 have come within the last seven years; and the arrival of a vaster host is imminent. No one can possibly forecast the next seven years of Jewish immigration. With £200 a month, now at my disposal, I am occupying the

missionary centres, and aiding much independent work, and some of that of the older societies which they cannot touch. Jewish missions, equally with some Gentile missions, have a claim on every parish, and on every Churchman. But no single Bishop can put forward an universal claim, as I may. I ask those who own the obligation of our Lord's command, now once more coming into such prominence, to send to Messrs. Coutts and Co., just such aid as they can afford, for the work in my charge on their behalf. I ask it of the laymen of the Church, and I ask it of my brother clergy. I claim it on Christ's service for the unprecedented openings in the Land of His own personal mission, and in Egypt.

I do not open another seven years work without plans; will the Church deny the means requisite? It is from individuals that there must be the answer.

G. F. POPHAM BLYTH,

Anglican Bishop in Jerusalem and the East.
Jerusalem, March 25, 1894.

RISEN WITH CHRIST.

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

ADVANTAGES OF THE CHURCH CATECHISM.

The Church Catechism offers these advantages:

1. It reduces religious knowledge to its simplest elements.
2. It presents those elements in a systematic and instructive order, starting with what God did for the child in Baptism; then advancing to what the child has to do in discharge of his share in the Baptismal Covenant; and, finally, setting forth the means of grace by which the child may be enabled to fulfil his Baptismal vows.
3. It secures a symmetrical and, as far as it goes, complete presentation of the truths of the Christian religion, thereby counteracting the tendency of teachers to dwell too exclusively on special doctrines.
4. It contains an authoritative statement by

the Church of doctrines of vital importance; and in this respect is an invaluable standard of faith, not merely to the young, but to adults also.

5. It has been found that where no Catechism is used the religious instruction, no matter how good in other respects, is liable to be indefinite, incomplete, and speedily forgotten. It may inform, but does not edify.—(*From "What a Churchman Ought to Know and Believe," by Rev. A. Gray.*)

THE LAYMAN'S OPPORTUNITY.

[*Paper Read by Rev. Geo. B. Nicholson, of Fort Fairfield, Diocese of Maine, at a meeting of Woodstock Deanery, held on April 11th, 1894, at Bristol, Carleton Co., N. B., and printed by request of the brethren.*]

The subject of this paper—or at least one phase of it—has been suggested to me by a member of this Deanery, and it is because of his request that I present it before a gathering of priests, when, after all, the laymen of our parishes are the ones whose attention should most properly be called to the matter.

Now, when I speak of the layman's opportunity, I am not alluding to the laity in general. I make no reference to the earnest and golly women who are ever ready at their pastor's call; ready to assist him in the care and training of Christ's children who are sent to him; ready to go to the sick and needy, and render such ministrations as are not restricted to the priest's office; ready to relieve him of the worry and strain of financial burdens. Nor do I mean the youth of the parish, the young men and maidens who are frankly devoted and loyal to the Church and her minister. I mean the layman, the man of judgment,—the man of influence,—the man of character. I mean the men that stand before the community as representatives of the parish. Communicants, helpers, and men whose lives are influenced and moulded by the Christian characters they bear.

I am sure that every parish priest must feel that in the men of his flock, be they young or old, be they many or few, there is a latent force which, if brought out and utilized, would under God's blessing accomplish marvels for the cause of Christ and His Church.

Christian brethren of other names have recognized this fact, and have made the most of it. I believe it is this alone that accounts for the remarkable success that they have met with on this American continent. Surely the clergy of the so-called Evangelical Churches are not superior to ours either in ability or training for their work. Surely modern systems of worship do not appeal to men where the Catholic system fails. The Holy Catholic Church, with her Hierarchy and Liturgy, has Christianized the world. Protestantism has had but a small share in the grand whole. The success of the most influential of the denominations in the last century has been largely due to the fact that their laymen have recognized and grasped their opportunity. They have realized that the work of spreading the Gospel of Jesus Christ ought not to be confined to the ministry alone. They have learned that a layman may gain a hearing and an influence where the minister would be avoided or resisted. They have found, in fact, that when a man approaches his brother man in a manly, honest, straightforward manner, and speaks to him about God, his soul, hereafter, the claims of Christianity, personal religion, that he is likely to be heard respectfully, and may with tact and perseverance bring that man to the Cross, there to devote himself to the service of our Lord and King.

It has long been the reproach of the Church that there is a coldness and formality about the religion of her members. Her priests and some

of her women seem to be pious enough, but there is very little zeal shown for the salvation of mankind. It may be that the extravagances and fanaticism shown by some in their efforts to build up the Kingdom of Christ, and the ridiculous extremes to which they have sometimes gone, have restrained Churchmen, but they, too, might degrade the religion of Jesus to a mere matter of sentiment or excitement.

To find the *via media* between these two extremes—formality and reserve on the one hand, irreverence and uncontrolled eccentricity on the other—is to find a path in which Churchmen may walk, doing real service to God, His Church, and mankind, and earning for themselves crowns that shall endure forever.

The Brotherhood of St. Andrew has done more to educate the men of the American Church (I mean both in the United States and in the Dominion of Canada), more to educate the men of the Church up to their duty, and to teach them how to fulfil it, than any agency which has entered into its history. It has wrought a wonderful transformation wherever it has gained a foothold. It has strengthened the characters of the men, put new life into dead parishes, lifted burdens from the shoulders of discouraged priests, awakened the Church everywhere to a sense of the magnitude of its opportunities,—in fact its appearance has heralded a revival in all parts of the land. Not a feeling of unrest and excitement, but a steady growing, ever deepening knowledge and faith in the things of God.

For the last five years prior to my Ordination I was engaged in the work of the Brotherhood, being the first New England member elected to the General Council. I have seen its influence not only in my own life, but upon men of all dispositions and capacities. I have seen its effect on parish life,—in drawing men of the various parishes in a given locality together for a common cause; its working in Convention. I have watched it from the standpoint of a subordinate member, a chapter officer, a Council member, a clergyman; and I am prepared to say unqualifiedly that there is nothing for which I would so heartily thank God as an organization of men in my parish,—even though it only consisted of myself and two laymen,—an organization working sincerely and zealously along the lines and in the spirit of the Brotherhood of St. Andrew.

The story of its organization and work is very simple. We have always believed that in its simplicity lies its strength. An earnest layman of Chicago (Mr. James L. Houghteling), who had been for years President of the Chicago Y.M.C.A., felt that in the Association there was many times a great waste of energy,—that there was a lot of physical, educational and social machinery to be kept running in order to get men finally to come to Christ. He believed that something more simple and more direct might accomplish great results. He was the teacher of a Bible class in St. James' church, and he proposed finally to the young men of his class—hardly more than boys—that they should agree each to pray daily during the week, and make an earnest effort to bring one young man to the class on the next Sunday. Their efforts were crowned with success, and the young men became very enthusiastic. On St. Andrew's Day, 1883, a dozen of them organized, binding themselves by the two original simple rules. They called their organization the Brotherhood of St. Andrew because they were endeavoring to imitate the example of the Apostle of that name, whose first duty was to go and find his brother Simon and bring him to Jesus. In 1884 a neighboring parish heard of the work, and the young men there organized on the same lines. In '85 three more had made a beginning, these in the State of Pennsylvania. In the fall of '86 it was found that there were twenty independent parochial branches scattered over the country, and a

meeting for conference was suggested. Delegates from these chapters met at Chicago in October, adopted a Constitution, elected a council of fifteen, and from that first Convention to the present time the growth of the Brotherhood has been constant and steady.

The following brief extract from the Constitution will show the distinctive features of the organization. The other articles refer simply to details of representation, etc. The extract is from the Constitution of the American Brotherhood, as I haven't Canadian Articles at hand. In the main features, however, one is a copy of the other:

FROM THE CONSTITUTION.

Object.—The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men, and to this end every man desiring to become a member thereof must pledge himself to obey the Rules of the Brotherhood so long as he shall be a member. These Rules are two: The Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible classes.

Basis of Union.—Any organization of young men, in any parish mission educational institution of the Protestant Episcopal Church, effected under this name, and with the approval of the rector or minister in charge, for this object, and whose members so pledge themselves, is entitled to become a Chapter of the Brotherhood, and, as such, to representation in its Conventions unless such approval be withdrawn.

No man shall be an active member of a Chapter who is not baptized, and no member shall be elected presiding officer or delegate to the Convention who is not also a communicant of the Protestant Episcopal Church.

(To be continued.)

NEW BOOKS.

THE EUCHARISTIC OFFERING: Spiritual Instructions upon the Office of the Holy Communion, together with helps for the carrying out of the same. By the Rev. G. H. S. Walpole, M.A., Professor of Dogmatic Theology, General Theological Seminary, New York; with preface by the Rev. Morgan Dix, D.D., D.C.L.

This is one of the most admirable helps for the devout communicant which has come under our notice. In form and printing it is exceptionally good, but the instructions, suggestions and contents generally meet every want. Dr. Dix well says in his introduction: "Professor Walpole, in the Manual now introduced to our household of faith, has done us a timely service in giving us material for reflection and aids to it; he casts an old lesson into a new form. He takes up the Eucharist as a subject of devout meditation; the Eucharist in its full significance, as disclosed in Holy Scripture, the earliest liturgies, and the treatises and comments of ancient authors. He assumes, at the outset, the permanence of the rite of Sacrifice in the Church. He does more; he identifies, if one may so express it, the sacrifices of the old covenant and the new, and shows the correspondence between them; the latter following the lines of the former, the ritual of the Tabernacle and Temple living on in the solemn worship of Catholic Christendom." The author himself sets forth, in the preface to his Manual, its plan briefly as follows: First, to set forth, with such justification as could be found, the Eucharistic interpretation of the office for the administration of the Holy Communion; secondly, to sup-

ply such a method of preparation as may help the communicant to be in hearty sympathy with its spirit of sacrifice; thirdly, to assist the communicant during the service by suggesting both to the imagination and intellect, especially in places where attention is apt to flag, such thoughts as may give freshness and fulness to words that from their long familiarity sometimes fail to impress; fourthly, by such additions as the Kalendar, the Intercessions, and the Special Intentions, to give a wider range to the purpose of the Holy Eucharist than is ordinarily apprehended among us; fifthly, by marking off the parts of the office from one another, to suggest at once to the eye the main features of the Eucharistic idea which binds them all together; lastly, to help those who desire to remain at a Second Celebration to use the Kyrie and Confession without unreality, and to exercise their priestly office of interceding for the world and the Church.

(Cloth, red edges; pp. 194. Skeffington & Son, Piccadilly, London.)

WHAT A CHRISTIAN OUGHT TO KNOW AND BELIEVE: A Manual for the Christian Life. By the Rev. Andrew Gray, M.A.

This is an expository and practical work on the Church Catechism, and one of the best that we have knowledge of. Every teacher would find this a help indeed in the instruction of his class upon the Church Catechism. It is a branch of Sunday school work which is, we fear, much too thoughtlessly, if not carelessly carried out, and every such help as that which we have now before us is, or ought to be, welcome. The object of the author in this little work is to take the Catechism as it is, and by illustration, explanation and application, make its meaning so apparent that it will commend itself to the hearts and understandings of those who learn it. He has admirably done his part of the work, and the explanations are full, practical and Churchly. It is impossible to use this admirable exposition without being benefited, and without also being prepared to make the study of the Catechism both intelligible and interesting. We heartily commend the book, not only to Sunday school teachers, but to all our readers, for the Church Catechism never ceases to be applicable to the Christian life in every stage and in every class.

The same author also sends us three excellent pamphlets under the titles of "*The Incarnation and Infant Baptism*,"—a consideration as to the value of the Holy Sacraments; "*Apostolical Succession in the English, Scottish and American Church*," from St. John the Apostle to the present time, in the line of consecrators, taken from authentic records; and "*Confirmation: Notes and Catechism*," being instructions preparatory to the administration of that rite." The two latter of these have already reached a third edition, and are well worthy of a much larger circulation. As tracts or pamphlets for parochial use, they can hardly be excelled, and we have confidence in recommending them to our readers among the clergy.

THOUGHTS ON THE HOLY COMMUNION; edited by the Rev. Anthony Bathe; also a preparation for, and thanksgiving after Holy Communion, selected by F. G. G.,—is the title of a little booklet which comes to hand, and which is evidently intended to be given to the newly confirmed. It contains some admirable thoughts in regard to the Holy Communion, as used for instance in temptation, in hallowing daily work, in perplexity, in sorrow, in joy, in despondency, in penitence, in sickness, and in death. It has also a practical outline for self-examination in preparation for Holy Communion. It is published by the Guild of "The Holy Name," 616 Lincoln Ave., Detroit, Mich., at 10 cts. each; paper, pp. 34.

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—: EDITOR AND PROPRIETOR:—

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

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CALENDAR FOR APRIL.

- APRIL 1—1st Sunday after Easter.
 “ 8—2nd Sunday after Easter.
 “ 15—3rd Sunday after Easter.
 “ 22—4th Sunday after Easter. [Notice of
St. Mark.]
 “ 25—ST. MARK. Ev. and Martyr.
 “ 29—5th Sunday after Easter. [Notice of
St. Philip and St. James; Rogation Days, and Ascension Day.]
 “ 30—Rogation Day.

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

Author of “Arrows for the King's Archers,”

FIFTH SUNDAY AFTER EASTER.

“Doers of the Word.”—St. James I, 22.

I.—The Epistle adds something to the truths taught in the Epistle for the preceding Sunday: i. As to the fullness of God's grace. ii. The opening of the soul to receive it. iii. The lesson of practical co-operation with the grace so given and received. Religion is received to no purpose unless it makes a man different from what he would be without it; both as to what he does, and why he does it. To hear and profess to believe, by a formal recital of the Creeds, and an outward conformity to Church rules and life, and not be “doers of the Word,” is to deceive self in the worst of ways. The Word of God is a mirror in which one may see oneself. It shows man what he really is, not in outward appearance, but as to the real character of the inward soul. It enables us to know ourselves in all our sinfulness of nature and practice, by showing us the perfections of God and of His Holy Law. Into this mirror we cannot look too closely or too constantly. To know ourselves is the foundation of humility, and the only way to acquire this self-knowledge is constantly to behold ourselves in the mirror of God's Word. We must not be casual users of the Word, but “continue” looking into it, so as not to be “forgetful” beholders of what it exhibits to us. After beholding our defects in the mirror of God's Holy Word, we should at once resolve to be “doers of the Word”—doers of the work, the work of preparing for eternity.

II.—The thoughtless hearer is as one who glances aside into a mirror and straightway forgets what manner of man he was. The light and superficial study of Holy Scripture is here deprecated. The “doer of the Word” is blessed in his deed. The careless “hearer” is grasping at shadows. His “religion is vain.” The one finds fruit in his labour; as there is a difference in point of conduct, so is there a difference in the effect produced. The work of which we must thus be “doers” is, in brief, “the work of holiness; but the Apostle in this passage, as is his custom, deals with particulars rather than contenting himself with general statements. There must be a deepening effect of steadfast

practice under the Christian law of liberty, and then will follow a consequent reality of spiritual blessing.

III.—Passing to particular examples, the Epistles dwells upon: [a] control of the tongue; [b] kindness to the suffering; [c] purity from worldliness; as some of the marks of a practical, solid reality in the religious life. Self-restraint—Love—Consecration. The three-fold cord which is not quickly broken. “Bridle the tongue”—“the unruly evil,” chap. iii, 8. Profane use of the sacred Name, which angels ever adore and mention with reverence. Foolish conversation. Disrespectful words of and towards superiors. Speaking evil of dignities in Church and State. Gossip, ill-natured banter, scandal, false teaching, big-swalling words for the mere sake of effect,—these are some of the signs of an unruly, unbridled speech. “To visit the fatherless” covers all duties of Christian charity and benevolence. It is a call to a recognition by us of the Brotherhood, the one body in Christ. “To weep with those who weep, to rejoice with those who rejoice” not a sentiment, but a rule of life for Christian men; a practical demonstration of the “mind of Christ” Who bore our sins and carried our sorrows, Is. liii. Religion enables us to do our duty to God and man: helps us to “do good” and to “distribute.” The Christian seeks out his brother in trouble; he leads him to the source of true comfort for the “Lord's sake.” Christian charity is not organized into societies or administered by Boards or Committees. It is a personal exercise of love from one member of the Church towards another. It is not a seeker after returns, or thanks, or even fruits; it is as large as the Love of God, and embraces the unworthy as well as the worthy. It does not discriminate over much. It only asks whether the brother or sister are in “need,” not whether they “deserve.” The Poor Law only a feeble substitute for the charity of Christian men.

IV.—“To keep himself unspotted from the world”—unspotted by the vices, untainted by the temper, the false maxims, the expediency, the caution, the selfishness of “the world.” The world does not love sorrow, or poverty, or simplicity and purity of life. It seeks what is prosperous and gay and mirth-giving. To be “unspotted” by the world is to see things far otherwise than as the world sees them. To look with the “mind of Christ” on all created things. To love what He loved, to despise what He passed by as vain. The restraint of the Christian Life is “liberty,”—true freedom “a law of liberty,” because it delivers from wrong views of Life, evil habits, the strength of evil passions, and brings us into “the glorious liberty of the sons of God,” Rom. viii, 21. It allows every faculty of mind and body to have free exercise in God's service. “Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked thing in me, and lead me in the way everlasting,” Ps. lxxxix, 23, 24.

THE SECRET OF WORSHIP.

The secret of public worship regarded religiously, is that it is a coming into the presence of God, not into the presence of man. It is God and man uniting themselves in holy fellowship. Regarded as philosophical and educative, it is following such an *outward habit* as will in time favor *internal* habits and disposition. We do not come to worship because we feel thus and thus, but we come so that in time we may get the proper feeling. Coming together and starting on the mere level of custom, we soon feel the stirring of the wings of devotion and begin to rise heavenward on the pinions of prayer, praise and sacramental observance. What a

grand protest against the fluctuating, uncertain and sensational habits of worship of these times, is the worship in those noble cathedrals and hoary churches of England. To one who goes for the first time from many of the bare and simple American churches, with platforms for pulpits and operatic stars for music, into an English cathedral, such as York or Westminster, and encounters its elaborate ritual repeated twice a day, it seems the veriest form, perhaps a thing that addresses only the senses. But study the system and you will find wisdom in it. The daily worship has been a tremendous force in the development of English character and English virtues. It has been a great conservator of all for which religion stands. It has purified politics, nourished letters and learning, developed art, fostered domestic virtues. It has been a worthy environment for the public faith. It has been a measureless force in all directions. “Happy are the people that are in such a case.”—*Spokane Churchman*.

OUR LORD'S APPEARANCES.

The evidential aspect of these appearances, “He showed Himself alive by many infallible proofs.” We cannot insist too strongly upon the importance of this view of the subject. The Resurrection is the keystone of the arch of the evidence of Christ's character and mission. He has thrice over, when asked by the Jews for a sign from heaven to attest His claims, given them this sign, “Destroy this temple, and in three days I will raise it up. . . . He spoke of the temple of his body,” (John ii, 19-21); “There shall no sign be given you but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whales' belly, so shall the Son of Man be three days and three nights in the heart of the earth,” (Matt. xii, 40; xiv, 4). He had given the same assurance to His disciples: “From that time,” viz., of Peter's confession of His divinity, “began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the chief priests and elders and scribes, and be killed, and be raised again the third day,” (Matt. xvi, 21; also xvii, 23, and xx, 19); for He said, “I have power to lay down my life and I have power to take it again,” (John x, 18).

Had He not risen again, we would have heard nothing more of Jesus of Nazareth. His rising again, as he said, proved that He was what He professed to be,—God Incarnate, Emmanuel, God with us; that His death had been not a triumph of His enemies, but the voluntary Sacrifice of the Lamb of God to take away the sins of the world; that He was master of death and the grave.

Let us then briefly summarise the evidence of the Resurrection. And first, let us glance at the fact that our Lord was indeed mortal man, flesh of our flesh, bone of our bone. He was born of a human mother, and received nourishment at her breast. He increased in stature and wisdom and grace, i.e., He grew, physically, mentally, spiritually, like other children. Again, after the age of childhood, it is repeated that He grew into manhood, growing in favor with God and man. He lived the ordinary life of men for thirty years; for three years, indeed, He led an extraordinary life, as Rabbi, Prophet, worker of miracles, but it was of the life of these three years that we are told how He hungered and thirsted, and ate and drank, and was weary and rested and slept, and moved with compassion, and anger, sorrow and dread, and wept and prayed,—how at last He suffered physical, mental and spiritual agony, and gave up the ghost and died. For thirty years and more there was nothing about Him, His appearance, His mode of life, which made those who knew Him suspect for a moment that He was

other than man. So much so that when he began His ministry, those of "his own country," i.e., of Nazareth, "were astonished, and said, Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? and they were offended in him." (Matt. xiii. 54-58.) And again, subsequently, when the thought that there was something super-human about Him was proposed to their minds, they rejected it at once, on the evidence of their own life—long knowledge of Him: "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it, then, that he saith, I came down from heaven?" (John vi. 42.)

And it was only gradually that His words and works wrought in the minds of those who were His constant companions the conviction that He was something more than man; and at length God gave them faith to recognise that He was God as well as man. But all through His life, all who knew Him, from the mother who bore Him to the soldier who thrust his spear into His heart, never doubted that whatever else He might be—prophet, Messiah, Son of God—He was *man*.—From *Cutt's Devotional Life of Our Lord*.

ARCHDEACON DENISON ON THE NEW CRITICISM.

Archdeacon Denison, preaching at Wells Cathedral last Sunday morning dealt with the efforts of the new criticism to discredit, disparage, and question the Old Testament. He chose for his text (1) "The secret things belong unto the Lord our God; but those things which are revealed belong to us and to our children, that we may do all the words of this law" [Deut. xxix. 29]. (2) "What hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as though thou hadst not received it?" (1 Cor. iv. 7): Man, he said, has nothing of his own providing by which to walk in this world, save only implicit faith in the Holy Scriptures, and implicit obedience, and these only by grace given of the Spirit "Therefore it is," he continued, "that to the true member of the Church of England all argument upon the necessity of the two chief things, faith and obedience, is precluded *a priori*. Their absolute claim has to be assumed, not argued about. To argue about them is to bring things antecedently and exclusively Divine gifts under subjection to man's reason. Now there is in the language of our day upon earth 'a school of thought.' This school, affirming of itself that its object is to make the way of belief 'easy,' instead of 'straight and narrow,' applies itself to discredit, disparage, question, 'the old Scriptures'; and here, being pressed with the fact that our Lord, in His Ministry upon earth has set His Seal upon the old Scriptures, resorts to saying, what I shrink from repeating, but cannot help myself, that our Lord was 'ignorant.' The expression is, 'As ignorant as any educated Jew might be'—did not upon earth know the time of the Day of Judgment, and therefore may not be received as the infallible witness to the Divine truth of the old Scriptures, thus, as is required for the purposes of 'the school of thought,' leaving every successive generation free to believe in so much or so little of the old Scriptures as it sees fit to believe in; submitting the rest to the inroad of the new criticism, and converting faith into a perpetual flux of reasoning to the end of time. Is there no power of warning in the words of the Saviour? 'When Christ cometh, shall He find faith upon the earth?'

"I come now to the second text, and apply it to the conclusions of 'the school of thought.' 1 Cor. iv. 7.—'What hast thou that thou didst

not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?' It is the school which, in the last few years, has been placing before the world, and the Church, conclusions of individual, or concerted reason, other than, and opposed to, the Word of God. It is the school of the Rationalist, not of the believer. It is the school which is bringing, which has brought, men to speak of the ignorance of Jesus Christ. It is the school which substitutes the fluctuating or varying reasonings of every successive generation of men for the Divine knowledge of Christ in respect of everything which is a necessary part of His religion—the creation of man, his innocence, his temptation, his fall, his redemption, his salvation. It is the school which glorifies itself for supplying what it declares itself to have not received. It is the school of a 'new theology,' that is of 'another Gospel.' It is the school which in a few years has received much adhesion from 'all sorts and conditions of men' in England. It is not by any means the first appearance of this 'school of thought' in England. Some 300 years ago, Herbert and Hobbes, next in point of time after Socinus, were teachers here. The teaching passed through France into Germany, and has in this century been reimported into England with compound interest. But at the close of this century it has, after three other attempts, laid hold of an existing and prevailing looseness, and what is called 'independence' of mind upon things Divine, that is to say, upon rejection of all authority in things Divine save only the authority of the individual reason. But when the position of this 'school of thought' is sifted to the bottom, it is not indifferentism which is its object. Its object is negation, to make room for its own affirmation and its affirmation is a very positive thing—a very startling thing to the Christian man. It is the substitution of the reasoning power for the Word of God, the reasoning power of every successive generation, for the Word of God. This is its direct challenge to the Church of England. I say, not to this man or that, but to the Church of England.

"In these days we are invited to consider the ignorance of the Eternal Son—His ignorance in respect of the truth He came to commit to revelation for all time. He did everything that He came to do in its perfection. Now, to all such reasoning, what is the answer of the Church of England? Is there any sufficient answer? Let me say humbly and respectfully there is no sufficient answer. There is no voice of the Church corporate! We in this diocese, as in another adjoining diocese, we bless and praise God for the answer of our own Bishop. But in the extreme peril of these perilous days, in the extreme distress and, so to speak, agony of the Church, we want the answer of the Church corporate. The people of the Church of England are left in their extremity to ask. Where is my succor in this distress? There is no voice of corporate authority declaring in this extremity what is the one truth. The authority is here, but it sleeps. If there be any subordinate resource against the poison that is destroying, I submit that it is to be found by every one of us in the Book of Common Prayer and Administration of the Sacraments. Not in the contents of that book as present to the reason, but in them as present to the life. Live up to the Prayer Book in its integrity, and you will not be troubled with any shadow of a reason for questioning the truth of the Word of God, or of doubting the position of the Church of England."—*Church Review*.

RESPONSIBILITY FOR OUR INFLUENCES.

The most solemn consideration about this responsibility is that, to a large extent, the influence of which we speak is unconsciously ex-

ercised and its impressions are insensibly received. And then it is not, like our active endeavors to influence others, occasional, and with most of us put forth rarely. This influence is going forth every moment of our intercourse with one another; and that whether we will it or not. The influence is silent, indeed, attracts no attention to itself, and for the most part cannot be traced in its effects. But it is not therefore insignificant. Its importance and potency, as compared with our express endeavors to influence and persuade others, has been illustrated by the mighty agency of light when compared with the transient effects of the earthquake. The latter impresses us as it thunders through the solid foundation of the world and prostrates in a moment the noblest works of human art. The other, in its familiar return morning by morning, startles us by no shock—it does not awaken the infant in its cradle; yet day by day it recreates the world, "rescued as a prey from night and chaos." The Christian is called to shine as a light in the world. And it is most certain that, whatever his station or calling, wherever his lot in life is cast, he is either shedding light upon the darkness or casting a shadow upon the light.

We must remember that it is not a matter of choice with us whether we shall exert an influence upon one another. As it has been said: "You cannot live without exerting influence. The doors of your soul are opened on others and theirs on you. You inhabit a house that is well nigh transparent; and what you are within, you are showing yourself to be without, by signs which are not ambiguous. If you had the seeds of a pestilence in your body, you would not carry about with you a more certain contagion than you do in your temper, taste and principles. Simply to be in this world is to exert an influence compared to which mere language is feeble. You say that you mean well, you do not mean to injure any one; but do you injure no one? Is your influence harmless? Is it on the side of God and holiness? If not, rest assured that it is in the other direction; for here, there is no such thing as neutrality. He that is not with Christ is against Him.

Now, it is certain that, of ourselves and apart from Christ, the influence we are exerting is evil. We have no light of our own in which we can shine. It is only as we dwell in His light that we can shine. It is only as we dwell in His light that we can give light. The Christian's shining is not like that of the sun, but like that of the moon; and as the moon is eclipsed when the earth comes between it and the sun, so the Christian ceases to shine when aught comes between him and Christ. Do not deceive yourself in this matter. The influence of which we speak is the expression of the habitual and actual state of your soul. It cannot be put on to serve a purpose. On the contrary, all your efforts to influence and persuade others, either by your words or by your deliberate acts, may be neutralized by the unconscious influence which flows forth from your inmost heart. How frequently may this be seen in the failure of the most studious efforts of parents to instruct and train the children. The opposite may be seen in the power of the simplest testimony of a stammering tongue, when the soul is in habitual communion with the Lord, after the most eloquent and elaborate discourse has fallen powerless from the lips of a man who had only prepared himself for the occasion. The conclusion of the whole matter is but another application of the Saviour's words: "He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing."—*The Spokane Churchman*.

A narrow faith has much more energy than an enlightened faith; the world belongs to, will much more than to wisdom.—*Amiel*.

Family Department.

"NOT ALL AT ONCE."

Not all at once, but day by day.
Our debt of gratitude we pay
To Him whose care for us exceeds
Our knowledge of our daily needs.
As sun and showers
Enrich the flowers
That bud and bloom in yonder vale,
Nor dream it ill
To drink their fill
Of fragrant incense they exhale;
So we who gather good receive
That we more noble lives may live,
As sweet acknowledgments may pay,
Not all at once—but day by day.

Not all at once may we attain
To any good we hope to gain,
Nor soar by rapid, eager flights
From darkest depth to sunnier heights.
The little rills
That skirt the hills
And breath a trembling melody,
May join ere long
The solemn song;
The anthem of the sounding sea,
Through dark ravine, down mountain slope,
Through all the labyrinths of hope,
They journey on their devious way,
And gather courage day by day.

Not all at once does heaven appear
To those who watch with vision clear
And eager longing to behold
Its pearly gates and streets of gold.
But from the wheel
Of life we reel
The silken thread so finely spun,
Through light and gloom,
Nor leave the loom
Till death declares our task is done,
And if the heart with love be filled,
And if the soul with joy be thrilled,
Then heaven will shine upon our way,
Not all at once—but day by day!

JOSEPHINE POLLARD.

The Mummy Plant.

"Now is Christ risen from the dead, and become the first fruits of them that slept.—Cor. xv., 20.

It had been growing brighter and brighter in the east. The night mists had hurried away from the fields to hide themselves among the hills, for day was at hand. The birds awoke and prepared for their morning carol; chanticleer took his head from under his wing, hopped off his perch, and out of the barn, and flew on the fence, ready for a morning crow; a little breeze came round the corner to ruffle his feathers and whisper good news to the buds in the cherry tree. Just over the hill, a bright spot shone in the sky, grew larger and brighter, and up sprang the sun, shooting his warm rays abroad to bring happiness and life to everything. The little blades of grass stretched up towards him, and a poor bit of broken glass in the barnyard turned into a sparkling diamond.

One of those glad rays shot straight into a window, between the white curtains, and on to the closed eyes of Eleanor Howland. Upon flew her blue eyes, and up she sprang.

"Easter morning!" she said, running to the window to see if the sun did really dance, as Bridget said it would. She couldn't tell, because it was so dazzling that it made her wink, but everything in the world seemed to be dancing and smiling for joy, and she herself danced on tip-toe into the next room, saying:

"Come, James, wake up; it's Easter Day, the Lord is risen! Hurry and dress, for you know we are going to waken papa and mamma with the carol."

It didn't take James long to slip into his clothes; then both children crept softly towards a curtain that hung in a doorway and peeped through.

"He is risen, He is risen,
Tell it with a joyful voice.
He has burst His three days prison,
Let the whole wide earth rejoice.
Death is vanquished, man is free,
CHRIST has won the victory."

"Good morning, good morning! The Lord is risen!"

"He is risen indeed," answered papa and mamma, as the early Christians used to answer on their Easter Days.

Then followed hugs and kisses and more carols, and the children ran off to salute Bridget and Ann; then to the church to join with all the children in greeting their Risen Saviour with hymns of praise.

After breakfast Eleanor came to her father in great excitement.

"Papa, what do you think! My mummy flower has blossomed! I had given it up, but Ann has watered it all this time, and now there is a beautiful flower on it!"

Sure enough, there in a pot, in the laundry, stood a tall slender stalk, and on it one white, lily-like flower nodded an Easter greeting. They brought it into the parlor, and then papa told them again the whole story of it.

"Thousand of years ago, long, long before our Lord came to earth, Egypt was one of the greatest countries in the world. It had kings who were brave warriors and wise rulers who fought many battles, and built great cities, and had wonderful wealth. It was one of these kings who built the pyramids and the Sphinx, and it was one of them who made Joseph a high officer in the realm, and another who crushed Joseph's grand-children and all the Israelites beneath the burdens of slaves, and whose hosts were drowned in the Red Sea.

"Now, these kings, and all the people of Egypt, believed that the body must be kept after death, because the soul would come back to it. So, when a person died, he was carefully wound in strips of cloth, with spices and balms that would keep the body from turning to dust. Then it was put into a coffin, with images, and vases, and other things that had been used in life, or were considered sacred. The kings, and queens, and nobles had several coffins apiece, painted with gold and bright colors, and inscriptions were written on the cloth that wound their bodies, so that even now we can tell who they were and what they did in life. Often the last coffin was of solid stone, and their sepulchres were all carved on the inside with pictures, telling of battles, or of cities built.

"All was done so well that now we can open the sepulchres, and read the picture-writing, and examine the bodies which are called mummies. And we can dig down and find the ruins of their great cities, too, and see how all agrees with what is told of them in the Bible.

"I was in Egypt when they were taking out some of these mummies to put them in museums where they would be safe; for the people in that country often break open the coffins and tear the mummies to pieces, that they may steal the gold and jewels.

"One day they took out a small mummy, dark and withered. You never could imagine that it had once been a little Egyptian girl, with bright eyes and soft skin, full of life and health. But the little maid had once danced through palace halls, and gathered flowers by the side of the river Nile. Perhaps she had pitied the poor Hebrew girls as they toiled in slavery, or rejoiced that they had escaped across the Red Sea, and were on their way to the

Promised Land. In her coffin lay some black, withered seeds. They looked as lifeless and ugly as her mummy, but I took one of them and brought it to America. Eleanor put it in the earth, and God who had given it life, took care of it, and in His good time it shot up a green blade, drank in the sun, and water, and air, and is now a beautiful flower, not a bit like the ugly seed. It is the life within the seed, which God put there, that has sprung up, and to which he has given this new, beautiful body.

"The soul of the little Egyptian maiden is likewise in the Heavenly Father's keeping. By and by, at the end of the world, He will give it a glorious, beautiful, spiritual body, and if she in her earthly life kept that soul pure and loving, he will take her to dwell with Him in His glorious Heaven.

"They need not have embalmed her little body with so much care; it might just as well have turned to dust. God can make from that a spiritual body just as easily. He will not forget a single soul that He has ever put into the world.

"This is the glad news of Easter Day, and this is what we mean when we say in the Creed, 'I believe in the resurrection of the body.' We cannot understand how it will be done, any more than we can understand how the leaves and flowers came from the dried-up seed; but Jesus has told us that it will be, and we believe.

"Now for your carol about the flowers."

So the children sang:

"Sweet Easter flowers,
White Easter flowers!
From heaven descend,
Life-giving showers."

"Each plant that bloomed at Eden's birth
Shall bloom again o'er ransomed earth.
Pluck lilies rare and roses sweet,
And strew the path of Jesus feet;
Throw fragrant palms before our King,
And wreath the crown the saved shall bring."

After that it was time for morning service. The glad bells were calling, and Eleanor and James answered them joyfully. The church was full of the sweet breath of flowers, and all was bright with Easter joy. Eleanor's heart glowed with happiness; it seemed to her as if no other day had ever been so bright. And as she sang the Easter hymns she thought often of the little Egyptian girl, and how she had never heard of the loving Saviour, or His example by which to make her own life good, and she prayed earnestly that she herself might grow like the dear Lord who had given her so much more light whereby to guide her soul.

THE THOUGHT OF IMMORTALITY.

If we must wholly perish, then is obedience to the laws but an insensate servitude; rulers and magistrates are but the phantoms which popular imbecility has raised up; justice is an unwarrantable infringement upon the liberty of men—an imposition, a usurpation; the law of marriage is a vain scruple; modesty, a prejudice honor and probity, such stuff as dreams are made of; and incests, murders, parricides, are but the legitimate sports of man's irresponsible nature. Here is the issue to which the vaunted philosophy of unbelievers must inevitably lead. Here is that social felicity, that sway of reason, that emancipation from error of which they eternally prate, as the fruit of their doctrines. Accept their maxims, and the whole world falls back into a frightful chaos; and all the relations of life are confounded; and all ideas of vice and virtue are reversed; and the most inviolable laws of society vanish; and all moral discipline perishes; and the government of states and nations has no longer any cement to uphold it

and the human race is no more than an assemblage of reckless barbarians, shameless, remorseless, brutal, de-naturalized with no other law than force, no other check than passion, no other bond than irreligion, no other god than self! Such a world impiety would make. Such would be this world were a belief in God and immortality to die out of the human heart.—Massilon. — Church Work.

EACH DAY.

The Christian who is intent on serving God most acceptably will look upon each day as a fresh field of effort, a new campaign to be entered upon with bright hopes and unfaltering purpose. Why should it not be made a little better than any previous day in his history, a little more free from defect, a closer approximation to that absolutely perfect day which is the height of his ambition to present to his Lord? It will be in some respects a different day from any that went before. The temptations and opportunities will not be precisely the same. The outcome of its conflicts and varied experiences will be exceedingly satisfactory, or the opposite, according to the amount of watchfulness and will-power and wisdom that are put in. Let every day be attacked buoyantly and bravely; thus shall every night find cause for gratitude and cheer, and every added month shall bring us nearer to the great goal of a ripe and rounded character perfectly pleasing in the sight of the All Holy.—Zion's Herald.

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Under this aspect, it is obvious that foreign missions do not present one, out of many co-ordinate objects, to which our alms can be offered. They have a first claim upon our resources in money, and time, and service; and according as this claim is generously met, I believe that home calls will find, at the same time, glad and liberal support."—(Bishop of Durham, from *Foreign Missions and Home Calls*.)

BELIEF AND UNBELIEF.

Let us see—that which in these days of confused and often bewildering conflicts it is well that we should see—what is the crucial point of difference between the believer and the unbeliever, between the Church and the world. To the latter the Bible is but one, perhaps the greatest, of many books; in its inspiration differing but in degree, though the degree be vast, from the inspiration of Homer or Shakespeare. Plato or Newton. To us it stands out ultimate and absolute—rising above the lesser revelations of God as a miracle stands out above the cognate laws and workings of Nature—not because of the inspiration, special though it be, of Moses or Isaiah, St. Paul or St. John, but because in it directly and through those His servants, there is the Word of the Son of God Himself. Our conviction is like that of St. Peter, "Lord to who but Thee shall

we go? thou hast the words of eternal life," and it rests like his, on the faith in which "we believe and are sure that he is the Christ, the Son of the Living God.—*Church Work*.

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TEMPERANCE.**THE PROHIBITION QUESTION.**

A Sermon Delivered by the Rev. James Simpson, M. A., at St. Peter's Cathedral, Charlottetown, P. E. I.
(CONTINUED.)

But to descend from the general to the particular—can we reasonably expect that those who pass the prohibitory act will themselves observe it? It is not too much to assert that all those who will be returned at the coming election, are total abstainers upon principle? and yet, if the vote warrants it, the prohibition question must come up. As it is not a party measure, it will hardly meet with much opposition and so will be carried. Are all the members, regardless of their convictions, going to say: Now, we must never use alcoholic liquors as a beverage again, because it is unlawful? Or, are they going to say: We voted for the Act because it was demanded of us by our constituents, but we have not the slightest intention of observing it ourselves? The law makers thus become the law breakers. Next, can we reasonably expect that those who must enforce the act will themselves observe it? Are all police officers, custom house officers, justices of the peace, magistrates, Queen's counsels, and judges who are not already abstainers, going to become so at once? and if not what will be the result? We shall have the demoralizing spectacle of those who enforce the laws, and while openly condemning others, secretly sympathizing with them. Under the Scott Act this difficulty did not arise, because these men could import their own liquors—but now they must either become teetotalers or break the law. There is, indeed, an alternative; they may obtain medical certificates; but if our laws are to be made by one set of invalids and enforced by another set of invalids, we can hardly consider ourselves a healthy community.

But for the sake of argument, we will suppose that all in authority honestly abide by the law, we shall still have a large and active minority of the people opposed to it; it will, therefore, be necessary to take strong measures to enforce it. In the first place we must remember that the Dominion Customs officials can have nothing to do with the enforcing of Provincial Legislation and even if they could their numbers would be totally inadequate,—we shall, therefore, require a force of our own; and think of the number of men that must be engaged in order to make this service efficient, for not only must every little harbor and creek have its officer, since every boat, no matter how small, coming even from Nova Scotia or New Brunswick, must be thoroughly inspected, but every part of the coast must be watched by night and day, or else all protection will be useless; for we may be perfectly certain that smugglers will make every effort to land their goods, and no place in the world could be better suited for smuggling than this Island, for I suppose there is not a mile of coast

in it, where contraband goods might not easily be brought ashore. It will be necessary also, to consider how this protective force is to be paid—apparently, it will absorb a large part of our subsidy, and then people will have to pay for the education of their own children, and those who use the roads and bridges must keep them in order.

But, again, let us suppose, for the sake of argument, that the protective service will be thoroughly efficient—that little or no smuggling can be done, that no spirits will be introduced in molasses puncheons, or in flour or coal oil barrels, or in any other way so common where Prohibition is enforced, there will, in all probability, be even then three purposes for which alcoholic liquors will be admitted, viz., medicinal, mechanical and sacramental. With regard to the first of these, it is an undoubted fact that doctors differ in their views as to the use of stimulants for their patients—the mere passing of a prohibitory act is not going to alter the opinion of these men any more than it will that of the members of the Legislature or the administration of justice, and so it must happen that if a professional man or a merchant, who has been in the habit of using ale or wine at his meals, asks his doctor for a certificate he will most likely obtain it, or if his own physician has scruples about giving him one he will get it from some one else who has no such scruples, not necessarily because he has less principle, but because he has different views upon the subject. A very large class will thus be able to obtain all the stimulants they require.

(To be Continued.)

THE SCIENCE OF MEDICINE

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Mr. John McGovern of Toronto Relates an Experience of Deep Interest—Utterly Helpless and Suffered Greatly Before Relief Came.

From the Toronto Globe.

Very little is heard by the general public of the great discoveries in medicine, and the countless scores of lives that are saved by the advancing knowledge of medical science. People who a few years ago were left to drag out a miserable existence as hopeless invalids, or helpless cripples, are now, thanks to the advances medicine has made, restored to the fullness of health and strength. Mr. John McGovern, who resides at No. 2 Alpha avenue, in this city, has good cause to appreciate the truth of the above statements. Mr. McGovern was formerly an agent for agricultural implements, and is well-known in different parts of Ontario. A Globe reporter who had heard that he had been restored to health, after an illness which threatened to leave him a hopeless cripple, called upon him at his residence recently, and was given the following interesting account of his case:—

"My trouble first began," said Mr. McGovern, "two years ago when I was living in the Village of Bolton,

in the County of Peel. The trouble was all in my elbows and knees, and the doctors thought it was rheumatism. I couldn't walk a block without wanting to sit down, and even to walk down stairs was hard work. It afflicted me terribly. I was all right in other ways but for this terrible weakness. For a year and a half I suffered from this, but by sheer force of will held out against it, and managed to get about; but six months ago I broke down completely, and had to give up my business. I then removed to Toronto, and for three months after this I was in terrible shape. I was almost always confined to my bed, being able to come down stairs for a little while perhaps once a day. I suffered all the time from a terrible soreness in the joints, and at this juncture my appetite began to fail, and I was only able to eat the lightest food, and not much of that, I could find nothing to help me or give me relief. At this time I was unable to do anything, and had I not fortunately had a little money laid by which enabled me to go on, I would have been dependent upon my family for support. Well, while I was in this terrible shape, my eldest son prevailed upon me to try Dr. Williams' Pink Pills, and early in last July I began to use them, and I took them steadily during that month and the two following months. Before the first box was finished I began to get relief, and from that out I steadily improved until I was able to discontinue the use of the Pink Pills, feeling that I was fully restored to health. I am satisfied in my own mind that had it not been for Dr. Williams' Pink Pills I would have still been helpless and suffering, and I have much reason to be thankful that my son persuaded me to use them. Thanks to Pink Pills I am now a new man and intend soon to resume my work."

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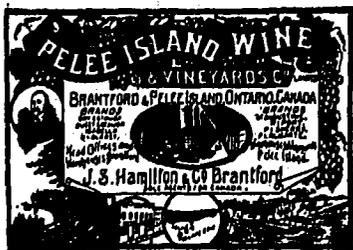
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