

S. John's Messenger

TORONTO.



S. MICHAEL AND ALL ANGELS. 1842.

"Thousand thousands ministered unto HIM, and ten thousand times ten thousand stood before HIM."

THE mighty Host on high,
Their joys beyond compare,
Their glories in the sky,
The deeds they bravely dare;
For these the Church to-day
Pours forth her joyous lay,
To GOD her bounden praise to pay.

The chiefs of mighty race'
And noble champions, they
The evil spirits chase,
Undaunted in the fray:
They speed in ranks arrayed,
The upright soul to aid,
And crown him victor undismayed.

These are her captains bright,
Viceroy of GOD'S domain,
Unworn in their might
The demons to restrain;
To quell the infernal foe,
And work their rivals woe,
These heavenly warriors haste below.

What tongue can here declare,
Or fancy here descry,
The joys THOU dost prepare
For these THINE hosts on high?
Who for the warfare decked,
Thine earthly friends protect,
And in right paths to heaven direct.

To THEE O LORD Most High,
Blest TRINITY we pray,
Save us from misery,
And purge our guilt away;
That, after perils sore,
THY name we may adore
With holy angels evermore.

Hymnal Noted.

S. MICHAEL'S MORNING.

It was on Michaelmas Day, on one of the lovely mornings in our second summer which we call autumn, that I started across the Wiltshire Downs to walk to the neighboring town of Waston, situated at the foot of those bright, breezy slopes, which rise like ramparts from the plain below.

One village service had been at seven, so that it wanted but a few minutes to eight when I reached the edge of the hills, where the road leads down to the lower slopes and to the flat country. It was a beautiful prospect. Before one the fields lay stretched out like a map, with long vistas of trees, and here and there a thick clump, which marked a village, in the distance a low line of hills half hid by the mist, which betrayed the winding course of the river; while below me the town of Waston was waking into life, as was evident from the blue smoke rising up from many a chimney, like the smoke of so many prayers ascending from awaking souls, to thank GOD for the blessings

of the night which was past. In the middle of the town the church lay stretched out, with its great massive tower and leaden roof, a very citadel of GOD, where HE might dwell who keepeth Israel, the GOD that neither slumbereth nor sleepeth. I sat down and gazed at the town below me, and its church dear to me with a thousand associations, when suddenly, as if to shew that it too was awake, the bells began to ring out for the Holy Eucharist ; and as the sound came wafted to me on the morning air, my whole soul seemed filled with supernatural light ; and I gazed forth upon a vast expanse of space, filled with angels and spirits, some of whom were fanning the morning air, some spreading the sunbeams over the newly gathered corn-fields, some disappearing into houses, some entering into the town, some enriching with life the birds and insects who sported in the bright sunlight. But what I noticed most was the luminous cloud that hung over the church. The bells rung forth loud and strong, and with every strike of the bell the cloud increased, and then I saw that it was a mass of bright angels, who were gathering fast and thick round the roof, some entering the church, some passing through the windows, but the greater number waiting, like an expectant crowd, around the roof and towers, when the clang of bells seemed to call others. Soon two angels detached themselves from the rest, and disappeared into a neighboring house from which they soon emerged, guiding between them a priest, who was walking with hurried steps towards the church. They entered ; the great bell ceased to ring ; the angels hung still around the roof and towers in quiet expectancy ; everything seemed hushed and still. I had almost ceased to gaze, when suddenly a blaze of light shot up above the cross which crowned the chancel, and two of the bright spirits flew out, carrying in their hands the alms of the faithful, which I knew had been presented upon the altar together with the holy oblations ; and a pathway of quivering light seemed now to connect the church with the heaven above, across which was flashed some flame of the Holy Spirit, or up which ascended some prayer borne on high by the angels. A few minutes more and the angels had formed themselves in two long lines on each side of the brilliant luminous pathway.

There was a moment of solemn pause ; and then I heard ascending from the church, in the clear tones of a boy's lovely voice, " Blessed is he that cometh in the name of the LORD ; Hosannah in the Highest ! " At these words the angels all turned with their faces Heavenward, clashing their wings with the sound of a great army presenting arms to their general, and uttering one loud and prolonged Hosannah, which died away

with the last notes of the organ ; and then all again was quiet, except that in the far off distance the mist rolled back, and I saw an altar in Heaven, with a Lamb as it had been slain ; around it gathered an innumerable company of saints and martyrs, virgins, prophets, bishops, confessors, in ceaseless prostrate adoration, and their voices came wafted to one as the sound of many waters. But as I prayed there was a movement in the far off distance, I could see the ceaseless sway of the thousand censers, the flashing of myriads of bright wings ; and a glorious Form passed along the bright pathway, between prostrate angels and adoring spirits. It entered the church. I could distinctly hear the words, " Do this, as oft as ye shall drink it in remembrance of ME ; " and then everything became one confused mass of light and splendor. Heaven and earth seemed joined together. The organ mingled its strains with the harps of the angels : the voices of the choir with celestial harmony. I fell forward on my face, and in one glorious strain it swept over me, " O Lamb of GOD that takest away the sins of the world : have mercy upon us ! " Then it was repeated, and then all was still again, excepting the great organ in the church and the choir, whom I now could distinctly follow as they sung the glorious rythem of S. Thomas—" THEE we adore," etc. I looked up again. The angels and the bright pathway were still there, only from the chancel of the church there streamed forth a blaze of red quivering light towards which the angels gazed, with bent knees and veiled faces, when a voice in my ears said, " He prays for the congregation," and I looked and saw that many angels were floating down through the windows into the church. One bore in his hands a casket, on which was written " consolation ; " another carried " bravery ; " another " Victory in Temptation ; " another " Peace ; " and another " Penitence ; " and I knew that all who were partakers of the Holy Altar were being filled with joy and refreshments. The voice then said again, " He prays for the faithful departed ; " and I looked and saw the angels sweeping down with their bright wings over many a grass-covered grave ; and they lingered for some time where two wreaths hung over two crosses, which marked the resting place of two faithful souls. The sun shone out bright. The grass sparkled fresh and green under their feet, and then they flew away to the cemetery, scattering refreshment, light, and peace, in that sleeping-place of Christian souls, where " the earth is the LORD'S and the fullness thereof." But the angels missions were not yet over. The voice said again. " He is praying for his friends—for all who have been connected with him in past years ; " and I saw that many angels

were flying out into various quarters, each bearing in his hand some precious casket ; each with its separate gift.

I followed one with my eyes as he sped far away beyond the fresh breezy downs, to where a black veil of smoke, and roads and lanes hedged with houses mark the great city of London ; he winged his way over the roofs of houses, past the green parks, and the large squares and dwellings of the rich, to a part of the city thick with squalid alleys, poverty, misery and crime. A stately church arose in the midst of all this sordid district, and into it the angel entered with his precious casket. He made his way straight to the Altar, where a priest was celebrating the Divine mysteries, himself surrounded by angels, but with a look of care and depression, and manifest signs of overwork. The angel laid the casket, marked "Peace," by his side on the altar, and I noticed how a calm and refreshment came over him ; and the angel noticed it too as he flew back overjoyed to the church from which he started, to join again the brilliant throng. Still were the angels flying out in all directions, giving life and joy to different centres of work, smoothing down opposition, awakening charity, drawing them together in the bonds of love. Here they were consoling widows, and bereaved children ; here adding joy to innocent pleasure ; here protecting, here strengthening, here reproving. Even members of several branches of the distracted church were being drawn closer together by the instrumentality, as from many a heart came up to GOD his divinely taught prayer "That they all may be One." And the angel whispered in my ear "you see the prayers of the faithful offered in union with the adorable Sacrifice of the Altar." At length the passing to and fro ceased, and all were gathered together once more around the roof of the church. I noticed again the same union between the voices of the choir and the angel host, as the "Our Father," swelled with its full strains from the church. But I was hardly prepared for the brilliant burst of light and song which caught up the first notes of the "Gloria." Angels passed and re-passed in dazzling frequency. Heaven thundered forth its joyful cry from ten thousand instruments, and ten thousand tongues. The tossing of censers, the waving of wings, the adoration of the hosts of Heaven, made the scene almost too dazzling to look upon. The words broke in upon my ear, as with the full harmony of one vast choir : "For THOU only art Holy, THOU only art the LORD ; THOU only, O CHRIST, with the HOLY GHOST art most high in the Glory of GOD the FATHER ;" and thinking to say Amen, I bowed my head and worshipped. When all was silent I looked up, and saw two bright beings sprinkling soft drops of

water from their golden vessels ; and I knew that the peace of GOD, which passeth all understanding, and HIS priceless blessing was descending on the congregation at the wording of the priest descending as the dew upon the grass, as the soft rain upon the tender heart ; and in a few moments the same gorgeous Form passed along the bright pathway once more followed in long procession by the angels. Slowly and by degrees this bright light vanished ; slowly and by degrees the Alleluias died away into Heaven. The church was deserted, the angels gone ; with a keen sense of disappointment that all was over, I turned to go away, when the motion woke me, and I found that I had been asleep on the sunny bank overlooking the town, and I had seen a vision !

N.

The Risen Life of Jesus was, as a whole, hidden with GOD, "and in this it is typical of the life of a Christian. Whether we will or no, the greater part of life is passed alone, or if we know any truth about ourselves at all, we know how much depends on the upward guidance of solitary thought. How piteous is the mental degradation and waste of which again and again we have been guilty, when walking or sitting alone, or during the still hours of a sleepless night, why cannot we recall the stirring precept at those times of probation, and "seek those things that are above." Why should thought grovel habitually amid the petty ambitions which form the moral mire through which our souls have so often to drag their anxious way? A passage of the Bible committed to memory, some lines of a great author, some lines of a hymn—these may give wings to thought. Think of the Face of Jesus, of your future home in Heaven, of those revered and loved ones who have gone before you and who beckon you on towards them from their place of rest in Paradise. Think of all that has ever cheered, strengthened, braced yourselves. In such thoughts, to such thoughts, Jesus will surely reveal Himself. As he reveals Himself, thought will take a new shape, it will melt into prayer.

"If loving hearts were never lonely,
If what we wished might always be ;
Accepting what they looked for only,
They might be glad but not in THEE.

"We need as much the cross we bear,
As air we breathe, as light we see ;
It brings us to THY side in prayer,
It binds us to our faith in THEE."

LITTLE THINGS.

“Whoso despiseth small things shall fall by little things ; and he that is faithful in that which is least is faithful also in much ; and he that is unjust in the least is unjust also in much.” Carelessness in trifles leads to greivous falls, and our faithfulness in small duties is a sure test of holiness in purpose and life. But when we speak thus bear in mind that nothing is small or great in GOD’S sight, whatever HE wills becomes great to us, however seemingly trifling, and if once the voice of conscience tells us that he requires anything of us, we have no right to measure its importance. On the other hand, whatever HE would not have us do, however important we may think it, is nought to us. There is no standard of things great or small to a Christian, save GOD’S will. So with respect to our own growth in holiness, our Christian perfection, our very salvation, may depend upon something which seems to us a mere trifle. We cannot follow GOD’S secret dealings, or know the consequences of what we are tempted to consider unimportant, yet how do you know what you may lose by neglecting this duty, which you think so trifling, of the blessing which its faithful performance may bring? Great things, great opportunities of serving GOD, come but rarely, whereas, little things whereby our faithfulness is proved occur perpetually. If you wait for some great thing wherein to show your love to God, you may perchance wait all your life. Besides great undertakings require great strength, and how can you be sure that you are capable of any such, if you have not been trained, and proved by that which is less? Great works imply proportionately great grace, but GOD does not give His extraordinary gifts of grace save to those who have made good use of his lesser graces. Then again humanity esteems all great things above its reach, and clings gladly to lower attempts. Be sure that if you do your very best in that which is laid upon you daily, you will not be left without sufficient help when some weightier occasion arises.

A desire for great things is generally a delusion of self-love and presumption. Do you wish to practice great austerities, and bear heavy crosses in imitation of some saint of GOD’S? Beware of pride and self-esteem, the saints never conceived any such desires. You will probably grow slack as soon as the first excitement is past, and, in spite of all your ambition you will very likely break down under some little cross which you had despised. It is better to wish for nothing, to choose nothing, to take things as GOD sends them, and when HE sends them, not counting on our own strength and capacity as equal to the smallest undertakings but believing truly that without HIS upholding grace you could not atir one step.

There is more effort, more steadfastness involved in a diligent attention to little duties, than appears at first sight, and that because of their continual recurrence. Such heed to little things implies a perpetual mortification of self, a ceaseless listening to the whispers of grace, a strict watchfulness against every thought, wish, word or act

which can offend GOD ever so little ; a constant effort to do everything as perfectly as possible. In truth, it seems to me that he who attains to all this has made some progress in holiness. Self is always a very real danger in doing or bearing great things for GOD ; we are apt to admire our own performances, to indulge self-complacency, to esteem ourselves above other men.

But little things involve no such risk ; self-love finds no pastures in them, and we are not tempted to compare ourselves with others, consequently we are far more likely to go on steadily, and make true progress in a holy life. Little things destroy self by a succession of blows, which do more in their continual pressure than such as are sharper but hard ; and self-love had better be put to a slow, certain death than merely scorched, to spring up again with tenacious life. In the beginning of self-devotion, GOD sometimes deals some severe blows to self-love, but HE generally extinguishes it by a slow, well-nigh invisible process.

Devoted earthly lives think nothing too trifling, which can give pleasure or pain to the beloved one—and GOD'S jealous, sensitive love is surely not less than that of men, who that love can bear to cast a shadow on the loved face, or cause a sigh to pass HIS lips? How much less can a loving heart grieve GOD in anything? How can it bear to forego the tender returns of love HE pours on those who are wholly HIS? All this, however, must be done with a free, child-like spirit, without restlessness and anxiety. HE does not ask a fretted, shrinking service. Give yourself to HIM, trust HIM, fix your eyes upon HIM, listen to HIS voice, and then go on bravely and cheerfully, never doubting for an instant that HIS grace will lead you in small things as well as great, and will keep you from offending HIS law of love.—*The Hidden Life of the Soul.*

“ Little things on little wings bear little souls to Heaven.”

THE HOLY EUCHARIST.

1 Corinthians x, 16-17

THOU standest at the Altar,
THOU offerest every prayer ;
In faiths unclouded vision
We see THEE ever there.

Out of THY Hand the incense
Ascends before the Throne,
When THOU art interceding,
LORD JESUS for THINE own.

And through THY Blood accepted,
With THEE we keep the Feast ;
THOU art THYSELF the victim
THOU art THYSELF the Priest.

We come O only SAVIOUR,
On THEE the Lamb to feed,
THY Flesh is Bread from Heaven,
THY Blood is Drink indeed.—*Selected*

NOTES.

The foundations of the annex to S. John's House are already built, and the walls progressing satisfactorily. The Architects tell us that it will be ready for occupation at Christmas.

It has been a great disappointment that so much delay has occurred, for when we began to speak of our needs to Mr. Darling, spring was scarcely upon us, and on the sixth of May our plans were decided upon—but here we find ourselves in October just laying the cornerstone of the Chapel and guest-house!

The great demand for rooms in the hospital is a daily reminder of our disappointment, as scarcely a day passes, on which we have not to say "No" to an anxious applicant for a bed. The hospital has been more than ever active during the past year, when a vacancy has been a very rare thing.

Our seventeen new beds will very quickly be called into requisition, making fresh demands upon the nursing capacity of our Community. In other directions, also, our work is increasing. Seaton Village quite absorbs the time of two of our Sisters, who yet beg earnestly for more helping hands.

We print a letter from one of our Associates, written from her summer resort, which is so vividly descriptive as to make us *feel* the briny freshness of the air, and *see* the ocean and the island for ourselves without the intervening fatigues of travel by land and sea. Perhaps the account of Martha's Vineyard, with its satisfying Church influences, may suggest to our readers a pleasant outing for next year—if it be not quite too soon to think of another summer!

In S. Margaret's Parish a Sister is very busily employed, as is also one at S. George's; whilst the enlargement of "The Church Home for the Aged" calls loudly for still another Sister.

Owing to the bequest of the late Mr. Keterson to the Home, we are able to purchase and put in repair two good old fashioned houses on John St., where we shall be prepared to receive more than double the number of inmates hitherto cared for. Also we shall have a good Chapel and comfortable little rooms for our Sisters, who have hitherto had scant accommodation. In the basement, with separate entrance, there will be a small Mission room, in which to receive the poor of the parish and whence we hope to distribute the large quantity of half-worn clothing which our readers are already planning to send us (are you not, dear readers?) and to supply the occasional cup of tea or hot dinner very sadly needed by a chance visitor. Also we shall have another room, which on our plan is called the "Guild

Room," though at present we don't know quite how we are going to use it, only that very surely we shall find many uses for it. The Sister has her Mother's meetings and Sewing school at the Phœbe St. Mission Hall, and the people like going there, as being near their homes, and large enough to hold them comfortably.

The alterations and repairs are being carried on under the direction of Mr. Eden Smith, and we hope will not take long to complete. We want to get our old people housed before severely cold weather comes. It is a great satisfaction to us to be so near S. George's Church—for to its congregation, and still more to its rector and his energetic curate (now rector of S. Margaret's) the "Church Home for the Aged" owes its existence and support. We feel the responsibility of the larger undertaking, and of the Home being now transferred to the Sisterhood of S. John the Divine, but at the same time we are sanguine as to increased interest from a wider circle of friends, as the Home becomes more known and its capacity for useful work so greatly enlarged. Already we have five new applicants greatly desiring admission to the Home.

We are thankful indeed for the gifts of groceries, vegetables, etc., which come from time to time, but may we just suggest that twenty-eight inmates will eat more than eleven! and therefore we really need more than twice as many gifts in the coming winter! Our furnaces also are larger, and some additional tons of coal will be especially welcome.

MINISTERING CHILDREN'S LEAGUE.

We have two very pretty screens ready for our new large ward, both made by the Boys' Branch of the M. C. L., in Rose-dale. One screen is large, and the pictures are arranged with much artistic skill so that we have an ornamental as well as a very useful piece of furniture. The second screen is small and light, most conveniently easy to move, whilst the gay pictures will afford amusement to the fortunate patient whose couch it shelters. We have always to record some fresh instance of the Ministering Children's helpful interest in our works at the Hospital and Mission House, Seaton Village; perhaps next year we shall have enlisted their young hands in ministering also to our aged people at the Church Home. We must reiterate our thanks to the children for all they do for us.

A very attractive bazaar was given on Saturday, September 24th, by the members of S. Simon's Branch of the M. C. L., in Mrs. Oliver Macklem's grounds, Assistant Secretary of the Branch.

Several tables were covered with the dainty work of willing little-fingers, which had evidently taken great pride and pleasure in doing their very best.

Real business began sharp at the hour named—3 o'clock—and a couple of hours afterwards there remained but a very meagre supply in comparison, which was just what all had hoped for.

All the members of the M. C. L. will have much pleasure, I am sure, in hearing that the sum realized amounted to \$71.70, which only shows how much the little ones can do to help forward the mission cause. "When there is a will there's a way." Following is a list of the members to whose energy and perseverance we owe the above mentioned sum, which will be such a help to the very needy mission of Seaton Village:

Eva Smith, Sybil Smith, Mabel Smith, May Jarvis, Charlie Jarvis, Rossie Fuller, Conie Fuller, Janet Fuller, Muriel Massey, Garce Massey, Mary Osler, Lily Clark, Lucy Jackson, Nora Hebden, Brenda Hebden, Jeanette Drayton, Edie Toque, and Maud Creswell.

This afternoon (October 11th), a large party of our good M. C. L. Helpers came to see us, bringing with them \$71.70, the proceeds of their sale of work in Mrs. Oliver Macklem's drawing-room. This money is to go to our Mission-house at Seaton Village; and, with the prospect of coal at \$7 per ton, we are indeed glad that there is means to supplement the summer savings of the women of our Mothers' Meeting. All who have diligently tried to save during the months when work was attainable, will now have a bonus on their savings, to aid them through the long period of enforced idleness, so that they will be the more encouraged to put by a little again next summer towards winter's heavy expenses. We are very grateful to our young friends.

STRAWBERRY FESTIVAL.

On Wednesday, June 22nd, the girls of the Bishop Strachan School held a strawberry festival in aid of the "Hospital enlargement fund." The day was fine and the beautiful grounds

of the school presented a most attractive appearance, which was enhanced by the youthful figures and smiling faces to be seen everywhere—at the work table, the flower table, and last, though by no means least, at the refreshment table, where strawberries, ice-cream and cake, were dispensed to numerous customers. Now and again sweet strains of music from a number of stringed instruments, lent an additional charm to the pleasure of the hour, and all were sorry when darkness necessitated the breaking up of the pleasant gathering. The amount realized was seventy dollars. The girls are looking forward to another “festival” some time next year and hope then to have the pleasure of seeing all the readers of the MAGAZINE.

Summer is the time for treats, and so it was arranged that the children of the Seaton Village Sewing School should have theirs on the 31st of August. At four o'clock punctually the entire sewing school, of about 125 children, met at the Mission house, their faces flushed with excitement, all eager to know where they were going and how long they would be allowed to stay. When everyone had arrived the procession set off for S. John's House, headed by Sister Mary, whilst Miss Grayson Smith brought up the rear. Strenuous but unavailing efforts were put forth to introduce order among the ranks, but 125 children are two big a handful for any two people, and when, after anything but a peaceful walk, a corner was turned and S. John's came in sight, the children large and small made a stampede for the gate and arrived breathless, but extremely happy, in the pretty garden. Here they were received by the Sisters and other kind friends who had come to amuse them, and after resting a little, games were started and the children were soon all busy playing oranges and lemons, three deep and King William. By the time they were all tired tea was announced as ready and the children sat down on the grass, while the Sisters and other helpers kept them supplied with the good things so kindly provided. The Sisters who poured out tea had no light task, but, finally, every one was satisfied, and when apples were distributed among the children many of them announced their intention of keeping theirs “for mother.” As soon as they could be got together again after tea, they formed in procession and went up to the Chapel which they filled to overflowing, and there they had a short service and sang, “There is a Green Hill far Away,” a favorite hymn at the sewing school in which even the smallest member can join. In this way the close was brought to a most successful summer treat, and the children went off to their homes under Sister Mary's escort, delighted with the pleasant time they had had.

THE BISHOP OF FREDERICTON AND METRO-
POLITAN OF CANADA.

In Memoriam.

Well may the Church in this Diocese deeply mourn. As yet the greatness of the loss is not fully felt and known. To the greater portion of the Clergy and to very many of the Laity, the death of the Bishop of Fredericton is a real family affliction. As Metropolitan of Canada he will be deeply regretted throughout the ecclesiastical Province. So it will be to a great extent, in the American Church. In former years he was often a visitor to the General Conventions and was always received with a warm welcome and great regard. The name of the first Bishop of Fredericton is known and honoured by many leading men in the mother Church in England.

From the day the Bishop arrived at Fredericton on June 10th, 1845, as its first Bishop, to within a year or two of his death, his life was wholly devoted to his Master's work. The work was hard and trying. It was a great change from a prominent position in Exeter Cathedral and intercourse with such men as Keble and his associates. The Clergy were few, the Churches far apart. In no one instance were they well arranged, with few exceptions, the parishes and missions were almost wholly dependent on the S. P. G. in England. The Holy Communion was, in most instances, only celebrated quarterly. The use of the surplice in the pulpit, and even the service at the offertory, as enjoined by the Prayer Book, were regarded as innovations. It was the time of the Oxford movement in England, with which the bishop was known to be in sympathy. His proposed changes were regarded with deep suspicion. All this feeling was urged on by the public press. Amid much difficulty and discouragement, the Bishop went on quietly, uncomplainingly with his work. He built his Cathedral, the first in the colonial or American Church. It stands on a lovely site on the bank of the River S. John, a lasting memorial of real, self-denial and perseverance.

Soon after his arrival the bishop visited every parish and mission in the diocese. The diocesan synod. ere long was established; the work of the Church Society prospered. As years went on, railways made his visitations more frequent and easier. Meanwhile, the bishop's teaching and example began to be felt, party feeling went down under it. Churches were built or renewed after designs approved of or provided by the Bishop. There now were reverent services and more frequent

celebrations of the Holy Communion. At the present day no diocese in Canada or New England can compare with the beauty and good arrangements of the Churches in the diocese of Fredericton. All this is due to the Bishop, or the example set in his special work connected with his Cathedral at Fredericton.

The memory of Bishop Medley will ever be associated with his stirring addresses and his sermons. The latter were well known to be of the highest order always instructive, fresh and never wearying. He was a constant reverent student of Holy Scripture. Almost every word in his Hebrew psalter was marked by original marginal notes. It was a privilege to hear him read the lessons in the Church Services.

From the first the Bishop identified himself with the diocese. When in 1888, he left for the meeting of the Lambert Conference, his last visit to England, he said to a friend that the "happiest part of his trip would be when he set his foot on the steamer to return."

It is hardly possible to imagine a deeper feeling of regard and affection than that which exists on the part of the clergy towards their late Bishop. Few of them there are who have not received many tokens of his kindness, nor is their a Church or mission which has not shared his bounty. By his plain and unostentatious mode of life, he was enabled to give more away, and yet those who knew him best often wondered at his frequent, generous and always well timed gifts.

Two years ago, the death of his loved son Charles Medley, inflicted a severe wound. From that time the Bishop was obliged even more than before, to depend upon the untiring care of his devoted wife. Mostly all the work in the diocese was committed to the hands of his coadjutor. In a valued letter to the present writer, he says: "Everyone tells me that I work well, but I feel as if the ground were slipping under me. I grow sensibly weaker."

The Bishop was present at the meeting of Synod in July, and read the prayers at the opening. During the session he came in now and then and listened with attention to what was going on. At the anniversary service he sat in the channel and pronounced the benediction. Before his return to Fredericton, he visited the grave of his loved son, Charles, at Sussex. The heat of the time helped to bring on an attack of illness which confined him to his room. The last illness was somewhat prolonged. At one time the medical attendant considered death was near. Those dear to him, and his devoted servants, were severally bidden farewell, and received his blessing. After this he revived, and it was not until the morning of Friday, Sept. 9,

that his waiting spirit passed away to the GOD who gave it.

The funeral services were held at the Cathedral on Sept. 13. They were most solemn, impressive, and well arranged. Towards evening on Monday there was a short service at Bishops-cote.

A procession was then formed, consisting of the Clergy and choir. The body was reverently borne by six of the younger Clergy to the Cathedral. It was placed in the chancel at the entrance of the choir. The well remembered face was scarcely changed at all. He appeared as if in a calm sleep. In his robes, with pastoral cross and ring, it seemed as if he must rise and join in the holy services he loved so well. The Cathedral was well filled at Evensong. From 6 to 9 o'clock there was a continued throng to pass by the body, or take a last look. All was so quiet, reverent and orderly, and so silent. At 9 p.m. the coffin was removed to the sanctuary. It was watched over all through the night by relays of Clergy and laymen.

On Tuesday there was a celebration of the Holy Communion at 8, and afterwards at 11; very large numbers attended. At 12 o'clock the crowd in and around the Cathedral was very great. Large numbers had come from the city of St. John and more distant parts. After the service in the Church, including hymn 401 and 428, A. and M., the coffin was carried out by the six Canons, preceded by the band of the Infantry school, the Bishops and Clergy, and followed by a lengthened procession towards the grave. It is at the east end of the Cathedral, just beneath the chancel window. After the service and the benediction, hymn 140, A. and M., was sung. The whole service was most deeply impressive and was felt, it would seem, throughout that large concourse as in accord with their pent up feeling. On the return of the Clergy to the vestry the following minute was adopted:

"We, the Clergy, meet together, after having paid the last tribute of regard to our late dearly loved Bishop, desire to give expression to our feelings of deep mourning and sorrow.

"We call to mind his lengthened, constant, unwearied work in our blessed Master's service, his deep learning, his knowledge of the word of GOD, his wise teaching in accordance with the doctrines of the Church of Christ.

"We shall cherish in our memories his frequent generous gifts, his real and steadfast purpose in everything that related to the well-being of the Church in this diocese.

"We regard his saintly life and high attainments as having been eminently fitted for the high and holy office which he filled for nearly fifty years."

The head Bishop was requested to forward a copy of these minutes to Mrs. Medley, with an expression of the deep sympathy and loving regard.

It is proposed by the Clergy to erect a memorial cross at the grave.

Subsequently, a general meeting of the Clergy and laity was held at the Church hall, with the Lieutenant-Governor, Sir Leonard Tilley, in the chair. A large representative committee was appointed to carry out the wishes of the meeting with reference to a memorial, the mode of which is to be decided upon at a later day.

The meeting of the Provincial Synod, on Sept. 14, hindered the attendance of Bishops from the Northern Dioceses. The Bishop of Nova Scotia was present; Archdeacon Gilpin, and several other Clergymen from that diocese. Father Benson was also present.

A telegram was sent by the presiding Bishop of the American Church, expressive of his deep sympathy and affectionate regard and of regret at his inability to attend the funeral. The following was the inscription on the coffin:

"The Most Reverend Father in GOD, John Medley, D.D., Lord Bishop of Fredericton, and Metropolitan of Canada. Died, Sept. 9, 1892. Aged eighty-eight years.—From the *New York Churchman*."

"The souls of the righteous are in the hands of GOD and there shall no torment touch them."

NOW the labourer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last,
FATHER, in Thy gracious keeping
Leave we now Thy servant sleeping.

There the sinful souls, that turn
To the Cross their dying eyes,
All the love of CHRIST shall learn
At His feet in Paradise.
FATHER, in Thy gracious keeping
Leave me now Thy servant sleeping.

There the tears of earth are dried;
There its hidden things are clear;
There the work of life is tried
By a juster Judge than here.
FATHER, in Thy gracious keeping
Leave we now Thy servant sleeping.

There no more the powers of hell
Can prevail to mar their peace;
CHRIST the LORD shall guard them
He who died for their release. [well,
FATHER in Thy gracious keeping
Leave we now Thy servant sleeping.

"Earth to earth, and dust to dust,"
Calmly now the words we say,
Leaving him to sleep in trust
Till the Resurrection day.
FATHER in Thy gracious keeping
Leave we now Thy servant sleeping..

*Rev. John Ellerton,
From Hymns Ancient and Modern.*

We are glad to know of the good Metropolitan's approval of, and sympathy with the Community of S. John the Divine from the first beginning of our Life and work.

In a letter written to the Reverend Mother in 1882 he says, "I am really very grateful for your application to me, trusting as I do that this work is likely to be most useful to the Church, and to many who need comfort and help under severe affliction. It needs of course the Spirit of counsel, as well as of strength, but if we are to stop short of attempting to do good, because like all human beings we may fail in some particular grace that is needed, we shall never do anything In many respects Toronto presents a wide field of operation, being very populous and wealthy, and requiring the assistance of a Sisterhood. I presume that the enormous difficulties of such a Diocese are not unknown to you . . . One needs such condition of things all the wisdom as well as all the courage of the Apostolic age, and it is much harder to contend with narrowness *within* our fold than *without* it.

I think you judge most wisely in desiring to be set free from absolute dependence on similar institutions at home. Loving England as I do intensely and none the less because I have been an exile from it for 37 years, I still see that we cannot hope for success by merely being copyists of England . . . The needs and the vitality of the Church are not impaired by differences of feeling. We may be sorry for it, but it is useless to give vent to our lamentations. We must do GOD'S work in whatever state of life He thinks fit to place us. This state of things may lead to some modifications of rule and detail which cannot exactly be set down in words, but which circumstances will dictate and allow for, and if our principles be the same our work will be alike good. At all events we are likely to resemble our English friends more nearly than many communities in the middle ages, who bore a common name and resembled each other. I should be thankful to be entrusted with those letters of advice you speak of, and I promise to consider them as confidential. I certainly see no reason for withholding my name. I should like to know what course you intend to pursue with regard to a Spiritual Director as this requires the gravest consideration . . .

I remain, my dear Madam,

Yours very truly,

JOHN FREDERICTON.

We learn with sorrow the death of Mr. Willoughby Cummings, a well known and earnest Churchman to whom the "Messenger" is indebted for its beautifully designed cover. We desire to offer our deep sympathy to Mrs. Willoughby Cummings in her loneliness and grief.

King of Glory hear our voices,
Grant THY faithful rest we pray
We have sinned and may not bide it,
If THOU mark our steps astray ;
Yet we plead that Saving Victim,
Which for them we bring to-day.

That which Thou Thyself has offered
To the Father offer me,
Let it win for them a blessing,
Bless them JESUS set them free.
They are THINE, they wait in patience,
Merciful, and Gracious be !

"It is not death that gives pain, it is the parting from true and faithful souls."

The waves which grief raises around us, stand high between us and the world, and make our skiff solitary, even in a harbour crowded with vessels.

Jean Paul Richter.

Our own heart and not other men's opinions forms our true honour.—*Coleridge.*

From the lowest depth, there is a path to the loftiest height.

The value of all things exists not indeed in themselves but man's use of them.

Owen Mederith.

The talent of success is nothing more than doing what you can do well and doing well whatever you do, without a thought of fame.—*Longfellow.*

Upon the sadness of the sea
The sunset broods regretfully,
From the far lonely spaces slow
Withdraws the wistful after glow.

So out of life this splendour dies,
So darkens all the happy skies
So gathers twilight, cold and stern.
But overhead the planets burn.

And up the east another day,
Shall chase the bitter dawn away,
What though our eyes with tears are wet ;
The sunrise never failed us yet.

The blush of dawn may yet restore
Our light and hope and joy once more,
Sad Soul, take comfort nor forget,
That sunrise never failed us yet.

Celia Thaxter.

This earth is a place of fighting for graces, and for working out our own salvation, and therefore it cannot be a place of repose, but of toils and pains, for Heaven is won, not dreamed ; and Paradise is reached not by rest, but by travail and suffering.

COTTAGE CITY, MARTHA'S VINEYARD, MASS.,

August, 1892.

Dear Reverend Mother,—Should you like to know what has been happening to two of your wandering associates in this breezy sea-girt land of Martha's Vineyard? I should like first of all to amuse you, and occasionally win sympathy, by a rehearsal of the adventures, comic and tragic, through which we went after leaving Canada and before settling down serenely among our present surroundings. In the energetic individuals we showed ourselves to be in one or two emergencies you would hardly have recognized the listless seekers of rest and health who had wearily left their work only two days before. But that must be "another story," its too long here in the detail that would do it justice.

We are charmed with our chosen retreat and would not change it for any other known (or unknown) to either of us. A cool breeze blows through our rooms all day long except for about an hour in the middle of some afternoons. Occasionally that interval has been very hot, but that is quite unusual, and in any case the breeze is soon up again, and we rejoice in it the more for having lost it. And such a breeze! Shall we go limp again I wonder, when we have to live without it? I wish we could bottle you up some of its crispness, to be let out, however, only for the purpose of inhalation. It seems to make everything it surrounds as crisp as itself. The grass, except where it is carefully sprinkled, is wiry, the stems of the wild flowers are brittle, the trees, especially on the highlands where the freshest breezes blow, are small, straight-stemmed, stiff-limbed oaks, and the carpet of grey moss on the downs crunches as you walk over it. If you wear a lace bonnet in the evening it becomes crisp, and if its a chiffon hat (to be Hibernian) the chiffon is laid low, and then made crisp and marvellously crinkled, and you spend a good part of the next day in first ironing it smooth, and then rebuilding the structure as well as you can, resolving as you do it, that you wont forget again to change it for less perishable headgear before sunset. That sounds discouragingly damp, and it is damp, but not at all discouraging, for it doesn't make the least difference, except perhaps in the appearance of those who have got benighted in chiffon hats. Since the first week, I have ceased to wonder in the morning why I have'nt a sore throat. I dont *know* why yet, but I do know that I needn't expect it, no matter how late we may be abroad in the evenings.

Sometimes we stroll down to the band concerts, sometimes into and about the shops, where there are many very pretty souvenirs to be picked up, though the shops are few and not far between; but we more often, and best of all, walk across the

downs till we get a view of Vineyard Haven Harbour as the sun sets over it. Perhaps you know that two long points called the east and west chops, form the most northerly part of the island, and that we are on the east side—the ocean side—of the east chop. The long, wide-mouthed, and gradually narrowing stretch of water between the chops (capes) is the Vineyard Haven Harbour ; to reach which we sometimes take the four-horse street cars, which run from Cottage City straight across the East Chops and down the steep hill to the wharf, where the New York boats come in, but it is not too long for a walk if one is anything of a pedestrian, for the road is concrete and smooth, easy walking all the way. We walked back one night when we had missed the last car. The walk across the downs is rougher, but shorter, also breezier, and the view from that height is splendid. Nothing could be finer I think, than it is when the sun sets in a gorgeous splendour that has something tragic in its intensity, so gorgeous that the ruby light of the west chops lighthouse doesn't show against it, except by a scarcely perceptible glint, that one catches at times, and the long line of white billowy, wind-swept clouds overhead, and two or three stragglers sailing away off behind us have their fleeces all tinged with rose, and the water in the harbour is an indescribable violet, and presently you are seeing it through a little mist, and wishing with your whole self that everybody you love in the world could be there to see it with you.

The scenes in the harbour last Saturday and Sunday evenings were unusually gay. All the yachts of the New York squadron lay there over Sunday on their way up to Marblehead where they raced on the Monday. As the last moonlight faded, their bells rang sweetly across the water, and down ran their pretty pennons, and in a few moments the whole harbour near and far was dotted with their lights ; the " Electra," the commodore's yacht being brilliantly illuminated with scores of lights which outlined her completely. Later in the evening we heard the bells ring again for the change of watch (what is the nautical expression ?) and it sounds like an unfinished chime.

But the Haven is the water we go to *look* at in the evening. In the morning when we want to bathe we stay on our own side of the chops where this softly slumbering summer sea is alluring enough on these sunny quiet days to entice everybody, the strong and the weak, old and young, into its gentle embrace to which the veriest coward soon learns to surrender herself entirely, and then she swims and is jubilant. If an east wind blows for a few hours, however, we find that it is a giant that slumbers on our shores, and the more timid ones shrink from the rougher embrace without knowing how much they miss. To feel one-

self lifted bodily by a great wave is surely the most exhilarating sensation one can ever experience, provided it carries you towards the shore. Do you remember the wild ducks Fisherman Davy describes in their glorious revelry of insatiable washing "on the day he found the 'Maid of Sker' "? We are like the wild ducks and never want to come out at the end of the prescribed twenty minutes, after which the water ceases to be tonic in its effects; so it is said at least. I only know that whether I stop in twenty or three times twenty minutes, I always come out feeling all made over and as good as new for an hour or two.

This in the morning, and the Haven in the evening are our two great sources of week-day refreshment. On Sunday we forego the dip of course, but have found ourselves forgetting the longing for it in the pleasure and comfort of the services of the pretty little summer church, Trinity Episcopal church, of which the Rev. Dr. Shackelford is rector, and where there are three services every Sunday, a celebration at 7.30, Morning Prayer and sermon at 10.30, and Evening Prayer with a short address on one of the commandments at 5 o'clock. One of us goes three times a day, the other, not saying which, only goes twice, much as she likes it. The singing is led by a quartette choir, whose music while good and very pretty, is not too ornate for the congregation to take part in, and the services are consequently bright and hearty. The church itself is frame structure, in keeping with its cottage surroundings. In exterior style it approaches the early gothic, I believe, and has nave and transepts, and a chancel, which forms five sides of an octagon. The roof is open and without lining, as is the whole interior except the walls of the chancel which are lined with California redwood, the rich polished red of which, and also of the seats which are of the same, contrasts well with the colours in which the rest of the interior is done,—two shades of peacock blue (or green), one shade so dark as to be scarcely perceptible as blue (or green) on a dark day. The altar is of white oak with three ingeniously designed panels, too handsome to require a frontal. The cross is of the same wood and also inlaid, and the bases are not of brass, but of something oriental in appearance which harmonizes with the cross and panels of the altar. The "Electra's" owner, the commodore of the N. Y. Yacht Club has just presented to the church handsome brass-bronze altar lights, which are to be used next Sunday for the first time.

How we wish you could be here too, to see and enjoy all this with us, and drink in the salt breezes. Shall I enclose a whiff for you in the envelose with these sheets—I fear there wont be room for more? Affectionately yours, HELEN, *Asse., S.S.J.D.*

THE RELIGIOUS LIFE IN THE CHURCH OF ENGLAND.

Written For S. JOHN'S MESSENGER by the Rev. V. S. S. Coles, Pusey House, Oxford.
S. James' Day, 1892.

It is now half a century since the beginning of that new departure in the history of the Reformed Church of England, which is known as the Tractarian or Oxford movement, or the Anglo-Catholic Revival. Those who have felt its force, and been convinced of its Divine Origin, have found it necessary to keep in view four fields of Christian action and principle,—the example of the Primitive Church, the Witness of Holy Scripture, the present life of unreformed and also of reformed Christianity. It was from the first of these that the writers of the Oxford Tracts chiefly drew their material ; their object was to set before our own age the picture of the Church of the Apostles and early martyrs, of the Ecumenical Councils and the conversion of Europe, the period when as yet the Church was separate from the State, and the longer period, during which East and West were still outwardly united.

Dean Church has, however, reminded us that it was not merely to the life of the early Church, but to the actual teaching of the Gospels that the restorers were seeking to return. It was, in the first instance, the severity and unworldliness of the teaching of our Lord, and only secondarily that of Primitive Christianity as reflecting it, which presented to their minds so great a contrast to the Church life around them. To rescue Holy Scripture from being regarded as a repertory of texts for the maintenance of Lutheranizing and Calvinistic theology, and to exhibit the positive and far-reaching motives and rules for conduct contained in it, was a deep motive with the Oxford School.

These were the 'pure founts' of teaching to which the Tractarians could turn without hesitation or doubt. Whatever was Primitive and Scriptural was undoubtedly true : so far the only need was to ascertain, not to correct. But with the Mediæval and Modern Unreformed Churches it was not so easy to deal. They could not be ignored, and they could not be accepted without criticism. The conviction grew that in the necessary reforms of the sixteenth century, the new views of Scripture, of individual responsibility, of the writers of history, which had disintegrated the system of the Papal Monarchy, had been pressed into a position out of proportion with other elements of truth, and it was felt that to complete the work of the Reformers, many lessons must be learned from the Roman and Eastern Churches under the test of Scripture and Primitive antiquity.

Lastly, in the Reformed communions, and especially in the Church of England, indications have not been wanting of efforts in a Catholic direction, for which the times had not been ripe, but which offered great assistance to those who now found the harvest ready to their hand.

As this mode of enquiry brought into prominence the idea of the Church, of the authoritative ministry, of the valid and effectual Sacraments, of the disciplined life of Catholics, of the Communion of Saints and of the mystical use of Scripture, so also it could not but call attention to the religious, or as it would be more often called, by a wide use of the term, the monastic life. In the early Church without question, a life free from domestic ties had a recognized position; words of St. Paul, (1 Cor. vii, 25-40) Old Testament prophecy, (Isai., lvi, 4-5,) still more, certain elements in the teaching of our Lord, (St. Matt., xix, 11-12, compare 13-22), seemed to sanction the honour and value attached to this special call. In the later Mediæval Church of East and West the consecration of men and women by special vows to a special life had its appointed form in the Pontificals, as part of the ordinary duty of a Bishop, and if deterioration had partly justified, and largely assisted the overthrow of the monasteries at the Reformation, no sign of the divine blessing still resting on the Roman Communion was more conspicuous than that of the lives and work of men and women in her religious orders, such as S. Francis Xavier, S. Teresa. Lastly, the advocacy of celibate life as having special divine blessing, found a place in the teaching of honoured Anglican authorities—in Jeremy Taylor and William Law, and some instances were on record, as in the domestic community at Little Gidding, of attempts to put the teaching into systematic practice.

Church History was being studied afresh, and it was soon remembered that the name of Monasticism belonged to one special development, rather than to the whole of the institution which it had come to denote, and the growth of which was seen to have had four or five distinct epochs in the Christian centuries.

First, there had been the domestic Religious, whose existence is indicated by such legends as those of S. Agnes and S. Katherine, venerated not only as martyrs, but as virgins, and living the virgin life in their own homes. It may well be imagined that in a small Christian community, and in cases where young women had been converted apart from their families, the difficulties and unsuitableness of marriage with heathens may have helped to turn attention to those words of our Lord which sanctioned self-consecration, and exemption from the duty of

accepting marriage, which would be welcome to a Christian maiden under the circumstances.

In the second place, with only a slight distinction from the first class, came the Hermits, men, and occasionally women, who sought to imitate the part of our Lord in the wilderness by a life-long seclusion, as S. Paul had imitated it by his three years in Arabia. The solitude of the hermit life was often mitigated by a certain degree of combination, and thus the second stage of the Religious life passed into the third, and the Monks proper had their origin in the communities formed under the rule of S. Basil in the East, and somewhat later in the West under Cassian, and S. Columba, but especially in the foundation of what was destined to be the greatest of all Monastic Orders by S. Benedict. Like the domestic Religious and the Hermits, the Monks were moved by the desire for personal discipline; they left the world to save their own souls or to claim alike the waste places of the earth and the wasted powers of men for God.

The fourth Religious development, that of the Friars, arose under a somewhat different motive. S. Francis and S. Dominic aimed at missionary work. By them the world was not to be forgotten, but converted. The first Franciscan ideal was to have no settled dwelling place, but to live amongst the people to whom the Friars were to preach.

The fifth stage of the Religious life is that of the Clerical Orders, which have arisen in the Roman Church since the Reformation. Hermits, Monks, and Friars, were not usually in Holy Orders, nor was there an especial need for an increased number of Clergy, until the sixteenth century. When that need began to be felt it was the obvious duty of Religious to supply it, and the Society of Jesus has been the pattern of various other communities of men, such as the Redemptorists and Passionists, which make ordination the general rule for their professed members. The tendency of this development has been to lessen the distinction between the celibate secular Clergy, and the regulars in the Latin Church, and to present to the popular mind the idea of Priests and Nuns, rather than of Monks and Nuns.

This may partly account for the greater development of communities of women than of men in the Church of England. The needs of the great populations seem to demand active clerical work from all men who are dedicated to God's service, and it has been easier to bring strictness and celibacy into clerical life than to turn aside from the pressing demands of practical work for the formation of religious communities. At

S. Saviour's, Leeds, an early attempt at a quasi-monastic life was begun under the guidance of Dr. Pusey ; later on at S. George's Mission,—now S. Peter's, London Docks—and at S. Alban's, Holborn, an ideal of Community life has been set before the English clergy, which has had a strong influence and varied fruit. Behind these efforts was the Society of the Holy Cross, a clerical association including married men, but providing in its "White Rule" for a celibate and strictly disciplined life. To the outer world it was as a means to more effective and devoted work, missionary and pastoral, than such enterprises as these appeared. The same practical aim gave their origin to some of the largest Communities of Sisters, which are now organized so as to give opportunities for special dedication first, and only for special work as springing out of the dedication. So it was the spiritual destitution of Devonport which first led Lydia Sellon to begin her Society under the advice of Dr. Pusey, and the sanction of Bishop Phillpotts. The communities of St. John the Baptist at Clewer, and of S. Mary at Wantage, alike had origin in the desire to bring united spiritual effort to bear upon penitentiary work for fallen women. It was not long, however, before the Devonport Society began to cultivate the true spirit of the cloister, and if the cautious mind of Bishop Wilberforce somewhat delayed this development in the Communities which had their centres in his Diocese, the same ideal is now thoroughly accepted by them. The great Societies of All Saints, begun in Margaret street under the care of Mr. Upton Richards, and of S. Margaret, which was built up under the direction of Dr. J. M. Neale, at East Grinstead, were from the first definitely Religious, in the technical sense. The same may be said of the Society of the Holy Trinity, of which Dr. Pusey was the first director, (though it is distinct from the Devonport Society,) and of various other comparatively small Communities.

Of the two well-known societies connected with Kilburn, the Sisters of S. Peter and the Sisters of the Church, the former would be classed, as to its history, with Clewer and Wantage, the latter, like All Saints and E. Grinstead, was begun definitely as a Religious Community, as was also the Sisterhood of S. John the Divine of Canada.

About twenty years ago the number of Anglican Sisters was estimated at three hundred ; at this time they do not fall far short of two thousand.

Some causes have been mentioned which have hindered a similar advance in Anglican Brotherhoods ; but if its members are small, the Society of S. John the Evangelist,—generally known as the Cowley Fathers—has a position strictly parallel to

that of the great Anglican Sisterhoods. The time has not come to look back upon the work of those who are yet with us, but the ascetic life and holy death of Father O'Neill, in India, may be taken as a specimen of the special character which has been shown in the work of this Society.

Recent events have caused some of the difficulties which are inseparable from the maintenance of a great work for God by the hands of men, to appear in the newspapers, and those who wish to find evidences of failure, have had a certain opportunity; but what is really remarkable is the loyalty to vows which has been displayed, and the solution of difficulties through the working of the accepted constitution of the Society.

It is impossible, as yet, to point to large and continuous life in any other Society of dedicated men amongst us. A very real, though small, community is to be found at Ladysmith, in the South African Diocese of Bloemfontein, which represents the outcome of a large attempt made in England some years ago, and if Llanthony Abbey has not gathered a numerous band of Monks, the personality of its gifted restorer has had a large share in bringing the thought of monasticism before the English mind.

Reference has already been made to the transition from the idea of Community life as a means of effective work, to that of Community life as a means of self-dedication. Another great step has been won during the last ten or fifteen years. Community life has come to be recognized by authority in the Anglican Church. This is a real change, and one which must have far-reaching results. Bishop Phillpotts and Bishop Wilberforce were more or less concerned in the foundation of Sisterhoods, but it was not from them that the impulse came to give a stronger foundation of principle to the practical work, and the very real interest which Archbishop Tait felt in the work of Sisters did not lend itself in any way to what may be called the doctrinal side of the movement. Had the life of Bishop Hamilton been prolonged, his interest in the restoration of Brotherhood life would have been known, but the usual episcopal attitude was for some time that of a Prelate, who candidly confessed that he liked the work of the Sisters, but did not like their religion.

At the consecration of Dr. Mackarness to the See of Oxford on Candlemas Day, 1870, the preacher, an old friend of the Bishop, spoke with great courage and candour of the difficult and yet hopeful problems with which he would have to deal. Foremost among them was the government of Sisterhoods. That sermon has often been looked back to as marking

an epoch. The admirable and greatly-loved Prelate, to whom it was addressed, himself represented a new relation of the rulers of the English Church, to the developments which had arisen from the Oxford movement. It may be noted that his was one of the first nominations in the first premiership of Mr. Gladstone. Less obnoxious than his gifted predecessor to Protestant suspicion and distrust, he was able to make a real advance in recognizing and directing not merely the practical work, but the principles of the revival, becoming, as they were, more and more absorbed into the life of the Church. What thus happened in the typical diocese of Oxford, has been going on, more or less, throughout England. The Catholic claim is seen by those in authority to be inevitable, legitimate, characteristic, in the Reformed Church of England. If sometimes this is admitted as part of a questionable policy of dangerously wide toleration, there are higher and more spiritual grounds for its acceptance. Low Churchmen, and broad Churchmen alike, have come to see more clearly the central place of the doctrine of the Incarnation, in all religion, and the close connection of that supreme truth with all that brings spiritual power to bear upon humanity. Thus the gradual recognition of the special character of the life of Sisters is no mere concession to the strength of the High Church School, but a true instinctive apprehension by the sacred authority in the Church of a power which is indeed Divine.

Among the blessings which this recognition has partly brought, and may be expected to bring in greater fulness, is the reconsideration of the doctrine of the Religious life.

It is not to be expected, and certainly not to be wished, that the Church should adopt a revived system without severely criticising its claims, and seeking to establish it on the most secure basis. As a whole it may prove a contribution to this end, if an attempt is made to review the ideas about the Religious life which have been current in England amongst those who have taken part in its revival. It will be unnecessary to refer again to the attempt to organize practical Christian work for unmarried women, on such models as the Lutheran Deaconesses at Kaiserwerth. We may start from the point at which so many English Churchmen became convinced that the monastic life meant something more special, more internal to the Christian idea, than this. This point of view may be expressed by the beautiful lines in which Newman enshrined thoughts borrowed—(perhaps it was intentional that they should be put forth tentatively in borrowed form)—from S. Gregory Nazianzen :

“ Lo, now there circles round the King of Light
 A Heaven on earth, a blameless Court and bright,
 Aiming as emblems of their God to shine,
 Christ in their heart, and on their brow His sign,—
 Soft funeral lights in the world's twilight dim,
 Loving their God, and ever loved by Him.” (POEMS p. 177.)

Men asked what was the essence of this life, what it meant, and where its place might be found in the Christian system. The first answer that presented itself was the account which would ordinarily be given by any continental Religious, and which has been inherited from the mediæval Church. Over and above the life of the Commandments required of all Christians, there is the life of the Counsels of Perfection, three in number, Poverty, Chastity, (by which is meant holy celibacy) and Obedience, exhibiting the supreme virtue of Charity under special aspects, and with peculiar emphasis, and obtaining a special reward in Heaven. The power of glorifying God by this life, known as the life of a Religious, is dependent upon a special call given to the soul by the Holy Spirit, and sealed by vows, accepted and blessed by the Church. These counsels are not a new departure, so to speak, in the life of grace, but are the deepening of the three great renunciations, Poverty being the perfect triumph over the world, Chastity over the flesh, and Obedience over the Devil.

This view need not be criticised, as no attempt is being made to define, as might be defined by authority, what the Religious life is, but rather to offer some facts and thoughts which may be useful and congenial to the minds of those who are praying and thinking with a view to such a definition. Like other Christian institutions, Community life can best be seen from within; if we have sufficient knowledge to form communities, the exact definition of their essence, from the Anglican stand-point, may be waited for until experience has furnished examples to check or confirm abstract theories.

It may, however, be noted that the strong feature in the ordinary presentment of Religion, is the reality of the call. Without doubt devout persons have often been conscious of a movement in the heart to which nothing but the monastic ideal has given a clear form. This may be taken as the first of those ideas which have moved so many in the direction we are considering.

Noting this as the first motive we pass on to another, which has perhaps exerted a deeper, if not so wide an attraction. The life of Religion is represented as the closer imitation of the life of our Lord. To insist, in this connection, upon the absence of the marriage bond from His individual life is probably to ignore

both the reality of His position as the Spouse of the Church, and His altogether unique position as the Son of Man ; but the relinquishment of His earthly home, and the sorrow with which His relation to His mother was so early marked, are perhaps sufficient to justify the claim of His example for a life which sacrifices domestic happiness. His poverty is perhaps amongst the most conspicuous features of the Gospel picture, and the very motive of His action is obedience to His Father's will.

Thirdly, sanction for the celibate life has been seen in the honour bestowed upon virginity by the manner and the instrument of the Incarnation, while the Apostles have been frequently claimed as the first Religious community. This foundation of the doctrine of self-dedication upon the life of our Lord and His greatest saints, must be of great value, whatever modifications it may bring with it of what may be called the scholastic view.

A fourth view has sought its justification in the comparison by our Lord of the children of the Resurrection who neither marry nor are given in marriage, to the angels. Though it is to the life of Paradise that His Words primarily apply, yet if we are now to sit in Heavenly places, and to be risen with Him, the future glory must find its anticipated realization even in the Church Militant. This aspect of the Religious life, as being angelic, is connected with the development of worship and praise, the frequent recitation of the Psalter, and the emphatic connection of works of charity as the effect, with devotion as the underlying cause and source. Thus the perpetual worship of the cloister will be one way of fulfilling the injunctions to be instant in prayer and to pray without ceasing.

But those who might shrink from such high comparisons will not find their case unprovided for, if a call seems to have been given them. The deepening of penitence, as S. Paul represents it, even to the extremity of revenge upon self, (2 Cor. vii, ii ver.), would supply a motive for those to whom the thought of past sin is continually present, and thus Religion claims a fifth aspect.

Akin to the fifth is a sixth, inasmuch as it deals with the sorrow which is the result of sin. The problems which that sorrow suggests to all, and so strongly and threateningly to the faith of some, are met only by the doctrine of the Cross, and the fruits of the Cross, the "filling up of the sufferings of Christ" for the sake of the Church. Amongst these the sacrifice of the Counsels of Perfection is readily included. It would indeed seem that, with regard to celibacy at least, this is directly suggested by the context of those words of our Lord, which bring Isaiah's promise to the childless into the Gospel system. It was when he had

declared the indissolubility of the marriage bond, and the disciples—in view of the degradation of marriage, which was evident enough in the world around them—had said “if the case of a man be so with his wife, it is not good to marry,” that our Lord gave a turn to their words, which made them the vehicle of a new truth. “All men cannot receive this saying,” viz., that it is not good to marry, “save they to whom it is given.” That which the disciples looked upon as the saddest result of human sin, that even the holy and primitive institution of marriage should be rendered all but impossible for many, is declared by our Lord to be in certain cases not a chastisement, but a gift, not an evil to be pitied, but a blessing to be prized. Certainly, in modern Society, the consolation of those to whom marriage is impossible, or worse than impossible, has not ceased to be needed, and the wounded and hardening heart which feels itself debarred from the joy which is common to man, will find a real consolation in seeing that joy laid aside, not by painful compulsion, but in joyous acceptance of a heavenly call.

Not less true is it, that there are cases of bitter poverty and enforced self-suppression, to which the example of voluntary poverty and obedience will represent the healing power of the Cross.

Lastly, aspects of the Religious life may be noted not connected like the fourth and fifth with sin, but rather with the hopes of the Christian life. The command, “Let that which was from the beginning remain in you,” must ever lead earnest Christians to the opening chapters of the Acts of the Apostles for the pattern of life there given. “All that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need.” (Acts II, 44-45.) “Not one of them said that aught of the things which he possessed was his own; but they had all things common. . . . Neither was there any among them that lacked: for as many as were possessors of houses or lands sold them, and brought the price of the things that were sold, and laid them at the Apostles’ feet; and distribution was made unto each, according as any had need.” If some of the attractions of Religion may seem mediæval or antiquated, this certainly is close enough to modern ideals. Entire social cooperation; resignation of the individual possession of land; the abolition of poverty; the regulation of aid according to individual need; the co-ordinating power of authority vested not in one individual, but in those acknowledged, under Heavenly guidance, as the common fathers, leaders of all; it reads like a transfiguration of modern life on the lines of its best aspirations;

it is indeed a vision of the new city of peace coming down from God out of Heaven. What has always stood in the way of those who have rejoiced to see the results of their social experience thus adopted and consecrated in the earliest Christian Church, is the sad fact that the motive is wanting to society, and even to the Church of later days. It has been necessary to buy the field for the sake of the treasure, and in the field there are tares amongst the wheat. To make the exact imitation of the first Christians the test of membership in the Church, would be to break with her continuous life, and to sink into a one-sided schism like that of the Plymouth Brethren. And yet the conviction cannot be repressed that it is not merely the spirit of the common life that is meant to endure; the "one heart and one spirit" must find some outward expression. If the witness brought "great grace," then grace will follow it now. If on any of the grounds already mentioned, the Religious life had its distinct place in Christian doctrine and practice, then we need go no further to perpetuate the witness of the city set on a hill, which we find in the Acts. The same correspondence of the Community life to the need of Christian ideals, comes in to help us when we are facing the problem of the Sermon on the Mount. It is true that we are chiefly concerned with the principles which are there set before us, but those principles are embodied in a concrete form, and a visible concrete expression is the most powerful and effective means of preaching them at this day.

These seven aspects of the life we are considering as that of special vocation, of special imitation of Christ and His Saints, of fellowship with the Holy Angels, of sympathy with human sorrow, of deepened penitence, of the reproduction of the life of the first Christians, as illustrating the doctrine of the Sermon on the Mount, will probably include most of the motives which have filled the Sisterhoods of the English Church, and stirred the aspirations of so many among her sons.

Along with these motives there have necessarily arisen questions, some of which may be fitly considered even if the time has not arrived for giving a definite reply to all of them.

Such are the relations of the counsels of Poverty and Obedience to that of Celibacy; the lawfulness, necessity, regulation, and dispensation of vows; the place of the Religious Vocation in the scale of Holiness; the relation of the Religious Community to the Church.

No doubt in Holy Scripture, in the Christian Fathers, and in the earlier Religious rules, Virginity is more prominent than voluntary Poverty, and still more than voluntary Obedience. But it is quite clear that without some such safe-

guards as are supplied by these counsels, the single life would be in great danger of injuring rather than advancing Holiness. It would be a mistake to look upon Celibacy as the normal human condition. Rather, the celibate has to justify his exemption from the general obligation to be ready to obey in Holy Matrimony the command to increase and multiply, and replenish the earth, and the law that a man shall leave his father and mother and cleave to his wife. To be merely unmarried, is to avoid a large part of the discipline of human life, and the man or woman who goes no further than the profession of celibacy may well be blamed as having declined the burdens proper to them.

Poverty therefore comes in to supply the necessary test and discipline. The general command to be content with food and raiment, does not go so far as the command to "sell all that thou hast, and give to the poor," or the beatitude of those who are themselves actually poor, but even S. Paul's words preclude anything like aiming at wealth for its own sake, and when wife and children do not exist, a large part of the justification of personal possession is taken away. But it is under the aspect of the following of our Lord that Poverty seems most essential to the life especially dedicated to God. "He became poor," is one summary of His earthly life; "The Son of man hath not where to lay His Head," is another. It is impossible to overlook the close connection in the Gospel between words which seem to give a sanction to Poverty and Obedience, as well as to Celibacy. Immediately following upon the teaching to which reference has already been made as to the saying which only those to whom it is given can receive, follows the blessing of the little children, and then the story of him who, having kept the commandments, was told, "If thou wilt be perfect, go, sell that thou hast, and give to the poor, and then thou shalt have treasure in Heaven; and come, follow Me."

The blessing of the children may not be recognized as giving so clear a sanction to obedience as the words to the rich young man give to poverty. But it is observed that the mothers were probably encouraged to bring their children by the action of our Lord, recorded in the previous chapter, when He set a little child in the midst of His disciples. We naturally turn to His words on that occasion as interpreting His later action. These words fall into three clauses, all referring to the relation of the disciples to children. First, they are the patterns of the conversion needed by all who would enter the kingdom of Heaven; secondly, greatness in that kingdom is to be measured by humility such as that of the little child:

thirdly, children in a special manner represent Jesus Christ. The second clause is not merely a repetition of the first ; greatness in the kingdom is something more than entrance into it ; childlike humility is a stage beyond conversion. When therefore we find our Lord combining His words "of such is the kingdom of Heaven," with these other words which are the sanction of Celibacy and Poverty, there is surely sufficient ground for finding in the same context a sanction for the voluntary obedience which has been widely, if not universally, connected with the two other counsels. Nor are we left without a very integral part of the example of our Lord as incarnate, for the confirmation of this part of the Religious life. "He emptied Himself," surely includes the truth that in the course as well as in the susception of His earthly life, "what He could leave, He left." Any law of religious Obedience, which has a right respect for individual responsibility, will not go farther than the imitation of this deep principle of the Incarnation. Our possible acts are of three kinds, those which we know to be by God's law binding upon us, those which we know to be by the same law forbidden to us, and those which are left to our own choice. With the first two classes, Religious Obedience is not concerned, except so far as it assists conscience. It is in the sphere of the third class that an opportunity is given for voluntary self-suppression ; and to make the wish of another our rule in these cases, is an obvious way of obeying an injunction "Be all of you subject to one another, and be clothed with humility."

With respect to Poverty and Celibacy, it seems essential, in the nature of things, that these should be secured by some binding engagement. Temporary celibacy is the lot of all mankind without exception, and some of the richest of men have begun life with the proverbial sixpence. To be unmarried only till marriage becomes possible, and poor only till wealth is attainable is no mark of a special vocation. But it is said that the ever-renewed offering of an unfettered life is more noble than a vow made once for all. Perhaps this may be a true deduction from the teaching of our Lord, "Let your communication be Yea, yea, nay, nay?" But though what is more than these is a result of evil, it is not a result which our Lord has condemned. The indissolubility of marriage, as He taught it, involves the principle of a vow ; those who hesitate to accept vows of religion, do not reject those of marriage, baptism, or ordination. It is not to be expected that the same consciousness of a call will be maintained equally through all modes of life.

"Tasks in hours of insight willed,
May be through hours of gloom fulfilled."

For the religious, as for the priest, the vow restrains the ordinary life according to the standard of the 'hour of insight.' But perhaps a distinction must be drawn between these various vows. Those of baptism are but the acceptance of the law of Christian life; the marriage vow consecrates, for the most part, what is according to nature; the vow of ordination is the safeguard of a vocation unquestionably sanctioned by our Lord. Can as much be said of the threefold vow of Poverty, Chastity, and Obedience. It will probably be agreed, that on true Church principles, we may say, Yes, as far as concerns the vow of Virginity, without question; probably some will pause before being quite as confident about the distinctly Divine sanction of the other two vows. It will not be too much to say that the state of Poverty and of Obedience is practically a necessary characteristic of celibate communities; perhaps a little more experience and consideration may be needed before we feel quite sure what conviction will be finally that of the Anglican conscience, in view of history, Scripture, reason, on the parity of the three Counsels.

Meanwhile, whatever objection may be felt to life-long vows of Obedience, or to vows of life-long poverty, as distinct from present poverty, and entire community of goods within the Religious society, these objections will not apply to temporary pledges of obedience, and of renunciation of all personal property while the brother or sister remains a member of the society to which the pledges are given.

Again, the strain of this question will be relieved, when the Anglican Episcopate shall have faced and made up its mind upon the question of dispensation. It seems a necessary part of natural equity, and still more of the filial heritage of Christians, that no rule should be mechanically binding. Even Sacraments are only necessary where they can be had, and the universal law of love will be developed in very different ways, in view of different circumstances. At the same time it is impossible for the individual to trust his own judgment in relaxing the discipline to which he is bound: if in any case the Power of the keys fits our need, it is in this. The Christian who finds that particular duties collide with general laws, the lower with the higher, will instinctively turn to the highest authority sanctioned by our Lord, for help to his conscience and judgment; in the Episcopate he will find the authority he is seeking. Of course it is essential to a healthy exercise of dispensation, that a real judgment should be formed by the dispensing authority, and it is the more needful to note this, in that some of those who have spoken on the matter in the English Synods, have seemed to assume that Episcopal dispensation meant nothing more than the registering

by the Bishop, of a decision to lay aside his vows, communicated to him by the Religious.

Perhaps for present needs, we may sum up this part of our consideration by saying, that what is most essential is, that any man or woman appearing before the Church as a member of a Religious Community, should be held to be celibate for life, unable to marry or to contemplate marriage, except a dispensation be obtained from the Bishop for causes approved by him ; (2) incapable of actually controlling their property while such person remains a member of the community ; and (3) during the same time, bound to obey the superior in all things lawful. Such an understanding supplies at any rate a basis for further consideration. What is especially to be avoided is a state of things in which a stricter standard is assumed than the written rules of the society support, or vague language used about vows which is differently interpreted by different members of the Community. Something like this may have been inevitable here and there in times of transition, but the Canadian communities will be happy if they are able to avoid it, and to secure that the precise nature of their obligations shall be clear to their members and to the Church.

The mention of the Church introduces another point on which thought and matured conviction is necessary—the relation of Religious Communities to the Church and its Rulers. There does not seem to be any real ground on which the members of Brotherhoods and Sisterhoods can claim exemption from the pastoral authority of the Bishop, or unless exempted by the Bishop—perhaps by the Bishop in Synod, from the authority of the Parish Priest, under whom they are placed. The exemptions which mediæval communities enjoyed, must have found their justification in the assumed universal episcopate of the Pope, and it is delusive to argue that because Roman communities may be immediately dependent upon the Bishop of Rome, or even allowed by him to chose their own Bishop, without respect to local boundaries, Anglican communities, as such, can place themselves under a Prelate of their own choice. Rather ought those who are called to exhibit the Christian life in its perfection, set that example of submission to supreme earthly pastors, which will tend to remind the Church that the Bishop is not merely the Superintendent of the Clergy, but the Shepherd of the whole flock.

At the same time, wherever the Religious communities are recognised as an integral part of the Church, they will have strong claims on the Church and on the Bishop for special and considerate treatment. It is not certain that every priest who

is best fitted to administer a parish will be best suited to be Chaplain to a Sisterhood. On the other hand a priest whose whole time is occupied in ministering to Sisters, will be in danger of losing some of those qualities which will most enable him to serve them. Similar questions must arise, when clerical communities multiply, as to the relations of the regular and secular clergy, and as to the share which the regulars, who will chiefly be devoted to exceptional and missionary work, shall have in ordinary pastoral ministration. It is consoling to remember that the conflicts between the regulars and seculars in old times came largely from the Papal exemption of the friars from diocesan authority, and it may be hoped that under the same Bishop, the parish clergy and the societies will not find more difficulties, to harmonious work than do different classes of clergy at present, and it may also be hoped that with the dedicated life will come better helps for overcoming difficulties and causes of division.

The last question that falls within our scope is perhaps the most difficult of all. In what sense, if any, is the Religious life higher than the secular life of Christians? Probably it is a question that would not have been raised as much as it has been, were it not that it has frequently been confused with another, more necessary to ask, and not really identical with it—the question namely, whether the Religious life has any recognised place in the Christian system. It seems to have been too often assumed that the only justification of the Religious life lies in its being the only life of perfection. We are certainly on sure ground in escaping from this exaggeration. On the other hand the considerations we have already followed will convince us that the call to celibacy, and all that is connected with its true discipline, is a real call from our Lord, and on the other hand we cannot doubt that the highest sanctity may be attained without it, because the only measure of sanctity is love, and love finds its sphere in obedience. Where the call has not been given, love would be lost or diminished in assuming it.

But a question still remains, is the call only one out of many equal calls, or is it an additional blessing, lifting those who receive it, so far, into higher opportunities of love and service? Less than this can hardly be inferred from the words of our Lord, "All men cannot receive this saying, save they to whom it is *given*." If the power of receiving the call is a distinct gift, the enabling power that confers it must be regarded as a matter of special evidence of the Divine Presence, and Energy, and Love. A parent will be justified in rejoicing, as at a mark of special honour, when his child is called to the Religious life, the mysterious conviction of that call, based like the primary con-

viction of faith, on assignable causes, yet so clearly transcending them, must be recognised alike by the soul, and by those who guide souls, as an operation of the Holy Ghost; the existence and permanence of Religious communities amongst us, will be rightly valued as a mark of a Divine blessing not vouchsafed outside the Catholic Church.

Here perhaps we may rest, without pressing for a literal interpretation of the hundred and forty-four thousand, (Rev. xiv), as presenting actual virgins, closer to the Lamb, than any of His married Saints. We need not differ from Keble, but recognise with him that some

" Wedded soul our God shall own,
For spotless virgins round His throne."

Nor will the vision of the Virgin Disciple be robbed of its meaning and purpose. The purity which is nearest to our Lord is not confined to virgins, but it is by virgins that it is most conspicuously exhibited. Witness, not special reward, is the true Religious motive, or rather in Witness is its own reward.

That virginity, poverty, childlike obedience should be honoured in the Church below, as in the vision of the the Church above, is a witness ordained of God, to remind the Church and the world that there is something better than Home, or Wealth, or earthly Freedom; as the special witness of him who dies for Christ, reminds us that death for Him is better than life, and His Lovingkindness better than the Life itself.

It may be that in this view of the Religious Life as a Life of Witness will be found the path to a wide agreement as to its nature and a better realization of its possibilities. From the side of the stagnant or forgetful life of the Church which it is to quicken, the witness of the Religious must ever seem seem a new departure, a higher aim, the claim of a better service. Looked at from within, the true Religious will not say, "What shall we have therefore," but "Lord to whom shall we go? This shall be our rest for ever; here will we dwell, for we have a delight therein." Looked at from the highest of all points of view, as a vocation blessed by God, the cloister will, like the Church herself, be found to be inclusive rather than exclusive. As "All nations shall flow unto" the Church by a supernatural attraction, so the life of religious consecration will have an attractive power, not only to those who are included in it, but to all who love His honour, for Whom it bears witness. In the true devotion to Him no room is left for emulation; the last shall be first, and the first last. He, and the witness for Him are all in all.

BROTHER LAWRENCE'S STORY

The Love of Christ,

The sun shone on her house by day
 By night the moonbeams fair,
 And as of old in Israel
 'Twas never of darkness there.
 And all the people marvelled much
 To see the wondrous sight,
 "She sure must be a saint," they said,
 "Who has unfading light."

"Nay, nav!" spake one, "no saint is she,
 For she is always gay;
 Her laugh is clear, and bright the smile
 That on her lips doth play;
 And light and gamesome is her step,
 For unto her seems life
 More like a child's long game of play
 Than a Christian's weary strife."

None ever saw her smite her breast
 Or ever weep for sin;
 She gathers of the joys of earth,
 No saint is she I ween.
 The saints love hardness, vigil, fast,
 And discipline and prayer,
 And what their Master bare for them
 For His dear sake to bear."

Yet still the golden sun by day,
 And the pure fair moon by night,
 Though darkness might be all around,
 With her made always light.
 And still the people marvelled much
 The wonder grew apace,
 What God saw in that lady's soul.
 To call for such a grace.

The holy Bishop came to her
 And solemnly he spake;
 "My daughter tell me of your fasts,
 And of the food you take."
 The lady smiled so to herself,
 And answered low and sweet;
 "Of divers meats and delicate,
 My Lord, I always eat."

"Then plainly answer me, my child,
 And tell me if you wear
 Beneath that soft and glistening silk
 A painful robe of hair;
 If thus you take into your life
 The suffering borne for you;
 If thus the Cross of Calvary,
 You always keep in view."

"My Father," clear she spake again,
 "No robe of hair is mine,
 The linen that I ever use
 Is white, and soft, and fine."

The holy man perplexed sore,
Turned back upon his way,
And still the moon shone on by night,
And God's bright sun by day.

And as he journeying left the place
For some three days behind,
Anon, the while he prayed, there came
A thought into his mind,
And speeding back once more he reached
That Lady's house full soon,
A pure white house ensilvered o'er
By rays of winter moon.

"My daughter!" And his voice was low,
And hushed as if in prayer—
"Lov'st thou not mickle CHRIST our LORD?"
And straight then fell on her
A dazzling radiance as from Heaven,
And such a smile of love,
As angels nearest to the Throne
May wear, we think above.

"He is my LORD, my Love, my All,
The sweetness of my life;
He is my strength in weakness, He
Strives with me in the strife.
I am in HIM and HE in me,
My only Hope and stay;
In HIM I take my rest by night,
In HIM I work by day."

"My heart is fain to break with joy
When on HIS Love I think.
Neath that sweet burden, save from HIM,
My soul must faint and sink."
She paused, and then he laid his hand
Upon her gold crowned head,
And blessed her with a blessing high
Ere on his way he sped.

CHURCH WORKROOM.

A beautiful altar frontal has just been completed for the parish Church at Trenton. It is of red silk, with design of a floriated cross and orphreys to correspond, worked in shades of gold and of pale pink all edged with gold thread. The superfrontal is red velvet, elaborately worked with five crosses in gold and colors, alternated with roses with rays of gold forming stars. Much gold thread is used, and rich fringe of colors to harmonize with the embroidery.

There is in hand now a very rich white silk frontal designed in five panels, each containing a tall group of lilies shaded with delicate pink, the leaves gold, couched in red, green and gold colour. The panels are separated by a scroll work of gold on a pale blue ground. The stole, veil and burse, which are to accompany this frontal are very delicately colored and of dainty workmanship, and are the work of one of our Associates. There are several stoles (one very elaborate)

and smaller pieces of work in hand, also a set of altar linen for the Cathedral Church at Calgary. The Associates who come each week to aid the Sisters in this department, have reason to feel much gratified by the result of their patient labour of love, for although the preparation and finishing of all the work necessarily devolves on a Sister, yet in most cases the detail of stitchery comes chiefly from the willing hands of their helpers.

THE NEW CHAPEL AND GUEST HOUSE.

A very large number of our Associates and friends were present on the afternoon of Wednesday, October 5th, when the cornerstone of our new Chapel and Guest House was laid by the Lord Bishop of the Diocese.

Fortunately the out-of-doors part of the service was short, for the day was probably the coldest we have had this season. After singing the hymn "We love the place O GOD." and Psalm, cxxii, the stone was laid by the Bishop, with prayers, and as it was being fixed in its place was said "In the faith of JESUS CHRIST, we place this headstone in the foundation, in the name of the FATHER, the SON and the HOLY GHOST ; that here true faith, the fear of GOD, and brotherly love may dwell, and that this place may be set apart for the exercise of the Religious life, for works of mercy, and for the honour of the Name of our LORD JESUS CHRIST, who ever liveth and reigneth with the FATHER and the HOLY GHOST, one GOD, world without end.—*Amen.*" The choir and clergy then proceeded to the Chapel, followed by all who could get in, a large number of guests being on the stairs and corridors leading to it. The hymn, "Christ is the Foundation of the house we raise," was sung, followed by Collects for S. John's day, for S. Michael and All Angels, for the Sisterhood, for the Associates, and for the workmen on the building. Then a thanksgiving, and a very happy address from the Bishop. After alluding to the good done by the Sisterhood in all their works, but especially in their Hospital, and to the necessity of this extension of it, which, by setting free the second floor of the original building for the use of patients, will enable the Sisters to provide seventeen more beds, his Lordship said that the moral and spiritual influence of the Sisters' nursing could not be over-estimated ; that the city and diocese of Toronto had cause for great thankfulness for the existence of such a society in their midst. After the address, was sung "At even ere the sun was set," during which the offertory was taken, and as it was presented upon the altar, was said by the Bishop, "All things come of Thee, O GOD," the choir responding "And of Thine own do we give Thee." Then was sung, "We give Thee but Thine own" and the service was concluded with the Collect "Prevent us, O LORD," and the benediction. The Sisters and their guests then adjourned to the refectories where tea was served. The rooms were very crowded, and the Sisters were unable to greet all

their guests personally ; but a very pleasant hour was spent, and many friends visited the Hospital before leaving. Altogether it was a happy afternoon spent in unusual gaiety for the quiet sisters.

The inscription on the stone, which is set at the entrance to the Chapel and Guest-house, is as follows :

AD MAJORAM DEI GLORIAM
ANNO DOM: 1892
HIC CHRISTUM ADORAMUS DOMINUM
HIC IN CHRISTO
HOSPITES DILECTISSIMOS ACCIPIMUS.
S. S. J. D.

The Sisters have just received the gift of a very valuable invalid bed, from Mr. B. B. Osler, which will prove most useful to their Hospital. It appears to be perfect in its various adjustments and has a reading table and all imaginable comforts attached. It is indeed a subject of deep thankfulness that friends should thus bear in mind the loving labors of the community and show such generous and ready helpfulness in supplying comforts for the sufferers who come under the care of S. John's Hospital.

Subscriptions to the MESSENGER have been received from the following :

Mrs Walton Smith, 50c.; Miss Fair, 50c.; Mrs. Rankin, 50c.; Mrs. Dobson, 50c.; Mrs. Bowers, 50c.; Mrs. H. Howland, 50c.; Mrs. Shickle, \$2.; Mrs. Gibson, \$1.; Mrs. Macnab, 50c.; Miss Pangman, 50c.; Mrs. Lett, 50c.; Miss Gurney, 50c.; Mrs. Butler, 50c.; Mrs. Appleby, 50c.; Mrs. Anglin, 50c.

ANNUAL STATEMENT OF S. JOHN'S HOSPITAL.

At the close of the year, when our report to Government is sent in, we are glad to print for the benefit of our readers, the financial statement of S. John's Hospital, to which we append statements of our Building Fund and maintenance accounts for the year ending September 30th, 1883.

HOSPITAL ACCOUNT.																																					
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