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The Church Guardian

W H Naylor 1896

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, MAY 8, 1895.

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ECCLESIASTICAL NOTES.

THE Rev. Canon Farrar has been appointed Dean of Canterbury in succession to the Very Rev. Dr. Payne Smith, deceased.

LARGE offerings were made at Easter throughout the United States, besides presentations of special gifts for use in the service.

THE theme of the Church Club lectures, New York, which commenced on the first Sunday after Easter, is "Christian Unity."

AN English clergyman has been preaching two courses of sermons, entitled "Rebellion, rags and rain," and "Repentance, robes and rapture."

THE Easter offertory at St. Bartholomew's, New York, of \$20,000, was given to be used in connection with the work of the Parish House on East 42nd Street.

AT the Church of the Epiphany, Providence, Rhode Island, two massive candlesticks of exquisite beauty and workmanship were used for the first time last Easter.

DURING this month a succession of religious festivals will take place in Venice, in connection with the celebration of the 800th anniversary of the consecration of St. Mark's church.

CANON MASON, of All Hallows, Barking, London, England, has accepted the invitation of the General Theological Seminary to deliver a course of lectures on the "Bishop Paddock Foundation" next year.

THERE was a marked increase in the number of Communicants at the early services on Easter day in Chicago. Most of the services had the first Celebration at 6 or 6.30 a.m., when the attendance was unusually large.

AT the last meeting of the Board of Missions, New York, letters were read from one of the Bishops announcing pledges from two gentlemen in his diocese each for the sum of \$10,000, and the possibility of a third provided others would make up the balance of the \$100,000 needed. Attention was also called to two individual gifts of \$2,000 each and two of \$1,000 each received since the presiding Bishop's letter.

"We beseech you to hold fast, as the sure Word of God, all the canonical Scriptures of the Old and New Testament; and that by diligent study of these oracles of God, praying in the Holy Ghost, ye seek to know more of the Lord Jesus Christ our Saviour, very God and very Man, ever to be adored and worshipped, whom they reveal unto us, and of the will of God, which they declare."—*Lambeth Conference, '67.*

A young woman in California has sued a Methodist preacher for slanderous praying,

which was as follows: "O Lord, vouchsafe Thy saving grace to the librarian of the city library, and cleanse her from all sin, and make her a woman worthy of her office." He claims that the prayer is "privileged," but the judge says not, and the young woman will doubtless be awarded damages. Such incidents suggest the great advantage of using the Book of Common Prayer in public worship.

"FURTHERMORE, we entreat you to guard yourselves and yours against the growing superstitions and additions with which in these latter days the truth of God hath been overlaid; as otherwise, so especially by the pretension to universal sovereignty over God's heritage asserted for the See of Rome, and by the practical exaltation of the Blessed Virgin Mary as mediator in the place of her Divine Son, and by the addressing of prayers to her as intercessors between God and man. Of such beware, we beseech you, knowing that the jealous God giveth not His honour to another."—*Lambeth Conference, '67.*

ON St. Mark's day, April 25th, old St. Mark's in the Bowery, celebrated its 100th anniversary. Under it Peter Stuyvesant, the famous one-legged Governor of New York, lies buried. It is amongst the most active and influential New York city parishes, lying but a stone's throw from that busy part of the city which has the Bible House, the Cooper Union, and the crossing of the 3rd and 4th Avenue railroads as its centre. Peter Stuyvesant, the large Dutch Governor of New York, was the founder of St. Mark's, and he built on his own farm at his own expense a chapel in the vaults of which he was buried; the spot, then known as the bowerie, has the liveliest mile of city street on the surface of the globe. Over the vaults of this old chapel the present church was built, its corner stone being laid April 25, 1775, and consecrated in 1799, sixteen years after the evacuation of the British and when Trinity, St. Paul's and St. George's were the only other Episcopal churches in town. In the same vault, side by side with the last Dutch Governor above named, lies the body of an English Governor of New York called Henry Slaughter, who was appointed to the high office by William III. in 1690.

We hear with much regret, says the *Scottish Guardian*, though with no surprise, that the Bishop of Bedford has found it necessary to resign. Like his predecessor in East London, Dr. Walsbam How, he has won for himself the reputation of a tireless worker, and it is beyond doubt that his labours in the episcopate have been the cause of his premature break-down. Dr. Billing is still a comparatively young man, and it may be hoped that the rest which he will now be able to take without compunction, will, after a while, restore his shattered health. He has only just turned 60. In his younger days he was vicar of Holy Trinity, Islington,

and from 1878 to 1888 rector and rural dean of Spitalfields. The *City Press* is responsible for the statement that Dr. Billing will remain rector of St. Andrew Undershaft in the City of London, and will also keep the title of Bishop of Bedford. According to the same journal, his successor as Bishop suffragan for East and North London will be Canon Browne, of St. Paul's, who was consecrated on Low Sunday in St. Paul's, and bear the title of Bishop of Stepney. Canon Browne was at one time Theological Tutor at Trinity College, Glenalmond, and Bell Lecturer.

In this month's *Blackwood* Dr. Robert Anderson contributes an article entitled "Daniel in the Critic's Don," being a review of the Archdeacon of Westminster's "Book of Daniel" in the *Expositor's Bible*. Dr. Farrar is not spared by Dr. Anderson (as the following extract will show), nor does he deserve to be (says the *Rock*), for the statements challenged are unthrushworthy and dangerous to a degree:—

"It may safely be assumed that not one person in a score of those who eagerly disclaim belief in the visions of Daniel has ever seriously considered the question. The literature upon the subject is but dull reading at best, and the inquiry demands a combination of qualities which is comparatively rare. A newspaper review of some ponderous treatise, or a frothy discourse by some popular preacher, will satisfy most men. The German literature upon the controversy they know nothing of, and the writings of scholars like Professor Driver of Oxford are by no means to their taste, and probably beyond their capacity. The Archdeacon of Westminster's 'Book of Daniel' will therefore supply a much-felt want. Ignored by scholars it certainly will be, and the majority of serious theologians will deplore it; but it will supply 'the man in the street' with a reason for the unfaith that is in him. The narrowness with which it emphasises everything that either erudition and ignorance can urge upon one side of a great controversy, to the exclusion of the rest, will relieve him from the irksome task of thinking out the problem for himself, and its pedantry is veiled by rhetoric of a type which will admirably suit him. He cannot fail to be deeply impressed by 'the accretion of endless conjectures,' and 'the unconsciously disingenuous resourcefulness of traditional harmonies.' His acquaintance with the unseen world will be enlarged by discovering that Gabriel, who appeared to the prophet is 'the archangel,' and by learning that 'it is only after the Exile that we find angels and demons playing a more prominent part than before, divided into classes, and even marked out by special names.' It is not easy to decide whether this statement is the more astonishing when examined as a specimen of English, or when regarded as a dictum to guide us in the study of Scripture. But all this relates only to the form of the book. When we come to consider its substance, the spirit which prevades it, and the result to which it leads, a sense of distress and shame will commingle with our amazement."—*Scottish Guardian.*

ROMAN CATHOLIC ACKNOWLEDGEMENTS OF ANGLICAN ORDERS AND JURISDICTION.

An Address delivered in St. Luke's Church, Baltimore, Md., Sunday, Sept. 9, 1894.

By THE REV. STUART CROCKETT, M.A., B.D.

[CONTINUED.]

It would seem that the above statements of Dr. Lingard ought to have convinced any reasonable man. But some Romanists in England began to question them, and Dr. Lingard wrote a long reply to the Birmingham [Roman] *Catholic Magazine* in regard to the reality of Dr. Parker's consecration as Archbishop of Canterbury, in the regular succession from St. Augustine, St. Virgilius and St. John. Dr. Lingard says: 'I have asserted that Archbishop Parker was consecrated on the 17th of December, 1559. . . . I owe it to myself to prove to your readers the truth of my statement, and the utter futility of any objections which can be brought against it.'

'In my judgment the comparison of these facts with those that preceded the 17th of December forms so strong a case that I should not hesitate to pronounce in favour of the consecration, even if all direct and positive evidence respecting it had perished. But there exists such evidence in abundance. Now as to this mass of evidence, direct and indirect, what do your correspondents oppose?'

'I am not aware of any open denial of the facts till about fifty years afterwards, when the tale of the foolery supposed to have been played at the Nag's Head was published.'

'With them [the Roman opponents of Anglican Orders] the great error of which I have been guilty, is that I state Barlow to have been a Catholic Bishop in the reign of Henry VIII., whereas they are positive that he never received episcopal consecration at all.' He then cites the most convincing proofs of Bishop Barlow's episcopal character according to the laws of the Church and State, and then he adds, 'Is there any positive proof that he was no Bishop? None in the world. . . . Why should we doubt the consecration of Barlow and not that of Gardiner? I fear that the only reason is this: Gardiner did not consecrate Parker, but Barlow did.'

'The fact, however, is that Parker was consecrated on the next Sunday but one, by the four [Bishops] Commissioners, in the chapel of Lambeth, and according to the Ordinal of Edward VI. This appears from the archepiscopal register, from Parker's diary, from the 'Antiquitates,' and from indisputable facts which I mentioned in my former communication. What can be opposed to these authorities? Any direct testimony? No; but that the passages in the register, the diary and the printed books are fabrications. The charge of forgery is one easily made, and, therefore, requires proof to support it; it is the last refuge of the obstinate and dishonest; and, therefore, if it be disproved, recoils with double force against those who made it.'

I must pass over several other distinguished priests of the Roman Catholic Church who acknowledged the validity of Anglican Orders, and especially those clergy of the English Church who perverted to Rome; but many of them returned to the Church of England after they tasted 'the bitter waters of Babylon.' They soon found out that the internal workings of the Roman system do not correspond with her external appearance.

If you refer to the life of the late Dr. Tat, Archbishop of Canterbury, you will find that

the late Dr. Wordsworth, Bishop of Lincoln, received a very important communication from some of the [Roman] Bishops who were attending the [Roman] Vatican Council of 1870, who apprehended the evil results from the promulgation of the Dogma of Papal Infallibility, that they would be very grateful for the moral support of the Anglican Episcopate. They acknowledged the validity of Anglican Orders, but they received no 'moral support' from the Bishops of England. The Council declined to discuss the subject of Anglican Orders; and no respectable Roman theologian to-day denies their validity.

I shall now make three quotations from the laity:

In 1826 Mr. Butler wrote that he was 'unable to understand those who maintain that the Protestant Bishops went through a mock consecration at a tavern in Cheapside. If there is one historical fact, for which the existing evidence should render it undisputed, it is the fact of the consecration of Dr. Parker at Lambeth on December 17, 1559.'

In 1844 Mr. DeLisle wrote a great deal on Anglican Orders. He said, among other good things, 'I never disputed their validity, and, on the contrary, was inclined to admit it, . . . for I saw no reason to dispute the validity of Anglican Orders.' You can find his letters on this subject in Dr. Lee's great work on the Validity of the Holy Orders of the Church of England.

Mr. Pugin says in his work on 'Church and State: or Christian Liberty,' which was highly approved by the late Cardinal Newman, who said: 'It has given me great pleasure to read it. It is an exposition of great and most important principles, and is written in a frank, straightforward and forcible style.'

I have selected a few passages from the edition of 1875: 'It is lamentable to consider the amount of ignorance that prevails respecting the real system of the Church of England, not only among the English [Roman] Catholic body, but among persons who profess to be members of its communion. . . . It is a sad and afflicting spectacle to see good and conscientious men, when really acting up to what they are bound to perform, exposed to all the persecutions of the State and the brutality of insolent and wealthy laymen, who, ignorant of any ecclesiastical principles or historical facts, assail the pastors of the Church to which they ostensibly belong if they carry out the very rubrics of the Ordinals and administer its rites in reverence and solemnity.'

'If the truth be spoken, after the first race of Elizabethan Puritans, the Anglican Bishops have been respectable tenants of the Sees. . . . Indeed, if we can bring ourselves to regard the Anglican Church abstractedly from all acts of the State in connection with her, we shall find much to reverence and admire. . . . It is, indeed, remarkable that in no official act is the Church of England committed to the term Protestant; it does not occur in the Liturgy or any authoritative office, nor in the Articles or Canons, and in the bidding prayer she prays for the whole state of Christ's Catholic Church, and especially for that part of it established in this dominion—language which can only admit of one interpretation. Now, in opposition to this, the vulgar Protestant idea is that before the Reformation all the old clergy were turned out, and that Cranmer, Ridley and Latimer were the fathers of the new system, to whom it owed its existence; and, to such an extent has this false idea prevailed, that a few years ago men filling high positions in the leading University got up a Cross to commemorate those arch-heretics as founders of the English Church. Such is the low and popular Protestant view. Now let us examine the ordinary [Roman] Catholic idea that prevails among our own body, and which is very little nearer to the truth than the one I

have described. All, anterior to the Reformation, is regarded and described as a sort of Utopia. . . . I once lived in Utopia myself, but when tested by stern facts and history, it all melts like a dream. . . . Let any reasonable man, then, reflect on the enormous difficulties that the Catholic religion had to contend with in preserving its position and maintaining the truth, and which will be evident to all who attentively study the chronicles of English Church history in all their bearings and details. After the Church became part of the State it was the regular means of enforcing religious observances, but that its clergy and its rites were created by act of Parliament is utterly untrue.' It may be added that, not long before his death, Mr. Pugin expressed his disgust at the Nag's Head fable about Anglican Orders. He said that 'slander is a poor substitute for argument.'

I have not made these selections for controversy, but to show what some distinguished Romanists have deliberately said about the Liturgy, Organization and Orders of the Anglican Church. It will be seen, on their own acknowledgment, that Anglican Orders are valid, and we know that they are regular and canonical. The modern Bishops and Clergy of the Church of England are the rightful successors and occupants of the old Sees and Parishes; and they minister in the same churches to the people committed to their care. Rome has sent an alien Ministry into England, but it is not recognized by the Ancient Church. It is not too much to say that the Roman system in England is intrusive and schismatical, according to the principles laid down by St. Paul and the Canons of the General Councils. It will be impossible to attain corporate unity in England unless those who have allied themselves to a foreign ecclesiastical power return to the Church of England.

One word more remains to be said. It is one for which the whole civilized world is 'ardently longing.' It must be dear to the hearts of all Christian people. It is Christian Unity. When will the Christian Church be restored to her pristine beauty? It can never be restored until all the Churches return to the first principles of the Gospel and the Primitive Church. It is as true now as it has ever been, that there may be 'no Church without a Bishop;' but it is also true that neither Holy Scripture, nor the Primitive Church, gave the Pope of Rome any authority over National Churches. He was required by 'the ancient Canons' to confine his jurisdiction to his own Roman Province. Some years ago it was said by a very pronounced Romanist that the English Church was 'very precious' on account of the great power which her position gives her to help on the great work of the Unity of Christendom. As she possesses the Ministry ordained by Christ, and as He promised to be with it unto the end of the world, she can meet the Churches of the East and the West on equal terms, and so be an instrument of restoring the unity of the Universal Church of God. When the 'Reunion of Churches' and 'Unity of Christendom' takes place, then will the Church of these latter days present to the world the beauty and strength of the Mystical Body of Christ. She will then put forth all her energies in 'preaching the Gospel to all nations.' The Captain of our Salvation will be in her midst leading her on to victory. And the whole world will then believe that 'Jesus Christ is the Son of God and the Saviour of the World.'

Let us be faithful to the Church of the Anglican Communion. She is venerable and renowned for Apostolic Order and Scriptural Truth. She has been the 'beacon of light' of Evangelical piety and sound learning for many generations of Christianity. She has been preserved from the innovations and human vanity which may spring from the ingenuity or perverseness of men. She has a direct, unbroken

historic connection through all the centuries with the Apostles, and through them to the risen and ascended Lord. May his glorious light continue to shine until the Kingdoms of this world become the Kingdoms of our Lord and His Christ. And He shall reign for ever and ever.

OUR CREEDS.

A Creed tells us, in a few, short, plain sentences, what we are to believe. The Apostles' Creed is often called the Belief, because it begins in English with the words, 'I believe.' So it is called Creed because it begins with the word 'Credo.' There are three Creeds in our Prayer Book, the Apostles' Creed, the Nicene Creed and the Athanasian Creed.

The Apostles' Creed is the shortest of the three. We say it at Morning and Evening Prayer. It is used in the Office for Baptism, and in that for the Visitation of the Sick. There is an old tradition that the twelve Apostles met together and wrote this Creed before they went into different lands to preach the Gospel, so that every new convert might easily learn what he had to believe before he was baptized. But though this tradition is very old, and may very likely be true, we cannot be quite sure about it. Only as St. Paul tells St. Timothy to 'hold fast the form of sound words' which he had heard, (2 Timothy i. 13), it seems likely that there was a Creed then, if even it was not exactly the one we now call the Apostles' Creed. And if the Apostles' Creed was not actually written by them, it teaches in plain, simple words, the faith which they taught, and may well be called by their name. Its facts are believed by all Christians alike. The comfort of repeating it aloud, in any time of doubt or danger, can hardly be understood by those who have not used it. Whatever one's trouble, one can hardly get beyond the first few words without being helped and comforted.

The Nicene Creed is not unlike the Apostles' Creed, but is longer. It tells us more, and it has a more solemn sound, perhaps because we say it in the most solemn service, the Office for the Holy Communion. In the year 325 the Great Council of Nicea met to proclaim the true Catholic Faith against those who did not believe that our Blessed Lord is God. At this great Council the Nicene Creed was solemnly adopted as the Faith of the Church. It was called Nicene because this Council met at Nicea. Later on again, in 381, at the second General Council of Constantinople, the part was added which follows the words, 'I believe in the Holy Ghost.'

The Athanasian Creed is a long one, and not quite so simple as the other two. It is a grand and glorious declaration of belief in the two most important articles of the Christian faith. It declares our belief in the Holy Trinity and in the Incarnation. Its strong words, to which many people conscientiously object, are no stronger than those we find in St. Mark xvi. And in these days when so many people are content to have a kind of natural religion, but will not have a revealed religion—when so many believe in a God, but not in the Christian's God, the Holy Trinity—we may well be thankful that we still keep a protest like the Athanasian Creed against such a colourless religion. We may be called narrow-minded, for the false charity of the day would have us see our neighbour die sooner than tell him he is in danger. St. John, the loving and beloved Apostle, fled in haste out of the public baths when an infidel entered, lest the place should fall upon one who blasphemed His Master. How terribly bigoted such an action would be thought now! Modern charity would say, 'If he is a good man, what does it matter whether he believes or not?' For modern charity quite forgets that the goodness

of the freethinker comes from the very faith which he despises. He has been born and bred in Christian air; he has not been able to keep from breathing it; and, in spite of himself, it has made him Christian in his ways of thought. Let one or two generations come and go without Christian influence all around them (if such a thing were possible; thank God, it is not), and where would you find your goodness then?—E. M. B., in *Family Churchman*.

THE RESURRECTION VICTORY.

If we extinguish the lamp of divine Revelation we must admit that the "Greenwoods" and "Mount Auburns" and "Woodlawn," with all their exquisite gardenings of green and pomp of marbles, are nothing but hopeless and melancholy haunts. They would be splendid charnel-houses, and nothing else; we should be loath to enter them while living, and still more loath to be laid there when dead. Thanks be to God, this Bible-lamp is inextinguishable; the light that has broken into the tomb can never be put out; the truth once known can never be unknown; a divine voice that has once spoken can never be silenced. And with this inspired infallible Book of God in my hand, I go out into yonder beautiful city of the dead that overlooks the great wide sea, and opening its pages I read, "I am the Resurrection and the Life. All that are in their graves shall come forth. Death is swallowed up in victory."

Several things are made gloriously certain. One is that there shall be a positive, actual resurrection of the dead; what went into the tomb shall come out of the tomb. Whatever may be the transformation when the corruptible puts on incorruption and the mortal puts on immortality, still the fact remains that what went into the grave shall come forth. Personal identity shall be entirely preserved in the resurrection process. When the Bible asserts our sameness it does not explain precisely wherein the sameness consists. The most sagacious physician cannot tell just where the principle of the organic life of the body is. Dr. Charles Hodges has justly said that "it may be in the soul which (when the time comes) may unfold itself into a new body, regathering its materials according to its own law, just as the principle of the vegetable life in the seed unfolds itself into some gorgeous flower, gathering from surrounding nature the materials for its new organization." Paul likens this resurrection process to the sowing and the sprouting of grain. We cannot infer from looking at a kernel of wheat just how a spear of grain will look next August. Equally impossible will it be to determine from what goes into the grave just what will be the nature of the bodies that shall rise on the resurrection morn. But it is the same individual wheat plant, and the same individual man. Identity is not impaired in the least degree.

Another revealed fact is that what goes into the tomb as a "natural body" shall reappear as a "spiritual body." By this we are to understand a body that shall be adapted to the spiritual and immortal state of being. These earthly bodies of ours are adapted to this present world and are subject to disease, decay and death. They are adequate for the purposes of this life, but not for the celestial state of existence; they answer very well for earth, but not for heaven. The Apostle tells us that "we shall be changed." Not as to identity. Paul declares the very opposite. He affirms that "this mortal shall put on immortality and this corruptible shall put on incorruption."

Then the poor body that was racked with sickness and sin and riddled with disease and turned by death into a dust heap shall be transformed and fashioned like to the "body of His glory." Mysterious and marvellous change! We cannot comprehend it; but faith rejoices to

believe it. Perhaps that appearance which our Lord wore upon the Mount of Transfiguration may give us some hint of what we shall be when the body of our humiliation has been refashioned. Upon the top of Mount Hermon, the Man of Sorrows, for a few moments, shone with a splendor like the splendor of the sun. His worn and dust-stained garments glittered with a lustre whiter than the snow. Why may not our "vile bodies" take on as wondrous a transformation when they shall be refashioned like unto "the body of His glory?"

That shall be the final triumph of redemption: "Death is swallowed up in victory." The once conquering death is unhorsed and in the dust—his lance shivered to fragments. To Jesus, the Christ, to Jesus, the Victor over death and hell, belongs the glory of this most magnificent triumph. Human science never planned it or dreamed of it; "nature" never constructed any law to accomplish it. The Resurrection—reverently be it said—is Christ's own idea. It is Christ's stupendous achievement. "Now is Christ risen from the dead and become the first fruits (the first harvest-sheaf) of all His own who have slumbered in the tomb. This crown flashes on the brow of the enthroned Redeemer. He hath purchased the redemption of the bodies and the souls of His beloved flock." He shall present them in their attire of glory before His Father with exceeding joy. Thanks be unto God who giveth us this victory through our Lord Jesus Christ!—*Rev. Theodore L. Cuyler, in The Evangelist.*

VESTRYMEN.

A parish is strong, not because of its numbers, or because its people rank high in wealth, in brains, or in social position. It may have all these and have a rector who is both able and godly, and still, comparatively, be a very weak and inefficient parish. What good it accomplishes is no doubt chiefly owing to the fidelity and earnest devotion of a few of its members. Devotion is strength, love is stronger than money, than numbers, than intellect, than high social standing, than anything else that can be named. A parish that is devoted to our Lord's service, a parish that loves this service, loves Him for whose worship the service is given, and honors His Name, that parish is a strong parish. How may any parish not strong exemplify this devotion and so become strong? A parish may have but a score of communicants, but if as a rule its leading men, wardens and vestrymen, are habitually present at all the appointed services, it may be set down as a fact that that is a prosperous, growing parish. It cannot help but prosper. The habit set by the officers of the church is infectious and will be quickly communicated to the rest of the congregation, and scores will be added to that church at every visitation of the Bishop. It cannot be otherwise; for habitual attendance of all vestrymen, not only at morning prayer, but evening prayer as well, and at early Communion when appointed, means not only their own spiritual growth, but the spiritual growth of the entire parish, and its material growth as well, for the latter is invariably a result of the former. It means also parish harmony and unity—a oneness of plan and purpose, rector and vestry in hearty accord. To the rector it means the right sort of encouragement and support; that his hands are being upheld, and that the petition in the Collect for the Seventh Sunday after Trinity is being constantly answered in this parish of his: "Graft in our hearts the love of Thy Name; increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord." No example could be more inspiring and helpful to a parish and its rector than that of the presence of every vestryman

at every service of his parish church, unless prevented by circumstances beyond his control. This matter of habitual and regular attendance at all the services of God's house is what the Church expects and has the right to expect of all her children, be they vestrymen or not; but vestrymen have here an opportunity afforded them of setting an example that, apart from every other consideration, would certainly prove of incalculable benefit to their parish church.—*Exchange.*

News from the Home Field.

Diocese of Nova Scotia.

Mrs. Courtney, wife of the Bishop of this diocese, and Miss Courtney have gone to England on a short visit.

YARMOUTH.—The new Rector of the Parish of the Holy Trinity, Rev. R. D. Bambrick, late Rector of North Sydney, came to us an entire stranger, having been unanimously elected by the parishioners upon the sole recommendation of his Lordship the Bishop of the Diocese. That his Lordship understood thoroughly the needs and the interests of the Parish has been abundantly proved by the revival of interest in Church work, the increased attendances at the regular and special services of the Church, and a general feeling of peace and confidence that has prevailed since the induction. Our Rector is an earnest worker, a preacher of sermons filled with practical lessons for the conduct of everyday life, without the "froth and foam" that often gains a reputation for eloquence, but with an eloquence that is real, coming from the heart and appealing to the heart. Inducted into the Parish in January, he entered almost immediately into the special services for the Lenten season, holding, in addition to the regular three services each Sunday, special services three evenings and two mornings of each week, the Holy Communion being celebrated each Thursday morning. These services were all largely attended; and that the lessons taught during this season of retreat and prayer were full of spiritual benefit cannot be doubted, nay, rather, the evidences of such benefit are furnished by the culminating services on Easter Day, when the church was completely filled with earnest worshippers at each service and upwards of one hundred and forty partook of the Holy Communion.

Rev. Mr. Bambrick had been Rector of North Sydney for 13 years, and he resigned this charge, where his work had prospered and where he had won many friends, and came to Yarmouth in response to the unanimous call of our people and the expressed desire of his Bishop. That he may long continue to overlook the spiritual welfare of this Parish, and that his work here may be equally prosperous and fruitful as in his late field of labour, is the hope and desire of us all. V. B.

Diocese of Fredericton.

ST. JOHN.—At the annual meeting of the Trinity church Y.M.A. last week Mr. H. H. Pickett was elected president; Ira Cornwall, vice-president, and Dr. Robertson, secretary-treasurer.

The Rev. Dr. McKim, the new rector of St. Luke's church, was expected on the 1st of May.

The St. George's Society and the Sons of England marched to Trinity church on Tuesday afternoon, the 23rd of April, headed by the Fusilier's band, where an interesting and impressive service was conducted, there being

present the Ven. Archdeacon Brigstocke, Dean Partridge, Canon DeVeber, Revs. Davonport, Dieker, Bryant, Hayes, McKiel, Dawdney and Mather. The surpliced choirs of Trinity, St. Paul's and the Mission church rendered the musical portion of the service. The sermon was preached by the Very Rev. Dean Partridge, D.D.

At a congregational reunion held the week before last in St. Mary's schoolhouse there was a large attendance and an excellent programme, the instrumental music being furnished by the Orpheus Orchestra of fifty instruments, under the leadership of Mr. Stoker. During the evening the rector of the church, the Rev. W. O. Raymond, was called to the platform, when an address was presented to him on behalf of the congregation by Mr. S. J. Olive, one of the wardens of the church. It expressed their heartfelt appreciation of his services amongst them for a period of eleven years and especially of his self devotion and ever increasing care for their spiritual welfare, which culminated in the special services of Holy Week and Easter day, and the Confirmation service of the following Thursday. It assured him that the bonds of mutual sympathy and Christian love were growing stronger between pastor and people, and expressed the earnest prayer that it might be continued for many years. The address was signed by about 150 members of the congregation.

Diocese of Quebec.

The Lord Bishop of the diocese was in Kingston, Ont., during the latter part of April, in attendance upon the meeting of the Board of Domestic and Foreign Missions, and also sitting as one of the Court of Appeal in the Ecclesiastical Province in the case of the Rev. Mr. Wye appealing from a decision of the Bishop of Huron.

According to the list of engagements of his Lordship for May, Confirmations were appointed as follows: 5th, Bourg Louis; 14th, Compton; 19th, Hereford; 20th, St. Peter's, Sherbrooke; 21st, St. Anne's, Richmond.

The Synod of the diocese has been called for May 28th and following days. There would appear to be a large amount of work to get through, including the consideration of a report as to the formation of the General Synod and its effect upon the several dioceses amendment of canons of the Constitution, and as to matters of discipline. In the May number of the *Quebec Diocesan Gazette* his Lordship urges both clergy and laity to make a point of attending, in order that there may be a full and well balanced representation of the whole diocese.

The Central Board of the Church Society for the diocese met on 16th April last and attended routine business.

St. George's Society held its service in the Cathedral at 8 p.m. on St. George's day, when there was a large congregation, the officers of the Society attending in the full dress of their order. The officiating clergy were the Very Rev. the Dean, Dr. Norman, and the Revs. H. J. Petry, R. A. Paddock, and Lennox Williams, rector of St. Matthew's and Chaplain of the Society, who delivered the sermon from the text John iii. and 5. The musical portion of the service was effectively rendered by the choir of the Cathedral, supplemented by extra voices under the able direction of Mr. Bishop, the organist.

At the 5.30 a.m. celebration of Holy Communion in St. Matthew's church on Easter day not less than 139 persons were present. At the Easter meeting John Hamilton, Esq., and J. A. Reddy, Esq., were appointed Church Wardens. The Young Woman's Guild of St. Matthew's

held its 22nd annual meeting on April 16, and reported eight monthly meetings held during the year, at which special instructions were given on points connected with the Prayer Book and papers read. At the weekly working meetings the following books were read: 'Life of Dean Hook' 'Life of Bishop Mountain,' and 'The Divine Liturgy.' The orders filled by the Guild workers comprised, amongst other articles, four Altar Cloths, five sets of Fair Linen, eleven colored and four black Stoles, seven University Hoods, besides numerous Surplices, Confirmation veils, Kneelers, etc.

The Quebec Clerical Library has been re-organized owing to the gift by the Rev. Canon Richardson of some 1054 valuable books. The Dean of Quebec has always been the Librarian, and the sub-librarian and treasurer lately appointed is the Rev. E. A. Dunn. The trustees are the librarian ex officio, Ven. Archdeacon Roe, Canon Von Illand, and Rev. A. J. Balfour.

At NEW CARLISLE on Easter day there were 50 communicants at 6 a.m. and 44 at mid-day celebration.

In COOKSHIRE more than half the communicants were present at the early celebration at 8 a.m. At 9.30 a.m. there was a special service for the children, at which they presented their Lenten offerings, and at 10.30 a second celebration, when the attendance was very large. The report of the wardens at the Easter meeting showed all assessments promptly paid, no debts of any kind, and a substantial cash balance carried forward. This result is mostly due to the envelope system introduced by the Rector more than a year ago. The work on St. Andrew's chapel, EATON CORNER, is progressing favorably and service will soon be commenced therein.

At the annual meeting of the Vestry of St. Luke's, SAND HILL, Messrs. Robert Asho and Ervin Brazel were elected Church Wardens. The Church Warden's report showed the church free from debt and a balance on hand of \$15.

At MILBY the Wardens appointed were Messrs Miles and Tambs. The Church Warden's report showed a balance on hand.

A beautiful and costly Altar Cross of burnished brass has been presented to the Church of the Advent, EAST SHERBROOKE, by Mr. and Mrs. George Rawdings; also a rich "hanging" with brass rod for the wall at the back of the Altar.

Diocese of Montreal.

CHAMBLY CANTON.—St. Stephen's Church in this historic parish, celebrated the Queen festival of the Church in bright and joyful Easter gladness. During the long antecedent season of Lent two extra weekly services were held; a daily service was held in Holy Week. Two services were held on Good Friday. At matins the solemn hymn, commemorating the sorrows of the Blessed Virgin, No. 117 A. & M., was sung to beautiful and appropriate music composed specially by the organist, Miss Verity.

In the afternoon a special service was held for the children of the Sunday School, who sang alternately with the rector the solemn Story of the Cross, thus impressing, it is to be hoped, on their tender hearts and memories for all time the touching story of a dying Saviour's sorrow and sacrifice.

St. Easter morn told all the more strongly the story of a living and risen Saviour's triumph and of an ever present Saviour's love.

The church was tastefully adorned with flowers and plants. Handsome new white silk hangings with the sacred monograms beautifully worked thereon, were hung for the first time from the pulpit and the lectern.

The music was very bright, beautiful and hearty. There was a large attendance of communicants, and in the evening many strangers were present. The Rector, the Rev. R. D. Irwin, preached at both services sermons bearing on the events celebrated by the day.

The parish will now suffer a great loss in the departure from Chambly and the choir of Mrs. Verity and the talented young organist Miss Verity, who is moving into Montreal to accept an important engagement.

The Easter vestry meeting was held on Monday evening and the elections of the usual wardens and delegates took place.

COTE ST. PAUL.—The Lord Bishop of the Diocese visited the Church of the Redeemer here on the evening of St. Philip and St. James' day (May 1st), and confirmed a class of twelve persons, one of whom was a married lady formerly connected with the Presbyterian body, the others being from the Sunday School and choir of the church. The altar was vested in white and decorated with flowers, a beautiful floral cross forming the centre piece upon the super Altar. The candidates were presented by Dr. Davidson in the form prescribed and thereafter were most affectionately and earnestly addressed by his Lordship. During the service several hymns were sung and immediately after the 'row', that commencing "O Jesus I have promised" and after the Imposition of Hands that beginning "My God accept my heart this day." The candidates were presented to his Lordship sitting in his chair in front of the altar, for the Apostolic rite. The service concluded with the Nunc Dimittis. The church was filled with an attentive and reverent congregation.

PORTAGE DU FORT.—Easter services were held in St. George's Church, Portage du Fort, followed by a Vestry meeting on Monday. Wardens were elected, and all accounts found satisfactory.

There was a Deanery meeting at the parsonage on May 1st; Archdeacon Naylor, Rural Dean Smith, Revs. Allon, Bell Flannagan, Coffin, Dilworth, Fyles and Plaisted, besides a few lay members being present. A bright and festive service was held in the church the evening before, the sermon being preached by Rev. J. M. Coffin, of Leslie. Holy Communion was celebrated at 8 o'clock Wednesday morning, after which breakfast was prepared at the parsonage for the members of the Deanery meeting.

The Business of the day—Morning and afternoon sessions followed this, and though we were not ourselves present we hear the proceedings and influences were very gratifying. The Curate of the parish, Rev. H. Plaisted, and his family sail on the 15th inst., for England. We wish them a pleasant trip and safe return.

WOMAN'S AUXILIARY.—The M.D.W.A. held its usual monthly meeting on May 2nd in the Library of the Synod Hall. There was a good attendance of members present.

The Dorcas Secretary reported a supply of things on hand ready for the bales to be sent off to the North-West in May. A letter was read from the "Cor. Secretary to W.A. for Saskatchewan Diocese," inviting an interest on behalf of the Indian girls attending Emmanuel College, Prince Albert, Saskatchewan. Huron Diocese have already undertaken to provide for three girls, Toronto for one, and Montreal D.W.A. has been asked to take two.

A letter was also read from Miss Bristow, of the C.M.S. Girl's School, conveying thanks for money sent through the W.A., and giving an encouraging report of the work being done there.

Other appeals and letters of thanks from various places were read. The house so badly needed by the Rev. C. Robinson, Japan missionary, and the church at Wentworth, in our own diocese, were mentioned as worthy objects for the contributions of the generous. One pleasing event of the meeting deserves special mention. His Lordship Bishop Bond, at the request of the President, Mrs. Holden, presented Miss McCord with a "Life Membership." It was a mark of appreciation from her friends and co-workers for her long continued help as an officer of the M.D.W.A. Miss McCord, in a few earnest and appropriate words, thanked her friends, assuring them that her appreciation of their kindness was greater than words could express.

It was then mentioned by the President that the Thanks-offering from the W.A. for the Unification of the Church of Canada should be sent in before September. The W.A. of each diocese are expected to make a similar offering. The sums thus brought together will have an object designated,—to be decided upon at the meeting of the Triennial in September, to which it will be devoted.

The remainder of the time was taken up by some ladies contributing items of interest relative to Jerusalem—the subject for that day's discussion. The meeting was closed by singing the doxology.

Diocese of Toronto.

PETERBOROUGH.—The Rev. C. B. Kenrick, assistant at St. John's church here, has resigned, in order to accept the rectorship of St. Mark's Church, Port Hope and will leave Peterborough about the middle of June. Universal regret is felt at the severance of his connection with the parish. At the vestry meeting held last week his formal resignation was submitted, in presenting which the rector was much moved, saying that he did not feel equal to referring at the moment to the special work which Mr. Kenrick had done particularly in connection with the choir and amongst young men, his earnestness, devotion and kindness being well-known to the congregation. The letter of resignation was referred to a committee who reported a resolution expressing the unfeigned regret of the vestry at the resignation of Mr. Kenrick, who during the six years of his curacy had been indefatigable in the discharge of the important duties which devolved upon him, and who by his lively interest in the boys and young men of the parish and by his constant intercourse with and unceasing hospitality to them had been the means of inculcating many virtues, patience and amiability, and of guiding them in the paths of rectitude. It also noted the fact that the excellency of the St. John's Church choir, recognized throughout the diocese, was due to Mr. Kenrick's skill and tact as choir master. It referred to his complete unselfishness and disregard of pecuniary considerations when concerned with the work of his Master, and assured him that the vestry would long keep in affectionate remembrance the years which he had passed in the parish and prayed that God's richest blessing might rest upon him in his work elsewhere.

The Sunday School of the parish had prospered during the past year and there was need of more workers and also of parental encouragement. The financial statement showed a balance of \$630.49 in the bank. The Woman's Auxiliary of St. John's had helped during the year 52 poor families, and had collected for Missions \$296.11. The W. A. of the South ward had collected \$75.00 and the Children's Guild \$38.18. The chapter of the Brotherhood of St. Andrew had proved an important aid to the clergy and was in a healthy and helpful state.

The membership of the Young People's Association had been 70, altogether the church work in connection with the parish appeared to be progressing satisfactorily.

Diocese of Niagara.

THOROLD.—The Rector of the parish, the Rev. P. L. Spencer, addressed a letter to his parishioners, under date April 28th, in which he says: In looking back over the past period of a month I find in the affairs of the parish much that should be encouraging both to myself and to you. On March 28th, sixteen persons were confirmed in St. John's church.

The Lenten services were well attended, especially in Thorold, in which place daily service was tried for the first time, the average attendance being 37 for 39 services. Port Robinson did well, making an average of 29 for eight afternoon services. Evening services would, doubtless, be better attended; but they might necessitate my depending upon the regular hospitality of the members of St. Paul's church.

Easter proved to all three congregations a festival of joy and gladness. Thorold had congregations averaging 196 and 128 communicants. Port Robinson saw a congregation of 110 and 52 communicants. Allanburgh's service was attended by forty persons; Holy Communion being deferred to a later day, on which five persons received the benefit. Others would have communicated, if affliction had not prevented their being present.

The Easter vestry meetings have made several changes in the staff of churchwardens. Mr. James Wilson is succeeded in Thorold by Mr. Geo. H. Shaw, and Mr. Thos. Bearley and Mr. Wm. Bennett give place in Port Robinson to Dr. Park and Mr. Charles Hansel. The retiring wardens well deserved the thanks which were cordially voted. They had worked earnestly and successfully for more than one term. Mr. Wilson, indeed, having become a veteran in the service.

I thoroughly appreciate the increase of \$60 in my stipend, voted unanimately by the Thorold vestry. I also refer with pleasure to the presentation of a new surplice at Port Robinson, the material being the gift of Mrs. Alex. Abbey and the work being performed by Mrs. W. H. Bell and Mrs. Wm. Saunders. The Port Robinson people have nearly \$30 in hand for the purchase of a font.

At Allanburgh there is a revival of interest in the matter of a church edifice. The Bishop has kindly promised assistance, and has offered to support an application to S.P.C.K. The congregation has \$220 in the Quebec bank. A new church family has lately settled two miles west of the village.

The parish has done more than I expected for the Synod apportionment, the total amount contributed having been \$110.55 in Thorold, and \$17.15 in Port Robinson.

GUELPH.—*St. James'.*—The Parish Magazine says: It is our aim to have weekly and holy-day celebrations of the Holy Communion, believing this to be the nearest practicable fulfilment of the Scripture rule (Acts ii. 42-46., xx. 7.) and the requirement of the Gospel, as set forth in the Collect, Epistle and Gospel provided for the day, and also because it gives all an opportunity to come frequently to this Blessed Feast which Christ commanded to be received. It is impossible to measure the spiritual advantage to the Parish of this Weekly Communion, nor the great spiritual blessing to our people if they would all come and come often, to the early Sunday celebrations. The "sweet morning hour" is the fittest time to come to God in this, the highest act of Christian worship, the mind

being then fresh, and free from any distractions of the day. We request that no communicants leave their seats until the whole service is over, and the clergy have left the chancel.

At the annual meeting of the Vestry Messrs. T. W. Saunders and R. M. Lindsay were appointed wardens and Col. White lay delegate to Synod for three years. The resignation of Mr. E. Harvey, who has rendered valuable services as Church warden for five years, was reluctantly accepted. The number of week day services held in the parish during the year was 96, number of public celebrations 9, total number of Communion made 1948. The Easter offering amounted to \$510.00 and the number of communicants on the roll is now 230 of whom 165 received on Easter day.

Diocese of Huron.

WALKERTON.—The annual vestry meeting of St. Thomas church was held in the church on Monday evening, the 15th; the rector, Rev. S. F. Robinson, in the chair. The wardens, Messrs. W. A. Green and W. A. McLean were reinstated, after having held office for the last four years. They then submitted their annual statement, which was very satisfactory.

The Easter services were well attended. The Rector, on entering the vestry on Easter morning, was surprised and delighted to find a beautiful surplice, which had been presented by the Guild of the Good Shepherd, for which in a few well chosen and feeling remarks he publicly thanked them from the reading desk.

An entertainment was given in Rothwell's hall on the 23rd under the auspices of the Guild of the Good Shepherd, for the benefit of the Rectory Fund, which was very successful, the proceeds amounting to \$56. The entertainment opened with the May Pole and See-Saw, performed by the children of the junior Auxiliary, after which the Peake sisters, members of the Guild, made their appearance and entertained the audience in a very amusing and enjoyable manner.

Now for a few words regarding the state of the Parish, which is certainly more satisfactory than has been for many years. A chapter of the Brotherhood of St. Andrew has been established consisting of nine charter members, as well as the Guild of the Good Shepherd, which is under the able supervision of our good Rector's wife. It consists of nearly 30 members of the young women of the Parish, who are already doing a good work. The societies meet the first Friday in every month at the Rectory, at which a paper is read by one of the members of the Brotherhood, or the Rector gives an address on some religious subject, after which the business matters of the relative societies are discussed.

The library of the Sunday school has just been augmented by over 70 new books, the work of the school going on as well as can be expected, owing to the circumstance that we cannot have our Rector with us, he being obliged to go to West Brant, an outside station, every Sunday afternoon.

Mr. Robinson has also opened service at Cargill, about 10 miles from Walkerton, every Thursday evening, where he already has a good congregation.

Diocese of Rupert's Land.

WINNIPEG.—The *St. John Globe* says that the Rev. Canon Pontreath, of Christ Church, has declined to reconsider his resignation, and will leave on July 1st.

God sometimes washes the eyes of His children with tears in order that they may read aright His Providence and His commandments.

THE SAINTS AND THE RESURRECTION.

New Testament "saints" and saints manufactured by the Church are not always just the same people. All Christians are "saints," according to St. Paul; but the Roman Church, after due process of examination, declares such and such a man to be a saint. Ulrich, a Bishop of Augsburg, was the first manufactured saint, made so by Pope John XV in 993. We will hope he was a saint after the teaching of the Apostles. As for those made so by the Church, some are mythical and some we fear were not saints at all. The story is told of "Saint" Anthony of Egypt, who wanting to be an extraordinary saint, was ordered, if he wanted to see a real saint, to go to Alexandria. He found him after awhile, a shoemaker working at his bench. Present-day saints can be found, if we will make diligent examination; found in workshops, in nurseries, in kitchens, in men and women doing gladly, as unto the Lord, their appointed work, whether sweeping rooms, or making shoes, or selling merchandize, or ploughing with mules, or settling points of law. They are everywhere, saints after the pattern of Christ, after the showing of "Paul an Apostle by the will of God."

These saints are not much known, no not even when they die; no one will think it worth while to write a biography of them, not even appreciative obituary notices to be sent to the *Southern Churchman*, telling they were humble and meek; so patient with the children, so content with the little the Lord God had given them; each morning, each night on bended knee they said their prayer of penitence their prayer of gratitude, their prayer of intercession. But without biography, or obituary notice, this man, this woman, this child were known to God, appreciated of God, their death precious in His sight!

For such Easter has great meaning. To be sure they thought nothing of themselves; the idea they were "saints" never crossed their minds, but they were saint's of God, elect, precious, stretching out at times, hardly knowing what they were doing, loving arms to Christ; died, and were buried, but carried by the angels where Christ is and presented to Him, and, to their huge amazement, welcomed by the Christ!

Their dust watched over, their resting place as in His sight, to be raised, as the seed is raised into the oak!

On Easter Christ was raised; some future Easter these to be raised and all the people of God, raised through Christ! Let us be patient and hope.—*Southern Churchman*.

CHRISTIANITY AND POLITICAL LIFE.

Preaching at St. Edmund's Lombard Street, London, on the Church and the World, the Rev. John Carter, of Pusey House, Oxford, asked:—"How far is it possible to identify the good man and the good citizen? or, stated in other words, Is public morality the same as private morality? You cannot absolutely identify, it is said, the moral man and the good citizen, for the citizen may often be compelled to act, and as such may rightly act, in a way for which no Christian sanction can be found. It is claimed that although the conduct of a practical statesman, if a Christian, may be somewhat tempered and modified by Christian principles, yet he need not hold himself so absolutely bound by them in his public capacity as in the case of his private relations. The fallacy that lurks in all these confusions of thought consists in laying exaggerated stress upon the increasing difficulty of applying a moral principle with the widen-

ing range and greater complexity of social responsibilities. Even in private life we are apt to find obvious duties conflicting with one another, and it is not always easy to adjudicate between them. Will it be contended that is a simple matter for an individual, however he may limit the sphere of his social relations, to act upon the principles of the Sermon on the Mount Surely any one who has tried known how difficult it is. 'They tell us,' wrote Dr. Liddon, 'that the Gospel is an admirable guide of life for individuals, but that it has no business to venture within the sphere of politics. Political life is said to be beyond its scope; the Gospel must content itself with the useful career which is open to it in the privacy of the Christian home. But language of this sort is impossible for a serious believer. If a religious principle is worth anything, it applies to a million of human beings as truly as to one, and the difficulty of insisting on its wider application does not furnish and proof that it ought not to be so applied. In these days of multiplied programmes and of all sorts of curious combinations of divergent interest for temporary purposes, Churchmen should insist upon the primary and supreme importance of personal character. We should believe, and resolutely affirm, that what is really wanted is not merely men pledged and bound down to certain measures, but, above all, men of principle, men who openly avow Christian principles, and mean to live and act by them.'—*Church Bells*.

THE RESURRECTION BODY.

We are concerned too much about the body. The spirit is the real thing, the substantial thing the abiding thing. The body is just a temporary framework, adapted to the material form of our present environment. We belong to the spiritual world now just as much as we ever shall. At the change which we call death, we drop off that which the spirit needed for its brief home here, and find it consists of a few gases, and a handful of ashes. The spirit is not a mere whiff of air; it must have form and shape, and in truth, it is the underlying substance which determines the shape, form and appearance of the outer clothing through which it expresses itself, whether it be the garment terrestrial, or the garment celestial. So, the vital thing is not the resurrection body, what kind of a body it is, but that which concerns us most deeply, is the interior certainty of the resurrection life. If we be so blessed as to be raised to the heavenly life pledged by the risen Christ, God will furnish our souls with a raiment suitable for the conditions of that life. But yet we never get over our eager curiosity to know what sort of a body we shall put on in the resurrection. About it we have precious little positive knowledge. What the apostle asserts, that "flesh and blood cannot inherit the kingdom of heaven," there is a nature body, and there is a spiritual body," and, "the glory of the celestial is one, and the glory of the celestial is another," make it clear enough that there is a wide difference between the present body and the future body. Beyond this we have not much definite fact. Many details have been inferred springing out of the amount of positive truth we have, and we may easily sail out into an ocean of beautiful thoughts and suggestions. Artists claim that the climax of beauty in this world is the human body. If this be the perfection of glory terrestrial, what must be the glory celestial? Some say that the word "glory" suggests that the resurrection body is composed of light-like substance which shines like the heavenly bodies. At least it is a gracious ideal to think of the body luminous, radiant, shining, and ineffably beautiful in

heavenly lustre like the body of an angel. As to the question of identity, whether it is the same body or not, it is really a question of little moment. The essential thing is identity of spirit; and of that there can be no manner of doubt, as long as we are sure that the individual is immortal. Identity lies in the spirit; a man knows that he is the same person as the boy, but it is not by the body, but by the spirit that he knows it. So when we wake up in the new life, we shall know ourselves, and we shall know and recognize our friends, and our friends will know and recognize us not by the body, which changes, but by the spirit, with its abiding characteristics, its unique personality, our true and whole selves, which changes not. —*The Church News St. Louis.*

A CATECHISM FOR PARENTS.

You send your children to the Sunday-school. Do you ever visit the school? Do you know what kind of a teacher your child has? Do you know what the instructions are? You sometimes find fault that your child has no teacher, or that the teacher is not a good one. Do you know the difficulties in getting a good teacher? Have you ever offered yourself as a teacher? God requires you to teach your own child its Christian duties. By what right do you place the religious instruction of your child in another person's hands, and that person a stranger to you? Have you ever thanked that teacher for instructing your child? Do you attend the church to which the Sunday school belongs?

The church is at a great deal of expense to do good to yourself and your children—do you help to pay its expenses? Of course you give a nickel to your children for the Sunday school, and the child gets it back again in rewards and entertainments, but do you help to pay the church's expenses? Do you ever go to the minister and thank him for the Sunday school, and for his interest in your child?

You want your child to be "good." Do you set a good example? Do you lead it towards Heaven? The way to Heaven is through the doors of the Church. Do you attend church? If not, why do you tell your child to go where you don't go yourself?

Do you help your child to be good? Do you have family prayer? Grace at table? Bible lesson with your children? Do you make God's Day holy? Who is responsible to God for your children, you, or some Sunday school teacher? Do you consider that God has loaned these children to you, and will require them back with a blessed interest? That their eternal life or eternal loss rests almost wholly in your hands?

Dear friend, after you have given your children a nickel, and sent them off to Sunday school, for somebody else to teach, sit down a while and consider your fearful responsibility to God for your own children. Plainly, but kindly,
A SUNDAY SCHOOL TEACHER.

—*Parish Visitor, N. Y.*

GOING TO CHURCH.

I find it possible to go out in the rain to attend to business, or to hear a concert. Why, then, should I stay away from church on account of bad weather?

I have promised to be Christ's faithful soldier, and surely one is a poor soldier who cannot march in the rain. I never heard of "fair-weather" soldiers.

I expect the rector to be there. I should be greatly surprised if he should stay away. Has he not a right to expect me there?—*Ex.*

Correspondence.

THE NATIONAL COUNCIL OF WOMEN.

To the Editor of the CHURCH GUARDIAN:

SIR,—A statement has been made lately in the public papers concerning the National Council of Women, which is incorrect, viz.: "That the National Council has dropped the Lord's Prayer." As none of their meetings have ever been opened with anything but silent prayer, it is manifestly incorrect to say they have dropped the Lord's Prayer.

Local councils are at liberty to open their meetings as they may wish.

It is likely that the Local Council at Ottawa has decided to use silent prayer only in opening their meetings, and that their action has been misquoted as that of the National Council of Canada. At the approaching annual meeting (to be held the end of May), a resolution will be introduced asking "That in opening meetings of the National Council, the Lord's Prayer be added to silent prayer." In the interest of justice, dear sir, I ask you to kindly give insertion to the above, and trust that criticism will be suspended, pending the action of the National Council at the approaching annual meeting.

Believe me, dear sir, sincerely yours,
A MEMBER OF THE NATIONAL COUNCIL.

FOR OUR YOUNG MEN.

The Right End.

Young man, have you taken hold of the right end of life? If you have, there is small doubt of your success in the work to which you have set your hand, and no doubt whatever of your success in the matter of high manhood and character. Most young men who fail to win success fail because they have taken hold of the wrong end of life; they attempt to seize the rewards before they have done the work; they try to possess the treasures without paying for them. Some men are always talking about their rights; these are the men who count on being fully paid for all they do; they are, in fact, generally largely overpaid. Some men think much about their duties; these men are anxious above all to fulfil their part in the covenant of life; they mean, if they can, to give more than they get. Men who put the emphasis of their lives on duty can always be trusted and will never fail; they form the foundation of society. It is sometimes a duty to insist upon one's rights; but the noblest men, while never indifferent to their rights, are solicitous chiefly about their duties.

The success of the office boy depends on the intensity of his feeling of duty and his loyalty to it; when he begins to think more of his rights than of his obligations he has already begun to fail. The professional man who does not put into his work that element of heart and soul, of character and life, which can never be paid for by any material reward, makes an ignoble failure. The artist who thinks more of the verdict of a picture buyer than of the beauty and integrity of his work; more, in other words, of the rewards than of the duties of his vocation, will never touch even the hem of the garment of real success.

We are all reckoning with God, and we cannot over reach Him. He deals with us in every transaction; He is in every shop, in every office, on every field; every transaction, every day's work is settled with Him. Into every day and every dealing the moral element enters and where morality is there is God also. He demands through every trade, business, occupation a noble giving of ourselves, not a beggarly measuring out of the smallest service we can

render. He demands it alike of the office boy and the emperor. When the office boy renders it, the doors of advancement open before him, when the emperor gives it, the world hushes its tumult about his death-bed and says: "Here was a king." Are you giving more than you get? If not you are failing to keep your part of the covenant of life.—*The West Indian Guardian.*

I DON'T LIKE IT.

Is it lawful? Yes. Why then don't you accept that which is lawful and right? I don't like. Is it according to the Bible? Yes. Why then don't you agree to that which is Biblical? I don't like. Every objection is based on "I don't like." Church law, the Bible, God's will, have no weight with the human opinionism of "I don't like." Alas! alas! that such should ever be the case. For such objections are not founded on charity, reason, or justice. Life is too short—death too sure—judgment too certain for such objections. Sometimes there is added to the "I don't like" the words "because the Roman Catholics do likewise." This is the quintessence of uncharitableness and unreasonableness. Because the Roman Catholics live up to the Bible, are we to reject the Bible? God forbid! If we were true to God, we would rejoice if, not only Roman Catholics, but our whole Church, the Protestant sects, Jews, Turks, Infidels, Heretics, and all the race, would model their worship and life according to the Bible. God will not accept from anyone, at the day of judgment, as a reason for not doing their whole duty to their Parish Church any "I don't like," or "I don't like because the Roman Catholics, or any set of people, do likewise."—*The Church in Georgia.*

THE CRISIS IN NEWFOUNDLAND.

BY WILLIAM GRESWELL.

[From *Littell's Living Age*, No. 2,649.]

Historically, Newfoundland, as "England's oldest colony," has a most picturesque and interesting past. It was discovered by Cabot and an English crew in June, 1497, and in 1583 Sir Humphrey Gilbert, under commission from Queen Elizabeth, landed and took formal possession of the island. Here it was that Lord Baltimore (Sir George Calvert) embarked, in 1624, upon his romantic enterprise at Ferryland, in the peninsula of Avalon, offering his home as an asylum to Charles I.; here it was that visions of colonization presented themselves, in the early days of British colonization, to Lord Bacon and a number of noblemen and gentlemen. Lord Bacon declared that the fisheries of Newfoundland were richer than the mines of Peru, and it is certainly true, that a gold mine may soon exhaust itself, but the capacity of the codfish for reproduction is infinite. That our "oldest colony" should now be banned and stigmatized as bankrupt and impetuous is an evil stroke of fate.

LIBERAL PRIZES.

Those of our readers who are of a literary turn of mind will appreciate the liberal offer made elsewhere in this issue by the Dr. Williams Medicine Co., of Brockville, Ont., who announce a series of prizes amounting to \$200 for the five best short original stories submitted in the competition. The amount offered is, we believe, the largest ever awarded in a competition of this kind in Canada, and any part of it will be a liberal recompense for a story of the length named. We will be glad to hear that any of our readers have succeeded in capturing one of the prizes.

The Church Guardian

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CALENDAR FOR MAY.

- MAY 1—ST. PHILIP and ST. JAMES. A. & M.
 " 5—3rd Sunday after Easter.
 " 12—4th Sunday after Easter.
 " 19—5th Sunday after Easter. [Notice of
 Rogation Days and Ascension Day.]
 " 20—
 " 21— } Rogation Days. Fast.
 " 22— }
 " 23—ASCENSION DAY. (Pr. Pss. M. 8, 15,
 21. E. 24, 47, 108. Ath. Creed.
 Prop. Pref. till 30th inclu.)
 " 26—Sunday after Ascension.

THE CHURCH AND SOCIETY.

(From a Paper in the Church Eclectic for
 March 95 by Rev. C. E. Edmonds, jr.)

Here is an illustration of what I believe to be a fundamental principle, that while the Church and Society have subjects in common with which each must deal, yet each has its department and each is supreme in its department. The Gospel is the theme of the Church, the establishment of the Kingdom of God is its end. It must never allow any other message to supercede the Gospel on its lips, nor any lower end, however worthy, to direct its energies. Kingdoms and republics, empires and democracies are alike to Christianity. It may work in and through them all, its existence is bound up with none. They, however long they may flourish, however they may evoke the devotion of their citizens must at length perish, but against the Church the gates of Hell shall never prevail and her work will be accomplished only when the Kingdoms of this world have become the Kingdoms of God and His Christ.

The Church will perform its task most wisely and successfully when she recognizes that Society likewise is of Divine institution. The powers that be, are ordained of God. Magistrates and legislators are God's ministers. It is a fatal error—so the Papal rule over Kings and nations and Puritan attempts at government have taught us—for the Church to seek to constrain the temporal power of use aught but spiritual weapons. Let it be her aim to fill Society with the Spirit of Christ, and then all will be well.

But how when Church and Society differ in their views? How about moral questions in which each are equally interested? How about the application to special cases, individuals, seasons of the truths Religion set forth but which need practical exemplification in the moral sphere? Marriage and divorce for example. Is there any matter in which Religion is more concerned than marriage? Is there any act of human life which in all ages and under all beliefs, has been more closely or more necessarily associated with religious rites and hallowed by religious sanctions? Can the Church possibly remain silent on such a point, or relegate it to the list of those things which are solely the affair of the State? On the other hand can the State refrain from dealing with this subject? Shall it have no laws re-

straining, authorizing, regulating, guarding such unions? Can it, with safety to itself, with proper regard to the welfare of its citizens, with due care for rights of property and inheritance forego all requirements and statutes on this most important and practical of all matters? Certainly no State in ancient or modern times has been so minded, and Society as well as Religions has been strenuous in its opinions and jealous for its interests.

This alone illustrates sufficiently the inevitable meeting and mingling—the possible divergence and clashing—in the sphere of morals of Church and Society. But there are numerous other matters of only less importance. There is the liquor question—in its double form as regards its sale and its consumption. The State must recognize and seek to heal the evils connected therewith—is the Church to have nothing to say? There is the bribery and corruption of voters and of officials, the debauching of political morality, the misuse of places of trust for private gain—crimes in the first place against the state, but does not the Church regard them as sins and denounce the sinner? There is the delicate and perplexing problem of the relations of labor and capital, involving questions of justice and mercy—is not religion to lift her voice and utter her word of guidance for citizen, legislator, employer, workman? There are the questions as to the right of private ownership of land—as to the right of every man to some share in mother earth—questions brought under debate by recent economic discussions. The Church is eagerly appealed to—the defenders of private ownership urging the Scriptural injunction, "Thou shalt not steal," the advocates of common ownership urging the Fatherhood of God and the Brotherhood of Man and hence the common heritage. Has the pulpit no word?

These are but a few of the countless points at which Church and Society meet. Here are others: The Bible in Public Schools—exemption of Churches from taxation—Closing of public buildings on Sundays—Chaplains for the Army and Navy—Prohibition of polygamy—Appropriations to sectarian institutions—Oaths in courts of justice. What are we to do? Is the Church to attempt to make Society carry out and enforce its views by the civil law? That was the Middle Age notion—it seems to be the notion of the Roman Church—it is the notion of many Protestants. What is the position of the Episcopal Church.

I take it to be this: She tries to speak out boldly all God's revealed word. She keeps back none of His Will as she finds it declared, she imposes it by spiritual sanctions on her members, she urges it on the world. She adheres to the plain teachings of Holy Writ and lays no other or heavier burden on men than aid Christ. When Society adopts a low standard she does not conform, nor again does she resort to political measures, but is content to await the silent influence of the Truth. On the subject of Marriage for example, in the face of a wicked and adulterous generation she repeats and affirms the word of her Master Christ: "What God hath joined together let no man put asunder." . . . "Whosoever shall put away his wife except it be for the cause of fornication, and shall marry another, committeth adultery, and whoso marrieth her that is divorced committeth adultery. She forbids her priests to bless and her members to contract so-called marriages contrary to the Divine Law though they may be legal by the statutes of Utah or Connecticut, Dahomey or South Dakota. But, much as she would welcome more Christian legislation on this matter, she has no bills to propose and looks only to the education of the national conscience.

She condemns the sin of drunkenness, she touches the wickedness of the defilement of the body which is the temple of the Holy Ghost by excessive indulgence in strong drink, she

urges temperance and self-control, she warns all of the iniquity of leading others into sin for gain. She endorses and promotes in her dioceses and parishes such agencies as the Church Temperance Society. But, whatever individuals may advocate, she has no theory of legislation, High License, Prohibition, Local option, or State sale.

She reminds those in places of public trust whose authority they bear she bids men be true and just in all their dealing, and to keep their hands from picking and stealing, and her pulpit does not neglect to declare that private virtue must be no cloak for public rascality; but she espouses no political party even though it march under the banner of reform, and her laity are not told the candidates for whom they must vote at the polls.

She is not silent concerning the relations of masters and servants, rich and poor, employers and employees. She is accustomed to speak more about duties than about rights, to remind masters that their Master also is heaven and workmen that that they serve the Lord Christ, but she never allows that selfishness or anger are to determine conduct. Her sympathies, like her Lord's must always be with the poor, the oppressed, the toiling, the ignorant, the despised, but she lays great stress on obedience to law and right, and bids every man do his duty in that state of life into which it shall please God to call him—for she regards each calling as indeed a vocation. She has no scheme of social readjustment, no plan for the more even distribution of wealth.

She inculcates the great principles of righteousness—her members are accustomed to give them practical application. You will find them fighting in the front ranks of every "Reform Movement, whether it concerns municipal politics, excise legislation, tariff reduction, civil service office, the housing of the poor, or social reconstruction on the larger scale. One only has to be familiar with such names as Everett P. Wheeler, Elbridge Gerry, Henry George, Robt. Graham to recognize this fact.

If it be objected that the Gospel of Christ becomes very indefinite unless it be brought down into daily life—that even the Ten Commandments need to be applied to persons and transactions—and that it is not enough to preach against theft and murder, and to exhort to justice and benevolence without calling names—it may be answered that it is the duty of the Church to insist on the great principles concerning which there can be no doubt, while it is the duty of the individual conscience to give them their special application. Anything else would tend to erect an ecclesiastical tyranny and degrade the free man in Christ Jesus into a puppet. Christ Himself came preaching "general principle." He failed very much of being a practical reformer in the sense in which some would have the Church pose in the world. There were practical men then looking for an off-hand solution of their difficulties—politicians awaiting a hint. There were injustice and robbery—unequal distribution of wealth then. So one asked "Master, speak to my brother, that he divide the inheritance with me," but He who had laid down the social principles of the Sermon on the Mount, refused to give them application, saying, Man, who hath made Me a judge or divider over you?"

Judea groaned under a fearful tyranny. It was oppressed and robbed by a ring of publicans, proconsuls and other political heelers who were the creatures and tools of a worse "boss" than any Democrat or Republican, the Emperor. Political deliverance was looked for even by Christ's disciples. "We thought that it had been He who should have restored the kingdom to Israel." But yet to the practical question as to whether tribute should be paid or not Christ answered with a principle, "Render to Cæsar the things which be Cæsar's, and to God the things which are God's."

When the Apostles went forth to preach, the awful curse of human slavery filled the world, an unmistakable crime against the Fatherhood of God and the brotherhood of man, involving unspeakable horrors, producing countless evils. Yet you will search the New Testament in vain for a single specific denunciation. You will only be made to feel that it is essentially inconsistent with the Gospel in spirit.

The distinguishing characteristic of Christianity which marks it off from all human religions is that it enunciates principles rather than rules—that it is a life, rather than the observance of precepts—that it seeks to mould character and to impart a spirit rather than to secure the performance of certain ritual or certain moral acts. Its Founder, as has been well said, "was no constitution-monger;" he taught no system of politics, or economics, hardly of ethics. "Social questions" were with Him spiritual questions. He gave utterance to *seed-truths* which were to be planted, seemingly buried, beneath the surface of humanity, to germinate in darkness and stillness, to root themselves in the heart, and to develop slowly through the ages in shoot, leaf, bud, blossom unto the perfect fruitage of the new heavens and new earth.

It would seem then the Church's proper work is to reiterate these truths, to emphasize the fundamental moralities, to hold up the example of Christ, to teach with Him that the source of all real evil is from within the man, to proclaim the old laws, above all to urge the new commandment of love. It may appear foolish and "unpractical" to the world. Men may long for a short cut—a wholesale compulsion to righteousness—a revolution of society *en masse*. But Christ's way and the Church's way is to deal with men one by one, to cleanse the personal conscience, to influence the individual life, that so a new leaven may permeate society and raise the dull mass by a true inward vitality to nobler and unselfish thoughts and deeds. Individuals uplifted to high enthusiasm and filled by the Divine spirit of love will press on to the aid of their brother, whether after the old pattern of St. Francis and St. Vincent, or in the modern fashion of university settlements and workmen's clubs. The Church will recognize and bless the motive—the method will belong to the age and the man.

GOD APPOINTS OUR PLACE AND WORK

And the Lord said unto Elijah: "I have commanded a widow woman to sustain thee." Yet the meeting of this widow was apparently accidental. The Lord had commanded both the widow and the ravens.

There is a tendency in the human mind to disconnect the ordinary circumstances of life from God, and to call them accidents. God speaks and acts through this medium in order to correct the infidel notion of our minds. All the circumstances of life, however insignificant or great, are under His control, from the falling of a leaf to the crushing of a dynasty.

All the circumstances connected with the meeting of this widow and Elijah, though to the natural eye so evidently accidental, had been planned in the mind of God.

God was carrying out His end in her apparently accidental compliance with Elijah's request, and in every step she took, although she was little aware of it.

So it is in all the events of life. To the infinite mind there is nothing either little or great. "Little" and "great" are terms that bound our own contracted horizon; yet we see these limitations of the Almighty! And we cannot divest our minds of the infidel idea that He only acts through our circumscribed medium.

Hence the wisdom of God's Word is seen in

revealing Himself through a medium the very opposite of our natural thoughts. He takes up the weak and base things, "Yes, and things that are not," to reveal Himself.

He takes up a worm, a fish, an east wind, to accomplish one of the greatest events in history.

He commands the ravens and the widow to do His work. This is a medium through which the natural mind would never look for God to reveal Himself. It is too little, too trifling, too insignificant. Alas for our innate infidelity! Let us see that Hand in every event that happens—in the grief that flings its shadows across our path, or in the joy that lights up the careworn countenance; in the intelligence brought to us by the morning's post, or in the trifling accident that happens in the ordinary duties of the day. God's hand is in all, ordering all, overruling all, and uttering a voice which the spiritual and watchful mind cannot fail to recognize.

The Rev. F. Whitfield has very beautifully written the above, and much more of a kindred nature, in his "Voices from the Valley," and some thoughts suggested thereby are further proving, also, how God has placed us. There is much comfortable suggestion often in a single phrase—a word of inspired Scripture. Thus Jesus said to His disciples in the hour of deep grief and anxiety (John xv., 16) "I have chosen you and placed you." Our version renders it "ordained you," but the original is simply, "I have placed you."

The place we each occupy, then, is His appointment—His choice. We may not like it; it may be a low place, a narrow spot; the work it requires may not afford much scope for energy or excitement to activity, or opportunity for distinction; it may not even be so directly spiritual, or have so proximate a relation as we could wish to the advancement of the Kingdom of God.

But if Christ by His sovereign providence, has allotted it to us, we had best be contented with it, and make the most good we can from it. If we really desire to live to the glory of God, and His glory be our first wish and aim, He who sees "the end from the beginning," knows where and how He will answer that purpose of our life in the way which shall result the most to His glory.

One of the titles of Christ is "Captain of our salvation." No captain will permit a soldier to quit his place in the ranks because he thinks it below his merits, or because it does not give him a good chance to show his courage or to win distinction in the war. Whether, therefore, he is placed in front or rear, in "the forlorn hope" or among "the reserves," whether he is attached to a scouting-party or ordered to cover a retreat, or to simply guard the baggage, his part is bravely, watchfully, skilfully, cheerfully to keep his place and to do his duty in the way assigned to him. No act of disobedience would be more flagrant than to forsake it without orders from one more conspicuous.

"Even to murmur or "sulk" because of the inactivity or obscurity to which he was assigned, would be regarded as disloyal, and expose him to rebuke, perhaps to degradation.

The Captain of the Lord's host—the captain of salvation—does not require a less prompt and absolute obedience than human commanders do.

The most skilful and penetrating officer may be mistaken in his estimate of the skill of a subordinate, but Christ cannot be mistaken in us. He made us. He gave us whatever of grace or of talent we have, He will not waste a particle of either. He well knows the very niche we are designed to fill, and if we will but humbly and observantly yield to His guiding hand, He will "drop" us into it. He is all along preparing us for it in suitable ways, though we may at present be quite unable to see or trace that such is going on with our destined case.

"Lord what wilt Thou have me to do?" was the prayer which began a glorious career of

usefulness. And His own gracious words may claim our disquietude: "He that is least among you all, the same shall be great."

The Rev. Dr. John Caird, in a fine sermon, enforced the duty of each in his vocation working out even the smallest gifts wheresoever each one is placed; he wrote nearly as follows:

"Everyone is endowed with some salutary influence, a peculiar power, which he can no more get another to employ for him than one flower can get another to breathe forth its fragrance, or one star depute to another star in shining. Your individual character, the special mould and temper of your being, is different from that of all other beings, and God, in creating it, designed it for a particular use in the Church of His providence and the world. Your relations to your fellow-men are peculiar to yourself, and over some minds, some little group or circle of mortals, you can wield an influence which it is given to no other man to wield (1 Cor. xii., 12-22). Your place and lot in life, too, is one which has been assigned to you alone.

For no other has the same lot been cast; on your particular path, no other footsteps can ever leave their print. Through that one course, winding or straight, rapid or slow, brief or long-protracted in no other course, shall the stream of life flow on to the great ocean. And so to you it is given to shed blessings around you, to do good to others to communicate as you pass through life, to those whose moral history borders or crosses yours, a heavenly influence which is all your own.

If this power be not used by you, it will never be used. There is work in God's Church which if not done by you will be left undone. The true idea, then, of the Church is that of a Christian community in which each individual member exerts his own gift of usefulness for a common end; and each man will feel a solemn obligation resting on him to do for Christ, and for the world's good, all the work he can.—*Sunday Words.*

RELIGIOUS DUTIES.

Many persons have an idea that they are free from religious duties until they agree to be bound by them. They think that attendance upon worship, the support of the Church, the avoidance of unprofitable amusements and the maintenance of high Christian character may be binding upon the acknowledged Christian, but they do not apply to the irreligious man, especially the avowed skeptic.

But moral obligation is not created by contract, nor does it depend upon belief. It requires no contract to bring a man within the range of God's physical laws. Disregard of the laws of health is punished, irrespective of the ignorance or disbelief of him who disregards them. Strychnine would kill, even though the victim did not believe in the power of poison or the fact of death; and so of the civil laws. It requires no contract to obligate a man to obey the laws of the State. He may be ignorant of those laws; he may refuse to obey them; he may deny their existence; yet they bind him, and for their violation he is justly punished. And so of the moral laws; it requires no contract to bring man under their authority. By the very nature of his being he is under their authority.

There can be no evasion of the laws by which God carries on His moral government. They must be obeyed or disobeyed. Among those laws are the duties pertaining to the Church of Christ. That Church is a most important part of the moral government. Indeed it is, on earth, the very embodiment of that moral government. It is the duty of everyone to whom that Church is presented to enter it, to sustain

it, and to be conformed in conduct and character to its teachings. Each one of these duties is binding; and the non-performance of the first—that of entering the Church—by no means lessens the obligations of the others; nor does disregard of them all either change their nature or diminish their force. The divine law, which lays these duties upon everyone, is an eternal fact, and neither its existence nor its power is in any way affected by men's belief concerning it.—*C. S. B., in the Standard of the Cross.*

Family Department.

THE LORD'S PURSEBEARERS.

CHAPTER IV. (CONTINUED.)

'I can't come now,' said Isaac, making a great effort to clear his thoughts. 'I'm not fit to go into any decent place Roger. Look at me! The servants would leave the house, if I went in. If it were the old house at home I'd creep in, beast as I am, and pray God to let me die before morning. But I couldn't go to any decent place.'

Even Roger could not help owning the truth of what Isaac said as he looked closely at him in the flickering light. Joanna had not seen her uncle since she was a child; and it would not be right or wise to take him to her house in the squalid and degraded plight he was in.

'Isaac,' he said, after a minute's pause, 'I'll not lose sight of thee again; and I'll go with thee. Only come to Joanna's door, whilst I let her know where I'm going to.'

'No, Roger no,' he answered, 'you don't know the depths I've sunk to; it would break your heart to spend a night in the loathsome dens I live in. I'm dwelling among the swine, and eating the food that the swine do eat. There's a great gulf betwixt us; you are in Abraham's bosom, and I am in torment already.'

He uttered the words in a lamentable tone, which pierced his brother to the heart. They stood looking into one another's faces, and each felt that there was indeed a great gulf between them. But was it yet impassible? Could not Isaac cross it, and taste something of the peace and blessedness in which Roger dwelt?

'If I let thee go this one night,' he said, 'thou'lt promise to see me again in the morning?'

'Ay! I'll swear it solemnly,' answered Isaac, 'only give me enough money to pay for decent lodgings, and I'll not go back into one of those cursed pits.'

'Stay near at hand,' said Roger; Joanna lives at No. 70 in this road, and I'll be out early in the morning. There's nobody in the world now of my own blood save thee and Joanna; and thee and me, we're growing old men, and must stand soon before the judgment seat of God. If thee'll come home with me, all that I have shall be thine. For father's and mother's sake for thine own sake, for the Lord's sake, who gave his life a ransom for thee, come home again before it is too late.'

'I will, I will,' sobbed Isaac; 'only give me sixpence for to-night, and I'll walk up and down this road to-morrow till I see you. I'll stay at No. 2 Tobyn street close by. God bless you, Roger!'

For Roger had emptied the little leather bag in which he carried his loose money into his brother's hand. There were several shillings, besides copper in it, and Isaac's bleared eyes glistened at the sight of so much money.

'Got a pair of shoes in the morning,' said Roger; 'thy poor feet are on the stones.'

He stood watching his brother, the poor,

abject old man, in threadbare clothing, drenched with rain, and almost bare feet, steal noiselessly away until he had passed the last lamp.' He could hardly bear to lose sight of him, and with a sudden dread of losing him again he hurried after him. But Isaac had already disappeared when he reached the turn he had taken; and there was nothing for him but to make his way to Joanna's new abode.

No 70 was a semi-detached villa, with a flight of steps, up which he went to the front door. The old carpenter was too well used to the splendors of Compton Old Hall to be much struck by the pretensions of a villa at a hundred a year; but he did not feel himself as much at home as when Joanna stood watching for him at the door of a much smaller house in Chelsea. This was a fine house, however, for young Peter Clapham to have brought his daughter to; and if it was the blessing of the Lord that made them rich, he would add no sorrow with it.

Yet when the first minute of happy meeting were over, and he came to look closely at her, how different Joanna was! She was handsomely dressed, and wore a costly chain and watch, and rang the bell for everything she wanted, and gave her orders to the servants as if her hands had never known what work was. Was it his fancy, only, that the girl looked sadder and less contented than of old?

'Only fifty pounds!' said Joanna when he told her of Lord Compton's legacy; 'why! father, that's nothing; and such friends as you've been!'

'Nay, I was his servant, my girl,' answered old Roger, 'and he'd paid me well, and I'd need of nothing. But I said to myself, "Here I am, trusted with the spending of all this money; and I'll lay it out for the Lord's little lambs." And I'm come on purpose Joanna, knowing that you could help me.'

"It's so little," repeated Joanna; 'Robert puts by a tenth of all he gets; and last year it was three times as much as that. But it all goes quickly enough; for he gives to anybody that asks for a subscription, and you can't think how many claims there are upon us in London.'

'I've heard talk of thousands and thousands of poor children in London,' said Roger, in slow and thoughtful tones; 'how am I to find them?'

'You'll find them everywhere,' she answered, with a sad smile on her face; 'I can hardly bear to go along the streets for the sight of them. And I cannot pass them by without giving them something, could I, father?'

'We ought not to pass them by,' he answered; 'the Lord doesn't pass by one of them.'

'But, oh!' she said; 'I had such a terrible dream last night, and I cannot put it out of my head. I thought it was the Last Day, and it was all like it is written in the Testament. Father you know that I believe in the Lord Jesus Christ, and love him, and wish to serve him?'

'Yes, my dear,' he replied, taking her hand tenderly in his own.

'It would be a greater grief to me than anything else,' she went on, 'if I was sure I was not one of his people; I have thought I was for years and years. Yet, oh! I was so terrified; I found myself standing with a great host of people at his left hand! I felt as if I had never loved him as I did at that moment, though he was looking at us with an awful look of sorrow on his face; and he said in a mournful voice, "I was an hanged, and ye gave Me a penny; I was thirsty, and ye gave Me a penny; I was a stranger, and ye gave Me a penny; naked and sick and in prison and ye gave Me a penny!" It seemed almost worse than if we had done nothing for him. And then he said, "Slothful and unprofitable servants! how can ye enter into the joy your Lord?'

Joanna's voice failed her, and she hid her face in her hands. Her father sat beside her in silence for a minute or two, and then she heard him speak in low, reverent tones she knew so well.

'Lord,' he said, 'we are unprofitable servants; ay! and slothful too; and it's easier to give money than seek after thy poor ones; thy poor little lambs, and thy poor wandering sheep, lost in this wide wilderness of a world. But we want to do it, dear Lord.'

'And I'm going to do it, father,' said Joanna, lifting up her head. 'This evening as I was coming home I saw such a miserable set of poor people in Silverdale Road. There was a woman with a dying baby in her arms,—dying of hunger! and a ragged girl of twelve; and an old man with long, white hair, and so like you dear old father, that it quite made my heart ache to see him. His voice was like yours too; and he spoke, as you do, in a quiet, solemn tone, as if he knew God himself was listening to him.'

'An old man like me!' cried Roger Chippendell. 'Why! Joanna, my love, I met my brother Isaac in this very road as I was coming here. I didn't mean to tell you till to-morrow. He is like me, only I'm a hale old man, whilst he's broken down, and a beggar. It must have been my brother Isaac.'

'I gave them all the change I had,' she continued, 'to provide them with lodgings and food for to-night, and to-morrow morning they are coming here. I am so glad father.'

But when Roger Chippendell had heard all she had to tell him, he was more perplexed than glad. Quite plainly his daughter's alms had been spent in drink. Who, also, could this woman and the children be? and how had he got rid of them? Late as it was he started out again, and found his way to No. 2 Tobyn street. It was a lodging house; but though it was not yet closed he could not hear anything of Isaac. His name, even, was not known to any one. He was an utter stranger at the address he had so promptly and unhesitatingly given.

CHAPTER V.

LEAVING LONDON.

The surprise, almost amounting to a shock, of meeting Roger, had considerably sobered Isaac Chippendell. He quickened his footsteps as soon as he was out of his brother's sight and turned each corner as he came to it, until he felt safe from pursuit. He had no intention whatever, of going to the lodging house in Tobyn street, the address of which he had so glibly given. Lying had grown habitual to him in his long career as a beggar, and came more readily to his lips than the truth. But in his inmost heart there was a faint yearning, which had been awakened by his brother's words, not actually to return and dwell in the old house at home, but just to see it once more.

Yet when he tried to picture to his besotted brain the quiet cottage in Compton Park among the trees, with no sound breaking the stillness but the singing of birds and the rustling of leaves, he knew he could not endure the solitude. The life of a beggar which he had lived for more than twenty years, had become, if not dear, at least familiar to him; and he felt as if bound to it. How could he give up all the excitement of seeking his own fortune and go to live in the country, a pensioner on his brother's bounty?

Poor Roger! He felt sorry for him as he thought of his disappointment next morning. Still the time might come when he would be glad to know where his niece and wealthy husband were living, and he carefully made a note of their address in his soiled old pocket-book. As he did so the possibility struck him that both Roger and Joanna might make strict inquiries

after him, and perhaps employ the police in their search. If he had been alone in the afternoon he might have escaped detection; but Tattors, and Joan, and little Lucky made up a group more readily traced.

If they found him he would certainly lose Joan. No magistrate in London would hesitate to give her over to them if it was shown that she had been used only for begging purposes.

Cold drops of perspiration started to his face as he thought of it. It was all in vain that he told himself that amidst the thousands of homeless wretches frequenting the low lodging-houses in the East End he and Joan might bid defiance to detection. He knew he was a noticeable old man; and his twin brother, Roger, was still sufficiently like him to make it an easier task to find him out, whatever den he hid in.

It was late when he reached Spitalfields; but instead of seeking rest in one of his usual haunts, he betook himself to the house where Joan slept. For, vile as he was, he had not dragged the girl down to the lowest depths yet; he had indeed taken some pains to keep her apart from the companionship of the degraded women and girls with whom he associated. When he had first heard an oath from Joan's lips for the first and only time, he had beaten her so severely that she had learned once for all that bad language was an indulgence forbidden to her.

From a dark street Isaac turned into a still darker passage, and at the risk of his neck groaned and stumbled down a winding staircase as black as night. It led to a cellar kitchen, and a glimmer of light under the ill-fitting door caught his eye as he reached the lowest step. Joan was not gone to bed then.

The underground room on the other side of this door was half filled by a large, old, wooden bedstead, with four posts, and a frame-work of bare laths forming a skeleton canopy above it. A withered, bedridden old woman lay upon the bed, raised nearly into a sitting posture, by a sack filled with scraps of paper, which was placed behind her. There was little other furniture in the room; Joan was sitting on the only seat, a three-legged stool, in front of the large grate, at the bottom of which was a handful of fire.

'Why! grandfather, is that you?' cried Joan, rising from her supper. She had bought some stale tarts off a stall in the street, and was making a feast for herself after her day's fast.

'Has he been to the hangin'?' asked the bedridden woman eagerly.

'No; they don't hang folks out o' doors, nowadays,' answered Joan; its all done inside the gaols, you know.'

'It used to be a rare sight; one o' the sight o' London town!' said the old woman; and she kept on muttering to herself, 'One o' the sights o' London town!'

'You've got plenty o' effigies of 'om hanging here,' said Isaac, looking at the dolls still twirling slowly on their strings.

(To be continued.)

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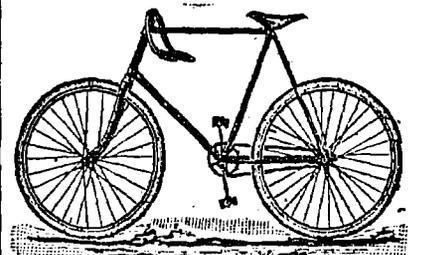
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TEMPERANCE.

At a recent Temperance meeting at Willand, says *The Family Doctor*, the narration by Dr. Eugene Tracey of his professional experiences of the effects of alcohol was novel and of interest. He spoke of what he had seen in the surgery, in the children's wards, and in the dead-houses of some of the London hospitals. He said the wards of the London hospitals were cram full of persons suffering from the effects of strong drink, but they had not been drunkards. They had been men who had "stood their drink well," but yet had been taking more than the physiological quantity. The drink had never got into their heads so as to make them appear drunk, but the result was that they were rotting in their arteries, and brains, through their blood being poisoned. Four out of six beds were occupied by men who would never have been in the hospitals but for strong drink. More remarkable still was Dr. Tracey's testimony as to child drunkards. He related one case of a six-year-old child brought to hospital which had a craving for spirits, and was frightfully diseased through drinking the same. The other case he would not have believed had it not come under his own personal observation. It was that of a child two and a half years old, very emaciated and unwholesome when brought in. It recovered somewhat under most careful nursing, and one day a cup of milk was offered it. Puckering its little face and lowering its brow, the infant pushed the cup on one side, and, with piling voice, exclaimed, "Take it away; give me half-a-pint of ale and some bread and butter."

A Bill, the "Nicholson Bill," has been introduced into the Indiana Legislature, containing a local option feature and many severe restrictions on the liquor traffic. The saloon must occupy only one room, have no other kind of business with it, and all persons absolutely excluded on all days and hours when sales are prohibited. If persons are permitted to go in or out, it is *prima facie* evidence of guilt. The saloon must be on the ground floor fronting the street, and no blinds or screens or obstructions to hide the view during the hours when sales are prohibited. No minor allowed to loiter on the premises. The Bill has other restrictive provisions, and was fought most desperately by the liquor interest. It passed the House by a vote of 75 to 20, and the Senate 38 to 9. The limit of two days passed before the Governor signed, but he signed nevertheless. What the result will be is still in doubt. A Bill passed the House to allow cities to designate certain districts wherein saloons shall be located and to establish wine rooms.

Study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It hath God for its author, without any mixture of error, for its matter.—*John Locke*.

A TRAGEDY RECALLED.

THE STORY OF A WOMAN WHO HAS SUFFERED DEEP AFFLICTION.

Intense Mental Strain and Sleepless Nights Brought Her Almost to the Verge of the Grave—Help Came When Hope Had Almost Fled.

Mrs. Sarah Wood, widow of the late Alex. Wood, of North Elmsley, Lanark Co., has had more sorrow than usually falls to the lot of human beings, and it is no wonder that, under the intense mental strain, she was completely prostrated, and her friends are rejoicing with her that she has again been restored to health. To a reporter she told the following story: "Until about three years ago I had always been in good health, except for occasional spasmodic headaches which had bothered me for some years. I am now 63 years of age, and my troubles came as much by mental anguish and sleepless nights as by overtaxing my physical system. Two years ago last August my son, W. J. Wood, was killed on the C.P.R. in a collision, and his lifeless, mangled body was brought home. Six weeks later my sister, Mrs. Lucky, of Kitley, was foully murdered. During those days I was taking care of my youngest daughter, Mrs. O. Bissell, near Merrickville, who was ill with consumption, and who died four months later. Few people have been called upon to undergo so much affliction, and with sleepless nights and days of labor I became reduced almost to a living skeleton. In the fall of 1894 I was obliged to take to my bed, where I lay for several weeks hovering between life and death. During this time I was under the care of a doctor, but his treatment did not help me much. My head now continually troubled me and a severe pain in my back, just above my left hip, caused me great agony. I had heard a great deal about Dr. Williams' Pink Pills, and determined to give them a trial. Before the second box was entirely gone my headache disappeared and I found myself growing stronger, and after taking the pills for a time longer the pain in my back disappeared also. I then felt so well that I decided to visit another daughter who lives near Merrickville, determining to continue taking the Pink Pills until thoroughly restored. In passing through Smith's Falls I procured more pills, but found afterwards they were a counterfeit, as I did not then know that they were not sold in bulk. The result was that my old infirmities began to return and I began to mistrust that the pills were not genuine, and sent into Merrickville for more. A comparison soon showed that, while both pills were colored Pink, the ones I had got in Smith's Falls were spurious, for they were not exactly the same shape and did not look the same when the two were compared. As soon as I began the use of the genuine Pink Pills I began to grow better, and after the use of a few more boxes found myself entirely cured, and I am now enjoying as good health as ever I did in my life. I believe that if it had not been for Dr. Williams'

Pink Pills I would have been in my grave, and I am glad to give my testimony, hoping that some poor sufferer may be made well as I was.

Mrs. Wood's unfortunate experience with imitation Pink Pills make it necessary to again impress upon the public that Dr. Williams' Pink Pills are never sold in bulk, by the dozen, hundred, or ounce, or in any shape except in the company's boxes, every one of which is enclosed in a wrapper printed in red ink, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." If these Pills are offered in any other form, even if pink in color, they are imitations and should be promptly refused. Dr. Williams' Pink Pills cure when other medicines fail. Imitations are worthless and may be dangerous to health.

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PARAGRAPHIC.

THE Archbishop of Canterbury in a late speech said: When the Queen came to the throne there were only eight colonial and missionary Bishops; there were now eighty, and he was happy that one of them was then present. The Bishop of Brisbane would bear him witness that in some of these eighty dioceses, several of which were as big as England, Wales and Scotland, many as large as England, and a large number as big as Ireland, if anything unusual or troublesome arose, they generally made up their minds to "ask Canterbury about it." (Laughter.) He assured them that most of the correspondence, which fifty years ago lay easily morning by morning in the bottom of a china bowl brought by a functionary with a gold band round his hat and a red collar, was now as much as four very industrious persons and himself could deal with.—The Church.

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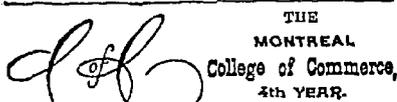
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