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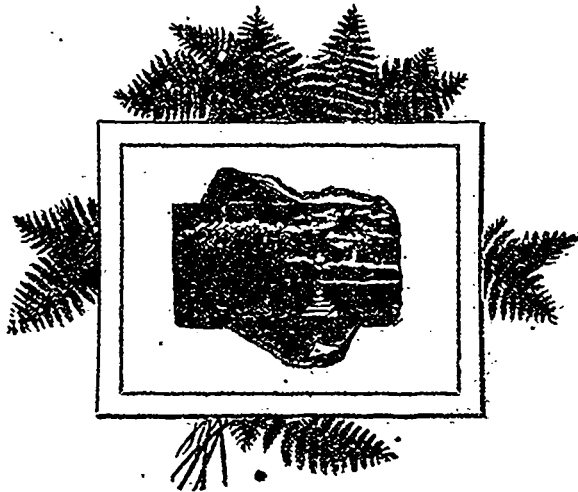
VOL. VI.

NO. 5.

The Deanery Magazine.



Diocese of Fredericton.



MAY, 1880.



The Deanery Magazine.

DIocese OF FREDERICTON.

Vol. VI.

MAY, '1889.

No. 3.

The Deanery Magazine.

PUBLISHED MONTHLY AT SUSSEX, N. B.

TERMS, - - - - FIFTY CENTS A YEAR.
Payable in Advance.

Correspondence and Subscriptions should be sent to REV. CANON MEDLEY, Sussex, N. B.

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Tertullian.

A. D. 160—A. D. 240.

II.

As we read the writings of Tertullian we do not wonder that the great Bishop of Carthage, S. Cyprian, in the third century admired and revered him. It was his custom, we are told, to read some of Tertullian's writings each day, calling out to his librarian, "Give me the master." Each word of the "master" speaks of vigour and earnestness, and shows more reality than polish. In the endeavour to give utterance to much thought in few words he becomes at times too terse, terse even to obscurity.

But the writings of Tertullian have for us another value, besides their vigorous earnestness. They represent to us the practice as well as the teaching of the early Church. We are admitted to see the various ceremonies of the Services, and we learn what was the teaching connected with each. This is of special importance, as we learn what was the custom of the primitive Church, which is of great value. For we must remember what the Homilies say concerning the Holy Eucharist. "Before all things, this we must be sure of especially that this Supper be in such wise done and ministered, as our Lord and Saviour did, and commanded to be done; as His holy Apostles used it; and the good fathers in the primitive Church frequented it. For, as that worthy man, St. Ambrose, saith, he is unworthy of the Lord that otherwise doth celebrate that mystery, than it was delivered by Him." This is true of all the rites of our religion. We cannot invent new Sacraments, and say that such and such grace is to be attached to such and such outward signs. But it is equally true that we cannot give up without peril such rites and Sacraments as have come down to us from the Apostles. The difficulty generally is to find some contemporaneous account of what was done and what was taught. When anything is a common event of every-day life, then it is not generally described, since no one thinks it worth describing, because everyone sees it frequently happening before their eyes. Then again, though the principle may be the same, there is some variety in the application of details. This at times is puzzling since some writers

lay stress on details which vary; and this leads some to think that there is a variation in principle. We have seen what S. Justin Martyr and S. Irenæus have said, or rather part of what they have said, about the Holy Communion, and we will now give some passages from Tertullian's treatise on the Sacrament of Baptism. The whole treatise is most excellent, but there is not room here for more than a few extracts.

"In the beginning (saith the Scripture) God made the Heaven and the earth. And the earth was without form and void: and darkness was over the abyss. And the Spirit of GOD brooded over the waters. First then, O man, you must respect the age of the waters, that they are an ancient substance: next their dignity, since they are the throne of the Spirit of God, as more agreeable to Him than the other elements. Then water was the first to produce that which had life, lest it should be surprising to us that water knew how to convey life in Baptism. It will be sufficient to extract these points in which the first view of Baptism is recognized, which even at the beginning was intimated for a type of Baptism by the very attitude of the Holy Spirit, who brooding over the waters at the beginning, was to tarry over the waters of the baptized. But naturally the Holy brooded over the holy, or rather the substance, which was brooded over, derived holiness from Him Who brooded thereon. So the nature of water hallowed by the Holy One itself received the power of hallowing. But do not let any one say, Do you mean to tell us that we are baptized in the very same waters which existed in the beginning? No, of course not in the very same, except so far as it is of the same nature generally. So that it makes no difference, whether a man be washed in the sea or a pond, in a river or a spring, in a lake or a basin; nor is there any distinction between those baptized in the Jordan or in the Tiber; unless for sooth the eunuch baptized by Philip on his journey in chance water received more or less salvation than others. All waters, therefore, from their original prerogative attain the Sacrament of sanctification by God being invoked over them. For immediately the Holy Spirit comes from Heaven, and rests on the waters hallowing them from Himself, and so being hallowed they derive the power of sanctifying. * * * So now, the waters which removed defects of body, now heal the soul; that which wrought health of body as at Bethesda, now renews eternal health; that which but once a year (as at Bethesda) effected a cure, now saves people daily, death being blotted out by the washing away of sins. Thus man will be restored by

God to His likeness, who at first had been made in His image. For the *image* is reckoned for appearance, the *likeness* for eternity. For he receives that spirit of God, Whom originally he had received from His breathing, but had afterwards lost by sin.

"But we are not to suppose that in the *waters* of Baptism we receive the Holy Spirit; but being cleansed in the waters we are *prepared* for the reception of the Holy Spirit. Here, too, a type has preceded. For John was the forerunner, "preparing His ways." Thus does the angel, the official of baptism, "make straight a highway" for the coming of the Holy Spirit by the washing away of sins, which faith procures, sealed in the name of the Holy Trinity.

"After this when we issue from the font we are anointed with a blessed unction, which was prescribed of old when men were anointed with oil for the priesthood.

"In the next place hand is laid on us, invoking and inviting the Holy Spirit by blessing. This, too, is of an old Sacrament, when Jacob blessed his grandsons, Ephraim and Manasseh (the sons of Joseph), with his hands laid on them and interchanged, and, indeed, they were so slanted across that by representing the Cross of Christ, they even then presaged the future benediction into Christ. Then (i. e., at the laying on of hands) the most Holy Spirit willingly descends from the Father upon bodies cleansed and blessed. Over the waters of Baptism He rests as if recognizing His ancient throne. On the Lord Jesus He fell in the shape of a dove that the character of the Holy Spirit might be tokened by a living creature of harmlessness and innocence.

"Nor is this without the evidence of a foregoing type. For just as after the waters of the deluge, by which iniquity of old was purged away, after the Baptism of the world (so to speak) a *dove* was the herald to announce to the world peace from the wrath of God (when it had been sent away from the ark and returned with the olive sprig, which even amongst the heathen is the foretoken of peace) so that by the same ordering of spiritual purpose, to earth (that is to our flesh) emerging from baptism after cleansing from its previous sins, then flies the *dove* of the Holy Spirit, bringing the peace of God.

"But the world sinned again, in which matter Baptism is ill compared to the deluge. Therefore, the world is destined to fire; just as is the man who after baptism renews his sinfulness; so that this rather should be received as a token for our warning."

Tertullian then goes on to show how many types of Baptism there are in the Old Testament; and how frequently our Blessed Saviour either referred to water in His teaching or used it to display His miraculous power, or otherwise employed it. Even from His dead Body on the Cross there issued *water*.

Here then we see that Tertullian regards the Laying on of Hands or Confirmation, as a part of the whole rite of Baptism, and as conveying the communication of the Holy Spirit. This is the same teaching as is seen in the history of the Acts of the Apostles. It is also to be observed in the Service for Confirmation in our Liturgy. There the special prayer of Confirmation acknowledges that regeneration and forgiveness of sin are conveyed in and by Baptism, and prays that the further gift of the strengthening of the Holy Spirit may be given in addition. Such was the teaching of the early Church.

An example of Tertullian's manner of teaching, or handing on the doctrine he had been taught, must be given in the next number of the Magazine.

Divine Worship.

V.

JEWISH WORSHIP.

In our last paper we endeavoured to answer the questions "How did men worship God through Jesus Christ before Jesus came into the world?" and "How did men offer to God the Father, during that period, the Sacrifice of the Son?" The answer was, *through animal sacrifices*, the way ordained by God Himself. And we saw that these animal sacrifices were really effectual and the source of blessings; for though in themselves worthless, yet by being the Divinely appointed means of offering to God the merits and death of Christ, they were the channels through which flowed to those who lived before Christ's birth some of the benefits of His Sacrifice. This Sacrifice was ever present in God's mind and on it God based all His dealings towards fallen man, and on it alone did man's salvation from the first depend. These truths cannot be emphasized too strongly.

But, as we have seen, the worship of God through animal sacrifices reached its highest point of development under the Mosaic Law. There were many reasons for this. First, the family had grown into a nation, and therefore the public sacrifices of the nation must needs be on a greater scale than those of the family or tribe. Secondly, in order to make this nation a united one, God directed that the

sacrificial worship should be carried on in only one place—that place being at first the Tabernacle, which changed from time to time its location; afterwards the Temple at Jerusalem. To this one place the whole nation had to come, at different periods of the year, to offer their sacrifices. Hence in order that these sacrifices (their number was enormous) might be offered in an orderly manner a carefully constructed and complex sacrificial system was necessary. Again, God gave to man as the world grew older a fuller and clearer revelation of what was to come. He chose many ways in which to do this, of which the Mosaic ritual was one, for it was full of Christ and Christianity, foreshadowing all the truths of the Gospel, and at the same time in many ways preparing the world for Christ and His work.

Let us now proceed to consider a few of the leading facts and teachings in connection with the Jewish sacrificial system.

I. There were many kinds of sacrifices to be offered up to God. The principal were: Burnt Offerings, Meat and Drink Offerings, Peace Offerings, Sin and Trespass Offerings, and Oblations. These all differed from each other both as to what was offered and the manner of offering. Before considering each separately let us ask, Why were there so many kinds of sacrifices and so many ways of offering them? The answer is, that as all these sacrifices combined in foreshadowing and pleading the One Sacrifice of Christ, and as Christ's sacrifice was a complex act, with many aspects, many parts, many meanings, it required all these different kinds of sacrifices to portray it, all this differing ritual to typify and plead it. Study the whole Jewish sacrificial system: combine it all in your imagination as if it were one series of acts; and then you will have a picture of what Christ wrought, and yet after all but an imperfect one.

Let us now briefly consider, one by one, the above-mentioned five groups or kinds of sacrifices.

(a) *Burnt Offerings*. These were offered either on behalf of the whole nation or by individuals, and consisted of bullocks, lambs, kids or sometimes pigeons. A burnt offering was called so because it was wholly consumed by fire on the Altar. What did this consuming typify? What was burnt on the Altar was as it were "sent up to God on the wings of fire"; and the burning denoted God's acceptance of it. The Altar fire, it is interesting to note, came originally from Heaven. In II. Chr. vii. 1, we are told that "when Solomon had made an end of praying, the fire came down from Heaven, and consumed the burnt offering and the sacrifices." And this fire was never allowed to go

out. God's command was (Lev. vi. 13): "The fire shall ever be burning upon the Altar; *it shall never go out.*" The great number and regularity of the sacrifices necessitated this. And also it had a deep meaning. It signified a perpetual lifting up of sacrificial worship to God, and a perpetual acceptance on God's part. For this perpetual fire fed perpetually on the flesh of the victims as well as on the wood which was laid on the Altar. This must have been so from the number of the offerings and the fact that they were offered at regular intervals. There were two burnt offerings offered every day and called the daily sacrifices; the first offered at about 9 a. m., the second at about 3 p. m. These were provided at the public expense and were offered in the name of the whole nation. Ezra alludes to this second sacrifice when he says, "I sat astonished until the evening sacrifice" (ix. 4). And when we read (Acts iii. 1), that S. Peter and S. John "went up together into the Temple at the hour of prayer, being the ninth hour" (3 p. m.), it signifies that they were present at the offering of this evening sacrifice. On the Sabbath day twice as many victims were offered at the morning and evening sacrifice as on ordinary days. There were besides these daily sacrifices other burnt-offerings offered throughout the year, viz., the special burnt offerings at the Great Festivals and the private and free-will offerings of individuals.

The burnt offerings were then holocausts (wholly consumed by fire). What was their special meaning? They typified the fact that Christ offered Himself up wholly to God, that His offering was one of "total self-dedication to God," and that God fully accepted it; and moreover, that it was a perpetual offering to God, pleading unceasingly for man, as the flames and the smoke ascended Heavenwards unceasingly from the altar. And also in another way did these offerings (and indeed all that was offered on the altar) point to Christ. Nothing was to be offered that was "unclean, maimed, or diseased," signifying Christ's innocency and perfection. The Jews were at times very careless as to this. See Mal. i. 8.

(b) *Peace offerings.* These differed from whole burnt offerings in this way: A part only was to be burned on the altar, the remainder was to be eaten by the Priests and by those who offered. There are several important points to be noted about these peace offerings. (1) The *fat* was to be in every case given to God. This taught that to God must ever be given the best. Eli's sons sinned by appropriating to themselves the fat. (I. Sam. ii. 16). (2) The whole victim was to be offered to God, although only a part of it was to be burnt. (3)

That part of the peace offering which was offered to God by fire was to be burnt *upon the burnt sacrifice.* This made the peace offering one with the daily burnt offerings and signified that all the benefits we receive come to us because of Christ's total oblation of Himself. (4) The breast and the shoulder belonged to the Priests; it was their portion. Here the people were taught the duty of supporting God's ministry; the duty of Christians as well, alluded to by S. Paul in these words, "if we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" (5) The rest of the flesh was given back to the worshippers for their portion. This is very important. They had given it all to God. It was offered to God and accepted by Him. A part fed the altar, being as it were retained by God. A part went towards the maintenance of the Priesthood. A part was given back to the worshippers. But it was not the same as before. It was now consecrated flesh; and was God's gift to them. To eat of the sacrifice was ever considered to be the means of making the worshipper a partaker of the blessings flowing from that sacrifice. The Altar was God's table, and God was now feeding them with hallowed food. I need not tell you that this is a strong foreshadowing of our being fed by Christ in the Holy Eucharist.

What was then the special meaning of the peace offerings? They prefigured the fact that Christ not only offered Himself to God as a sacrifice, but that He came to be our Soul's Food, and to bring to all the blessing of Peace, to make us at peace with God and with one another.

(c) *Sin and Trespass Offerings.* We shall consider these together, although they differ in some points. These were special offerings offered in order to obtain pardon for sins whether ignorantly or wilfully committed. The sin-offering of the Priest and of the congregation was to be a bullock; of a ruler or "of any one of the common people," a kid or a lamb. In the case of a sin-offering for the Priest or the congregation, the fat was to be burnt upon the Altar, but the rest of it was to be burnt *without the camp*, or tabernacle. The sin-offerings for individuals, except the fat, were to be eaten by the Priests. As to the ritual in the case of the blood we shall consider that presently. What do we learn from these sin and trespass offerings? (1) They typified that Christ was to take away the sins of the world, and that from His sacrifice all forgiveness of sins flowed. (2) Notice that the offering of the Priest was as great a one as that of the whole congregation, viz., a bullock. Does this not teach that for a Priest to sin is a very serious thing in

God's eyes? That as he represents the people before God and God before the people, for him to sin is counted as grievous as for the whole congregation to sin? At any rate, a kid or a lamb was a sufficient offering for a ruler or an individual who had sinned, whilst a bullock must be offered for the Priest or for the congregation. (3) In two cases, as we have seen, the victims were to be burnt "without the camp." This typified, as S. Paul teaches, the fact that Jesus was to suffer "*without the gate.*" See Heb. xiii. 11-13, and it signified the odiousness, the shame, of sin. These sacrifices for sin were to be burned outside of Holy Ground. So Jesus offered His sacrifice not in the Temple precincts, but outside the city; and His manner of death was an ignominious one. Yet Jesus endured it all, "despising the shame," bearing patiently reproach.

(d) We now come to *Meat and Drink Offerings*. These were important. But bear in mind "meat" here does not mean flesh, but "food," as in the word "sweet-meat." Meat-offering in the Hebrew is "Minchah," which word we shall refer to again. Meat-offerings consisted of corn, (wheat, etc.,) generally ground into flour, mixed with oil and frankincense. The drink-offerings were of wine. These meat and drink offerings were never offered alone, but "always accompanied the burnt-offering." Through these offerings the produce of the land was offered to God. And the meal and the oil and the frankincense and the wine were in many ways typical of Christ's work and gifts.

(e) *Oblations*. Under this head we include (1) The shew-bread and incense which were perpetually offered in the Holy place; Jesus said "I am the *Bread of life.*" (2) First-fruits, Tithes, the First-born, Voluntary oblations, etc. On these I have not space to dwell.

We have run through rapidly the different kinds of sacrifices offered to God by God's command in the Temple Services. But there is one very important matter which we must now consider, viz., as to what was done with the Blood in animal sacrifices.

II. *The Blood* of the victim was always to be poured out. So that in every case the victim was to be killed in such a way as to effect this. Why? "For the life of the flesh is in the blood," "the life of all flesh is the blood thereof," God declared. The blood represented and in a certain sense *was* the life of the victim, so that the escaping of the blood meant the departing of the life. And then we know that the manner of Christ's death was determined from the first and that He was to shed His blood whilst dying. But what was to be

done with the blood of the Temple sacrifices? The ritual for the different kinds of sacrifices was not the same. The blood of the burnt-offerings and peace-offerings was to be sprinkled "round about upon the Altar." The Blood of the sin-offerings was to be sprinkled by the Priest (who was to "dip his finger in the blood") "seven times before the Lord, before the vail of the Sanctuary," and the Priest was also to put some of the blood upon the horns of the Altar of sweet incense; and the rest of the blood was to be poured "at the bottom of the Altar of the burnt-offering." On the Day of Atonement the blood of the sin-offerings and a censer were to be carried by the High Priest into the Holy of Holies, and there whilst the smoke of the incense was ascending the blood was to be sprinkled seven times before the Mercy-seat, and after that the High Priest was to come into the Holy Place and sprinkle the blood seven times on the Altar of incense and put it upon the horns of the Altar. On one occasion, and that a very important one, we read (Ex. xxiv. 8) that Moses took some of the blood of the burnt and peace offerings and "sprinkled it on the people," saying "Behold the blood of the covenant which the Lord hath made with you." See Heb. ix. 19-20, where S. Paul refers to this. The word for covenant (or testament) used in the Greek Old Testament, and by S. Paul, is "*diathēkē*," and our Lord uses this very same Greek word when He says at the institution of Holy Communion "this is My Blood of the *New Testament.*" The blood sprinkled on the Jewish people by Moses was, then, the blood of the *Old Testament* or Covenant; that poured out by Christ on the Cross and given to the faithful through the Consecrated Wine of the Holy Eucharist is the blood of the *New Testament* or Covenant, of far higher value and effecting greater things. Another thing to be noticed in connection with the blood of the Temple Sacrifices, or indeed of any blood: it was never under any circumstances to be eaten.

What, let us ask, was the meaning of these rites and this prohibition? These rites had a two-fold meaning. They signified the pleading of the death of the victim before God and the application of the benefits of that death to man. The sprinkling on the Altars, the sprinkling seven times before the vail and seven times in the Holy of Holies, were the means by which the death of the Victim was pleaded before God and its life offered to God (for the blood is the life) on behalf of man. The number seven denoted perfection. The sprinkling on the people, which was done it seems on one occasion only, applied to the congregation some of

the benefits of the blood shedding. But what deeper meaning was there? These rites signified that not only was Christ's Blood to be shed, but that through it His death was to be pleaded before the Father. We shall refer to this again. But Christ gives to His disciples not only His Body for Food, but as well His Blood for Drink. "Drink ye all of this (He says), for this is My Blood," and He says, moreover, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you." Why was there not something in the Jewish Ritual foreshadowing this drinking His Blood? Why was blood entirely forbidden then? Probably this is one reason. The blood is the life. But no bull or goat could give to man the life his soul needed. Therefore, lest men might think that they were receiving life of some kind, all drinking of animal blood was forbidden. But Jesus is "the Life;" and to drink His Blood is the means by which we receive not merely human life but Divine life, for His Blood is the "Blood of God." (See Acts xx, 28). Therefore, this abstaining from the blood of the sacrifices taught men that the Law could not give life; that it was, therefore, imperfect and temporary; and that from Christ alone can come new life. And in further explanation of this, remember that the state of Christians on earth is a far higher state than that of the Jews; for Christians receive a gift of life, never, it seems, given to the Jews whilst on earth; So that although John the Baptist was one of the greatest saints of the Old Dispensation; yet "the least in the Kingdom of Heaven is greater than he." (Matt. xi. 11.)

III. We cannot close this paper without touching on the "*Passover*." We have space for only a few remarks. This was perhaps the most important of the Jewish sacrifices, for it was so important that he who being qualified did not partake of it, was to be cut off from among the people. Bishop Wordsworth says, "in a certain sense it combined them all," (*i. e.*, all other kinds of sacrifices). "It was a whole burnt-offering, being roasted entire with fire. It was a sin-offering, the blood being poured out and sprinkled. It was a peace-offering in that it was feasted on by the offerer and his friends." It was to be eaten with unleavened bread and bitter herbs. Leaven typified sin and our fallen nature (see I. Cor. v. 7); the bitter herbs typified "the bitterness of Christ's sufferings for our sins." There is something very striking as to the mode in which the Passover Lamb was roasted. It was roasted, we are told, on two spits, one running lengthwise of the body, the other crosswise near the fore legs. Thus these spits formed a cross and the lamb was as it were crucified. What a remarkable foreshadowing of Christ's death!

We have now briefly considered the kinds of Jewish sacrifices, the manner of offering and the chief teaching underlying it all. Let us, in conclusion, gather from what we have seen, what were the *chief parts of a sacrifice*. For a sacrifice was plainly not a simple but a complex thing, composed of several parts, each one of which was necessary for its validity. (1) The victim must be freely offered by the worshipper; (2) it must be slain and the blood poured out; (3) the body (or a part of it) was to be consumed on the Altar, and the blood sprinkled before God: this latter was done by the priests alone and was the means of offering to God and pleading the victim's death; (4) in some cases, the flesh was to be eaten by the priests or the offerers. Keep these four parts of a sacrifice well in mind: it will help you to understand our future papers on Christ's work and the worship of the New Dispensation.

How innumerable must have been these offerings of the Old Dispensation! Josephus tells us that in his day 250,000 lambs were slain at the Passover feast alone. We are told (I. Esdras I.) that at the Passover of King Josiah there were offered 30,000 lambs, 4,000 calves, 7,600 sheep; at the dedication of the Temple Solomon offered 22,000 oxen, and 120,000 sheep. When we add together these numbers and add to them the victims offered for more than 1400 years as Passover sacrifices, daily sacrifices and special sacrifices, and when we take into consideration the sacrifices offered during the Patriarchal Period, we will realize somewhat how numerous (almost countless) were these typical sacrifices: which were yet in spite of their number in themselves valueless and only benefiting by pleading the *One Sacrifice* of Christ, which *One Sacrifice* infinitely surpassed them all in value.

Deanery of Chatham.

CHATHAM.—The organization of a Women's Guild among the ladies of S. Paul's congregation, referred to in last *Deanery Magazine*, is now an accomplished fact. On April 10th the Rector met a number of the ladies at the residence of Miss Flemming, and after prayer, S. Paul's Chapter of the Guild of S. Mary and S. Paul was organized, the following being the officers, viz.: Mrs. William Jackson, President; Mrs. Charles Sergeant, Vice-President; Mrs. George Burchill, Jr., Secretary-Treasurer. Misses Louisa Harper, Louisa Vye and Bessie Jackson were appointed a committee to solicit work and contributions towards the object of the Guild. About ten ladies were present and more signified that they would be present at future meetings, which it was

decided to hold from 1.30 until 5.30 in each Wednesday afternoon. Great enthusiasm prevails, and no doubt success will crown all worthy endeavours of the faithful, and "old S. Paul's" further restored and improved will show the results. Meanwhile, what will the *men* do?

The Lenten Fast has gone by again, not, we hope, without blessings to Parson and people. The daily services were held without interruption and the attendance was better than usual, especially during Holy Week. Good Friday was solemnly observed by large congregations, and thus the better observance of Lent prepared us for the better celebration of "The Queen of Feasts." Easter was indeed a "high day." During the afternoon of Easter Eve, S. Mary's Chapel was handsomely decorated with cut flowers, from Mr. Bebbington's Conservatory at Fredericton, and with pots of choice blooming plants from members of the congregation, and when the hour of the first evensong Easter, arrived, 8 p. m., the Chapel presented a bright anticipation of the Festival. On Easter Day there were five Services, viz.: 1st, Holy Eucharist, (Choral) with Processional Hymn, "Alleluia, Sing to Jesus," etc., at 7.30 a. m., there being forty-four Communicants; 2nd, Morning Prayer with Sermon at 10 a. m.; 3rd, Morning Prayer, Holy Communion and Sermon at S. Paul's at 11.30 a. m., there being twenty-four Communicants; 4th, a children's Service at S. Mary's at 3.30 p. m., and 5th, evening Prayer and Sermon at 6.30 at S. Mary's. The services were all very hearty, the music being justly praised and full of the spirit of the Great Day. Three new choristers entered upon their duties, and among the Easter gifts were a handsome set of book markers from Mrs. W. B. Howard, and alms-bags from Mrs. Medley. The offerings for the poor were above the average and everything connected with the celebration of the Great Festival was calculated to make it much and happily to be remembered. *Laus Deo!*

The Easter Monday Meeting passed off satisfactorily, Mr. Treasurer DesBrisay's statement showing an increase of about \$200 in the offer-tory during the year.

Well deserved praise was awarded to Mr. Church Warden F. E. Winslow for his painstaking attention to the duties of his office, and now that our worthy and veteran Church Warden Burchill has such an efficient helper, we may hope that there will be a further increase of income and that *every* member of the congregations may share proportionately in the maintenance of the Services. All who would inherit a

blessing should be systematic and liberal in devotions to the worship of God.

BATHURST.—A very successful guild for girls has been begun, under the name of the Guild of S. Mary the Virgin. They held their anniversary on the Feast of the Annunciation. It was a pretty sight to see seventeen members with their badges of blue and white, in the upper seats of the nave. The members are preparing a literary entertainment and concert to come off in a few weeks.

We had the Church open all through Lent this year again, and warmed by free loads of wood. Our organist, or rather one of our organists, Miss desBrisay, is away in Baltimore this winter, and so for Morning Services one of our boys has been practising, and now plays. He has made good progress, and on Easter accompanied the Choral Celebration very creditably. The usual routine of Services was gone through during Lent and Holy Week, and on Good Friday the Three Hours' Service preached to a large congregation, who with a few exceptions remained for the entire Service. On Tuesday and Friday nights Communicants' classes were held and largely attended. On Easter Day the Services were very well rendered, being Choral. At the High Celebration, a new service in F was sung, the *Benedictus qui venit* being given without accompaniment. At the early Celebration forty persons received, the largest number who have ever yet presented themselves at an early service. The bad roads prevented many from being present, and the difficulty was augmented by the falling of the Big River Bridge, just before Evensong. By this accident a large number of our faithful were "cut off" and in strange reversal stood in place of the Egyptians. However, they manfully crossed on scattered timbers and ice, to be at the Easter Meeting. So they could not think there was anything personal in the first lesson at Matins on Monday, though it did strike even the Parson as having a comical connection. Easter Monday revealed a most satisfactory state of finances, the priest's stipend paid up to date, a new and delightful feature in affairs. But the meeting also revealed, as usual, all the fell villainy of the Parson. A good old fellow from the distant country put his hand on his Rector's back, after the meeting, and remarked, "Parson, I didn't know you were such a hard ticket," and then went off into a cheerful guffaw!

A handsome set of altar books was presented at the Festival.

BAY DU VIN.—A bright and happy Easter Day was spent in this old seashore Mission, where the sweet bells of S. John Evangelist Church have for almost half a century summoned the villagers to worship the risen Lord. All the Services were well attended, and Parson and people rejoiced together in high and holy Festival. Work will be pushed on on the new Church at the village, towards which the Lord Bishop Coadjutor and His Honour Sir J. C. Allen have been generous contributors. Our Parson expects to be absent for a few days in the beginning of May, attending a Deanery Meeting in Newcastle.

NEWCASTLE AND NELSON.—The Lenten Season was well observed in this Mission, the frequent Services being more regularly attended than on any previous occasion. The three Services in S. Andrew's Church on Good Friday at 10 a. m., 2.30 and 7.30 p. m., being exceptionally solemn, and were fairly attended throughout. "The Story of the Cross" was sung daily throughout Holy Week.

In consequence of a well-spent Lent, the Services on the "Queen of Festivals," were very bright and hearty, and thoroughly enjoyed by all. The Church was prettily and suitably decorated. There were two Celebrations, at 8.30 and 11 a. m.—the usual Evensong being at 6.30 p. m. The singing was exceptionally good, and evidenced faithful work on the part of the small choir. Tilliard's Te Deum was sung in the morning, and the Anthem "Ye Choirs of New Jerusalem" in the evening—Miss L. Harley singing the solo in her usual happy and effective way. The offerings throughout the day were very good. In the afternoon the Rector drove to Derby and held Service at 3 p. m.

RICHBUCKTO.—It is often said that "no news is good news," but although we have no news from this Parish for the DEANERY MAGAZINE this month, we cannot say that this is good news, for it signifies that we have no Parson, which is about the worst kind of news we could send. We can only hope to send better tidings next month.

RESTIGOUCHE.—We had very bright and hearty Services in this Mission on the glorious Festival of Easter. The Churches were very prettily decorated with flowers and suitable texts, etc. The calla lilies were magnificent, and the Altars in their appropriate colours looked well. At the Evening Service St. Mary's Church looked beau-

tiful, being well lighted. At the Morning Service the processional hymn was "Ye Choirs of New Jerusalem," etc. The other hymns were 134 and 140, A. & M., and the Eucharistic hymn was "I am not Worthy," etc. The Special Anthem and Psalms at the Evening Service were well rendered. The offertory (a liberal one) was given to the Rector. The Easter Monday Meeting was adjourned until Tuesday, when a very satisfactory and pleasant one was held, Church matters being found in a happy condition. Messrs. H. A. Johnston and John Barberie were elected Church Wardens and Delegates to the Synod and D. C. S. It was also decided to proceed at once with the painting and repairing of St. Mary's Church.

WELDFORD.—The Lenten Services throughout this Mission were particularly well attended, and notwithstanding the most awful roads, the Churches at the Good Friday Services were fairly well filled. On Easter Morning a crowded congregation assembled in S. Paul's Church, and joined in one of the most hearty and enjoyable Services ever held in the Mission. The results of the congregational singing practices were manifest. Everyone seemed to sing and the effect was splendid. There were thirty-two Communicants—the largest number on record for Easter Day. At S. Matthew's Church Evensong was extremely well attended, although it was so wet, and we had a very hearty Service.

The Easter Monday Meeting at the Parish Church went off very satisfactorily, and the Church Wardens' Report showed the finances to be in fair order. One good result of the meeting is that the work of clearing and fencing an acre of land to be added to the Churchyard will be immediately proceeded with. The insurance is to be renewed on the Parish Church, which we hope to have repainted also. It is also proposed to paint the Rectory, and we hope the good people of Weldford Station will receive all possible aid in this undertaking. A meeting of the S. Matthew's congregation was held on April 23rd to consider the results of last year's work and to discuss plans for the year to come.

LUDLOW AND BLISSFIELD.—We have no Easter tidings from this Mission in time for DEANERY MAGAZINE this month, but no doubt the great Festival will be duly celebrated. We shall tell our Brethren more of our doings later on. Meanwhile they may be assured that the congregation of "S. James the Great" are rejoicing in the truth of the Resurrection.

DERBY AND BLACKVILLE.—All is bright and happy here now! The newly appointed Rector, the Rev. R. Hudgell, held his first Service in the Mission on the first Sunday after Easter, and administered the Holy Communion.

Deanery of Kingston.

PETITCODIAC.—Our Lenten Services have been fairly well attended, but the Rector thinks not as well as they ought to have been, either in Petitcodiac or Salisbury.

Our Easter Services were bright and hearty. The Chancel of St. Andrew's Church, Petitcodiac, was nicely decorated for the festival with flowers and shrubs. The congregation was large, the Church being filled, and there was a larger number of Communicants than usual.

We are pleased to be able to say that our Rector, who has worked faithfully in this Parish for twenty years, and who has been lately talking of resigning on account of poor health, has concluded to remain for the present.

CAMBRIDGE.—The Rector has been working very hard this Lent. Special week-day Services have been held at different parts of the Parish, with addresses bearing on Confirmation. We expect to have a visit from the Bishop Coadjutor at the end of June, who will probably also visit the Parish of Chipman, and be present at a Service at Coal Creek.

JOHNSTON.—The Good Friday and Easter Services were very well attended, considering the dreadful state of the roads. There was a fair number of Communicants at the Parish Church on Easter morning.

The Bishop Coadjutor hopes to be able to hold a Confirmation in this Parish at the end of June. It is not known as yet how many will come forward to receive the blessing of "the laying on of hands," but we hope there will be a goodly number. The Rector will begin his classes at once.

We have only one Teacher this year going in for the examination for the Bishop Kingdon Prizes. We should have more.

The Rev. Mr. Cresswell delivered one of the Lenten addresses at the Parish Church. There was a good congregation and his address was listened to attentively. It was a very good one, the subject being "The Intensity of Jesus."

SPRINGFIELD.—The Services during Holy Week were well attended, especially at the two Services on Good Friday. At the Parish Church the

addresses were given from the Seven Sayings from the Cross, and the hymns were heartily sung. The Church at the Creek was nearly filled in the evening.

We are sorry to say that since the outbreak of scarlet fever at Norton Station, the Services during the last fortnight have been discontinued, and we are also sorry to add that Dr. Lawson's third little son succumbed to this disease.

On Easter Sunday the Services were joyous and hearty. Both Trinity and SS. Simon and Jude's Churches were nicely decorated. The vases on the re-table containing calla lilies, white and yellow roses, and around the Lectern and Prayer Desk stood from twelve to sixteen pots of bright flowers. We thank *all* who gave these beautiful flowers for our Sanctuaries. We are glad to say that the number of Communicants at the early Celebration at the Parish Church was larger than ever before. There were thirty-six, and we noticed some who had to drive three and four miles. The singing on Easter Day was very hearty. Our Easter Meeting passed off very smoothly. A greater number of the Vestry were present than the two years previous. Mr. W. S. W. Raymond was appointed to audit *all* money connected with the Parish. The Parson would remind all those who have not yet been Confirmed, and who are of age, to think the matter over seriously, and then take this second step in the Christian life. We hope to have the Bishop among us in June (D. V.).

Deanery of Shediac.

DORCHESTER.—Our usual special Passion and Holy Week Services were duly held, but were attended by diminished numbers, owing to the prevalence of scarlet fever.

Easter Day opened very brightly, and the children of the Church enjoyed a very happy day. The services were very bright; the music never was better, and sixty-five drew near with faith.

Even "*Black Monday*" had no trace of darkness about it. The Easter Meeting was attended by men who came to do business, and they did it and that in an excellent church-like spirit. The several officers in charge of the temporal affairs of the Church were congratulated by the meeting on their good showing, and were rewarded by being re-elected. The fiery trial through which this Parish has gone has done our people much good, and they are, for the most part, much in earnest. The effective working of the 26th

Section of the Church Act has astonished some people who sheltered themselves under the delusion that pew rents could accumulate without remedy. We have only about three pews in wilful arrears; and in three months we won't have any.

We are looking forward to a visit towards the end of June from his Lordship the Bishop Coadjutor, who intends on Wednesday, June 26th, to administer the Rite of Confirmation in the Parish of Dorchester.

MONCROX.—The work of the Church goes on apace in this very important Parish. We earnestly hope that Brother Talbot won't break down. His people are holding up his hands well, as they ought to hold them up; and are cheering him and his family with very substantial promise in the near future of a plain but suitably commodious Rectory house. Already the handsome sum of \$1,500 has been subscribed, and before long work will be begun. It is very satisfactory to know that the financial condition of this Parish was shown on Easter Monday to be better than at any known previous period of its history. On Tuesday in Easter Week a very successful concert was given for the benefit of the Rectory fund, the net proceeds of which were about one hundred dollars.

SACKVILLE.—The Church is a very tender plant in a rough soil in this Parish; but both Pastor and people are meriting the praise of doing what they can. It would be a great pleasure to us to learn that Mr. Wiggins was gathering more strength.

SHEDIAC.—Mr. Mackenzie, the new Rector of this Parish, in the language of one of his people is working like a beaver. The beaver is a skilful, diligent and persevering creature, and always does well and successfully what it sets out to do.

ALBERT.—"No man careth for my soul" may be constantly affirmed by the scattered flock of the County of Albert.

WESTMORLAND.—Matters go along quietly in this old stronghold of the Church. We learn that the Easter Monday Meeting was a very pleasant affair, that was satisfactory to all. The next meeting of the Shediac Chapter will be held in this Parish on Tuesday and Wednesday, the 11th and 12th of June.

BAY VERTE.—Whilst the hands of the B. H. M. are tied by the scanty offerings of the Church people in the Diocese, a few faithful women are endeavouring amidst much coldness and indiffer-

ence to keep alive a spirit of love for the Church, which they feel is neglecting them. The Rector of Sackville is faithfully doing what he can.

Deanery of St. Andrews.

We have not received an account of the Easter Services and meetings from all the Parishes in this Deanery. As far as we have been able to learn the Easter Day Services were well attended, and the number of Communicants good.

In the Parish of S. David the following officers were elected:

Wardens.—Arthur Polley, Geo. H. Davidson.

Vestrymen.—Henry Mowatt, William Mowatt, William Gregory, James McBride, John Maxwell, Howard Maxwell, Robert Smith, Robert Davidson, Robert Black, William Wilson, Jeremiah Claxton, Horatio Doore.

Delegates to Synod and D. C. S.—William Mowatt and Robert Smith.

CHRIST CHURCH, ST. STEPHEN.—Services were held twice daily during Holy Week in Christ Church, with a three hours' Service on Good Friday. These Services were all well attended, especially the Good Friday Services. The collection on Good Friday, which was for the W. & O. Fund, amounted to over \$13.00. The Easter Day Services were as follows:—Celebration of the Holy Communion at 8 a. m. Morning Service, Sermon, and Holy Communion at 11 a. m., and Evening Service and Sermon at 7. In the afternoon the Rector held Service in St. Anne's, Calais. At Christ Church the Floral Decorations were simple, yet effective. The congregations were large, and the music was well sung. There were seventy Communicants.

At the Easter Monday Meeting of Parishioners the following officers were elected:

Wardens.—W. F. Vroom, W. C. H. Grimmer.

Vestrymen.—C. H. Smith, C. N. Vroom, Jas. McCullough, Samuel Topping, John Black, E. G. Vroom, Wm. Raine.

Delegates to Synod and D. C. S.—C. N. Vroom, James Topping.

Substitutes.—W. F. Vroom, W. C. H. Grimmer.

The Treasurer reported an income through the offertory for all purposes of \$890.

TRINITY CHURCH, ST. STEPHEN.—A Good Friday Service was held in this Church at 11 a. m. The Easter Day Services were well attended. Much attention had been paid to the music for the day, which was well rendered.

The Easter Monday Meeting was adjourned for one week, without the transaction of the usual business.

Deanery of Woodstock.

We are sorry that Mr. Lowndes, Rector of Prince William, is about leaving us. He has always taken a prominent part in our Deanery meetings and we will miss him very much.

WOODSTOCK—*St. Luke's*.—The incandescent lights introduced into this Church several months ago are a great improvement on the displaced oil lamps. The Easter Services were, as usual, bright and joyous. The floral decorations, though not profuse, were very tastefully arranged. Both here and at the Parish Church the special Lenten Services were well attended.

There was a good attendance at the Easter Monday meeting held in *St. Luke's Church*, and everything passed off with the greatest unanimity. The Secretary reported a healthy condition of the finances, the amount received from collections being upwards of \$200 in advance of that of last year. The former Church Wardens, W. F. Dibblee and C. W. Raymond, were re-elected. W. F. Dibblee and B. H. Smith were elected representatives in the Synod and delegates to D. C. S., and W. M. Connell and Dr. J. E. Griffith their substitutes. A popular act of the new corporation was the raising of the Pastor's salary to \$1,000.

WAKEFIELD.—This year, for the first time, the Parishioners of Wakefield took advantage of their privilege of Diocesan representation. On Wednesday evening, April 24th, they met after Service in *St. Peter's Church* and elected John Harper as their Representative in Synod, A. K. Neales substitute, and John Harper and A. K. Neales delegates to D. C. S. The Easter Service in this cosy little Church was hearty and the music good. The Chancel was nicely decorated with flowers and plants. The people of this Mission always take a pride and show good taste in their floral decorations.

NORTHAMPTON.—Since last Christmas the few faithful of this Mission have enjoyed the privilege of a monthly week-day Service. There is no very suitable place here for holding Service. The first Service was held at a private house and the others in the school house, which, though very small, answers the purpose tolerably well. The congregations average about fifty. The responses are good and all join in the singing.

The Jewish Church.

PAPER NO. 2 READ BEFORE THE S. S. T. U., SEC. III.

The introduction read at the last meeting stated that the key to a satisfactory study of the Church under the Jewish dispensation was to be found in bearing in mind GOD'S two-fold design in His use of a Church or Visible Divine Society:

(1). The revelation of Himself to Man.

(2). The re-conforming of man to His Image and Likeness. In other words we must continually remind ourselves that our subject of study is "The development of *theology* and *morality* during the Jewish dispensation, and the continuity of this development throughout time, and thence throughout eternity."

There is an illustration in the Epistle to the Hebrews, which, when rightly understood, makes this idea of the continuity of development very real to our minds. The author of that Epistle says (Heb. x. 1, A. V.): "The law having a *shadow* of good things to come and not *the very image* of the things." Here the word for "shadow" is *skia*, which, says Bishop Wordsworth, quoting the Fathers, is better translated "sketch" or "outline," while *eikōn* here translated "image" is better represented by "painted picture." With this interpretation, what a perfect illustration does this passage become of the relative positions of the different stages of development. As S. Ambrose says (quoted by Bishop Wordsworth): "Umbra in lege; Imago in Evangelio; Veritas in Coelo." The Church during the Jewish dispensation is the "shaded outline sketch" preparatory to filling in; the Church during the Christian dispensation is the "clearly painted picture"; and the Church Triumphant will be "the reality."

We propose to consider the "*skia*" gradually being filled in, by the development of theology and morality, up to the point of time when *human nature is deemed fit for, and GOD reveals Himself* by the *INCARNATION*.

This paper will sketch the "*Development of Theology*" under the Jewish dispensation, leaving it to a following paper to treat of the "*Moral Development of Man*."

The question which naturally first suggests itself to us is: "Was there any definite moment in the course of the eventful history of the Israelites to which we may point and say, 'This was the moment of the birth of the Church?'" We know it was "when the day of Pentecost was fully come" that the Church began to exist in Her "*eikōn*" stage of development, and we naturally expect to find something similar to the event of Pentecost at

the beginning of her "skia" stage. Let us examine the Book of Exodus, chapters xix-xxiv. inclusive. Here we shall find an account of the first Whitsuntide so to speak. The nation of Israel with one accord is gathered together in one place, "at the nether part of the Mount" of Sinai; when amidst great sounds of earthquake and thunders and in flames of fire *Jehovah descends* and proclaims His law. So awful is *His presence* that Moses is obliged to act as mediator. When *GOD'S words are rehearsed* to the people by Moses the whole nation utters the solemn response, "All the words which the LORD hath said will we do." Then Moses builds an Altar and offers burnt-offerings, and sacrifices peace-offerings, and taking the blood of the sacrifices he sprinkled half of it upon the Altar, that is God-wards, while with the other half he sprinkled the people, saying as he did it, "*Behold the blood of the Covenant which the LORD hath made with you concerning all these words.*"

Now what have we in all these transactions? A little close attention will show us.

(1). We have the Shechina or Presence of GOD manifested in all His Majesty.

(2). We have a revelation of GOD'S will respecting the whole duty of man towards GOD and his fellow-man.

(3). We have the Celebration of the Church's sacrificial-sacrament as the means of convening, signing and sealing all GOD's covenanted blessings.

In a word we have here the Church of GOD set up on earth as the (1) Sign of GOD'S Presence; (2) the Pillar and Ground of the Truth; (3) the Storehouse of Grace.

It was always back to this grand event and its enactments that the whole religious system of the Church under the Jewish dispensation pointed; and when proof was required of its Divine origin, or when a "Son of the Law" asked to know the meaning of that faith and worship which he was expected to keep and perform, reference would be made to events of that great and glorious day when Jehovah spake in the ears of the Fathers on Mount Sinai. We make a great mistake and greatly lessen our appreciation of the Jewish Church by allowing ourselves to think of Her as having only a forward aspect. True, Her system had a forward aspect just as the Christian Church has—looking for the second glorious coming of "great David's Greater SON." But as, for purposes of practical religion, the Christian Church looks almost entirely back to the work of Her Incarnate Head and His Apostles, and to the Pentecostal descent of the HOLY SPIRIT, so for like

purposes of faith and worship the Jewish Church kept Her mind fixed (1) upon the Presence manifested on Sinai, and the words then uttered, viz.: "In all places where I record My Name I will come unto thee;" (2) upon the delivery then of "all the words of the LORD and all the judgments," and the writing of them in a book; (3) perhaps above all, upon the notable Covenant Sacrificial-Sacrament then Celebrated, and the order for ITS continual commemoration in that place where it might please GOD to record His Name.

Here then we have a complete revelation of the Divine Plan of the Salvation of the human race. A *visible Church* containing GOD'S indwelling Presence; embodying the whole of revealed truth; and binding GOD and man together by means of a Sacrificial-Sacrament.

But this marvellous and beautiful system is still but a means to an end, and that end the still further development of theology, the further unfolding of the mysteries of the plan of salvation.

The next developments do not touch the Church Herself as an organization, but they do deal with Her Sacramental system and with the extension of Revelation. Let us consider the former of the two. The One Covenant Sacrifice *could never be repeated*, but it must be *commemorated* and that by the continued offering of four kinds of sacrifices, two of which were to be offered with one Intention, while the offering of the other two indicated a distinct Intention. The Burnt-Offering and Peace-Offering were sacrifices by which and in which the faithful, purified Son of the Church might hold Communion with GOD; while on the other hand the Sin and Trespass Offerings were Sacrifices intended to restore Communion with God when it had been dimmed or disturbed through sin and trespass. But this view of the 'Sacrificial system belongs rather to the subject of moral development. It is with the theology of this system that we have to do at present. And here we must step aside for one moment and take up, so as to carry along with us, the fact that side by side with the continued offerings of the Commemorative Sacrifices the mass of Revelation was slowly but steadily increasing until to "Moses" was added the "Psalms," and to these the "Prophets," parts of the two latter divisions being now contemporaries, now preceding, now following one the other. The Commemorative Sacrifices and the extension of Revelation are our subjects then—two streams of the Divine plan flowing on to become united in the fulfilment of the one grand design.



THE
Banner of Faith.

VOL. VIII.]

MAY 1889.

[No. 5.

'Oliver.'

CHAPTER III.

MORE naturally than reasonably, Oliver's spirits went up when once he found himself alone in London, fairly started on his doubtful search.

He had as little idea as ever what to do, or how to set about doing anything. But the old life that had begun to be so irksome was left behind him; the wrong that he had done no longer haunted him now that, in his own way, he had taken the first step towards righting it; and above all, life was so new and wonderful to the country lad, who had never been further than Netherton in his whole life before, that he hardly found time to think at all.

He had meant to inquire of someone at the station at Kentish Town whether the pair of whom he was in search had been seen there on the day they left Netherton. But when he came to talk to his fellow travellers, and still more when he saw for himself the labyrinth of houses amongst which the long train came to its brief stoppage, he quickly realised that no help was to be found that way.

Oliver was countrified and inexperienced, but he was anything but dull, and he was not going to make himself ridiculous by asking unreasonable questions, or to get

into trouble by trusting untrustworthy advisers. He waited about the station till the train by which he had arrived had gone on, and there was an interval of comparative quiet. Then he got into conversation with a very respectable-looking elderly foreman, and consulted him first as to what he had better do with his box until he knew where he was going to stay, and secondly as to what part of London sailors mostly lodged in.

'If I can find that sailor I shall find my father,' he said to himself. But when he had to confess that he knew neither the name of the sailor he wanted to meet, nor whether he belonged to the merchant service or the Royal Navy, his new adviser shook his head.

'It's looking for a needle in a bottle of hay,' he said. 'There's plenty of places where sailors hang about, but you'd better not go to Ratcliffe Highway, neither; go to Poplar, or Blackwall. There's a respectable woman lets lodgings in Blackwall that I could give you the address of. And if you can describe the man so as anyone would know him again, you'd better go about and talk to all the sailors you come across till you meet with one that knows him.'

So it came to pass that Oliver woke the next morning in a bare but tolerably clean

little back room in a side street in Blackwall; and when he had had his breakfast, and had fetched his box from Kentish Town, he had the whole day before him, with nothing particular to do, and nowhere in particular to go.

It was not a very safe position for a young man of Oliver's age and bringing up; and if Mr. Wilmot, away there in the little village at home, had fully realised it, he would have worried himself even more than he was already doing. But he could have *done* nothing more than he had done already, in committing the wilful lad to the care of Love and Power greater than his own. And Oliver had not altogether forgotten to do that for himself; so that he went out into this strange new world not quite unprepared to meet its perils.

He began by telling his landlady what he wanted—at least so far as that he described the sailor to her—and asked her to inquire amongst her lodgers and their friends, who mostly 'followed the sea.' She was a pleasant, friendly woman enough, and was willing to do all she could to help him, perhaps guessing at some story beneath the surface, more sad and important than anything that he had told her.

And thus began a strange dream-like time in Oliver's life, that always seemed, in looking back upon it, far longer than it really was.

All day he wandered about the streets, using his own eyes chiefly, but asking questions of every one with whom he could get into conversation, and always with a feeling upon him that he ought to be doing something more, if only he knew what that something was.

He talked to policemen on their beat, to dock-men lounging by the closed dockyard gates, to sailors by the doors of the public-houses such as Jack ashore prefers. After a time he even went so far as to describe his father as well as the unknown sailor, and to mention his father's name; but never, anywhere, did he hear any tidings of the man he was looking for, or even his late companion.

More than once he heard that such a

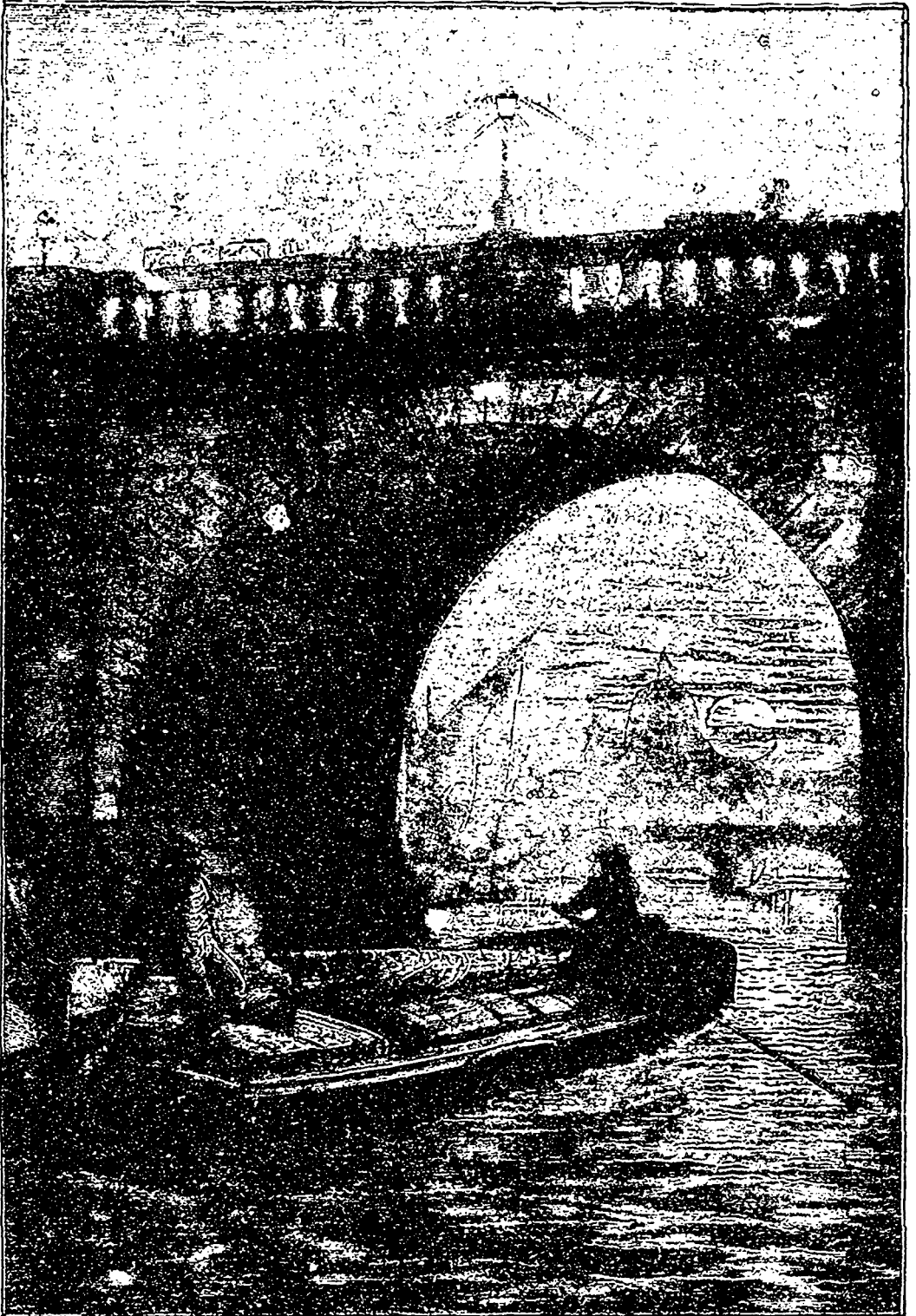
pair were lodging or had been seen in such a neighbourhood, and traced them out, only to find himself on a false scent. Perhaps some of his advisers were making fun of him, and some honestly misunderstood him, but no one gave him any real help; and at times, when he half-realised what a hopeless task he had undertaken, he was almost ready to despair.

Plenty of wickedness the country-bred lad saw as he went in and out—some that he understood, and that surprised and shocked him, and some that passed him by and did not even surprise him, because he did not understand it.

But the more he realised the ways of this strange new world, the more he was haunted by the thought of his father turning from it all, and trying to get back to the quiet home he had left. Ay! and being driven away again, back to the swine's husks and the far country. The look in his father's eyes went with him night and day, and robbed his food of its taste and his sleep of its sweetness. While all was so new and strange to him, curiosity and excitement had made him sometimes forget; but after all, one street in a great town is apt to be very like another, and to Oliver they were soon all alike uninteresting, except those where he might hope to find his father.

One night, he hardly knew how, he had wandered down to one of the great bridges, and stood there, watching the dark flowing water, with the long lights quivering in it, and the boats going up and down. It was rather more than a month since he had left home; six weeks since that summer night when those two strange faces looked over the gate into the Rectory meadow at Staneslow, and changed Oliver's whole life for him. Six weeks! and it seemed longer than all his life before. So long a time, and yet he had done nothing!

A boat passed swiftly under the dark arch, and flashed into his sight for a moment, and was gone. There were two men in it. He could not see them clearly; there was nothing about them that even suggested his father and the sailor; and



yet it struck him suddenly that if those *had* been the missing two he was seeking, it would have been just the same. The night would have swallowed them up just as swiftly and as certainly, and he would never have known.

In spite of the pride of his young manhood, a forlorn, helpless feeling brought the tears into his eyes, and a sob climbing up into his throat. He laid his arms upon the coping, and his head upon his arms; and if at that moment a wish would have taken him home, he would have been standing the next instant on the little bridge over the Staneslow brook, with Boskyfield looking down upon him from the ridge of the grassy hill.

A heavy step passed him, paused, and came back again, and a hand was laid upon his shoulder.

'My lad,' said a deep strong voice, carefully subdued to an undertone; 'if you're in trouble, as you seem to be by the looks of you, don't be thinking of it *here*, of all places in this great, God-forsaken town.'

'Why not?' asked Oliver, looking up with a start of surprise.

It was a very tall man who was standing over him, long and lank both in figure and face, with a thin fringe of beard beneath a long square chin. It was too dark to see the expression of the face, but the voice sounded kindly.

'Why not?' repeated Oliver. 'What harm is there in the place?'

'It's full of temptation—for some,' said the man, after a pause. 'I don't know, though, now I come to look at you, whether you're one of them.'

He glanced at the dark water flowing silently beneath them; and Oliver understood him.

'I know what you mean,' he said, quietly. 'But I don't want to die, though I was miserable enough just now. I've something that I must do first—if only I could get it done.'

'What is it, then?' asked his new companion, leaning against the low wall as if he was in no hurry to be gone. 'Yours is a different complaint from most. It's

mostly something that they've had and lost, or something that they want and can't get. What is it you want to do?'

Oliver hesitated a moment. He had told a part of his story to so many strangers that he had almost forgotten to be shy about it. But there was something in this man's voice and manner that seemed to ask for more than a half-confidence; and yet—he had never seen his face before!

'Wait a bit,' said the stranger, abruptly, while he still hesitated. 'I said a word at random just now, and I'll take it back, for it's one that shouldn't be spoken. I called this town "*God-forsaken*," and He knows that if I really thought that He had forgotten it, or any other place where poor folks live, I might be jumping off this bridge myself, instead of trying to stop other folks doing it.'

'I've seen places hereabouts that looked like enough to that,' said Oliver, gloomily. 'It seemed easy enough up at home to think that He knew and cared about us all; but by the looks of some of yon streets—'

'Ay! looks! *looks!*' broke in the other, in almost passionate tones. 'But we mustn't go by looks. Some of us *daren't*, for fear we should go crazy, and curse God, and die. He is *Love*. That's the first thing I heard about Him, and I hold on to that. When I lose that I'll lose all.'

'They taught us so, up yonder, at home,' said Oliver, half to himself, looking down at the swiftly-flowing river. 'But I could think sometimes that I'd come here just to find out for myself whether it's *true*.'

'So much the better for you, if you fight through with it,' said his new companion. 'So you're country bred, are you? You may as well tell me, if it's no secret, what's brought you here?'

Oliver hesitated no longer. What he was looking for was easy enough to tell, but to his own surprise he found himself going further, and telling this stranger the whole story—all that he had not told to Mr. Wilmot or to his uncle, that he had hardly owned even to himself.

The darkness seemed to make it easy to

speaking; and this man, who had never known him, who said not a word of surprise or of blame, was less embarrassing as a listener than his own kin and friends would have been.

The story was told at last, and Oliver was silent, half ashamed of his openness, and for a moment the stranger said nothing.

'It's a strange story,' he said, at last; 'but I think you're in the right of it now, anyway. You must look for him till you find him, if he can be found. "Those whom God has joined together let not man put asunder," and that means fathers and sons, I reckon, as well as—. There's just a chance that I might be able to help you, and if I can I will. Tell me again what yon sailor was like.'

Oliver described to the best of his power, but his new acquaintance shook his head somewhat impatiently.

'That's nought to go by,' he said. 'Wasn't there aught about him different to other folks? No trick of moving or speaking? Nothing in his face or his figure?'

'I don't know; I can't remember,' said Oliver. 'I never saw him but that once, and then I was looking—not at him—'

'Well, think about him all night, and come to me to-morrow evening, and see if you can tell me any more. My name's Agar Wilson, and I live here.'

He produced a tumbled scrap of paper from his pocket and gave it to Oliver, and turned away with a brief 'Good-night.'

And Oliver, after looking after him for a moment or two, went home and went to bed, wondering, and yet somehow feeling more hopeful than he had felt since his first few days in London.

He thought less of the sailor than of his new friend all that night and all the next day. Nevertheless, when he set off to find the address that Agar Wilson had given him, he had recollected one or two points about his father's companion that might help to identify him, though nothing of much importance.

It was a strange little room into which he found his way at last—clean, but crowded

till there was hardly space to turn, and mostly with things that were broken and worthless now, whatever they might once have been.

Oliver's new friend was sitting in the middle of these wrecks, apparently mending a broken baby's-chair, and he looked up kindly as the young man entered.

'Oh! it's you, is it? Sit you down; there's a chair there that will bear you,' he said, brusquely, but not unkindly. And Oliver sat down, and with the deliberation of his countrymen took a good look at the man before beginning upon his business.

Agar Wilson looked even more gaunt and thin by candlelight than he had done in the half-darkness on the bridge. His hair and lank 'goat's-beard' were tinged with grey, and his grey eyes had a strangely solemn and weary expression, as if they had seen all, and more than all, they wished to see in this world.

But they were honest, not unfriendly eyes, and presently Oliver found that they were drawing his confidence from him, as the man's very presence had done before.

Oliver said his say, and the other listened almost in silence. 'The chap will be in the merchant service by what you say,' he pronounced at last. 'I might make him out by what you've told me now. I'll try, anyhow, among the seafaring men I know. I was a sailor myself once, so I've kept acquainted with a good many of them.'

'Were you a sailor?' asked Oliver, surprised, and hardly knowing that he spoke aloud in his surprise.

'Ay! why not? You're thinking maybe that I'm not like the most of them. No more I am, for they mostly carry a light heart and a careless mind; ay! and a godless one, God forgive us all! Not so often as you think, though, maybe; for we see the works of the Lord and His wonders in the deep, just as them of old did, and we don't all of us forget to lay them to heart.'

'I don't know much about sailors,' answered the young man, frankly. 'I'd never seen any before I came to this town, except that one.'

'I daresay not. Well, I've done this now, and if you care to come out with me we'll go and find out two or three men I know, and between us we can, maybe, make them understand what sort of fellow it is you want.'

He stood up, and flung his tools into something that hung close up to the ceiling, and that Oliver afterwards found out to be a hammock. Then he reached down his hat from the same place, and they went out together.

To several lodging-houses, haunted by sailors, they went, and Oliver noticed that his new friend was treated by most of those rough, jovial men with a kind of quizzical respect, as if they laughed at and could not understand him, but half-reverenced him nevertheless.

None of them could give any clue at present, but many promised to keep their eyes open and see if they could learn anything; and again Oliver went to bed a little more hopeful than he had been of late.

'Tell me where you live,' Agar Wilson had said, 'and if I hear anything I'll let you know.'

Oliver had done so; but for four days he heard nothing, nor had he been able to find out anything for himself, and his hopes were sinking again.

The fifth day, however, in the evening, when he had been home to his lodging to snatch a meal and see if any message had been left for him, a small boy appeared on the doorstep as he was leaving the house again, and asked him his name.

'Oliver Haythorn,' he answered, with a thrill of new hope.

'Agar Wilson says you are to come,' said the boy, and walked off, while Oliver followed without more words.

His guide led him straight to Wilson's lodgings and vanished; and Agar came to the door, with his hat on, before Oliver had had time to knock.

'I've found your sailor, I fancy,' he said, without waiting for any greeting. 'Come along with me now, and we may catch him at his lodging.'

He did not seem to expect any thanks, and Oliver forgot to give him any. His heart had given a great jump at the first word that told of success, and then sank again. Suppose the sailor should not after all be able to tell him where his father was? Suppose he should find his father, this very night perhaps, and find him reconciled now to old ways and bad companions, not caring any more to repent and amend, not willing now to come back to Staneslow? It would be hard to have come so far, and sought so long, for no reward but *that!*

He was so lost in his own thoughts that he hardly noticed at first that they were getting into a part of the town quite strange to him—a foul, crowded neighbourhood, damp with the mist from the river, and grimy with smoke from what looked like tall factory chimneys.

But his companion turned presently into an open doorway, climbed a flight of steep, almost pitch-dark stairs—Oliver following with some difficulty—knocked at one of the doors on the narrow landing, and opened it.

A man rose from beside the smouldering fire in the narrow little grate, and even while his back was towards them Oliver saw that he was too tall to be the sailor.

Then, the next instant, he turned, and Oliver recognised the eyes that had looked him through in the kitchen at Boskyfield—the eyes that had haunted him ever since, and had brought him here to meet them at last.

(To be continued.)



The Quakers.

THE Quakers, or as they call themselves, 'the Society of Friends,' were the second religious body that separated from the Church in the seventeenth century. Though they, like the Baptists, seceded upon the question of internal discipline, they differed from them in that they were opposed to all outward forms of religion whatever.

The aim of the Quakers was above all things to be spiritual. Their desire was to bring out 'the entire spirituality of the Gospel dispensation.' 'The Inward Light,' the 'Indwelling Word' were the keystones of their belief. They looked for 'the perceptible influence and guidance of the Spirit of Truth.' So an eminent writer addressing them says, 'It seems to me that you were peculiarly set apart to be advocates of a spiritual religion.'

The founder of Quakerism was George Fox. He was born of humble parentage in the year 1624 at Drayton, in Leicestershire. He spent his early years first as a shepherd-boy, then as an apprentice to a shoemaker. Memorable years, indeed, they were in the history of this country. For the storm was brewing which, in Fox's own lifetime, was to result in the temporary overthrow of Church and Throne. All the strife and bloodshed of civil war was around him—all the bitterness of contending parties. England was torn asunder by controversies, religious and political.

Of this terrible condition of things Fox knew little or nothing. His whole soul was absorbed in the one awful—the one supreme question, 'What am I? What is my place in this world of mysteries?' He was about nineteen years of age when his religious impressions deepened into enthusiasm. He believed himself to be the subject of a special Divine call. He left his home, broke off all intercourse with his friends, and wandered through the country with his Bible as his only companion. Unlike some religious leaders, Fox had lived all his life free from

reproach. And doubtless this fact contributed to the influence he exercised. At eleven years of age he tells us he 'knew pureness and righteousness.' And as a man he never wronged man or woman, for the Lord's power was over him. And people generally loved him for his honesty and innocency.

In his search for light and peace, Fox consulted a few of the Church clergy and some dissenting ministers. But alas! from them he received little or no help. In London, the stronghold of Puritanism, he says, 'all was dark, and under the chain of darkness.' He could find none really spiritual, none who could solve his difficulties.

It was then, in his sense of loneliness and distress, that he first became conscious of the indwelling Light. The Light which lighteth every man that cometh into the world. And henceforth he learned to look within for illumination, for comfort, for strength.

The Bible we have observed was Fox's constant companion. It was, perhaps, the only book with which he was at all intimately acquainted, and he esteemed it as a pearl of great price. Yet the Inward Teacher—the Holy Spirit in the heart—was more than the outward book—the Voice speaking through conscience stronger than the Voice from the inspired writings.

It is impossible not to sympathise with the struggles of this ardent soul trying to realise its union with God: impossible not to share its disappointment at the unreality of the religious world around. Quakerism was a protest against the empty formalism of Churchmen and Puritans alike. Fox appealed to the Church of his day, and he found her absorbed in a political struggle, forgetful of the Divine Presence within her, forgetful of her high Spiritual Mission. He turned to the Puritans, and there was little encouragement to be received from them. Each of their rival factions loudly ap-

pealed to the Scriptures indeed; but they were sacrificing the spirit to the letter; and their lives, Fox could not but notice, were strangely at variance with its sublime teaching. Then, too, the dark and gloomy doctrines of Calvinism repelled him, as they have repelled many devout people since. They were a gross caricature, as he perceived, of the true Gospel.

Such was George Fox's position when he founded Quakerism. The Society of Friends were to exhibit what he conceived to be the characteristics of the true Church, and were to live under the immediate guidance of the Holy Spirit of God.

What a noble purpose! What a lofty aim! So far our feeling must be that of admiration of such principles. That the Spirit of Christ dwells in the Church and in her individual members is a most precious truth never to be lost sight of.

The illumination of conscience by the indwelling Light is necessary for all who would walk aright. This from the beginning has been the teaching of the Catholic and Apostolic Church. 'Lo I am with you always,' is one of her most treasured promises. She feels that the Spirit of Truth is with her even now, teaching her all things—guiding her into all truth. Her forms of worship are no empty meaningless ceremonies; they are the outward expression of the revelation she has received from God.

Had George Fox carefully examined into the Church's doctrines he would have found all he was in search of—a Truth altogether based upon the conviction of the perpetual Presence of the living Lord. Secession would have been unnecessary, and the weakness which springs from division might have been avoided.

By separating from the Church, we have now to observe, the Quakers, like other dissenting bodies, lost the balance of truth, for the continual emphasising of one aspect of truth only causes us to lose sight of others equally important. And here it is that the ancient creeds are of such great value. They preserve for us the due proportion of God's revelation, they keep before the mind's eye the entire faith.

It was not in what they affirmed, but in what they denied, that the Quakers departed from primitive teaching. It was when they came to dispense with all outward ordinances, when they asserted that they could do well enough without them, that they fell into error. The line of action they took is common enough still. 'I see my neighbour abuse some help from God, and therefore I will abstain from its use.' Whereas the wiser course to take is to use it faithfully as God intended it to be used. The Quakers saw outward ordinances trifled with. They witnessed men using the holiest symbols without attaching any spiritual meaning to them. There were formalists in abundance then—as there are now—mere mechanical Christians untouched by the sacred fire—the spirit of their faith. Therefore the Quakers resolved to cut themselves adrift from all forms. So they abandoned Holy Baptism and abstained from Holy Communion. They dispensed with an outwardly ordained ministry; and no longer used forms of prayer. All outward forms had become distasteful to them. So at their meetings there was no bending of the knee, no uncovering of the head. An assembly of Quakers sits in silence, each waiting for the Spirit from within to move him to speak.

Yet, it has been well observed, it is impossible to escape altogether from forms. And so the Quakers have found. They have done away with Sacraments, but they adopted a peculiar kind of language. They have no fixed forms of prayer, but they have assumed a special form of dress.

In truth, if we reflect, George Fox's mistake is apparent. He tried to fashion a religion which should be purely spiritual for beings of flesh and blood. God provides on the other hand for the whole man—body, soul, and spirit. The sanctification of the body is no less a part of His purpose than that of the soul. Outward and visible signs go along with inward and spiritual grace. And the channels through which He has chosen to convey to us supernatural gifts are so simple, so entirely

within the reach of all, that all may benefit by them.

It is sad to notice into what strange positions the Quakers are driven in rejecting the Divinely appointed means of grace. 'What,' says a Quaker's Manual, 'do you understand, by Christ's words to Nicodemus, "Except a man be born of *water and of the Spirit*, he cannot enter into the Kingdom of God"?' And the answer given is, 'I understand this to mean that as water is necessary for cleansing, so repentance is necessary for regeneration.'

But to return. We owe a debt of gratitude to the Quakers for emphasising, when it had been forgotten, that clause of the Creed which runs, 'I believe in the Holy Ghost, the Lord and Giver of Life.' The Person and the work of the Blessed Spirit are even nowadays far too much in the background in Christian teaching. That He dwells in our hearts to sanctify us, that He strengthens and inspires, that He is still the Comforter amongst men as He was in the days of the holy apostles—this the followers of George Fox have told us again when we needed reminding of it, 'What? Know ye not that your body is the temple of the Holy Ghost which is in you?' 'Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption.'

But now it is for us to tell the Quakers that all these spiritual gifts, which they rightly set store by, are to be had in the old historic Church, and to be had in Christ's own appointed way. By using, not abusing or neglecting the means of grace, we shall best receive those gifts.

It is not we, but Christ who has appointed Baptism as the mode of admittance into His Spiritual Kingdom upon earth. The new birth is to be effected by water and the Spirit. The outward and visible sign is the pledge of the inward and spiritual grace. Christ has joined them together and we dare not separate them.

So with the Apostolic rite of Confirmation. So also with the Holy Communion. The direction is so plain, 'Do this in remembrance, or as a memorial, of Me.' And the Apostle's commentary upon it, 'As oft as ye eat this Bread and drink this Cup ye do show the Lord's death *till He come*.' The marvel is how Christians can bring themselves to disregard so clear a command.

The fact is the symbols and ordinances of Christianity become real, not by emptying them of their meaning and then casting them aside as worn out and obsolete, but by spiritually discerning that they are the instruments used by God the Holy Ghost to act powerfully upon the hearts of men.

Formalism vanishes when we realise that the presence of Jesus Christ is vouchsafed in His Sacred Feast. Then there is a deeper sense of the spiritual than is ever experienced at a Quaker's meeting. The Holy Eucharist satisfied all the yearnings of the Apostle's heart when he wrote: 'The Bread which we break, is it not the Communion of the Body of Christ? The cup which we bless is it not the Communion of the Blood of Christ?' Yes, truly as our Catechism hath it, 'The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper.' And do we not pray in that solemn hour, 'Grant us therefore, gracious Lord, so to eat the Flesh of Thy Dear Son Jesus Christ and to drink His Blood, that our sinful bodies may be made clean by His Body and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us?' Union with God in Christ is the highest desire of Churchman and Quaker alike. We may look to obtain this supreme blessing only through those channels of grace which Christ Himself has appointed and which are dispensed through the living ordinances of His Church.

J. H. M.



Rogationtide.

LOSE upon the joys of Easter-tide, and just before Ascension Day, the Church ordains three days to be observed with abstinence and prayer. It has been the custom from the very early days of Christianity to set apart certain days on which to implore Almighty God to avert disaster from the land and to bless the fruits of the earth by His heavenly benediction. The Latins called the prayers offered at this season Rogation, and the Greeks Litanies. And so when the land is white with blossom, when the seed has been sown and we hope is fructifying in the brown furrows, when hope is strong within us and the whole earth awaking to beauty and gladness once more, we turn to the Lord and entreat that it may please Him to give and preserve to our use the

kindly fruits of the earth so as in due time we may enjoy them, that He will forgive us all our sins and endue us with the grace of His Holy Spirit to amend our lives. And this is our duty, as individuals and as a nation.

It is surely only just and right that our nation should humble itself before Almighty God at least once a year, and while confessing and deploring those national sins which are so hateful to Him, supplicate that our land may not be visited with His wrath, but that He will in mercy drive away the vileness that puts us to shame. With one accord, then, let us raise the prayer with heart and voice this Rogationtide,

O Lord, stretch forth Thy mighty Hand,
And guard and bless our Fatherland.

Betting and Gambling.

TOM. The 'Race Meeting' is coming round, and that will do the town good.

Harry. Will it? If there is one better way of making a place poor and keeping it so, than that of having races in it, I don't know it!

Tom. Come, explain yourself. Races bring money into a town.

Harry. It is not flushing a town with a little money once or twice a year that makes a place prosperous. It is the energy of the people in a place that makes it rich. Races bring betting, and betting makes men indolent, and therefore keeps them poor. If men see a chance of making a shilling without trouble, they will starve on the chance of it rather than work for plenty. Away in California they say they would be richer if they went in for the golden grain, and left the gold dust alone. Again, one man in fifty who makes a pile by betting or gambling attracts more attention than

the forty-nine who have been ruined by it: this is natural enough.

Tom. Well, but the excitement of a game of chance is a good thing: we all want amusement: the parsons say so now-a-days.

Harry. There is excitement and excitement—physical and mental excitement in the business of life is a fine thing—but the excitement of betting, if it is fair, is mere anxiety—sheer harass, the worse thing in the world for brain and nerve, so the doctors say, and it leaves no taste for all the true interests and pleasures of life.

Tom. Well, anyway, betting is a harmless amusement. Which of the Commandments forbid it?

Harry. No commandment says 'Thou shalt not bet' or 'Thou shalt not gamble,' but betting is against the spirit of all the Commandments. We know what human nature is. The question is not altogether

what betting is, but what will men be tempted to do who bet?

Tom. It seems to me that you are mistaken there at any rate. Betting may be turned to harm, so may religion. Are you to give up religion for fear of harm? All good things may be turned to harm, religion itself not excepted.

Harry. Quite true. Good things may be turned to a bad use. But how do you make out betting to be a good thing? What is it? Let old William Cobbett in his plain way answer—'The object of every gamester is to get by doing injury to his neighbour.' Can you make a better definition of it than that? I say that betting is wrong in itself and leads to wrong.

Tom. But some men acquire wealth by betting at any rate.

Harry. If wealth means money—Yes. If wealth stands for 'welfare,' then I must answer 'No.' Money coming to a man suddenly is seldom enjoyed much, or kept long. When Jack Mytton was driving from Doncaster races back to Shropshire, the wind during the night blew his winnings, consisting of many thousand pounds worth of bank notes, out of the post chaise windows, 'Drive on,' said poor wild Jack, 'Light come, light go.' Yes, that is the usual way, money won lightly goes lightly, even without the help of the wind. Again, I never heard of a successful gambler handing on his business with satisfaction to his children. But the general experience of men, as regards gambling, is pretty well known. How have our great painters chosen to depict the progress of a gambler's career? Who would care to be recommended in business by a character for success in betting? Old properties, the roots of our social life, dissipated; priceless collections of pictures and treasures scattered to the wind; useful lives doomed to all the vices of despair; men consigned to Workhouses, Asylums, Gaols, and the Gallows, or to the Suicide's grave: these form a running commentary on the history of gambling and betting!

Tom. But the history of gambling and betting shows exceptions to all this.

Harry. Exceptions prove the rule. Suppose a man should chance to swim the rapids of Niagara in safety, is that a reason why you, or I, should do the same?

Tom. But there are many men of noble dispositions who bet.

Harry. Undoubtedly, but that does not make the ill effects of gambling less evil. If it was sad to see a small mischief destroy the noble physique of the Emperor Frederick, is it not more sad to see a noble disposition afflicted with the gambling fever?

Tom. But Princes and Dukes bet! It is their fault if in imitating them we get into mischief.

Harry. I am not a Prince, nor a Duke, I have myself to answer for. Besides, if they are wrong to set a bad example, it does not make me right in following it.

Tom. But surely a man may bet a little and no harm be done.

Harry. Gambling is an unreasoning passion, which, when once aroused, soon gets beyond control, and pursues a man for his lifetime, and often his descendants after him, so 'let sleeping dogs lie.' A racecourse is a beautiful sight. The wide expanse of country and fresh air are charming; the vast crowd, all bent on one thing, the rich and poor for once enjoying themselves together, the horses ready to share the duties and the pleasures of men, and to acknowledge the superiority even of the puniest specimens of the human race. This is a grand sight. But there is another side to the picture. A storm at sea is a fine sight if we could see it without remembering what the sea has swallowed up, and so I say again a race is a fine sight if we could forget the dark side; but we cannot, and to my mind 'the game is not worth the candle.'

Tom. Well, if we are to go by experience, experience is against betting and gambling, and experience is a true and safe guide. So we will not be like the boys who, Shakspeare tells us, 'Pawn their experience to their present pleasure, and so rebel to judgment.'

Ascension Day.

OUR Lord went away that He might come again to receive us to Himself, and that we might be together to all eternity.

What joy there is to loving faithful hearts in the comfortable assurance of the ascended Lord, that He has gone to prepare a place for His own in His Father's House of many mansions.

Meanwhile we must first be moulded to His Image, or we shall be little fit for that heavenly place. It is true that His Word and His Promise stand fast for ever, and that 'whither our Saviour Christ is gone

before, thither man may also ascend, and with Him continually dwell.'

But this glorious destiny is for those who are quickened and regenerated in the divine life.

If when our labour is ended and our appointed rest is over we are to awake in His likeness who is our glorified Brother, we must be growing into something of that likeness now.

Are we growing in Christ's likeness? If so, no man can take away from us the joy of the comfortable assurance of the heavenly home prepared for us.

Ascensiontide.

COMFORT IN A CLOUD.

A FRIEND of mine told me of a visit he had paid to a poor woman, overwhelmed with trouble, but who always seemed cheerful. 'Mary,' said he, 'you must have very dark days; they must overcome you with clouds sometimes.' 'Yes,' she said, 'but then I often find there's comfort in a cloud.' 'Comfort in a

cloud, Mary?' 'Yes,' she said, 'when I am very low and dark I go to the window, and if I see a heavy cloud, I think of those precious words, "*a cloud received Him out of their sight*;" and I look up and see the cloud sure enough, and then I think—well, that may be the cloud that hides Him, and so you see there is comfort in a cloud.'

The Missionary Spirit.

EVERY true Christian is a missionary in intention, and within the limits that his providential work makes possible, though he may never have looked in the face of a

heathen in his life—just as every serious Christian bears within his heart the spirit of the martyr, though he may never be called upon to witness the faith with his blood.—CANON LIDDON.





Ascensiontide.

WHEN woodland lanes are clothed
with green,
And blossoms of the may peep
through,

Our eyes from earth turn heavenwards
And fain would pierce yon cloudless blue.
For thither He hath gone before,
Our Brother at the Father's side,
And there our hearts may also soar,
And keep with joy Ascensiontide!

The 'Babe' in lowly manger laid,
Heir with ourselves of grief and pain,
The once despiséd Nazarene
Doth now receive His own again!

It is the Coronation Day
Of Jesus, who was crucified!
And we would lift our hearts on high
And keep with joy Ascensiontide!

Those golden gates once backward flung
Shall never stand ajar' again;
But evermore be open *wide*,
That all who *will* may entrance gain—
That all who bear His Cross below
May reign with Jesus Glorified!
Who bears His Cross shall wear the Crown
In that His glad Ascensiontide!

BRIDA WALKER.

Home, Sweet Home.

CHAPTER I.

GOOD-BYE, Alice, till evening,' cried a cheery young workman as he shouldered his basket of tools in the darkness of a winter's morning.

'Good-bye, Tom. I shall feel lonesome-like without you in a strange place, and with no one I know to speak to. But'—brightening up—'there is plenty to do, and I shouldn't have time to waste in talking, anyhow.'

Still Alice—a buxom country girl of twenty-five—found time to stand for a minute on the doorstep till Tom was out of sight before returning to begin the day's work she had planned for herself. Such an act was excusable, however, considering that this was the first time she and Tom had said good-bye as husband and wife; and the first time of doing anything of importance, we know.

Tom and Alice had been married three days before at the church of the village where Tom had been born and had lived all his life, so far.

He had been apprenticed to his own father, a respectable working carpenter, and had continued to help in the business after his time was up. There were younger brothers coming on, however, and the village business was not enough to support more than two workmen; so when the second brother was out of his time, Tom accepted an offer to work for a London firm, where he was promised that his wages should not be less than 1*l.* a week. Tom was not what is called a skilled workman, having indeed had no opportunity of learning the higher branches of his trade under his steady-going old father, but he was a good trustworthy workman in the simpler branches, and could make a plain table or chair with any man going.

Alice was servant at the Vicarage. She

had gone first under an elderly cook house-keeper who had lived for many years in the Vicar's service, and who, being herself somewhat feeble, had made Alice do all the harder work under her superintendence. The place was a heavy one, and the old woman somewhat cross at times, and always very particular. Two or three girls, before Alice went to the Vicarage, had declared they could not stand her ways, and left for easier places. Alice had, however, been brought up by a good mother, and though, like other young girls, she felt put out sometimes by the housekeeper's strictness, she had the sense to know that the training was good, and by doing her best she actually succeeded in pleasing the old housekeeper and making a real friend of her.

And so it came about that when old Mrs. Bent felt that her own working days were really over, and that she might retire to live quietly on her savings for the rest of her days, she told her master and his sister, that if they were not very much set on having an elderly housekeeper, she, Mrs. Bent, was of opinion that they could not do better than engage Alice Smith, and let her have a young girl to help. 'For,' said Mrs. Bent, 'of all the wise-like girls I ever knew Alice is the queen. But, though I say it that shouldn't, I've never spared my trouble with her. If it was ten times over, she should sweep the room till there was no dust left in the corners. I've seen that girl scrubbing while the tears was mixing with the warm water in her pail, because I scolded her for not putting elbow-grease enough into the boards. But I never spared her—no, I can honestly say I never did—and now I've turned her out altogether to my mind, you won't often see the like of her in these days. She can cook and clean, and wash and sew, and iron with anybody, and all I can say is the man will be lucky that gets Alice Smith for his

wife, for a thorough good servant is good everywhere and at everything.'

Well, the man was not far to seek who was to have the blessing of old Mrs. Bent's favourite for his wife.

Tom Parker had long secretly admired the tidy Vicarage servant, who kept her place so well, and was always so neat and orderly both in her person and in her work. Like other workmen who have to be in gentlemen's houses at times, Tom had been often struck with the slovenly and even dirty appearance of girls when at work, who on Sunday blossomed out gaily.

Tom's own mother was a particularly clean, tidy woman, who got up early, did her work briskly and thoroughly, and had always a comfortable room and a well-cooked and well-served dinner ready for her husband and children at twelve o'clock. Tom had often, of course, seen her with a large bibbed working-apron on, and tightly rolled-up sleeves, but never with untidy hair hanging in her eyes, a smart faded bonnet tilted on one side, stockings in holes, down-at-heel slippers, a smutty face, and a coloured stuff gown that had once been smart splashed and streaked with stains.

Mrs. Parker put on a clean dark print every Sunday morning, and with the help of her big aprons always contrived to look clean and wholesome.

'A mother a chap can feel proud of,' as Tom used to say to his friends.

With such a mother, Tom would not have been likely to choose a slatternly wife, and the sight of Alice always so busy and tidy had a great effect upon his heart.

At last he spoke. It was one day when he had been sent for to mend the kitchen window, and Alice had been left by Mrs. Bent to cook the dinner while she was busy upstairs. Alice blushed and smiled, and we may conclude did not say 'No,' for on the following Sunday afternoon, with the full approval both of the Vicar and Mrs. Bent, Tom and she took a walk together arm-in-arm, which ended in tea at Mrs. Parker's, and an introduction of 'the nicest

girl in Bilthorpe, mother, who has promised to be my wife some of these days.'

And so the courtship went happily on, and when Alice was raised to be house-keeper in Mrs. Bent's place, her wages were raised too, and out of 18*l.* a year Alice managed to put by 6*l.* for each of the two years that she held that position, which, added to what she had been able to save during the six previous years she had lived at the Vicarage, gave her a nice little sum of 20*l.* in the Savings Bank.

Tom also had been careful and saving, and besides money he had by him a little stock of well-made furniture—tables, chairs, presses, and so on—the fruits of evenings of work when other young men were drinking and smoking, or standing with their hands in their pockets doing nothing at all.

Many useful presents were given them when at length the wedding-day was fixed. Mrs. Bent gave them a huge fringed bed-quilt, knitted by herself, which she had begun as soon as she was told of the engagement. The Vicar's present was a substantial iron bedstead with a good mattress which would last their lifetime. Miss Celia, his sister, presented a clock; Tom's parents a pretty tea-service; his young men friends gave a large Bible with all their names written in by the schoolmaster, whose handwriting was more to be relied upon than was their own; while the Sunday School children whom Alice taught regularly presented a huge Britannia-metal teapot, which, as Mrs. Parker remarked, 'though too large for present use, would come in useful by and by, and meanwhile would make a lovely ornament if Alice kept it bright, as well she knew how.'

Many other pretty and useful presents were given, so there was no fear that the new home would be unfurnished. But that new home, alas! it could be only two rooms in a house full of other people; and yet for those two rooms Tom found he should have to pay 5*s.* 6*d.* a week—double the rent of a nice cottage and garden all to yourself in his native village.

'Will everything be twice the price we

pay here?' enquired poor Alice, anxiously. 'How ever shall I manage if it is?'

But Mrs. Bent, whom she went to consult, and who had herself spent part of her married life in a London tenement-house, assured her that this was by no means the case.

'Some things are dearer—milk, for instance—but if you keep your eyes open and your wits about you, you may get fish and meat and groceries cheaper than here, and clothing is certainly more reasonable than in the country. The worst is the vegetables. You can't grow 'em, and to buy 'em—well! such as should be fresh—cabbage and the like—seldom is; though you may get the root sort—potatoes, onions, carrots, turnips, and beetroot—very cheap of a Saturday evening. Mind you, Alice, buy enough then to last the week through. A little bit of meat will make a tasty stew if plenty of vegetables cut small are cooked with it—a dish a hungry man who has had no dinner to speak of will relish when he comes in on a cold evening. And mark what I tell you, my girl: many a man would be kept from the public, stick to his work, and bring up his family God-fearing and respectable, if he always found a tidy wife, a clean room, and a comfortable bit of supper ready for him when he comes in.'

'Well, but Mrs. Bent,' objected Alice, 'a poor woman hasn't always got anything to work up for supper. What is she to do then? I should not like to think if we were a bit short one evening that Tom was in the right to go off to the public, wasting money and leaving me alone.'

'You girls do take one up, to be sure,' answered the old woman testily. 'I never said the husband was in the right; I only said that was what they'd do. And then if the wife was a good manager she oughtn't to be shorter on one than another evening, if there wasn't a good reason. What I mean is this. When you get the wages Saturday afternoon just parcel them out and see what you can make them do. Rent comes first of course. Put that aside. Also your club money. Then money for your firing, though if you are

wise you won't buy that in little weekly dribblets, which is a very dear way, but buy in a quarter of a ton of coal and a sack of coke. You can get good coal in London for 16s. 6d. the ton. Coke is cheaper; it varies a little, but is mighty useful, for you burn it with your coal, and it lasts longer, and helps make a cheerful hot fire, and as for a place to keep the coal—for those two rooms of yours you won't have a coal-cellar attached—why, get your good man to make you a box or locker to hold 'em, paint it black, or grain it yellow with a bit of varnish on it; then if it has a neat lid with hinges it'll stand in your room and look handsome, and hold your books at top or what not. As you have money by you you might make a start with this quantity at first, and then put 1s. 6d. by every week for the next start. Then there are your groceries, things for washing and cleaning, such as soap, sand, starch, blue, soda, and the like. Get your tea at a good shop, and keep it in a tin; it spoils in paper.'

'There is my new tea-caddy, and places each side, and the sugar-basin in the middle,' Alice put in.

'Why, of course. Mind you use it then. But don't get into the way of living on tea, as many poor women do. It makes you weak, mind and body.'

'Dear me, does it now? Why, ladies drink a lot of tea, too. At least, some of them do.'

'They can afford it; they've plenty to eat, and the tea brings 'em down; maybe, therefore, they're no worse for being a little reduced; but a working woman wants to keep her strength, not to waste it, and too much tea just drives it out of you.'

'You were always particular to have your tea afternoons, Mrs. Bent.'

'Yes, and you should have yours afternoons too; but not all day long, as some do. You never saw me taking it that way, did you?'

'No, I can't say that I did.'

'Cocoa or coffee are much more supporting for breakfast than tea. You can get skim milk, even in London, for three half-

pence a quart, and a pint a day would be three farthings well spent. Keep a drop back against your tea in the afternoon, and boil the rest for breakfast, to drink with the coffee or cocoa which I am recommending.'

'That would be nice, I am sure,' Alice agreed.

'Very nice. And then you, Alice, who have lived in a good family and know what such people eat, don't get into the bad ways of those round about you, and serve just common white baker's bread full of alum and bonedust for breakfast. You know our master always has porridge, either oatmeal or hominy boiled half-an-hour, stirring carefully in water. This can be eaten either with salt and butter, treacle, brown sugar, or a little hot milk. And after that he eats two good slices of whole meal bread, which he says are as nourishing as a mutton chop or a beef steak.'

'Do you think we could get whole meal bread in London?'

'Well, I hope so. London bakers ought to be ashamed of themselves if they don't sell it by now. Anyhow, you know how to make it, and if you bake your own bread you are quite sure what is put into it. You can always have it baked at the bake-house there, you know. Dear me, how I do run off from the money question. I was going to say when you have put aside all the necessary weekly expenses, and this should always include something towards clothing—else how can a man pay for a new pair of boots or a coat when he needs them?—you must consider what you can do with the rest of your money, making a little plan of the whole week.'

'You will want your best dinner Sundays, that is but reasonable. But I don't call it reasonable, quite the contrary, to eat all your dinners for the week on Sunday, and leave almost nothing for after, like some do. It is said an English working man's wife can't cook and won't work. You shall be what master calls a "bright exception," and see if you don't have a good husband,

and a happy home too, by taking a little pains and trouble.'

'I will take a good deal of pains and trouble if need be to do that,' Alice said. 'But how do you mean one oughtn't to be shorter one evening than another unless there was a good reason?'

'Because you ought to do like a dress-maker does when she has a piece of stuff given her to make a gown. She first cuts out the bodice and sleeves, then the skirt, and then if she has material to spare she uses it for trimmings. Suppose Miss Moore brought back your new Sunday gown and said she was very sorry to say there was no stuff left for sleeves, but she had trimmed the skirt very fashionable. What should you say?'

'That she was a goose, and I would never trust her with a dress again.'

'Very good. Then remember your week is like a dress. You must do your best for every day, and if you haven't left anything for the last two or three days you will be as great a goose as Miss Moore would be if she used up all your stuff without cutting out any sleeves.'

Alice laughed merrily, and promised to try and not be a goose, at any rate. She was not a bad hand at figures, and often amused herself after this talk with Mrs. Bent by making out imaginary lists of weekly expenses, guessing what various things would cost, how much she should want of each, what she would cook for different days, and so on. Thus when she was actually married she did not feel, as so many brides do, like a settler in an unknown country, with little or no idea how to make the best of her husband's wages, but set to work, as every sensible person would, with a very fair notion of what lay before her. And so we find her again, where we left her at the beginning of this chapter, standing alone in her little home—home though it consisted but of two rooms, and a home which Alice was resolved that no pains on her part should be lacking to make a bright and a happy one.

(To be continued.)

Work for God at Home and Abroad.

PIONEERING IN THE LAND OF GIANTS.

WONDER how many readers of the BANNER have read of Patagonia since they left off geography lessons at school. No doubt the word conjures up dim visions of copper-coloured giants, for something big in the way of humanity is generally all we associate with the word Patagonian. It is not, however, for the big Indians I claim the interest of my readers at present; it is for the struggling Mission of the Welsh Church to the Welsh settlement in that wild country.

I cannot here find space to go into details of the founding of the Chupat Welsh Colony, the privations and hardships incidental to such an undertaking, the narrow escapes from perishing by famine, and from hostile savages. Among the earliest settlers were staunch Churchmen, who kept the faith of their fathers amid many inducements to join some one or other of the numerous sects which are represented in the Colony—and, I grieve to say, in the face of another difficulty much harder to bear, the cold neglect of the Mother Church at home.

For years they waited, with many a sickening hope deferred for a priest of their ancestral faith. Meanwhile they taught their children the Church Catechism, and assembled under the direction of one of their fellows to worship as far as they could under Lay ministrations. It is touching to think of these lonely exiles of the Church raising with hearty Celtic voices the glorious song of praise that unites all Christendom in the Catholic faith, truly testifying by their constancy 'Yr Eglwys Lân trwy'r holl fyd a'th addef di': The Holy Church throughout all the world doth acknowledge Thee.

At last, through the generous aid of the South American Missionary Society, and the strenuous efforts of a good clergyman in Wales, who had kept up correspondence with some of his old parishioners among the Colonists, a clergyman was sent forth in 1882 to gather into the fold those exiled sheep. He was welcomed by Churchmen and Dissenters alike, and many of the latter learned to love the

Church of their fathers, now that it was brought near to them in a strange land.

There are now between two and three thousand people in Chupat, nearly all Welsh. Though willing to do all they can for Church support, they are not able to give much money—being poor, hard-working farmers, earning most of their living by cultivating wheat, which in that almost rainless district is a very precarious business.

For the first year or two after the clergyman arrived among them the harvests failed utterly through drought, but the poor Colonists cheerfully gave their help in labour and material to build two little churches of the simplest kind; and, moreover, helped the Chaplain and his family by many deeds of hospitality. Since then things have prospered more. There is now a railway between the sea and the Settlement—that railway brought something better than mere temporal convenience to the Colony: it brought out a most earnest Lay-helper in its manager, Mr. Erasmus Jones, a Welshman, who in London had laboured hard to keep his compatriots together as Churchmen, in what is known in Wales as the 'West-end Mission.'

This good man at once laid himself out to assist the Chaplain, and, as the latter's district is very scattered (long days' journeys between various posts), his help was very valuable.

One of the most pleasant features of this Mission is the able and ready help afforded by Lay members. I hope at some future time to be permitted to give interesting extracts of letters from the Welsh Settlement.

A new country is now being opened up at the foot of the Andes—a fertile country never before trodden by the feet of Europeans. A daring band of Welshmen have pushed on through nearly 800 miles of deserts. Among them would probably be Mr. Jonathan Davies, one of the earliest settlers, who had from the very first held a Sunday School and taught the Catechism to the children. He says: 'If I go I will read the Church prayers as I have done here, and I pray that the time is not far off when the sound of a church bell shall ring through the valleys of the lofty Andes.' He concludes with an earnest appeal to his fellow-

countrymen and Churchmen to help them to a share in Church privileges.

There are many readers of the BANNER who are living in Welsh parishes. May I remind them that this Mission is the only attempt made to extend the Church among Welsh-speaking people beyond the seas; in many other parts of the world there are communities of Welsh-speaking people, but though there are plenty of dissenting chapels, there is neither priest nor church among them.

The enemies of the Church loudly declare that she is quite incapable of existing except under the shadow of State protection, and point triumphantly to the rare instances of Welsh church services for Welsh people in other lands. The Welsh Church Missionary Association is too little known even in Wales. I beg all Welsh readers of the BANNER to think of their exiled brethren as the primary object of their Missionary alms. To the greater proportion of the BANNER's readers, who have doubtless many calls on their liberality, I will only say that any expression of sympathy will be grateful to the few who are bearing the burden and heat of the day in this cause.

The Church in Wales is now under the shadow of great persecution; but let it not forget that it is only by the spirit of *love*, which binds together the Church and its members in all lands, that a branch can flourish in any one district.

Will some of the readers of this paper give their intercessions, if not their alms, for this Mission? There is great need at present in Chupat of a church building fund, church furniture, &c.—in fact, everything that can conduce to bring the services of the Church to the standard of reverence we strive to attain at home. The Secretary of the Mission is the Rev. D. W. Thomas, Vicar of S. Anne's, Bangor, N. Wales. He will gladly give full details to any one interested in the Mission:

W. M. R.

THE CHURCH EXTENSION ASSOCIATION.

JOTTINGS FROM OUR JOURNAL.

WE have so much interesting matter from our far off friends this month that we feel loth to take precedence of them with our home affairs. We will, then, give them the first word.

A letter from near Beverley, Western Australia, tells of small but hopeful beginnings.

'When last I wrote we held our service in

the railway station. Now we are advanced to the Government school-room, and we have a church in near prospect. A worthy farmer living twelve miles away in the bush, his son in another direction, and some neighbours six or eight miles off, have determined to build a church. They will make bricks for the walls of sun-dried clay (locally known as batté). The roof is to be thatched, and the flooring will be of earth, beaten hard and drenched with a strong solution of gum, which can be picked in plenty off the trees. The seats will be slabs of wood supported by legs. The only help they want is ten pounds or so for a door and windows, which must be bought in Perth. The people are poor; the families widely scattered. They have had little or no teaching, but they are ready to be taught. Some time we hope to have a real church, and a well-instructed and faithful people.'

The letter goes on to tell of many signs of good-will shown by these rough but hearty people.

The Missionary on one occasion gave notice of his intention to go to a farm-house to hold service and instruct and catechise the children, but being sent for to a dying man was delayed. On arriving two or three days after, he found that a sucking pig and a couple of fowls had been slaughtered in his honour, and as they sat down to table his host said: 'You owe this to my little daughter. We had got just such a dinner ready for you the other day, but as you did not come we called in the neighbours and ate it up. When my girl heard that you had been kept through having to visit the sick and dying, she says to me: "Father, it ain't fair that the parson should miss a good dinner all along of doing his duty;" and I thought so too. So we just killed another pig and another couple of fowls and got up another good dinner, and it's heartily welcome to it you are.'

This priest asks for books suitable to lend to the many shepherds who are out quite alone in the bush, and have nothing to help them through the long lonely Sundays.

We will gladly give the address to any who would like to send.

Our old friend the Rev. Ernest Hart writes from Heart's Content, Newfoundland, to assure his kind benefactors of the BANNER OF FAITH that he has not forgotten them, and to express a hope that they have not forgotten him.

In addition to his ordinary work in a very large parish, with its population of poor fishermen, he has had to struggle single-handed with

the building of a new parsonage to replace the one burnt down three years ago.

'Our parish work,' he writes, 'has been sadly hindered for want of a house. We now have one, but it is unfinished and burdened with a debt of five hundred dollars. Our church building fund, too, is greatly behind, and those who would have been helpers are, through the long bad times, in need of help themselves.

'We know how much want you have in England, but the sufferings of the poor and sick in this harsh climate are terrible.

'I have just come from the death-bed of a poor lad who worked hard for his widowed mother and the younger children, so long as scanty food and insufficient clothing could support him in the too great effort. But at last he took a chill and soon all was over.

'Last week our church chimney was blown down in a furious gale, and with the thermometer below zero we are without a fire in the church. So you see we are in real need.

'I may add that our Bishop has generously given a hundred dollars towards our need, and so in a very practical form commands our needs.'

Old readers of the BANNER OF FAITH took a very kind and generous interest in the work of that brave and faithful Missionary, the Rev. H. Sheldon, of Carriar, Port Essington, and heard with regret of his death by drowning. They will be interested in hearing that at the end of three months his body was found, and lovingly buried by his sorrowing people.

The Rev. Alfred Clarke begs to thank the kind friend who has for some time past sent him the BANNER OF FAITH. He has left Collingwood, Nelson, New Zealand. His address is now—The Parsonage, Patea, Wanganui, New Zealand.

Every week we receive applications for admission to the Orphanage of Mercy. Five times since Christmas we have had to make room *somehow* for friendless orphan children, whose pitiful stories were so heart-rending that we felt bound to compress our overflowing family into narrower limits to make more room. One is a baby not two years old, a delicate little creature, without a relation in the world.

Then came a shy little couple with closely-cropped heads, and a look of the workhouse about them. When they were brought into the Home Nursery all the other tiny girls

looked at them with great interest. It was pretty to see how they did their best to show the new comers that they were welcome. Toys were fetched out of the cupboard, hugs and kisses liberally bestowed, and the frightened pair of strangers assured this was a nice place. Some of the little folks remembered their own first arrival, and their fears lest the Orphanage might prove to be after all only another workhouse. Fanny whispered: 'Oh, I can't make that new little girl laugh, she do look so afraid. Will you try, ma'am? 'cause you made me laugh when I came here.'

Not many days after this three little sisters appeared at the Orphanage.

'They had better go straight to bed,' we said, as we looked at the forlorn little group huddled together like frightened lambs, for a glance was enough to show that all three were ill as well as shy and tired.

They had severe colds, with bronchitis, and baby was cutting her teeth—for two nights we could not leave them, but had to watch and nurse them with the greatest care.

The eldest child was so weak and feverish that for four days she neither ate nor spoke, only drank milk and lay sadly quiet. However, Katie is not the first melancholy-looking little girl we have received at the Orphanage, and she will soon be skipping and laughing and chattering as merrily as the rest of the children.

We know that some of our readers have heard of 'The Depot of the C. E. A.,' a large kind of miscellaneous shop stocked by the liberality of our kind friends with an endless variety of goods old and new. The object of this is to help in gaining funds for making a Home for these homeless, helpless children, where they will be sheltered, loved, and cared for, and grow up to respectable, happy womanhood.

There are great contrasts amongst our goods; for instance, we have in one department pretty water-colour drawings, dainty bits of china, toys, Indian embroidery, and all the elegant little trifles which ladies make in their drawing-rooms. In another department we have old boots and shoes and second-hand wearing apparel of every description, rags, household utensils, old perambulators, &c. Often the wonderful medley which years have accumulated in a garret will be left at our door on the occasion of the family 'moving house' or 'fitting.' These are sorted, ticketed, and speedily sold off to eager customers.

Varied goods bring various customers, and thereby hangs a pretty story:

Two customers came in at the same time the other day. One was a lady wanting some pretty fancy articles; the other a dustman, who asked for rag to bandage his leg. The dustman evidently wanted a little sympathy along with the rag, and, while waiting at the counter, began to tell the history of his trouble.

For some years he had suffered from this bad leg. He had tried different hospitals and many doctors, at last finding one who cured him in three weeks and sent him back rejoicing to his work. Now, however, he was suffering again, and the great wish of his heart was to find that doctor and 'get under' him again. The story was told in such earnest tones that our lady customer at the other counter heard it all, and came across to ask him a few questions.

'Oh, I know that doctor well,' she remarked, cheerfully. 'I will tell him all about you.' And she was as good as her word.

The very next morning, when the dustman came (by appointment) to the Dépôt, the physician's card was put into his hands, and a day and hour fixed for the interview.

Our Dépôt is a grand means for bringing those who want help into communication with those who can give the help wanted. A more difficult thing in large towns than residents in the country might imagine.

And now we are drawing near to our final

paragraph about the collecting cards, &c. Not long ago a lady sent us back her Victoria Orphanage collecting card with ten shillings and a new idea.

She had during some considerable time collected this money from herself in this very pleasant manner. 'I call it a red leaf card,' she said, 'because whenever any pleasant little thing happened to me I filled in a square, and the heap of red leaves has now amounted to one hundred and twenty. So it is to me a very bright and joyful register of pleasant things, and I hope it will help to bring joy and brightness into some little life.'

We have the following acknowledgments to make of money sent anonymously: A young lady sends us 20s. saved out of her allowance for boots; a general servant, reading in our Jottings that working-people assist, sends us 2s.; and two boys at Lundy Island 12s. 9d., which they have collected.

* * *

The Orphanage of Mercy and S. Mary's Convalescent Home are not local institutions. They receive destitute orphans and sick children from all parts of the country.

Cards for collecting shillings up to 30s. and pence up to 10s. will be forwarded on application. Gifts, such as fancy work, old and new clothing of all kinds, boots and shoes, blankets, bedding, crockery, fruit, vegetables, groceries, books, toys, are always very welcome.

Contributions will be gratefully received and acknowledged by Miss Helen Wetherell and Miss Frances Ashdown, Secretaries of the Church Extension Association, 27 Kilburn Park Road, London, N.W.



NOTES FOR SUNDAY LESSONS.

By REV. D. ELSDALE, Rector of MOULSOE.

THE CHURCH CATECHISM.

ARRANGED IN INSTRUCTIONS FOR THE SUNDAYS FROM ADVENT TO TRINITY.

The Christian Covenant treated during ADVENT.

"	"	<i>Faith</i>	"	"	CHRISTMAS and EPIPHANY.
"	"	<i>Duty</i>	"	"	LENT.
"	"	<i>Grace</i>	"	from	PALM SUNDAY to TRINITY.

NOTE.—Each Instruction will be arranged under three heads:—

- A. *Expository*—explaining the words of that part of the Catechism which is assigned to each Sunday.
- B. *Harmonistic*—showing how the Services appointed for that particular Sunday (the Collect, the Epistle, and Gospel, the Proper Psalms, the Lessons, &c.) illustrate that part of the Catechism.
- C. *Practical*—drawing, from what has been thus explained and illustrated, moral and spiritual lessons for the Christian's life.

NOTE.—We would suggest that, in delivering these Instructions, the Passage from the Old Testament should be studied *last*, since it forms an illustration, not a foundation, for the whole lesson. It will therefore follow more suitably, after the Gospel facts or doctrines have been fixed on the mind, as prophetic or typical of the truth that has been already accepted. The Text should be repeated first of all, as giving the key-note of the entire subject.

Third Sunday after Easter. (MAY 12.)

The Benefits of Sacraments.

Text—Psalm xxxvii. 3. Passage—Genesis xliii.

- A. What is the inward and spiritual grace in Baptism?
What is the inward part, or thing signified in the Lord's Supper?
What are the benefits whereof we are partakers thereby?
 - I. We must distinguish between—
 - 1st. In Baptism—(1) the outward part—i.e. Water and the Word.
(2) the inward part—the Grace of Regeneration.
 - 2nd. In the Lord's Supper—(1) the outward part—i.e. bread and wine.
(2) the inward part—i.e. the Body and Blood of CHRIST.
(3) the benefits—i.e. strengthening and refreshing of the souls of the worthy.
 - II. Distinct Benefits—
 - 1st. In Baptism—*New Life*. S. John iii. 5.
 - 2nd. In the Lord's Supper—*Renewed Life*. S. John vi. 57.
- B. 1st. *The Collect*—'admitted into the Fellowship of CHRIST's Religion' by the Sacraments.
The Epistle—blameless lives led by Christians through the Grace of the Sacraments.
The Gospel—the joy of the invisible Presence of CHRIST in His Sacraments.
 - 2nd. *The First Lessons*—
 - Morning—Numbers xxii. 12. The supernatural benefits that follow God's People.
 - Afternoon—Numbers xxiii. 10. Divine Gifts (as in the case of Balaam), bring no benefit to an evil man in life or death.
 - Evening—Numbers xxiv. 17. The final triumph of CHRIST, and the graces granted to His Church (verses 5, 6).
- C. Our interest in these Benefits—
 - First—Praise the LORD (Psalm ciii. 2).
 - Second—Use His Gifts (S. Matt. xxv. 29).
 - Third—Gather in, those outside (S. Matt. xxi. 10).

Fourth Sunday after Easter. (MAY 19.)

Preparation for Sacraments.

Text—Amos iv. 12. Passage—2 Chron. xxix.

- A. What is required of persons to be baptised?
Why then are infants baptised, when by reason of their tender age they cannot perform Repentance and Faith?
What is required of them who come to the Lord's Supper?
- I. Explain—
1. 'Whereby' = by which.
 2. 'The promises of God'—i.e. Forgiveness for the past; Grace at the present; Glory in the future.
 3. 'Promise them both'—both Repentance and Faith.
 4. 'Sureties'—i.e. Godparents.
 5. 'Come to age'—old enough to know right from wrong. Compare 'years of discretion' in Confirmation Service.
 6. 'Themselves'—i.e. the children.
- II. 'Required'—
- 1st.—Before Baptism (of an adult)—1. *Repentance*, i.e. Sorrow for sin; Confession; Amendment.
2. *Faith*, i.e. Belief with the heart; Confession with the mouth.
 - 2nd.—Before the Lord's Supper—

<ol style="list-style-type: none"> 1. Repentance from sin. 2. New life for self. 3. Faith in God. 4. Gratitude to CHRIST. 5. Charity towards men. 	}	Compare <i>the Invitation</i> in the Communion Service—'Ye that do truly, &c.'
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- B. 1st. *The Collect*—Fixity of heart in Sacramental life.
The Epistle—The Sacraments are 'Good Gifts' of THE FATHER on earth; and we must prepare for them by 'laying apart all filthiness and superfluity of naughtiness.'
The Gospel—THE HOLY SPIRIT is the Agent in preparing us for the Sacraments.
- 2nd. *The First Lessons*—
Morning—Deut. iv. 10. Carefulness in drawing near to God.
Afternoon—Deut. iv. 39. Consideration of the Majesty of God.
Evening—Deut. v. The Commandments by which we must examine ourselves.
- C. Scriptural Rules of Preparation for Holy Communion. [For most of us it is too late to prepare for Holy Baptism].
First—Self-examination (1 Cor. xi. 28).
Second—Discernment of the Lord's Body (1 Cor. xi. 29).
Third—Cleansing in the Precious Blood (Ps. xxvi. 6).
Fourth—Devotion (Ps. cxvi. 12, 13).

Tridagion Sunday. (MAY 26.)

The Lord's Prayer.

Text—Psalm lv. 18. Passage—Daniel vi.

- A. 'Let me hear if thou canst say the Lord's Prayer.'
- I. *The Doxology* (omitted in the Catechism) is omitted in S. Luke's Gospel, while inserted in S. Matthew. It is used when the Lord's Prayer is an Act of Thanksgiving, as after the Absolution in Matins and Evensong and after the Communion in the Holy Eucharist.
 - II. In the Revised Version of the Bible, the Doxology is omitted both in S. Matthew and in S. Luke (since it is not found in the oldest copies of the New Testament. Also 'debts' is used instead of 'trespasses'; 'bring us not,' instead of 'lead us not'; and 'the evil one,' instead of 'evil.'
 - III. When puzzled by these differences—be sure of three facts:—
 1. Jesus gave this perfect prayer twice at least, with probably some little difference, but each form is absolutely and entirely good, as it came from His Mouth.
 2. THE HOLY GHOST has taught the Church how best to keep and use the Words that have been trusted to her.
 3. The same HOLY SPIRIT will teach each soul the right application of the truth contained in this offering to 'OUR FATHER.'

- B. 1st.**—*The Collect.*—Prayer for THE HOLY SPIRIT—through THE SON to THE FATHER.
The Epistle.—The heavenly life on earth 'before GOD and THE FATHER' of children who pray to 'OUR FATHER in Heaven.'
The Gospel.—Deliverance from 'the World' of those who pray in the Name of CHRIST to HIS FATHER.
- 2nd. First Lessons**—
 Morning—Deut. vi. 13. The honour due to the Name of GOD.
 Afternoon—Deut. ix. 25. The Intercession of Moses.
 Evening—Deut. x. 10. The second Intercession.
- C. Uses of the Lord's Prayer.**
 First—As the model of all prayers.
 Second—As an authority for forms of prayer.
 Third—Reverently—in verbal prayer.
 Fourth—Thoughtfully—in mental prayer.
 Fifth—Always—through the mediation of THE SON, by the Inspiration of THE HOLY GHOST—otherwise it never reaches 'OUR FATHER in Heaven.'

Expectation Sunday. (JUNE 2.)

Prayer through THE SON.

Text—Exodus xxxii. 11. Passage—Numbers xvi. 46, &c.

- A. 'This I trust HE will do of His mercy and goodness, through our LORD JESUS CHRIST.'**
- I. THE FATHER is always intended when a prayer is absolutely addressed to 'GOD' or 'LORD' (unless it is expressly stated otherwise, as in III.). This is because HE is the ultimate Fount of the Godhead; and, as all proceeds from HIM, so all must return to HIM.
 - II. Yet every prayer must pass upwards 'through THE SON' (S. John xvi. 23)—'through Whom we have the Access unto THE FATHER' (Eph. ii. 18).
 - III. But even those prayers that are addressed directly to THE SON are not kept to HIMSELF, but are handed on dutifully to HIS FATHER.
- Such direct Prayers are—
1. The greater part of the Litany.
 2. The Prayer of S. Chrysostom.
 3. The Collects for First Sunday in Lent, Third in Advent (at one time Fourth in Advent).
- B. 1st. The Collect.**—Our MEDIATOR 'exalted' that our prayers may rise *through HIM*.
The Epistle.—'Watch unto prayer . . . that God in all things may be glorified *through JESUS CHRIST*.'
The Gospel.—The Comforter eternally proceedeth from THE FATHER 'through THE SON, and is in time 'sent from THE FATHER' *through THE SON, in answer to prayer to THE FATHER through THE SON*.
- 2nd. The First Lessons.**—
 Morning—Deut. xxx. Through CHRIST will Redemption be brought (according to these promises) to—
 1. Israel after the flesh (Acts i. 6, 7).
 2. The Israel of God—the Church (Gal. vi. 16).
 Afternoon—Deut. xxxiv. Moses a mediator between God and Israel (Gal. iii. 19).
 Evening—Josh. i. Yet Moses had to give place to Joshua, a truer type of JESUS in His perfect work.
- C. The One MEDIATOR**—
 First.—Do convinced that there is no union between God and man, except through HIM WHO is Both (1 Tim. ii. 5).
 Second.—Offer no Prayer and expect no Grace except 'through CHRIST,' the true ladder of Jacob (S. John i. 51).
 Third.—Draw near to THE FATHER through the One Mediator (Heb. iv. 16).

