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J. W. H. Naylor
SHAWVILLE

The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

At the monthly meeting of the S.P.G., held in April, a large number of Irish clergymen were proposed as members.

ONE evening of the last Session of Quincy Diocese Convention was entirely devoted to the discussion of Christian unity.

THE Convention of the Diocese of Maryland, which met on May 30th last, adopted a resolution in favour of a division of the Diocese.

THE Bishop of Georgia reports, in his last Convention address, an increase of 1,223 communicants during the last two and one-half years.

THE Bishop of Gibraltar, in a pastoral letter, states that there are 10,000 Protestants in Spain and Portugal, of whom over 7,000 are Presbyterians.

SENATOR MCPHERSON, of Shoshone, Idaho, has applied to the Bishop to become a candidate for Holy Orders, and has been licensed as Lay Reader.

ONE of England's most ancient churches—that of St. Peter, Whitfield, near Dover—is about to be restored. It was first endowed as a vicarage in 1441.

ON Whit-Thursaday 136 children and adults were christened in St. Paul's church, Clerkenwell, by the indefatigable Vicar, the Rev. A. Styleman Herring.

THE growth of the Church Club of the Diocese of Long Island is phenomenal. It was only organized in February last, and has now upon the roll 440 members.

PRESIDENT HOOVER, of Chicago, (Baptist) declared at Saratoga last month that secular and agnostic teachers are unchristianising the universities in the States.

THE Protestant Episcopal Church Missionary Society for Seamen, at the Port of New York, reports a total attendance during last year, at service, of 31,467; visits to reading rooms, 99,739.

BISHOP HALL, of Vermont, has completed his first visitation of his Diocese. On May 19th, in St. James' church, Hydeville, he ordained as Deacon Mr. Samuel A. Hanger, who formerly was a Baptist.

THE *British Weekly* records the opening at Paisley of "the grandest Nonconformist church in Europe, and one of the finest and most completely ecclesiastical buildings reared in our time." When the astonished Nonconformist of the old school reads further of "the chancel,

with its marble pulpit and baptistry, carved oak choir-stall, grand organ, elaborately carved panels of alabaster, and three beautiful lancet windows," he may be tempted to ask what has become of the Puritan simplicity of other days.

Four young clergymen have banded themselves together under the direction of the Bishop of Omaha. They live together in a Clergy house and have charge of some seven or eight Missions and Parishes.

At the annual meeting of the American Baptist Educational Society, in Saratoga last month, it was affirmed by one speaker that secular teaching is everywhere driving out religious training, and that the educational institutions, among Baptists at least, are no longer allies of the Missionary Societies.

At a recent dedication service at Peterborough Cathedral the Bishop of the Diocese, Dr. Mandell Creighton, wore a mitre and cope. Both were made of silk and according to ancient and orthodox pattern. The mitre was occasionally removed during the service and replaced; and the cope was removed by the Bishop's chaplains before he entered the pulpit. He also wore a pectoral cross on the occasion. —*Irish Ecclesiastical Gazette.*

THE Archdeacon of Northumberland, England, in his recent charge to the clergy in his archdeaconry, stated that during the last ten years over a hundred thousand pounds had been contributed for church extension on Tyneside, and during last year in his own archdeaconry the total contributed was £32,000. Of this amount £12,957 was given for churches and £7,445 for parish rooms, £5,830 for vicarage houses, and £6,496 for schools.

A FEW Sundays ago, on the family of Mr. W. A. Wykeham Musgrave entering their pew in Thame Park Chapel, Oxfordshire, they were surprised to see a partially-built robin's nest on the book-ledge against a prayer book and a hymn book. The family immediately decided to occupy another seat and leave the little red-breast unmolested in its strange abode. On the following Sunday the nest was completed and contained five eggs, and on the succeeding Sunday the bird sat on the eggs during the whole of the service.

A large employer of labour, who does not often trouble either church or chapel with his presence, was recently asked why he had chosen a certain locality in which to establish his works. "Because," said he, "I get a superior class of workpeople there. They are mostly church and chapel-going folk." Whether he thought that trustworthy workmen attend the public worship of God, or that such worship produces trustworthy workmen, he did not say; but we know that his words were a tribute to the influence which Christianity has on the daily lives of those brought under its influence.

Those who faithfully worship God on Sunday, seldom fail in their duty on Monday.

THE Hon. and Right Rev. Arthur Charles Hervey, D.D., Bishop of Bath and Wells, died at Basingstoke, Hants, on 9th June. Lord Hervey was the fourth son of Frederick William, fifth Earl and first Marquis of Bristol, and was born August 20, 1808. In November, 1869, Lord Hervey was nominated by the Crown, on the recommendation of Mr. Gladstone, to the bishopric of Bath and Wells, vacant by the resignation of Lord Auckland. He was consecrated on December 21 in Westminster Abbey. The late bishop was one of the revisers of the authorized version of the Old Testament.

At a meeting of the National Club, held lately in London, Eng., the following declaration was unanimously carried: "That the children of this country having an inalienable right to receive efficient Bible instruction, a declaration be sent forth affirming our cordial approval of the wise resolutions of the first School Board for London, relating to Bible instruction, and calling for loyal adhesion thereto by the Board, the managers, the teachers and the inspectors." Upon these lines the committee was requested to take action in anticipation of the approaching election of members for the School Board of London.

AN Irish correspondent of the *Rock*, London, Eng., says: "I notice how the Irish papers, which in days gone by used to speak of a 'Roman Catholic' as such, have come round to the English fashion, and a very bad one it is, giving the Romanists the false name of 'Catholic.' It is but a straw showing the way the stream is beginning to turn. When will Protestants learn to value their heritage, and not permit the Romans to steal their birthright from them? And yet these good Editors—I suppose repeat, most of them, each Sunday, 'I believe in the Catholic Church.' Do they mean the Roman one?"

IN Winchester Cathedral many stirring scenes of English history have been enacted. The early kings made Winchester their home and the cathedral their chapel. Here it was that Egbert, after being crowned *in regem totius Britanniae*, with the assent of all, issued an edict in 828 ordering that the land should hereafter be always styled England, and its people Englishmen. Here King Alfred was crowned and lived and died. Here in 1035 Canute's body lay in state before the high altar. Here William the Conqueror often came, and wore his crown at the Easter Gemot. And in the Cathedral of Winchester, too, Henry Beauclerk took to wife Matilda. Here Stephen of Blois was crowned king, and here, on the other hand, the Empress Maud was welcomed by city and people with high rejoicings. In the dark days of John the king was here reconciled to the English Church in the person of Stephen Langton. Henry III and his Queen Eleanor were here in 1342; and

on May-day of that year "came the Queen into the chapterhouse to be received into the Society" as a kind of honorary member of the convent. It was in Winchester Cathedral that the marriage of Philip and Mary took place, and the chair in which she sat is still to be seen in the church. The Stuart kings loved the place; here in the great rebellion was enacted that strange scene when, after the capture of the city, the mob rushed into the Cathedral, wild for booty and mischief, and finding in the chests nothing but bones, are said to have amused themselves by throwing them at the stained windows.

THE CANTICLES AT MORNING AND EVENING PRAYER.

By the Rev. E. J. Gregory, M.A., Vicar of Halberton and Prebendary of Exeter.

(From *The Church S.S. Magazine*.)

I.—THE 'TE DEUM.'

(Continued.)

[4] Let us pass now to some deeper thoughts. And first we may observe how this "best of hymns," "this true prayer, yet mingled with praise," brings out the connection between the Old and New Testaments. The heaven-and-earth-joining seraphim of Isa. vi. 6, and the stern justico-ministering cherubim of Ezekiel, are joined with the innumerable company, with the living creatures, representing the worship of God by the whole creation, and the twenty-four elders, representing the Patriarchal and Apostolic Churches, in the common song of adoration and praise. "Holy, Holy, Holy, Lord God of Sabaoth." And again, the goodly fellowship of the prophets is joined with Apostles and white-robed martyrs in the praise of God. And, further, when in the closing verses the Church offers her prayers to Jesus Christ, she does so in Old Testament words taken from the Psalms.

This close connection of the two great parts of the Bible admits of extended study. To trace the gradual unfolding of the Messianic promise until its accomplishment in Jesus Christ is a work of very great interest, and one which, if we pursue it, will bring its reward. We shall be following the lead of our Lord Himself, and of St. Peter and St. Paul; and as we go on with it we shall not wonder at the character stamped upon the Old Testament by our seventh Article, which says, "The Old Testament is not contrary to the New, for both in the Old and New Testaments everlasting life is offered to mankind by Christ." The study of the Old Testament in the light of the New will help to strengthen our faith, it will throw light on some difficulties, and solve, or help to solve, some of those problems, which will again and again recur to our minds in thinking of God's dealings with mankind. And we shall assuredly find that the spiritual teaching of the Old Testament will come continually more into prominence, so that difficulties of numbers, of genealogies, of commands, of dates and of authorship, of which so much has been made by some, will sink as continually into the background, and into a wondrous insignificance. Only let our prayer be, "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

[5] A second thought in regard to the 'Te Deum' is the wonderful way in which it helps us to realise the oneness of creation. 'All things,' to use St. Paul's words, 'were created by Him and for Him,' and the 'Te Deum' unites all, earth and heaven, angels and all the heavenly powers with Apostles and Prophets, Martyrs, and the whole Church, in one grand chorus and burst of praise. The brothers Hubert and John Van Eyck surely must have had the 'Te Deum' continually in their minds as

they painted their great picture of the Adoration of the Lamb.* Sometimes, yes sometimes, in those deeper moments to which none of us are entirely strangers, there comes a conviction that we are sharing, in our poor weak way, with the one great song. We seem, if only for a brief moment, to have seen the glory, and to have stood amongst the throng ranged in ever-lengthening lines on either side of the throne. For a moment, the veil, often so thick and dark and impenetrable, has seemed to be withdrawn. We could have said with St. Peter, 'Lord, it is good for us to be here;' the Unseen and the Seen have been brought very near. 'Ye are come,' says the Apostle to the Hebrews, 'ye are come to . . . an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.†

[6] And this inspired Word leads us on to another thought—the real oneness of the Church, triumphant and militant. Think over those four verses about the glorious company; the goodly fellowship; the noble, or white-robed army; the Holy Church, and you will no longer imagine them as separated; all will become a living body, working for the one Lord. The world beyond the veil will be peopled with no idle host, satisfied with having attained themselves, but with living, sympathetic, fellow-creatures with ourselves, anxious still for the spread of their Lord's kingdom upon earth, and praying still, as we are praying here, 'Thy kingdom come; Thy will be done on earth, as it is in heaven.' Hence we are able to grasp the idea of the continuity of life; the life *there* is begun *here*. Death and the grave do not break its continuity, they simply change its sphere of operation and of work. The life beyond, indeed, is still a life of imperfection, because it is a life in which the soul, to use St. Paul's words, is unclothed from the body, and awaits its re-clothing, but it is a life nevertheless. St. Paul speaks of it as a being "present with the Lord." Some there, are spoken of as already 'just men made perfect,' and some can still receive and appropriate truth, for our Lord, in the interval between His death and resurrection, went and preached to the spirits in prison.‡

And if there is life, there is work: work is a condition of life. But it is work under spiritual conditions. What those may be, we, who as yet see all things in an enigma, do not know. But it is work. It was the persuasion of Pascal that if there were no work in the Unseen Place for souls to do, it would be a turning of heaven into hell. But necessarily the conditions will be changed. Here, the best of work is marred by imperfection, it is done amidst difficulties of many kinds. 'In the sweat of thy brow shalt thou eat bread' is true in the widest sense. But there the work will be continued apart from these hindrances: it will be of that kind which, when compared with the work here, may indeed be described as rest, 'They rest from their labours.' As long as the work of creation was incomplete 'the Spirit of God brooded over the face of the waters,' and then, when the heaven and the earth were made, God *rested* from all the work, which He had created and made. Nevertheless our Lord says, 'My Father worketh hitherto.' Of such a kind, rest and yet work, work and yet rest, is the life of the disembodied spirit.

[7] This thought again suggests to us an answer to the question which so naturally arises when we see a life, young perhaps, and full of promise, or a life in its prime, doing great work

of usefulness amongst men, suddenly cut short, prematurely taken, as we are apt to say. Yet if the life is continuous the scene of its work only is changed, it is still making progress towards the perfect man, towards 'the measure of the stature of the fulness of Christ,' and still exercising its influence on the things temporal here. 'The influence, the preaching, the ministrations,' to quote some recent and very suggestive words, 'are not stopped, they are only transferred to another sphere, to be continued with intensified energy under spiritual conditions, though no material ear may hear the voice, no mortal hand shall feel the touch.'

[8] Again, where there is life the Giver of life cannot be absent. In St. John's vision the seven lamps of fire are before the throne, representing the energising power in its seven-fold completeness, of the Holy Spirit. All the work going on there, in heaven, is animated and sustained by the One Spirit. Therefore the Lord's words are being fulfilled there as well as here. 'He shall guide you into all truth.'

[9] And so the whole universal Church is moving on unto perfection: there continuously: here, by slow painful steps, which sometimes seem as if they were backward. Meanwhile, the whole Church, in heaven and on earth, is acknowledging her Divine Master to be the Lord, and each section of it is doing its work, accomplishing the 'service of God.'

[10] This, then, is what we learn from these verses of the 'Te Deum.' They give us the great truth, which we English people have perhaps, in these later centuries, been slow to learn, of a Church at once triumphant and militant, and yet all one in Christ Jesus. They give it to us in outline, we can fill in the detail for ourselves. And we can add to the somewhat scanty list of our calendar other names, names of later days, not unworthy to be classed with the great names of antiquity, and perhaps also the names of one or two who are now amidst the waiting, yet learning and working throng, but whose sweet examples and holy lives were a strength to us in the past days.

[11] We may add another thought. We cling to this life, it seems natural to do so. We see around us many things working out the great purpose of God, and we long to see how it will end, and yet we know that before that end comes we shall be gathered to our fathers. But there is the thought, that, after all, that other life, from which perhaps we are shrinking, has an infinitely wider sphere of action, with a reach and a scope to which we are here entire strangers, and yet, if we pass into it, we shall have our share in that greater work, and in that far wider world.

[12] Turning now to the latter part of this great hymn we are impressed with its glorious note of triumph, 'Thou art the King of Glory, O Christ; Thou art the everlasting Son of the Father.' If, as we have seen reason to suppose, the 'Te Deum' owes its origin to very early days, the times of danger and persecution, how we seem to hear the Christians, awaiting their cruel death in the arena, encouraging one another with these triumphant words. And then the tone is lowered, and the Divine example of humility, set forth in the Incarnation, is commemorated. But only as a prelude to more rejoicing, and our faith is quickened, and our spiritual sense aroused as we think of that sharpness of death overcome, of the opened kingdom, of that glory which Jesus our Lord had with the Father before the world was.

[13] Yet, though redemption has been wrought, and that by the precious blood of Christ, "as of a lamb without blemish and without spot,"* there is a judgment to come, for all must stand before the judgment seat of Christ. Our song of triumph, therefore, changes into prayer, 'We therefore pray Thee help Thy ser-

* In the Cathedral of St. Bavon, at Ghent, Hubert Van Eyck was born 1366, died 1426; John Van Eyck, born 1370, died 1441.

† Heb. xii., 22-23.

‡ I Pot. iii., 18-19.

* I Pot. i., 19.

vants; 'save Thy people;' 'lift them up for ever.'

The tone of triumph breaks forth once again, 'Day by day,' adopting the words of Psalm cxlv. 2, 'We bless Thee, and praise [worship] Thy Name for ever and ever.'

But even our highest tribute of praise and of prayer is most apt to be mingled with sin, our lower nature marring our best efforts, so that we cannot do the things that we would. And therefore we, the toiling and struggling portion of the Church, pray to be kept without sin, pray for mercy, such as was extended to the storm-tossed disciples, for our faith and trust is like to be as little as theirs.

And it is not without significance that the last verse is in the singular number. For every body of worshippers is made up of units, and each must enter into the worship of the whole, and the life and faith of each goes to make up the life and faith of the whole.

Thus, as we have seen, the 'Te Deum' unites us to the whole body of the Church in heaven and earth, and to Him in whom they are all named, so that the Apostle's words receive an ever-fresh significance. 'All things are yours, and ye are Christ's, and Christ is God's'.*

* I Cor. iii., 23.

MAN AND THE SABBATH.

[By Rev. JOHN LOCKWARD, Rector of Port Medway, N.S.]

Among the minor events of our Blessed Lord's life on earth, as recorded in the Gospels, we might place the journey of Himself and His Apostles through the corn-fields on the Sabbath Day. But, even if we be right in thus classing that event as a *minor* incident, it nevertheless has been written for our instruction, and is as much an inspired Scripture as the Scripture account of our Lord's Passion and Death and Resurrection and Ascension. Thus there must be, yea, there certainly are, blessed lessons, gospel principles, to be learned from this Sabbath-day journey with its special incident and the circumstances which follow from it.

When our Lord and His disciples (Apostles) passed through the corn-fields on a certain Sabbath day, "His disciples began to pluck the ears of corn and to eat." St. Matthew, who was one of the disciples, also adds to this the reason of their doing so on the Sabbath Day, saying they "were an hungred." St. Mark tells us, "they began as they went, to pluck the ears of corn"; and St. Luke adds yet another slight circumstance, namely, "they did eat, rubbing them (the ears of corn) in their hands."

It is not necessary to our purpose to refer to the particular Sabbath Day on which this circumstance took place, for the objection seems to have been made merely because it was a Sabbath Day, and not because it was 'an high day,' or any particular Sabbath Day. Yet, because St. Luke seems to specify some certain Sabbath day, if not a special and 'high day,' we will briefly refer to the matter.

St. Luke says, 'And it came to pass on the second Sabbath after the first, that He went through the corn fields.' It was on 'the second Sabbath after the first.' Certainly, 'the Bible, and the Bible only' at least in the English version, will not settle the meaning of this description for us. The Revised Version has in the text simply, 'it came to pass on a Sabbath,' but in the margin we are told 'Many ancient authorities insert second-first.' Now as 'the Bible only' does not make clear what this expression means, so neither do our chief expositors and commentators agree as to its meaning. There are two very probable suggestions offered; the one that the Jews classed their

Sabbaths as we do our Festivals as greater and Lesser Sabbaths, or as First and Second Sabbaths; under which theory this particular Sabbath would be the Pentecostal Sabbath, the second of their chief Sabbaths or first-class Sabbaths, the first of that order being the Passover Sabbath. The other theory referred to is that this particular Sabbath was the second Sabbath after the second day of unleavened bread, or the second Sabbath in their Passover octave, on which day as well as on the first day, there was to be an holy convocation.

When it became known that our Lord's disciples had on that day plucked the ears of corn as they passed through the corn fields, the Pharisees at once took the matter up and began to question our Lord and His disciples as to the lawfulness of the act. According to St. Matthew and Mark they put their question to our Lord, but according to St. Luke they asked the question of the disciples themselves. There can be no doubt about the meaning of the question as found in St. Matthew and in St. Luke, but might not be so clearly understood from St. Mark's account. The fact of the disciples plucking the ears of corn under the circumstances, apart from the day being a Sabbath day, was not an unlawful act; but the Pharisees held that it was an unlawful to do so on the Sabbath day. It was not, then, in their eyes, an act of stealing, but an act of Sabbath-breaking. In Deut. xxiii. 25, we read: 'When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.' But here no mention is made that such an act was not to be done on the Sabbath Day, and by connecting this verse with the former we are forced to infer that such a privilege was only to be exercised under the pressure of hunger. Thus, since our Lord's disciples did this when they 'were an hungred,' they had not exceeded their privilege, nor had they broken the strict commandments regarding the keeping of the Sabbath day holy. The Pharisees on the other hand had imposed many new commandments, and under the plea that to pluck with the hand was only a lesser way of reaping the corn, which was unlawful to do on the Sabbath day, would make the act of the Apostles an act of Sabbath breaking.

In answering their question our Lord referred them to two incidents or facts of their Scriptures, the one that which David once did, the other what the Priests in the Temple do every Sabbath day. David, when hungry, had entered into the Tabernacle and eaten the shewbread, which was not lawful for any one to eat, but the Priests only, and was guiltless; while the Priests in the temple, in the exercise of their duties, from a literal and exact interpretation of the law, 'profane the Sabbath and are blameless.' In this way our Lord shows them that in the matter of breaking the Sabbath there were possible circumstances under which exceptions must be permitted.

But without a doubt, the most important part of our Lord's answer, as regards ourselves, is that given us so fully by St. Mark: 'And He said unto them, the Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord of the Sabbath.'

In these words we have two very important facts clearly revealed unto us: first, that 'the Sabbath was made for man'; and, second, that 'the Son of Man is Lord also of the Sabbath.' Let us try to learn something definite and helpful for these times from each of these important facts. It would seem now that the truth of the first fact ought to have been clear to the minds of all as the account of the Creation tells us that man was made before the Sabbath was appointed, and hence most reasonably the Sabbath must be made for man.

In the first place the Sabbath was made as a

day of physical rest both for man and for beast. No labor may be done on that day, except that every one must eat. 'Whosoever doeth any work in the Sabbath day he shall surely be put to death.' Ex. xxxv. 15. Again, 'Ye shall kindle no fire throughout your habitations upon the Sabbath day.' Ex. xxxv. 3. Then, too, it would seem from Acts i. 12, that only a journey of a certain length or distance could be made on the Sabbath day, and which was known as 'a Sabbath day's journey.' This journey is supposed to have been limited by the distance which each camp of the children of Israel occupied, or was stationed, from the Tabernacle, as from a centre, and which the Israelites must travel to go to the Tabernacle on the Sabbath day. But the Sabbath was not only a day of physical rest for the Jews, it was also a teaching factor in their God-given religion. It was part of that dispensation, which consisted of types and shadows. And in this respect it was among those things of the law which our Lord came to fulfil. 'I am not come to destroy, but to fulfil.' Thus, whatever be the strictures guarding the Sabbath day, neither it nor them have any peculiar binding character upon us. For just as the sacrifices of the Jews were fulfilled by the sacrifice of the true Lamb of God upon the Altar of the Cross, so the Sabbath day of the Jews was fulfilled by the rest of our Lord's Body in the Tomb on that high Sabbath Day. Hence it and them have passed away; and it can be only in ignorance or cant that so many Christians still speak of the Lord's Day as the Sabbath day, and of the Sunday-school as the Sabbath school. We have done with the day, and we should emphasize the fact by discarding the name.

I might mention in this connection that I have known a very old school Presbyterian minister who was indeed a true *Christian Sabbatarian*. He would not allow a fire to be kindled in his house on a Sunday, nor allow a dish or plate or any such like article to be washed, nor water to be drawn from his well or spring on that day. I know a member of his own congregation who, when walking past the said minister's house, and in whose grounds there was a clear, cool spring of water, went to the house and asked for a cup to dip a drink from the spring, but instead of getting a cup he received a severe reproof for thus thinking of breaking the Sabbath day. This stiff old Calvinist lived about two thousand years too late. He would have been an exemplary Jew, and so would many more! Thus one grand principle to remember is that 'the Sabbath was made for man, and not man for the Sabbath.'

(To be Continued.)

ST. PATRICK'S LITURGY.

Many of us have been accustomed to have St. Patrick always presented to us as a sort of miscellaneous or motley popular Protestant—I believe the Presbyterians say he certainly belongs to them, and whether any others on lower rounds of the ecclesiastical ladder lay claim to him as a mere Bible Christian, I cannot venture to say. Very probably, if they did not altogether despise and ignore Church history, they would. But this erroneous estimate of St. Patrick, now referred to, has arisen in this way. Certain people have taken his "Confession" as if it were a full and complete systematic statement of his belief, which it most assuredly is not and have argued, in consequence, that he believed nothing but what is specified in it. The people referred to have, as a rule, little or no acquaintance with the belief and ritual of the Church of the fifth century, and they therefore, forget, or rather fail to recognise, that St. Patrick naturally believed and worshipped as his fellow-Churchmen of his own time believed

and worshipped and as he had been taught to do when being trained and prepared for his mission. You may accept this, therefore, as a sound principle of criticism to guide you here, that St. Patrick, living in the fifth century, naturally was ecclesiastically in touch with the Churchmen of his own time and believed and worshipped as Christians in the fifth century did. What the current tone of faith and ritual of that period was, is a matter of Church history, and can be ascertained with little difficulty from the ecclesiastical literature of the time.

Accepting the date of St. Patrick's mission to Ireland generally given as 432, it is suggestive to bear in mind that the General Council of Ephesus assembled in the year 431, and that only some months before its session the celebrated St. Augustine, who had been honoured with a special invitation to it by name, had died. The voluminous literary remains of this great Father alone throw abundant light on the ecclesiastical life and belief of the period prevalent throughout the Latin Church.

Looking into the "Confession of St. Patrick," we find him describing himself as the son of Calpornius, a deacon, the son of the late Potitus, a prosbyter. In the epistle to Coroticus he says, "I, Patrick, a sinner and unlearned, declare that I was made a Bishop in Ireland." Again in the "Confession" (Sec. 22) he refers to visiting "those distant parts beyond which there were no inhabitants, and where no one had ever come to baptize or ordain clergymen or confirm the people." He speaks in the same section of how "the Lord ordained clergy by my weak ministry." This testimony is sufficiently clear and distinct as to the existence of the three orders of clergy, and to the administration of the Sacrament of Baptism. Let us ask, does St. Patrick speak of celebrating the Holy Communion? So far as I am aware—but I speak under correction—he does not; yet there is an important indirect reference to it in this way. He speaks in the 21st Section of "religious women who, of their own accord, used to bestow gifts upon me, and to place their ornaments on the ALTAR," but I returned them again to them." Now this is an instance of the folly of inferring that everything which St. Patrick does not specially mention was not believed or observed by him, and that his teaching is to be exclusively collected from what he particularises in his writings. The argument would prove a great deal too much, for in addition to this absence of direct reference to Holy Communion—the central act of Christian worship, which he assuredly did not omit and ignore—his version of the Creed omits any mention of the Blessed Virgin Mary, of the descent into hell, of the Holy Catholic Church, and the Resurrection of the Body. And on the other hand, there are passages in his writings which do not at all accord with the theory of a vague popular Protestantism.

Another point of the first importance to be inquired into, and, if possible, cleared up and determined, is what form of Liturgy was used by St. Patrick? As many are aware, the term 'Liturgy' means, specially and primarily, the form of service for the celebration of the Holy Communion, though in a general sense it is taken to include all our forms of public worship. But strictly the Liturgy was the Communion Service alone and in that sense I now take it. 'The public Liturgy or Service of the Church,' says Archbishop Ussher, 'was of old named the Mass, and therefore in Adamantus we see that Sacra Eucharistice Ministeria and Missarum Solemnia, the sacred ministry of the Eucharist and the solemnities of the Mass are taken for the same thing.' Let me here also remind you that in the first Prayer Book of Edward VI., this office was entitled, the 'Supper of the Lord and the Holy Communion, commonly called the Mass.'

What then was the Liturgy or Missal of St.

Patrick? This is a test question. The people who regard St. Patrick as a sort of simple, popular Protestant, and who dwell so much on the silence of his writings, may reply there is no description of this Liturgy in his remains, nor any reference to it. As already noticed above, his incidental but significant use of the word 'Altar' is his only reference to this most important subject, and, as already pointed out, this is a clear proof that we cannot take St. Patrick's silence as equivalent to disbelief or denial of what he does not specify, and that you cannot therefore take and tear him out of the historical setting of his own time. It is a complete *reductio ad absurdum* of the popular method of constructing the creed of St. Patrick, chiefly from his silence, to apply it in this instance; and say—St. Patrick never celebrated the Holy Communion because he never says that he did, and if he had believed it to be so important as many represent it he could not possibly have omitted to dwell upon it and refer to it frequently.

Now look at the matter in this light. If 500 or 1,000 years hence some antiquary in New Zealand were investigating the question of the form of service used by Bishop Selwyn, the Apostle of that country, when he converted it to Christianity, and had only in his possession a brief outline of the Bishop's work, which did not give all these details; if he were a man who was 'affected with the malady of thought,' as Carlyle puts it, he would naturally say—Bishop Selwyn came here as a missionary from the Anglican Church in the nineteenth century. He, of course, brought with him the Anglican Book of Common Prayer, and used it in his missionary work; that Book therefore will tell me what he taught and how he taught it. The application to St. Patrick is easy; if he came, say from the Gallican Church in the fifth century, he, of course, used the Gallican Liturgy. All this is plain sailing.—*Irish Ecclesiastical Gazette.*

News from the Home Field.

Diocese of Nova Scotia.

RURAL DEANERY OF ANNAPOLIS.

Annapolis Rural Deanery met in the Parish of Roundhill on Tuesday and Wednesday, 22nd and 23rd of May.

Proceedings commenced with Evensong in St. John's church, Moschello. Prayers were said by Rev. H. A. Harley, Rector of Digby, 1st Lesson, Rev. J. M. Withycombe, Rector of Weymouth; 2nd Lesson, Rev. J. Warner, Rector of Wilmot. Rev. A. Gale, Rector of Granville, preached a good practical sermon from St. John ix, 4. It is not often that we are encouraged by such a large congregation at our Deanery services as that which filled this pretty little chapel on this occasion. The responses and singing were full and hearty. Here, as everywhere in this parish, are evidences of whole souled loyalty and enthusiasm.

On Wednesday morning Matins and a celebration of the Lord's Supper were held in the Parish church at Roundhill. The prayers were said by the Rev. J. M. Withycombe. The Lessons were read by Rev. F. P. Groathren and A. Gale. The Rev. J. Warner preached an exceedingly practical and earnest discourse from I Sam. xii, 3, taking for his subject, "Righteousness a *sine qua non* of the Christian character." The preacher made many telling points, and his faithful exposition of this suggestive text will not soon be forgotten by his hearers. The Dean was celebrant, and was assisted by Rev. H. A. Harley. A pleasing feature in this service was the presence of so many men—a somewhat unusual phenomenon at this time of the year in a

farming community. A goodly number of communicants remained to partake of the Holy Eucharist.

After the usual hospitalities, which were generously and pleasingly extended by the Rector and his good wife, the Chapter proceeded to business. After the usual preliminaries, there arose a somewhat informal but interesting discussion *re* S.S. Superintendents.

Rev. H. How presented the second report of the S.S. Committee on the drafting of a constitution for S.S. Association. The report was discussed clause by clause and finally adopted *in toto*. The Constitution of the Annapolis R.D. S.S. Association therefore stands as follows:

1. That the R.D. be *ex officio* President.
2. That the Vice-President be elected by the delegates.
3. That the Sec.-Treasurer be elected by the delegates.
4. That three clergy elected by this Deanery, and three delegates elected by the delegates, be a Standing Committee to whom all matters pertaining to the welfare of the Association shall be referred.
5. That it is advisable to adopt a uniform series of lessons throughout the Deanery, viz., The Church S.S. Lessons authorized by the Inter-Diocesan S.S. Committee appointed under authority of the Synod of the ecclesiastical Province of Canada.
6. That the Standing Committee prepare an Exam. paper for an examination on the Lessons of the three previous months, to be held during the first week in Advent, and that one prize for the Deanery be presented to the boy and girl making the largest average. This Exam. will be held under the superintendence of the several rectors, and the rating of the papers will be in the hands of an examiner nominated by the Committee.
7. That there be a membership fee of 25c. out of which funds the incidental expenses shall be met and the above prizes obtained.
8. That the secretary of the Standing Committee have a list of books from the several parishes that are available for exchange.
9. That the several clergy urge their S.S. teachers to pass the examination proposed by the Church of England S.S. Institute, in order that they may receive the coveted certificate of proficiency.
10. That a prayer for this S.S. Association be henceforth used at the opening of all Sunday schools.

It was proposed by Rev. J. M. Withycombe and seconded by Rev. J. Warner, "That the Committee get copies of the proceedings of the S.S. Committee to date printed, and have them distributed among those in the various parishes who may be interested in the organization of the proposed Association."

Rev. A. Gale read a paper on "How to increase the efficiency of Sunday Schools." It proved to be a succinct, yet exhaustive treatment of the subject in all its aspects, and elicited warm encomiums from all the clergy, who felt that such a paper as Mr. Gale's was well calculated to inspire them with a deeper realization of the importance of the work, and to help them to a better understanding of how the work might be successfully carried on.

The Chapter expressed a unanimous wish that the Rev. Dr. Filleul favour the Deanery with his promised paper on "Baptism" at next meeting.

Next place of meeting will be the parish of Bridgetown. It was deemed of profound importance that every rector exert himself to have delegates from his parish present at next meeting. Rev. W. B. Belliss was appointed to preach at next meeting.

This was one of the most satisfactory meetings ever held by this Deanery, especially as so large a number of the clergy were in attend-

ance, and we trust it will be but the forerunner of many such in the future.

In the evening of the 23rd a very interesting missionary meeting took place in the parish church, the Rev. H. D. deBlois, R.D., presiding. Speeches were made on "Sunday Schools," by Revs. H. How and H. A. Harley; on "Giving," by Rev. A. Gale; and on "Domestic Missions," by Rev. J. M. Withycombe. The Rev. J. Warner also spoke on "General Missionary Enterprise." The church was full and the speeches fluent to the point. J. M. W.

Diocese of Newfoundland.

(Notes From the Diocesan Magazine.)

The Lord Bishop of the Diocese is presently in England.

The Lenten Self-denial Offerings for the Cathedral Naive Restoration Fund amounted to \$358.95.

The C.E.T.S. at Bonavista held its anniversary social a short time ago, when there was a good attendance and very considerable interest manifested.

On Tuesday, April 24th, the Clerical Association, of Conception Bay, held their annual meeting at Brigus, the clergy coming together from Bay de Verde, Heart's Content, Portugal Cove, and nearer missions, every clergyman of the Deanery being present. Service was held in St. George's church, the clergy marching in procession from the Parsonage. The sermon was preached by the Rev. P. G. Snow, of Spaniard's Bay, and gave no uncertain sound as to doctrine, and which has since been highly spoken of by various members of the congregation. On the morning of the 25th Holy Communion was celebrated at 8.30, after which the Rural Dean delivered his address, suggesting subjects for discussion. Earnest consultation followed, resulting in a series of resolutions unanimously adopted, which were forwarded to the Bishop. The next meeting of the Association was appointed to take place at Heart's Content.

ST. JOHNS.

It is estimated that the present ruins of the Cathedral in St. Johns are worth \$12,000. This sum, the Magazine says, unless the ruins be protected, will be added to the loss, and consequently the work of restoration should be pushed ahead at once.

A large number of recruits have lately joined The Church Lad's Brigade, Newfoundland, Company.

The half-yearly meeting of the Women's Association of St. Thomas' church, St. Johns, was held in April. The Report of the Secretary and Treasurer showed a good average year's work done, with a balance of cash in hand, together with garments and material larger in quantity than ever before. It was determined to hold a sale in August, when it is hoped a substantial addition will be made to the fund now being accumulated for the erection of a new hall. The Association was formed about 15 years ago, and has done much good work ever since. There are now fifty names as active workers of the Association, the President being Mrs. A. C. F. Wood. The Association has in hand towards the erection of a Parish Hall, which is very much needed, a sum of \$2,000.

Diocese of Fredericton.

ST JOHN.

Mr. Charles H. Fairweather, for many years a member of St. John's church and of the Synod and Diocesan Church Society, died at St. John on Tuesday evening, 12th June. He was a prominent leader in what is usually spoken of as the Evangelical party.

The sacred cantata, "The Ten Virgins," was given in St. John's church here on Tuesday evening, the 12th inst., the soloists being Mrs. W. S. Carter, Mrs. W. Gilchrist, the Rev. A. G. H. Dickor and Mr. G. C. Carter, the whole under the direction of Mr. James S. Ford, organist of the Church.

At the meeting of the C. of E. Sunday School Teachers' Association, Tuesday evening, in St. George's church school room, Rev. W. O. Raymond presiding. Rev. Wm. Eatough read a most carefully prepared paper on Sunday School Work. Short addresses were also made by Rev. Mr. McKiel, the new clergyman at Fairville; Rev. L. A. Hoyt, of the parish of Simonds, and Rev. O. S. Nownham, rector of St. Stephen.

Diocese of Quebec.

WINDSOR MILDS.

The Ven. Archdeacon Roe, D.D., entered upon residence here, as in pastoral charge of the parish, on the 16th June inst.

Diocese of Montreal.

MONTREAL.

St. John the Evangelist.—The closing exercises of St. John's school took place on Saturday last, occupying the whole day, the prizes being distributed in the evening in the Parochial Hall adjoining the church. There were then present, besides the Rector of the parish, the Rev. Edmund Wood, M.A., and the Rev. A. French, B.A., headmaster; the Right Rev. Dr. Coleman, Bishop of Delaware, who presented the prizes to the successful scholars, and made a happy and pleasing address, urging upon the large number present, the necessity of distinct Church teaching, and the advantage to be derived to a school such as that of St. John's. The headmaster spoke of the success which had attended the school, and the large number of people that had passed through it during the sixteen years in which he has had control thereof. The number increasing yearly, evidencing the satisfaction given to all those who had availed themselves of its advantages.

On Sunday, the 17th June, the Bishop of Delaware preached in the Church of St. John the Evangelist at both morning and evening service. He is well known as one of the foremost preachers of the Episcopal Bench in the United States, and the Rector of St. John the Evangelist deserves the thanks of Churchmen for so often affording them the opportunity of hearing and becoming acquainted with members of the Episcopate of the great sister Church in the States.

The Lord Bishop of the Diocese has been holding visitations for the Waterloo district of the Eastern Townships. His appointments for the end of the month are as follows:

- June 24, Sunday—Lachine, Rev. R. Hewton, M.A.
 " 25, Monday, 7.30 p.m.—St. Johns, Rev. W. Windsor.
 " 26, Tuesday, 10.50 a.m.—Lacolle, Rev. W. C. Bernard, M.A.
 " 26, Tuesday, 2.30 p.m.—Noyan, Rev. W. Robinson, R.D.
 " 27, Wednesday, 10.30 a.m.—Clarenceville, Rev. W. Robinson, R.D.
 " 28, Thursday, 10.30 a.m.—Hallerton, Rev. T. B. Jeakins.
 " 28, Thursday, 7.30 p.m.—Hemmingford, Rev. T. B. Jeakins.
 " 29, Friday, 10.30 a.m.—Havelock, Rev. W. J. M. Beattie.
 June 29, Friday, 7.30 p.m.—Franklin, Rev. W. J. M. Beattie.
 " 30, Saturday, 20.30 a.m.—Hinchinbrooke, Rev. Canon Rollit.

FRELIGHTSBURG.

The annual visitation of this parish by the Lord Bishop of Montreal took place on Thursday, the 14th inst. The Holy Communion was celebrated by his Lordship at 10 o'clock a.m. He also delivered an instructive address on this great means of grace, and of loving remembrance. At 3 o'clock p.m. occurred the special Confirmation service, when three adults and one younger were presented for the Holy Rite. The Bishop's address was full of fervor and of most profitable spiritual and practical counsel. The Rev. C. G. Rollit, Rector of Stanbridge, fulfilled the office of preacher with a direct and distinctive appropriate discourse. The congregation was a large one, marked by intelligent interest and devout sympathy. The musical features were worthy of the occasion and momentous subjects connected therewith, and received the commendation of the Bishop. The day will be one to be remembered by confirmed communicants and the congregation and parish at large.

DUNHAM LADIES' COLLEGE.

We have received a circular intimating that this College will reopen, Sept. 12th, 1894, as a Church school for the higher education of young ladies and girls. Owing to divers causes, it has been closed for several years past. The prospectus, which is before us, would seem to indicate that a strong teaching staff has been formed and that the Institution ought to be in a position to fulfill the object for which it was formed, and give a sound education to young ladies and girls.

The Principal is the Rev. N. A. F. Bourne, B.A., of McGill, who will be assisted by Miss Mabel Boright, a distinguished graduate of McGill University, having a certificate of first-class standing in her graduating year. Miss Elizabeth Hepburn, the second assistant, is a lady also with considerable experience in teaching, having had charge of one of the Model Schools of the province. Besides these names, Miss Margaret Sanborn and Miss L. Bongough, appear upon the list of teachers; the former for painting and drawing, and the latter for violin. The general course of study will be that appointed by the Council of Public Instruction in this province, and pupils will be prepared for matriculation at the University and for entrance into McGill Normal School.

The religious instruction is to be under the sole direction of the Bishop of the Diocese. The Principal will reside in the College, where there will be morning and evening prayer every day, at which all the residents of the Institution will require to be present. On Sundays, attendance will be required at the Parish Church.

It is sincerely to be hoped that this new effort to revive a much needed centre of education for this diocese may prove successful, and that the Institution may receive cordial support from church people, not alone in the Deaneries of Bedford, Shefford and Bromo, but throughout the whole Diocese.

Diocese of Ontario.

His Grace the Archbishop of Ontario, at his late visitation of the Mission of North Hastings, administered Confirmation to fifty-two persons in all at L'Amable, Bancroft, and Coe Hill Mines.

At Marmora, last month, the Archbishop of Ontario confirmed 30 persons presented by the incumbent, the Rev. C. M. Harris.

At Concession, on June 5th, the Archbishop confirmed ten candidates. The church here has been completely and beautifully restored. It had been in considerable dilapidation. Last winter a new chancel was built, together with vestry and choir. The arrangements in the sanctuary are excellent, and the Holy Table

properly covered with frontal, and re table with text.

The Rev. Mr. Hannington, of Ottawa, who has had in hand the collection of funds for the formation of the proposed new Diocese of Ottawa, has already secured some \$30,000 towards this object.

BELLEVILLE.

An oak altar, with exquisitely painted panels, has been presented to the chapel of St. Thomas' church, Belleville. The centre panel has a brass plate with the following inscription:

† In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

"This altar was placed in devout thankfulness to Almighty God for the restoration of the daily Eucharist in this Parish, and for the pleading of the Holy Sacrifice as the chief Act of Worship on the Lord's Day. Advent, 1893."

Diocese of Toronto.

ORILLIA.

On Sunday June 3rd, the Ven. Archdeacon Evans, of St. Stephen's Church, Montreal, preached the annual sermons on behalf of the Sabrovois Mission to the French Canadians. Both were earnest, eloquent appeals for a work which should be dear to the heart of every English Churchman in Canada. In the morning he based his discourse on the words "Give ye them to eat." He told the touching story of the founding of the Mission—of how a French New Testament given to their benefactors by two fugitive English officers in the early days of the century and laid away by them in the family chest for nearly twenty-five years, had been taken by one of the sons to the new home which he went to hew out of the forest for himself and his bride, and read and pored over by them until they came to believe in the sacred truths—of how they obtained a Book of Common Prayer, and after studying it came to the Bishop of Montreal to ask him to receive them into the Church of England and to give them its ministrations in their own beloved tongue—of how the incident had caused the formation of the Sabrovois Mission, which now embraced several schools and churches, and a colportage department. Archdeacon Evans answered the objections which were sometimes raised against the Mission, of which the principal two were that it was unwise to disturb the faith of the *habitant*, and that it was a work in which the Province of Quebec alone was interested and which it should support. In answer to the former he said that the Sabrovois Mission was not forcing itself upon the people. Influences were at work which were breaking the belief of many French-Canadians in the faith of their fathers. It was not necessary to shake the tree, for the Mission had more work than it could do in picking up the falling fruit. On the latter it was only needful to say that the Church of England in Canada was all one, and that of all missions this surely was that which should have the sympathy of every member. From a patriotic point of view also Missions to the French Canadians should have the support of every British Canadian. For business and other reasons many Protestants of Quebec did not wish to have their names associated with the work, and the promoters were therefore compelled to look for support from the other Provinces. The preacher hoped for a contribution from every one of his hearers, if it were but enough to put one of the Gospels (5c), or the Book of Common Prayer (25c), in the French tongue in the hands of some poor fellow-creature seeking for the light. Surely, he said, no member of the Church of England would have his grand old church refuse entrance to those whose only fault was that they know not

the English tongue. In the evening Archdeacon Evans preached from "And I saw no temple therein." He traced briefly the history of the places where God was worshipped from the days of Abraham to the present, and dwelt on the sacred associations which have clustered alike round the ancient temple and the modern church. Yet though the house of God was the dearest spot on earth to his children, it was but a monument to sin. For without sin there would have been no sacrifice, and without sacrifice no need of a temple. This was why John saw no temple in heaven. There was no sin there, and no further sacrifice, but the great sacrifice once offered reigned in glory, in which the Lord God Almighty and the Lamb are the temple.—*Orillia Packet*.

Diocese of Huron.

MITCHELL.

Trinity Church.—Rev. A. D. Dowdney closed his connection with Trinity church on Sunday last. At the morning service there was a large attendance, nearly every seat in the church being filled. At the close, 120 partook of sacrament.

In the afternoon a special address was delivered to the Sunday school children, and five were received into the church by baptism.

The church was crowded in every corner at the evening service, every denomination in town being represented, which amply testified to the esteem in which the rector was held by all classes of people. During the delivery of his "farewell" there were many wet eyes, and we are safe in saying that no minister ever left Mitchell more deeply regretted. The collection during the day reached nearly \$100, which was adequate, with the subscriptions previously raised, to wipe out the whole of the debt upon the congregation. When Mr. Dowdney came to the parish he found a liability of over \$800.

Monday evening Bishop Baldwin confirmed 37 candidates. The church was crowded to the very doors and many could not gain admittance. His Lordship delivered, as he always does, an impressive and instructive discourse.

The different organizations in connection with Trinity church presented Rev. Mr. Dowdney, before leaving, with a handsome pocket communion service, in morocco case.

Rev. Mr. Dowdney left on Tuesday for his new station in the Province of New Brunswick. Many of his friends went to the station to "see him off."

Bishop Baldwin has completed his confirmation tours through the County of Essex, confirming candidates in Kingsville, Leamington, Colechester, Sandwich, Sandwich South, Windsor and Walkerville as follows:—Parish of Kingsville, 24 candidates; parish of Colechester, 58 candidates; parish of Sandwich, 61 candidates; parish of Windsor, 49 candidates, and parish of Walkerville, 18 candidates; total, 210 candidates.

CHURCH UNITY.

(From the *Diocese of Fond du Lac*.)

The unanimity of the twenty-eight American Bishops in the defense of the Historical Episcopate has gladdened the hearts of Churchmen. The *London Church Times* says it has read the Bishops' letters with 'profit and legitimate pride.' The effect has reached beyond ourselves. 'We submit,' says the *Hebrew Journal*, 'that the spectacle of absolute unanimity and staunch fidelity to principle is one that may well interest our co-religionists. It certainly shows well defined determination in origin, when so large a

number of eminent Divines agree so decidedly.' Our separated brethren have been led to see what the position of our Church is in respect to the historic Episcopate. 'We confess,' says the *Presbyterian Messenger*, 'that we were greatly surprised to find that the Bishops of the Episcopal Church were a unit.' 'The Bishops are nearly unanimous,' says the *Baptist Christian Secretary*, 'in the opinion that the doctrine of their Church in regard to the Bishops, can never be essentially modified.' The *Central Baptist* says, 'The Bishops are quite unanimous in their refusal to recognize any man as preacher or minister, who has not been ordained by a Bishop. None are genuine without this stamp.' Hence to some it looks as if the cause of Christian union had not been forwarded by the late symposium. But if a clear understanding of differences is a prerequisite to union, we venture to think otherwise, and knowing that man's failures are God's opportunities, we shall labour more hopefully for Christian union.

UNITY AND UNION.

Whoever desires to master the subject must carefully note the distinction between 'unity' and 'union.' Our Lord prayed that His Church should be one, as He and the Father are One. Now the persons of the Blessed Trinity are one by an organic unity of nature and life. So are all the members of Christ in like manner, united together. Baptized into Christ, they have received His nature, and are made brothers and sisters of one family. Just as the members of a family are one by participation through natural descent in a common parentage, so all the members of Christ's family are one through the reception of His nature in holy baptism. The High Church view, if so it may be called is that all the baptized are Christians and united together, and this unity is an organic one, against which the gates of hell can never prevail. It is not this unity that has been lost, but union. The family is one family, but it is a disunited family. The members do not acknowledge one another and do not act together. What, therefore, all Christians should seriously strive to regain is 'union.' Or, to use another illustration, while none of the bones of Christ's mystical body have been broken, all the bones are, as was prophesied, out of joint, yet are capable of being, and need to be re-set. The question is, how can this be done, how can the lost union be recovered?

CAUSES OF DIVISION.

We ought first to consider what have been the chief causes of the disruption. They have arisen chiefly from two principles, useful when working together; dangerous when apart; but which are common to man's nature. These two principles are Individualism and Centralization. Principles like the centrifugal and centripetal forces which, working in harmony, hold the planet to the sun, but which separated, bring destruction. Individuals have arisen who, seeing that some reform in doctrine or discipline was needed, have drawn about them followers and have seceded from the Church. Christians forgetting that they were bidden by our Lord, to call any man Father; to take any one man as their master, have yielded themselves to this hero worship, and so sects have arisen. Men have followed Calvin, Luther, Wesley, Fox, Irving, out from the Church; and so Wesleyan, Lutheran, Calvinistic, and other societies, in the last three hundred years, have been formed. On the other hand, the same desire in the human heart that led Israel to rebel against God, and desire one visible representative in the person of an earthly sovereign, and shout for Saul as King, developed in the Christian Dispensation, into the Papacy. For the Papacy has been the chief cause of division in organic Christendom, and rent it into the Roman, Eastern, and Anglican Communion. And so these

two principles of Individualism and Centralization have led to the disruption of Christendom.

REMEDY: EPISCOPACY NOT PAPACY.

In this condition of affairs the Anglican Communion has called the attention of Christians to the 'Historic Episcopate,' along with some other conditions, as supplying a remedy. This peace-laden message, as we venture to think, contains the only remedy which can bring about union in western Christendom between the Anglicans and Easterns and Romans. For the Centralization, which, manifesting itself in the Papacy, has brought about the division of Christendom, has been developed by the degradation of the Episcopate. In order to magnify the Papacy in the Roman Communion, the Episcopate has been reduced from its rightful position as an 'Order,' to a 'degree' of the Priesthood. It was along with other measures, by practically destroying the divine symmetry of the threefold ministry, that the Papal supremacy was established. 'Contrary to the prevailing sentiment of the primitive Church,' says the learned Dr. Wordsworth, Bishop of St. Andrew's, 'first the schoolmen in a Pope's interest invented a distinction whereby, though they allowed Bishops to be superior to Presbyters in power and jurisdiction, they made them to be both of one and the same order.' Then too, by means of the powerful religious monastic orders, which they set free from Episcopal jurisdiction, the Papacy increased its domination. So it came to be held that 'the Pope alone has plenary jurisdiction in the Church, while all Bishops are merely his assistants for such portions of his duty as he pleases to entrust to them.' (Janus, page 169). The Pope gradually came to be the Ordinary of Ordinaries, having the whole world for his diocese, Bishops and Archbishops being only now his 'officials,' a position which is well illustrated by a remark of one of the Cardinals at the time of the Vatican Council. 'Just consider the monstrosity. This Archbishop (of Paris) desires to talk of the rights which belong to them! What would you say if one of your lackeys were to talk of his rights, when you gave him your orders?' It may be a long time before the Roman Church becomes emancipated from the worldly powers of Centralization, becomes converted and has the heart of a little child, and regains her spiritual insight, and casts away the Papacy as a man-made power, and is able to strengthen her brethren. But her restoration and the reunion of the east and west lies in the recovery of her Bishops, of the full Apostolic powers of their Episcopate.

RECOVERY OF CHRISTIAN PRIESTHOOD.

On the other hand, the remedy for Individualism with the losses of divine illumination and grace resulting from it, is to be found, by our separated sectarian Christian brethren recovering a realization of the Christian Priesthood. Until from the imperfect workings of their own systems they come to see that something of divine power is wanting to them, argument can make but little impression. We cannot make them see the need of the Episcopate and the Priesthood which is dependent on it, until they in some degree feel their loss. Just as they cannot convince a sinner of his need of Christ as a Saviour, until by the Spirit's action the soul is drawn to Him, we cannot effect them by our words. And they will not be helped by observing how those Episcopal clergymen live whom they happen to know or read about, who do not recognize their Priesthood; but how those laymen and clergymen become saintly, who place their whole lives under the influence of the Church's Sacramental system. A religious system should be tested only by its best. And therefore it is, as seeking for Christ's sake, our separated brother's best good, we desire they shall be partakers of all those special gifts of grace which depend upon the existence of the Christian Priesthood.

TWO CRITICISMS.

Here we would reply to two criticisms. Is it not impertinent on the part of a body so small as the Episcopal Church in America is, thus to address other Christians? The Episcopal Church, we are reminded 'is one of the smallest denominations in this country.' This is true; but the hand of an infant may hold in it a jewel, as well as that of a giant.

In pointing to the Historic Episcopate as a remedy, we are not denying the Christian standing of any baptized person, nor are we making it a condition of union that persons should join the Episcopal Church. We are pointing to the fact that 99-100 of all Christians have been Episcopalians, and that 4-5 of the Christians of the present day believe in Episcopacy; and realizing by practical experience the blessings which come from it, and that according to the best scholarship it was established by Apostles under the guidance of the Holy Spirit, we desire they should be partakers of its blessings. For the Historical Episcopate is a means not only for the preservation of the Christian Priesthood with its Sacraments; but means a *united* Episcopate, where each Bishop merging his individualism in the solidarity, speaks in official utterances for the whole body of Christ, and so preserves the faith once delivered to the Saints.

But it has been said, that the replies of the Bishops show that 'the Episcopal Church will not give up anything for the sake of union.' It may be observed that all, or nearly all changes that were asked by the Presbyterians and others, of the English Bishops, to be made in the Book of Common Prayer, have been already granted by the American Church. It would require more space than we can give to recount them. And there is very little now in the Book of Common Prayer which conservative Lutherans or Presbyterians would object to. But we would point to one great change which has taken place in the government of the Episcopal Church in America which makes the problem of union very different in this country from what it is in England. In England the Bishop is practically the appointee of the Crown. He rules over his diocese, having no Presbyters as official counsellors, and his diocese is without any Synodical action, and the laymen have comparatively little power in Church affairs. In America all this has been changed. The laity have their voice in the election of their clergy and in members to the Diocesan Council. The Presbyters according to the primitive order of the Church gather in yearly Synod as a council around their Bishop. The diocese elects yearly a body of Presbyters and laymen, who act as the official counsellors of the Bishops, and restrain in many ways his official action. The system is practically a combination of Congregational, Presbyterian and Episcopal form of government. Dr. P. C. Campoell, the Presbyterian Principal of Aberdeen, writes in his book on 'Lay Eldership,' 'The Episcopal Church of the United States by its admirable Constitution, combines the advantages of the Presbytery and Episcopacy.'

The American Church is thus cleared from the charge of not being willing to give up anything. She cannot, however, admit that the ministers of non-Episcopal Societies are anything more than they themselves claim to be, for she knows that upon an Apostolic Episcopate depends the existence of the Christian Priesthood, with its blessed making and transforming Sacramental gifts. It is by the use of these that man is wrought into a supernatural union with the God-man, Jesus Christ, and made partaker of the Divine nature. A mere agreement of all Christians to a doctrinal platform, or interchange of pulpits, or an association together in philanthropic works, will be of little avail towards the resetting of the dislocated bones. The Church of Christ is not a human society, and union means something different from

agreement. Outward union must be of a deeper, fuller union with Christ. Only by this incorporation into Him, can the Church become one and strong. The Church of Jesus Christ is not going to be powerful by becoming a great human society; but it will become a more effectual instrument of the Holy Ghost by all its members becoming more supernaturally united, through the Priesthood and all the Sacraments that He has ordained, to its Living Head, Jesus Christ.

THE CLERICAL STAFF OF ALGOMA.

To the Editor of the CHURCH GUARDIAN:

SIR,—A few weeks since the Rev. Dr. Mockridge published an article dealing with the future of the Diocese of Algoma! Upon the wisdom of his scheme I leave others more competent than myself to dilate. My object is to call the attention of our Bishop to a paragraph which some of the Algoma clergy regard as anything but complimentary, because therein the present staff seems to be held up before the public eye suggestive of a clerical "cave of Adullam!"

Here is the statement, copied word for word from THE CHURCH GUARDIAN of May 9th: "His best clergy leave him; missions have to be abandoned or given over to catechists, who, without university or college training, in time, from the despair of the Bishop, may be advanced to Holy Orders, as, indeed, has already been done in the past, without the mature preparation that they ought to have."

The persistent decrying of Algoma, from one pen and another, is not in the nature of things calculated to strengthen the Bishop's hands nor encourage his clergy! Taking the paragraph in question, let me ask: 1. Is it kind? 2. Is it true? 3. Will it serve the best interests of the diocese? The rev. gentleman's use of the term "best" in relation to the clergy needs to be defined! Does he mean by "best" those who possess a degree? If so the "best" are still in the field. Does he mean those who have given the longest period of service? If so the "best" are represented by the Revs. Rural Dean Liwyd and Chowne, and the Revs. Boydell, Machin, Colmor, Frost, and Young! Does he mean those who came into the diocese, not making the least of themselves, and, catching the public eye, became the recipients of a "call" to something better? If so, only two or three (owing to any superior ability) could be called "best" since the Bishop's report of 1889.

In that report the Bishop himself said of his clergy: "The calibre of our clerical staff has never been better." Has all the "calibre" passed away, and out of the diocese, since that time? If so, his Lordship's report of 1893 might be expected to give us a hint of this disaster! What is the fact? Why, that the majority of the clergy in charge in 1889 are here now, and I submit that the Rev. Dr. Mockridge was not entitled to publish any such reflection as above without first obtaining the sanction of the Bishop of Algoma! No wonder that a greater measure of prosperity has not been vouchsafed, if the Bishop has only promoted men to Holy Orders from the inspiration of "despair," and also (after 11 years of prayerful, faithful, and talented labour,) has simply collected together a clerical "cave of Adullam!" What diocese could look for it under the circumstances thus represented? I, myself, together with several others of our present staff, passed the examination required by the S.P.G. before leaving England, and I am not aware that a lower standard is permitted by the Board of that venerable Society, in order to alleviate the "despair" of any Bishop in Canada, than that which is required of their missionaries proceeding to other colonies!

June 7, 1894.

AN ALGOMA CLERIC.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

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CALENDAR FOR JUNE.

- JUNE 3—2nd Sunday after Trinity.
" 8—Friday. Fast.
" 10—3rd Sunday after Trinity. [Notice of
St. Barnabas].
" 11—ST. BARNABAS. A. & M.
" 15—Friday. Fast.
" 17—4th Sunday after Trinity.
" 20—QUEEN'S ACCESSION, 1837.
" 22—Friday. Fast.
" 24—Nativity of St. John Baptist. Athan-
Creed.
Fifth Sunday after Trinity. [Notice
of St. Peter].
" 29—ST. PETER. A. & M. Fast.

EDITORIAL NOTES.

We frequently avail ourselves of articles—editorial and others—which appear in our esteemed exchange, *The Irish Ecclesiastical Gazette*, and in accordance with our invariable rule, give credit for such articles. We, however, find from a complaint which appears in our contemporary, under date May 25th, that an article entitled "The Higher Criticism and the Monuments," which appeared in *THE GUARDIAN* of April 11th last, was not credited either through our own error or through omission in the printing room. We will be obliged if our readers will kindly—to satisfy our contemporary—turn up the file of that date and insert at the foot of the article the words: *Irish Ecclesiastical Gazette*.

The tide of Sunday desecration seems to be rising rapidly in the Province of Quebec, and especially in the city of Montreal, whilst the progress of Mr. Charlton's Sunday Observance Bill in the Dominion Parliament appears to be considerably impeded, if it be not ultimately defeated, by the votes largely of the Province of Quebec members. We find announcements this week, for instance, in the Montreal dailies, of Sunday excursions by both boat and rail from Montreal to Sorel; the former by the Richelieu and Ontario Navigation Co., and the latter by the new South Shore Railway. These announcements ought to be anything but pleasing to those residing in Sorel and other localities through which these excursions will pass. We can hardly conceive of any greater annoyance to those actually resident in places such as those, and desirous of observing Sunday, than an inroad of excursionists from a distant city. Those who patronize these excursions cannot entertain any respect for the Day itself or for those who observe it, and the attendant incidents are not always of an elevating character. We were under the impression that the authorities of the Roman Church, especially the Archbishop of Montreal, had expressed decided opposition to such invasions of the Sunday sanctity. Yet, here we find excursions announced by two routes from the city of Montreal, both of them leaving at about 7 o'clock in the morn-

ing, and therefore absorbing the very period of the Day which, according to Roman practice and ritual, as we understand it, should be devoted to services in the church. There has been a custom for many years in the Province of Quebec, that after the Sunday morning service (Mass) the adherents of that Church were allowed a certain amount of freedom, but it has only been of late years that such freedom has degenerated into, what appears to us, absolute license.

Such incidents as the above, in connection with Joint Stock Companies, evokes the inquiry as to what action Protestant shareholders, and indeed Roman Catholic shareholders in such bodies take in order to prevent the violation of God's Law. We very much fear that in both of these particular Companies there will be found a number of Protestant shareholders, and quite possibly, a number of them members of the Church of England. How can they justify themselves, in face of the teaching of their own Church and of their assumed practice individually, of observing Sunday by attendance in God's house, in allowing such action to be taken corporately by Companies in which they are concerned without an open and decided protest? We cannot but think that if shareholders (and there must be many of them) who hold strictly to the necessity of obeying this provision of the Moral Law, as well as others applicable to business transactions, were to speak out plainly and openly at Board meetings, and by protests against such action in the name of the Corporation whenever it is allowed by the directors or managers, there would be much less frequent cause of complaint, and the outrage upon public decency would not be so blushing perpetrated.

THERE remains a further question of importance for shareholders in such Companies to decide, viz., whether, if unable to prevent the violation of God's law, they are justified in retaining an interest in such corporations from mere pecuniary motives? However this may be, certainly these oft repeated aggressions upon the Lord's Day in the great centres of population in the Province of Quebec, ought to lead to increased earnestness on the part of Christian people of all religious bodies for preserving its sanctity.

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

FIFTH SUNDAY AFTER TRINITY.

THE *Collect* keeps in view the guiding power of God's Providence as exercised for the sake of the Church, that it may have: i. Scope for its work in the world; ii. Peace in service—the world being kept from hindering its usefulness, or destroying its unity. The *Collect* was suggested, like several of the same age, by the disasters of the dying Western Empire. It should always be remembered that the primary use of the *Collect* is to give a distinctive tone to the Eucharistic service, striking the key-note of prayer for the particular day. The 'peace of Jerusalem' is the theme of this particular Sunday and the week which follows. To pray for the Church—her peace, her prosperity, advancement, purity, faithfulness a sign of true religion, and this duty faithfully discharged carries with it a peculiar blessing, "They shall prosper that love Thee." Ps. cxxii. 6-9; Is. xxxii. 17, 18; 1 Pet. iii. 12, 13, etc.

The *Epistle* suggests those tempers of mind

and rules of conduct which most conduce to secure the peace of the Church, viz.: Unity of Spirit among members, showing itself in love and courtesy to brethren, and in returning good for evil, blessing for railing. The exhortation being enforced by a quotation from Ps. xxxiv. 12, 16, enjoining, as the condition of receiving God's blessing, the love of righteousness and peace. Even when the world rages, the Church may have an inner peace with God.

The *Gospel* brings out the work of the Church in the world, and is directly connected in its leading ideas with the *Collect*. The special prayer for the day is that, He whose presence was the wealth and safety of the fishermen, will so order the waves of this troublesome world that the Ark of the Church may ever ride over them in peace, and serve Him by gathering in souls into her nets with all Godly quietness through the blessing of the Saviour's presence. Peter, the writer of the *Epistle* for the day, was one of the witnesses of the miracle—the owner of the vessel in fact, and the author of the confession—he well knew that if Jesus be at the helm of His Church no waves or storms could overwhelm her.

In the *First Morning Lesson* (1 Sam. xv. to v. 24) we see the Lord Jehovah protecting His 'Church in the wilderness,' Acts vii. 38, from the Amalekites, typical of the world, in their fierceness and carnal might. We see also the danger of the Church in an imperfect service and devotion on the part of her members in the incident of Saul's sinful reservation of part of the spoil in opposition to the direct command of Jehovah that everything should be destroyed. The Church in every age needs well to hear the message of Samuel to the disobedient king "To obey is better than sacrifice, and to hearken than the fat of rams."

The *Second Morning Lesson*, St. Matt. iii., portrays two examples of faithful service, in the persons of the Christ and of the Baptist. How perfect is the obedience of John to the call which Jehovah had laid upon him. To serve God "in all godly quietness" is the prayer of the day. In habits such as those of the Great Herald of the new era, e.g., abstinence in food, raiment, society, sincerity in speech, Humility, Faith—He that cometh after me." The submission of Christ, "It becometh us to fulfil all righteousness," a pattern to Christian men in any age of that ready obedience to the by rule and will of the Church, the individual, which so abundantly advances peace and joy and righteousness. This spirit of obedience recognized by the voice from Heaven, "My beloved Son, in whom I am well pleased."

The *First Evening Lesson*, 1 Sam. xvi., suggests Samuel himself as an example of ready will, in the face of human discouragement, to discharge the responsibilities of life in dependence widely on the Divine will, (Lev. v. 1). The onward march of Israel's life not turned aside by the failure of Saul. David to fill the place in time to be vacated by Saul. So the course of the world was ordered by Divine government, that Israel was still to have a head and leader, to enable the nation to serve Jehovah, without fear of the hostile nations on their borders.

The *Second Evening Lesson*, St. Matt. xiv. to v. 13, continues the reference to the History of "The Faithful One," John the Baptist, as showing the true strength of the Church in all time of need or pressure from the world. There will be "offences" on account of the Cross. The malice of the world and worldly minded people will ever find pleasure in persecuting "the children of light." But faithfulness to duty on the part of each of us is the best security against any real danger from the enemies of our most Holy Faith. The "quietness" at any cost, but "godly quietness" that is peace in, with, and from God. To gain "quietness" by surrender of Faith, or compromise with the spirit of the

world is not to have the "quietness" we speak of in the Collect. This would be to cry "Peace, peace, where there is no peace: to daub the wall with untempered mortar." What we desire is the "peace which the world cannot give: the peace which human mind cannot conceive or sense afford." "O pray for the peace of Jerusalem, they shall prosper that love Thee. Peace be within Thy walls." The peace not of surrender, but of victory.

WISE WORDS FROM BISHOP THOMPSON, OF MISSISSIPPI.

(Convention Address April, 1894.)

THE WORK OF THE MINISTRY.

The Ministry is not a trade nor a living, and the man who conducts his ministry as if it were the one or the other, makes a dead failure of his work and imperils his own soul as well.

To be sure, a clergyman must live. He can't do his work otherwise. But if he put the cart before the horse, and works for the living, instead of living for the work he is in the ranks of the failures, and the abler and more prominent he be, the more shameful and scandalous is his failure. "Put me in the Priest's office for a piece of bread." Better break stones on the road!

My ministry, as time goes in our short life, is rapidly going up among the longest. On Trinity Sunday next it will be a ministry of forty-two years. I have labored in all sorts of fields, and at all work which belongs to my calling, and I have yet to see the man of consecration and devotion and average sense who ever suffered, or who saw those depending on him suffer, in the ministry of the American Church.

And still more, I have received "salary," so-called, from \$450 a year to \$10,000 and I was passing rich on the first amount, and miserably worried on the second! In plain words, the laborer is worthy of his hire—that he may be able to labor to-morrow as he has done to-day. But the end is the labor and not the hire. And if a clergyman counts himself a hireling, putting the hire first, let him not be surprised if people take him at his own valuation. I never yet knew the laborer "worthy of his hire" that did not get it. In this world, generally indeed, I have come to believe the most of us get about what we deserve. Some of us, owing to Christian charity, and the goodness of God, get a great deal more. For I think I have seen men, getting support, honor, place, esteem, as clergymen, who as cobblers or tailors, if they had shown no more earnestness, sense, or activity in those respectable callings, would have starved!

Pardon me, in this connection for very plainly saying that I believe our gratuitous education of men for the ministry has sometimes ruined a promising young man, and made the ministry of others sordid, covetous and wretchedly offensive to men. What it is to God I am not called to say.

As things are in this country, the cases are rare where a young man, if he amounts to anything, cannot educate himself to be what he will. Injudicious help hurts him. If he proposes to be a clergyman *spoils* him and hundreds have been so spoiled to their own deadly injury as American men, and to the dishonor of the ministry.

CONCIO AD CLERUM.

My dear brethren of the Clergy will surely excuse me here, if I am in all kindness and with love and regard for them, for I know and appreciated the loyalty, truth and faithfulness, and the profound unselfishness of Mississippi Clergymen, making something of a charge to

them, a sort of "*Concio ad Clerum*" after eleven years in this peculiar field.

It surely is not too much, if our lay-brothers should expect us to read the grandest English in the world the English Prayer Book and English Bible, as if we believed and felt, like honest men, what we were reading without trick or stammer, slobber or mouthing. Five minutes a day with a country School-master, could teach us that much.

Neither is it too much for them to expect that having given us a whole week to prepare, we should be able to talk to them, with manuscript, or without, for twenty minutes with some earnestness, sense, and clear and even vigorous enunciation, on some branch of a topic which we are not unreasonably supposed to be studying all the time, namely our duty to God and to each other!

Is it a wonder if they are sometimes queerly surprised that a clergyman, does not seem to care to make himself as effective, even in his public work as a shoe-black would find it necessary to be in his? That the Clergyman goes on for years reading and never learns how to read, goes on for half a century, what he calls "preaching" and has never troubled himself to learn how to preach? Would not be listened to two minutes as a public speaker, except in the pulpit.

"But we can't all be Elocutionists "you say" nor "pulpit orators!" Well, I am not so sure of that! To be the one or the other of even a somewhat distinguished kind, as things go, requires no wonderful endowment. For myself let me frankly confess, I never heard but a few preachers whom I would again take much trouble to hear—The late Archbishop of York, Dr. Magee was one, and my dear friend Dr. Palmer of the First Presbyterian Church of New Orleans, wonderfully like him, and still living, thank God! is another. The Bishop of Dorry, another I may name. Nevertheless, there have been and still are splendid preachers by the thousand, whose words tell for the Lord and for Man, and in our own Church, grand readers of the Prayers and the Scriptures, who carry us up to the Throne where the Prayers go, and the Scriptures come from.

We can, at least, all of us little folk, do our best with our poor endowments; and earnest words have power when spoken from earnest hearts.

And we can all be *honest men*. And that is a great deal, dear Brethren just to be *honest*, to say what we feel and believe and no more, to impress on men who hear that we are poor sinners like themselves, but sinners who believe, and pray and fight, and whom it is safe to follow, because we are following in the footsteps of our Lord! Struggling, falling, failing, down on hands and knees, poor sinners that we are, but still sticking to the road and climbing!

Brothers we want money, and I have several times emphasized the want. But it is not our first want. We want men first of all, not tailor's lay figures, not *nominal* Clergymen, but *real*. We want men called, consecrated, ordained from heel to head, not cogs on a parish wheel to turn and squeak as the Vestry turn the crank and oil it or let it rust. Men who take a Parish to "run" and "run it" hard, drive the Parish and make it steam and sweat, not weaklings who sit down to let the Parish, or even a Woman's guild "run" them—the Lord have pity on their imbecile souls!

The people want, need, long for, pray for leadership! Everywhere they are asking, beseeching, yearning for a Priest, Preacher, Minister, even a tramp "Evangelist" with his tent his blasphemy, his ignorance, and his "Cracker" English, anybody who makes a divine claim for himself! Even Mormon Elders have had their success in our cow countries, after the

Evangelist has done his work to *lead* them, so they imagine, on and up. Shall it be our pitiful experience that we sit down imbecile, and ask the Diocese, Parish, or Mission to lead us? Each will take us at our word Brethren; and then what results, mean bickerings, complaining, fault findings, infinite meanness, infinite drivel, because the Grace of Orders has been conferred on an empty head, a weak will, or an unearnest heart! Better again stone breaking on the highway, than that a man ordained to lead, *can't* lead, or is too lazy and cowardly to lead!

When one of our "Parishes" calls a Clergyman he is its *Rector*, that is its ruler, guide, director. What imbecile complaints one hears from so called "Rectors" sometimes, because the Sewing Society, the Sunday School or the Choir won't be rectorized! Nothing is more pitiful than a steersman who can't steer, a governor who cannot govern, a man who can't do the thing he is set to do, and voluntarily, with his eyes wide open has undertaken to do. There is no help for such a one in this world or another world where God and Law exists!

Let me impress it upon the Clergy that they get out into the open. They must know the people. The work must be house to house, and face to face work. It is a shame, a shame and a sin when the Shepherd does not know his sheep. "I know my sheep and am known of mine" saith the great Shepherd. The poor mechanical officiation of reading Prayers and preaching, as the sum of a Pastor's duty, will kill any Parish or Mission—though the murderer were learned as a Lightfoot, and as elegant as a Vaughan!

The Clergyman is ordained to "seek for Christ's sheep scattered abroad in this naughty world." He won't find them among his books or crowding into his bedroom.

I have spoken of this before. I will speak of it again, no doubt, for I have seen cases of slaughter perpetrated by honest clergymen, who sat among their books, so they said, and sat down on their congregations. "Sat on by a fat woman," was once the verdict of a coroner's jury in Vermont on the death of a child put to sleep in an arm chair. "Sat on" might be the verdict on many a congregation flattened, collapsed, its breath squeezed out by a minister who has forgotten for what purpose his creator gave him legs, though he was not so generous in the matter of brains.

"HIGHER CRITICISM."

An English writer gives four marks of this thin edge of infidelity applied to the Bible as:

I. Minimising, if not rejecting, the supernatural in revealed religion.

II. Making much of such parts of *internal* evidence as in their nature must be doubtful or from which no *certain* conclusions can be drawn.

III. Building much in *theory* on the smallest possible basis or semblance of basis of *fact*.

IV. Ignoring any evidence pointing in an opposite direction.

It is hard enough at any time to lead men to be true Church Christians; but when we have to struggle against the horrors of Sectarianism and the follies of proud and learned agnosticism—though both take the garb of devout earnestness and deep religious feeling—our work and duty call for a firmness and a faith stronger and more energetic than even St. Paul required when contending with the trained intellects and philosophies of the ancient world. Yet on this same firmness and faith depend, humanly speaking, the foundations of Christianity itself.

Subscribers would very much oblige us by prompt remittance of amount due.

Family Department.

AT LAST.

The weary years seem long to wait
As they stretch out dim before,
But I sit quite patient now, and still,
Nor hurry as of yore ;
Whenever I long for days that were
Or sorrow for dreams now past,
I say to myself, thy heart's desire,
It cometh to thee
At Last.

Sometimes I weave me fancies fair,
They flutter to and fro,
But ere long they fade and vanish,
I ask not where they go ;
I used to love loud battle songs
Away in the far-off past ;
Now I only sing of the heart's desire
Which cometh to me
At Last.

Joyous, is morning sweet and fair :
Golden the noonday's prime,
When sunshine is bright on lawn and lea
In merry summer time,
Far dearer to me is the twilight gray,
When the toilsome day is past ;
Then I sit and think of the heart's desire
Which is sure to come
At Last.

LOUIE.

Over The Sea Wall.

CHAPTER IV. (CONTINUED).

"Now don't say 'but' any more Maudie," returned Guy in his imperious little way. "It's a word I don't like, and girls and women are so awfully fond of it. I'm sure in French it would belong to the feminine gender. They're a lot of silly words like that that I should like to turn out of the dictionary. Miss Sea-Gull, you will be on my side, won't you? You'll let me have the cave?"

I laughed as I stroked his hair.

"You shall play in the cave as often as over you like, dear," I answered; "the oftener the better. You shall come and see me very often now that we are friends; and then, by the time Brother Reginald has come, or is just coming, perhaps we shall have thought of a plan that will make everything come right."

Maudie's face was lifted to mine in a swift look of gratitude and confidence that sent a thrill through my heart. Yes, I would do something for these children. They should not put their trust in me for nothing. Guy had turned round upon my knee and was giving me a bear-like embrace.

"You are a brick!" he cried.

I observed that he liked to air his little bits of slang, and all the more so from the fact that Maudie was just a little bit shocked by his freedom of speech.

"I said so from the first, didn't I, Maudie? When Mrs. Marks told us about you, Maudie first said she should be frightened to go to such a grand house to see you; but I said I'd take care of her, and I wasn't frightened a bit. I said you were a brick to ask us, and so you are. I made Maudie say she'd come; but she wouldn't have done without. I wonder what it feels like inside to be a girl and to be so frightened about nothing? I'm never frightened. Things always come right in the end."

I suggested then that we should go and have tea, as it must be getting nearly four o'clock by this time. Guy was off my knee in a trice, leading the way up the path to the higher level. He could never be still long together, and rush-

ed on ahead, shouting aloud in the highest of spirits.

Maudie stayed beside me, her hand still in mine.

"Cousin Olivia she whispered softly, "do you mean that you will really help us—about Brother Reginald?"

"I will do everything I can to help you, dear. What is it that you are most afraid of?"

"Being sent away to different schools," answered the little girl. "He said something about schools in his letter; not school, but schools—as if he should choose different ones. And oh, Cousin Olivia, I don't know what I should do if Guy were sent away from me. I have nobody but him; and I promised mother to try and be a little mother to him. And how can I keep my promise if they send him away and I never see him? And perhaps he will forget mother—I think boys forget faster than girls; and he is nearly three years younger than me. And he might forget the things she taught us—the things she wanted us to think about every day. We do think about them now, and Guy likes me to read to him as mother did. But if he goes away to school to be with a lot of other boys—"

The sentence was not finished, but the silence that followed was as eloquent as any words. I squeezed the little hand fast in mine, and said, without pausing to consider my words beforehand—

"Well, darling, I will promise you one thing, that if you are sent to different schools—and it may be rather difficult not to do that now you are both getting big—I will do my very best to get Brother Reginald to let you spend the holidays always here with me. Then you will see Guy quite often. The term only lasts twelve weeks at a time, and I do not think he will forget everything if you see him as often as that; and this will be a sort of home for you to come to and meet each other."

"Oh, Cousin Olivia!"

That was all—that one breathless exclamation that spoke a whole volume in itself. I could not wish the words unsaid, although the moment they had passed my lips I knew that they had been foolish and premature. I hardly knew my little proteges as yet. It was much too much to think of any definite plan for them. Aunt Lois would have been horrified at such outspoken impulsiveness. I might find myself in a regular scrape if I went on in this way; and yet, with Maudie's sweet, wistful little face before my eyes, I cast prudence to the winds altogether.

"We must talk to Brother Reginald when he comes," I added. "Perhaps things may not be so bad after all. He may send you to some home where people take children whose parents are in India—boys and girls together. Whilst Guy is little that could be done. But don't let yourself get sad or troubled about it, dear; for we will try hard to bring things right in the end."

She gave me one of her eloquent glances.

"I don't think I shall ever trouble about anything more," she answered softly. "It's just what mother always said—things came right if we only prayed about them; and tried to believe they would. I didn't see how this ever could; but we did as mother told us—and now you have come."

If I had been an angel straight from heaven the child could hardly have regarded me with more trusting confidence. It made me feel a little humiliating, a little more self-distrustful, a little more humble than was my wont. Oh, how I hoped that I should never do anything to destroy that trusting love! I must try and govern myself, and learn unselfishness and gentle forbearance and patience, if I were to keep my place in the estimation of those two bright-eyed and intelligent children.

"Hurrah! hooroosh! hurrah!" shouted Guy's voice a little ahead. "Oh, Maudie, come,

I say! Just look at this tea! I never saw such a spread. I say, Miss Sea-Gull, do you have tea like this every day? I'd like to come often if you do. Strawberries and cream! Oh, hooroosh, Miss Sea-Gull! Did they come out of your garden?"

We sat down to our meal, and a merry one it was. Guy's remarks were most entertaining, and it was pretty to watch the motherly little way in which Maudie watched over him, tried to keep in bounds his wild spirits, and to check the stream of questions he would ask when once he got started upon some train of thought. But there was nothing in the least impertinent in his questions, though they were inquisitive to a degree. They were asked in such perfect good faith that one could only laugh if they became too personal to be categorically answered. I think we all enjoyed ourselves very much. I am sure the children could not have been happier than I. Towards the close of the repast, Guy, who had been unusually silent for a time, suddenly burst forth in his most eager fashion.

"Miss Sea-Gull, I've got such a beautiful plan."

"Yes, Guy; what is it?"

"Well, listen and I'll tell you. Do you know what a guardian is?"

"Yes."

"Oh, I'm glad you do—that'll save time. Well, Miss Sea-Gull, now listen. Don't you think it'll be a capital plan for you to be our guardian?"

"Your guardian, Guy! How can I be!"

"Mine and Maudie's, I mean. Well, I don't see why you shouldn't. We've got to have a guardian, Mrs. Marks says, because we're not grown up yet. She says Brother Reginald is our guardian; but we don't want him, and I don't see how he can be, 'cause he's never seen us or taken care of us or anything. I'm really Maudie's guardian; but Mrs. Marks said that wouldn't count, 'cause I was younger than she was. I don't see what difference that makes, 'cause I'm a boy; that ought to count for a lot of things. Anyhow, she says I can't be. I said she'd better be; but she said she couldn't 'cause she wasn't gentry, and wasn't rich enough. Now you see you are gentry, and you are lots nicer than Brother Reginald, and we are very fond of you. Miss Sea-Gull, won't you be our guardian? Say 'Yes.'"

The last words were spoken, so coaxingly that I longed to take the little fellow in my arms and vow on the spot to be his guardian from that moment forward. Maudie was listening with flushed cheeks and sparkling eyes, holding her very breath till she heard my answer. I hardly knew what to say. Prudence and impulse were pulling different ways so hard.

"Well, Guy," I said, "I don't think we can quite settle anything about that until Brother Reginald comes home, because it was your mother who made him your guardian. But if he doesn't want you, and doesn't know what to do with you when he does come, I'll try and see if he'll let me have something to say about what you do when he goes away again."

"That'll do!" cried Guy, with shining eyes. "We'll make him do what we want, or else we'll hide away in the cave where he can't find us. Oh, Miss Sea-Gull, you are nice! I think you are one of the nicest people in the world!"

CHAPTER V.

CONQUEST OF AUNT LOIS.

"Well, my dear, did your little friends come? and did you have a pleasant afternoon?"

"Yes, very, thank you, Aunt Lois. Did you see us in the garden? I thought perhaps you would have come to us there."

"I had letters to write for the post when I got in, and I thought perhaps I should only spoil the fun. I heard plenty of laughing and chattering. Your little guests seemed to enjoy themselves very much, I thought."

"They are sweet children. I am sure you would like them. However, you will be able to make friends with them to-morrow, for they are coming again then."

Aunt Lois looked up in a little surprise.

"To-morrow? That is quick work. Excuse me, dear; I don't want to be captious or interfering, but do you think it is quite prudent to indulge your fancy for strangers quite so freely? After all, we know nothing about these children."

"I know a good deal, Aunt Lois," I interrupted eagerly; "and, indeed, you need not be afraid. You will not be, I am sure, when you see them." I paused a moment, and then, thinking I might just as well make the plunge and have it over, I added, half coaxingly, half defiantly, "And, Aunt Lois, I want something more than that. I want to have them to stay here with me till their brother comes home from India next month. I can't tell you what a pleasure it would be to me, and I have so few pleasures now, and I am often so very lonely. You have so often said you wished I could cheer up. Well, I think I should if you would let me have Maudie and Gny to take care of."

I think I fairly took Aunt Lois' breath away for the first moment. She had lived in one groove for a great many years, and though she had not grown fossilized as some people do who live that sort of life, she did not much like sudden changes in the household, and I suppose there had never been any children in this house for quite a number of years. Then, of course, elderly people like to know something about the visitors they ask to share their hospitality, and they do not go by instinct and take violent likes or dislikes as we younger folks do. It must have seemed an extraordinary innovation to Aunt Lois, and a bit of great folly too. I only wonder now that she took my proposal as quietly as she did.

She looked at me for some few seconds without speaking, and then she said in doubtful tones—

"I— I should like to know a little more about these young folks first. I want to make your life as happy as possible; but you know, my dear—or perhaps you do not know—that very serious troubles and difficulties often arise through acts that are very kindly meant at the outset. I really hardly know what to make of it. You have taken me very much by surprise."

"I suppose I have, Aunt Lois," I answered, trying not to feel vexed that I did not carry my point at once, trying to look at the matter from her standpoint, and not to expect her to be enthusiastic all in a moment. "But I am sure, if you only knew them, you would think them as sweet as I do."

"I do not doubt it, dear," was the kind reply. "The children themselves may be everything that is charming. But one wants to know a little about their people and antecedents. You are too young, perhaps, to know exactly how I feel about it; but—"

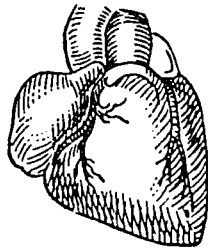
I think I know, Aunt Lois; and I dare say you are quite right, and wiser than I." It was wonderful

how much easier it was to be nice over it to Aunt Lois when once the first effort had been made. "But suppose you do this, aunty, if you do not mind the trouble. Go and see Mr. Marshall" (Mr. Marshall was the rector of St. Benedict's, and a great favorite with Aunt Lois), "and ask him what he thinks. He went to see Mrs. Douglas constantly when she was ill, and he takes an interest in the children still. He would know more about them than anybody else. And if you were to ask him, and then go to Mrs. Marks and see her and them too, I don't think you would feel afraid any more. I am not at all afraid of the result of any inquiries."

We both smiled then, and Aunt Lois said that was a capital plan, and she would go first thing the next morning, before Mr. Marshall should have started on his parish rounds. I was completely satisfied, and was able to see now that Aunt Lois did care about my happiness and welfare; for she never made one single personal objection to my plan, and yet very many elderly maiden ladies would have set themselves against it might and main, just from the dislike to any innovation on old established ways.

(To be Continued.)

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Mission Field.

[From the S.P.G. Mission Field for April.]

JAPAN.—[CONTINUED].

"Their insular position seems to have affected the character of the people of Awaji, and to have imparted to them a certain pride in their country which could not exist so strongly in a mainland district. They hold together almost as a separate people, with common aims and common opinions. Country and town folk alike are citizens of Awaji, and their own newspaper is read throughout the island. The place is, however, backward and far behind its neighbors in Shikoku or on the mainland. The customs of the people are freely acknowledged by themselves to be yet in many respects uncivilised, and the better classes seem gladly to welcome the foreigner who comes, they hope, to teach and raise the lower classes. I believe that if anyone were to go to live with them, and make Awaji his home, his influence would be greatly increased by the local patriotism. He would be looked upon as an Awaji man—as one of themselves—and if in addition to this he owed his right to live there to his becoming a 'yatoi,' or employe in their school, I believe he would start with considerable advantages not to be enjoyed by missionaries in the more modernised centres of Japan.

"The power of the Buddhists seems weak. I have never found anyone to speak well of them. Their schools are feeble, and they belong to a sect which has long ceased to attract the educated classes. Rivalry, then, need not much be feared, and hostility on their part is almost impossible. I was informed by a 'woshi' (professional rough), who asked me to employ him as a preacher, that the priests often asked him to preach Christianity for them, showing that they relied rather on violence than force of argument in their conflict with the new faith. On one occasion only have I been publicly questioned by a Buddhist priest and his followers, and then they based their attack on the ground that Christianity makes a man disloyal and unpatriotic, because he does not worship Izanami and Izanagi (the reputed divine founders of Japan), or because he does not believe cats and dogs to be sacred.

"And little as the priests are to be feared for their learning, the police have assured me of instant protection if I am ever annoyed by their violence.

"But if in these respects Awaji offers a favorable field for Mission work, the amount of labour which has already been expended there is I venture to submit, a strong argument in favor, not merely of continuing the work begun, but of throwing into the place just that additional energy which by the grace of God may bring the crop to the ripeness of harvest.

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(To be continued.)

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