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J. W. H. Naylor 1894
SHAWVILLE QUE

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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No. 37. }

MONTREAL, WEDNESDAY, MAY 24, 1893.

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ECCLESIASTICAL NOTES.

The new Bishop of Norwich, the Rev. A. Sheepshanks, was consecrated on Ascension Day.

The Deans of Bangor and Chichester have become vice-Presidents of the English Church Union.

The total income of the "Missions to Seamen" for the past year amounted to £35,496, being £5,000 more than the previous year.

The Church Defence Association, of London, has received petitions against the Welsh Suspensory Bill signed by half the adult population of Wales.

The Bishop of Liverpool has formally admitted a number of lay readers at St. Benedict's Church, in that city. This is the first occasion on which lay readers have been publicly admitted in the Diocese.

The Committee of the Protestant Alliance, London, Eng., issued a strong protest against the action of the Lord Mayor in toasting "the Holy Father and the Queen." Protests against it appear in all quarters and in unmeasured terms.

The Bishop of St. Asaph has during the five weeks preceding 5th May, held confirmation at fifty centres in various parts of his Diocese. The number of candidates confirmed was 3,230. Many of the Confirmees were from Nonconformist bodies.

It is becoming clear to thinking men that the agitation for disestablishment was in reality not inaugurated nor desired by the Welsh people at all; but by a few political fanatics, who seized their opportunity of pressing the Prime Minister into their service.

The Presbytery of Dunoon have sent the Archbishop of Armagh, a resolution, expressing sympathy with the Protestants of Ireland, in the present grave crisis, and promising that no effort on their part shall be wanting to resist the Home Rule policy; which they regard as disastrous.

The Universities Mission to Central Africa now supports two dioceses instead of one, providing entirely for Bishop Hornby and his staff in Nyasaland, as well as for Bishop Smythies in Zanzibar with more fellow-workers than before. It finds it necessary to increase its home organization.

The Rev. Dr. Edgar, moderator of the Presbyterian Church in Ireland declared at the great Anti-Rome Rule in Albert Hall that 'they were face to face, not with a rule of a

majority, but with the rule of a minority—80 obstructors were dictating terms to 570 other members of Parliament."

At the London Diocesan Conference (Eng.) held last month a resolution was passed by a large majority deprecating "the growing tendency to devote the Lord's Day to purposes of amusement as being a serious hindrance to the performance of religious obligations and the cause of unnecessary labour to large classes of the community."

RIPON CATHEDRAL dates from the latter part of the 12th century. It is supposed to be erected on the site of a monastery founded by Wilfrid, Archbishop of York, in 664. An excellent cut of the Cathedral accompanies Church Bells of 5th May. The Cathedral is dedicated to SS. Peter and Wilfrid. The east window is a memorial of the re-formation of the Diocese in 1836, and the west window of the Right Rev. Dr. Bickersteth, for 27 years its Bishop.

The death at Rome, in his sixty-sixth year, of Dr. James Francis Turner, second Bishop of Grafton and Armidale, in New South Wales, is announced. Bishop Turner was the son of the late Sir George James Turner, was educated at Durham University, and was ordained in 1852. After holding various minor appointments he was presented to the rectory of North Tidworth, Wilts, in 1858, and this living, as well as the rural deanery of Amesbury, he held until 1869, when he was appointed Bishop of Grafton and Armidale. Over this extensive See, of some 70,000 square miles, Dr. Turner ruled with much zeal and success for twenty-four years. He only retired a couple of months ago.

The Archbishop of Canterbury, speaking in Exeter Hall last month, and adverting to the sins of the present day, said that *indifferentism* seemed to him the most prominent evil. To some it might appear unimportant, but it was the sure parent of *immorality* in the next generation; and he instanced the French nation, where indifferentism had run its course, and immorality was bearing a fruitful crop. One of the reasons for indifferentism was that in these days people seemed to have no time to think, or study, or read deeply. In these days there were endless libraries of little books, and not only little books but booklets, and, he might say even, bookletings."

A journal of civic and social progress recently sent a representative to interview a Commissioner of the Salvation Army, and the particulars of the conference in due course appeared in its columns. The Salvation Army Commissioner, who appears to have far from friendly feelings towards the Church Army, is reported to have said, 'Of course the Church has a great prejudice against the Salvation Army,' and to have claimed that his Army set the

Church Army the example of taking people out of workhouses. One of the secretaries of the Church Army accordingly wrote to the journal in question, pointing out that the Church Army began to take people out of workhouses six months before the Salvation Army; that its first Labour Home preceded the issue of General Booth's book by at least six months, and that the Church, which through its members gave much of the funds to help the Salvation Army to make their trial in social work, cannot be very greatly prejudiced against that body. It is a pity that the Salvation Army should regard with such evident jealousy and disapproval the success of the good work of an organization to which they are indebted for many of their ideas.

The Archbishop of Canterbury, in his address at the last annual meeting of the Society for the Propagation of the Gospel, touched on several points of great interest and importance with admirable clearness. First of all, he condemned a current affectation amongst certain Church people which leads them to speak slightly of the Reformation. Secondly, he urged the extreme importance of studying other religions, if, in offering Christianity to heathen nations, we were to speak with authority and power. Thirdly, he maintained that the proposition which had been made to hold a kind of parliament of religions at the Chicago Exhibition was a total misapplication of the true view of Christianity, and stated that he had felt it his duty, on behalf of the Church of England, to decline the invitation to join it. Certainly one of the primarily important things in the right conduct of life is to have a due sense of proportion and fitness; and it is just that sense which, in so many directions, seems nowadays, amongst so many of us, to be lacking. Religion assumedly is the very last thing to make an 'exhibit' of at World's Fair, and nobody would dream of suggesting that it should be made such a use of who had even an elementary sense of fitness. It is conceivable that a conference of representatives of various religions, met somewhere solemnly and privately together, might be an acceptable proposal; but that is a very different thing indeed from a number of champions getting up on a platform to set forth their respective beliefs before a gaping public, just stopping to listen in the interest of running from one amusement to another.

GOLD FROM THE MINE.

"What a privilege this, to enjoy God in all things while we have them, and all things in God when they are taken away!"

"Prayer is the bow, the promise is the arrow; faith is the hand which draws the bow, and sends the arrow with the heart's message to heaven. Neither the promise without prayer, nor prayer without the promise, nor both without faith, avail the Christian anything."—Salter.

"The soul is the life of the body, faith is the life of the soul, Christ is the life of faith."—Flavel.

Contemporary Church Opinion.

Irish Ecclesiastical Gazette:

In an article on "Ireland and Lower Canada," in the present number of *Church Bells*, the writer says—"The contrast between Protestant Ontario and Romish Quebec is the contrast between Protestant Ulster and the Romish South and West of Ireland. Montreal is, very rightly, called the commercial metropolis of Canada, its geographical position fully entitles it to be so called. And yet, while Toronto, with nothing like the same advantages, has increased its population 100 per cent. in ten years, Montreal has only increased 40 per cent. While the value of the assessment of Toronto has in those years increased from 46,000,000 to 156,000,000 dollars, that of Montreal has only increased from 80,000,000 to 127,000,000." The Romish priesthood, the writer says, are doing their utmost to keep up the division between the two peoples, and have for years adopted the policy of systematically squeezing out the Protestant element from every public office. Let Protestant Home Rulers meet this case of Lower Canada if they can."

Church Bells, London:

Church people and Protestants all over Ireland are naturally much distressed at the result of the division on the second reading of the Home Rule Bill. Of course, it had been previously felt that the Bill was certain to pass the second reading; but it was much hoped that the overwhelming evidence which has been lately forthcoming concerning the disastrous result of Home Rule on all religious bodies in Ireland except the Roman Catholics would have had some effect upon the majority, of whom some at least, it was believed, would not consent to the betrayal of the loyalists into the hands of their bitter and exulting enemies. The reliance on England's honour has been much shaken by the fact that party has prevailed over principle, and that many have voted against their convictions for a measure which would inflict a deadly wrong on a people who have in fair and in foul weather, in hopeful times and in times of depression, never flinched in their loyalty, never yielded a hair's breadth to menaces, never trifled with treason—who have, in short, never had the slightest dealings with the party which their present leader declared, a few years ago, to be marching through blood and rapine to the dismemberment of the empire; but neither Church people nor any other Protestants are dismayed. The terrible dangers which threaten them have drawn them closer together, while their religion and the brave spirit which they have inherited from their forefathers prevent them from despairing of the ultimate justice of their cause, and also from seeking to make terms for themselves by cringing to their triumphant and insulting foes.

The spirit in which the Home Rulers deal with the Protestants is strikingly shown by an incident which has lately occurred in Galway. An infirm woman, respectable and industrious, and in a condition of absolute destitution, was lately forced to appeal to the Poor Law Board for outdoor relief. Two shillings a week was the sum recommended by the relieving officer, and she would, no doubt, have got that sum if she had not been a Protestant. The Board were indignant at the very idea of assisting a poor creature who was so misguided as to prefer Protestantism to Roman Catholicism. After various expressions of intolerance, the sum of one shilling only was given to the unfortunate woman. There is not a single Protestant pauper in Galway workhouse, although many of the ratepayers are Protestants. Under the circumstances, this fact does not appear very astonishing.

The News (London, Eng.):

Mr. Gladstone has indeed secured, by personal influence and a combination of party interests, the second reading of his Home Rule Bill; but the Irish majority of forty votes is really no majority at all. Mr. Gladstone himself said such a measure, affecting the whole Empire, ought never to be carried merely by Irish votes; and the Duke of Devonshire aptly described the present position on Saturday evening, when he said:—"It would, perhaps, not be accurate to say that we, on the morrow of a vote by the House of Commons in favour of Home Rule, are no nearer to Home Rule than we were before, any more than it would be accurate to say that anyone who had undertaken to make a journey to the moon was no nearer his destination when he had ascended to the top of St. Paul's Cathedral. (Laughter and cheers.) But I think the real progress made on either journey would be not very dissimilar." We are more confident than ever that the country at large will not have Home, or Rome Rule.

ON KNEELING AT PRAYER.

The posture of kneeling which Christian people assume when engaged in prayer is not an invention of man, nor is the practice derived from any human authority. We kneel in prayer because our Lord knelt in prayer.

When He endured the Agony in the Garden of Gethsemane. He 'kneeled down and prayed' (St. Luke xxii. 41). And the Apostles, who learned their faith from Him, learned that kneeling was the bodily posture to adopt when offering up prayer to their ascended Lord.

St. Stephen the first martyr even in the agonies of death knelt down before he offered his prayer of intercession for his murderers, and commended his soul to God.

When St. Peter stood by the death-couch of Dorcas, he knelt down humbly before offering the prayer which called her spirit back.

And the great Apostle St. Paul, when, leaving Asia for the last time, he called for the elders of the Church at Ephesus to bid them farewell, 'kneeled down and prayed with them all'; and a few days later, when at Tyre he bid his brethren in the faith farewell, they all knelt down on the sea-shore and prayed.

Our blessed Lord during His earthly ministry accepted the homage of those who came kneeling down to Him and worshipping Him. He who knows the hearts of all men, and how prone we are to excuse ourselves from the trouble of kneeling, has taught His Church to give her children special warning on the subject. She seems in her service as if she could not impress too deeply the duty of kneeling. The rubric before the Confession is, 'A general Confession, to be said of the whole congregation after the Minister, *all kneeling.*' The next rubric is, 'The Absolution, to be pronounced by the Priest alone standing, *the people still kneeling.*' Before the Lord's Prayer, 'Then the minister shall kneel and say the Lord's Prayer, *the people also kneeling.*' Again after the Creed, 'And after that these prayers following, *all devoutly kneeling.*' Before the Collects, 'Then shall follow three collects, *all kneeling.*' In the office for Holy Communion the rubric before the Lord's Prayer is, 'The Priest shall say the Lord's Prayer, *the people kneeling.*' Before the Commandments, 'The Priest shall rehearse the Ten Commandments, *the people still kneeling.*' Before the Confession the clergyman exhorts the people to 'make your humble confession to Almighty God, *meekly kneeling upon your knees,*' and the rubric is, 'Then shall this confession be made by one of the Ministers, both he and all the people *kneeling humbly upon their knees.*' The Blessed Sacrament is to be received by the people '*all meekly kneeling.*'

So that it is with no uncertain sound that the Church teaches as the position of prayer.

How can we hope that our prayers will ascend as incense before God if we deliberately refuse to offer them as He, by the example of His saints and the rules of His Church, has taught us? Our bodies and souls are joined as long as we are in this world, and we must not try to put asunder what God has joined together, or to think that we can offer reverent worship with the soul while we refuse it with the body.

There is a passage in Carlyle's *Life* in which the effect made upon him by the irreverent lounging attitude of the congregation of so-called worshippers in Westminster Abbey is incidentally glanced at: 'The lines of worshippers in front of him, sitting while pretending to kneel . . . brought back the feeling that it was but play acting after all.' How opposite an impression might have been made upon that sad, lonely, rugged nature by a congregation worshipping in spirit and in truth, according to apostolic example, and in obedience to the rules of the Church!—*Banner of Faith.*

PAROCHIAL TACTICS.

A clergyman is expected to cultivate all the virtues, canonical and theological, and all the Christian graces under all possible circumstances whatever. His people like him to be learned, pious, patient, persevering, pains taking, &c. &c., for £200 a year. We should be glad to see all the clergy models of perfection, but it is unwise and unfair to expect too much of them: and we must remember that there are "diversities of gifts"—*e.g.*, the good organizer is not always a good preacher, and *vice versa*. The good visitor is not always much of a student. But there is one qualification which some people expect every clergyman should possess—*viz.*: that he should be incapable of taking offence.

We know what St. Paul has said about charity not being easily provoked, and we know St. Paul himself had a sharp contention with St. Barnabas. People who think all anger wrong ought to read up Bishop Butler's *Rolls Sermons* on Human Nature, and learn the truth from him upon the subject. We read of our Lord being angry with the hypocritical ruler of the Synagogue. A clergyman has a good deal to try his temper, and must count the cost of this as well as of other trials. He has the parishioner who is always suspecting him (if he, the clergyman, be a man of progress)—suspecting him of advanced ritual or Popery; the jealous parishioner, who is angry with him because he is not sufficiently noticed or visited; another because he is not more dealt with because he is a Protestant. Not unfrequently incompetent and extortionate tradesmen act on the principle that the parish clergyman should employ them himself and obtain employment for them merely because they are his parishioners.

Then there are people who are ambitious of having the ear of the clergyman, such as it is, and try to manage him and work him for their own ends. We believe a wise man will see through much or all of this, and quietly and firmly teach people to know their own place. There are some clergymen, we are aware, who themselves go in for a large element of humbug in the administration of their parishes—*e.g.*, we know men of this type who always strike an attitude when they meet a parishioner; they fling their arms into the air, and as they descend they grasp the beloved parishioner, with the added force of the momentum of a falling body, or they lean affectionately on his shoulder and pat him; or if the case be serious, they slap him on the back. We know a person of this class, in particular, who seems always to get a lateral curvature as soon as he meets a person on whom he has to experiment. And then he is so mysterious: the victim is taken by the button-hole and led aside

out of the multitude, and talked to privately and confidentially. Some men believe so much in tactics of this kind that they profess to settle all parochial disputes and uproars by a sufficient number of resounding slaps on the back and squeezes on the hand. We must say the method does not at all so far command our confidence or admiration. Besides, too, it is liable to pull and grow stale. There are limits to one's powers of crooking and slapping, and when you have created an appetite in your parishioners for such delicacies, how are you to go on satisfying it? You really cannot accost a man thus every day in the week, "A word with you, friend, on a private matter of moment." You cannot button-hole him at every corner, and assume a look of preternatural wisdom, especially meant for him *alone*. We do not speak of the injurious reflex action of such teachers on those who employ them as tactics. But they must reap what they sow.

People who pursue popularity, as such for itself, we think are likely to be, and ought to be, disappointed. To "please men for their good to edification" is the rule, and a clergyman, above all men, should bear this in mind. How good and wise are the words—

"Some will hate thee; some will love thee;
Some will flatter; some will slight;
Cease from man and look above thee,
Trust in God and do the right."—*Irish Ecclesiastical Gazette*.

WHY WE ARE CHURCHMEN.

(A Farewell Sermon to the Diocese of Qu'Appelle by the Hon. and Right Rev. Dr. Anson.)

"Be ready always to give an answer to every man that asketh a reason for the hope that is in you."—1 Peter iii. 15.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. vi 16.

As this is the last opportunity that I shall have of speaking to you in the name of the Lord, as Bishop of this Diocese, I wish to remind you in a few words why you should consider it a great privilege to be members of our Church, and how you ought, as loyal Churchmen, to show your appreciation of the privileges you thus possess.

It is to be feared that many people are Churchmen simply from the accident of their birth, or education, or from some other chance circumstances, without any definite reason *why* they should be so, rather than be a Roman, a Presbyterian, a Methodist, or a member of one of the hundred other religious bodies into which Christians are now divided.

I say that it is to be feared, for, assuredly, though the fact of a certain faith being the faith of a man's fathers, and that in which he himself was educated, must be to every one a certain presumption in its favor, yet if we were altogether to rest on that as a sufficient ground for our continuance in any particular faith, our fathers before us, and therefore we ourselves, would have been heathens, and not Christians; nor should we have any right to send missionaries to the heathen by whom we are surrounded. It is only because the acceptance of the truth of God, when God gives a revelation to man, must override every other consideration, and because every individual is responsible for the acceptance or the rejection of that truth, that we can justify our present position as Christians. And since the divisions of Christians into different communities of separated worshippers is so manifestly contrary to the intention and the will of Christ Who prayed that his people might be visibly one that the world

(the outside heathen and unbelieving world that is,) might believe that He had been sent from God, it is obviously the duty of every one to enquire *why* he belongs to that particular community of Christians to which he does, and whether it is most in accordance with the truth of God as that truth is revealed in Christ. It is certainly the duty of every one to be "ready to give an answer to every man that asketh of him a reason for the hope that is in him," with some measure of understanding and confidence.

I wish, therefore, to give you a brief summary, and it can only be a summary of the reasons which should be in us for being members of our Church. I have indeed been lately giving these reasons in our Diocesan magazine, the *Church Messenger*, far more fully than it is possible for me to do now, but comparatively few see that publication, and it may be well even for those who have seen what I have there written to be reminded of it in a more concise form.

Now, What should be our chief desire and object in life? Ought it not to be to please God, and to do the will of Him Who has called us to the knowledge of His holy Name? Not—even in religious matters—to do what we may like best, what is most in accordance with our fancies, but what seems, after careful study and enquiry made, to be most clearly revealed as of God's appointment.

This, then, would at once exclude several reasons very commonly alleged, such as, "I go to such and such a place of worship, because I like the preacher": "because I like the manner of conducting the Service"; "because I prefer extempore prayer to prayer out of a book," as it is said: or even "because I get most good there."

The one enquiry of the faithful heart will be, Which is the *right* way? "*Stand ye in the ways*"—the ways, i. e., marked out by God—"saith the Lord."

Now, people often say that "there are many roads to heaven," that it does not matter which way a man goes so that he only gets to heaven. Our chief object, however, should be not merely to get to heaven, but to *do the will of our Father* Who is in heaven while on this earth. But, moreover, I am perfectly certain that whether such common sayings as those I have quoted are true or not, there is no authority whatever to be found for them in Holy Scripture. There, throughout, from the call of Abraham, at least to the last page, *one way*, and *one way only*, is spoken of as "*the way of salvation*," and that way was always a Church, or called one body. Under the old dispensation it was through the covenant, of which Circumcision was the outward sign and seal. Under the new dispensation it was through the Church of the Living God, of which Baptism was the outward sign and seal. "*The Lord added to the Church daily such as were being saved*" (Acts ii. 47). And nothing can be clearer than the fact that Christ only founded one Church—one Congregation of faithful people—one Body of which He was the One Head; and that all divisions in that Body—all going apart to worship in separate congregations,—is contrary to the mind of Christ; and, moreover, in its present aggravated form, at least, it is of very modern origin. St. Paul expressly gives this commandment to Christians, that they should "not forsake the assembling of *themselves together*," i. e., for public worship, and especially for the partaking of the One Bread and the One Cup which was to be at once the symbol of their unity in one fellowship and the perfecting thereof.

In saying, however, that God has only appointed one "*way of salvation*," we do not (mind) say that none are saved finally but such as keep in that appointed way. When an appointed way fails, owing to the perversity of men, God, in His infinite mercy to men, finds out means whereby they may still be saved, if they walk conscientiously in that light which they have. Thus, though the Law was given

to the children of Israel, "whom the Gentiles," St. Paul says, "which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts." Thus, again, though it was necessary for all Jews to go up to worship at Jerusalem thrice in the year, yet amongst the ten tribes of Israel who had cut themselves off from this unity of the divine commonwealth, many of the most godly men and prophets were found. Much more may we believe that they will be saved through Christ who believe in Him, and love Him in sincerity and truth, and do their utmost to serve Him according to the knowledge that they possess, even though they, or their fathers, may have erred in some matters concerning His revealed truth. But, nevertheless, it is best, if possible, to hold to the whole truth and to the way appointed by Christ Himself.

1. We are Churchmen, then, because our Church is, as a simple matter of historical fact, *the old way*—the old path, the continuity of whose well-trodden lines can be traced back to the very day when Christ sent His Apostles to mark out its first lines with the Commission, "Go ye, and teach all nations."

Other religious bodies *in this land*, and of such only I speak now, for we are not presumptuous enough to suppose that we are the whole of the representatives of the ancient Catholic Church of Christendom; there are the millions of the great Church of the East, in its various branches; there are the millions of Rome, in its own ancient patriarchate (which, however, it may have added to the primitive Faith, is still a branch of the ancient stock), and many other smaller branches who are representatives of the ancient line of the Church in common with us; but, other religious bodies *in this land* are modern either in their organization or their faith, the oldest not being yet 330 years old.

The Church of Rome *here* is in reality no exception to this, as it might be thought to be, for by the Creed of Pius IV., published immediately after the Council of Trent, and the twelve articles which it has thereby added to the Creed of Nicea, it has violated the Unity of the Faith of the Catholic Church, as by its usurpation of jurisdiction it has violated the Unity of Organization. That Church since the Council of Trent, in the 16th century, is really, as regards the Faith, a modern creation requiring terms of Communion with it, which, whether true or false in themselves (and with that I have nothing now to do), were unknown as terms of Communion in the Church of Christ for more than fifteen centuries. Her very official name, "*the Holy Roman Church*," shows this, for it was a name unknown till then beyond its legitimate Province of Rome, and it proclaims itself as less than Catholic, by an arbitrary localization, while claiming jurisdiction and mission as Catholic.

Our Church, on the other hand, maintains the same terms of Communion as regards the Faith, as were the watchwords of the Catholic Church and the sole test of orthodox membership therein ever since the 4th century; indeed, we may say from the very beginning, for though the Creed in exactly the form we now possess it, only dates from that time, in its essence it is what had been received and believed in the Church from the beginning:—"the faith once delivered to the saints."

Of other bodies, the Presbyterians only date from the 16th century, and have Calvin for the first inventor of their system of Church government; while the Methodists only date from the beginning of this century, and separated from our Church in direct opposition to the commands and the warning of him who was their founder, and whose memory they profess to revere as such to the present day (John Wesley), but who to the last was a priest in our Church; and with almost his dying breath, in his celebrated sermon on Korah, declared schism to be

a sin, and warned the Methodist brotherhood from ever separating from the Catholic Church of their country.

This indeed is the chief reason, and in itself an all-sufficient reason, why we should be Churchmen; because it is the "old way," the path of Christ's ordaining.

(To be continued.)

News from the Home Field.

Diocese of Fredericton.

ST. JOHN.

At St. Luke's church here, on Tuesday evening, 16th May, Bishop Kingdon administered the rite of confirmation to nine males and five females.

FREDERICTON.

The funeral of the late Lady Allen, wife of Sir John C. Allen, chief Justice of the Province took place on the afternoon of the 15th inst., being largely attended by all classes of citizens.

The coffin was borne from the house to the hearse by the four surviving sons—W. K. Allen, M.P.P., T. Carleton Allen, Geo. W. Allen and E. H. Allen, and six grandsons carried out the beautiful floral figures which covered the coffin. The procession started from the house at 10.30 and proceeded to the Cathedral. Besides Sir John and the four sons and six grandsons, there walked as mourners Messrs. Delancey Allen and Thos. Allen, Dr. Thos. Walker, St. John, and Mr. Arthur Akorley, and Judge Fraser and Mr. Bond. Following these came the Fredericton members of the Barristers' Society in a body. Sir Leonard Tilley came up from St. John to attend and walked with Lt.-Col. Maunsell. His Worship Mayor Beckwith, the alderman and the majority of the public men of the city were also in the procession. At the Cathedral the usual funeral service was held, Bishop Kingdon and Rev. Messrs. Roberts, Alexander and Montgomery officiating. The remains were conveyed from the Cathedral to Forest Hill Cemetery, where the interment took place.

The Rev. W. McCully has entered upon his duties as Vicar of the Cathedral. He comes of an honored and historic Nova Scotia family, his father being the late Hon. Jonathan McCully, of Halifax in his day one of the cleverest public men in the sister province, one of the fathers of Confederation, and for many years a Judge of the Supreme Court. The new Vicar studied law, and for years was a prominent member of the Halifax bar, but he relinquished that profession for the Church. Mr. McCully for some years served in St. Luke's church, and more recently in Baltimore.

Diocese of Quebec.

LENNOXVILLE.

The Association of Church Choirs for the Deanery of St. Francis held their second annual festival in St. George's church, Lennoxville, last Thursday evening. The various congregations in the district were well represented both in laity and clergy, notwithstanding the unpropitious state of the weather. The service was full choral, and consisted of shortened even-song, anthems, hymns, etc., and a sermon suitable to the occasion, the Rev. Albert Stevens, of Hatley, being the preacher. The good people of the university town royally regaled the visitors, and did everything in their power to make their visit a pleasant and enjoyable one. —*Sherbrooke Gazette.*

THE CENTENNIAL.

Very considerable interest is being taken in the approaching Centenary celebration of this Diocese, both within and beyond its bounds. There will be probably a large attendance of Churchmen from other parts of Canada, amongst them being the Lord Bishop of Ontario, Lord Bishop of Nova Scotia, Lord Bishop of Fredericton, and the Lord Bishop of Niagara, F. Wolferstan Thomas, Esq., and Dr. Davidson, Q.C., of Montreal, and Mr. Charles Jenkins, of Petrolia. The preacher on the occasion will be the eloquent and learned Rt. Rev. Dr. Potter, Bishop of New York, whose wide experience and ever faithful labours in the Diocese of which New York city is the centre, will make him an especially attractive preacher. He is well-known as one of the foremost of the American Episcopal Bench. The programme so far arranged is as follows:

June 1st being the special day of thanksgiving, there will be: (1) Early celebration in the churches in the city of Quebec; (2) Special service of Praise in the Cathedral, with sermon by the Rt. Rev. Dr. Potter at 10.30 a.m.; (3) Public luncheon with speeches by Bishops and eminent laymen, commencing at 1 p.m.; (4) Convocation of the University of Lennoxville at the Cathedral Church Hall, and conferring of degrees of D.C.L. on Bishop Potter and others at 4 o'clock; (5) Festival Even-song at 5.30 p.m.; (6) Conversazione with speeches by Bishops and others at 8 p.m.

Diocese of Montreal.

EPISCOPAL APPOINTMENTS FOR JUNE.

Thursday, June 1.—Granby, Rural Dean Longhurst, and South Roxton, Rev. R. F. Taylor.

Friday 2.—N. Shefford and Warden, Rev. R. F. Taylor.

Sunday 4.—Boscobel and N. Ely, Rev. C. P. Abbott.

Monday 5.—S. Stukely and Eastman, Rev. J. Garland.

Tuesday 6.—Bolton, C. G. Rollit.

Wednesday 7.—Mansonville, Rev. Rural Dean Brown.

Thursday 8.—Knowlton and Bondville, Rev. W. P. Chambers.

Friday 9.—Brome Corners, churchwardens.

Sunday 11.—Iron Hill and W. Brome, Rev. F. Charters.

Monday 12.—Adamsville and E. Farnham, Rev. J. Cattermole.

Tuesday 13.—W. Shefford and Fulford, Rev. S. Mills.

Wednesday 14.—Waterloo and Frost Village, Archdeacon Lindsay.

Thursday 15.—Farnham, Rev. Canon Mussen.

MONTREAL JUNCTION.

The Rev. George Johnson, Incumbent of St. Philip's church, had a public reception accorded to him on Tuesday evening, the 9th inst., by his congregation, under the auspices of the "Ladies' Aid." The gathering took place in the church, (not yet consecrated), which was suitably decorated for the occasion. Several ladies and gentlemen gave selections of vocal and instrumental music, which were well received. The Rev. W. A. Mervyn, late incumbent of the church, now assistant at Christ Church Cathedral, was present, and made a few graceful remarks introducing his successor. The Rev. Mr. Johnson expressed his deep appreciation of the kind reception tendered him, and hoped that his congregation would unitedly and har-

moniously work together with him, so that the Church might keep pace with the progress of this growing and beautiful suburb of the city.

SHAWVILLE.

RURAL DEANERY OF CLARENDON.—The Rev. H. W. Naylor, Rural Dean, has issued a circular letter convening the 18th meeting of the Rural Deanery of Clarendon, at Shawville on Thursday, June 22nd, 1893.

There will be celebration of Holy Communion in St. Paul's Church at nine o'clock, a.m. The Rev. A. A. Allen, M. A., will preach the sermon.

The members of the Rural Deanery will meet at the Parsonage at 10.30 for the transaction of business.

It is competent for any member of the Deanery to bring forward any matter for consideration which affects the interest of the Church and her work.

The following subjects will also form part of the business at this meeting:

1. Report of work among the lumbermen.—Rev. J. M. Coffin, Rev. R. C. Brewer.
2. Mission Fund, Meetings, Assessments, Grants.
3. Report of Secretary of S. P. C. K. Committee.
4. Report of Church of England Sunday School Teachers' Institute at Quyon.—Rev. H. Plaisted.
5. Arrangements for the next meeting of the S. S. Teachers' Institute.
6. Report of Benefactions to the Church during the year.
7. Report of the committee on the subject of Theological Reading.
8. Report of Committee on the matter of a Rural Deanery Magazine.
9. Church Schools within the Rural Deanery. See Synod Report, 1893, page 86.

It is desirable in the interests of the Church that Church-wardens and Delegates to Synod from the several parishes, as well as the Clergymen, should attend the meeting.

Diocese of Ontario.

OTTAWA.

The Rev. J. W. Mucklestone has ably and valiantly met and contradicted the attacks of the falsely so called *Catholic Truth Society* (an organisation of the body whose legal title, according to its own records, is the *Holy Roman Church*) upon that branch of the true Church Catholic, known as the Church of England. He delivered an address to a very large audience in St. John Church, S. S. room, on the evening of the 15th May inst., in which he treated *seriatim* the old stale and oft refuted charges so lately revived by this society. It is hoped the address may be published in pamphlet form so as to secure still wider circulation. The Rev. H. Pollard, Rural Dean, occupied the chair, and there were also present of the clergy, Revs. Snowdon, Garrett, Smith, Norrie and Wallis.

DEANERY OF RENFREW.

The fourth annual Conference of the Clergy and lay representatives of this deanery was held in the Church of the Holy Trinity, Pembroke, on 26th and 27th April, under the presidency of the Rev. Mr. Bliss, Rural Dean. There were present Rev. W. A. Read, Pembroke; Rev. W. M. Quartermaine, Renfrew; Rev. J. A. Shaw, Cobden; Rev. C. O. Carson, Stafford; Rev. R. Orr, Eganville; Rev. James Empringham, Beachburg; Messrs. W. A. Hunter and W. T. C. Bethel, lay delegates, Pembroke; Mr. A.

Pigott, churchwarden, Pembroke; Mr. Robert Kenny, lay delegate, Stafford; Messrs. Henry Thomas Hawkins and Joseph Kenny, churchwardens, Stafford; and Mr. Joseph R. Warren, lay delegate, Cobden.

The conference was preceded each morning by a celebration of the Holy Communion.

The Rev. C. O. Carson was elected Secretary. The Rural Dean in his able address dealt with the progress of the Church in the Deanery since the first meeting in 1890; with the Assessment, Bishopric Endowment and Mission Funds and the general work of the Deanery. Reports were presented from the various parishes and Missions, all indicating a healthy state of parish life. They showed large increase—a number of them in the contributions to the Mission Fund; the increase in Pembroke parish, being 35 per cent., and in Stafford about 60 per cent. It was resolved, "That the Rural Dean make a thorough canvass of the Deanery on behalf of the Mission Fund, similar to the one he made last year for the increase of the Clergymen's Stipends."

It was also decided to adopt the following plan for securing contributions to the Mission Fund, proposed by Rural Dean Bliss, and explained as follows:—Let the Diocese be canvassed for three or five year subscriptions to the fund, the canvasser and the parish clergyman together visiting each family and enlisting their promises and stated support. Let the list be left in each parish, and in February or March, when parochial collections were to be made the collectors, instead of having a blank card handed them, would have the card with names of all subscribers and amount to be collected from each. Those who had not signed anything would also be called on by the collectors. This to continue year after year. It did not interfere with our present missionary meetings or other collections. It simply gave the collectors a basis to work on; the canvasser having worked up the interest of the people and got their promises, all the collectors had to do was to call the amount. It would, he felt, work just as successfully as the canvass for the Clergyman's Stipend.

The lay delegates present expressed themselves favourable to the plan and agreed that it was a promising proposal.

PERSONAL.—Rev. William Bedford-Jones, son of the Ven. Archdeacon Bedford-Jones, of Brockville, in this diocese, has been called to one of the Episcopalian churches of Buffalo. For the past two years he has been rector of St. Luke's church, Ithaca, N.Y.

Diocese of Toronto.

TORONTO.

CHURCH EXTENSION.—The Bishop of the Diocese laid the foundation stone of a new Church at Fairbanks, a small village on the Toronto City Belt Railway, on the 11th inst. The building is to be of wood, about fifty by twenty feet. It is the result of Mission work carried on by the Students of Trinity College, under the direction of Rev. C. H. Short, rector of St. Cyprian's, a parish which has itself been in existence for only two years, but possesses a church and rectory built since the erection of the parish.

PETERBORO'.

St. Luke's.—The Lord Bishop of Toronto administered Confirmation to 62 persons on Monday the 16th inst. Notwithstanding a down-pour of rain there was a large general attendance, and some of the candidates showed their faithfulness by driving a long distance des-

pite the storm. The Rev. S. C. W. Hedley, B. A., W. M. Loucks, M.A., J. C. Davidson, and the Rector of St. Lukes were all present and took part in the service. The Bishop delivered an earnest and practical address.

St. John's.—Ascension Day was duly marked in this parish by two services; Holy Communion being celebrated at 7.30 a.m., the Revs. C. B. Kenrick and Wm. Loucks officiating. In the evening the service of Evensong was conducted by a full choir. The Magnificat and Nunc Dimittis were sung to festival settings, proper psalms were said and bright Ascension tide hymns were sung. The sermon was preached by Mr. Kenrick from the text, Acts 1, 9, 10, 11. During the offertory Simper's Anthem, "What shall I render unto the Lord" was sung, Masters Maitland, Boswell and Charles Seymour taking prominent parts. The service which was bright and joyous throughout, was brought to a close with the benediction pronounced by the Rector.

Diocese of Niagara.

THE LATE GEO. ELLIOTT, ESQ.

The Church in this Diocese has lost an ever faithful, loving and able son in the death of Geo. Elliott, Esq., of Guelph, whose funeral took place on the 14th inst. from St. George's church in that town. He was a prominent and active member of the Synod of Toronto and of Niagara after its separation, which showed its appreciation of his wisdom and abilities by sending him for many years as one of its delegates to the Provincial Synod. He was a high-minded, honourable and truthful man in all business transactions, holding strong opinions of his own and ever ready to maintain them. He did much for the advancement of the town, and was liberal and large-hearted. He was one of the chief founders of the General Hospital in Guelph, the Victoria wing being mainly due to his zeal and liberality. He was a devoted member of St. George's church, to the erection of which (and to the Rectory) he and his sister contributed largely, and, as chairman of the finance and building committee, he devoted much labor and great business ability without stint, fully and earnestly, until both church and rectory are left as a magnificent legacy to the congregation free from all debts or incumbrances. The Rector of St. George's said of him: "In all the relations of life he gave his best talent to his work—heartily as unto the Lord. He was one of the first with whom I became intimate on coming to this parish, and I can never forget the kindness and sympathy and support I have ever received at his hands down to his last farewell. Always faithful and diligent in the fulfilment of his Christian duties as warden and lay delegate in Sunday school and Bible class, while his health permitted, and ever ready and willing to help forward the cause of Christ and His Church. The Holy One once said: 'By their fruits ye shall know them;' gladly can we apply the test to him whose seat among us is vacant. His life was indeed a noble life—and being dead, he yet speaketh. Honorable and upright in his duty to his fellow men, so was he mindful of his duty to God, and ever anxious to draw near His mercy seat for help and strength."

GUELPH.

St. James.—The Rev. Canon Sutherland, of Hamilton, visited this parish on Sunday, 14th May, and preached eloquent and instructive sermons both morning and evening. The one at Evensong was directly addressed to young men

in general, and the members of the Brotherhood of St. Andrew came in for high words of approbation and advice. A large number of young men were present, and all appeared deeply interested in the Canon's outspoken words. Throughout, the services of the day were appropriate to the Ascensiontide season.

The choir of St. James' presented Mr. Wm. Stanley—who has been a member of the choir since the formation of the parish—with a beautiful set of Dickens' works.

The Bishop of the Diocese held confirmations at Acton and Rockwood in the last week in April.

Diocese of Algoma.

ALGOMA.

We thank our valued contemporary the *Algoma News* for kindly references. We are always pleased to avail ourselves of its aid as to news from the diocese of Algoma.

Rev H. C. Aylwin has resigned the incumbency of Ilfracombe.

A meeting of the Standing committee of the diocese was held at Emsdale on the 27th ult.

The Rev. C. Lutz, late of St. Alban's Cathedral Toronto, has been appointed to the cure of Sudbury.

The last number of the *Algoma Miss'y News* contains a letter for Mr. A. Sullivan, giving an account of the Bishop's visit to the City of Rome. The editor preceeds it by the following note:

The series of letters which have been written for *The News* by the Bishop and Mr. Alan Sullivan has been of interest to the ordinary reader. The interest is so much greater to the reader as he has at heart the welfare of the diocese and the health of our diocesan. Under the Hand of the Church, we feel that the guiding hand of our Bishop is needed, since it is moved by an experience in this great and scattering territory—an experience which no other possesses. News reaches us that he is fast recovering. After quietly resting until a return of physical strength permitted him to sustain the fatigue of travel, he is now enjoying that complete change of scene and occupation which was quite as necessary to his recovery as was the former rest. Those who know him best know that he could not obtain such unless far distant from us. From the result of his trip to Europe—the recovery of health—we are hoping, not to say convinced, that it is the will of the Head of the Church that the present Bishop of Algoma occupy the office and perform the duties of chief pastor among us again. Be it as it may, we believe that He who sent us to preach the Gospel and to uphold the standard of His Church will sustain us and our successors.

APOSTOLICAL SUCCESSION.

"A Scottish Churchman, a sound lawyer, (now deceased) found himself seated by a neighbour who used some language of sarcastic contempt of the subject of Apostolical Succession. He did not take immediate notice of these remarks, but after a slight interval said: "By the way, is not Holy Communion to be administered in your Church next Sunday?" "Well, it ought to be," replied the other, "but there is some difficulty; the minister who is to help ours has fallen ill." "Oh," said the Churchman, "suppose I come and administer it." "You!" said the first speaker, in a tone of astonishment, "why, you are a layman." "Oh,

then you think that a minister has some spiritual powers which a layman has not?" "Certainly," was the reply. "But who," said the Churchman, "gave the minister these powers?" "Well, I suppose his predecessors, who ordained him." "And who there?" "Why, their predecessors." "And who gave it them?" "Why, theirs." "Now don't you see," said the Churchman, "that at some point you must allow a layman to have started up and claimed this right; or else by your continual retrogression you are affirming an Apostolical Succession." The satirist was silenced, and frankly admitted, that he had never viewed the question in that light before.—*The Guardian, London, Eng.*

A WITNESS TO THE CHURCH.

(The Earl Nelson sent to *Church Bells*, as one of his "Home Reunion Notes," the following from the *Israelite* of April 20th, 1893. It appeared first over the signature of T. J. Packard, in the *Churchman*, New York):

"In these days men are longing for Christian Unity as never before, and Church Union seems not so far off as once it did. Any testimony as to the position and claims of our Church is valuable, and may help those who are seeking the truth. In the person of the late Alfred Ederheim, D.D., Ph. D., lecturer and preacher to the University of Oxford, we have a witness whose evidence is specially valuable.

"He is well known as the author of the best life of Christ, in which there is beauty of thought and language, eloquence; a complete and thorough presentation of the times and circumstances of our Lord, derived from his Jewish learning, and a very satisfactory answer to the modern rationalistic objections, due to his thorough education and ability. The claims of our historic Church can be properly weighed by one like himself entirely without prejudice, and he offers safe guidance to those who wish to find the Church which holds the true faith and discipline without mixture of error or loss of truth.

"Born a Jew, of high priestly descent, his father, being a man of culture and wealth, gave his son every advantage of Jewish and Gentile learning, and he was the first Jewish youth permitted to carry off prizes from the Gymnasium of Vienna. His education was completed at the Universities of Vienna and Pesth. At Pesth he was, as their teacher in German, thrown into intimate association with some Presbyterian missionaries, and there first read the New Testament, and became a Christian.

"He entered the Presbyterian ministry, naturally, knowing no other as yet, and, as he says, "of 'Church questions' I knew absolutely nothing." After years of successful and earnest ministry, and of wide literary and theological study and authorship, his desires and aspirations became less sectarian and more Catholic. A study of New Testament criticism and of the Fathers had already led to a complete inward revulsion. He began to comprehend his own position, that of the Presbyterian, and that of the Universal Church, and, amidst many perplexing questions, his sympathies now first turned to the Church of England. Some years after this he became intimate with Canon George Williams, who was able to enter into the peculiar development of Dr. Ederheim's mind. After knowing his views and convictions, he communicated with the Bishop of Winchester, who, in 1875, admitted Dr. Ederheim to deacon's, and, six months after, to priest's orders.

"Of this he wrote in *Tohu-u-vohu*: "I have passed from the Scotch to the English Church, and have not for one moment regretted the change. The changing was, and is, most un-

pleasant, but not the change; that has placed me where all my sympathies find most ample scope. I am convinced of the historical Church, I believe in a national Church; I prefer a liturgical Church—and on these grounds I have joined the Church of England. I can understand how people can object to this or that in the Church of England, but scarcely how any rational, devout man can oppose the Church itself. If your theological tendencies are conservative, here is a Church that has been planted at the Christianisation of England, with all that is noble and grand in the old services, traditions and rites, and with all superstition and idolatry removed—the old historical Church reformed. If you are liberal, what Church allows such latitude, consistent with orthodoxy, as that of the Thirty-nine Articles? If you are devout, what services and prayers are like those of the Holy Communion, or, in general, like those of the English Liturgy, which addresses itself so constantly to the Person of the Saviour, without, as too many others, ignoring the First Person of the Godhead? For a long time I was a negative Presbyterian—that is, I remained such because I did not see anything absolutely perfect. I wished to have the life of Brethrenism, the form of Episcopacy, and the constitutional rights and liberties of Presbyterianism, as they exist in theory, though they are not found in reality. Thank God, I am beyond this, and within the historical Church." To those who see improvements needed, and hasten to leave the Church to get them, he says: "To find the need of reformation in the Church must have been like discovering faults in your house that require extensive alterations. A man pulls down his house, and then perhaps finds that he has neither the brains nor the means to build another. A second builds in its place a glaring modern villa, at great cost, and without any taste. I think I should prefer to preserve the old castle or abbey (if I had such), with all its valuable associations and historical memories, and simply make what additions and improvements are necessary. This, we may add, is what the Church of England has done."

"Most people join a Church because of association, of having friends or relatives in it, or from convenience. Few, we believe, study the New Testament and ancient authors to find out the true Catholic Church. When one like Dr. Ederheim, a Jew, appreciating the historic element in the Church of God, a Presbyterian, with a bias in favour of another theory and against Episcopacy, and a scholar, going to the first sources for himself, decides for our Church, we have a strong testimony to influence the wavering and attract the inquiring."

HYMNS AND HYMN WRITERS.

BY

REV. CANON BRIGSTOCKE, RECTOR OF TRINITY CHURCH, ST. JOHN, N.B.

(Continued.)

II.—I pass now to the Reformation Period, which covers a wide field. As hymn writers, we now come across the names of Thomas Aquinas, Martin Luther, the saintly George Herbert, the famous John Milton, Richard Baxter, Joseph Addison, and the good Bishop Ken. It is somewhat strange that the compilers of our Prayer Book did not retain many of the beautiful hymns then in use, as well as the prayers; but hymnody, for some reason or other, does not seem to have been then held in high esteem.

I would, first of all, make mention of the name of Martin Luther, who was not only, as Hallam says, the greatest name in the history of the Reformation, but a musician and a poet. It is interesting to note that his father was a

poor miner, and that, as a young boy, he sang for alms in the public streets. At the age of eighteen he entered the University of Erfurt, and there devoted himself to literature and music. Being troubled with religious doubts and scruples, he entered the convent at Erfurt, despite the dissuasions of his father. It was, however, in the convent library he found the copy of the Scriptures which had such an effect upon him and the Christian world. All through his life Luther was intensely fond of music and poetry, and the time had come when they were to be in his hand mighty powers. One of Luther's celebrated hymns was his paraphrase of the forty-sixth Psalm:

"A sure stronghold our God is He,
A trusty shield and weapon."

It is thought that he wrote it on his way to the Diet of Worms in 1521. He composed a grand tune for the hymn, and sang it afterwards. It has lived in the hearts of the German nation, and the first line is cut on his tomb at Wittenberg. Luther worked hard both at church music and hymns. The result was astounding. The hymns he wrote were printed on sheets and carried all over Germany. They were sung in fields, in streets, in workshops, as well as in the churches. Coleridge says that Luther did as much for the Reformation by his hymns as by his translation of the Bible. In England hymnody was at a low ebb at this time; still efforts were made by one and another which were not unsuccessful. First in order came the metrical version of the Psalms by Sternhold and Hopkins. Sternhold was a native of Hampshire, and educated at Oxford. He was, it is said, moved to make a metrical version of the Psalms to do away with improper songs at the Court. Thirty-seven of these Psalms were published at the time of his death in 1549. Another edition was put out in 1551, with seven Psalms by John Hopkins, a clergyman in Suffolk. The first complete edition, known as "The old Version," was published in 1562. It was allowed to be sung in churches, and may be regarded as the first attempt of a Hymnal in the Church of England, and is the only one that has been authorized. Every one may be glad that it has long fallen into disuse. "The version," says James Montgomery, "is supposed to adhere to the original; but it is the resemblance of the dead to the living." One, however, of these metrical Psalms stands out pre-eminent—the grand Old Hundredth:

"All people that on earth do dwell,"

but neither Sternhold nor Hopkins is to be credited with its authorship. After much controversy, it seems to be settled that it is the work of William Keltie, a native of Scotland, and one of the refugees with John Knox at Geneva. This version of the One Hundredth Psalm first appeared in the Psalter published in Geneva in 1556. The initials W. K. are appended to it in the Scotch Psalter published in 1564. As it is well to dispel illusions, I would make here another revelation respecting a well known hymn. There are few who are not familiar with the Advent hymn:—

"Great God, what do I see and hear,"

and have heard it commonly called "Luther's Hymn," as though the authorship belonged to the Great German Reformer: but whoever did write it, it is most incorrectly attributed to Luther. Its history is a complicated one. The hymn is really founded on one published in Russia, in 1586, by a village pastor. A translation was made of the first verse, at the beginning of this century, by Dr. Collyer, a congregational minister in London, who added three more verses of his own composition, which, with various alterations, form the hymn we possess. We may therefore not think of the hymn as the work of Luther, but value it for merits of its own. Next to the metrical version of the Psalms, many scattered hymns were provided

by various writers of which, perhaps, the most noted were those of the saintly George Herbert. Then we come to John Milton, who, though he contributed little to English hymnody, yet at different times, he made translations of several of the Psalms which have survived. One written, when he was fifteen years old, has found its way into most hymn books. It is the one hundred and thirty-sixth Psalm, of which the first lines are:—

“Let us with a gladsome mind,
Praise the Lord, for He is kind.”

Milton's hymn on the Nativity, which Hallam describes as the finest ode in the English language, was composed when he was a Bachelor of Arts at Cambridge. It is at this time that we come across by far the greatest name among Nonconformist Divines, Richard Baxter, who made contributions to English hymns. He was born in 1615, and early shewed a serious disposition. He was a great student, and had a great love for books. The first fruits of his prolific pen was his famous book, “The Saints' Everlasting Rest.” Its success encouraged him to publish other of his writings. Among these were two books of poetry, and a metrical version of the Psalms. Almost every hymn book has the hymn:—

“Lord, it belongs not to my care,
Whether I die or live.”

Another hymn of Baxter's of much beauty is:

“Ye holy angels bright,
Who wait at God's right hand.”

(To be continued.)

Correspondence.

CANADIAN BISHOPS.

To the Editor of the CHURCH GUARDIAN:

As a humble priest of the Church of England in Canada, who has laboured in her fold for twenty years, who is deeply interested in her growth and prosperity, and who has been permitted to take part in her Councils, Diocesan and Provincial, I cannot refrain from taking up my pen, and saying, if you will allow me, through your columns, how thankful I am to see the subject of importing Bishops from England to fill Canadian Sees, engaging renewed and earnest attention. It is, I trust, a hopeful sign that better times are likely to dawn on our dear Church in Canada. No one who knows the history of the Church in Canada, who reflects on her present position, and takes a real interest in her welfare, can, I should say, for a moment doubt, that she is terribly crippled in her spiritual warfare by having Bishops from England to be our leaders. They do not understand the plan of the campaign, and as a matter of fact they do not lead us on. We do not want on this matter any advice—however well intentioned—from *Church Bells*, for that paper no more understands the Canadian Church, than Churchmen generally in England. So long as our Chief Pastors come from England, so long will the Church in Canada be an exotic, and fail to be evoked in the soil of the hearts of her members. Say what one, please, it is a slur on the Clergy in Canada that they are not elected to fill the highest office in the Church. It is holding them up before the Christian denominations, around us, and to the Church, and to the world at large, as unfit, and unworthy for the office of a Bishop.

But the question is, has the plan succeeded? Let the history of the Church in Canada give the answer. In the early years of the Church, no other method could, of course, be adopted.

The Bishops that came out at first from England, were men whose names will be handed down to all posterity as of blessed memory, for their saintly lives, and noble deeds. They were endowed with a martyr-spirit, and devoted themselves to the work of their ministry. The present condition of our Church is now very different. She is now duly organized, and fully equipped for electing and consecrating Bishops, and is therefore called to do so. The record too of our Canadian Episcopate has not been one of unbroken excellence. The designation of “Returned Empties”—more expressive, than respectful—is alas! not without its application to Bishops of our Canadian Sees. Did any one ever hear of a Bishop in England retiring from his See, on account of difficulties, and returning to parochial, or other pastoral work? I do not think that the gravity of this condition of affairs, has been at all realized. Surely Bishops should, as long as health and strength are granted them, live and work in their Dioceses.

But have the Bishops sent out from England, been so great a success, as to warrant a continuance in that method of obtaining them? Like one of our correspondents, I refrain from drawing comparisons, which must be odious. To ask the question is, I think, enough.

I could write much more on this great subject, but I have already trespassed more than I ought on your valuable space, so I forbear. Permit me, however, to add that I trust you, Mr. Editor, will be persuaded to use your powerful advocacy in support of the election of our own Clergy to the Episcopate, and that ere long the whole Canadian Church will be an unit in this matter, so that it will be in the future as great an anachronism to go to England for Bishops, as it would be now to go there for Judges

Yours very faithfully,

PRESBYTER ANGLICANUS.

MAGAZINES—MAY.

The Church Eclectic (W. T. Gibson, D.D., Utica, N.Y., \$3.00 per annum), contains, amongst other things, a letter written by the late Rev. Dr. Pusey in 1845, setting forth “Reasons why (Anglo) Catholics should not become Romanists.” There is also an admirable sermon by the Rev. W. Gwynne upon “The Church a Home for Man.” The French Catechetical system is examined by the Rev. W. W. Webb. The opening paper is a review of two books on “Authority in Religion,” the one by Rev. M. Mahan and the second by Dr. V. H. Stanton. The number is a good one throughout.

The Treasury—“of Religious Thought Conducted by a Corps of Eminent Clergymen”—commences its eleventh year with this month's number, and presents an extra good bill of fare. The leading minds of the many denominations are represented from time to time in the columns of this monthly, and much will be found in it of interest to Churchmen. It is ever a welcome visitor to our table. E. B. Treat, 5 Cooper Union, N.Y.; \$2.50 per annum; clergy, \$2.00.

The Atlantic Monthly (Houghton, Mifflin & Co., Boston, \$4.00 per annum) fittingly opens with a brilliant paper on the World's Fair, written by the well-known architect, Mr. Henry Van Brunt, and entitled “The Columbian Exposition and American Civilization,” is an admirable paper,—not so much in the way of description of what we shall see at the exhibition, as a consideration of the probable influence it will have on American civilization. Mr. Van Brunt estimates at its highest value its influence upon the arts in America, and believes that if we are ever to have a new and brilliant era of art in the United States,

this exhibition will be the beginning of the movement. One of the most delightful papers in the magazine is written by Sir Edward Strachey on “The Old Hall and the Portraits,” a rambling old-fashioned paper on a country house, presumably that of the Stracheys, the story of which touches the main course of English history from the time of Edward the Confessor to the present day. It is hard to analyze the precise charm which this paper has, but it possesses formal, polished, careful style,—a quality in literature of which we have little at the present moment.

The Homiletic Review—(Funk and Wagnall's Company, Toronto, New York, London, \$3.00 per annum; Clergy, \$2.50;) contains an article on “The Testimony of Physical Science to the Truth of Scripture,” by Principal Caven, D.D., Toronto. In the Sermonic Section there is no representative this month of the Church pulpit. A sermon by the Rev. Jas. Waters (Baptist) Denver, Col., on the “Divorce of Church and State” deals with the appropriation of public monies to religious orders and specially to the Romish Church, and he gives some striking figures as to the amounts secured through the Roman Bureau of Catholic Indian Missions. The sermon supplies matter for much thought.

Our Little Ones and the Nursery—Will captivate at first glance the little ones of the family, and its instructive contents will deepen their affection for it. It is always good. (The Russell Publishing Company, Boston, \$1.50 per annum.)

[Continued on page 11].

THE WORK OF THE HOLY SPIRIT.

“Think of what the Holy Spirit has done for you. He has given you life, because you are naturally dead in sins. He has shown you the things of Christ, because to know Him is your salvation and glory. He is to you a Comforter, because life here is one of tribulation. He dwells in you, that as a son you may know the things freely given to you of God. He is an Intercessor in your heart, that your wants may be always properly told to your Heavenly Father, who delights to pour His benefits upon you.”—Rev. J. W. Reeve.

The flowers all tell to thee a sacred mystic story,
How moistened earthy dust can wear celestial glory.
On thousand stems is found the love inscription graven:
“How beautiful is earth when it can image heaven.” —Ruckert.

“Turn to God,” said a great instructor,
“one day before your death.”
“But how,” asked those who heard him,
“are we to know the day we are to die?”
“You cannot,” and for that reason you should turn to God to-day?”

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The Church Guardian

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CALENDAR FOR MAY.

- MAY 1—St. Philip and St. James—Apostles.
 “ 7—5th Sunday after Easter. (Rogation.)
(Notice of Rogation Days and Ascension.)
 “ 8—
 “ 9— } ROGATION DAYS.
 “ 10— }
 “ 11—ASCENSION DAY. (Holy Thursday.)
(Athanasian Creed.)
 “ 14—Sunday after The Ascension. (Expectation Sunday).
 “ 21—WHITSUN-DAY. (Notice of Ember Days). *Athanasian Creed.*
 “ 22—Whitsun Monday.
 “ 23—Whitsun Tuesday.
 “ 24—
 “ 25— } EMBER DAYS.
 “ 27— }
 “ 28—TRINITY SUNDAY. *(Athanasian Creed)*

THOUGHTS FOR TRINITY SUNDAY.

(From Arrows for the King's Archers, by Rev. H. W. Little.)

“A Door Opened in Heaven.—Rev. iv. 1.

I.—With awe and reverence the Apostle bids us “lift up our hearts” in this solemn passage, to contemplate the very highest mystery of our Holy Faith. No thought so great as that of the Being of God—the mystery of the Undivided and Ever-blessed Trinity. All earthly ideas and preconceived notions are to be put away in dwelling upon this subject. No mere human imaginations will assist us. We do not criticise, or examine, or seek to unravel this doctrine—we can only veil our faces and casting down all our pride of knowledge and carnal wisdom at the foot of the throne, cry, “Holy

Holy, Holy Lord God Almighty, which was and is and is to come.” We cannot by searching find out God. “If man could understand God, then God would cease to be a God to man.” Natural religion could not conjecture the doctrine of the Three in One. The Old Testament did not teach it directly.

II.—In the economy of the Divine Revelation this master truth was reserved till the idea of the unity of the Divine Nature had been sufficiently established to secure the doctrine against being used to give any support to polytheism. The *Persons* of the Holy Trinity are not three distinct individuals in the sense that Peter, James and John were three. This word Person in the Creed has special significance in this particular connection, and care is to be taken in its use. The Three Divine Persons have no divided existence, the one apart from the other. “The persons mutually contain each other, so that where one person is, the others are: they are all everywhere.” This indwelling in each other is the great mystery. No similitude can illustrate it; no language can set it forth, seeing that it is a union which transcends all other unions known or possible to man.

III.—We must believe—strengthen our faith by prayer—and study the references to this doctrine in the Sacred Scriptures. (*See Gen. i.; “Let us make man,” Gen. xviii.; Rev. iv. 1; St. John iii. 1; St. Matt. iii.; Rev. iv.*) We worship the Father who sent the Son to be the Saviour of the world. (St. John iii. 16). The Son who being made man, died for our sins and rose again for our justification. The Holy Spirit who sanctifies and instructs the Church of God in all ages, in all lands. (Rom. xv. 16; 2 Cor. iii. 6.)

IV.—The attitude of the soul must be one of perfect trust, resting in God as a babe rests in its mother's arms. Asking nothing, doubting nothing, fearing nothing, content in the light of the Divine Presence, lying down in peace at the foot of the throne “as one dead.” Here we have an opportunity for showing a perfect faith, a pure confidence; reason, intellect, wisdom of this world—all are banished, and the soul exercises the mightiest and grandest of its faculties when it adores the Three in One without any desire to know, but only to love. To accept the Truth, to be what God wills us to be, to trust Him without measure, to be happy in the felicity of resting only upon His revelation of Himself, to lose all fear and doubt in perfect reliance upon Him, this is the supreme joy, as it is the primary duty of our pilgrimage and exile here.

WHITSUN-DAY.

It is a good thing that Whitsun-Day comes once a year to remind us of the fact of the presence of the Holy Spirit in the world. While there are some people who take too much for granted, and leaving everything to the Holy Spirit, take no responsibility for their action and conduct; on the other hand probably the most of people attempt to shoulder the whole burden of life alone, and think they can manage, and that they are managing, the complica-

ted tangle of existence without any help from on high. Consequently they are in a state of perpetual worry as to how things are coming out. Instead of feeling that there is nothing human, foreign to them, they see nothing in the world except what radiates from, or bears upon, their personal egotism. And because the strands of life do not weave into the harmonious tapestry that their wise foresight had filled with glowing colors, they spend their strength in untying knots and unravelling skeins. A steady consciousness of the immediate presence of the Holy Spirit in everything would help us much to trust God in the dark, and firmly to believe that the threads which make up the warp and woof of life that lie beyond our grasp are directed by a tender Hand, and a watchful Eye that sees the whole from the beginning to the end laid out like a map. If a man honestly does the work which lies in his hands, and tries to live up to the light he has, he need have no concern or anxiety as to the outcome, for God will take care of that which is beyond him. It gives a very personal sense of the ever-present Spirit when we take to our hearts the full meaning of one of our Lord's words to His Apostles just as He was about to leave them, when speaking of the promised Comforter, “He shall take of mine, and shall show it unto you.” Whether or not we can understand all there is in this, it certainly means that it brings to the believer's side the blessed Saviour Himself to be to him just such as He was to His followers when walking in Palestine. And so, trust in the Holy Spirit means trust in a wise, loving, sympathetic and all powerful friend always present, always with us and always very close to us.—*Church News, Miss.*

ASCENSION.

It is surprising the want of prominence given to the festival of the Ascension in the modern Church. Among the religious denominations this important event in our Lord's life is almost or entirely neglected. And even among the churches that maintain the Christian Year it by no means has the position due to the “right proportion of faith.” Happily its secure place in the Catholic creed repeated at every service, and the regular yearly commemoration of Ascension-tide compel our thoughts upon this elevating theme, and prevent it from falling out of the structure of our faith. The *fact* of the Ascension—and we must remember that it is a *historical fact*, and not a theory nor a doctrine—is the completion and consummation of the Messiah's work on earth. It is the crowning seal and sanction of His mission in the world, and closes up every possible doubt as to the divine element in His birth, death and resurrection. It is not only a fact pleasant to contemplate as rounding out a complete whole which is so gratifying to our natural sense of the fitness of things, but it is a circle now united, the circumference of which lies a part on earth and a part in heaven, and standing in which the inhabitants of earth who are loyal to Christ are holding hands with the inhabitants of heaven. So, just as this wonderful event of Olivet fills out the purpose and meaning of our Lord's coming and going, and gives a completed conception of what Jesus Christ is to us, we must take the fact of the Ascension into the body of our thinking and believing in order to have a completed and rightly-proportioned faith as the coronation of our Christian life and conduct. And so it becomes a splendid inspiration of life for us, “that like as we do believe . . . our Lord Jesus Christ to have ascended into the heavens; so we may also with Him continually dwell.” Another helpful and comforting thought is that the enthroned Redeemer there at the right hand of the majesty on high “ever liveth to make intercession for us.” Though we

forget Him and wander away from Him; though we are subjects to the assaults of Satan; though we yield to the temptations which encompass us; in all our ways he is tenderly watching over us and pleading for us that we may be restored to the Father's love. And besides all this there is one more precious outcome to the Ascension of our Lord. According to the promise made to His disciples the day before His death, He does not "leave us comfortless, but sends to us the Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ has gone before." He has lovingly cleared the way so that we can, if we will, be with Him in heaven in heart and mind: and He is ever with us in all our weakness and in all our troubles by His gracious and strengthening spirit.—*Church News, Miss.*

THE OLD CATHOLIC MOVEMENT.

(Communicated.)

The information given to the English public about the progress of Old Catholicism abroad is very desultory and unsatisfactory. These lines are written in the hope that your readers may care to know what is going on. The cause is neither dead nor dying, although the silence of our Church newspapers has led to the conclusion that such is the case. Old Catholicism is more than holding its ground throughout the Continent, and if the progress is not rapid it is because the Old Catholic leaders are more anxious gradually to leaven Continental thought than to make many proselytes. Old Catholicism has six organs in the press, five of which appear weekly. In Germany there is the *Deutscher Merkur* and the *Altkatholisches Volksblatt*. In Switzerland there are the *Katholik* and the *Catholique Nationale*. A weekly journal has been for some time published in France, and Count Campello's organ, the *Labaro*, appears monthly.

The chief points worthy of notice in the movement are the building of an Old Catholic church in the Museggstrasse at Lucerne, after seven years' struggle to get a church assigned to the Old Catholic body by the Government; the rapid spread of Old Catholic principles in Bohemia, in spite of the persecution of the Austrian Government; and the recent Congress at Lucerne, to which nearly every country in Europe sent deputies, besides representatives from America, Hayti, and Jerusalem. Only Episcopal Churches as a rule were represented at this Congress, with the exception of the Catholic-minded Professor Beyschlag, who belongs to the Lutheran Church, a Greek Archbishop and a Russian Archpriest were present, besides the Bishop of Salisbury, the (so-called Jansenist) Archbishop of Utrecht, Bishops Reinkens and Herzog, and the Archbishop of Dublin. The proceedings of the Congress were deeply interesting. If desired, I will at some future time give a brief abstract of them as contained in the report, published by Burekhardt of Lucerne. The most notable feature of the proceedings was that, for the first time in the history of the Christian Church, Anglicans, Old Catholics, and Orientals met in church for united prayer. There would have been united Communion, but that the Orientals and the Dutch Old Catholics were not yet prepared for this. The principal outcome of the deliberations was the establishment of an International Review, under the editorship of the well-known Professor Michard, of Berne, containing articles in German, French, and English, and having as its object to effect a rapprochement of the various Catholic Churches throughout the world. Two numbers of this periodical have already appeared. The Bishop of Salisbury has contributed a review in two parts of the Bishop of Ceylon's treatise on Buddhism.

No particulars news of advance comes from Germany, save that the congregation at Bonn continues to advance, and those at Mannheim, Munich, and Constance show a small increase in numbers in the year. From Switzerland come tidings of more activity. The church at Lucerne was consecrated last year, and is the first Old Catholic church in the Roman Catholic cantons. It had 510 communicants last Easter Sunday, and the priest also celebrated Holy Communion among many small bodies of Old Catholics in the neighbourhood. The congregation at Schaffhausen is but three years old, but it is growing rapidly in numbers and importance. But the most striking Old Catholic congregation in Europe is that at Zurich, which numbers its 1,400 or 1,500 communicants each Easter, and still continues to increase. Last Easter Sunday the vast church was unable to hold the congregation that thronged to it; therefore the doors were opened, and the crowd extended across the road. I have not heard that one single Englishman or Englishwoman has ever attended one of these remarkable services at Zurich, and I much doubt whether there are twenty persons in England who have ever heard of them.

The news from Italy is of steady progress. The little band of priests has been raised to six, and one of them, Professor Cicchitti, a scholar and thinker of no mean reputation in his own land, has established a theological college at Rome, one of the pupils of which is M. Paul Loyson, son of the famous Pere Hyacinthe. Count Campello has been elected by the grateful people who attend his services in Umbria to a position equivalent to our Chairman of the Board of Guardians, as well as to the Chairmanship of the Education Board in their district. The Mission at San Remo has extended itself to Ventimiglia. Signor Mariano, a professor in the University of Naples, has been giving a series of lectures to his pupils on the Old Catholic Movement, taking a view highly favourable to it; and Signor Bonghi, a Deputy in the Italian Parliament and the author of a *Life of Christ*, has written very highly of Count Campello and his work in a letter addressed to the Pope.

The position of Old Catholicism in Austria may briefly be described as follows:—There are about 4,000 Old Catholics in Vienna itself. There is a congregation at Ried, about 2,000 in number, which held firmly together when the priest reverted to Rome, and waited patiently until Bishop Reinkens ordained them another. In Bohemia the progress has been remarkable. In Warnsdorf and neighbourhood the number of Old Catholics now amount to about 4,000. A new congregation has lately been formed at Arnsdorf. At Dessendorf, when a church was lately built, the Austrian Government, alarmed at the progress of the movement, after a series of not very creditable intrigues, compelled one of the most active of the Old Catholic priests, Herr Absengen, to quit his post. But the result was exactly the opposite of what had been expected. Pfarrer Cech, the Austrian Old Catholic Bishop-elect, told the members of the Lucerne Congress last September, that since February in last year 700 persons had joined the Old Catholic community there, to show their disgust at the persecuting policy of the government. Five Old Catholic churches have already been built, and two more are in contemplation. 'The more,' says Pfarrer Cech, 'every means is put in action to overthrow our movement, the more it prospers.'

In France there is a remarkable change in the position of affairs. Hitherto Pere Hyacinthe has stood almost alone in his work of arousing sympathy for Catholic reform. But the *Petite Eglise*, a body of 10,000 persons scattered over France, without priests and without churches, the descendants of those who refused to receive the Concordat of 1801, which Napoleon drew up with the Pope, has sent deputies to two consecutive Old Catholic Congresses in order to ask

for priestly ministrations. The Archbishop of Utrecht has at last resolved to entertain their request, and has sent Dr. Van Thiel, the President of the Dutch Old Catholic Theological Seminary, to Paris, to see what steps can be taken towards the regular oversight of this remarkable and interesting body. In order to smooth the way to this result, Pere Hyacinthe, who, as a monk who had contracted matrimony, may possibly not be very acceptable to the disciples of Pascal, the Arnolds, the Quosnells, has resigned his position at the Rue d'Aras, and apparently intends for the future to work as a free lance in the Old Catholic cause.

It is hoped that these details may serve to kindle a friendly interest in the cause of Catholic reform on the Continent. That interest has most unfortunately been permitted to die out. But it is of consequence to remember that Old Catholicism works on precisely the same lines as the Church of England, and that its triumph is our triumph, and that, although Old Catholics are still few in number, yet that their churches are now fully organized, are exercising an influence over continental religious thought out of all proportion greater than their numbers, and that their movement is one which it is now quite impossible to crush.—*Church Bells.*

IRELAND AND RELIGIOUS LIBERTY.

In an article in *Blackwood* on "The Home Rule Bubble," the writer dwells on the proposed treatment of "the Protestant and loyal part of the Irish population."

"Mr. Gladstone has no expression of sympathy for their apprehensions of the serious dangers to which their abandonment by Great Britain will leave them exposed, and he contents himself with tossing to them the most formal and illusionary securities for their future existence. But the feeling of the country is still Protestant enough to rise in arms against the danger of Roman Catholic ascendancy being re-established in any corner of these islands.

"And this is one of the most certain issues flowing from this measure. When the Roman Catholic hierarchy captured the Home Rule movement it changed its character. Under Mr. Parnell the agitation had a republic for its ultimate aim; under Archbishop Walsh its goal will be the establishment of hierarchical influence and the subjugation of all other denominations and interests to that of the Church of Rome. Lord Randolph Churchill has pointed out the fate that will await Trinity College, Dublin, and the education of the country in general. All the public offices, all the central and provincial boards, all chairs of instruction, will be filled by members of the dominant religion, as Protestants are forced into retirement.

"Religious equality is a phrase unknown to the Church of Rome; and the Archbishop and his colleagues will have less ambition than the world gives them credit for if they do not avail themselves of the facilities which Mr. Gladstone proposes to place in their power for riveting their yoke upon the whole Irish population. The language of the great majority of the Irish bishops, and the conduct of the Irish priests, at the last general election, can leave no doubt upon the mind of the public what the end is which they have in view."

These are weighty words; and they have their application not only to Ireland but to Wales—and, we may add, if Protestants are not aroused to the threatening danger, they may soon apply to England and Scotland also. In Ireland already the once established Protestant Church no longer presents a national barrier to Rome's claim to supremacy. In Wales a determined effort is now being made to remove the barrier there. England and Scotland will be next assailed; and we may perhaps dis-

cover when it is too late the pregnant meaning of Lord Beaconsfield's words in the Irish Church debates: "The wise men who built up the realm of England, devised the doctrine of the Royal Supremacy, which is at present the only security for our religious liberty and the great security for our civil rights."—*The News*.

Family Department.

In Morte Vita.

They are not dead; they do but sleep
A sweeter sleep than we may know,
Who wage the battle here below
And only rise to weep.
They know no more of toil or woe;
They do but sleep, the Saviour said,
A holy slumber, calm and deep;
They are not dead.

They are not dead; a perfect peace
Enwraps them round from day to day,
While all their sins are purg'd away
And heav'nly joys increase.
Beneath their Saviour's gentle sway,
Till all His tribes be numbered,
They rest, where earthly troubles cease;
They are not dead.

They are not dead; the gladden
Of light divine, the meed of rest,
Grant, Lord, we pray (to Thee address
Our solemn Requiem),
Thou that dost all things for the best,
May grace and pardoning love be shed,
O Lord of life and death, on them
That are not dead.

R. R. R.

"ACROSS THERE."

BY JENNIE HARRISON.

(From the *N. Y. Churchman*.—Continued.)

He applied restoratives; and soon the child opened her eyes again.

"There, my little one! It was only your old humbug of a doctor, after all."

He kept on talking soothingly; assuring her that all would be right, and that her brother would come home at his usual time.

She appeared to have exhausted all her energy, in that last effort; the excitement had faded; her eyes had ceased to roam. She was like a fragile blossom, shaken by a rough blast.

Miss Roston returned at the expiration of her allotted time. She, too, was changed by the day's experience. She was anxious for her father. She had not even any post-office address; for his movements were so uncertain; and he had hoped to return that night.

She would go back to the country home, hoping to meet him there.

Mrs. Goff went back to her husband, saying she would return if they needed her.

Dr. Beame was obliged to hurry away. Indeed, there was nothing now to be done for the child.

Joe came, a little after his usual time. He had been assailed by the occupants of the house, on each flight; and had caught snatches of the truth as he hurried up.

"Well, my little Bess has her best friend with her. How kind you are, Miss Roston!" and a swift color of shame passed across his haggard face.

"I have been so glad that I was able to stay," she replied. "But I must hurry, now, to catch my train." She bade the child good-by; and exchanged a few hasty words with the brother, at the door.

When Joe turned to his sister, she only smiled weakly, and whispered: "Dear Joe! I am so glad!"

"Why, my pet you're all tired out! We mustn't have any long stories to-night. Miss

Roston says the doctor will look in at you, by and by. He's a noble man.

In a few minutes Mrs. Goff came across, bringing him some supper.

"There! don't say a word! I can't do much; but what I can, I hope you'll just let me. What do you think father says?" she added, turning to the child. "He says he will miss the singing, to-night."

She leaned down to kiss the white face, and Bess said: "Tell him I'm sorry—wait!" Then she fumbled for something among her books. It was her Hymnal; and when she had it, she turned the leaves, with trembling fingers, till she found the place, and pointed to the hymn, said: "Ask him to read my hymn. I can't sing it."

With tears blinding her eyes, the old neighbor carried away the little book.

"I don't think she will ever ever sing again father"; she said, as they opened to the child's hymn:

"It came upon the midnight clear,
That glorious song of old."

They read it over together wondering how such a child could take in all the sweet meaning of a hymn like that. At the end of the third verse, Mr. Goff wiped his eyes:

"Mother, don't you remember, I said she was one of God's angels? Why, that child has given us a big lift toward heaven. Let us read this verse over again, mother:

"Oh ye, beneath life's crushing load,
Whose form are bending low,
Who toil along the climbing way
With painful steps and slow,
Look now, for glad and golden hours
Come swiftly on the wing;
Oh, rest beside the weary road,
And hear the angels sing!"

Yes, she had truly given them a new impulse heavenward. Her little life-work was almost ended.

The doctor told them, that night, that the sudden fright had been too much for her strength. Perhaps Miss Roston's presence, and her brave way of facing the intruders had saved her little patient from falling into convulsions. Now, she would probably just sink away gradually, into eternal rest.

What Dr. Beame said of the workmen, I will not repeat. He was very bitter; almost ready to forget that they were his "brethren." But to Joe Benson, his kindness was redoubled. All that love and care and wisdom could do, to make easy and pleasant the last hours of the little sister's life on earth, was done.

Mr. Roston himself came once, with his daughter. And Joe was ashamed to look him in the face.

"Such a Christian makes a fellow feel that there is something real in it all!" he said to old Mr. Goff, afterwards.

"Benson," Mr. Roston had said quietly, as he stood apart with the young man: "We won't talk business regularly, now: I know you have no heart for it. But I had some copying and figuring that I wanted done; and as you have some quiet time here, I thought you would oblige me by doing it."

He just laid the papers and book on the table, and showed what was to be done.

"Oblige him by doing it!" echoed Joe, when the gentleman had gone. "Oblige him!" And a blur came over his eyes, as he looked down at the papers.

Under the edge the master had slipped some bills—the pay, in advance; for he well knew how it would be needed.

"Oh, how blind and foolish we have all been!" said the young fellow, as he set to work, drawing his table to the bedside of his little sister.

So, in peace and contentment, with fond friends around her—the child Bessie died: a "ministering" child, whom the Father had called home!

"She had made me better and happier, from the first day I looked across there, and saw her sweet patient face!"

And "mother" could testify to the truth of what he said. A sunbeam had shone from across there, to give joy and color to the fading lives of the old folks.

"Joe, come and be our boy"; they said, when Bess was laid to rest. "Come and take our own Joe's place." And he went.

And the factory? Well, Mr. Roston was a generous master. When the men stood before him, shamed and anxious, he said: "Boys, you must trust me, and try to believe that I am always doing my best for all concerned. And you must give each other fair play. Now, let us get to work."

Joe Benson followed him to his private office. His place was there, now. And no one grudged it.

Every Sunday evening they sang out of Bessie's little Hymnal "her hymn," as the old man called it. And always, at the third verse, he looked, through tear-dimmed eyes, across there; and seemed to hear the sweet child-voice saying:

"Oh, rest beside the weary road,
And hear the angels sing!"

Truly, "a little child shall lead them."

THE END

FIRST LOVING.

"We love Him, because He first loved us."—1 St. John iv. 19.

Backward and forward in her little rocking chair went Alice Lee, now clasping her beautiful waxen doll to her bosom, and singing low, sweet lullabies; then smoothing its flaxen curls, patting its rosy cheeks, and whispering softly, "I love you pretty dolly;" and anon casting wistful glances towards her mother, who sat in a bay window busily writing.

After what seemed to be a very long time to the little daughter, Mrs. Lee pushed aside the papers, and, looking up, said pleasantly, "I am through for to-day, Alice; you may now make all the noise you choose."

Scarcely were the words uttered ere the little one had flown to her and nestled her head on her loving heart, saying earnestly, "I'm so glad; I wanted to love you so much, mother." "Did you, darling?" and she clasped her tenderly; "I am very glad my Alice loves me so; but I fancy you were not very lonely while I wrote, you and dolly seemed to be having a happy time together." "Yes, we had mother; but I got tired after awhile of loving her." "And why?" "Oh, because she never loves me back!" "And that is why you love me?" "That is *one* why, mother, but not the first one or the best." "And what is the first and best?" "Why, mother, don't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back; that's why I love you so." "We love Him because He first loved us," whispered the mother; and fervently she thanked God for the little child-teacher.

THE WAY TO CONQUER.

"I'll master it," said the axe, and his blows fell heavily on the iron; but every blow made his edge more blunt, till he ceased to strike.

"Leave it to me," said the saw; and, with his relentless teeth, he worked backwards and forwards on its surface till they were all worn down or broken, then he fell aside.

"Ha! ha!" said the hammer, "I knew you

wouldn't succeed; I'll show you the way." But at his first fierce stroke off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame; but they all despised the flame; but he curled gently round the iron, and embraced it, and never left it till it melted under the irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these, and hard indeed is that heart that can resist love.—Mrs. Prosser.

MAGAZINES FOR MAY

[CONTINUED].

The Spirit of Missions—Gives an admirable cut of the new missionary Bishop of Oklahoma, the Rt. Rev. Francis K. Brooke, D.D., and is full of inspiring news from the various portions of the Mission Field, under the jurisdiction of the Board of Missions of the Protestant Episcopal Church in the United States (22 Bible House, N.Y., \$1.00 per annum.)

The American Church S.S. Magazine—112 North 12th street, Philadelphia, \$1.00 per annum—is one of the most useful helps for every S. S. teacher. It contains "Lesson Helps" for the "Joint Diocesan S.S. Lessons" of the Church in the United States, a considerable amount of *Missionary* news and excellent general articles. We commend it to S. S. teachers in the Dominion.

The Cosmopolitan opens its 15th volume with the May number, and excellent indeed it is. It is profusely and beautifully illustrated, and the contents are of general and wide interest. "OMEGA" or the last days of the world by Camille Flammarion. "In the footsteps of Dickmas," by Ragan; "Lumbering in the Northwest," by J. B. Jones; "American Society in Paris," by May B. Ford; "English Postal Reformers," by T. L. James, form a portion only of its list. [New York \$3 per annum.

The Home Maker, (Home Maker Co., 99 4th Avenue, New York; \$2 per annum), claims to be "in quality and quantity the lowest priced magazine in the world." We are hardly in a position to verify this broad statement of its worth; but it is undoubtedly one of the very best magazines for the home which reaches us, and every number contains unusually good illustrations and articles. The Islands of the Pacific—the opening paper in this number—by H. R. Goddard, is charmingly written.

Some people feel that if they give their children a comfortable home, suitable clothes, proper food, and a good education, they have entirely fulfilled their obligations as parents, and yet children who have had the best of these four requisites, have grown to be men and women and

so stingy, so close-fisted, and so small in many ways, that one might almost question whether the world would not have been richer if they had never been born—for the ground they occupy might have been possessed by a nobler type of being. Such people are no benefit to society.

These persons may not be wholly to blame for this—a great part of this wrong may have been done them by their parents, whose constant cry may have been, "Get, get, get, never give." A small town in Massachusetts gives the largest contribution of any parish in the State. One year that little church gave for benevolent objects nearly \$9,000, and it came largely from three brothers. One of them, being asked one day how it was that he gave so liberally and so cheerfully, replied, "We were trained to it when children, and we could not sleep on our beds if we kept back the Lord's money." They were trained when they had little, and when the Master gave them an abundance, the habit was formed and they gave of their fulness, willingly and gladly. (Mrs. F. L. Scudder.)



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Mission Field.

THE LEPEERS OF INDIA AND CHINA.

MEETING AT BRIGHTON, ENGLAND.

The accounts given by Mr. and Mrs. Wellesley Bailey of the work amongst the lepers of India and China were received with the greatest interest at the Brighton pavilion on Thursday last. The Rev. W. T. McCormick, F.R.G.S. (Vicar of St. Matthew's, Brighton, and hon. sec. in England for the 'Sufferers' Aid Society' of Robben Island), was in the chair, and the meeting was opened with prayer by the Rev. J. B. Figgis. The chairman said he supposed that he had been chosen to occupy that position on account of the deep interest he took in the lepers, an interest which had been in the first place awakened by a graphic account, which he read some years since, of their terrible sufferings, and about eight years ago he had gone to South Africa to visit the lepers there. Having paid a tribute to the work done amongst lepers by the Moravian missionaries he went on to refer to the fact that public interest in them had been aroused by the publicity given to Father Damien's name, a man with regard to whom, he said avisedly, the public were completely taken in, for, from testimony which could not be disputed, it had been proved that "he was neither saint nor hero"; but the interest thus aroused had been of good service to the lepers, and it has resulted in the starting of the National Leprosy Fund; but much quiet Christian work, of the kind which Mr. and Mrs. Wellesley Bailey were doing, had been carried on for years in various parts, some portions of which work he had seen, having visited the lepers not only in the south (Africa) but in the north (Iceland). Continuing, Mr. McCormick described the disease as not confined to any climate in particular; at present its cause is locked in obscurity; but three things are known about it, namely, that it is incurable, hereditary, communicable, by which last word he did not mean contagious if ordinary care were taken not to come in contact with it, especially where there was any abrasure on the skin. The only, hitherto, successful treatment had been segregation; in India this was voluntary, but in Honolulu and now at the Cape it had been compulsory. In connection with this Mr. McCormick referred to the piteous letter from the lepers of Robben Island, with reference to this matter of segregation, which had been sent to him as hon. sec. for England, and which had been duly forwarded to the Queen as requested. The text of this letter has recently appeared in the columns of the *English Churchman*, since which time he had received yet another,

which he also forwarded to Her Majesty. Whether the Cape Government was justified in thus enforcing this compulsory segregation was an "open question." In concluding his address, Mr. McCormick urged upon those present not to let their sympathies go to "self constituted heroes," nor to send their money off to seventy-five lepers in Russia, for Russia was well able to take care of her own lepers; but let them remember the lepers of India.

Mr. Wellesley Bailey said that interested as he was, also, in the medical and other questions affecting the lepers, as his work lay in the direction of taking Christ to them, he should keep to that part of the subject. For twenty-four years he had been working for them; during the first twelve he had been working amongst them, and the last twelve, pleading on their behalf. In India, the law of segregation was not compulsory, yet there was a social law which made them practically outcasts. As heathen they were cut off from all hope, for they were shut out of the Hindoo heaven, so had no hope either here or for the future. The Hindoos do not want them either here below, or in heaven, but Christians do want them there; and in a graphic way Mr. Bailey sketched the joy with which these poor outcasts receive glad tidings of a Saviour's love. Most interesting details were given of the work in India, and of an occasion on which Mr. Bailey was present at the Lord's Supper, where sixty-six lepers were communicants with him.

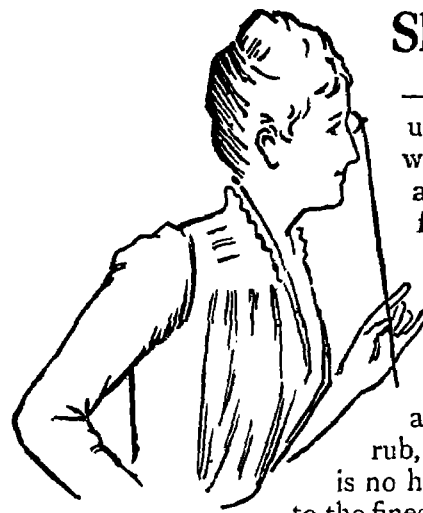
Mr. Bailey also alluded to the influence which this practical Christian work has in gaining the respect of the heathen around for Christianity. A missionary had remarked on this aspect of it as a "tract written in large type, which all can read." Almost more pathetic still was the account given by Mrs. Wellesley Bailey of work amongst the children of the lepers, and the strenuous efforts which are being made to induce these poor leper parents to be separated from their children, and to let them be placed in homes, so that they may have a chance of not developing the terrible disease. In one instance, out of thirty children taken from an asylum and placed in a home for them, one only had developed it, and this one was now a teacher among his fellow-sufferers.

Fresh fields are open for work among the lepers, and Mr. and Mrs. Wellesley Bailey plead for means to occupy them. Brighton has already a flourishing auxiliary, and rarely sends up less than £200.—*English Churchman and St. James' Chronicle.*

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VEGETABLES.

From Good Housekeeping.

Plythogoras, Plato, and Plutarch, in ancient days, with Shelley, Rousseau, and Swedenborg in modern times, all maintained the theory that vegetable substances are intended by nature for the sustenance of man, and that, according to the laws of nature and good morals, men should not use animal diet. From a physiological standpoint it would seem that this is really the only proper food for men, as the formation of the teeth and the intestines shows clearly that man was not intended to be a carnivorous animal. It is said that a vegetable diet is most favorable to man in every respect, morally, spiritually, and intellectually; that with it, his life is longer, and his gentler affections are more fully developed; while, on the other hand, the use of animal food makes one careless of life and the sufferings of humanity.

It is argued by vegetarians that vegetables contain all the nutriment required for the sustenance of human life; therefore the use of meat is unnecessary and selfish in the extreme. Be this as it may, we all agree that vegetables, when properly prepared and well boiled, are most wholesome and nourishing. In the spring time how gladly one welcomes the fresh, crisp vegetables! How infinitely better are the water-cresses, spinach, greens, and lettuce, than the orthodox spring medicines, such as sulphur and molasses! They are better health-promoters and blood purifiers than all the tonics in the world.

A great deal depends upon their proper preparation. Vegetables half done which is the state in which they are often served at table, are extremely indigestible and are productive of great gastric derangement. The chief point to be remembered, in order to insure sufficient cooking, is to boil them until they are soft as to be easily digested and long enough to remove all strong flavors without spoiling the nutritious qualities. Green vegetables require as a general rule, from twenty minutes to half an hour of fast boiling, but this will vary according to the age, freshness, and the time they have been gathered, as well as the season in which they were grown. The younger they are, of course, the more quickly they will be cooked. They should be put on in boiling water and in an uncovered saucepan to preserve their color.

Asparagus is said to be a capital cure for rheumatism, and is often prescribed for such purposes at prominent health resorts. Onions and cauliflowers are supposed to be especially good for students or persons engaged in any sedentary vocation in life, while carrots are recommended as a remedy for jaundice. Sorrel is cooling and refreshing in its effects, and lettuce is thought to possess a strong narcotic influence.

If people who object so strongly to the disagreeable odor of boiling vegetables which permeates the house, would tie a piece of bread in a cloth and put it into the water with the vegetables, much of this unpleasant-

ness could be avoided. The odor is caused by the oils which come from the vegetables when the boiling process is taking place, and the bread absorbs these oils before they get a chance to escape. Another preventive which has been suggested is to place a pan of vinegar on the stove at the same time.

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TEMPERANCE.

From the Temperance Chronicle
London Eng.

In the report on Temperance submitted to the Synod of the United Presbyterian Church, interesting figures showing the number of ministers and students connected with various Nonconformist churches who are abstainers are given. Of 285 students in Congregational colleges in England, 261 are abstainers; in Wales, 86 out of 92 are abstainers; and in Scotland all are abstainers; of 386 students in Great Britain, 356 are abstainers. Out of between 1,000 and 1,100 ministers in charges in the Free Church of Scotland 712 are abstainers, more than two-thirds of the whole—the increase last year being 31. In the three theological colleges 226 of the students are abstainers, being 92 per cent. of the whole. In the United Presbyterian Church 340 ministers in charges and 6 without charges, out of a total of 570, are abstainers. Of ministers in the foreign field 29 are abstainers. In the Theological Hall 86 students are abstainers out of a total of 92. The United Presbyterian Total Abstinence Union has a total of 173 societies, with a membership of 24,134, of which fully one-third is adult, being an increase of 50 societies and about 8,000 members during the year.

At the meeting of the Council of the British Women's Temperance Association at London recently the difference existing in the Association for the past twelve months were discussed with great heat. The Executive Committee, who claim to be the champions of the purely Temperance work of the Association, had previously set forth their views. Lady Henry Somerset replied by reading a long statement in which she made various charges against the Executive. After debate the meeting adjourned, the Executive being refused the right of reply which they claimed. At the re-assembling of the Council a protest against this refusal, signed by a majority of the Executive, was tendered, but it was ruled out of order by the chair. Miss Doewra, chairwoman of the Executive Council, attempted to make a statement refuting the charges, and on being refused a hearing she and nearly two hundred delegates left the hall and retired to another room. Subsequently, however, in response to invitation, they returned, and Miss Doewra was allowed to make her statement. The Council then, amid great confusion and excitement, proceeded to elect officers and committee for the ensuing year. The result was a complete triumph for Lady Henry Somerset who was re-elected.

Writing to the Rev. J. H. Bateson, secretary of the Army Temperance Association, Lord Roberts says: "It is also most satisfactory to me to hear that, with only three exceptions, every unit of the British Army now serving in India is represented in the Association. This result must

be equally satisfactory to you, and I am sure you will agree with me that, even with all the time and labour you have so ungrudgingly bestowed, the Association could never have attained such signal success had it not been for the sympathy and hearty co-operation you have always met with at the hands of commanding and regimental officers. So long as they appreciate the good work you are trying to do by means of the Army Temperance Association, and so long as they afford you their willing assistance, I feel confident that each successive year will find the Association in a more thriving condition. Although I am so shortly to leave the scene of your labours, you may rest assured that I shall ever take a deep interest in the Association, and shall always be most pleased to hear of its success."

DIGBY COUNTY MIRACLE.

REMARKABLE EXPERIENCE OF A
WELL-KNOWN SEA CAPTAIN.

Captain James McKay Tells His Story of Suffering and Release—His Recovery Was Disputed of and He Longed for Death—"The Darkest Hour Is Just Before the Dawn," and With It Came a Ray of Hope—Health and Strength Again Restored.

From the Weymouth, N.S., Free Press.

Probably one of the best known men in Digby County, N.S., is Captain James McKay, of Tiverton. The Captain is known among ship owners as a first-class mariner and pilot, has been chiefly engaged in the West Indies trade, and has been very fortunate with the vessels under his charge. Some three years ago Captain McKay had a very severe attack of la grippe, which gradually developed into more serious troubles, until his life was despaired of. It was with deep regret that his employers and friends saw him sink gradually under a terrible disease, until his death seemed only a question of a few weeks. At this time, when physicians could do nothing for him, he was induced to try Dr. Williams' Pink Pills, and by that wonderful medicine was restored to health and strength. Captain McKay's almost miraculous recovery created no little amazement, and as much interest was manifested in it, both in his own village and in the adjacent places where he is so well known, that *The Free Press* thought the matter of sufficient importance to the public to get a statement of the facts from Captain McKay, and accordingly detailed a reporter to interview him with that end in view, when the following facts came into his possession:

"I have heard," said the reporter, "that your recovery was wonderful, and was brought about entirely by the use of Dr. Williams' Pink Pills. Would you let me have the particulars of your illness and restoration to health?"

"Certainly," replied Capt McKay. "I have told the story a hundred times already, but as the truth never wears out once more won't hurt, and besides I always think I may be aiding some person who is now suffering as I suffered, and giving them a clean

bill of health. To begin at the beginning, I had la grippe about three years ago and that tied me up pretty well. I wasn't fit to take charge of a ship, so sailed south as far as Milk River, Jamaica, as nurse and companion for an invalid gentleman. The weather at that season was simply melting, and I used to lie on the deck at night, and in my weakened condition got some sort of fever. When I reached home I was completely used up and continued to get worse until I could hardly move about. At times my limbs would become numb with a tingling sensation, as though a thousand needles were being stuck into me. Then my eyesight began to fail. It was difficult for me to distinguish persons at a distance. My face became swollen and drawn, and my eyes almost closed. At times my flesh would assume a greyish color and remain for days in that state, being at the same time cold and death like."

"Could the doctors do nothing for you?" inquired the reporter.

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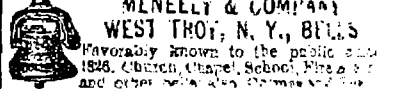
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