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# The Church Guardian

W. H. Naylor 1896

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XVI. }  
No. 44. }

MONTREAL, WEDNESDAY, MAY 1, 1895.

In Advance } Per Year  
\$1.50 }

## ECCLESIASTICAL NOTES.

THE Bishop of Winchester has been confined to his bed at Jersey by a bronchial attack.

THE Easter offerings at the Church of the Holy Trinity, Philadelphia, amounted to \$30,000.

THE Hon. Geo. Olcott, for 22 years treasurer of the Diocese of New Hampshire, died at his home in Charlestown on April 10th of pneumonia.

AT St. Andrew's church, Chicago, the Easter offerings amounted to \$5,265, nearly \$500 more than was required to pay the indebtedness of the parish.

IT is proposed to rebuild and enlarge the parish church at Mountain Ash, South Wales, as a suitable and lasting memorial to the late Lord Aberdare.

AT St. Andrew's church, Harlem, N.Y., 1,290 persons received the Holy Communion on Easter day, and the aggregate of the offerings amounted to \$8,500.

THE New York *Churchman* says that Good Friday was observed by many of the Presbyterians of New York and other religious bodies besides the Lutheran.

MR. George Alexander McGuire, lately an African Methodist Episcopal minister, was recently admitted by the Bishop of Delaware as a candidate for Holy Orders in the Church.

THE Bishop of Wakefield has been informed that her Majesty the Queen has been graciously pleased to become the Patron of the Church of England Waifs and Strays Society, at the request of H.R.H. Princess Christian.

THE Rev. C. C. Pinckney, D.D., Rector of Grace church, Charleston, recently celebrated the sixtieth anniversary of his Ordination. He is now 83 years old and himself preached on the occasion and gave a powerful and interesting discourse.

THE *Church Bells* says that exactly 50 years ago, on Lady Day last, the first Sisterhood was established in modern times in the Church of England. To-day there are 23 separate Sisterhoods up and down the country, with branches innumerable.

MANY places of business were closed and the Exchanges voted not to open in New York on Good Friday. The aldermen of the city also resolved that as many of the city departments as possible should be closed, and to this the Mayor assented.

"AT Grace, Calvary, St. Bartholomew's, and

St. Thomas' churches, New York, the Easter flowers and music were specially magnificent," says the *Living Church*, "and particularly large Easter offerings were made. At all the churches there were crowded congregations."

BISHOP DOANE, of Albany, is pushing forward the erection of the necessary buildings for the Sisters' House and for additional hospital room. Half of the \$60,000 required has been secured, and in the third week of April Mrs. Howard Hart, of Troy, donated \$10,000 towards the Community house.

MISS WALKER, of Barton-on-Irwell, a native of Over, Chester, has bequeathed £2,000 to the governors of Queen Anne's Bounty upon trust, the interest to be paid annually to the incumbent of St. Chad's, Over, in augmentation of the living as long as the Davenport tombs are kept in good order and repair.

IN addition to the legacy of \$93,000 from Mrs. Charles S. Keerl to the Diocese of Maryland, noted lately, the diocese will also inherit nearly all the estate of her son estimated to be worth between \$200,000 and \$300,000, if Mr. Keerl's Will be sustained by the Courts. The matter is now in litigation, the Will having been contested by an aunt of the testator.

THE Right Rev. Dr. Meade, Bishop of Cork, is at Paris under treatment at the Pasteur Institute. He was bitten some days since by a pot dog, and appeared to be suffering from paralysis. The bite penetrated the skin of the hand, and the animal died a few days later. His Lordship, by advice, at once proceeded to Paris, and cancelled all his engagements for some time.

St. George's church, New York (Rev. Dr. Rainsford, rector,) has 3,430 communicants on its books, and the clergy have under their care 1,124 families and 5,372 individuals, besides the Mission, which has a list of 500; 21 ushers, under the direction of two vestrymen, attend regularly to the seating of the great congregation. In the Sunday school there is a total, including Bible class members, of 2,169.

IN the University of Cambridge there has been established a Religious Discussion Society, of which the chief object is to seek to qualify Christians to give a reason for their hope, and to meet the difficulties of enquiring minds. Under the auspices of the Society, very interesting and remarkable meetings have been recently held. Freest discussions and questions are invited. On a recent Sunday evening a thousand University men were present, and many remained for personal interviews with the leaders.

THE beautiful new St. Peter's church, Chicago, was dedicated on Easter Sunday. The work was

commenced on the 29th of May, 1887, by the present rector, the Rev. S. C. Edsall, then a layman, when as a lay reader he held the first service in a cottage, a little parlor sufficing for the purpose. After his ordination as Priest in 1889 the present location on Belmont Ave. was secured and a small chapel erected. The new church is one of the handsomest in the city, costing, with the new pipe organ, about \$30,000. The offerings on Easter morning amounted to nearly \$1,000.

THE thirteen Scottish judges have decided that a man may not marry the niece of his deceased wife. The *Scottish Guardian* somewhat pertinently remarks that this seems an expensive way of finding out what a reference to the last page of the Prayer Book would have informed any one. But, of course, the judges' decision meant that this is not only the law of the Church, but of Scotland as well; and the two have not always been the same. The question arose over the marriage, before a registrar in England, of a late Glasgow gentleman "of high standing as an office-bearer in the United Presbyterian Church."

FREBENDARY Webb Peplow, as chairman of the National Protestant Church Union, lately sent to the Archbishop of Canterbury a copy of Lord Halifax's speech on reunion with Rome, and asked his Grace to make some public pronouncement upon it. In reply the Archbishop writes that, while he must abstain from the task of commenting upon speeches delivered by clergy or laity to members of the private societies to which they might belong, he had no hesitation in saying that in his opinion, to quote his correspondent's own words, "any corporate union with Rome, so long as she retains her distinctive and erroneous doctrines and advances her present unprimitive and unscriptural claims, is absolutely visionary and impossible."

IT is clear, says the *Family Churchman*, that at last Churchmen are really waking up to the reality of the attack upon their position and their endowments, says the *Pall Mall Gazette*. They had a shock in 1885, but speedily subsided into comfortable somnolence. Now they are really at work. The Church Defence Institution, with its ally, the Archbishops' Central Church Committee, must be accounted enemies of such a type as the Liberation Society is utterly incompetent to deal with. The whole country is being swiftly brought into organization and every diocese is to be thoroughly overhauled and their full committees summoned. The rapid development of the parochial committees is really remarkable. They now number 5,000, and the total grows daily. Since March 1st over 2,000 secretaries have taken office, and they are able to report a good deal of assistance from Nonconformists. In the meantime petitions to Parliament steadily flow in, and some Radical members view these signs of local feeling with a good deal of gloom.

## THE ENCYCLICAL.

SERMON PREACHED LATELY IN ST. ANN'S,  
TORONTO, BY REV. J. S. COLE, B.A.

John xviii, v. 38: *What is truth.*

You doubtless remember that this question was put by Pilate to our Blessed Lord but a short time before the crucifixion; and that at that time it received no answer, Pilate leaving the hall.

This greatest of all questions throws us back on others. Where are we to seek for truth? How? How know it when found? And others. If we ask ourselves who is the greatest teacher on the earth to-day we must, I think, allow, that is if we decide by the numbers who hang upon his words, and the respect, the veneration with which they are received, that the Bishop of Rome, commonly styled His Holiness the Pope, is the greatest. Now the Pope has lately in a circular invited us all to the discovery of the answer to the great question of the text by accepting the answer of the Church of Rome, in fact by joining her communion. And, considering the Bishop of Rome's vast learning and experience, it can hardly fail to be profitable to listen to His Holiness and give weight to what he utters. The text of the encyclical appeared some little time back in some of the papers, and quite lately one of the leading journals had an article upon it under the caption, "Unification of Christendom."

The letter was addressed to the "Princes and Peoples of the Universe," and while containing no formal classification of the inhabitants of the globe, practically does classify us all in three separate bodies: those of the Greek communion, Protestants, and Roman Catholics.

Of the Greek Church the Bishop says that the "dividing line is faint" between them and Rome. As to ritual and formularies, the Pope would be a great authority, and I do not know that any one takes a very different view. But yet on one very important point the two branches of the Church are wide as the poles asunder. The Greek Church, or that large portion of it which is in Russia, is paid by the State, and entirely ruled by it; so that a clergyman cannot preach a sermon till it has been read by the higher authorities, who are entirely controlled by the civil power. However sad a position this may be for a branch of Christ's Holy Church, the Roman branch has ever assumed a different one; has sought, and often times succeeded, to control the civil power. So, in a sense, the "dividing line," far from being "faint," is as pronounced as the most opposite shades can make it. We are, however, more interested in that which is addressed to Protestants. The word seems to be used by His Holiness in including all mankind outside the Roman and the Greek communions. When in 1529 that word was first used, it was adopted to represent *Catholics*, and *Catholics alone*; men who held to all the grand truths of our blessed religion. Now-a-days if a man denies the very divinity of Christ and call himself a Unitarian, or by some respectable name or other, he stands with many for a Protestant. Thus many are growing ashamed of the name Protestant, owing to the debasing laxity with which it is applied. On the other hand, again, how many are averse to being called *Catholics* on account of the misapplication of the term by great numbers of persons to members of the Roman Church alone; whereas if our protestantism be sound, then the more protestant we are, the more catholic; the more catholic, the more protestant. He alone is truly a Protestant who protests only against those things which are un-catholic. The protesting Catholic, throwing over no Catholic

truth, nor adding doctrines un-catholic, is the truest Catholic and the best of Protestants.

The Bishop of Rome refers to "those who left the bosom of the Roman Church," and whether he did or did not mean it to refer specially to Anglicans, we should by many be supposed to be represented by it. But it does not in any way describe our position now, or our former action. After the so-called Reformation had taken place under Henry VIII. we were excommunicated from Rome. We are now called back; but whether the ban is by the invitation itself removed I do not say. But this I say, to leave the invitation unconsidered would be hardly wise. Why should we not go over in a body? Or why should we? Could Rome establish, what she has sometimes stated, that we are a *new Church*, I think we ought to go. But, talking on this very subject with a Roman priest some years ago, he claimed the Anglican Church to have been founded a little over three centuries at most. You refer to the Reformation, I suppose? Yes, he replied. That then settles the whole question. The prefix "re" means "second time." Nothing ever was formed and re-formed at the same epoch; never will and never can be. There is a contradiction in the very terms. But unable longer to hold to that idea, they fall back on their "uniformity of discipline;" such is the Pope's expression. Let us see whether this uniformity exists in fact or fancy. But first turn for a moment to the words of one who knew England and Anglicanism far better than the Bishop of Rome by possibility can do. Somewhere in the 40's, I suppose, or 30's, several distinguished members of our communion left us for Rome. I name but one, Cardinal Newman. People wondered how this could be; and only those within the inner circle could guess the reasons, if they might be called so. In the 70's Mr. Gladstone, in friendly controversy with Newman, drew forth his reasons. I may not have time to enter on the two; the main one was enunciated thus: "The Church of England does not claim to have that authority over her members which the Church of Christ must exercise." The Cardinal was a little wrong here; because in the Communion Service which we read on Ash Wednesday we regret the fact that discipline is not exercised. And in regretting the fact, we claim the right. But in the reasoning which led Newman to join Rome, he made, in spite of his vast learning, spite the brilliancy of his eloquence and his supposed profundity of thought,—I was going to say three blunders. He had to show, in order to open the path to Rome, that she was superior, as to discipline, to us (and to all others), and then to demonstrate her superiority upon the whole. You cannot claim a man is poor because of an enormous debt, nor rich on account of vast estates. It is the balance only settles this. He did not attempt to do the second; and failed utterly about the first point. But the greatest of all errors in his logic was *the error of all the sects about us*. Supposing he had established Rome's superiority, first as to discipline, and then upon the whole, he had yet to show that that superiority would justify him if he left the national Church to join what his Grace of Canterbury calls the "intruding Italian Mission." If the Church of England had un-Churched herself, that might indeed have been justification, and sufficient. But Newman would have been the last man to take that stand. He was a lover and admirer of the Anglican Church long after he had quitted her communion; as indeed Spurgeon and Manning, at the opposite poles as to theology, both became eventually. When any one refers to discipline he hits us hard; it is our first weakness. Yet I know not, even that confessed, whether there is any Christian body better off even on that one point. But the uniformity of discipline of Rome is imaginary of the imaginative. I lived long in a Romish country. The pious

Romanists of France used to regret, and bitterly, *the want of uniformity*. A rich man could obtain permission to do that denied to poor men; marry, for instance, within the proscribed degrees. There was no uniformity there as between rich and poor; how about uniformity in spite of advancing time? Go back 700 years, and we find in England, over the half of it, and for many weeks, no services; men buried like dogs; no services to sanctify the marriage union, but an Interdict. We do not want a uniformity like that; nor do we believe our Roman brethren would desire it. These things are matters too of simplest history; every boy in the 4th form knows these things. But we should close the page of history, someone says. Why then do we send our boys to school to learn it; our young men to colleges? Nay, we should keep open this page of history, if but that it may raise our hearts in burning gratitude to God that things are changed between us. I will not dwell on the times of the great Wycliffe and his noble struggles to prevent the suppression of the Bible 300 years back; nor to the fires of Smithfield 400 years ago. But I will remind you that we also burnt Romanists for their religion. By the best historians I can command, in the short reign of Mary 300 persons suffered for the capital offence of being Protestants; and in the long reign of Elizabeth 100 suffered for the capital offence that they were not so. Oh let us raise our hearts in thankfulness and do all to create or to cement a brotherhood between us,—all except denial of the truth and surrender of our liberties. If Rome could point to our gaols and show, in proportion to the population, a small number of her people there, the test might be imperfect, but it would carry weight as to the value of her discipline. This she cannot do. She can point to individual lives though here and there saintly as the best. Be careful not, like Newman, to go from no discipline to worse. What would be the effect of going to Rome? Our daughters would have before them a false ideal of the Christian life. They would be invited into convents. Convents may be very holy places; they may be altogether the reverse. What do we know about them? How much can we know? But a Christian life consists in going about doing good; and this is by no means the conventual ideal.

Then there is the idea of auricular confession. A very beautiful idea. And were auricular confession universally established in the Church of England now I believe much good would come by it, far more than harm; that is for a time. But what would happen? The worst of men would, in some cases, seek for ordination from the very advantages offered by the confessional, and our Bishops, unable to read men's hearts, would ordain them in some cases. We should soon have a state of things deplorable to contemplate and difficult to end.

What is truth? This is truth. That the Christ has bought *all power*. That seated on the right hand of the majesty of heaven, He showers and showers down blessings on us; and that there is absolutely no bar to the amount; it is illimitable, infinite; the only bar, our powers of reception. His blessings coming sometimes in disguise; aye, and the greatest often in the most terrible disguises. That He has instituted here His Church; that we are already members of His Body; that our first duty, our highest privilege, is to build up, support, purify, extend His Church; thus only can we educate ourselves in the highest sense, and prepare ourselves for the higher life of the hereafter. We are already co-workers with the Holy Spirit in working out our own salvation and the regeneration of mankind; and in that co-partnership have illimitable resources; and, while still remaining members of the Church of England, may enjoy the fullest communion with heaven possible on earth.

## ROMAN CATHOLIC ACKNOWLEDGEMENTS OF ANGLICAN ORDERS AND JURISDICTION.

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

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

(Continued from issue of Jan. 30th.)

It may be fairly said that Cardinal Pole acknowledged Anglican Orders because, acting under Papal authority, he confirmed 'the gift of consecration already bestowed' on the Anglican Bishops who were consecrated during the reign of Edward VI. according to the Reformed Ordinal. The Roman Catholic historian, Sanders, says that Pole "confirmed all Bishops made in the previous schism as they were Catholic in their religion."

The distinguished Jesuit, Cardinal Archbishop Odescalchi, became convinced of the soundness of Anglican Orders through the arguments of the Rev. Sir Henry Trelawney. Cardinal Barberini said that 'nothing would be more agreeable to him than a union between the English and Roman Churches.' And Cardinal Wiseman would place the Anglican Church in the same position as the Donatists, thereby acknowledging her orders as valid.

Dr. Lingard [Roman] says that Bishop [Roman] Bonner admitted the consecration of Archbishop Parker, and that it was performed "by Bishops who had been restored after their deposition." He regarded them, however, as 'schismatical' but valid. Bonner also admitted the Episcopal character of Bishop Scory, and describes him as 'our beloved brother John, lately Bishop of Chichester.'

Archbishop De Dominis, of Spalato, not only acknowledged the validity of Anglican Orders, but he also joined in the Consecration, as Consecrator, of the Bishop of London and Ely, at Lambeth, on December 14, 1617. In 1699 Bishop [Roman] Bossuet, of Meaux, could say that if the English Clergy would submit to Rome they would only require to be 'reconciled' and 'rehabilitated;' and he 'had no difficulty about the ordinations made in the time of Edward and Elizabeth, notwithstanding the pretended suppression of the Sacrifice and Priesthood among the English, St. Liguori could call the Bishops who were consecrated in Edward VI's reign 'Catholic Bishops.' Bishop Strickland made an investigation of the subject of Anglican Orders, and he was satisfied that they were regular and valid. Bishop Stonar, who was one of those who held the sufficiency of the Ordination formularies of the Prayer Book of the Established Church, maintained in print that, as far as he had enquired, he was willing to believe that the Church of England Ordinations were sufficient and valid.

Bishop Milner could write of the Church of England that 'she teaches that the Order of her Ministers have descended from the Apostles and are appointed of God; and that the power given to them in the ceremony of Ordination is Divine and essentially necessary to her existence.'

'The Order of Priesthood is conferred in the following words of Scripture, agreeably to the Roman Pontifical, 'Receive the Holy Ghost,' etc.

In 1839 Dr. Murray, Roman Archbishop of Dublin, wrote to the Lord Bishop of Gloucester, stating that 'A Church, like the Established Church of England, which, having preserved all that is essential, possesses a succession of Bishops and Pastors, can occupy common ground with our [Roman] Churches, where dissenting bodies have but little hope for a better future.'

It is now time for me to make some quotations from the writings of the clergy and laity, but I shall only be able to notice a few of them.

Father Cudsemius says that 'there is a perpetual line of their [Anglican] Bishops, and the lawful succession of pastors received from the Church.' And Fathers Sanders and Davenport both admit and acknowledge the validity of Anglican Orders.

Father Gough, who seceded to the Roman Church, was never reordained. The Archbishop of Paris acknowledged the validity of his Anglican Orders, as did the doctors of the Sorbonne. He was allowed to say Mass and to exercise all his functions as a Priest in the Arch-Diocese of Paris by the authority of the Archbishop. He did the same in England and Italy.

After admitting the validity and canonical character of Dr. Parker, Archbishop of Canterbury, Father Walsh adds: 'Were I to deliver my opinion on this matter, or were it my purpose to speak thereof, I would certainly feel myself bound in conscience [for anything that I know yet] to concur with those who doubt not the ordination of Bishops, Priests and Deacons in the Protestant Church of England to be at least valid.' He 'did not reflect on Archbishop Parker's consecration' to the see of Canterbury.

Father Arnaud says that 'The fact, viz., that the Bishops in Queen Elizabeth's time were consecrated by true Bishops, appears to me undeniable.' And Father Du Pin, writing to Dr. Wake, Archbishop of Canterbury, remarks: 'I was extremely pleased with what you were good enough to write to me so eloquently and accurately about the election and consecration of Bishops in England. . . . Would that Bishops were proved in the same way everywhere before they were consecrated.'

Father Courayer had a great respect for Anglican Orders, and he published two books in their defence. He says that 'these [Anglican] Ordinations, of which no reasonable divine can question the validity. We cannot hesitate, thus, as to the reception of their Orders. . . . There is no decree of the [Roman Catholic] Church that declares English Ordinations null. The establishing of the English Ordinations turns entirely to the advantage of the Catholic Church. The acknowledgement of their validity facilitates to us the means of our reunion with the English, and there is nothing for which we ought to wish with greater ardour.'

Father Le Girec wrote that 'Though the Sacred Sacrifice [the Holy Eucharist] is not offered as frequently as in the [Roman] Catholic Church, yet the services and rites of the English Church are like our own, and, it is said, bear a great likeness to the services and rites of the Old Church [of England] before any changes were made.' And the services are rendered by 'clergy whose promotion to Sacred Orders, with care and preparation, is made by a manner perfectly in harmony with the respected customs of the Ancient Church.'

I suppose one of the best modern books on the Roman side of the controversy has been written by Father Estcourt. He admits that 'Dr. Parker was consecrated Archbishop of Canterbury, on December 17, 1559, and that it is impossible to doubt it; and with regard to the Nag's Head argument, he has the moral honesty to say that 'It is very unfortunate that the Nag's Head story was ever seriously put forward; for it is so absurd on the face of it, that it has led to the suspicion of [Roman] Catholic theologians not being sincere in their objections they make to Anglican Orders.'

I come now to make the last clerical quotations. They are taken from the writings of that distinguished scholar and historian of the 'Italian Mission' in England, the late Dr. Lingard. He died July 13, 1851.

He says that 'Queen Elizabeth resolved to place, as Metropolitan, both through respect to the memory of her mother and in reward of his merit, Dr. Matthew Parker, formerly chaplain to Anne Boleyn. In obedience to a *conge d'elire* he was chosen by a portion of the Chapter—

the major part refusing to attend, but four months were suffered to elapse between his election and entrance on the Arch-episcopal office. . . . Four of the Commissioners, Barlow, the deprived Bishop of Bath, and Hodgkins, once Suffragan of Bedford, who had both been consecrated according to the Catholic Pontifical, and Scory, the deprived Bishop of Chichester, and Coverdale, the deprived Bishop of Exeter, who had both been consecrated according to the reformed Ordinal, proceeded to confirm Parker, and then to consecrate him after the form adopted towards the close of the reign of Edward VI.'

The above quotation is taken from the new edition of his 'History of England,' in 13 volumes, 1844, Vol. VII., pp. 262-263. And in a supplementary note he makes the following remark: 'Before I conclude this note, I ought perhaps to mention a story which was once the subject of acrimonious controversy between the divines of the two communions. It was said that Kitchen and Scory, with Parker and other Bishops elect, met in a tavern called the Nag's Head; that Kitchen, on account of a prohibition of Bonner, refused to consecrate them; that Scory therefore, ordering them to kneel down, placed the Bible on the head of each, and told them to rise up Bishops. Of this tale, concerning which so much has been written, I can find no trace in any author or document of the reign of Queen Elizabeth.'

(To be continued.)

## OUT OF THE WORLD.

There are people who think they could be better Christians if they were out of the world, and there are some who shut themselves up in a monastery or convent, with the idea that here only is there freedom rightly to serve the Master. And doubtless there is many a weary heart that would gladly lay down its cares and burdens and responsibilities, and get out of the noise and mad whirl and heartless grind of the big machine of modern civilization. The truth is we cannot get out of the world. And in our attempts to force ourselves out of it, we are going against our nature and the purpose for which we are placed here. It requires more nerve, and is more in accordance with our Master's teachings, to live a Christian life in the world than in a monastery, or in any ideal retreat of rest. "I pray not that thou shouldst take them out of the world." The Christian ideal is not freedom from work, but strength to do the work that lies in our hands; not freedom from temptation, but power to resist and conquer temptation; not freedom from suffering, but the spirit to make suffering the means of shaping our souls for the Master's use; not absence from the world, but grace to make the world better for our presence; not holy lives shut away by themselves, but holy lives that carry goodness and comfort and strength to the wayward and weary and burdened. Not to speak of the sacred duty we owe to our brothers travelling along the same road with us, and the tremendous responsibility of our influence upon others, it is precisely the living in the world that brings out what is best in us, that makes character, that determines what we are, and what we are to be. The hardness of the world, the fires of the world, are the very things, in God's ways with man, which do much in fitting our weakened human nature for the after life. The Christian whose faith means any thing is not afraid of the world.—*The Church News.*

THE thirty-fifth annual meeting of the Church Congress will take place this year at Norwich, from October 8th to the 11th. It will be opened with an official reception by the Mayor of the city, and his Grace the Archbishop of York has kindly consented to preach the opening sermon at the Cathedral on Tuesday, October 8.

## News from the Home Field.

### Diocese of Nova Scotia.

The Rev. E. A. Hoffman, D.D., of the General Theological Seminary, New York, received a hearty vote of thanks from the Governors of King's College, Windsor, at their late meeting, for his gift of \$1,000 towards the liquidation of the debt.

### Diocese of Fredericton.

ST. JOHN.—The officers elected at the Easter Vestry meetings in this city other than those already referred to are as follows:—TRINITY CHURCH: Messrs. C. W. Weldon, Q.C., and J. H. McAvity, Church Wardens; delegates to Synod, C. W. Weldon, Q.C., and Laurence Sturdy; substitutes, Messrs. C. E. L. Jarvis and C. F. Kinnear. ST. JAMES: Messrs. R. W. Cruikshank and George Bridges, Wardens; Messrs. Cruikshank and Smith, delegates; and Messrs. J. C. Kee and George Bridges, substitutes. ST. PAUL'S: Hon. Mr. Justice Barker and T. P. Robinson, Esq., Wardens; Hon. T. R. Jones and J. Roy Campbell, delegates; and Messrs. B. S. Smith and F. P. Starr, substitutes. ST. LUKE'S: Messrs. Tapley and Henry Hilyard, Wardens; and Messrs. S. G. Kilpatrick and W. H. Smith, delegates; Messrs. Brennan and Irvine, substitutes. ST. JUDE'S: Messrs. E. J. Wetmore and S. L. Brittain, Wardens; Mr. E. J. Wetmore, delegate; and Mr. V. W. Tippett, substitute. ST. GEORGE'S: Messrs. W. J. Cornfield and Charles Pidgeon, Wardens and delegates; substitutes, Messrs. Mosher and Sewell. CHURCH OF THE GOOD SHEPHERD: Messrs. Lordly and Engull, Wardens, and Mr. Walter Deane delegate, with Mr. James Bryant as substitute.

At ST. JUDE'S it was reported that the congregations are weekly increasing since the Rev. W. H. Barnes has taken charge, and it is expected that a new church will be built on the site of the one burnt about two years ago in the near future. At ST. JOHN'S church it was resolved to take steps for the restoration of the church, and a joint committee of the Ladies' Association and other Church members was appointed to act for the Vestry. The Ladies' Association offered a sum of \$1,323 towards the object with a promise of further help provided the Vestry raised the sum of \$1,000. In a few minutes \$1,250 was subscribed amongst those present, and two members of the congregation offered to give \$1,000 each in case the amount finally raised should reach \$10,000.

The Lord Bishop of the Diocese confirmed 66 persons in St. Mary's church here on the evening of the 18th of April, 25 of whom were men. His Lordship delivered a very interesting address.

The Charitable Missionary Aid Committee of the Church of England Institute treated the patients of the General Public Hospital on Easter day to home made bread and oranges.

The Rev. Canon Partridge, D.D., officiated for the first time in his new quality in the Cathedral, Fredericton, on April 21st.

At the Mission church of St. John Baptist, on the 21st April, the Easter music was repeated and large congregations attended the services both morning and evening.

The Lord Bishop of the Diocese confirmed 52 persons at Trinity church on Friday, the 19th ult., 21 being from Trinity parish and 31 from St. Paul's.

SUSSEX.—Very large congregations attended

at Trinity church here both morning and evening on Easter day; the floral decorations were good and the services well rendered. The Rev. Mr. Street preached in the morning, and there were from 40 to 45 communicants. In the evening a number of children of the parish took part in the service by singing carols, and acquitted themselves well.

GAGETOWN.—(Rev. N. C. Hanson, Incumbent.) Wardens, Messrs. G. deVeber and W. B. Dingee; delegates, the former and F. H. Gilbert; substitutes, T. W. Gilbert and A. Vail. The following resolution was adopted in regard to the late rector:

Whereas—Since the last meeting of this vestry the Rev. James Neales, for thirty years rector of St. John's church, has passed away from his earthly sphere;

Resolved,—We express and record in the minute book the debt of gratitude we owe to the late Mr. Neales for his labors in behalf of the souls of this parish, for his untiring readiness to visit and minister in sickness and in trouble, going often in the capacity of physician of the body as well as the soul; for the healthy church tone which he inculcated and which has survived him, and for the beautiful church and Sunday school building, which are largely monuments to his energy and determination.

A resolution of sympathy, and expressing the loss to the community, was also adopted in regard to the late Leveret deVeber, a life-long member of the Church and a devout communicant and active vestryman.

WESTFIELD.—St. Peter's. (Rev. H. T. Parlee, Incumbent.)—Wardens, Messrs. Alonza Waters and James S. Parker; delegates, Messrs. A. M. Wodeman and S. G. Eccles; substitutes, Messrs. W. Eccles and James Williams.

St. Martin's (Rev. A. A. Slipper.)—Wardens, Messrs. J. B. Hodsmyth and Cudlip Miller, jr.; delegate, Mr. C. Miller, sr.; substitute, Mr. William Wilson. Under the rectorship of the Rev. A. Slipper a large addition has been made during the past year to the church membership. The financial report showed that there were no liabilities and there was nearly \$50 cash in hand. Over 100 additional books were lately published for the Sunday School Library, and the Woman's Aid Society also showed good work done.

FREDERICTON.—At St. Anne's church here (Rev. Canon Roberts rector,) the Wardens appointed were Sir John C. Allen and Harry Beckwith. The *Weekly Sun*, of St. John, says: Mrs. Harry Wilkes, formerly an adherent of the Roman Catholic Church, has renounced that religion, joined the English Church, and was admitted to communion for the first time on Sunday morning.

ANDOVER.—Wardens elected, Messrs. John M. Beddell and William V. Hoyt; delegates, Messrs. C. Le B. Miles and F. M. Welling, M.D. A resolution was adopted expressing the thanks of the parishioners to George A. Schofield, of St. John, for the generous gift of a handsome altar which he has placed in the church as a memorial to the late lamented Judge B. Lester Peters.

MONCTON.—The financial statement of St. George's church at the Easter meeting was found quite favorable. The receipts amounted to \$1,797.37; the Sunday school raised \$175.79, of which \$144.06 was applied to the support of a blind boy. The "Willing Workers" raised \$89 and the Guild \$100.

DORCHESTER.—Wardens elected, Messrs. H. W. Palmer and M. G. Teed; delegates, Warden

Foster and the Hon. Mr. Justice Hanington; substitutes, H. W. Palmer and W. B. Wilbur. The Church Warden's report showed all claims paid and a balance to the credit of the Church of \$50.

NORTON.—The Wardens appointed at the meeting of the Vestry of Christ Church here were Messrs. J. B. S. Raymond and C. E. Dixon, and Messrs. J. C. Fairweather and Captain R. Baxter delegates to Synod, with the Wardens as substitutes.

MUSQUASH.—At St. Ann's church Vestry meeting Messrs. Joshua Knight and J. E. W. Smith were elected Wardens, and Messrs. Chas. Langill and J. E. W. Smith, delegates.

MAUGERVILLE.—At the Easter meeting Messrs. G. R. Smith and C. T. Clowes were elected Wardens, and the latter, with Mr. H. Bent, delegates; Messrs. G. R. Smith and A. McL. Stirling, substitutes.

RICHBUCKTO.—St. Mary's.—Wardens, Messrs. William Hudson and W. A. P. Rhodes. A complimentary resolution was adopted in regard to the Rev. H. Hackenley, whose resignation took effect last month.

### Diocese of Quebec.

GEORGEVILLE.—At St. George's Church here the old wardens, Messrs. Parkinson and Mitchell were re-elected.

LENNOXVILLE.—At St. George's Church here Messrs. Robert Burge and Henry Speed were appointed Church Wardens; the financial statement was satisfactory, showing a surplus; the sittings in the church are now free. Professor Dorey gives an organ recital at Bishop's College Chapel on Friday evening May 3rd. A fire destroyed the barn in rear of the residence of the Rev. A. C. Scarth, rector of the parish, on the 19th of April, destroying its contents and burning five cows.

MARBLETON.—St. Paul's Church here (the Rev. E. Weary, Incumbent), was decorated with flowers, handsome banners and appropriate texts, the work of the ladies of the choir, for Easter, and the services were impressive; the singing being especially good. At the Easter Vestry meetings the various reports showed an encouraging condition of affairs. A total of \$536.48 had been raised during the year. The retiring Wardens, Messrs. Bennett and Barker, were re-elected. Hereafter it is intended to relinquish the monthly Sunday afternoon service here, so as to allow the Incumbent to give a regular monthly Sunday service to the people of East Dudswell.

### Diocese of Montreal.

ABBOTTSFORD.—The Easter services and celebration of the Holy Communion were well attended. The Easter hymns with suitable anthems and carols harmonized with the Scripture instruction of the day. The church was handsomely decorated with natural flowers and white silk hangings, text and symbols in gold. The Church has received several gifts, which have added to its beauty. Miss Louisa Parker presented two kneeling stools of polished oak for use in the sanctuary.

Three new memorial windows have been placed in the north side of the church. The first of these is a gift from Mr. Edward Fiske, of Joliette, in memory of his father. Although it is some time since Mr. Fiske left Abbotsford



he has ever been generous in his gifts for the maintenance and beautifying of the Church.

The second window is in memory of the late Charles Gibb, and is a gift from Mrs. Robinson, of Abbotsford. The third window has a handsome border, and in the centre of the window is a large banner bearing the following inscription: "To the Glory of God, in memory of the Right Rev. C. J. Stewart, LL.D., and also of Sewel Goodridge, Wm. Tenny, Benj. Cook, John Whitney, Cotton Fisk, Henry Collins, David Buzzell, Benj. Cook, junr., J. A. Packard, Asa Durrell, Appleton Rice, John B. Tenny, John O'Dwyer, John Benthusen, Samuel Ovit, Artemas S. Whitney, John Jackman, Lyman Bullock, Samuel Bullock, John Plummer, John Eaton, Benj. Reynolds, Jonathan Buzzell, J. F. O'Dwyer, Samuel Jackman, Benj. Harris, Humphrey Jackman, Chas. Collins, who aided in the erection of this church A.D. 1822." At the base of the window is the text, "Lord I have loved the habitation of thy house and the place where thine honor dwelleth." This window is a gift from the descendants of the men who built the church and will ever serve to remind us of those to whom we owe our present place of worship. As far as can be learned there is, but one older church in the Diocese of Montreal that is still in use. The Abbotsford church is still in good repair, and is one of the most beautiful outside of the city of Montreal. Bishop Stewart gave £100 towards its erection, and the balance, £200, was raised by people of the settlement. The original minute book, still in existence, tells, how at a meeting held on Jan. 10th, 1822, by the "Protestant Episcopal inhabitants of Yamaska Mountain for the purpose of erecting a Protestant Episcopal Church in said place," a committee was appointed, and on the 6th March following the church was raised. It is interesting to follow its history. The first missionary was the Rev. Wm. Abbott, who was followed by the Rev. Joseph Abbott, father of the late Sir John Abbott. In 1830 Rev. Joseph Abbott resigned and his place was taken by the Rev. Thomas Johnson. The memorial windows are from the stained glass works of Messrs. J. C. Spence & Sons, Montreal.

At the Easter Vestry meeting, Mr. W. R. Honey was reelected Rector's warden, and Mr. Robt. Whitney people's warden; sidesmen, Mr. G. S. Mitchell and Mr. Joseph Whitney; delegates to Synod, Mr. J. M. Fisk and Dr. Newell Fisk; delegate to Ladies' College, Dunham, Mr. W. Craig, jr. A vote of thanks was passed to the donors of the memorial windows, and to Miss Clara Bradford, for the efficient manner in which she has filled the position of organist for the past year.

BEDFORD—The services at St. James' Church on Easter Day were particularly bright. The altar, lectern and reading-desks were vested in white in honor of the Queen of Festivals, and a profusion of flowering plants adorned the font and sanctuary. In fact, it was a common remark that the Church never looked so well. The musical portion of the services was unusually good, the anthem and hymns being rendered very creditably by the efficient choir and organist. The Rector officiated at both services. Among the Easter gifts presented to this Church were a handsome white altar-cloth with illuminated frontal, and corresponding ante-pendia for the lectern and desks; a neat black walnut altar desk, and a pair of richly embroidered mats for the offertory plates, the latter being sent by a former member of the congregation now resident in Montreal.

The adjourned annual meeting of the Vestry of St. James' Church was held on Monday evening, 22nd, the Rector presiding. The financial reports of the retiring Churchwardens were considered highly satisfactory, and elicited a hearty vote of thanks to those gentlemen for their very

efficient services. A resolution of cordial appreciation and thanks to the Organist and Choir was also passed unanimously. The election of officers for the current year resulted as follows: Rector's warden, Mr. Edward Coslett, re-appointed; People's do., Mr. Z. E. Cornell. Lay Delegates to Synod, Messrs. R. Alcombrack and E. W. Morgan. Sidesmen, Messrs. G. A. Coslett, J. A. Farber, A. B. Foster, W. J. Gull, F. W. Jones, Geo. Martin, C. Graham Smith and W. H. Williamson.

## Diocese of Ontario.

BELLEVILLE.—A very successful meeting of the Bay of Quinte Clerical Union was held in St. John's Parish on the 23rd and the 24th ult. Papers were read on "Church Music and Choirs" by the Rev. F. W. Armstrong, of Trenton and "The Misuse of Religious Terms" by the Rev. H. B. Patton, of Deseronto. The papers were well received and elicited much valuable discussion. Twenty or more of the clergy were present and took part. The subject of "Church Papers as a medium for reaching the Populace" was introduced by the Rev. W. H. Clarke, of St. Barnabas church, Toronto. The claims of the *Canadian Churchman* and the *Church Guardian* were both championed, and the decision arrived at seemed to be that some steps might be taken to amalgamate these two estimable issues on the ground that "unity is strength." By so doing the members of the B. Q. C. U. considered that the Church could have a paper, strong, orthodox, and Catholic, a credit to itself and a benefit to the community. Evensong was sung in the church on both evenings, Rev. W. H. Clarke occupying the pulpit. "The Christian Ministry" was the theme of his discourse. The parish of Trenton was selected for the October meeting.

ERNESTOWN.—The annual Vestry Meeting of St. Alban's Church, Odessa, was held in the church on Easter Monday, and was characterised by the greatest harmony. The financial statement was most satisfactory, showing a slight increase in the receipts over last year. All the liabilities for the year have been met and a cash balance of \$19.84 carried over to the ensuing year. Mr. Harvey Shaw resigned his position as People's warden and Mr. W. J. Woodruff was elected to fill his place. Mr. J. K. Booth was re-appointed Clergyman's Warden. After the business of the meeting had been disposed of the Rev. Mr. Dibb was presented with a very handsome solid-oak chair, accompanied by a congratulating and appreciative address. Mr. Dibb was completely taken by surprise. He thanked the Vestry very warmly for this token of their goodwill and esteem, and hoped that the good feeling which had existed between pastor and people during the past three years might always continued and that the Mission under the blessing and guidance of the great Head of the Church might increase and prosper more and more.

## Diocese of Toronto.

CAMPBELLFORD.—*Christ Church*.—During Holy Week the Ante-Communion Service of the day was said, accompanied by a short devotional reading. On Wednesday, in addition, the Litany was said, and at the evening service a sermon on the subject, "How we may act like Judas and betray Christ." On Good Friday there were morning and evening services, with sermons; and at three o'clock in the afternoon a special service consisting of introductory devotion, hymns, silent prayer and meditation, together with prayer said aloud by the congregation; then a short address on one after

another of the "Seven Words on the Cross." This service—or rather series of services—lasted about two hours. It may be added that our Rector has had no outside assistance all through the Lenten service. There was a very large attendance at all three Good Friday services. On Easter Day there were two celebrations of Holy Communion, viz., at 8 a. m., when 29 were present, and again, after the 11 o'clock service, when 39 communicated, making 68 in all on Easter day. In the afternoon the Children's Service was held, when the church was completely filled with the parents and friends of the Sunday school. The Children's Lent self-denial boxes were presented on the Altar, and it was afterwards found that they contained very nearly \$17.

On Easter Monday the Vestry meeting was held in the Sunday school-room. The last year's Church Wardens were re-elected, viz., Messrs. E. A. Bog and A. L. Colville. The accounts for the year showed a balance of about \$50, all salaries and accounts having been paid. Messrs. Bog, Colville and Tait were elected delegates to Synod. A large committee was appointed to take steps towards building a much larger church on the east side of the river. It is, we believe, intended to proceed at once with this object.

TRINITY'S NEW PROVOST.—It is learned, through letters received from England, that the Rev. Edward Ashurst, vicar of the church of the Venerable Bede, Gateshead, Diocese of Durham, has been appointed to and has accepted the position of Trinity College here. The selection was made by the Archbishop of Canterbury and Bishop of Durham, and acceptance took place before the Bishop of Toronto reached England. The new Provost received his training in Leeds Theological School, and he has been domestic Chaplain to Bishop Lightfoot. He was ordained Deacon in 1884, Priest in 1886, and is therefore in the prime of life.

PETERBOROUGH.—The Young Women's Chapter of the Guild of St. Luke's church held a highly successful entertainment in the Town hall last week, under the direction of Miss Maggie Calcutt, its indefatigable head. Before closing the proceedings the rector, the Rev. H. Symonds, called upon the audience to give expression of their appreciation of the untiring labors of Miss Calcutt, to which a hearty response was given.

ORILLIA.—The annual reports for St. James' church here showed the scholars attending the Sunday school 152; teachers 31; receipts \$231.41; receipts for Indian Home \$76; infant class, 142; an average attendance of 94; receipts from it \$40.69. There are 326 volumes in the library, which is in excellent condition.

The Brotherhood of St. Andrew is doing an excellent work in the parish, it conducts a Bible class on Sunday afternoon, a cottage meeting in the west ward every Friday evening, and one of its members holds a service fortnightly at Foxmead. During the year eight public meetings of the Church of England Temperance Society were held, at which addresses were given by many prominent church workers. The Society has been enabled to do a good work in a quiet way. The Band of Hope numbers 112, with an average attendance of forty. The Woman's Auxiliary raised from April 1st, 1894, to 1st March, 1895, \$157. The Saturday Sunbeams' Sewing class for children prepared a box for Powassan at Christmas time. The Flower Mission sent out 1752 bunches of flowers from April, 1894 to 1895. The District Visitors' Society had done excellent work in visiting and distributing papers and periodicals. During the year there had been thirty-eight administrations of Holy Communion in Orillia, and seventeen private administrations, baptisms fifty-five, marriages fourteen, funerals twelve.

## Diocese of Niagara.

GUELPH.—*St. James' Church*.—This parish closed its fifth year on 28th of April, when anniversary sermons were preached by Rev. R. J. Moore of Toronto. During the five years of its existence the record of official acts is as follows: Baptisms 164, marriages 28, confirmed 102 [and a class now under preparation], burials 45. In the same period the number of communicants has risen from 75 to 230.

The number of Communicants on Easter Day was 170, while the offertory amounted to \$510. The financial statement showed receipts to be over \$3,000. The ladies raised \$250 by the talent scheme, and the Young People's Association paid \$210 on the organ.

## Diocese of Huron.

LONDON.—The Easter services here were numerously attended, and were successful, and the reports of the various Easter Vestry meetings showed satisfactory progress. At St. Paul's Cathedral Messrs. W. J. Reid and J. S. Pierce were elected church wardens, and Messrs. R. Bayly, Q.C., C. A. Sippi and E. Paul delegates to Synod. The financial statements showed total receipts of \$32,268.42.

At *St. James'* the wardens elected were: Messrs. J. H. Pope and Beatty, and the delegates to Synod, Messrs. Sutherland and Harrison. The total receipts from all sources were \$5,477.48. The Rector in his report stated, in regard to the parish, that it was never in a more prosperous condition so far as members and spiritual life are concerned. The Sunday school had continued to increase, and was one of the largest in the diocese, and the communicant class had also largely increased during the year. At the *Memorial Church*, Messrs. C. H. Armitage and John M. Higginbottom were elected wardens, and Messrs. V. Cronyn, W. C. L. Gill and T. H. Luscombe delegates to Synod. The receipts for the year amounted to \$6,560, of which \$2,003 were presented through the envelope. The Sunday school roll contains 545 names, and at All Saints' chapel, within the parish, 140. The Woman's Aid Association had raised \$21; the Woman's Auxiliary \$379, and the Sunday school \$301. An additional room was recommended for the purposes of the choir and Sunday school library, and the matter was referred to the churchwardens, with power to act.

ST. MARY'S.—The annual Easter vestry meeting of *St. James' church*, was held on Monday evening last, there being a good attendance of both men and women. The Rector presiding. After opening the proceedings with prayer, the minutes of the last meeting were read and confirmed. The financial statement was then presented, showing that the receipts from all sources were \$2,397.95, with disbursement of \$1,929.20. Of this sum \$400 was applied upon the principal of the church debt, leaving a balance with which to commence the year. Mr. F. W. Wilson in presenting the report, said that looking at it from all sides, it presented a satisfactory showing. Messrs. W. C. Montizambert and F. W. Wilson were elected wardens, and Messrs. W. Johnston and J. Stafford delegates to the Synod. The Rector in closing the meeting, which was of a most unanimous and pleasant character thanked the wardens, all the officers and the ladies for their work. He spoke of the late visits of the Bishop, who said before leaving, how pleased he had been with everything that he had seen, giving minister and people his sympathy and approval. He then referred to the well attended services all through Lent, and Easter Sunday, closing with thank-

ing God for his renewed health, and the token of His blessing upon the work.

SEAFORTH.—At the annual vestry meeting of *St. Thomas church*, Rev. Rural Dean Hodgins in the chair, the financial report showed the receipts to be ahead of former years, and a good balance on hand. The congregation are to be congratulated on the many improvements made on the church property during the last few years, and the way in which the expenditure has been so cheerfully met. The receipts from all sources for the year were about \$1,750, about \$1,200 being raised through the offertory alone. Messrs. C. E. St. Clair Simpson and T. O. Kemp were re-elected wardens, and Messrs. Neelin, Bullard, Edge and Jackson, sidesmen. Messrs. Holmsted and Bullard were elected delegates to the Synod. Votes of thanks were passed to the choir, ladies and the several committees having church work in hand during the year. Complimentary allusions were also made to the kind relationship existing between the Rector and his congregation, and a motion was passed placing on record their appreciation of the zeal and energy of the Rector.

PERSONAL.—The Rev. H. D. Steele, who has been the incumbent of Kirkton and Biddulph for nearly six years, in the Diocese of Huron, has accepted from the Bishop of Quebec the position of chaplain at the Quarantine Station at Grosse Isle, Que., and expects to enter on his duties on the first Sunday in May.

## Diocese of Algoma.

PORT ARTHUR.—The different reports presented to the vestry of *St. John's church* show that this Western parish in Algoma is progressing most favorably. The Rev. W. C. Bradshaw, the present incumbent, arrived here from Denver about the middle of August last and took charge. Since then the parish has been steadily growing and prospering. The wardens' report submitted to the Easter vestry meeting shows that during the past year they have paid the running expenses of the church, amounting to \$1,522.46 for the year, and laid out in repairs to church property \$1,022.50; paid off old liabilities of \$118.66, and contributed by way of special offertories for missions and Christmas \$92.05, making in all \$2,767.66. The present net debt of the parish, which is a floating one, amounts to \$1,051.96; same being \$295 more than last year. Against this, however, \$60 was, subsequent to the production of the wardens' accounts, subscribed at the vestry meeting and \$100 given by one firm, provided another \$200 is subscribed, which in due course will be done. The special repairs above mentioned have resulted in the placing of a good furnace in the parsonage and building a good basement and cellar under same, and also having the interior painted, papered and renovated, thereby making the parsonage, as has been found during the recent winter, very comfortable. The foundation to the church had to be taken out in many places and rebuilt, and a stone foundation erected underneath, and the necessary preliminary work for a room under the chancel has been done. The receipts of the church have been more during this year than they have been for very many years, which of itself must show the increase in the interest of the parishioners, particularly when it is remembered that this year has been one of great depression in this district. The report submitted to the vestry by the incumbent was very interesting and shows the following official acts which have taken place during his short regime of eight months. He had held during that period 290

services and meetings, including Bible classes, auxiliary meetings, guilds, etc.; paid 453 visits, communicated 588 persons, baptized 46 children and adults, presented forty-three persons for confirmations, married six couples, and officiated at the graves of five persons. These figures certainly show that the incumbent has not in any way been neglecting his duty. According to his report the average morning attendance since his incumbency has been ninety-six, and the evening 120; both of which are increasing. During Lent services were held daily, and the average attendance on the week days services, including Ash Wednesday, Harvest festival and Holy Week was seventy-two. The other daily afternoon services during Lent averaged twenty-four. This is the first time that there have been daily services during Lent in the parish. The total number of communicants on Easter Day was ninety-four; fifty new names have been added to the roll since August, which now numbers 127. The attendance at the Sunday school for the last few Sundays has been the highest ever yet attained, that of Easter being forty.

During the year several valuable gifts to the church have been made by individual members. One having presented the furnace for the parsonage, and also the funds for the re-decoration of the interior of the church, which now presents a very pleasing appearance. Another member presented a silver paten, which was supplemented by other members by subscriptions providing for the purchase of the solid silver chalice and a cruet. One of the members has presented prayer books and hymn books for the use of strangers, so that there is sufficient on hand for all worshippers.

Others have contributed towards placing book shelves in the library and other improvements to the church property, to all of whom at the vestry meeting votes of thanks were passed acknowledging, on behalf of the congregation, the liberality of their gifts. There were different reports presented, which were found to be very interesting. The first one being that of the Woman's Auxiliary, which shows that same had been organized on the 26th March, 1894, the first membership being eighteen, which has since increased to forty-three. During the year they have had different entertainments, and sales of work which resulted, together with their fees in a total of \$230.86, of which they have handed over to the wardens \$171, and retain a balance of \$18.60, the difference being expended for material for sales, etc. The Young People's Guild through their president also presented their report, which showed that they commenced the year with the balance of \$178.72, which amount they have paid over to the wardens for general church purposes. During last winter the sum of \$69.65 was made, of which amount they have \$58.10 on hand, having expended \$8.40 for lamps for the school room, etc. The report of the Band of Hope organized in September, 1894, showed a membership of thirty girls and thirty-two boys. They have contributed towards the improvement of the school room, and also have a balance of \$4.00 on hand. The St. John's circle of King's Daughters also submitted their report. They have a chancel committee duly appointed to look after the chancel, etc., and it was this Society through whom the \$69.65 was raised for the purchase of the Communion service to supplement the gift of the paten above mentioned. Their work consists in visiting the sick and relieving cases of distress and otherwise aiding the clergyman in his parochial work. The Junior Auxiliary, consisting of Mrs. Gibb's Bible class of young women, reported a membership of twenty, their object being to stimulate missionary zeal. Their report showed \$24 to have been raised for such purposes, all of which was duly expended for different missionary objects. In addition to the above the

Sunday school children on Easter Sunday through their mission boxes presented at their service \$21.73 for Indian Homes. There was no report from the St. Andrew's Brotherhood recently organized. The same wardens were unanimously elected, and the delegate to the Triennial Council and Provincial Synod nominated and a financial committee appointed.

From the above any one can realize that St. John's church, Port Arthur, is endeavoring to do its duty not only in maintaining the Church in its own town, but also to aid in having the Gospel preached elsewhere. Surely such parishes should have a say in regard to the future of its diocese and Church government.

### Diocese of Newfoundland.

The mission room of the cathedral parish suffered somewhat from the great gale of Sunday, March 10th, and was shifted some few inches.

The Bishop held an Ordination in the Cathedral on Mid Lent Sunday, when Mr. T. F. Wilson, B.A., of Bishop Hatfield Hall, Durham, Eng., was admitted to the order of Deacon, and on the following day he set out for the Mission of Rose Blanche.

The Committee of the Cathedral Branch of the Women's Home Mission Association in their fifteenth annual report showed a sum of \$317.28 as realized during the year; the largest amount ever received.

### THE "ABUNDANT" LIFE.

The average Christian thought of the day, and much of the preaching, dwell chiefly upon "conversion," and "salvation." If one is converted, he is saved, and that finishes up the whole matter of religion. The visible kingdom of Christ as a training school for the soul, and upbuilding of Christian character by means of the sacraments, and even the fact that conduct and religion have anything to do with each other, are largely, and even airily ignored. And more than that, most serious of all is the dropping out of sight and experience the vital truth that to His disciples Christ imparts spiritual life. "I came that they might have life, and have it abundantly." And the impartation of that life begins with the child in his first thought of God, the first consciousness of spiritual things, and continues, in proportion as the heart and spiritual nature opens to receive it, through his earthly days, with singular manifestation at the marked epochs of baptism and confirmation, and repeatedly perpetuated in the communion of the body and blood of Christ. So that religion is more than conversion, more than salvation, it is life, the life in us of our Blessed Saviour Himself. "Whoso eateth my flesh, and drinketh my blood, hath eternal life." Life eternal now, a present gift, not a vague thing in a vague future. What this means for each person depends upon the capacity, the openness of heart, to receive the life of Christ. We have it "abundantly" just in proportion as we come in actual perceptible contact with Christ, by means of the visible, tangible ordinances and sacraments of the Church purchased by His own blood. The "Church" includes heart to heart communion in prayer, devout drinking in the revealed Word of God, and the wide range and profound depth of spiritual emotions. For it is the outward, visible framework of the organized Church that, in this world of matter, holds and keeps the spiritual truth for man's use and growth in the divine life. Without the organic body and the sacraments, men could not learn the Christian faith and the Christian life; take them away and the

religious aspirations of men would die, and they would sink back into the night of godless barbarism. The disciple who is in earnest makes it his chief desire to have the life that Christ gives, and to have it in His own words, "abundantly," and to this end he welcomes the special purpose and teaching of Lent to redouble the active use of the instrumentalities the Church so lovingly places in his hands.—*The Church News, St. Louis.*

## Correspondence.

To the Editor of the CHURCH GUARDIAN.

DEAR SIR,—The question, "What shall we do with Algoma?" has been frequently asked of late, and it is at the present time uppermost in many minds. The question is both pertinent and timely: the Diocese is now 22 years old. From the moment of her creation "The child of the Canadian Church" has been actively and prominently engaged—by her Bishops and clergy—in making known her necessities, and this because she was compelled so to do.

Set off in 1873, without endowment, her territory almost, if not wholly a new country just thrown open for settlement, the Church in Algoma could best be compared to the sturdy but penniless settler who, taking up his location in the primeval forest, his whole capital an axe and a stout heart, sets himself to the task of hewing out a home for himself and family.

So the Church entered Algoma, but with this difference however be it said: Whilst the settler won for himself a scanty subsistence by incessant toil in forest and clearing, the Church was bid look to the Mother who gave her birth, *i. e.*, to the ecclesiastical Province of Canada, for the means wherewith to pay the labourers their hire and to aid in the needful work of building the modest Church which should be the spiritual home of the flock. Nor has she looked in vain for that support which, if oftimes found to be inadequate to her needs, may be said to be largely owing to the healthful and aggressive vigour of her missionaries, who, consolidating the Church in one place, were busily engaged extending it in another.

It has been said that "Algoma is an example of the folly of setting off a non-sustaining territory as a Missionary Diocese." A glance at Algoma of 1873 and the Algoma of 1895 will be the best answer to that statement.

In 1873 there were seven fields of labour—five white and two Indian; five clergy and two catechists, and eight church buildings, exclusive of the Indian Home at Sault Ste. Marie, then also in its infancy.

In the present day there are 35 mission fields, including, as far as I can get the figures and be within the mark, 98 stations with 74 church buildings, the property of the Diocese.

There are, including the Bishop, 26 missionary clergy and four catechists, in all 30 labourers; and six mission fields vacant awaiting men and means to occupy them. There are also, exclusive of the See house, 22 parsonages against none in 1873; and six Sunday school halls, six buildings in connection with the Indian Homes, and five churches in course of erection. And last, but not the least, I do not believe there will be found on all these temporalities more than \$1,500 or debt.

If, Mr. Editor, Algoma's appeals for help have been incessant during the 22 years of her existence, let the question "of what good is it all?" and her faithful administration of the funds entrusted to her, find an answer clear and convincing in the foregoing present day facts as to her temporalities, and her over one hundred congregations of devout and earnest hearted worshippers.

Up to the present time the government has

been an autocracy with the added features for the past nine years of a Triennial Council of Bishop and clergy; three years ago the laity were eligible to sit on election, and four Rural Deaneries.

A Standing Committee of both orders has been called into existence as an Episcopal advisory board. The time, however, the writer feels, and it is believed by many within and without the Diocese, has come when a Synod should be organized which, by its regularly constituted machinery permeating the Diocese, would tend to relieve and assist the Bishop in many departments of his work—to bring clergy and laity into closer touch and more united action,—for the fuller development of our internal resources, and for aggressive work at points hitherto untouched. The business habits and methods of our lay members would be of incalculable value in all our administration.

If the Church in Algoma—as a mission field—has, by the blessing of her Divine Head upon the work of the past 22 years, been given such marked success, I am strongly of the opinion that, with synodical organization wisely administered, her power of consolidation and expansion would be immeasurably greater. Her spiritual life would deepen and grow; and more frequent intercourse would cause a fraternal spirit to pervade the Diocese than, under present features, could be expected to prevail.

Yours faithfully,

THOMAS LLWYD.

### THE EUCHARISTIC SACRIFICE.

The Catechism tells us that the Blessed Sacrament was ordained "for the continual remembrance of the Sacrifice of the Death of Christ." This remembrance of the Sacrifice of the Death of Christ is the great design of the commemoration. It is for a memorial before God the Father; not merely to stir up in our own minds the memory of our Saviour's death. In this Sacrament we offer before the Throne of the Father the sacred Memorial—the divinely appointed token of the covenant which God has made with us through the sacrifice of His Son; beseeching Him to look upon that Infinite Sacrifice, and so to remember His mercy to us and to bless us.

And all this done in union with what our ascended Lord is Himself now doing before the Throne as the High Priest of the Church. In His Priestly office, as the Minister of the true Sanctuary above. He ever presents before the Father His own one Infinite Sacrifice; interceding thereupon for us, and obtaining thereupon grace and mercy for us.

Thus the Church below, and the great High Priest above, continually offer and present the one infinitely tremendous Sacrifice before the Father. The Divine ordinances of the Church on earth are so ordered by God that they should be in mysterious harmony with the ministrations of the great High Priest above, and that our worship below should be united with that on high.

In the Sacrament, therefore, is our most solemn act of worship. We approach the Father with the Memorial of the Sacrifice of His well-beloved Son. We plead before the Majesty on high the tremendous Sacrifice of the Cross. At no other time, therefore, can we approach the Father in a more prevailing manner; at no other time is the Father of mercies so propitious to us as when we *do this* before him for a Memorial of the Atoning Sacrifice.

This is the very centre of all our worship. He who neglects this holy Mystery does not rightly understand the religion he professes, and virtually cuts himself off from the Communion of the Church of Christ.—*Rev. Dr. Gray.*



# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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Address Correspondence and Communications to the Editor, P. O. Box 304, Montreal. Exchanges to P. O. Box 2196. For Business Announcements See page 15.

## CALENDAR FOR MAY.

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

## OUR ELDER SCHOLARS.

A. PAPER READ BY THE REV. T. E. TEIGNMOUTH SHORE, at a Meeting of the Lewisham Rural Deanery Church Sunday Schools Association (Lewisham and Catford District)

[CONTINUED.]

(B.) And secondly, let us be more definite in our teaching. Let us not be content with little moral homilies, but let us try and help them to realise the *grand conception of the Catholic Church*. Let us try to impress on them the magnificence of the privileges to which they were admitted in the Sacrament of Baptism, when they were made members of Christ, children of God, and inheritors of the kingdom of heaven. Let us teach them that if they are proud of being English boys and girls, ten thousand times more ought they to be proud of being members of the Holy Catholic Church, the mystical Body of Christ. And, above all, every child in our schools ought to be taught to look forward to *Confirmation* as the great event, of their life, admitting them to the fulness of the Christian covenant, and to the full enjoyment of their Christian rights and privileges. They want to be made to understand that if it is a duty to go to church, it is far more a duty to be a devout communicant. They want to be shown that that Sacrament is not a kind of spiritual luxury for a few particularly good people, but that it is the means ordained, not by men, but by Christ Himself, of conveying pardon to the sinful soul, renewed strength to the weary, and comfort to the sad; can we wonder if the Gospel fails to attract them if we do not put it before them in its sacramental fulness? Let us then avoid holding out attractions which have no warrant in the teaching of the Master Teacher. Don't let us tell our children that the good are always prosperous and happy in this world, and the wicked miserable and unsuccessful. Surely this has a very different sound from, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Let us set before them the greatness of the task, the fierceness of the battle that is before them, that they may be fired with the enthusiasm that springs from the sense of difficulties to be confronted and dangers to be faced. Not selfish happiness, but self-sacrificing labour is the Christian ideal. And we want to bring this

home to them in every way; to give them little posts of responsibility, little works to do, that they may understand that they have a trust from God, and a work to do for Him. Teach the children that the kingdom of Christ is no place for idlers, but for *workers*, and the Divine nature that is within them will answer to a call so noble, so difficult, and therefore so convincing.

IV. I now come to a particular organisation which has been started with a view to putting a stop to the leakage which goes on among, the elder lads of the Sunday-school. I mean the CHURCH LAD'S BRIGADE. I don't of course, suggest that it supplies a complete panacea for the evil under consideration, but I do think that it is a movement which is likely to be fruitful in good results.

(i) A word as to *its history*.

In 1883 the Boys' Brigade was started in Glasgow. It grew with amazing rapidity, and its success suggested the idea of forming a similar organisation on *definitely Church lines*. In 1891 (July) the first company was started by Mr. W. M. Gee in connection with St. Andrew's, Fulham, and on October 9th in the same year the movement was formally inaugurated. At the end of May, 1893, there were 163 companies in existence, numbering not less than 8,000 lads, including four in Canada, and this without issuing any circulars to call attention to the work.

(ii.) *Its methods*.

It adopts the military organisation, *i. e.*, every boy on joining becomes amenable to strict military discipline. He is provided with a smart equipment of belt, cap and badge and haversack. Everybody knows what an attraction soldiering has for a lad, and the Church Lad's Brigade impresses this natural attraction into its service. At the same time it is not intended to make soldiers of the boys. The military organisation of the Brigade is intended (1) to attract lads to it, (2) to present to them in a form which they can appreciate the two ideas of Discipline and Duty. And these two are after all only another aspect of two great and complementary truths of Christianity.

(a.) *Discipline*. A boy learns that when he "falls in," he ceases to be an independent isolated atom, but is a part of a larger whole. He learns the difference between an organised body and a mere aggregation of chance units. Discipline, in fact, is the subordination of the individual to the whole. The brigade, the regiment, the company, acts not in accordance with the ideas of each member of it, but in obedience to the commands of its officer. To his will each one must subject his own will. What is this but the same great truth that "If any man will come after Me, let him deny himself, and take up his cross and follow Me." Insensibly a boy learns self-control.

Discipline again inspires *esprit de corps*, the sense, that is, of unity, jealousy not for the honour of the individual but of the body. What is this again but the very spirit which should animate a Church which is emphatically a *body*, the Body of Christ?

(B.) Again the military organisation emphasises the senses of *Duty*. Each boy has his own duty to perform. Some are sergeants, corporals, lance-corporals, some are told off for special duties, all have to execute their own part with precision if the company is to drill smartly. Thus a lad is taught to feel his own individual responsibility. He learns what St. Paul meant when he said that "the body is not one member but many."

Given this basis, then, it is plain that endless developments are opened out. Once we have got the boys together, all kinds of agencies for the promotion of their moral and physical, as well as their spiritual, health can be organised. Of the first kind are drum and fife bands, gym

nastic classes, ambulance classes, a seaside camp, lads' club, &c., and of the latter Bible classes, church parades, medals for best attendance at Sunday school, &c. Whatever is done all is done in the spirit of duty, in the spirit of discipline, in the spirit of reverence, which becomes those who are the soldiers of Christ and have taken for their watchword the stirring words of the great Apostle, "Fight the good fight."—*Church S. S. Magazine*.

## THE HOLY SCRIPTURES.

FROM A SERIES OF PAPERS BY THE REV. JOHN PALMER, in the *Family Churchman*.

We have now seen that during the long centuries of Jewish and Christian history the Holy Scriptures of both the Old and New Testaments have without doubt been regarded as comprising an inspired literature; distinct in every living feature from all other compositions, not only as claiming and receiving superior homage, but also—and as the foundation of that regard—as being among the literatures of the world the writings which alone directly set forth the revealed will of God. No other literature can claim to occupy the unique position of the Holy Scriptures. No other would have been allowed to occupy that position in the Jewish Church, and such a fact cannot but weigh greatly in their favour, especially if we bear in mind that other writings emanated subsequently to the Old Testament from Jewish sources, and although they are now received by one branch of the Christian Church as of equal authority with the Scriptures of the Old and New Testaments, yet their claims were never regarded by the Jewish Church in the same light or degree as were those of the Scriptures universally acknowledged as containing the pure Word of God.

In all the ages and generations of mankind God has had a people whom He has led doubtless in many ways, but always principally, if not solely, with a view to one eternal purpose—to bring them near to Himself, that they may become partakers of the Divine life and glory, the source and supply of which must ever be in Himself alone. And among the means He has used to effect this purpose stands forth in honour, preeminent and Divine, the revelation of Himself in the Person of our Lord Jesus Christ who through death overcame death, and is the Giver of eternal life to as many as receive and follow Him (St. John i. 12-14; x. 27, 28). And so, if all other testimony in favour of what has so long been regarded and reverently treasured as the Word of God were wanting, the testimony of the Giver of eternal life to His people, who is also the express Personal Revelation of the Father, would, so far as He has deliberately and avowedly given such testimony, be sufficient to confirm the truth and character of the Written Revelation. And we should be thankful indeed that that testimony has been given, and given in no doubtful terms. So that we cannot receive the Gospels we cannot receive Our Lord's teaching as therein set forth, if we are true and entire believers in Him and in His teaching, without receiving His testimony to, authoritative sanction and recognition of, those parts of Holy Scripture, especially of the Old Testament, which are now mostly called in question. To the mere critic—not that we use the word to disparage true and reverent criticism, but in referring to the student, patient and learned it may be, but yet whose whole interest is in criticism apart from its fruits—such an argument as the foregoing may seem rather to evade than to face difficulties. To such an objector we may well reply:—(1) Are not the difficulties which are

urged by the critics often greatly, if unintentionally exaggerated. Are they not sometimes spun out of trifles and minute apparent discrepancies, which other students at least equally honest and learned do not appear to see, or, if they indeed see them, profess subsequently to have arrived at their reconciliation? Are not such difficulties often only such as should tend to confirm the general truth of the history in which they are found? (2) Who among the critics is really and truly qualified to define the limits, if we may at all reverently use such a term in such connection of our blessed Lord's capacity for bearing reliable testimony to the truth and character of God's Written Word? Who can, without presumption, or without thinking that Our Lord was guilty of it, and so being himself doubly guilty, doubt the testimony of Him who claimed to be "the Truth" as well as "the Way and the Life." The thought that Our Lord occupied some *via media* position, so far as His ability to bear witness to the truth of Holy Scripture is concerned, say between the inspired writers and the present day critics, is, if we believe in Him as He is in truth revealed to us, simply intolerable. Surely we shall rather think of Him as related in such a sense to Holy Scripture as to make His least word concerning it more authoritative and binding than that of whole volumes which may now be written against it. Can we acknowledge His claim, that He came into the world to bear witness to the truth (John xviii 37,) and yet deny His ability to confirm the truth of the Sacred Volume? If He was not in all respects capable of setting His seal to such truth in its historical and moral aspects, was He capable of teaching assuredly, before Pentecost, that the Holy Spirit should lead His disciples into all truth, even though we may expound the words as meaning all necessary spiritual truth? If in the truest, fullest sense He was, as St. John says "the true Light, which lighteth every man that cometh into the world"; yea, if He Himself could say, while in His state of humiliation, and engaged in His earthly ministry, "Yet if I judge, My judgment is true: for I am not alone, but I and the Father that sent Me." (i. 9; iii. 19; viii; 12; ix. 5, 39; xii. 46; viii. 15, 16), are we justified in regarding Him merely in the light of the greatest of human teachers? Can we, with due regard to the teaching of the Gospels, or duly considering the general drift and emphatic significance to say nothing of the definite doctrinal statements of the Fourth, at all compare the greatest of merely human teachers with Him? Do not the words just quoted warn us against rashly forming such an opinion, or weaving such a theory, with regard to the sufficiency of his ability to speak in such matters as that of confirming the historical accuracy of the Old Testament, as are based upon the known limitations of ordinary human knowledge? While everything we learn of Him and His relationship to truth in the New Testament involves a distinction wide and deep between Him and the highest merely human intellect and between His teaching and that of the most gifted of men. St. John in the first chapter of his Gospel (i. 17), as so often by implication or assertion elsewhere, speaks of His work as superior to that of Moses, of the historical accuracy of whose books modern critics would have us regard Him as an authority less able to form a reliable judgment than themselves. A fact which appears on the surface of the Gospels, and which is often pointed out, is that in certain most important respects Our Lord's teaching was entirely distinct from that of the Scribes and Pharisees (cf. e. g. Matt. vii. 29; John vii. 46). He did not qualify His utterances by any admission of fallibility. His words, in so far as they dealt with truths which it was a part of His earthly mission to teach, or which directly concerned men's immediate interests, were never faltering or uncertain. More, upon no subject that He recognised as entering into

the sphere of His teaching, in such a sense as to justify Him in shedding any additional light upon it, do we find a trace of any consciousness of an imperfect or limited knowledge. In no announcement that He made did He ever hint that it was permissible for men to receive it as a statement which it might ultimately be necessary to correct. We cannot conceive of Our Lord teaching anything that was not absolutely true in fact, especially when we remember that He ever pointed men to the truth, made it a distinguishing feature of His disciples, and Himself claimed to be "the Truth." John Stuart Mill said that was well that Christians had made Christ their model, for no better could be conceived. But the Christian has no choice in the matter. He acknowledges no other infallible teacher. With St. Peter he is constrained to exclaim: "Lord, to whom shall we go? Thou hast the words of eternal life" (John vi. 68: ch 63.)

It is impossible to explain away or even to ignore our Lord's testimony to the truth of the Old Testament Scriptures. On the contrary, the force of His words, and special significance of the occasion on which He bore testimony to these Scriptures (e. g. Luke xxiv. 27), are being more and more vindicated from day to day by scholars who have a higher end in view than that of finding and emphasising every possible apparent flaw in the inspired volume. And what we observe of the importance of the close local relation of Our Lord's testimony with the occasions on which it was given, may also be observed with regard to the local relation in which the books of the Old Testament stand to one another. The dissolution of such relationship can only be obtained by doing violence to the inner unity and substance of the record, which could in its turn only issue in utter confusion. The Old Testament is, so to speak, so moulded together, and pervaded by one spirit, that to destroy its organic unity would be to reduce order and symmetry to a state of chaos and disparity.

Before taking up the chief passages in which Our Lord's testimony in behalf of the Old Testament Scriptures is found, we will consider some in which He speaks more generally of His ability and authority as a Teacher. We have already seen that the Evangelist records a wide distinction between His teaching and that of the Scribes: "For He taught them as one having authority, and not as the Scribes" (Matt. vii. 29). Such a distinction is not worthy as occurring in St. Matthew's Gospel. While the Fourth Evangelist records in a more general way His enemies' confession as to the superiority of His words to those of all other speakers: "Never man spake like this man" (John vii. 46). He never spoke or taught in such a way as to leave any impression on the minds of His hearers that He was in the least degree conscious that He might be mistaken. He never confessed the remotest need of retracting any statement He had made. He claimed nothing less than Divine authority for what He taught. His enemies could no more find flaw or blemish in His words than in His character. But because it was more reasonable to think that they should be able to judge of the latter, at least in its outward aspect, than of the deep, inner reality, and Divine source, of His words, therefore, while He challenges them to convict Him of sin, He simply claims the highest sanction and authority for His words (John viii. 46): "As My Father has taught Me, I speak these things" (v. 28). "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, which I should say, and what I should speak. . . . Whatsoever I speak, therefore, even as the Father said unto Me, so I speak" (xii. 49, 50; cf. Deut. xviii. 18). Again, remember that He claims: "All things that the Father hath are Mine;" to have had "glory with the Father before the world was"

(xvi. 15; xvii. 5). Remember, too, that it is written of Him: "He know all men, and needed not that any should testify of man: for He knew what was in man" (ii. 24, 25; xvi. 30; xxi. 17, cf. Is. liii. 11). And so He was able to speak words which fathomed the lowest depths of human nature, and having done so, could still claim possession of a reserve of power in this respect beyond that which He exercised: "If I have told you earthly things, and ye believe not, how shall you believe if I tell you of heavenly things?" (John iii. 12, cf. iv. 29; xvi. 12). Surely such a Teacher cannot be safely charged with that fallibility which modern critics shrink not from attributing to Him. Rather should not His words just quoted inspire us with that true reverence and humility which would absolutely preclude the possibility of our arriving at such a conclusion concerning One who is as far beyond the powers of the human intellect to fully comprehend His true nature as He is beyond human praise or censure.

And what is the recognition which He bestowed upon these Scriptures of the Old Testament which are now so widely and confidently called in question and assumed to be unhistorical? In Luke xvi. 29 we read: "They have Moses and the prophets; let them hear them": that is, they have the Scriptures which bear their names—thus acknowledging their received authority. Further, it is evident from ch. xxiv. 27 that by "Moses and his prophets" Our Lord meant the Scriptures of the Old Testament as they then existed, for we read that, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." He used this same "sword of the Spirit" in His Wilderness Temptation (Matt. iv. 4, 7, 10, cf. Deut. viii. 3; vi. 16; vi. 13; x. 20). Again, He answered the Sadducees concerning the resurrection from the second book of the Pentateuch (see Matt. xxii. 31, 32, cf. Ex. iii. 6, 16). He reiterated His teaching: "That all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Me" (Luke xxiv. 44). And then in a deeply solemn passage He exclaims: "Do not think I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John v. 45-47). What more distinct and direct testimony could Our Lord have afforded to Moses and his writings than it contained in the assertion: "He wrote"; more, "He wrote of Me"? What, too, more solemn, if under the spell of a pretentious and destructive criticism, it should still be possible for men whose foundation should be "on the granite of the everlasting Word" to fall away in a like twofold unbelief—"If ye believe not his writings, how shall ye believe My words"?

"THE TRUTH in Jesus written by Moses or the Prophets, by Evangelists or Apostles, gathered and treasured in the Church, will prevail in all hearts forever, yes, forever. I have seen waves, before which the strength of oak-ribbed ships would be as thinnest sea-shells, beat against a majestic crag. All unmoved, unmarred, it stands. The waves are spray, cast from its face, or froth around its foot. Words opposing Jesus, the Truth,—have they the backing of really intellectual and learned men, or are they the spittle of this novice of our land, who, to his deep disgrace, has debased his brilliant native eloquence to be a cuspadore of sarcasms adapted to foul what is best in all the world; of blasphemies, deriding what is truest in all the heavens; words opposing Jesus, the Truth, I say, year by year are buried without lamentation, and can be recovered only where libraries of the curious will let nothing be forgotten."—*Dishop Burgess.*

## Family Department.

### A HEART'S YEARNING.

"Lord, all my desire is before thee." Psalm xxxviii, 9.

"He shall give thee the desires of thine heart." Psalm xxxvii, 4.

Master, my heart is out of tune!  
A poor, discordant thing;  
With chords that do not chime aright,  
And notes that falsely ring;  
With many a harsh and jarring tone,  
And many a broken string.

Master, my will is out of joint,  
A feeble, fluttering thing;  
It cannot reach the azure heights  
Of thy sweet will, my King;  
But, striving, falleth evermore,  
Like bird with broken wing.

Master, my life is out of touch  
With thee, the Risen One;  
A streamlet severed from the sea,  
It floweth sadly on,  
No tide of resurrection life,  
Flooding its waters lone.

Master, I kneel before thy feet,  
With empty heart and hand;  
Save for this fire of longing, Lord,  
Which thou hast lit and fanned,  
I scarce have words to tell it thee,  
But thou wilt understand.

To thine own golden keynote, Lord,  
Tune thou this heart of mine!  
And shape my will's poor wavering flight,  
Till it be one with thine,  
And dwell within me till I reach  
The Father's house divine.

—Selected.

### THE LORD'S PURSEBEARERS.

#### CHAPTER III. (CONTINUED.)

It was a prosperous day, as it always was when little Lucky was with them. Very few of the passers-by went on without arresting their steps for an instant, and that instant made them victims to Tatters' plausible prayers. Some of them gave their pennies unsolicited, that being the usual price of the sympathy they felt; but if any allowed Tatters to begin to tell her story, it was barely possible to escape with the toll of a penny. In many instances silver was given to her for the sake of her sickly little girl and decrepit old father. So successful was she that she would not let Isaac go near a spirit-vault, or indulge her own craving there, as long as her harvest was so abundant.

"No, no!" she said, when he complained, "they aren't such simpletons some on 'em, as not to smell us; and what's the good o' singin' hymns and things, if they can smell as we've just come out of vaults? You wait a bit longer; we'll have a burst-out afore we go back, but not till it's too dark for us to see. It's been a rare good day, this has."

It was growing dusk in the early winter evening, and they were about turning out of a long and pleasant road, where the rents of the houses would be from a hundred to two hundred a year, when a lady came with a quick step along the causeway, close beside Isaac shambling in the gutter. Joan was singing in a somewhat wearied voice,

"In heaven above, where all is love,  
There shall be no more sorrow there!"

As if the girl's voice had appealed directly to

her heart, the lady, who was hurrying along, stopped suddenly in the full light of a lamp and beckoned Tatters to her. Little Lucky, worn out with the long and weary hours, lay faint and moaning in her arms; and Tatter's eyes were glistening with tears as she lifted them to the lady's face.

"It's for my poor old father, lady," she said plaintively, "and my little girl, as is only twelve, and my poor baby as is dyin' in my arms o' want and the night comin' on fast, and no roof to shelter us, and not a morsel to cross our lips all day. You ask my baby, lady, as is too little to tell lies. Darlin', you've had nothing to cross your lips all day?"

"No," said little Lucky faintly.  
"Oh, that is shocking!" exclaimed the lady; "is it possible that no one has given you food or money to-day?"

"We've had a penny give us three times," answered Tatters; "I wouldn't tell you false for all the world, lady. Father's always been a religious man, and he used to beat us if we told lies. We couldn't dare sing them hymns if we were tellin' lies, for fear God Almighty 'ud strike us dead like Sophia. And we must get as much as nine-pence for our lodgin's, that's three pence apiece, for me and my baby count as one. We can do without victuals; but father's old, and baby's dyin', and we must get a roof over us. I wasn't brought up to beggin', and it goes against me dreadful; but, oh, I'm afeared o' the night closin' in on us, and no roof over our head."

"Is your husband living?" asked the lady.

"He died in the hospital jest afore my baby was born, lady," replied Tatters; "and I did the best I could, but we were forced to sell everything. I'd work my fingers to the bone if I could get it, and so should my little girl there. She's come of a good stock, and we've brought her up as well as we could. Father's a very religious man."

"Do you know any thing about our Lord Jesus Christ?" inquired the lady in a low and almost timid tone.

Tatters felt herself at a loss. This was ground so seldom trodden on that she was not sure of a safe footing. She made a slight unperceived signal, and old Isaac came forward, standing in the full light of the lamp, which fell on his long white hair and pallid face.

"Oh yes," Tatters was saying, "me and father, we often talk of Jesus."

"It's our only comfort, ma'am," responded Isaac, baring his white head and standing humbly with his hat in his hand; "many a time in the day I say to myself, 'Shall we receive good at the hand of God, and shall we not receive evil? The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord!'"

The sweet, kindly face on which their cunning eyes were fastened saddened as he spoke, with an expression of deep pain mingled with perplexity. She opened her purse and looked closely into it.

"That is all the silver I have," she said, taking out one shilling and sixpence; "but it will perhaps be enough for to-night, and to-morrow you must come for breakfast to No. 70 Mrs. Clapham, No 70 Silverdale Road. You will remember it? And then we must see what can be done to help you out of this miserable way of living."

The lady hurried away to escape their reiterated blessings and Tatters held the silver in her open palm, looking up into Isaac's face with a grin.

"Whatever 'ud become of us if rich folks weren't such flaming fools!" she exclaimed; "but now we've done, Isaac; and you and me'll go get a tippie, whilst Joan takes Lucky home. She'll get back in an hour almost, and it 'ud take quite that long to go to a station and go by train. Little Lucky's well worth her money; and there isn't a better old beggar in all London

than you, Isaac; and that I allays did say, and will say. It were you as drew all that silver. I can't never talk religion. But come along, and you get sharp home with Lucky, Joan. Don't go a-dawdlin' along the streets."

Joan turned weariedly away, but as soon as they were out of sight she sat down on a doorstep with Lucky in her lap. Her grandfather had given her sixpence as her share of the spoils; but she would not buy anything to eat so long as Lucky was in her charge. The little child nestled closely to her, and now and then patted her cheek, or clasped two of her fingers with tiny and feeble hand.

"Sing to me Doan," she said at last. With a low and weary voice Joan complained; the hymn she sung was little Lucky's favorite and the child joined in the chorus in thin and piping tone:—

'Jesus loves me this I know,  
For the Bible tell me so.  
Little ones to him belong;  
They are weak, but he is strong.  
Yes! Jesus loves me.'

"Does he really love me, Doan?" asked little Lucky after a short pause of mingled pain and pleasure.

"Oh yes," she answered, "hymns always say true."

"And do he know about Fidge and me, and Mrs. Moss?" inquired Lucky.

"Oh dear! no, of course he don't," replied Joan confidently. "He'd send somebody to take you away in a minute if he did. Or p'raps he's very busy or very tired. Or p'raps the folks he sent have forgotten, you know. But he's sure to see after you and Fidge some day, and Mrs. Moss'll catch it then. Now we must go on; and you lie as comfortable as you can in my arms, and I'll talk as we go along."

"Tell about your mother, Doan," said the child, settling herself with a sigh of content.

"I'd a real mother once," answered Joan as she tramped along the streets eastwards, "and we did not live in London, but a long, long way off in the country, where there were fields, and trees, and flowers, and birds a singin', and the sky was blue; and there were no streets, and no hungry folks, and no spirit-vaults, and no lodgin'-houses and no drinkin' and cursin', and swearin', and no Mrs. Moss. And mother used to wash me, and put me on a beautiful clean frock, and go with me over the fields to a big beautiful church where the bells were ringin'; and there was a organ makin' music inside, and grandfather used to sing, oh, so grand! It's nothing like what you can think of, little Lucky."

"An' your mother died!" said Lucky with a little sob, for Joan always sobbed when she heard this question.

"Ay she died," was the answer; "somehow everything was changed, and we were in London, and first father died and then mother, and grandfather came and took me away, and we've been beggars ever since. We weren't beggars before, and I can't make it out, now I'm growin' bigger, what made grandfather turn into a beggar all at once! Some day I'll go and soarch for that beautiful place, and I'll never leave it again, never!"

"Take me," pleaded the child in her arms.

"S'pose I steal you away some day," whispered Joan "when we a sent home like this. Spos'e we get right off, you and me, from grandfather, and Tatters, and Mrs. Moss. We could go a-beggin' for ourselves, and keep all the money. And we'd take care of it, little Lucky, and not drink it away; and you should never be clemmed no more."

"But I shouldn't be little Lucky then," she said with a certain precocious pride in her own reputation. Mrs. Moss says it's because I'm so starved I'm little Lucky, if I grew fat and big, rich folks wouldn't be so sorry forme."

'I only wish it was to-night!' sighed Joan, 'but I must save some money first to get out o' London with. Mrs. Moss and grandfather 'ud find us if we stayed in London.'

The tramp back to the East End seemed longer to the girl's tired feet than the walk westward had done in the morning. But at last Joan reached the old-clothes' shop where Mrs. Moss was sitting in the dim glimmer of as small a jet of gas as it was safe to have in that neighborhood. Joan put her burden down on the counter, and received the deposit paid for her after the stipulated sum had been deducted. There was but sixpence left for Joan to have.

'Have you given her anything to eat?' asked Mrs. Moss with a vicious glance at the child.

'Not a bit or sup had crossed her lips to-day since she went out this morning,' answered Joan, 'and, oh, if you'd only let me feed her with a little tiny morsel o' supper before I go away! Tatters says I shall be worth a mint o' money some day, and then I'll remember you, Mrs. Moss. I've got a stale bun in my pocket, and I'll feed Lucky in your sight if you'll only let me.'

Joan's pleading voice, and her pretty face leaning eagerly over the counter, made some impression even on Mrs. Moss. She muttered, 'I had a gal o' my own once,' and bade Joan follow her into the dingy kitchen behind the shop. Then she poured some gin and water on the stale bun and watched jealously while the girl fed little Lucky with it. A faint tinge of color came across the child's white face, and a slight glow of warmth to her emaciated frame. She smiled up into Joan's face and putting her arms round her neck, whispered in her ear, 'Go away now,' she said; 'kiss me Doan; I don't feel so bad now.'

CHAPTER. IV.

TWIN BROTHERS.

How long he stayed in the gaily, lighted spirit-vaults old Isaac did not know; but he drank there steadily and slowly for some time, until the haunting consciousness of his present vice and misery passed away, and memories of his earlier and better days stirred in his muddled brain. He staggered out of the place, leaving Tatters to follow when she chose. The fog had turned into a thick, drizzling rain and there was a comparative solitude and calm in the almost empty streets, which suited the half-drunken old man's mood, as he stumbled unsteadily along, muttering fragments of collects and psalms, which had been as familiar as household words to him in his younger days.

Turning aimlessly out of one street into another, he wandered into Silverdale Road about the same time that Roger Chippendell entered it at the other end. Roger was bringing his legacy of fifty pounds to lay out in London to the best advantage in his Lord's services. There was a grateful glow of happiness about his heart.

'I could almost find it in my heart to lift up my voice and sing his praises in London streets!' said Roger Chippendell to himself.

Just as the words crossed his mind there fell upon his ear the sound of a voice not far off—a weak and trembling voice, yet with tones in it that touched the very core of old Roger's heart:

'There shall I bathe my weary soul  
In seas of heavenly rest;  
And not a wave of trouble roll  
Across my peaceful breast.'

Roger stood under a lamp post listening. Whose voice could that be? There was no doubt in his mind who he could be.

'Isaac!' he cried out, 'brother Isaac!

Whether delight or pain was uppermost in his heart Roger could not have said himself as he clasped the hands of his twin brother in his. Isaac had been lost so long! and now he was found again, he seemed almost as lost as ever. The miserable man started at him with his bleared eyes, and stammered a few incoherent words as he tried to free himself from Roger's grasp; but he would not let him go.

'No, no, I can't lose sight of thee again, Isaac,' he exclaimed. 'I promised thy mother on her death-bed as I'd seek thee; and I've sought thee sorrowing many a day. Thou'lt come home with me to my daughter Joanna's house by. Thank God he has sent thee in my way!'

(To be continued.)

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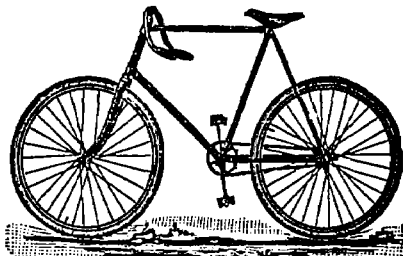
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AN appeal for help in the missionary work of the Church should come home with special force in Lent. Can we be content to prize for ourselves the consolations of our religion—the knowledge of God, the promise of pardon, the sympathy of the Cross, the assured means of grace which are ours in the Church—and not be zealous to do what we can, and all that we can, to spread to others these gifts and privileges, without which our own lives would lose their brightness and strength?—*Bishop Hall.*

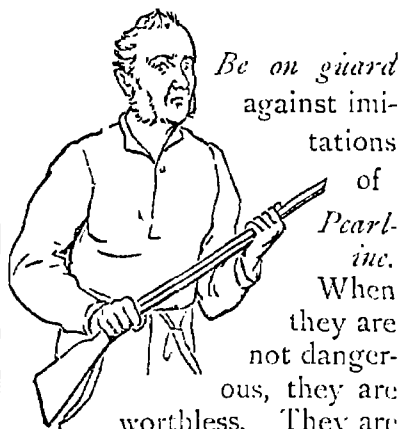
LET the clergy tell their congregations frequently and strongly the story of our work, and fear nothing but the displeasure of our King if they keep silence. The people will like to hear it; but whether they do or not, "tell it out" and give everyone an opportunity to make some contribution to the work. Cultivate an *esprit de corps* that shall make every soldier loyal and liberal, and make every parish feel that its name must be on the roll of honor, and that a failure to give something to missions is a cause for shame and reproach.—*Bishop Rulison.*

No one thanks God more heartily than I do for the increase in missionary interest, in increased offerings, in new fields occupied. But we are as yet only gleaners. What could not our branch of the Church do if no day broke and no sun went down without earnest prayer for the

coming of the Kingdom of Christ in all lands, in all hearts, in all homes? Then all tithes would be brought into the Lord's storehouse, and He would surely pour out a blessing that there would not be room to receive it.—*Bishop Whipple.*

LET us wake out of sleep and be alive to duty and privilege. Missions! They are the feet that carry forth the Master's command. They are the fire that spreads the warmth of His love. Let us have our part and lot in this blessed work. Otherwise there is not sound health in our Christian living. What matter if we be few and feeble? If every man and woman and child in the Church would say, "As a disciple of the Master I am bound to think about missions and to pray for missions and to give for missions," and would keep up the thinking and praying and, at least each year, giving something definite, regular, as they are able, for Home and Foreign Missions, we would find soon that Heaven's blessing would transform feewness and feebleness into strength, and bring a generous tide of new life into our dioceses and parishes.—*Bishop Tuttle.*

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He was a young man of energy. This was the first time he had been intrusted to superintend the execution of this work; he made his arrangements over night, spoke to the men about their carts and horses, and resolved to begin very early in the morning. He instructed the laborers to be there at half-past four o'clock. So they set to work and the thing was done, and about ten or eleven o'clock his master came in and seeing him sitting in the counting-house, looked very black, supposing that his commands had not been executed.

"I thought said the master, 'you were requested to get out that cargo this morning.

'It is all done,' said the young man, 'and here is the account of it.'

He never looked behind him from that moment—never! His character was fixed; confidence was established. He was found to be the man to do the thing promptly. He very soon came to be the one that could not be spared; he was as necessary to the firm as any one of the partners. He was a religious man, went through a life of great benevolence and at his death was able to leave his children an ample fortune.—*Young Churchman.*

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