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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

THE Bishop of Norwich has become one of the Patrons of the Church Army.

A mixed vested choir has been introduced into St. Philip's Church, Philadelphia.

THE "turn-over" in its financial operations of the Church Army amounts to nearly £50,000 per annum.

REV. Dr. Rainsford, of St. George's, New York, is expected to spend his vacation in New Brunswick.

SIR HUGH LOWE, G.C.M.G., has accepted the co-treasurership of the Church Army with Mr. Edward Clifford.

THE Curates' Augmentation Fund of London shows an increase in income during the past year of over £1,000.

THE consecration of the Bishop-elect of Massachusetts (Rev. Dr. Laurence) will take place in Trinity Church, Boston, on October 5th.

THE Bishop of Algoma was present and took part in the consecration of the four Bishops in St. Paul's on St. Peter's Day.

CANON Scott Holland delivered a series of lectures in St. Asaph Cathedral, during the second week in July, on "The Spiritual and Ethical Value of The Church."

THE Church Mission House, New York, is making rapid progress. The walls, floor and roof are built, and the imposing nature of the structure begins to be discernible.

AMONG the recent benefactions of the Rev. Dr. Charles F. Hoffman, of All Angels' Church, New York, is the enlargement at his own cost and care of St. James' chapel, Elberon, N.J.

ALL the Archbishops and Bishops of the Church of England and of Ireland, and most of the Colonial Bishops, are on the list of Patrons of the Church of England Sunday School Institute.

ALL the seats in St. Chad's Church, Far Headingley, Leeds (600 in number), have, with the concurrence of the patron of the living (Lord Grimthorpe), been declared free and unappropriated.

THERE is a movement to bring about the amalgamation of the three principal Church of England societies for young men, in England.

A COPY of Queen Elizabeth's Prayer Book was sold lately for 1,220 guineas. This is the highest price ever paid for a relic of the kind.

THE perversion of two of the clergymen of the P. E. Church in the United States to the Church of Rome is announced in the daily papers, viz., Rev. Mr. Adams, of Buffalo, and Rev. E. B. Russell, of New York.

THE Bishop of Hereford, the Rt. Rev. James Athay, D.D., was presented by the clergy and laity of his diocese with an oil painting of himself and its replica to commemorate the completion of the twenty-fifth year of his Episcopate on June 24th last.

THE repugnance of the Ruthenian Uniate in Galicia to the efforts of Pope Leo XIII. to bring them into closer conformity with Roman usages, seems likely (a *Guardian* correspondent says) to result in a wholesale accession, partly to the Russo-Greek Church, partly to the Old Catholics.

So far as men abstain from discharging their political duties because that discharge involves annoyance or perhaps loss in business, or introduces some painful element into life, they are cowards. They are treacherous to Jesus Christ; they are deserting the post of duty.—*Rev. Hugh Price Hughes.*

THERE are now four African Bishops, or Bishops of African descent, belonging to the Anglican Church. They are Bishop Holly, of Haiti; Bishop Ferguson, of Cape Palmas; Bishop Oluwole and Bishop Phillips, Assistant Bishops for Western Equatorial Africa. The last two were consecrated on St. Peter's Day, 1893, in St. Paul's Cathedral, London.

THE Sunbeam Mission has made very rapid progress during the second year of its existence. It was started in Weston-super-Mare under the presidency of the Rector (Rev. Prebendary Salmon) and the Vicars of all the other parishes, on June 17th, 1891. It has now a membership of between 3000 and 4000, and twenty-five branches are already working, twenty-two of which are in England, one in Scotland, one in Ireland, and one in Poona, Bombay. The mission has received the approval of the Bishop of Bath and Wells, the

Bishops of Durham, Worcester, St. Andrews (Dr. G. H. Wilkinson), the Bishop of Bedford, Earl of Meath, Lord Aberdare, and also of several well-known clergymen. Its special object is to draw out the sympathies of upper and middle-class children towards the poor and suffering, or crippled children, in our large towns. Members are asked to send by post a magazine monthly to one such child, who name and address is supplied to them by the Hon. Secretary; and it is also suggested that with the approval of their parents they might occasionally send letters, toys, flowers, garments, etc. The Hon. Treasurer and Secretaries of the Central Branch are Admiral, Mrs., and Miss Battiscombe (Eastwood, Weston-super-Mare, Somerset), and Miss Evelyn Campbell (Higheroft, Weston-super-Mare).

On Thursday, the 29th ult., the Feast of St. Peter, the consecration took place in St. Paul's Cathedral of the Rev. John Sheepshanks to the Bishopric of Norwich, in succession to Bishop Pelham, resigned; of the Rev. Dr. J. S. Hill to the Bishopric of Western Equatorial Africa, in succession to the late Bishop Crowther; and of the Rev. Dr. Isaac Oluwole and Charles Phillips, to Assistant Bishoprics also in Western Equatorial Africa. The Archbishop of Canterbury, who took the Eastward position throughout, was the celebrant, the Bishop of Liverpool the epistoller, and the Bishop of London the gospeller. The music of the office was sung to Martin in C. A most striking sermon was preached by the Bishop of St. Andrews (Dr. Wilkinson, formerly Bishop of Truro), from Hebrews xiii: 8, "Jesus Christ, the same yesterday and to-day, and for ever." In the course of it the preacher mentioned sympathetically the Evangelical, Catholic, and social movements, and directly addressed each of the new Bishops in a pointed appeal, very touching in its reference to their several careers and surroundings.

THE accommodation in Church schools in England increased during the year 1892 from 2,670,529 to 2,684,991; the average attendance has grown from 1,677,123 to 1,716,877, and the number on the registers exceeded that for the previous year by 68,561. Since 1870 5,831 new Church schools, with 7,886 departments, have been provided, and Church people have contributed towards the building and maintenance of Church schools and colleges more than £36,000,000. The Archbishop of Canterbury, in commending the appeal of the *National Society* for funds for its educational work, said The Church was maintaining a fight in this matter

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of education against immense odds, because they were absolutely persuaded that it was their duty to maintain their schools. He was convinced that they would succeed in the end, and in ten or twelve years place their voluntary schools in a position which could not be touched by the most hostile Ministry. Their great strength lay in their training colleges, and it was of immense importance that religious instruction should be given to the children by the secular teachers. Nothing, however, could be more fatal than that religious education should be given by unbelievers. In the gallant fight they were making they naturally looked out for allies, and it had been urged that they should close up their ranks with the Roman Catholics. He must say too that he considered the Roman Catholics as very dangerous allies. They might move together in parallel lines, but not as allies, because Roman Catholics would only remain with them so long as it suited their own convenience.

The Bishop of London presided over the annual meeting of the Association of Lay Helpers for the Diocese of London at St. Sion College on 3rd July. These are a body of upwards of 6,000 male communicants, giving gratuitous services in their parishes with Episcopal recognition. His Lordship's address last year had dealt with the attacks of Free Thinkers on the Faith, and was subsequently published in pamphlet form by the S.P.C.K. His address this year dealt with the assertions of certain well-styled higher critics as to historical evidence. Taking a broad view of their confident assertions respecting the Books of the Old Testament, the Bishop pointed out that these assertions were not three years old, that they were quite different from the assertions made in similar attacks on Holy Scriptures ten years ago, and would probably be found quite different from the assertions of the higher critics ten years hence. Moreover, the present asserters were not agreed amongst themselves, but issued confident assertions which were eventually destructive, so that one set of asserters might well be left to answer the other set, of which he gave some interesting examples. Passing on to the New Testament, the Bishop showed how contemporary evidence helped to answer the confident assertions of historical critics. But, referring to the internal evidence, the Bishop said that none of these very clever people questioned the authority or the dates of the first four Epistles written by St. Paul, and that the teachings of these four Epistles, admitted to be genuine, perfectly agreed with those of the first three Gospels and the Acts of the Apostles. Similarly, those clever people did not question the authorship or dates of the Epistles of St. John, the original language and style of which were unique in Greek literature, and the writer of St. John's Epistles was unquestionably the writer of the Fourth Gospel, the language and style being identical. The interpolation of the story of the woman taken in adultery, which was written in a different style, might very well have been written by St. John himself, borrowing it from some other narrative; but even if he himself did not incorporate the story in the Gospel which bears his name, that could not in any way invalidate the remainder of the Gospel. Assertion was not argument, and if one set of critics dealt in assertions, they could be answered not only by other assertions, but by fair reasoning, and we might rest assured that the Bible as we received it, and had stood through thirty centuries of higher criticism, was the Word of God, and would continue to the end of time.

WHAT! shall we not be pardoned if we repent at the eleventh hour? Yes; but are you sure that we shall be able to repent at the eleventh hour?

THE TRAINING OF CHILDREN.

The proper training to give a child is a problem that confronts us, seeking solution in our daily life. The conditions under which we live are changing rapidly. Our system of education is being adapted to the needs of the country, and the training of children in the home has become a question of the supremest importance, and must be kept on wise and proper lines.

There are fears in the minds of many of our most thoughtful educationists that the great indulgence shown to children in many homes, and the liberty given, if it may be dignified by that grand word rather than called *license*, will lead to results at once disastrous to the true success of the children and far reaching in its effects upon generations that are yet to come.

The highest wisdom is often shown in denying children many things that might give pleasure for the day, but which would not minister to the formation of character, and the up-building of the life in the direction of true manhood and womanhood. There is no greater need in our day than that the young should be taught the principles of true temperance, the power of control which shows itself in the mastery over self. The pernicious way in which in many homes every wish is granted, every craving satisfied, every appetite indulged, is like the sowing of seed which is sure to lead to an awful harvest in the after life.

The life of the nation develops from the early environment in the home. It is the spirit that pervades its four walls that influences every part of our national life. The good that blesses, the evil that mars, our life as a people can all be traced in its remotest beginnings to the way the young life is taught to look out upon the world. As the twig is bent the tree will grow. An opinion is gaining currency in some quarters that a child's mind should be left to develop along natural lines, and that no effort should be made to teach one set of opinions as against another, until it has reached years of discretion. Coleridge once combated this view by the use of an illustration. He showed a friend his garden and told him it was his botanical garden. "How so?" said his friend, "it is covered with weeds." "Oh!" Coleridge replied, "that is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries."

It is the children that make the happy homes.

"A child, more than all other gifts
That earth can offer to declining man,
Brings hope with it, and forward-looking thoughts."

Children wield an unconscious influence over the home. Men turn from the world with its anxiety, its craft, its hypocrisy, its weariness, from all the tangled webs it weaves, to the sweet, pure faces of their children, and find them like a glint of sunshine in a dark and troubled sky. God bless the children, for they have saved many a life from the utter misery of dark despair. It is a parent's duty, then to make the period of childhood as happy as a day in May.

It would be a powerful factor in the training of children, if parents could be led to see that they are a *sacred trust* committed to their charge and care. Earth holds no greater treasure than a child to be trained in "the nurture and admonition of the Lord."

"O tender gem and full of heaven!
Not in the twilight stars on high,
Not in moist flowers at even,
See we our God so nigh!"

There is no sadder scene in the annals of English crime than that of the trial of one whose ancestry was such as to fit him for a good position in society, who, when asked by the judge at the felon's dock, "Do you remember your father?" said, "Perfectly. Whenever I entered his presence, he said, 'Run away, my lad, and don't trouble me.'" The great lawyer, who stood at the head of his profession, was thus enabled to write his famous work on "The Law of Trusts," but at the cost of unfaithfulness to the trust committed to him by God.

The education of a child should be such as to equip it best for the struggle of life. As Channing somewhere says, "Money should never be weighed against the soul of a child. It should be poured out like water for the child's intellectual and moral life." There is wisdom in the saying so often heard in the neighbouring republic, that every body should be taught that he may one day sit in the President's chair at Washington. The possibilities that sleep in our children's breasts no one can know but God. The fires of another Reformation may be slumbering there. The powers of a Shakespeare or a Milton may lie dormant, only waiting the breath of God to fan them into being. The genius of a Wellington, of a Burke, or of a Pitt may be there in possibility though not in act for it is the country's need that calls it noblest sons to usefulness as well as fame. No one knows the sleeping powers that are in every breast. The street arab, the farmer's boy, the mechanic's child, may have germs of usefulness within his soul that may grow under the dew of God's grace and make him a benefactor of our race. There is a profound truth in the saying of a Frenchman at the time of the Revolution, that by saving the life of a child he might one day save his country.

It is well that the ministers of Christ, who in our day have so much responsibility in the religious instruction of children in the Sunday-school; that all who teach in any way in the Sunday or day school; that parents especially, who have received a loan from the Lord, should realize the possibilities that lie undeveloped in the life of every child. The love and care that we expend upon them is never lost. They learn from us and we learn from them. Many of their lessons are very precious to us, for

"We need love's tender lessons taught
As only weakness can:
God hath His small interpreters,
The child must teach the man."

—Selected.

THE BRITISH EMPIRE.

The *Religious Review of Reviews* has a word about the present position of the British empire, which was not secured except by prodigious energy:—

"The British flag floats over one-eighth of the habitable globe; our Queen rules over one-sixth of the world's population, and our country enjoys one-third of the world's trade. Canada has an area equal to that of Europe without Spain, and comes fourth on the world's list of ship-owning nations. Australia is about four-fifths the size of Europe, and contains the elements of an almost fabulous wealth. South Africa, with an area almost as large as Austro-Hungary, or nearly four times that of England, has so fertile a soil and so excellent a climate that, although its progress has been slower than that of the other great colonies, its future will entitle it to rank as fourth only in importance to ourselves. India is as large as the whole of Europe if we omit Russia, and contains a much larger population, amongst which order is easily maintained. For while at home one policeman is required for every 635 persons, in India only one policeman is needed for every 1,200 people. Thus India, with its one and a half millions of

square miles, and its two hundred and fifty millions of inhabitants, must be regarded as an empire in itself. These magnificent possessions, together with some sixty smaller territories lying on the scattered fringe of many oceans, irresistibly lead us to see that the boast of the brave Spanish soldier that the sun never set on the immense empire of Charles V., receives its most forcible application when applied to the dominions of our beloved Queen. The powerful world-kingsdoms of Assyria and Persia fade into insignificance as compared with the British dominions. The imprint of Rome's empire is indelibly fixed on all the most civilized nations of Europe. The dominions of Rome extended from the Straits of Gibraltar to the Euphrates, from the mountains of Caledonia, the banks of the Rhine and the Danube, to the border of the Great African Desert, and to the first cataracts of the Nile. But the British dominions exceed four-fold those of ancient Rome."

ANGLICAN ORDERS.

Sir,—A young clergyman of a neighbouring Diocese wrote to me some time ago enclosing a Tract, sedulously circulated in his neighbourhood by what calls itself "The Catholic Truth Society," and entitled "Are they Priests?" meaning the clergy of the Church of England. He begged me to answer it in detail, "a large request," as he states, and one involving a considerable expenditure of time. For, to put it briefly, it takes much less time to make holes in a man's coat than to mend them. I have not had time, heretofore, to give attention to this request. I do not think there is anything new in the Tract, not even its unscrupulous spirit. Every objection it urges has been completely answered many times. It will, of course, be new to many into whose hands it may fall; and as the answers are in large volumes, for the most part, they will not know of them. This is evidently the case with my young friend, who says, "One is often very much dissatisfied with the childish training we receive for the Priesthood. It is mere sop. At present I am very desirous of further knowledge. I beg of you the benefits of your learning and fatherly sympathy in answering it."

English orders are assailed in this Tract on the ground: 1st, of Barlow's consecration; 2nd, laxity of teaching and practice regarding baptism; 3rd, omission of the emblems of office; 4th, changes of doctrine; &c.

I have prepared an answer to the first of these objections; and several of my friends to whom I have read it, urge me to send my reply to my young friend through the press. I enclose this, if you think fit to publish it. I will follow it by one or two replies to the other objections.

Yours truly,
JOHN LANDRY.

July 12, 1893.

WAS BARLOW A BISHOP?

It is maintained in this Tract that the claim of the Anglican clergy to a valid Priesthood must be rejected: first, because there is no record of Barlow's consecration; and secondly, that considering the opinions said to have been held both by Cranmer and Barlow, for a brief space, as to the sufficiency of election without consecration, he probably never was consecrated, at all. Barlow was one of the consecrators of Parker, and thus it is held the succession through Parker was broken.

We reply, first that if it could be proved that Barlow was never consecrated at all, it would in no way invalidate the orders of the English Church. The fourth Canon of the Council of Nicea, referred to on page 8 of the Tract, required three Bishops to take part in every consecration—not because one validly consecrated

Bishop was not sufficient, but just to guard against any such possible defect as is here assumed in the case of Barlow. It was felt to be very unlikely that the consecration of all three would be invalid, while any one of the three being a true Bishop, whether he was the oral Consecrator or was only acting throughout the oral Consecrator, was sufficient to confer valid orders. Now, four Bishops took part in the Consecration of Parker, of whom Barlow was one. There is no question about the consecration of the other three, so the argument about Barlow, if ever so conclusive, would amount to nothing.

Secondly, if the whole four of Parker's consecrators could be proved to have been invalidly consecrated, as the unscrupulous writer of the Tract wishes his readers to infer, though there is not a shadow of reason for such inference, still the orders of the existing English Church would have been restored and be properly valid, according to the requirements of the Canon of Nicea. For on the 14th of December, 1617, George Montaigne was consecrated Bishop of Lincoln by George Abbot, Archbishop of Canterbury; Mark Anthony De Dominis, Archbishop of Spalato; John King, Bishop of London; Lancelot Andrews of Ely, Buekridge of Rochester, and Overall of Lichfield. Now if the orders of all the English Consecrators of Montaigne were defective, so that they could not validly consecrate him, yet the Consecration of the Archbishop of Spalato made him a true and lawful Bishop of the Catholic Church. And Montaigne consecrated Laud, and Laud, Wren, and Wren, Sheldon, and so in succession Compton, Sanerost, Trelawney, Potter, Herring Cornwallis, Moore Sutton, Howley, Sumner, down to our own day.

Again, the Irish succession has all along been wholly independent of the English, and is traceable back to St. Patrick, or at least to St. Patrick, or at least to St. David, Gildas and Coluag. So that if any such breach as is now pretended had occurred in the English Church in connection with Barlow and Parker, it would have left the Irish succession intact. Now, in 1618, Hlumpton, Archbishop of Armagh, was one of the consecrators of Morton of Chichester, Morton of Houson, and Houson of Laud, from whom the succession runs on as above.

The same thing appeared in 1684, and often since, so that all this elaborate argument about Barlow's consecration is of no avail whatever for the purpose for which it is alleged, viz., to prove the invalidity of the orders of the Bishops and Priests of the existing English Church.

But upon what does this assertion that Barlow was never consecrated rest? Upon the simple fact that the record of his consecration cannot now be found. But there are eight other Consecrations out of a total of forty-five performed by the same Archbishop, together with many Translations omitted or lost by the same Registrar. It is manifest, too, that this was done out of sheer carelessness and neglect, by the fact that he sometimes breaks off an entry in the middle, and in the middle of a sentence.

Nor is this carelessness peculiar to Cranmer's Registry. In the Registry of Archbishop Warham, who immediately preceded him, and of Pole, who immediately succeeded him, precisely similar omissions occur. No one ever called in question the fact of the Consecration of the Bishops concerned, because no record can now be found of it. The record of Barlow's Election, Confirmation, Investiture, Enthronement, and Summons to Parliament as a Bishop, are all there, but that of his consecration was either never made or it has been lost, together with eight other of the same period. The records are not found in a book in which the different acts by which Barlow was made Bishop are entered, as the tract implies, but on separate sheets of parchment, which were afterwards bound in a book, and several of them in misplaced order. Upon the defects of this Regis-

try, which were not discovered for 84 years after Barlow's Consecration, the unscrupulous Roman controversialists of that day based the charge that he had never been consecrated, a charge which the unscrupulous tract writers of this day are not ashamed to reiterate. And yet look at the presumptive evidence against such a conclusion. The law of the Church imperatively enjoins consecration. The law of the land requires it under severe penalties. Henry VIII., not Edward VI., was king in 1536, and would have made short work with any man claiming to be a Bishop without having complied with the law. Consecration was not a thing practised in a corner. It was a public function, just as it is now; hundreds of people would have witnessed it, and known of it. It would have been impossible for any one to pass himself off as a Bishop who had not been duly consecrated; neither the house of Lords nor the Upper House of Convocation would ever have admitted him. Other Bishops would have demurred to his taking part in consecration with them. The Dignitaries whom he deposed, e.g. the Dean of Wells would have successfully disputed his jurisdiction had there been any flaw in his consecration. Everybody of his own time, the Lords, the Bishops, his own clergy and people, believed him to be a duly consecrated Bishop. No Puritan or Romanist—not even Bonner, his bitter and watchful enemy, who hurled all sorts of invectives against him—no one at all, in fact, for 84 years after his consecration, and for 48 after his death, ever for a moment dreamed that Barlow had not been duly consecrated.

There was no conceivable motive to induce him to decline consecration. The Archbishop and others would have involved themselves in heavy penalties if they had connived at this illegal and unheard of evasion. It is not conceivable that either the one or the other, without the slightest discoverable motive, would have imperilled his whole worldly position. And it is not possible that he could have induced all the world to believe him consecrated when he was really not so; or that he could have persuaded others, who must have been parties to the conspiracy absolutely and throughout, to hold their tongues. And all this on the omission of a Registry which omits five out of eleven translations, and eight out of forty-five consecrations of the same period.

But it is said that Cranmer and Barlow in 1540, four years after the consecration of the latter, denied the necessity of ordination. It was a time of tremendous agitation and change and great uncertainty, and many foolish opinions were no doubt uttered and abandoned. The proof of Barlow's utterances is not conclusive. But if it were, the public formal statements to which both he and Cranmer subscribed during this very period leave no doubt as to their real convictions and the purely evanescent character of the opinions attributed to them. In 1539 they were both on the committee which issued "The Institution of a Christian Man." In 1543 Cranmer endorsed "the Necessary Erudition," and signed the declaration of the Functions and Divine Institution of Bishops and Priests in 1536 or 1537. Now in all three of these solemnly authorized formularies, "Apostolical Succession," and "the absolute need of ordination by episcopal laying on of hands and the grace of orders," are absolutely and unhesitatingly asserted. Cranmer is mainly responsible at this very period for drawing up the Preface to the Ordinal which enforces apostolical succession, both doctrinally and practically; "so that both Cranmer and Barlow, judged by their formal public utterances, would certainly in 1526 have demanded and compelled consecration in any case of appointment to the episcopate, instead of conspiring like two madmen to evade it."

It would not, as I have already pointed out, in the least imperil our position if it could be proved that Barlow was never consecrated at all. The argument, however, is an absolutely

suicidal one for Roman Catholics to use. For, if because the registration of a Bishop's consecration is not to be found, we are bound to infer that he was not a Bishop at all, and that all consecrations in which he took part are null and void, and the whole succession of Bishops cut off, then what becomes of the Roman Church? Cardinal Baronius, one of her most learned and loyal theologians, states explicitly that there are fourteen of her Popes in succession, of whose election and consecration there is no record whatever; and no scrap of proofs that they were Bishops at all, except only that they occupied the Papal see. These, he says, "were not apostles, but apostates." They did not merely disparage ordination, they threw scorn upon the very faith of the gospel. Archbishop of Aix says there were fifty Popes of that time of whom this was true. Men who have this record to rectify had better hold their tongues about the validity of English orders because of Barlow's passing opinions, or of the careless omissions of Cranmer's registrar.

News From the Home Field.

Diocese of Nova Scotia.

SHELburne.

It is proposed to erect a Church Institute in Shelburne during the coming summer which shall be used for Sunday-school, Lectures, entertainments, club rooms, in fact, for all those various purposes which stimulate the life of a parish.

Such a building was proposed many years ago by the Rev. Dr. White, the present Rector of Shelburne, but a variety of causes deferred the carrying out of his idea. Now, however, we are in a position to undertake the work, and we propose to make this building a memorial of the life-long labours of our revered Rector, Dr. White.

We feel sure that many persons in Shelburne and elsewhere would be glad to contribute to such an object and we shall be greatly pleased to receive and acknowledge any gifts that may be sent to any member of the building committee.

The following extracts from Dr. White's address at the Centennial (1890) of the consecration of Christ Church Shelburne will be read with interest:—

Many a time and oft this church has been in "the years that are past," the only place of worship open in this community, and the Clergyman of the church, the only one, humanly speaking, they had to depend upon in the times of joy and sorrow. To families of every Christian Body, resident in this town, or country, have I been called upon at all hours of the twenty-four, to administer the comforts of our holy religion: and these services were always readily and cheerfully given, and I am pleased to say, thankfully received. I have baptised their little ones, married their sons and daughters, buried their dead, and afforded such comfort and consolation as I was enabled to do. Perhaps I may mention, (it not being a very common occurrence,) that three Presbyterian ministers have been married in this town, by three Clergymen of the church of England. Rev. Mr. Fraser by Dr. Walter, Rev. Mr. Dripps by Dr. Rowland, and Rev. Mr. Donald by myself. I have said there were sixty names on the list of communicants when I was first appointed. Now, notwithstanding all these are departed, and hundreds of others and the mission has been divided into three distinct Parishes, there are one hundred and seventy names on the roll. But in considering "the days of old, and the years that are past," we have come down to our own times, with which you are as familiar as myself. I will only add that our one Church

has become ten; that three Parishes have been formed out of the one mission; three new parsonages have been built where none existed; and three clergymen, exclusively of the old rector now supply the place of one. During the incumbency of the present rector there have been 2,745 baptisms 776 marriages and 1,104 burials. The performance of his various duties cost him upwards of 112,000 miles of travel, very many of which were on horseback.

The members of the building Committee are: Rev. W. S. H. Morris, Curate-in charge; N. W. White, M. P., John Etherington, J. A. McGowan, Jonathan Holden, R. A. Bruce.

KENSINGTON. P. E. I.

The S. S. picnic of St. Mark's School took place the 11th July and was attended by the scholars and many friends. The Rector and church wardens (Messrs. James Howard and Ed. Paynter) left nothing undone to promote pleasure of all present and a highly enjoyable day was spent.

KENTVILLE.

A course of Sermons on "Christianity and Modern Thought and Difficulties," will, D. V. be preached by the Rector of Kentville in St. James' Church, Kentville, on Sunday evenings in July, August, and September, commencing on Sunday evening July 30.

Under the above general heading the following subjects will be considered: 1. Agnosticism: Is God unknowable? Avenues to knowledge. 2. Sceptics admit certain books of the New Testament to be genuine and authentic; from those books what may we learn with certainty that the first Christians thought about Jesus Christ? 3. Why do we call the Bible inspired? Degrees of Inspiration. 4. The problem of pain, and its necessity for the development of the individual and the race. 5. Everlasting Punishment. 6. Christianity and Evolution. 7. What Christianity has done for England and her colonies.

HALIFAX.

TRAINING SCHOOL FOR ASYLUM NURSES.—The authorities of the N. S. Hospital for the Insane, have decided to establish a Training School for Nurses and offer to give women desirous of becoming professional nurses a course of training in general nursing, with special reference to the care of nervous and mental diseases.

Those wishing to receive such a course of instruction must apply to the Superintendent of the Hospital for the Insane, Halifax, N. S., and from him they will receive full particulars as to course of training, qualifications for admittance, remuneration &c.

Diocese of Fredericton.

FREDERICTON.—Mrs. Black, widow of the Rev. John Black, long rector of Kingsclear, died Saturday morning, 15th July inst., at Fredericton of paralysis. Deceased lady was greatly beloved and of a most kindly and generous disposition. Mrs. Black was in her 77th year. She leaves two sons, John and William Black, and five daughters, all of whom are married—Mrs. H. J. Robinson, who resides in Ireland; Mrs. Hugo, of London, Ont.; Mrs. W. T. H. Fenety, of Fredericton; Mrs. Dixon and Mrs. M. V. Paddock, of St. John.

PERSONALS.—The Rev. H. Hackenley, rector of St. Mary's Church, Richibucto, has gone to England for a three months' visit.

The Rev. S. Neales administered baptism by immersion to two persons at Southampton, N.B., lately.

Diocese of Quebec.

HOLIDAY WORK.—Since the overtaking claims of scholastic duties ended at Bishops' College, Lennoxville, the Reverend Principal, Dr. Adams, has been holiday-taking rather by change of occupation than by rest, for he has been generously helping the clergy in the neighbouring parishes. On Sunday, the 16th inst., he most kindly held a special morning service in St. John's church, Waterville, and again preached there in the afternoon. He also took the regular evening service at Eustis, so that Mr. King might be on duty elsewhere in the Mission. Dr. Adams' sermons were unusually interesting and instructive, and largely of the former, just because they were of the latter character. Is it not more instruction that our people both need and like? This sort of large-hearted church-work on the part of Dr. Adams both recalls and renews the earnest missionary spirit and efforts of a former good Principal—the late Dr. Nicolls.

Diocese of Montreal.

MUNIFICENT BEQUEST.—Under the will of the late H. O. Andrews, Q.C., who died in 1887, there has now fallen to the Diocese of Montreal, a sum in the neighborhood of \$150,000. By the terms of the will it is to be applied to the erection and support of such charitable Church institutions in or about the city of Montreal as the Bishop for the time being and the trustees and executors of the deceased may think advisable.

MONTREAL.

Grace Church.—The S. S. picnic of this Church on the 15th inst. was a great success, being attended by over 1,000 persons. The steamer Prince of Wales of the O. R. N. Co. line was specially chartered and carried the excursionists to Sherringham Park, a very favorite spot on the Ottawa, near St. Ann's, there an enjoyable day was spent by old and young. A programme of games and sports was gone through with during the day. The rector, the Rev. J. Kor, B.D., was present superintending the day's proceedings.

St. Simon's and St. Jude's.—The new Mission church of St. George's also held its S. S. picnic on Saturday week, on the grounds of the Athletic club house, Cote des Neiges, under direction of the Rev. S. Massey. A happy day was spent by all present.

THE BISHOP of the diocese is still confined to his house and almost to his room. Though there is progress towards recovery, it is not as rapid and decisive as his friends could wish. It will probably be months before he will be able to resume his Episcopal duties; but in view of the regular and faithful annual visitation of his diocese during the fourteen years of his Episcopate, no serious injury can follow through this necessary interruption of her work. All the parishioners, and the diocese in his parish, will agree in urging him to take entire rest, for so long as may be necessary to completely restore his health, and will follow him daily with loving prayers and wishes.

PERSONALS.—The many friends of the Rev. Chas. Bancroft, M.A., formerly rector of Sutton in this diocese, and who left a few weeks ago to take the position of assistant at the Church of the Good Shepherd, Nashua, N.H., has now been unanimously elected to the rectorship of the parish. Mr. Moreland, his predecessor, having accepted St. Luke's Church, San Francisco. The Bishop of the diocese has con-

firmed the election, and Mr. Bancroft has accepted the office.

Diocese of Ontario.

EAST CORNWALL.

The corner stone of the new church of The Good Shepherd, memorial of the Mountain family, was laid on the 5th July with Masonic honors. There was a very large attendance of the fraternity, the Grand Master, Hon. J. M. Gibson, Q.C., laying the stone. The ceremony was witnessed by a large concourse of people. Addresses were delivered by the Grand Master, Dr. Bergin, M.P., Rev. Dr. Mountain, Wm. Mack, M.P.P., Rev. Dr. MacNish, Rev. James Hastie and Rev. S. G. Bland.

The Rev. Dr. Mountain, in the course of his remarks, spoke of the great future in store for Canada, and of the patriotic love of the mother land that is characteristic of Canadians. He expressed the desire of our people when, in referring to the grand Empire of which we form a part, he said: "May the sun of her glory never set, and may Canada, as she fulfills her great destiny, never forget the debt of gratitude she owes to her great and good old mother. May her greatest aspiration be to resemble this good old mother as my greatest aspiration is to resemble mine whom many of you can well remember, and who was so well known, beloved and respected in Cornwall for her work's sake."

The members of the Fraternity and invited guests were entertained at a cold collation by the ladies of the church. The repast was served in the old church building. The tables were beautifully decorated with flowers and the menu was excellent. A very pleasant hour was passed.

In the evening a Strawberry Festival was held, and although the weather was rather unfavorable, it was a complete success.

SMITH'S FALLS.

The Lord Bishop of the diocese laid the foundation stone of the new St. John's church here on the 4th inst. in the presence of a large number of the clergy and laity.

Diocese of Huron.

ST. THOMAS.

ORDINATION.—The Bishop of Huron held an ordination service in Trinity Church, St. Thomas, where Messrs. Frederick J. Steen, B. A., late master of Ridley College, St. Catharines, and J. A. McCausland, son of Mr. John A. McCausland, of Aylmer, were admitted to the Diaconate. His Lordship subsequently delivered an impressive sermon.

WINDSOR.

At All Saints' Rectory, Windsor, on Friday evening, June 30th, a reception was given for the Rev. Roger S. W. Howard, who is about to leave Windsor to pursue his arts' course at Trinity University, Toronto. An address accompanied with a pocketbook containing \$60, in gold, was presented to him by the rector and churchwardens, expressing their high appreciation of his services as assistant minister and their high esteem for him personally.

AYLMER.

The Sun says: Mr. J. A. Tancock, a student of Huron College, preached most acceptably at Trinity Church last Sunday, leaving the following day for Lion's Head, where he will be stationed for the summer. He filled the pulpits at Vienna and Port Burwell during the rector's

absence, and a subscription of \$83 sent from these places to Huron College, bore evidence of the appreciation his work there commanded."

Province of Rupert's Land.

The Synod of the Province of Rupert's Land is called to meet in Winnipeg on August 9th. The members will assemble at St. John's College at 9.30 a.m., and go in procession to the Cathedral for service at 10 a.m. Among the business on the agenda paper to be brought before the Synod is a Canon on the resignation of a Bishop, a Canon legalizing the shortened services, and the separation of services. The matters included are the same as those authorized by the Provincial Synod of Canada, with this important change, that the shortened forms may be used on Sundays, provided that, if objection be raised, the Bishop may either regulate the use of such form or forbid it. Amendments are also proposed to the Canon on the appointment of Bishops in dioceses which have not twelve self-supporting clergy. The number necessary is reduced to ten, and the selection is taken away from the Archbishop of Canterbury, and the appointment vested in the House of Bishops with the assent of the House of Delegates, if the vacancy occur within six months of the meeting of the Provincial Synod. If otherwise, the House of Bishops shall select, the selection to be made by the majority of the Bishops, or of one-half of the Bishops if the Metropolitan be one of the assenting Bishops, subject to the approval of a Standing Committee of the House of Delegates. An amendment to the Constitution is also proposed defining the general Synod and incorporating it as a part of the Constitution.

The consecration of Rev. J. A. Newnam takes place in Holy Trinity Church, Winnipeg, August 6th. Rev. Canon Henderson, of Montreal, will preach the sermon. The hon. degree of D.D. has been conferred on Mr. Newnam by St. John's College, Winnipeg. Hospitality will be extended to any visiting clergy from the East if they will communicate with Canon Pentreath, Winnipeg.

Diocese of New Westminster.

The Diocesan Synod met in New Westminster on Thursday, July 13th.

INDIAN CONFIRMATIONS.—A Confirmation was held by the Bishop at Lytton on Sunday, June 18th, when seventeen candidates, ten males and seven females, were presented by the Rev. R. Small. One female candidate was presented by the Rev. C. Croucher and confirmed in the Indian Church, Yale, on Monday, June 19th.

LYTTON INDIAN HOSPITAL.—Excellent progress has been made with the building of this Institution, commenced in the last week of May, and it is hoped that everything will be completed by the middle or latter end of July. Everything, that is to say, except furnishing, which has still to be provided, and for which contributions are solicited. Several friends have undertaken to collect the cost of a bed each, the amount being estimated at about \$25, including bedstead, mattress, blankets, etc. Sister Frances, of St. Luke's Home, spent several days in Lytton last month for the purpose of enquiring into the probable amount of work that would require to be done. The maintenance of the Hospital will have to be met by voluntary contributions. The estimated amount will be about \$15.00 per week. A very successful entertainment in aid of the Hospital Fund was held in Lytton on June 15th. The entertainment consisted of songs, choral music and

recitations given by Mrs. Sillitoo, Mrs. Disney, Miss Buie, Miss Randolph, Mrs. Craig, and Messrs. Disney, Rounsofell, Watson and Anthony. Great pains had been taken in the decoration of the Hall by Mr. Beattie, Mr. Sutherland and others, and the use of the Hall and the loan of an organ by Mr. McKnight, and a free gift of the necessary printing by the same gentlemen reduced the expenses to nil, and the sum of \$75 was netted for the Institution by a vigorous sale of tickets by Miss Buie and other ladies.

CONTRIBUTIONS to Indian Hospital since last issue:—Lantern Entertainment, Lytton, \$11.75; do, Indians, \$4.00; collected on trains, \$18.15; proceeds of concert, Lytton, \$75.65;—Anthony, Esq., \$5; Harold Meade, Esq., \$5.00;—Buckle, Esq., \$5.00; Mrs. Stevenson, \$2.50;—Watson, Esq., \$5.00; Collecting Box, North Bend, \$5; Lennoxville Women's Auxiliary, \$24.00; total, \$166.05.

CHINESE WORK.

A Chinese Mission Aid Association has been started in the diocese for the purpose of bringing together all who are willing to assist in any way the propagation of the Gospel among the Chinese. Anyone may become a member by sending name and 25 cents to Rev. H. H. Gowen, New Westminster, who will forward rules, etc.

Mr. Ten Yong, our Chinese missionary, is making satisfactory progress among the Chinese of New Westminster and Vancouver. The classes have distinctly increased in number, and several men are being prepared for Baptism.

VANCOUVER.

St. James'.—The Bishop held a Confirmation in this Church on Sunday morning, June 25th, when ten candidates were presented, seven males and three females.

NICOLA.

At Nicola Lake, on June 19th, a presentation was made to Rev. A. R. MacDuff on the eve of his departure for India. During the past twelve months Mr. MacDuff has had charge of the Ashcroft and Nicola districts, making the former place his home, and paying a visit to Nicola every alternate week. The last month, however, of his stay in the Province was spent in Nicola, where his son, Mr. Fredk. MacDuff, was staying. The gift, consisting of a useful leather writing case together with a gold pencil case, was presented by Mr. John Clapperton in an appropriate speech, who referred to the good work performed by Mr. MacDuff, and who, on behalf of his many friends in Nicola, wished him every success for the future.

WEST INDIAN CHURCH NEWS.

The corner stone of the new Church of St. Mary's, Bridgetown, Barbados, was laid in presence of a large congregation, on the 1st June last. The first stone of the main building was laid by Bishop Coleridge, on St. James' day, 1825. The cost of this part of the edifice was £8,666, and the dimensions 84 x 54 feet. The new chancel is to be 46 feet long, with an organ chamber to the south and a vestry to the north. The stone bears the following inscription in Latin

To God—All Good, All Great.

Of this Church, dedicated to the Blessed Virgin Mary, built partly at British and partly at Colonial charges, William Bishop of the Carribee Islands laid the first stone, the Governor and the Legislative Body being present, and the prayers of all favoring it. July 25th, 1825.

Every Subscriber can help us by sending us one or more names of new subscribers, with his own subscription. Will You?

The Lord Bishop of the diocese has gone to England for a visit of six months.

The Bishop of Jamaica has been appointed PRIMATE of the West Indies by the Bishops of the province. The appointment is in the hands of the Bishops of the province, but the senior Bishop (Right Rev. Dr. Jackson, of Antigua), in announcing the fact of the choice to the Church there stated, that the choice was cordially approved of by the Archbishop of Canterbury. The *W. I. Guardian* advocates the use of the title Archbishop instead of Primate.

The West Indian *Guardian* thus appeals to Churchmen in Barbados, and appears to possess a platform much the same as *The Church Guardian*, which might adopt its appeal in its own field. It says:

"We wish our friends would do more to circulate and pay for the *Guardian*. Don't wait for others to come and ask you for a copy; go to them about it and take an interest in its welfare. Its only aim is the good of the Church, of the souls of our people, and the greater glory of God. And where persons are by virtue of position or intelligence able to work with zeal for these objects, it seems strange if they can treat this helper in the cause with what appears like indifference. In this, if in anything, our duty is "to spend and be spent." The paper aims at being as Evangelical as the Holy Gospels, as Catholic as the Epistles, as candid as Hooker and as truthful as Pearson. Some think it too "high" and many more think it too "low," but our wish is to make it speak the language of the Bible and Prayer Book, as well as to faithfully deal with the needs of our branch of the Holy Church in the West Indies generally, but in Barbados in particular. And in this good work we earnestly entreat all who can to help us even to the measure of some real effort and actual self-denial on their part."

Our contemporary says that it takes "a deep interest in the Common Schools and their teachers. From personal knowledge we can say that the position of the latter is, all things considered, better than what prevails in either Canada or America."

BRITISH GUIANA.

A new Bishop, a new Cathedral, a new Governor, and the prospect of many Barbadian labourers, are among the chief items of interest to the Colony.

The Enthronization of Bishop Swaby was, as it should be, a grand function in the new Cathedral. Besides the Clergy, there were present the Governor, Judges, Members of Council and Court of Policy, Heads of Departments and foreign Consuls. After the Clergy came the Archdeacon and Chaplain and bearer of the Pastoral Staff, then the Bishop followed by both the Registrar and Chancellor. The Chancellor read the Mandate at the west door, after which the Archdeacon made an address of welcome. They then passed to the Sanctuary, where the Archdeacon placed the Bishop in his Chair and proceeded to the pulpit, where he gave an able address, reminding them that "A religion that cannot untie the purse strings can never rule its members, and that which cannot rule cannot save," and ending with "There is no death! Hand in hand we go, the visible and the invisible Church; upwards and onwards, higher over higher, until there bursts upon us, sustained as we are, the perfect vision of the heavenly city of our God." Then Canon Castell read Matins, Canons Josa and Heard the lessons, after the first of which the Archdeacon conducted the Bishop to the Episcopal Throne, where he formally inducted, installed and enthroned the new Bishop. After the Te Deum the suffrages began with "O Lord Save Thy Servant, William Proctor, Bishop of this Dio-

cese." After a suitable Collect the Bishop gave his address, with the key-note of Christian Love ringing in every sentence, and appears to have more than satisfied the most critical. Many addresses of welcome were given to Bishop Swaby.—*W. I. Guardian*.

THE QUEEN AND THE ROYAL MARRIAGE.

The Home Secretary has been commanded by her Majesty to authorize the publication of the following:—

"Windsor Castle, July 10, 1893.

"The Queen wishes once again to express to her people how much gratified and touched she has been by the great loyalty and devotion to herself and family which has been so strikingly evinced on the occasion of the marriage of her beloved grandson, the Duke of York, and his dear bride Princess Victoria Mary of Teck.

"It is, indeed, nothing new to the Queen, for in weal or woe she has ever met with the warmest and kindest sympathy, which she feels very deeply.

"She knows that the peoples of her vast Empire are aware how truly her heart beats for them in all their joys and sorrows, and that in the existence of this tie between them and herself lies the real strength of the Empire.

"With them the Queen joins in the warmest prayer and wishes for the welfare and happiness of her dear grand-children.

"VICTORIA. I"

The following is the address of the Archbishop of Canterbury to the Duke and Duchess of York at their wedding last Thursday:—

"The world's glad sympathy is with this hour. And Christ, the King of kings, does not fail, when invited to the marriage, to beautify with his presence the highest as much as the simplest feast. He is the unseen giver of its true joy, the real ruler of the feast, to all who with firm will enter on the holy estate. This is an age and this a people which, in spite of many outward changes, still, in its heart of hearts looks to the highest to do the common duties of all better than all. They desire to have before their eyes and to be sure in their hearts that amid all the splendour and care of a kingdom, there is above its central hearth all mutual honour and reverence, all sweetness of domestic life, the faith and worship of God, the quiet spirit which is in the sight of God of great price. To some it is given that not their simplest ways are indifferent, Discretion and moderation, and wisdom of conduct, thought, and speech, and knowledge to be consistent with deepest earnestness and enthusiasm for all that a noble and true. Nay, discretion, moderation, and wisdom alone give to earnestness and enthusiasm fair play and fair chance. To your union a glorious Empire and a strenuous, laborious people look to perpetuate among them the tradition that translates principle into life, that lets no responsibility seek the most desired ends by any but the purest ways; the tradition that can alone make society not an evil to itself, acting and reacting in imitation and intensification of that which is evil: the tradition that makes society a blessing to itself, over receiving and working into its own Christian existence the real and undying blessings which spring from our knowing ourselves to be sons and daughters of the Heavenly Father, the followers of and believers in the Son of God through sorrow and through joy, the embodiment of the influence of the Holy Ghost. The first element of society is the family. The one prayer of all is that no blessing, no peace, no strength of the family may be lacking to the future which is the hand of God for you."

Notes for Sunday-School Teachers

The Church of England Sunday-School-Institute has created a Sunday-school literature; and the strength and popularity of the Sunday-school in the present day are due in a large measure to the influence of the Magazines, Lesson Notes and Manuals of that society.

More than one million copies of the Hymn Book of the C. E. S. S. Institute has been sold, and over 100,000, of Stock's "Life of our Lord," also published by it.

The Church of England S. S. Institute is creating *Churchmen*. It started in order that it might stand firmly upon Church principles. You may say what you like about it but we believe in Church principles. We are not going to hide our flag, and we are not going to be afraid to fly our flag because of the wretched system of *un-denominationalism* which prevails in the present day.—(Rev. J. F. Kitto, *St. Martin's in the Fields, London*.)

We want teachers who will teach the great principles of the Church of England; and teachers who are following the lines laid down by the Church of England S. S. Institute are training themselves in these principles and thus they become our willing helpers in all Church work.—(Rev. J. F. Kitto.)

The S. S. teacher does well in trying to make himself a more efficient instrument for good. The Church of England S. S. Institute has issued many publications, having for their aim the training of Sunday-school teachers for their most important functions.—(Rev. C. G. Frost, *Rector St. George's, Manchester*.)

Have you ever thought, when we come to speak of Sunday-schools how the Church directs us? How wonderfully she has cared for Her children; how perfect, at all events in theory, is her method.—(Bishop of Christ-Church.)

The influence of the teacher lies pre-eminently not in what he teaches, but in what he is. According to those noble lines in which an early teacher is described the rule should be—

"But Christ's love, and His Apostles twelve,
He taught; but first he followed it himself."

That is the thought which I think should never be wanting to the teacher: and I submit to you that whether your work is in secular or in Sunday-schools the pupils may gain much or little from the actual instruction that you give them, but they will certainly gain much if you are worthy that they should gain it, from personal contact with yourselves. That is why it is so vital that the teacher, if he is to take a lofty view of his function, should sedulously qualify himself to fulfil it.—(Rev. E. J. C. Weldon, *headmaster of Harrow*.)

The Royal Commissioners report that "without the aid of a compulsory law there is a larger number of scholars in the Sunday-schools of England and Wales than in the public elementary schools."

A Sunday-school properly controlled, properly influenced, and judiciously handled by the clergy of the parish, is a most powerful machine for good in the training of the young. I for one know no better.—(Bishop Christ-Church.)

Mr. Eugene Stock has been one of the Committee of the Church of England S. S. Institute for *twenty-eight* years. Speaking of his visit to Australia, he says: "It was not merely that

the Sunday-school was valued, but the *Sunday-School Institute*. It is thoroughly appreciated, and God is thanked by many out there for the help and assistance it has given them.

PRAYER FOR UNITY.

O Almighty God, look, we beseech Thee, on the face of Thy beloved Son, and mercifully hear the prayers which we offer unto Thee, and grant unto us unity, a true faith, and a life agreeable to Thy Holy Will, through the same, Thy Son, Jesus Christ our Lord. Amen.

IN BIBLE LANDS.

I.—THE SITE OF THE TEMPLE OF ON.

Heliopolis—the "City of the Sun"—was from the remotest times the seat of the worship of the Sun in Egypt. Its priests were noted for their wisdom: in the time of Herodotus they were "considered the most learned in history among the Egyptians." The shrine of Ra, or the Sun, attained the acme of its splendor in the days of Usurtasen I, who built the magnificent temple which was the greatest work of his reign, about 600 years before the time of Joseph.

Heliopolis is mentioned in the Bible under two different names. Once it is referred to as ON—the Hebrew form of the common Egyptian name of AN—and once as Bethshemesh, or "House of the Sun." The first mention is in Gen. xli., 45, where it is said of Joseph that Pharaoh "gave him to wife Asenath, the daughter of Potipherah, priest of On." The other name occurs in Jer. liii., where it is written as a part of the prophecy of the taking of Egypt by Nebuchadnezzar, "He shall break also the images (or "pillars") of Bethshemesh, that is in the land of Egypt." The "pillars" here seem to refer to the obelisks in which Heliopolis abounded, and most of which were removed in after times to Rome, Alexandria and Constantinople.

All that is now to be seen of the ancient city and shrine of the Sun is an immense enclosure with an obelisk in the centre, one of two companions erected by Usurtasen I at the entrance of the Temple, and, with the exception of a small one found by Lepsius near Memphis, the oldest obelisk extant. It is a monolith of red granite of Syene, and is 68 feet high. Its hieroglyphics are in bold and well-cut characters, though on two of the sides they have been made illegible by the bees that have built their cells in the deep incisions of the stone.

The site of Heliopolis lies near the village of Matanyeh, about ten miles north-east of Cairo. It is reached by a shady road which runs along the edge of the fertile Nile valley, with the Arabian desert on the right. In a garden near by are the traditional tree and well of the Virgin, on the spot where she is supposed to have rested on her way into Egypt with the Infant Jesus. The present tree was planted in 1672, seven years after the death of its predecessor. It is a gnarled and weather-beaten sycamore, its leafy branches overshadowing a riven and decaying trunk, every available spot of which has been covered with inscriptions. This legendary resting-place has, indeed, a certain basis of fact, for it is on the ancient caravan route from Syria, and the well, of which the water is particularly good, and from which the garden is still irrigated, would make the spot an acceptable halting-place for travellers.

As Heliopolis was already a heap of ruins in the time of Strabo—20 B.C.—the impressiveness which its beautiful obelisk has from its antiquity and loneliness is enhanced by the thought that the eyes of the Holy Family, as those of all travellers since that time who come into Egypt from the East, were greeted by the

sight of this taper monument of pink granite—typical of the sunbeam—as the first of Egypt's mystic wonders. It remains, in its original position, the only survivor of the "pillars of Bethshemesh," a witness to the fulfilment of the prophecy which foretold their overthrow.

G. ABBOTT SMITH.

SECTARIAN WORSHIP.

Ever since the story of the Pharisee and the Publican was first heard there has been more or less reluctance to make use of the expression: "Lord, I thank Thee that I am not as other men." It has been regarded as in some way an unlucky phrase, but there have been two recent occasions in regard to which Church people may honestly say: "Lord, we thank Thee that we are not as other men are whom we could name." One of these occasions was the decoration of Admiral Farragut's grave whereat the following prayer was ostensibly addressed to Almighty God:

Almighty God, Ruler of all nations, we render Thee grateful thanks for the profound sentiments of unity and love here displayed on this auspicious occasion by the presence of our illustrious visitors in honor of the dust of our departed hero. May this union of hearts ever continue while eternal ages roll by, and let the Russian bear and the American eagle shake paw and claw over this grave and swear eternal friendship until time shall be no more. May we be permitted, after this life is over, to meet on the quarter-deck again in the glorious kingdom. Amen.

The whole idea of the alleged prayer is grotesque enough, but that phrase about the bear and the eagle shaking paw and claw is comic in the extreme. Does anybody suppose that a man who realized that he was speaking to God would be so flippant, so impudent?

"Oh well!" somebody will say, "He wasn't a Clergyman. He was just a lay Chaplain."

But he had gotten his ideas about what a prayer ought to be from hearing the efforts of men with "P.v." before their names. His was simply a full blown Protestant prayer. He had the idea all right and to prove that he had, the second occasion may be adduced. Moderator Craig, who presided over the late General Assembly of the Presbyterians is reported as saying in his sermon: "God will keep up his end of the row if you give Him the chance." It is not to the purpose to inquire whether he meant "row," a quarrel, with an allusion to the Briggs difficulty, or "row" a stint of hoeing to be done in a cornfield. It was a saucy childish thing to say.

The net result of the extraordinary theory of extemporaneous devotion which prevails among the Protestants generally is that the idea of *worship* is practically lost sight of, and consciously, or unconsciously, the impression to be made on the *people*, on the "audience," becomes the uppermost consideration. Hence the temptation to say "smart" things, to be witty, to take liberties with sacred things of which the above are fair examples. At the best, where there is no suggestion whatever of irreverence, we have the "eloquent" prayer; think of it, "eloquence" in a prayer! From all such may the good Lord deliver us! We Churchmen, in no Pharisaical spirit, may devoutly thank God that we have not been left to the mercy of mountebanks who make a farce out of His worship, but have the heritage of the Prayer book, whose noble words express every sentiment we ought to have toward God. When those prayers are rightly recited, the individual disappears and there is only the voice of one speaking for the people.—*New York, Advent.*

"THE best witness we can give, and the witness for which the world is calling, is the witness of a life that reflects as in a mirror the tenderness and the sympathy and the courage of Christ."—*Lowry.*

DAILY SERVICES.

We all need a reminder as to the value and blessing of daily worship. It has more than once been made a reproach against Christians that their's is a "one day in the week" religion. Of course, Sunday is *the* day in which we ought specially to assemble together "in the great congregation" to offer our sacrifice of praise and prayer, and, of course, it is, with some, well nigh impossible to do much more than to attend the Sunday services.

Notwithstanding, none but those who try it can know the help which comes to the daily life by frequent attendance at daily worship. "It is like the dew of Hermon" on the soil and weariness of the week of work; it is like a "stream in the desert" by whose pleasant margin we wander in our weekly pilgrimage.

"The day's portion in its day." Such was the rule for God's giving and man's receiving in the ingathering of the manna. It is still the law in all God's gracious dealings with his children. Oh! how great the value of preserving the chain of the religious life unbroken throughout the week! Oh, how great a help, to seek the strength of Israel in His Holy Temple day by day successively, each day separately!

"Give us day by day our daily bread," we pray; "daily He loadeth us with His benefits" we confess; therefore, let us "daily perform our vows."

Yes, and sweet is the encouragement to be derived from this thought when put in practice. Many a soul is disquieted by the thought as to how it will be able to gather and keep the manna needed for all its years of travel through the wilderness. Remember, therefore, "the day's portion for its day." One to-day is thine; to-morrow is the Father's. His presence and grace enjoyed to-day will remove all doubt as to whether you can entrust the morrow to Him too.

As a child can only make itself master of a book by lessons given day by day, so it is with man. Broken small and divided into fragments, the care and work of life can be undertaken, can be borne. Only take care of the days, and the years will take care of themselves.

* * * * *

Most of us could attend at least once or twice a week. The day's portion for its day was given to Israel in the morning, very early. The portion was for use and nourishment during the whole day, but the giving and the getting of it was the morning's work. This suggests how greatly the power to spend a day aright depends upon the morning hour. If the first fruits be holy, the lump is holy. When the beholder secures his quiet time in the morning to render fellowship with his Father and the Church Militant and at rest, the rush of business or the worry of daily life will not break the chain.

But whether at 8 or 10:15 a.m., or 5 p.m., let us form the habit of attending us often as we can, remembering that one mark of the early Church was that "day by day they continued steadfastly in the temple." (Acts ii: 46.)

Let us endeavor to do likewise to the glory of God, and so "daily shall He be praised."—*Churchman's Gazette, New Westminster, B.C.*

"CHRISTIANITY is above all human ties, (St. Luke xiv., 26, 'If any man hate not,' etc.), but it is not meant to crush them if they don't conflict with our duties to God. Happy is that home where the members are not only linked by natural relationship and spiritual ties, but by a *common service* for the common Master."—*Rev. S. Lowry.*

"Why should we think youth's draught of joy,
If pure would sparkle less?
Why should the cup the sooner cloy
Which God hath deigned to bless?"

The Church Guardian

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CALENDAR FOR JULY.

JULY 2—5th Sunday after Trinity.

" 9—6th Sunday after Trinity.

" 16—7th Sunday after Trinity.

" 23—8th Sunday after Trinity. [Notice of St. James.]

" 25—ST. JAMES, Apostle.

" 30—9th Sunday after Trinity.

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(Author of "Arrows for the King's Archers," etc.)

NINTH SUNDAY AFTER TRINITY.

"These things were our examples," 1 Cor., x: 6.

I.—Here, as in 2 Cor. iii., 7-18 Gal. iv., 21-31, we have a hint as to the value of the symbolical interpretation of Old Testament history in connection with Life in the Christian Church. The facts of the history of the old Israel embody the universal laws of human nature and of the Christian dispensation. The febleness of man without God, his waywardness, folly, and natural proneness to error of thought and deed, are abundantly shown in every book of the older Scriptures. The Power, the Love, the Holiness, the Providence, the Eternal Purpose of God—these also appear most clearly in Law and Prophecy and Psalm. The incidents of the wilderness journey exactly suited the purpose of the Apostle, who strove to press home upon the hearts and minds of the Corinthian converts the need of separation, and perseverance and watchfulness. Privileges could not save, unless rightly used. How great were the blessings enjoyed by the children of the first covenant—the sons of Abraham after the flesh! How sad their fall! Shadowed by the cloud of the Divine Presence, walled in by the waters of

the Red Sea, which were to them a defence, but to their enemies destruction, fed with spiritual food—bread from heaven—nourished by the rock stricken, whose supplies never failed them—they still distrusted God, they mingled with the heathen "and learned their works," they gave way to their own hearts' lusts, and were "overthrown in the wilderness." But it was with "many," not all, that God was not pleased. God always has some faithful ones even in the worst of times.—Cf. I Kings, xix, 18; Acts xviii, 10; Rev. ii, 13; St. John, xix, 25.

II.—"The cloud." The majestic, protective power of Jehovah. The overshadowing wings of His Presence. A visible token of His care of those who had entered into covenant with Him. "The pillar of the cloud encompassed the camp of Israel as a wall environs a city." "Baptised unto Moses" into the covenant of which Moses was the mediator—an obligation to submit to the service of God under the conduct of Moses. That spiritual Rock that followed them—Ex. xvii., 6. The Hebrew tradition that the streams which overflowed (Ps. lxxviii., 20) from the rock followed the camp of Israel throughout the wilderness journey, at least to Kadesh, is used by the Apostle to emphasize the supernatural nature of the provision made for the sustenance of the pilgrim host in the barren, arid waste of wilderness through which lay the route to the Land of Promise. But, notwithstanding these privileges, there was a lamentable failure, on the part of the favoured ones, to use them well. There had not been a complete surrender of the love of sensual delights, "lusts"—the flesh pots of Egypt—old memories of past indulgences, obscured the sense of the dignity of their calling under the new covenant to liberty, holiness, peace, union with God. Esau-like, they bartered their glorious birthright, their newly gained freedom, their new birth as a nation and a Church, ratified by their passage of the Red Sea and the abiding presence of "the cloud," for mere carnal and temporary delights. Lust, i.e., evil desires, discontent with what God gave, then idolatry, a service of other gods, an indifference to the honour due to Jehovah, a ready yielding to the worst of passions—these were the stages of Israel's decline, marked by the expressions, "lusting after evil things," "idolaters," "the people sat down to eat and drink and rose up to play." First the co-mingling with the heathen on terms of friendship and good-fellowship, then the joining in the wanton dance round the idol. The force of the word in the original for "to play" is terrible in its literalness.

III.—The privileges of the older Church were similar to those of Christians, but less full and glorious. We by Baptism, as Israel in the Red Sea, have passed from death to life, from bondage to liberty, from the service of Satan to the service of God. Our's too is the unshadowing cloud of the Holy Spirit, given in Baptism, with its mysterious ever abiding presence—protecting, guiding, cheering, witnessing. Again, in the sacramental provision of our Lord for the sustenance of His wayfaring ones we are partakers of the same spiritual meat: the bread from heaven: and the same spiritual drink, the precious blood from the stricken rock—the pierced heart of the crucified one for all smitten. "Those sacrificial and sacramental streams which were then poured forth by the smiting of the Rock of Ages, are to be educed henceforth by words (Num. xx. 8) not by any more blows." Christ having died once: dieth no more.—Rom. vi. 9. By "the word" of the Church the living stream flows forth in Baptism, absolution, the sacrament of love, and all the sacramental ordinances of the newer Israel. The "word" is addressed to the Rock: The ministry is not a source, only a channel. It is not for them to say "shall we fetch water out of the rock?" The gifts they dispense are

of Christ the Rock, not of themselves. But the manna and the water from the rock were more than mere types to the faithful recipient under the old dispensation. Even then Christ was not only foreshadowed but discerned in them. "Both in the Old and New Testament everlasting life is offered to mankind by Christ; . . . wherefore they are not to be heard who feign that the old practices did look only for transitory promises. (Article vii.)

IV.—The sum of this remarkable passage is this: Privilege must be supported by practice. 1. The danger of trusting in privilege—in the fact that we have been admitted to covenant with God—in resolutions, vows, virtuous habits, present fidelity—all these failed the Israel of God in the hour of temptation. 2. The peril of complying with the lawful customs of sinful men, the danger of co-mingling with habitual despisers of God's providence and law. Evil men as a rule, do evil, the atmosphere of their lives is evil. To be one with them in any enterprise of pleasure is to be in peril of losing that horror of sin in any form which is a sure mark of the elect. 3. Temptation is no excuse for compliance. Temptation is to be overcome. With every trial there is provision made for its triumphant defeat. God is powerful and faithful. He will enable us in all times of struggle to overcome. He is faithful to his promise to help us effectually, whenever we cry to Him for His help. 4. For every sin of our past there was, we know, a way of escape provided, if we had cared to avail ourselves of it. A more earnest use of the means of grace would have armed us for certain victory in every assault of the evil one. Let every "trial" be met without fear, because God gives us power to escape it, or to go through it without stain or loss. (Dan. iii. 27.)

EDITORIAL NOTES.

A GREAT OPPORTUNITY is before the Anglican Branch of the true Church Catholic in Canada, which we do not feel sure that her members—clerical and lay—fully recognize. At the present moment the position, as is generally known, is that, though one in doctrine, origin and practice, and extending from the Atlantic to the Pacific, she is nevertheless divided into two Ecclesiastical Provinces embracing sixteen dioceses and three independent and separate dioceses. Between these several portions—larger or smaller—of the Church of England in Canada, there has been in the past no direct or substantial communication or common action; little, if any more, than might have been had they been portions of the Church Catholic in distinct and independent States or nationalities. True there has been interchange of courtesies between the Synods of the two Ecclesiastical Provinces, and there may have been private and personal consultation between divers members of the Episcopal Bench; but common and united action as a true branch of the Catholic Church in the one civil jurisdiction or State, there has been, and could be from the nature of things, none. The result has been, we believe, prejudicial not alone to the Church itself, but to the Dominion. Her influence in moulding and directing the educational, moral and religious character of the people has been far less than that of the religious bodies which surround her and than it should have been, regard being had to her Divine origin, her Scriptural liturgy, and her actual position originally in the colony as England's Church. She has been slow to learn

the power of numbers; of combined and united action of the parts of the one body; and has forgotten the teaching of history in this connection.

YEARS AGO the much-divided Presbyterian and Methodist bodies awoke to the unwisdom of their divisions, and uniting their several portions into an—at least—outward oneness, at once advanced from insignificant and practically powerless factors in the State into important and controlling elements, wielding an influence and attracting to their fold through their very "bigness" alone. They have verified the truth of the old adage, "Union is strength," and have afforded practical proof of the power that might be exercised by Christianity were the fulfilment of the prayer of our Divine Lord, the Head of The Church, in its fulness of meaning, not prevented by the wicked divisions and differences of those who bear His name, but disobeys His will.

FOR YEARS earnest, far-seeing men in our Provincial Synods have striven to remove this cause of inferiority from The Church they love so well. If we mistake not, the first word pointing in this direction was spoken on the platform of the Synod of the Ecclesiastical Province of Canada by one of the delegation from the Province of Rupert's Land—the Rev. E. S. W. Pentreath; but he seemed to dream to those who heard him; and it was several years thereafter ere any effective action was taken, and that ultimately largely through Mr. Charles Jenkins and Mr. W. J. Imlach, delegates from the Diocese of Huron. It is not necessary to follow up the various steps taken which culminated in the Winnipeg Conference—an ever-memorable meeting in the history of The Church in Canada. Its suggestions have been fully accepted by the Province of Rupert's Land, and virtually—since the changes made do not in any material point operate to the annulment of the Winnipeg basis—by the Province of Canada. It is possible that the modifications made may require the concurrence of the sister Province, but that this will not be given is not conceivable in view of the enormous importance of the movement, the divergent interests and the Diocesan prejudices existing here to be met, and the happy conclusion arrived at; leaving the Winnipeg Scheme so little changed and putting no bar in the way of the Provincial system to which the Province of Rupert's Land attached such importance. The modifications accepted by that Province, the General Assembly will then meet in Toronto in September next.

THE importance of that meeting who can estimate? If ever there was a time when earnest supplication should be made by the whole Church for the prevenient and assisting grace of God, the Holy Ghost, it is, it appears to us, now. At it will be assembled for the first time in the history of this country the whole or nearly the whole of the Episcopate of that true branch of the Church Catholic planted in this land when it passed into the possession of the British Crown, and only a little over a century ago possessing one solitary *Episcopos*. At it will be the chosen representatives of the

Priesthood from the 20 Dioceses which are now embraced within the jurisdiction over which the first Bishop Inglis presided. At it too will be the chosen men of the Laity, representing the great body of the Church from ocean to ocean—brethren of the one family—many of them meeting each other face to face for the first time, and gathered together for prayerful, well-considered action in the interests of the Church of Christ in this part of His world-wide field. Such a meeting will have—must have—from the mere fact of its composition, a far greater importance than any Provincial Synod or Assembly.

BUT again the purposes of its meeting render it of the gravest importance. Naturally the first and chief business will be the consideration and, we trust, the acceptance without material change of the suggested CONSTITUTION. Just here is where there will be found the need at once of wise and self-restrained action. It is impossible but that delegates, drawn together from such distant portions of the country, and from distinct and independent dioceses, will bring with them more or less of local interests—nay prejudices; and it is possible that some of them may be thought of grave enough importance to be seriously discussed. But we would venture to hope that the force of the well-considered and well-debated action of the Provincial Synods, accepted as it will have been more or less fully by the various Diocesan bodies, will not be overlooked; and that the conclusions arrived at by them may be accepted by the Assembly as fully and as promptly as possible. We venture to hope that every member may be so impressed with the greatness, importance and dignity of the occasion as to have no heart for trifling discussions, e.g., as to the title of the presiding officer, whether Primate or Archbishop, or as to whether the Metropolitans of Provinces shall be styled Archbishops or Metropolitans. Let not the Church be lowered in the eyes of a keenly observing public by such questions or discussions.

ASSUMING the Constitution, with the assignment of powers and subjects contained in the schedule to Art. v., accepted, it will become necessary to draw up and adopt Rules of Order and Procedure, no provision for which is made in the scheme submitted. Possibly the rules already in force in the Provincial Synods might be adapted to this body; and, if so, but little delay would be caused in proceeding to definite determinate action upon any of the matters coming within the jurisdiction of the Synod. Unless, however, it is possible for the members of both Houses to remain together in Toronto for a considerable period (Presbyterians and Methodists occupy several weeks, we believe, in their Assembly), it might be a wiser course to simply perfect the Constitution, Rules and Orders, and appointing Committees to report on the most important and pressing matters for the welfare and extension of The Church, adjourn to meet at some future early day. This course would probably secure more mature and well-considered action. On the other hand, there are subjects which would seem to command immediate attention: e.g., the Missionary and Educational work of the Church,

the adjustment of relations between dioceses as to Clergy and W. and O. Funds, and the transfer of Clergy from one diocese to another. Whatever course may be pursued, it would be advisable in our opinion to eschew all matters upon which there would likely be misunderstanding or determined difference; and one such would be, it seems to us, the question of subdividing or rearranging *Provinces*. Some dioceses (as it is well known) have only yielded assent to the Assembly scheme in consideration of the modification made in the Winnipeg Conference resolutions as to the absolute retention of the Provincial system; and any action tending that way at the first meeting of the Assembly would be, we fear, misunderstood and resented.

THERE would seem to be a practice growing up in regard to the administration of the Holy Communion, when there are a number communicating, which it is difficult to reconcile with the words of the rubric appertaining to the matter; and which is felt by many Communicants as a personal wrong. We refer to the omission of the special and proscribed formula in delivering the bread and wine to each recipient. Some clergy say the words, "The Body of our Lord Jesus Christ" once, and then proceed to administer to the whole table of recipients. The rubric is express in its terms: "Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same * * * to the people also in order into their hands, all meekly kneeling. And when he delivereth the Bread to any one he shall say, The Body, etc." * * * "And the Minister that delivereth the Cup to any one shall say." These directions can hardly be said to be obeyed when the Priest says the formula once in the presence of a number of Communicants, not at the moment delivering either Bread or Wine to any, and then silently distributing the elements to one after another of twenty or more Communicants. We know that it is felt by some as a *personal* wrong, inclining them to remain away from Communion; and the practice is certainly without rubrical authority.

Dr. Remensnyder, of New York, in an article on "The Great European Cathedrals" in the June *Homiletic Review*, speaks of them as great "moral forces, silent august teachers, whose eloquent lessons are moulding the thought and framing the spirit of the peoples in whose midst they stand." He remarks upon the fact that in continental Europe "these cathedrals are in the hands of Roman Catholics," with but few exceptions, and argues that Romanism should not be allowed "to monopolize this potent instrumentality—art in Christian architecture." He too truly adds, "a great difficulty in the way of Protestantism here lies in its divisions. It takes a united Church to erect a cathedral. One can scarcely form an estimate of the labor and expenditure requisite to this end. . . . It is evident, therefore, that until Protestantism exorcises this fatal evil of schism division and strife, building a half dozen rival churches in every village, it will never be able to erect a cathedral church such as is found in every European city of any size, and which edifices are the glory of Old World." The italics are ours. The testi-

mony so borne to the wickedness of sectarian divisions by one who is not a Churchman, and drawn from an unexpected source is well worthy of note.

OTHER Catholic truths are witnessed to by Dr. Remensnyder in this same article. He refers to these cathedrals as being "open and access free," in striking contrast to "Protestant edifices," and meets the objection that "these vast edifices are not suitable for the chief element in a Protestant service, viz.: the preaching," by referring to Canon Liddon, who "made himself heard to five thousand hearer in St. Paul's and the echoes of his cathedral pulpit went throughout the world," and adds: "Protestantism is gradually but surely reaching the conclusion that *worship* is a far more essential element in a Christian service than it used to regard it. In all quarters more attention is being paid to the *worship* of God in His house of prayer as the *chief office* of religion." The italics again are ours. The truth contained in the words quoted needs to be impressed, we fear, even upon some *Churchmen*. The "itching ear" is a lamentably prevalent disease.

NOTWITHSTANDING the objections raised by some to the so-called importation of Bishops from the Old Country, the result seems to have been highly satisfactory to the parties immediately concerned. We notice in every case—from that of Bishop Swaby, of Guiana, to that of Bishop Perrin, of British Columbia—not only that the nominations have been received by the dioceses themselves with satisfaction, but that better still, in each case the new Bishops have elicited the warmest expressions of love and appreciation from their people on coming amongst them, and entering on their Episcopal duties. The latest intimation of this feeling we find in a letter from the Rev. E. F. Wilson to the *Canadian Churchman*, in which he says of Bishop Perrin: "We are all delighted with our new Bishop. When I say *we*, I mean all whom I have met, whether clergy or laymen. He is so kind, genial, courteous, and while a pronounced Churchman, is at the same time very liberal in his views and ready to join heartily in any good work. No one can help liking him, and we all feel most thankful to have such a man at our head." It is to be remembered that none of these English clergy *sought* the office. They were *called* to it, as really by the Synod of the diocese as if directly elected by it. The delegation of appointment to the Archbishop of Canterbury alone or with others, was the act of the *Synod*; and such delegation almost necessarily implied an English selection. If the *Synod* with all its knowledge of the local needs and of local men, could not agree on a choice, it could hardly be expected that the Archbishop would be in a position to choose from the diocese itself or from the Colonial Church.

Further, not only was the *office* not sought by the individual, but through the course taken in these cases canvassing and caucussing for party candidates was largely prevented; no small gain in our opinion.

CHARITY ought to be the religion of the whole world.—*Bishop Ken*.

Downs we never quite leave behind us this side the grave.—*J. G. Whittier*.

Family Department.

GROWTH IN GRACE.

O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee;
From sin be daily freed.

Each day let Thy supporting might
My weakness still embrace:
My darkness vanish in Thy light,
Thy life my death efface.

In Thy bright beams which on me fall,
Fade every evil thought:
That I am nothing, Thou art all,
I would be daily taught.

More of Thy glory let me see,
Thou Holy, Wise, and True!
I would Thy living image be,
In joy and sorrow too.

Fill me with gladness from above,
Hold me by strength Divine!
Lord, let the glow of Thy great love,
Through my whole being shine.

Make this poor self grow less and less,
Be Thou my life and aim;
Oh, make me daily through Thy grace
More meet to hear Thy Name!

H. B. SMITH.

STUPID CHRIS.

CHAPTER VI. (Continued.)

So Dorothy exercised her very simple skill, and kept Louis extremely happy for an hour or so, till she felt it her duty to return to her studios.

By-and-by, when Mrs. Raymond was gone to get ready for dinner, Chris came running in to find Louis alone on the rug.

"Oh, what a lovely fire! I hoped there would be one," she said approaching it as near as she could.

"Haven't you got one in the school-room?" asked Louis.

"No. The others are never cold, you know I always am," said Chris cheerfully.

"You are a frog!" said Louis, sitting up and, pulling her down beside him by one cold hand. "What have you been doing all day?"

"Sitting still chiefly. I thought I would get on with my lessons as much as I could, so as to have a real half-holiday to-morrow. Louis, have you been to the Palmers?" coquingly.

"Yes of course. What made you think so?"

"I only guessed. I hoped you had. Did you lunch there? How jolly. Did you see the children?"

Louis rather liked teasing and petting "the kid" so he let her drag out of him piecemeal a full account of his visit, to her great satisfaction.

"Isn't Mrs. Palmer pretty?" ended Chris, with a sigh.

"Yes, I suppose she is," said Louis with gracious patronage. "I tell you what, their drawing-room is ever so much prettier than ours, though its isn't half such a good room really Why is it?"

"I don't quite know," said Chris, looking round. "Partly I think, you know they use it so. Now, no one ever writes letters here, and our writing-table looks so stiff, but Mrs. Palmer's is always covered with all sorts of interesting things. And then they have such lots of flowers about always, and we scarcely ever have any. I do wish I were grown-up, then I would ask mother to let me have charge of the drawing-room, and I would keep it full of flowers. We have lots in the garden, only nobody ever picks them."

"Why don't you put them up now?" asked Louis.

"Oh, I don't like to ask. But I am sure I could on Saturdays, and I do so wish I might.

And I should like to have some potograph frames about, as the Palmers do, but mother says it make such a lot of work for the housemaid. But I would dust them every day, if we might only have them. Louis, isn't it time to go and dress?"

"We aren't going to dress to-night. Mother says father will be sure to dine in the common room as it is so wet, and come home after chapel. Go on, kid. What else would you like to do? This is amusing."

But at that point Chris began to be afraid her pet schemes of home decoration were stupid, so she declined to be drawn any further, and wished on the contrary that she had never mentioned them to Louis. Now he would tell every one, and she would be laughed at.

Mother is it a law of the Medes and Persians that this room is to be without flowers?" asked Louis, when Mrs. Raymond came down again.

"No, of course not. But no one ever has time to put them up," answered his mother, taking up her knitting.

"Do you know the kid is panting to distinguish herself in an artistic decorator?"

"Chris? Really, my dear child!" said Mrs. Raymond surprised. "Why, I should be very grateful if you would keep a few flowers here always. But surely you have not time either?"

"Oh, mother, yes!" cried Chris in wild excitement. "I could easily make time. May I really put up flowers here, whenever I like, all through the summer?"

"Why, of course you may! I should be very glad to see them," said her mother quite astonished at her eagerness. "But you must promise me not to waste time when you ought to be at lessons, and be careful not to break anything, or spill water on the tables."

"Yes, mother, I will be very careful. And I will do it before breakfast," cried Chris. "What a darling boy you are, Louis!" and she actually forgot her awe of her clever brother sufficiently to kiss him unasked.

"I am quite glad to find there is anything Chris really cares to do," said Mrs. Raymond during dinner. "I believe she is clever with her garden, so perhaps she may manage putting up flowers."

"I expect she will make some terrible mess, or break half a dozen vases before she has done," said Dorothy.

"Probably. Still let the poor kid have a little happiness first. She seems to undergo great trials in the schoolroom," said Louis.

"Miss Wilson undergoes great trials, you mean?" said Dorothy.

"Ah, my dear! You and I spoil that good lady," said Louis.

"So you are going to adopt Chris' idea after all?" said Mr. Raymond, when Louis unfolded the plan of to-morrow's expedition after he came home.

"Chris' idea? Oh yes! I suppose it was," said Louis.

"You might really let her have the credit of it now," said his father, smiling. "I am sure you trampled on her this morning."

"Oh! she's used to it," said Louis. "She's only the kid."

CHAPTER VII.

Thanks to Chris' efforts as ladiesmaid, Alice was properly dressed in her Sunday raiment next day, and satisfied her brother's fastidious eye, when she appeared in good time to start with him.

"Mind you don't overdo it, Louis! And be sure you have a good lunch somewhere," Mrs. Raymond called after the young couple as they went down the drive.

Chris listened and looked with envy, and then turned away to begin her delightful task of filling the drawing-room with flowers. She worked hard all the morning, dancing in and out of the house, and sparing no pains to get exactly

the effect she fancied. When Mrs. Raymond looked in just before lunch, she was quite surprised to see how well Chris had done her work. A large green bowl full of lilac on one table, and a brown Devonshire jug on another full of white narcissus, gay tulips in a dark corner, and a blue jar holding brown and yellow wall-flowers, gave the room a festive air, and filled it with fragrance.

"Charming, Chris! How well you have managed!" said Mrs. Raymond, making a little tour of inspection. "It really is a great improvement. Have you nearly done?"

"These big daffodils are going on the mantelpiece, and the forget-me-nots on the writing-table," answered Chris, pleased and proud. "I am so glad you like them, mother; I tried to do them as Mrs. Palmer does."

"Then Louis will be sure to approve," said Mrs. Raymond, laughing.

Chris hoped he would. She counted on his notice when he came home. Maud and Dorothy merely remarked. "Oh yes, very pretty! But what a waste of time putting them up." That was all she expected of them, but if Louis was pleased, she would be quite happy.

Unfortunately, Louis came home with a splitting headache again, and went straight to bed. So the display was wasted on him, and as poor Chris' own bedtime came before he had reached the tea and toast stage, she felt sorrowfully that her labors had been chiefly wasted; and she had not even the opportunity of waiting on him to make up for it.

"It really was too bad of Alice!" said Mrs. Raymond, as she settled down for the evening with Dorothy. "The idea of her taking him to the National Gallery after all that travelling and shopping!"

"She wanted to study the Turners there, and she so seldom gets the chance," pleaded Dorothy.

"She should have thought of her brother first. Fancy taking him to stare at pictures! And such miles out of the way too! No wonder he was knocked up."

"I don't suppose Alice was ever knocked up in her life," suggested Mr. Raymond, who had looked in to ask how Louis was. "Is he better now?"

"Yes, poor boy; but he owned to having felt very bad ever since about four o'clock," said Mrs. Raymond. "I shall not trust them again."

"Now he has got his camera he will be quite happy for a long time to come," remarked his father.

"What a delicious scent in the room! From these flowers, I suppose. How pretty they are! Is that your handiwork, Dorothy?"

"No, it was all Chris' doing," said Mrs. Raymond.

"Chris? Indeed!" and Mr. Raymond wandered absently about the room, sniffing the flowers, and murmuring, "Charming! Charming! My dear," he said abruptly as he reached the door again, "I do assure you Chris cannot be a stupid child."

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"Well, father, give her a lecture on elementary science, and see," said Dorothy, laughing.

"I will!" said Mr. Raymond with energy, and vanished.

"Do you know father noticed your flowers last night, Chris?" said Mrs. Raymond next morning.

"Did he? Oh, mother! Did he like them?" asked Chris, scarlet with pleasure.

"Very much," answered her mother.

(To be Continued.)

DEATH.

MURRAY—On Feb. 11th, 1893, Charlotte Ethel Marguerite Dalsy, eldest surviving daughter of the Rev. F. R. Murray, St. Mary's Rectory, Belize, B. Honduras. Fell asleep in Jesus, aged 18 years.



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THE HOMILETIC REVIEW for August comes to hand with its usual supply of good things. Prof. J. J. McCook, of Trinity College, contributes the second of his articles on "Practical Politics: What Can Clergymen Do About it?" D. S. Schaff, D. D., writes instructively on "The Graves of Egypt." "Immortality in the light of History and Reason" is the theme of an interesting paper by Rev. W. H. Hisley. A concluding article on "The Higher Criticism," by Rev. J. Westby Earnshaw, states and answers some of the objections to that much discussed mode of treating the Sacred Scriptures. Wm. Hayes Ward, D.D., writes upon "The Immortality of the Soul in the Inscription of Panamu I. The Sermonic Section is more than usually rich in its material. The Exegetical Section has a suggestive treatment of Heb. ii. 5-9, by Prof. William Milligan, D. D., of Aberdeen, one of the ablest living exegetes. Rev. J. Winthrop Hegeman, Ph. D., contributes another sociological study of London, discussing the work respectively of the Church Army and the Salvation Army. — (Funk Wagnalls Co. N. Y.)

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PAROCHIAL AND FOREIGN MISSIONS TO THE JEWS.

GREAT SPEECH BY THE ARCHBISHOP OF YORK.

(Continued from last issue.)

The condition of the Jews in England at the present time was very remarkable. There was, first of all, widespread decline of belief which characterized a great many of the Jews, especially among the educated classes. And then, on the other hand, there were unmistakable signs of a longing after better things, evidenced by the efforts which the Jews were making within their own community to raise the tone and standard of their own spiritual life. They had among themselves a certain amount of Home Mission work, so to call it. He remembered some years ago coming upon some tracts written by Jews, and intended to awaken a deeper spiritual life among their own people. Now these two almost conflicting aspects of the present condition of the Jews imparted an added interest to the work of this society. With regard to that work, he should like to dwell on one or two points. First of all, the teaching given to these Jews must be very definite, for if there was not very much dogma in the teaching of their own church in the days of old, what there was was singularly definite, and he was sure that no thin, diluted, and indefinite Christianity would ever be powerful in winning over the Jews to the side of Christ. Then we must provide for them carefully-conducted and dignified services. This would be evident when we considered not only the ritual of the Temple of old, but also the character of the services in their own synagogues now. In past times he had the advantage and happiness of being present once or twice at a synagogue on the evening of the Passover, when all the Jews had assembled for that great solemnity, and although some of the customs in their places of worship were, of course, different from ours, yet the services were unmistakably dignified, the ritual was carefully observed, and it was impressive so far as it went. So then we ought to be very careful to present before their eyes Christian worship at its best, or as near its best as we could provide it, or otherwise they would be staggered by being present at a service of a dull, dreary, and undignified character, such as might sometimes have been found in our own Church in past days, though, happily, very rarely now, and such as might still be found in other religious communities. Another not unimportant point for any man ministering in a missionary spirit to the Jews to bear in mind was to endeavor to find some common ground with those whom he would teach. In this connection there came to his mind an incident which occurred to a friend of his. While visiting Germany for a time she became on friendly terms with a

learned and highly-gifted Rabbi, and had many a friendly talk with him. When he was about to leave for England, the Rabbi made a parting call on her, and as he was about to leave, this lady, who had a strong, clear hope with reference to the Second Coming of our Lord, said to this Jew, "Well, there is one thing we have in common—we are both looking for the Messiah. You are looking for His coming for the first time, and I am looking for His second coming." The answer was very remarkable: "Yes; and, perhaps, when He comes, we shall find He has been here before." The possession of such vantage-ground as that, where you could shake hands and unite hearts over a common hope, was surely the wisest method to pursue with the Jews. He had no need to impress upon his hearers the great importance of this work in this country. England had always been the refuge of the distressed and persecuted—and sometimes of persons, perhaps, not so deserving of our compassion. We had not had, in recent times at least, anything like an anti-Semite movement among us, such as had lately disgraced some other Christian countries of Europe. In all probability, there would be a great influx of Jews into this country, who had been persecuted and oppressed in different parts of the world. The field of this Society's operations was likely, therefore, to be very much enlarged, and it was all the more needful that it should be prepared to occupy it. That being so, Churchmen could not do better than give their support to a society whose methods were so singularly adapted to meet this emergency, and whose efforts had hitherto been so singularly blessed.

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Foremost in value and interest is an article entitled "Literary Discoveries in Egypt." The land of Egypt is ever of deepest interest: around its name cluster memories of by gone ages, and from its bosom are drawn, from time to time, literary treasures of untold value. The article to which we have called attention gives a full account of numerous clay tablets, some of them made of Nile mud, covered with cruciform inscriptions, unearthed within a few years at Tell el-Amarna, and which prove to be a correspondence between certain kings of Egypt who lived in the 15th century B.C., and their contemporaries and dependents. From these letters the reader will gain a fair insight into the social life of that time in Syria, Babylon and Palestine.

Prominent articles of the issues of the present month are "The Chatham Islands and Their Story," by Henry O. Forbes; "Aspects of Tennyson, Tennyson as a Nature-Poet," by Theodore Watts; "Our First Ambassadors to Russia," by Julian Corbett; "Fontainebleau"; and "St. William of Norwich." by Augustus Jessopp. Scarcely second to these in interest are many others, notably "The Journal to Stella," by Austin Dobson; "The Influence of Climate on Race," by J. W. Fortescue; "Is the Universe Infinite," by Sir Robert Ball; "Addiscombe; The East India Company's Military College," by W. Broadfoot; "Some Thoughts on Pascal"; "A Walk in Alexandria," by Alfred E. P. Raymond Dowling; and "Romance of the National Gallery," by Emily Constance Cook.

These numbers contain also some good short stories and poetry. The subscription price of *The Living Age* is \$8 a year, postpaid. A specimen copy may be had by sending 15 cents to Littell & Co., Publishers, Boston, Mass.

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TEMPERANCE.**TEMPERANCE AS IT AFFECTS WOMEN.***(The News, England.)*

The Duchess of Bedford spoke at the Folkestone Congress on temperance as it affects women of the upper and middle classes, and especially on the practical wisdom of total abstinence from a personal point of view. Her Grace said:

"If we are not all conversant with the characteristics of the age in which we live, its intellectual movements and its chief currents of thought, we cannot fail to see the bearing of this question as on many others which occupy and, indeed, engross our minds. This question of total abstinence has a national aspect, and it is being nobly dealt with by competent thinkers, but it has a personal aspect as well. Is it not a fact that the demand made by the exigencies of modern life upon our nerve-power is producing maladies and discomforts which are tormenting this generation in ways too numerous to mention? It is scarcely an exaggeration to say of those who live in large towns that every one is exhausted, every one needs restoratives, and that many people take them. The difficulty of meeting the extraordinary demands of modern life with an ordinary stock of strength should make us realize that some special cultivation should be given to the powers of self-control, the quality which above all others is needed, if women are to reach the full development towards which so many noble aspirations are tending at the present time.

"It is probable, however, that we are all in full agreement on the need of self-government, while we still differ as to the value of total abstinence. Many people urge that moderation is a higher form of self-control than abstinence, and are prepared to endorse all that has been said with this proviso. Although the proposition is reasonable enough from a general point of view, I take exception to it in the present connection. The fact that abstinence is in the first instance a decidedly trying experience confirms some who have ventured upon it to reject the practice and fall back on their original notion that alcohol in moderate quantities is their final resort. Such persons have weighed the arguments in favour of abstinence, and come to the conclusion that they must personally reject them, as they have an arduous work to carry on, and have no strength for such experiments. They are therefore pledged to the principle that a certain amount of alcohol is a necessity. It is universally acknowledged that temperance work is a fundamental necessity among the poor, and any close acquaintance with it will soon prove that the total abstinence branch is the vital part of it. It is a serious thing to be pledged to the principle of the necessity of alcohol, since it carries with it the consequence of personally disqualifying those who adopt it from aggressive attack on

the main source of crime and misery in the people among whom they work. All rational demands on bodily strength may be met by the total abstainer; irrational demands should not be made, nor for any length of time complied with. It must be borne in mind that these statements do not apply in cases of disease, advanced age, or of chronic ill-health; such cases are under special limitations, and we are not now bound to consider them. But it is well, perhaps, to remember the distinct advantage derived in acute illness from total abstinence in health. One of the strongest weapons known to the medical man has been left unused, and will prove of good service to the patient. May I now offer one word of advice to those who are already abstainers? To those I venture to say—avoid all banter and jest when speaking on this subject either at a temperance meeting or in conversation at ordinary times. We do not joke about fasting to those who practise it, and the same spirit of reverence may very fitly restrain such a tone when applied to abstinence.

(To be continued.)

"The Spirit of Jehovah descends upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of Jehovah." "The Spirit of Jehovah" is the Divine Spirit, as the communicative vehicle of the whole creative fulness of divine powers. Then follow the six spirits comprehended by the *ruach Yehovah* in three pairs, of which the first relates to the intellectual life, the second to the practical life, and the third to the direct relation to God. For *chochmah* (wisdom) is the power of discerning the nature of things through the appearance, and *binah* (understanding) the power of discerning the difference of things in their appearance: the former in *sofiah*, the latter in *diakrisis* or *sunesis*. "Counsel" is the gift of forming right conclusions, and "might" the ability to carry them out with energy. "The knowledge of Jehovah" is knowledge founded upon the fellowship of love, and "the fear of Jehovah" fear absorbed in reverence. There are seven spirits which are enumerated in order from the highest downwards; since the spirit of the fear of Jehovah is the basis of the whole (Prov. i: 7; Job xxviii: 28; Ps. exi: 10), and the Spirit of Jehovah is the heart of all. It corresponds to the shaft of the seven-lighted candlestick and the three pairs of arms that proceed from it. —Delitzsch.

—A hitherto unrecognised painting representing Christ, by Giorgione, has been found in the Church of Santo Francesco della Vigna. The picture hangs on the less important walls in the Church, and being taken down for repair its true value was discovered. The cause of its having waited so long for recognition is a wrong date, 1516, which was written at the back. Closer inspection has proved that this was put on in a

somewhat random fashion long after the painting was completed. As Giorgione died in 1511, it must be of earlier date than that inscribed upon it. The work is done on wood, and represents the figure of Christ kneeling on a gravestone of Greek marble, bearing a white and red flag in his hand. At either side of the grave rest the sleeping soldiers, one of whom has a gun resting between his legs. In the back ground on the picture appears a finely wooded path, which leads up to a castle on a hill.

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Yes, and Christ ascended, too,
To prepare a place for you.
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After those great forty days.
Then he sent the Holy Ghost
On the day of Pentecost,
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Well may we keep Witsuntide.
Last of all we humbly sing
Glory to our God and King,
Glory to the One in Thee,
On the feast of Trinity

—Selected.

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