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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.

BISHOP TUCKER hopes to reach London from Uganda on May 19.

THE Duke of Connaught has consented to lay the foundation stone of the Church House, London, on July 1.

THE Archbishop of Canterbury has been elected a vice-president of the Society of Biblical Archæology.

AN anonymous gift of £5,000 has just been made to the Rev. E. A. Foster, of Hastings, Eng., to build a church.

THE Rev. Carlile, rector of Netteswell, Eng., and hon. secretary of the Church Army, has issued an appeal for £100,000 with which to establish a woman's labour home.

IN the diocese of Manchester, Eng., out of a total of 460,000 sittings, about 322,000 are free and unappropriated. In the diocese of Chester about half of the churches are free.

AT St. Michael's Church, Star-street, Paddington, Eng., the Bishop of London, on April 15, set apart by the laying-on of hands five who have been in training for the office of Deaconess in the Church.

THE Bishop of Llandaff, Wales, in opening a new Church school in the parish of St. Mary, Cardiff, said that during the eight years he had presided over the diocese not a single Church school had been closed or transferred to the School Board.

THE Rev. Thomas Harrison has placed his resignation in the hands of the President of the Wesleyan Conference in England, and has ceased to be a member of the Connexion. He is about to enter the Church of England, and will shortly be ordained by the Archbishop of Canterbury.

AT the recent Lent ordinations in England, there were 129 candidates in all, of whom 71 were ordained deacons and 58 priests. The Lent ordinations are generally small, the candidates ranging from about 120 to 189 in number, and the present return, low as it is, does not touch the lowest limit. Only 48 per cent. of the number were graduates of Oxford or Cambridge.

THE Bishop of Truro, Eng., (Dr. Wilkinson), has resigned his See, owing to continued ill health. He had been compelled to be absent from his diocese for a year, and it was hoped that he had fully recovered his health. But upon resuming his work in Cornwall, he soon found that his strength was not equal to the task, and he has decided to retire. Dr. Wilkinson is the second Bishop of Truro, succeeding Dr. Benson upon the latter's translation to Canterbury.

SIR W. C. FLOWDEN, M.P., has given notice that he intends to move the following resolution with reference to the endowment of the Church

of England:—"That this House, deeming it desirable to obtain full and accurate information of the origin, extent, nature, and application of the endowments of the Church of England and Wales, recommends the appointment of a Commission which shall have power to inquire into these matters." Mr. Brown Read proposes to move, as an addition to the resolution, "and also to inquire into and report upon the origin, nature, and extent of Roman Catholic, Congregational, and other Nonconformist endowments in England and Wales."

AN Anglican Church Conference will be held at Wiesbaden (Germany) on May 13 and 14, under the presidency of Bishop Wilkinson, Bishop Coadjutor of London for Northern and Central Europe. The Rev. J. Capel Hanbury, chaplain, is chairman of the committee, and Mr. W. C. Tetley, 29 Friedrichstrasse, is treasurer. The conference will meet in the Weisser Saal at the Kurhaus. The Bishop will deliver an opening address, and several papers will be read. Among other subjects dealt with will be "Clerical Teaching with Reference to Recent Theories of Biblical Interpretation," "Marriage Laws and Customs as affecting British subjects on the Continent," and the Archbishop of Canterbury's Judgment in regard to the Bishop of Lincoln's case.—*Church Review*.

IT is stated on good authority, says one of the London correspondents, that the appeal in the Lincoln case will not be heard until the last week in May. Meanwhile great anxiety is being shown, both by High Churchmen and by Low Churchmen, as to the constitution of the court, the Low Churchmen being somewhat afraid of the High Church proclivities of the lord president Viscount Cranbrook, and the High Churchmen being suspicious of the Erastianism of the Lord Chancellor, Lord Halsbury. There is also a question whether the Bishop of London, who is on the rota as one of the assessors, will be asked to sit, as he was one of the assessors to the Archbishop. Whether or not the Bishop of London was the one dissentient from one part of the judgment to which the Archbishop alluded has never been authoritatively stated, but, notwithstanding the permission of the eastward position under the conditions stated in the judgment, the Bishop of London always takes the north end, even at St. Paul's Cathedral, where the 'north side' is a most inconvenient place for officiating.—*Church Review*.

A LARGE body of water has been discovered at El Golea, in the Sahara Desert, some six hundred miles south of Algiers, at a depth of 120 feet below the surface. It throws up nearly forty gallons per minute at present, and it is anticipated that the yield will be much greater when more perfect access to the water is attained. The discovery is regarded as of high importance, as this is said to be the first time that water has been found in the Sahara at such a slight depth under ground. All over the arid portion of Algeria there is an underground sheet of water, which is tapped by artesian wells in several localities, being reached at various depths according to situation. The sinking of these wells has been one of the

chief benefits conferred upon Algeria by the French occupation. The first was sunk in 1856, and reached the water at a depth of 196 feet. This yields 4,000 litres a minute. That recently finished, at Wad-el-melah, in Tunis, yields 10,000 tons of water daily—a quantity sufficient to fertilize twelve or thirteen hundred acres, and to sustain sixty thousand palm trees. By this means the desert of Sahara is being gradually reclaimed.

A BEAUTIFUL and impressive custom has for some years past been practised at St. Peter's Church, Sowerby, Halifax, England. As soon as the early celebration of the Holy Communion on Easter Day is over the scholars meet in the Sunday school, and then, headed by the clergy and choir, walk in procession round the churchyard, singing the Easter hymn—the song of praise to the Risen Lord. All the villagers turn out to listen as the words of hope and comfort are echoed back to them from amongst the graves of their dear ones, and thus the Queen of Days is marked to them from its early dawn in a most striking manner.

This church, which till a few short years ago boasted of a black gown in the pulpit and an evening Communion, now has a surpliced choir of over thirty, a monthly early Celebration (there were 100 communicants at the early service on Easter Day), and a monthly mid day one; whilst the altar has been enriched with beautiful frontals, white, red, and violet, to which a handsome brass cross and vases have lately been added. The services are very hearty, and are specially characterized by their 'congregationalism,' hardly a member present not joining in.

RECIPE FOR A SERMON.—In reference to the controversy respecting the length of sermons, attention has been drawn to the following recipe of "how to compose a sermon," by Dr. Salter, who was Master of the Charterhouse from 1761 to 1777:—

"Take some scraps out of the best books you have; weigh them, and sift them thoroughly; then divide them into three parts, for dividing them into more is generally thought to crumble them too much. Work these well and handle them neatly, but neither mince nor chop them. Season the whole with a due proportion of salt, put in nothing that is too hard or difficult to digest, but let all be clear and candid; it should have some fire, for that will raise it and prevent its being heavy. You must garnish it with a few flowers, but not so thick as to hide the substance. Take care it is not overdone, for, as it is the last thing served up, if it is not inviting some of the company may not taste of it. In a hard frost or extreme cold weather it should be done in twenty minutes; in more temperate weather it may take half an hour. If it is done in a quarter of an hour it is fit for a king."

ONE good man, one man who does not put his religion on with his Sunday coat, but wears it for his working dress, and lets the thought of God grow into him, and through and through him, till everything he says and does becomes religious, that man is worth a thousand sermons, he is a living gospel.—*C. Kingsley*.

WHITSUN-DAY.

The portion of the Church's year specially devoted to the commemoration of the events of our Lord's life has once again passed away, and the Church awaits anew (as it were) the coming of the promised Comforter and Teacher—the gift of the Father, 'the indwelling and abiding Presence, invisible to the world, known only to the souls which receive it.' A fresh and copious outpouring of the spirit is sadly needed, to heal the divisions of the *One Body* which bring scandal upon the name of Christ its Head to convince the unbelieving and doubtful and lead them to the Truth; to inspire and enrich the Church as a whole and each individual member thereof with holy zeal and to sanctify in every part. Were all who name the name of Christ animated by the spirit which led the eleven to return from the Mount of Olives to the Holy City, and in the upper room there to abide, continuing in prayer and supplication, waiting for the fulfilment of the promise and the baptism of the Holy Ghost; did the *oneness* of heart and worship which led *all*—the eleven with the band of disciples—with *one* accord to the one place, now characterize all those who claim to be of the same fellowship, who can tell what a blessing would descend anew upon this anniversary of the birthday of The Church, to the conviction of the world that the Father did send the Son to be its Saviour? But alas! alas!

'By schisms rent asunder
By heresies distrust.'

this evidence to the world is wanting, and Satan and his hosts rejoice.

The Church Catholic however fails not to commemorate year by year that event of wondrous greatness and power which not only witnessed the inauguration of the Christian Church, but also afforded unmistakable proof of the fulfilment of the promises of her Divine Head and Founder, and of what He did and can and will still do for her in answer to patient, believing, waiting, and prayer on her heart. How imperative then is the duty, how urgent the call to increasing and faithful prayer during this week preceding the great festival of WHITSUN-DAY, whose celebration says Bishop Barry is of 'immemorial antiquity'? And on the day itself how should the Church wait in earnest instant expectation of the baptism of the Spirit in answer to the united believing prayer of her 'sumless numbers'—not doubting that 'as God is always ready to fulfil His own promise, the blessing is as sure to come as the promise has been made.'

BY PATH MEADOW; OR, THE PIT-FALLS OF LIFE.

By the Author of "How to be Happy though Married."

Speaking of Christian and Hopeful in his 'Pilgrim's Progress,' Bunyan says: 'Now a little before them, there was on the left hand of the road a meadow; and a stile to go over into it; and that meadow is called 'By-path Meadow.' 'But how if this path should lead us out of the way?' was the first thought of the pilgrims referred to. It is a pity that their first instinctive fear of the by-path did not make them shun it, for they were severely punished for leaving the straight road. The by-path looked as if it led to the Celestial Gate as well as the road, and seemed easier for the feet; so Christian and Hopeful followed a man called Vain-Confidence, who was walking along it. When night came on they could not see where they were going, and the path led them into the grounds of Giant Despair, that surrounded Doubting Castle. These were full of pitfalls, into which the pilgrims fell, and paid

at the hands of the giant the penalty of their folly in leaving the straight road:

'And an highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea, fools, shall not err therein.' It requires no intellect either to find or keep this road; but he who does so is truly wise, and will manage his life much better than the greatest genius who strays into 'By-path Meadow.' If life is to be a success, and not a dismal failure, we must follow Him who is the Way, as well as the Truth and the Life. And this obedience of ours should be like that of the boy who was saved from a terrible danger by instinctive, unquestioning submission to his mother. He was running along at play, when suddenly she saw that he was on the point of falling into a deep stone quarry that was just before him, but which he did not see. She knew her boy, so she shouted only one word: 'Stop!' He stopped instinctively and instantaneously, and by doing so saved His life. In this way only are the pitfalls in the ground of Giant Despair to be avoided.

Alas! our obedience, when it exists at all, is generally mixed with too much self-will to enable us to keep out of the pitfalls. Let us then, if not before, turn to Him who alone can draw us out of them. The following, written by a converted Chinese, conveys what is meant much better than I could: 'A man had fallen into a deep, dark pit, and lay on its miry bottom groaning, and utterly unable to move. Confucius, the great moralist of China, walked by, approached the edge of the pit, and said, 'Poor fellow! I am very sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice. If ever you get out don't get in again.' 'I can't get out,' groaned the man. A Buddhist priest next came by, and said, 'Poor fellow! I am very much pained to see you there. I think if you could scramble up two thirds of the way, or even half, I could reach you and lift you up the rest.' Next the Saviour came by, and hearing the cries, went to the very brim of the pit, stretched down His arms, and laid hold of the poor man, brought him up, and said, 'Go, and sin no more.'

When we set out upon a holiday tour we generally expect to enjoy ourselves and have a profitable time. These expectations, however, are frequently prevented from being realized by the mistakes we make on the way. We choose a wrong route, or we fall in with disagreeable or mischievous companions or we have our money stolen, or, being unable to get the cares of ordinary life out of our minds, we are so preoccupied that the beautiful scenes through which we pass make little or no impression upon us.

Now, if it is difficult to travel wisely, even on a so-called 'pleasure trip,' what shall we say of the journey of life from the cradle to the grave? On that road are many pitfalls, into some of which the traveller, if not forewarned and on his guard, is sure to fall. We need not speak much about the large and obvious ones; their very size is their safety. Everyone knows that drunkenness, impurity, gambling and such like, have made the journey of life, for many, a short cut to destruction. I shall rather speak of a few small pitfalls, which, though they do not bury us completely, do nevertheless trip us up, and greatly hinder us on our journey.

And first we may remark that the sins which drown men's souls in perdition were once *little* sins. They began with what seemed trifles, and even harmless trifles, but being

'Well pursued betimes,

They reached the dignity of crimes.'

The first caution, then, that should be given to one entering upon his own guidance in life, is to watch the beginning of habits, and to ask himself every now and then where they are tending.—From the American S. S. Magazine.

(To be continued)

A PLEA FOR THE OLD HORSE.

Mr. H. C. Merwin, who has an article on "The Ethics of Horse Keeping" in the May *Atlantic*, writes at length on our duties towards disabled horses. He says:—

There remains only one branch of the subject which I feel bound to consider, namely, the duty of the owner toward the horse that has grown old and infirm in his service. I say little about the man who employs horses in the course of his business; let him settle the matter with his own conscience, though I cannot refrain from the obvious remark that whereas it might be a poor man's duty to sell his superannuated beast for what he would bring, lest his family should suffer, so it would be the rich man's duty to dispose of his work horses in a different manner. But as regards horses bought and used for pleasure this general rule seems to me undeniable, that the owner is morally bound to protect them from cruelty when they become old or broken down. He may do it by killing them or otherwise, as he sees fit. But how seldom is this duty performed! It is neglected, possibly, more from thoughtlessness than from intention. A span of carriage horses, we will say, after some years of service, lose their style; they become a little stiff, a little 'sore forward,' it may be; one of them, perhaps, is suffering from incipient spavin; and on the whole it is thought high time to dispose of them, and get a fresher, younger pair. Accordingly, John, the groom, is directed to take them to an auction stable, and in due course Dives, their old master, receives in return a check,—a very small check, to be sure, but still large enough to make a respectable contribution to foreign missions or to purchase a case of champagne. That is all he knows about the transaction, and he does not allow his mind to dwell upon the inevitable results. But let Dives go to the auction stable himself; let him observe the wistful, homesick air (for horses are often homesick) with which the old favorites look about them when they are backed out of the unaccustomed stalls; then let him stand by and see them whipped up and down the stable floor to show their tardy paces, and finally knocked down to some hard faced, thin lipped dealer. It needs very little imagination to foresee their after career. To begin with, the old companions are separated,—a great grief to both, which it requires a long time to obliterate. The more active one goes into a country livery stable, where he is backed about by people whose only interest in the beast is to take out of him the pound of flesh for which they have paid. He has no rest on week days, but his Sunday task is the hardest. On that sacred day, the reprobates of the village who have arrived at the perfect age of cruelty (which I take to be about nineteen or twenty) lash the old horse from one public house to another, and bring him home exhausted and reeking with sweat. His mate goes into a job wagon, perhaps, possibly into a herdic, and is driven by night, lest his staring ribs and the painful lameness in his hind leg should attract the notice of meddling persons. The last stage of many a downward, equine career is found in the shafts of a fruit peddler's or junk dealer's wagon, in which situation there is continual exposure to heat and cold, to rain and snow, recompensed by the least possible amount of food. It may be that one of the old horses whose fate we are considering is finally bought by some poverty-stricken farmer; he works without grain in summer, and passes long winter nights in a cold and draughty barn, with scanty covering and no bed but the floor. It is hard that in his old age, when, like an old man, he feels the cold most and is most in need of nourishing food, he should be deprived of all the comforts—the warm stall and soft bed, the good blankets and plentiful oats—that were heaped upon him in youth.

If, as is probably the case, the old carriage horse has been docked, his suffering in warm weather will greatly be increased. That form of mutilation which we call docking is, I believe, inartistic and barbarous, and I do not doubt that before many years it will become obsolete, as is now the cropping of horses' ears, which was practised so late as 1840. But still I should not strongly condemn the owner for docking his horses, or buying them after they had been docked, which comes to the same thing, if his intention and custom were to keep them so long as they lived. But to dock a horse, thus depriving him forever of his tail, to keep him till he is old or broken down, and then sell him for what he will bring, is the very refinement of cruelty.—*Selected.*

INFANT BAPTISM.

[From a Tract "Holy Baptism" by Rev. F. S. Jewell]

Great indeed is their folly who, having the opportunity, neglect to secure for their little ones the added blessings of this Sacrament of the household! Not less great is the error, it not the presumption, of those, who, ignoring the all-fatherhood of God, and His sovereign pleasure, beyond all special provisions of grace, to 'have mercy on whom He will have mercy,' summarily assume the perdition of those helpless infants who may have died unbaptised. Let us rather fall into the hands of God than men, especially such men as these.

Infant Baptism, why not commanded.—It is no part of the present purpose to defend the Rite against uncatholic opponents. Yet these some times distress the faithful, and, hence, some words concerning the plausible plea, that the baptism of infants is not countenanced by Holy Scripture may prove helpful. The argument against this objection, while chiefly circumstantial, is one of rare naturalness and strength. What is not less interesting is the fact that, besides sustaining the Rite, it affords a beautiful and striking proof, in its aptness to the times, that the New Testament Scriptures are what they purport to be—true and divine records.

The New Testament not an exhaustive treatise.—Admit now if you will, that the New Testament says little on the subject; it must not be forgotten that it was not meant to be an exhaustive treatise on Christian institutions. Hence it is full and precise only on leading points. I was also addressed to the intelligent people of the day, who were assumed to be capable of reaching some truths, by reasonable inference. The Gospel, moreover, was intended simply to refine, elevate and supplement the old religion. It, hence, had no need to specify and elaborate everything that belonged to the new order; for the Old and the New as complementary, helped to explain each other. Besides this, Christianity was to be a growth no less than an origination, so that not a few of its details, applications, agencies and uses, were to be reached, not through a direct, dogmatic exposition, but only through a historic unfolding.

Christ Came to extend, not to abridge, gracious privilege.—Furthermore, our Lord expressly declares it to be His mission to fulfil the Old Law, that is, not simply to bring a something prophetic to pass, but to bring that which was incomplete to its fullness. But under the Old Law, the little child, no less than the adult, was by an express, divine command, circumcised, and thus brought into covenant relations with God and His Church. To continue the covenant and its relations and blessings, while extending its seal and application to the whole household, without distinction of sex, and with the substitution of a simple, unbloody and undistressing rite, in place of the former one so seemingly repulsive and severe, was certainly to add a new fullness to the ancient law. But

would it have been any fulfilling or perfecting of that law, to have deprived the Christian parent of the ancient privilege of gathering his children with him into the Church of God, and securing to them the blessings of the Covenant? Would it have been any other than a narrow and invidious distinction to have deprived the Christian child of rights and relations which had for ages been so freely accorded to the Jewish infant? And can it be supposed that Jewish converts, who were so bent on clinging to the old rite that the Councils of the Church had to issue a restrictive Canon on the subject, would have submitted to the exclusion of their children from Holy Baptism, without an outcry which would have forced its record into the sacred narratives? But there is no such record, and its absence proves the non-existence of any such grievance or ground therefor.

No indication of such an exclusion as intended. Besides this, any such harsh abridgment of the covenant privileges of the believer's household, would surely have been foreshadowed by something in our Lord's teaching and practice. He would have sagaciously provided something calculated to pave the way to its patient acceptance and peaceful introduction. But nowhere in the Gospels do we discover anything of the kind. Nor, judging from St. Peter's words in his Pentecostal Sermon—'The promise is to you and to your children' (Acts ii, 39)—do the Holy Apostles appear to have been aware of any such provision or design. On the contrary, our blessed Lord's most expressive and tender words and acts as recorded in connection with His blessing of the little children (St. Mark x, 13 16), are wholly irreconcilable with the existence in His mind, of any such contemplated exclusion of the children of believers from the covenant privileges of His Kingdom. Nay, it is impossible, save under a state of dogmatic congelation, to believe that, studiously observant of their Lord's words and ways as the Holy Apostles became, they did not see in His utterances and action on that touching occasion both a recognition of the child's right to the coming Sacramental substitute for Circumcision and a suggestion of that most becoming and beautiful ritual act of the function, so transcending anything attendant on the ancient ordinance—the enfolding of the little one in the arms of the Priestly Shepherd.

Why no New Testament mention of Infant Baptism. As for the objection sometimes urged, that no clear mention is made of the baptizing of infants, what better record is there, in the sacred narratives, of the receiving of women to the Holy Communion; or of the 'making of a profession of religion' by converts, apart from their Baptism; or of the setting apart of the Lord's Day as the Christian Sabbath, or a number of other observances which the Church has held Sacred throughout the ages? Besides this, where was the need of any such distinct notice, when the baptizing of households is so often mentioned. It was a settled fact, under both Jewish and oriental usages, that the wife and child, and even the servant, were so necessarily included in the household as to need no distinct enumeration? Really, Christian people ought not to forget that there were some *divine elements* in the ancient order of the Church; that such elements were, like their divine author, *enduring*; and that Christ simply transferred them to the Church of the New Dispensation, under finer and purer forms. The continuity of the Church covers something more than the bare perpetuation of her existence.

The child has no option allowed him. There is no limit to the demands made on the Church's patience, by those who affect special religious scrupulosity or conscientiousness. There are persons who, still in bondage to their old sectarian teaching and delusion, will object that, in Baptism, no option is allowed to the child. No choice of his own! How much option has

he in his natural birth? Why more in the new, or spiritual birth? Our Saviour makes the two analogous. In how many other things only important to his physical well-being, is the child equally without choice? And in all sound reason, also; because his own choice would be simply destructive. The beginning and the early regulation of his religious life are certainly not less important than these temporal concerns. Why, for example, leave the child to his unintelligent free choice as to his religion when it is not allowed in the matter of his education? The truth is, there is no graver delusion than that of leaving the child without religious establishment and training until 'he is old enough to choose for himself.' It is the devil's gospel for the release of the parent from his natural responsibility, and for securing the ruin of the child's soul. The parent is bound, by a law older than Christianity, to 'train up the child in the way he should go,' not only in things physical and mental, but also in things moral and spiritual. It is true that the parents' religion may not be the best; but his duty is still the same. He must act according to the light he has. Generally, also, even a mistaken religion is better than none. He, also, who is not faithful in little, how shall he be faithful in much?

It is wrong to build the child by such solemn vows. Much of the same character is the plea that it is wrong for parents or sponsors to bind the child by such solemn vows as are laid upon him in Holy Baptism. This is, however, to assume that the obligation thus imposed is new and altogether arbitrary. On the contrary, it is one which necessarily binds every person who, under God's good providence, has been favored with a Christian birth; or who, in other words, has been born under the Gospel. Indeed, the requirement, that that obligation should be recognized, and as nearly fulfilled as possible, is no less in accordance with right reason, than with the Christian religion; it is as conducive to the attainment of a pure and noble manhood, as it is to the perfecting of piety, or true holiness. The sponsors only *accept* the obligation for the child in form; not to impose any burden or bondage upon him, but only bind *themselves* to care for his proper training and assistance according to the vows thus recognized and to secure for him at the outset, the spiritual advantages and blessings of the divine covenant. The objection is, therefore, wholly without reason. As well say that the parent has no right to lay his infant child under vows of loyal citizenship, by taking the oath of allegiance, or becoming naturalized himself, which he practically does; for in that act he makes the child, without any choice of his own, a born subject or citizen. Or as well charge, that if the naturalized parent were, as a proxy (or sponsor), to take the oath of allegiance or the vows of loyal citizenship for the child, he would be laying upon him new and arbitrary obligations. The truth is, the objection is only a form of the popular fallacy, that God's law is only binding on those who loyally acknowledge its claims, or that the Christian is under obligation to obey the law of righteousness, while the non-professor is not. This makes repudiating an obligation, secure release from its claims. Can folly go further?

Not understanding it? As for the plea that the infant does not understand what is done or what it means; it is a melancholy fancy of that religion, in which everything spiritual depends wholly on a man's own faith, rather than on the direct grace of God. But, carry out the rule involved; withhold everything from the child,—or for that matter, from the adult,—which he does not or cannot understand; and of what high privileges and benefits, would he not be deprived? Besides this, who but the most densely ignorant does not know, that this is a fundamental law of the child's intelligence—first and in constant iteration, things and facts; afterwards through familiar

acquaintance, mental growth and practical thinking, a proper understanding of them. If this is so, even in things pertaining to common science, much more must it be true of the deep things of God in revealed Religion? Of these facts and truths, how many have to be taught the child,—have had to be learned by even yourselves in your maturity,—as, so to speak, mere arbitrary elements of knowledge, into which, only growth, riper thought, and deeper experience, can put their full meaning, and through which only, he reaches any fair comprehension of them! Besides this, might not one pertinently ask the objector, when it comes to the mysteries of Revealed Religion, the being, works and providence of God; and the still profounder mysteries of the Gospel,—His incarnate mission, the atonement, His saving grace, the gift of the Holy Spirit, and other things of like nature: what do you yourself know, beyond mere *uncomprehended facts*? It is given us to *know* by faith, but not always by wisdom to *understand*. Both modesty and mercy, then, should make us pause before venturing to thrust between the little child and the grace of God in His Holy Sacraments, any such exacting demands for a comprehending intelligence.

EDITORIAL NOTES.

THE astonishing rapidity with which The Church has increased in numbers and membership throughout the United States within the last few years, has not escaped the attention of its denominational brethren, and from time to time various reasons have been assigned for its phenomenal growth, other than that of its Apostolical character and historical claims. Perhaps in no one city has this been more marked than in the great commercial metropolis of New York, and indeed on the whole of Manhattan Island. The matter has lately engaged the attention of the Rev. Dr. Shaufler, of New York, who, in an article contributed to the *Treasury* for April gives the result of his deliberations thereon, and points out what he considers to be the *most potent* of all the causes which brought about such rapid increase. He attributes this to the *doubling of the ordained working force* which the Church has thought wise to inaugurate in that city. He compares the membership of the Episcopal and Presbyterian bodies respectively. He says that in 1872 there were in New York city 19,672 communicants of the Protestant Episcopal Church; in 1882, 25,733; in 1890, 36,135. In 1872, there were 18,773 Presbyterian church members; in 1882, 25,120; in 1890, 24,230; showing that the Episcopalian communicant membership increased from 19,650 to 36,135, whilst the Presbyterians only grew from 18,773 to 23,430. Dr. Shaufler adds, 'the other bodies such as Methodists and Baptists and the like have not grown with anything like the same rapidity, in fact the Methodists on Manhat Island [not counting in the annexed district] have lost twenty members in the last ten years.'

Dr. Shaufler then points out that according to the year book of the P. E. Church for 1890, there were 22 out of the 75 churches in New York city that had more than one ordained minister in each, these 22 having 53 clergy, and the churches pretty well distributed throughout the city, and 'not massed in the most aristocratic parts alone.' He proceeds to give the names and church membership of these several parishes for 1872, '82 and '90 promising 'that this *dual force of ordained men* did not begin as far back as 1872, but has only been in force a few years.' The result of his examination is that the 53 churches with one

man each, in 1872 had 11,121 members, communicants, and in 1890, 18,755; whilst the 22 churches alone with more than one ordained minister, had in 1872, 8,529 members, and in 1890, 17,280, showing that the former had much less than doubled, and the latter much more than doubled their strength.

The list given by Dr. Shaufler is so instructive that we reproduce it together with his own remarks, immediately following such list:

NAME.	1872.	1882.	1890.
All Angels'.....	40	100	204
Ascension.....	500	750
Calvary.....	455	500	905
Grace.....	520	950	1,300
Heavenly Rest.....	191	445	880
Holy Communion.....	650	878	1,100
Holy Innocents'.....	75	60	136
Holy Trinity.....	932	965	1,420
St. Andrew's.....	247	674	1,152
St. Ann's.....	490	553	589
St. Bartholomew's.....	550	450	600
St. George's.....	1,550	500	1,900
St. Ignatius'.....	150	260
St. Luke's.....	300	375	600
St. Mary's.....	316	511	551
St. Michael's.....	160	318	532
St. Thomas'.....	600	1,000	857
St. Paul's.....	420	564	614
St. John's.....	400	260	913
Trinity Chapel.....	563	1,558	917
St. Augustine's.....	120	480	814
Zion.....	178	276
Total.....	8,529	11,969	17,280

This is certainly a most remarkable growth. These churches now have nearly one half of the entire membership of all the Episcopal churches in this city. They number 17,280 members, to 18,855 for all the other 53 Episcopal churches of our metropolis. That is to say, 22 churches, which eighteen years ago had nothing like half of the membership of the combined Episcopal churches of the city, have so gained on their sister churches that now they almost equal the other fifty-three. These figures are full of food for thought, nor will it do any longer to say that the denomination in question grows because of its superior attractiveness in its ritual, or because of its doctrinal looseness, or for any other reason. If that were the true reason for the remarkable increase of membership, then all the churches of that denomination (sic!) ought to have grown with *equal pace*, as they all have these advantages. But the growth in the 'single minister' churches has not been anything like that in those which have more than one ordained man."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

THE COTTAGE HOSPITAL FOR SPRINGHILL MINES.

To the Editor of the Church Guardian:

SIR,—I gratefully acknowledge the receipt of the following list of subscriptions for the Cottage Hospital:

Rev. R. T. Hudgell \$2; a friend, Galt, Ont., \$5; Rev. Vincent Clementi \$5; per Rev. L. DesBrisay, Strathroy, Ont., \$4; 'Goodwood,' Orillia, Ont., \$8. Total \$24. Amount received from Canada, \$634.57. The amount required \$4,000.

We have been cheered this week by the receipt of a cheque for \$100 from the Missionary Society of St. Paul's school, Concord, N. H., a truly noble offering from the young gentlemen of the school. The gift will provide a St. Paul's School Bed, which shall continually testify to their act of kindness. If Canadian friends would enthusiastically rally round this work, the proposed building could be started this summer. It is most surely the work of Him, the Merciful One, who said, 'I was a stranger and ye

took Me in, sick and ye visited Me,' and 'Inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me.'

I remain yours, very sincerely,

W. CHAS. WILSON.

Springhill Mines, N.S., May 6th, 1891.

DIOCESE OF FREDERICTON.

ST. JOHN.—Bishop Kingdon had a busy time of it on Sunday, May 3rd. He preached at St. Paul's Church in the morning. In the afternoon he administered the rite of confirmation to twenty eight persons at St. Luke's Church, 13 males 15 females. In the evening he was at the Mission Chapel and there confirmed a large class.—*Globe*.

ANDOVER.—Never in the history of the Parish of Andover has the Church been called upon to record so great a loss as when, on the 7th February last, Lewis Pickett, Esq., was called to his eternal rest. For thirty years he was the foremost figure in church matters always loyal to the Church's interests and always supporting by his influence and with his means every work of piety and charity which she required, when presented to him as a citizen, he was most respected, and the whole community were shocked at the news of his death. Having always taken a lively interest in public affairs his counsel will be very much missed, while the widest sympathy has been extended to his bereaved widow and family at their irreparable loss. As Mr. Pickett had been a Churchwarden for many years, and had represented the parish in Synod on several occasions. The Parish at its Raster meeting, passed the following resolution:—

Moved by the Rev. H. B. Morris, seconded by Mr. B. Hoyt and carried by a standing vote: Resolved—That this meeting desires to put on record its sense of the great loss to this parish and neighbourhood occasioned by the death of Mr. Lewis Pickett, who has been, for many years, Churchwarden, and whose character and rules of life, as a faithful Church member, have made his example exceedingly valuable, not only to the thoughtless, but also to those of advanced Christian experience, and that the Rector be requested to present a copy of this resolution to Mrs. Pickett.

DIOCESE OF QUEBEC.

STANSTEAD.—Miss Janet Hepburn, sister of Rev. James Hepburn, Rector of Richmond, P. Q., who has for eight years been a successful teacher in Christ Church school, was stricken down ill, April 16th, and after an illness of two weeks has passed away. The funeral services were held on last Thursday and the next morning the remains were taken to her home in Robinson, Bury, for burial. Miss Hepburn will be greatly missed by her many friends and scholars. At the funeral service Rev. Mr. Forsythe bore an earnest and eloquent testimony to the high esteem and regard in which Miss Hepburn was held by all creeds and classes in Stanstead, where for the past nine years she has so ably and so faithfully filled the place of teacher; being, indeed, a teacher in the truest sense, for her life and conduct were full of noble lessons. There were many lovely flowers upon the coffin, a cross given by the members of the choir of Christ's Church, Stanstead, being especially beautiful.

BISHOP'S COLLEGE SCHOOL.—A meeting of a sub-committee, composed of his Lordship the Bishop of Quebec, R. W. Heneker, Esq., Rev. Dr. Adams, Professor Watkins and Messrs. R. Campbell, of Quebec; A. D. Nicholls and Rich. White, in connection with Bishop's College and School at Lennoxville, was held at the Windsor Hotel in Montreal on the 8th May. A report it is understood, was unanimously adopted to be submitted to an early meeting of the Corpora-

tion, looking to certain changes in connection with the school which it is hoped will add to its efficiency and secure a continuation of its well earned reputation. The contracts for the new school buildings, amounting to \$50,000 were signed. It is expected that the building will be ready for the reassembling of the school in September. The plans provide for the most modern sanitary appliances. When completed Bishop's College School will be one of the most convenient and comfortable of the educational establishments in the Dominion.

DIOCESE OF MONTREAL.

MONTREAL.—Ascension Day was not as well observed as might have been expected. At St. Martin's and at St. John's there was a celebration of Holy Communion. At St. George's shortened Morning Prayer with ante-Communion; sermon at 11 a.m., and at St. James' and St. Stephen's an evening service was held. The service at St. George's (which alone we were able to attend) was cold and uninviting. Nothing hearty or joyful about it; the only redeeming feature being a good sermon by the Rev. L. N. Tucker, M.A., assistant. There was a fair attendance, the ladies largely predominating in numbers. A correspondent enquires why in this the largest of the parochial churches there was no celebration of Holy Communion, and inadequate (as he thinks) observance of the Festival? We can not answer; but the same enquiry might be made in regard to many another parish, not in Montreal only, but throughout the Dominion we fear. Certainly the faithful observance of the day—so important in its teaching—by our Roman Catholic brethren contrasts unpleasantly with the negligence and indifference of those who belong to a purer branch of the Holy Catholic Church.

DEANERY OF CLARENDON.—The annual meeting of this Rural Deanery will be held (D.V.) at Shawville on Thursday, May 21st, 1891.

There will be celebration of Holy Communion in St. Paul's Church at nine o'clock, a.m.

The members of the Rural Deanery will meet at the parsonage at 10:30 for the transaction of business. It is competent for any member of the Deanery to bring forward any matter for consideration which affects the interest of the Church and her work.

The following subjects will form part of the business at this meeting:—1. Reading of reports from the several parishes. 2. Rev. H. Plaisted's report of work amongst the lumbermen. 3. Mission Fund, meetings, assessments, grants. 4. Report of Secretary of S.P.C.K. Committee. 5. Parochial Endowments.

It is also proposed to consider our Sunday School work:—1st, with a view to increasing the efficiency of our Sunday Schools; 2nd, with a view to more complete organization for holding Sunday School institutes. It is desirable in the interests of the Church that the churchwardens and delegates to Synod from the several parishes, as well as the clergymen, should attend this meeting.

ST. JOHN'S.—The Ladies' Aid Association of St. James' Church held one of their very enjoyable socials in the Baldwin Lecture Hall on Tuesday evening, 5th May. Long before eight o'clock the hall was filled to its utmost capacity, and at the end of the evening everyone appeared delighted with the performance. The following are those who assisted in the musical portion of the programme: Mrs. Donaghy, Miss Maud Fatvoe, Miss Tenny, Mr. E. H. Heward, Mr. Austin, of Chambly, Mr. E. Maurice Smith, Corp. Ringuette and Pte. Chartrand. The young ladies of the calisthenic class were put through the dumb bell and other exercises by Sergeant Major Philips and are to be congratulated on the proficiency they have attained. An attractive feature was the Indian club swinging by Pte. Etienne. The programme was interspersed

with tableaux, capably arranged by Miss Bertha Lavicount, which were enthusiastically received and great praise is due to the ladies who took so much trouble to make them a success. Near the end of the evening cake and coffee were served. We understand the association realized over \$9.—*St. John's News.*

AYLWIN.—It is proposed to hold a Garden Party on the Aylwin parsonage grounds on the occasion of Her Majesty's Birthday, in aid of the Parsonage Improvement Fund, and the incumbent, the Rev. L. B. Pearse, will be thankful for contributions towards this needful object, and also for some Chinese lanterns, flags, and banners for use on the 25th instant.

DIOCESE OF ONTARIO.

OTTAWA.—The usual Confirmation services held at this period of the year took place on Saturday and Sunday, the 2nd and 3rd instant. Owing to the continued illness of Bishop Lewis, the Laying on of hands was ministered by his Lordship the Bishop of Niagara, and the impressive ceremony lacked nothing under his direction. The rite was administered at St. George's, St. John's, Christ and St. Alban's churches; the candidates from all the city churches numbering nearly two hundred. At Christ Church and St. Albans special music was rendered, and at the latter the service throughout was specially impressive, and was attended by a very large congregation.

On Ascension Day, special services were held in all the churches, with celebration of the Holy Communion, but as usual the congregations were exceedingly small, and on Sunday last several of the Rectors took occasion to deplore the want of duty of Church people in that respect.

Military Church Parade.—The annual Church parade of the Governor General's Foot Guards took place last Sunday to Christ Church. The regiment turned out 300 strong, under the command of Lieut Col. Hamlyn Todd, and were accompanied by the Princess Louise Dragoon Guards. The Ven. Archdeacon Lauder, chaplain to the regiment, preached, and special musical service of a military character was well rendered by the large choir of the church, under the direction of Mr. J. A. Seybold, organist. The national anthem was sung with splendid effect by the large body of soldiers. As usual with the Guards they bore themselves well and their behaviour in church was perfect.

Church entertainments have been successfully held during the past week by the Ladies of Christ Church, St. Bartholomew's and St. Barnabas, that of the last mentioned—a burlesque of 'Romeo and Juliet' being especially good.

DIOCESE OF NIAGARA.

GUELPH.—*St. George's.*—The bells for the church, 13 in number, have arrived, and in a few days we may hope to hear their glad sounds.

At the adjourned meeting of the Vestry a vote of thanks was unanimously tendered to Professor Lloyd and Mr. Kakuzen for the most interesting addresses given by them to the St. George's Y.P.A. and others in reference to social life in Japan.

The annual meeting of St. George's Church Bible Association was held in the school room on Monday evening, the 20th ult. There was a good attendance of members. After the opening prayer the President, Mr. Howard, expressed the great pleasure all felt in seeing the Rev. Mr. Seaborn once more among them. The rev. gentleman thanked all for their kind attentions during his recent illness. The reports from the Secretary and Treasurer were read, and in every way were most satisfactory, there being now 107 on the roll. Twenty-five new members have been added, more than making up for 22, most of whom left the city. The retiring President made a very able

speech, pointing out the good work the society has done during the past year, and urging all to continue their efforts with renewed vigor. The following officers were then elected: President, Rev. Mr. Seaborn; 1st Vice-President, Mr. Ward; 2nd Vice-President, Miss May Keating; Secretary, Miss Hallet; Treasurer, Miss Chisholm; Organist, Miss Taylor; Assistant, Miss Keating; Librarians, Miss McCree and Mr. Collett. On Monday, the 27th April, another meeting was held for the election of Executive and Visiting Committees. Those elected for the respective Committees were: Executive Committee—Misses Colson, Wel-drake, McBrida, Belsou, Hutchinson and Teale; Messrs. Howard, Mills, Murton, H. Rydall, A. Taylor and Jos. Smith. Visiting Committee—Misses Billings, Haugh, Graham, Parker, Henley and B. Smith; Messrs. Ward, Howard, Murton, Hall, Mills and Collett. A resolution was passed thanking the Archdeacon for the pleasant and instructive lectures given during the illness of Mr. Seaborn.

DIOCESE OF HURON.

LONDON.—On the 6th May at St. Paul's Cathedral the Rev. Richard Hinks, B.A., late curate of St. Paul's, now Rector of Simcoe, Ont., was married to Miss Ada Jeffrey, daughter of N. Jeffrey of this city and a niece of E. De la Hooke, Esq. The Very Rev. the Dean of Huron officiated. Miss Annie Jeffrey, sister of the bride, was bridesmaid; Mr. Fred. Carmichael, of the Bank of Montreal, Toronto, being groomsmen. The bride wore a travelling costume of royal blue Henrietta cloth, and held a bouquet of white roses. The attendance was very large, and the newly wedded pair have been the recipients of a magnificent array of presents.

DIOCESE OF ALGOMA.

UFFINGTON.—In the latter part of the year 1888, when the present Missionary Clergyman first set foot in the Mission, it had but one regular Church service, and there was no consecrated building in which the Sacraments could be administered. In a word the outlook for the Mission as a whole was very dark. It was under such circumstances, that an earnest struggle for life was made, which through the Divine blessing on the willing labour and gifts of friends within and without, has enabled so good a foundation to be begun, that each year leaves its mark of progress.

A reference to the Kalendar will show the number of services now held, some forty persons have received the sacred rite of Confirmation, and the following table gives the greater temporal works of each year:

1888—Purchase of an organ for Uffington;
1889—Erection of St. Paul's Church, Uffington.

1890—Erection of St. Stephen's Church, Vankoughnet. Erection of five rooms at the Parsonage, Clearing and Making Graveyards at Uffington, Parbrook, and Vankoughnet.

1891—Purchase of an organ for St. Stephen's. A review of all this tells how many are the causes for gratitude, particularly when it is remembered the Mission is free from debt, and that upwards of half the cost has been met within the Mission itself.

But there yet remains much work which is most urgently crying for attention, viz:

The rebuilding of Christ Church, Parbrook; the completion of All Saints, Lewisham; the completion of the parsonage, Uffington.

These congregations are as anxious and as ready to help as those where the work is already completed, but unaided they can do nothing.

St. Paul's.—The teachers of St. Paul's Sunday School gave their annual Easter treat to the scholars on Tuesday in Easter week; a most enjoyable afternoon and evening were spent, that is if we may judge by the noise and gaiety

of those assembled. One of the elder scholars who had not only been present at every treat given at St. Paul's since the Sunday school was established, but also the most of the entertainments given in Uffington of late years said, 'this treat is the most enjoyable of all.' It is always a pleasure to the teachers to do what they can for their young friends, whether in school or elsewhere, and it would be hard to say which were the happier of the two.

During the month some work has been done upon the interior of the five rooms added to the parsonage last year; making three of them complete, two as bedrooms and the other as a bookroom. This will be a great help not only to the household, but also indirectly to the Mission at large. It will now be possible to offer hospitality to a mission worker, whose advent we hope will not long be delayed. The bookroom will be a great boon. Up to the present the few works contained in the library at the parsonage have been packed away wherever space could be found; occasionally much valuable time has been lost in looking for some missing volume. Now there will be sufficient space in the bookroom not only for all we have but also for such volumes as may be obtained from time to time.

DIOCESE OF CALGARY.

AN EARNEST APPEAL—For funds to complete the new stone Church at Banff, in the Rockies of the N. W. T. of Canada:

It has become more and more apparent of late that a Church is absolutely essential if any progress is to be made in this far off national health resort and watering place of Canada.

It was in the spring of 1889 that the foundation was built and the stone laid by Lady Stanley. All the stone that will be required is on the premises ready to be used.

When I came at the close of July last that was all that was done, as all the money that was collected had been spent to pay for what was done. A new man in a new place can do but little until he knows something of the work before him. However I began to collect, though late in the season. I found the population very small, under a hundred, and only about 20 out of that number I can claim as members of our Church here. They have contributed nearly all the money that has been spent, and as times are very dull here I cannot see that they can give much more. We want at least another \$1,000 with the \$550 we have in hand.

The spring has come and the summer with its visitors will soon be here to see the grand sights which nature has left us. I found the majority of the visitors both from England, the United States and Canada were Church people. At first I used the Pavilion, then I fitted up a small building as churchy as I could, which suited the inhabitants but was, and will be again, too small when the visitors arrive. In the evenings I held services, with the kind permission of Mr. Matthews, the manager, at the C. P. R. Hotel, and I hope to do so again until our Church is built. In that case I am very anxious to get the Church built before the visitors arrive, and to do so we ought to begin to build right away. But we are unable to do any more until we have more funds. Thus I am earnestly asking the many friends of our Church far and near who may visit this Park to help us in our hour of need, as it is a standing shame to see this foundation exposed winter after winter to the frost. There are several things which we will require, for instance a bell, and I can get a good one for \$100. How thankful we should be if some kind friend and well wisher of Banff would send us such a gift; a pulpit, not large, as the Church will only seat 250; a reading desk for the Priest; a font, wood or stone; a set of Holy Communion vessels. A lectern has been given. We have an organ which will suit us for the present.

The Bishop of Calgary will gladly receive any

monies or gifts for this object, or my church warden, Captain Harper, Banff, or myself.

W. J. WILLIAMS Incumbent,
Banff, N. W. T., April, 1891.

DIOCESE OF MONTREAL.

MONTREAL—*Christ Church Cathedral*.—Mr. S. E. Birch has been appointed organist and choir-master of Christ Church Cathedral. Mr. Birch, who is the son of the well known musical composer of that name, was for five years a chorister, and for two years leader, in the Chapel Royal, Windsor, under Sir George Elvey; and afterwards for nearly four years assistant organist and music master in Wellington College, where his pupils gained the first prize every year. He was instructor in the violin to Prince Christian Victor. Master F. Williams, the famous boy singer who recently visited Montreal, was also for a time a pupil of Mr. Birch. Having been for two years conductor of a large Philharmonic Society in Hereford, and at the same time studying under Dr. Colborne, organist of Hereford Cathedral, Mr. Birch was promoted, more than two years ago, to the important position of organist and choir-master of St. John's Church, Nottingham, London, a Church noted for the beauty of its services. Here Mr. Birch won golden opinions both as an organist and choir-master.

St. Mary's.—The onward march of the Church of England in this city was again evidenced by the laying on Saturday last [the 9th inst] of the corner stone of the new St. Mary's Church in what was formerly the municipality of Hochelaga, now a ward of the city itself. The old Church on Marlborough street [erected in 1828, and torn down in 1890 in consequence of the expropriation of its site for the extension of St. Catherine street] has had a very interesting history. Of this the Rev. Dr. Borthwick, Rector of the parish until within two or three years past, gave an interesting sketch on this occasion. During the sojourn of the troops in this country after the rebellion of 1837-38, the little Church became the military Chapel and was regularly frequented by the troops. Within its walls the first Bishop of Quebec, the saintly Bishop Stewart and Bishop Mountain, have more than once held Confirmation services. The march of progress has now swept away this old landmark, but the name and parish remain and will be maintained in the new Church now being erected on the corner of Prefontaine and Rouville street, a very suitable and advantageous site, from plans furnished by Jno. James Browne, Esq., architect, of Montreal. The ceremony on Saturday was witnessed by a large concourse. The clergy present included the Very Rev. the Dean of Montreal, Ven. Archdeacon Evans, Canon Fulton, Canon Ellegood, Canon Anderson, Revs. J. D. Borthwick, John Kerr, J. H. Dixon, T. Everett, Luriviere, and the rector, Rev. Alfred Barham. Amongst the laity present were Mr. A. F. Gault, Messrs. S. H. Ewing, James Brown, T. H. Tarton, Edwin Chippendale, Turner Gregson, James Jackson, James Walsh, John Heald, F. A. Snell and others.

The proceedings commenced with the singing of that good old hymn 'The Church's one Foundation' by the choir under the able leadership of Mr. John Heald, Miss Styles officiating as organist. The Dean then read the usual service, and the Rector on being called upon read a parchment, which gave a short statement of the Church's history, and was signed by the rector, the church warden, Messrs. Chippendale and Gregson, and the Building committee, Messrs. Jackson, Walsh, Heald and Snell. This was deposited in the receptacle, together with a copy of each of the city papers.

Mr. Chippendale then presented Mr. A. F. Galt with a handsome silver trowel, and he laid the stone in the usual manner.

The hymn 'Christ is our Corner stone' having been sung, addresses were delivered by the

Rev. Dr. Borthwick, the Dean and Archdeacon Evans, and after the singing by the whole assemblage of the hymn, 'All Hail the Power of Jesus' Name,' the Benediction was pronounced and the ceremony was ended.

The Church will be a handsome structure, 117 feet in length by 60 in breadth. The foundation is of dressed grey stone, and the superstructure will be of red brick.

EXECUTIVE COMMITTEE.—May 12, 1891—Present: The Very Rev. the Dean of Montreal, Archdeacons Lindsay and Evans, Canons Mills and Empson, Rev. J. G. Norton, Rector of Montreal, Revs. W. Ross Brown, F. Renaud, Sanders, (Rural Deans) J. H. Dixon, Chas. Bancroft, Messrs. The Chancellor, Dr. Davidson, Q. C., Alex. Johnson, LL.D., Hon. T. Wood, Walter Drake, Evans.

The Dean was called to the chair in the absence of the Bishop on his visitation in the Eastern Townships.

The Treasurer's statement shewed a balance to credit of Mission Fund of \$1030; last year, \$2123.

The report of the Committee on Grants in regard to West Shefford, Franklin and Havelock, Mansonville, Montreal Junction, Sabrevois, was read, together with a protest by Dr. Davidson, Q. C., as to the grant to Montreal Junction, on the ground that Montreal Junction was claimed to belong to the Parish of Montreal, from which it had not been dissevered according to Canon of Synod, and until which any such grant was premature and contrary to the rule adopted in similar cases at this meeting. As to Sabrevois, the Committee reported that owing to the relation of the Sabrevois Committee to the Synod it could not recommend a grant. Archdeacon Evans moved that this portion of the report be not concurred in and this was carried. The balance of the report was adopted.

Archdeacon Evans moved, seconded by Rev. J. H. Dixon, that in view of Mr. Roy's ministrations in English to a number of English speaking families who would otherwise be left without the ministrations of the Church in their own tongue, a grant of \$200 be made for the coming year. It was stated by Archdeacon Evans that the missionary at this point was under the absolute control of the Bishop, and independent of the Sabrevois Committee. Archdeacon Lindsay asked that the said grant be made provided the corresponding committee of the Colonial Church and School Society continue their grant of \$300 per annum. The motion as amended was carried.

The Report of the Committee on Endowments was adopted.

It was moved by Charles Garth, Esq., seconded by Archdeacon Lindsay—that this Committee desires to express its sense of the loss which The Church in this Diocese has suffered through the decease of E. E. Shelton, Esq., who was one of the oldest members of the Synod of the Diocese and a valued member of this Executive Committee for many years, and at the time of his decease; and they gratefully acknowledge the good example set by him to others in the munificent bequest made by him to the Mission Fund of the Diocese, amounting to a sum in the neighborhood of \$175,000 the interest upon which though not immediately available will within a few years materially aid this important fund; and this Committee cannot refrain from expressing its sense of the loving recollection of, and affection thus manifested by the deceased for, the Church, of which he was so true and consistent a son.

That the Committee would express its respectful sympathy with Mrs. Shelton in the heavy sorrow which in God's providence has fallen upon her; and under which its prayer is that she may richly be sustained.

It was moved by Rev. J. H. Dixon, seconded by that the name of Rural Dean Brown be added to the Committee on Grants. Carried.

At this stage Archdeacon Evans asked if a petition from the parish of Lachine regarding Montreal Junction addressed to the Executive Committee had not been received, and if so that it be read. Objection was taken that it had already been dealt with under the Report of the Committee on Grants; but the Archdeacon insisting the petition and accompanying letter were read. He then moved that the petition from the parish of Lachine cannot be entertained the Lord Bishop having already expressed his view adversely to the same—and this Committee having already made a grant for work at Montreal Junction. Carried. The Committee adjourned to 4th June.

CONTEMPORARY CHURCH OPINION.

Irish Ecclesiastical Gazette:

English Liberals are by degrees realising that Home Rule would mean Rome Rule for Ireland. The Roman Catholic Bishops and Priests are at the present moment straining every nerve to maintain their political ascendancy, but the proofs are growing that there is a strong and increasing tendency on the part of their flocks to resist the claim. It is a monstrous pretension they are putting forward, that lay people must not exercise their own judgment in political matters, but be ruled entirely by their priests. It is a strange spectacle, a people clamouring for self-government and a clergy seeking to keep them in a state of spiritual serfdom.

WHITSUN DAY

"I will pray the Father, and He shall give you another Comforter that He may abide with you forever."

Creator, Spirit, make Thy throne
The hearts which Thou hast seal'd Thine own;
With grace celestial fill and warm,
The bosoms Thou hast deign'd to form.

To Thee, Great Comforter, we cry,
Oh highest gift of God most high,
O Fount of life, O fire, O love,
Baptize, anoint us from above.

Us with Thy sevenfold gifts endow,
Of God's right Hand the Finger Thou;
And from His pledged munificence
Enrich our lips with utterance.

Enflame, enlighten all our powers;
Breathe love into these hearts of ours;
Our body, strengthless for the fight,
Strengthen with Thy perpetual might.

Keep far aloof our ghostly foe,
And ever-during peace bestow;
With Thee our Guardian, Thee our Guide,
No evil can our steps betide.

With heavenly joys our service crown:
On earth pour heavenly graces down;
From chains of strife Thy saints release,
And knit them in the bonds of peace.

Vouchsafe as in Thy light to see
The Father and the Son and Thee,
Our God from all the ages past,
Our God while endless ages last.

Be glory to the Father, Son,
And blessed Comforter in One,
Grant we may through the Christ inherit,
Thy grace and glory, Holy Spirit.—Amen.

—Bickersteth's Year to Year.

NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with Renewal order.

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EDITORIAL NOTE.

The election by the Convention of the Diocese of Massachusetts of the Rev. Phillips Brooks as Bishop of that Diocese places a grave responsibility indeed upon those with whom lies the ratification of that act. Of the ability and high character of Dr. Brooks there can be no doubt; of his dissent from and open disregard of the teaching of the Church to which he belongs as to Orders, there can be as little doubt, if reliance is to be placed upon the reports of his utterances from time to time. He has, it is said, on more than one occasion denied that Episcopacy was a divine institution, or that the threefold organization of the Christian ministry, or the existence of the Episcopate was essential to the being of a Christian Church. The Apostolical succession he virtually derides. He has done his little to obliterate all distinction between the position and claims of the regularly ordained clergy of his own branch of the Church Catholic and those of the ministers of the various denominations which surround it. We are not aware whether he has or has not gone the length of introducing into his own pulpit unauthorized teachers in violation of the Canons and principles of the Church—as was done in New York; but a Boston paper announced that 'on the evening of Good Friday he took part with the Rev. Brooke Herford, pastor of the Arlington street Unitarian Church (and others) in a Union service,' and he also took part in the installation of Dr. Lyman Abbott into Plymouth church, Brooklyn. Of course, these and other acts have been claimed as proofs of his liberality and large hearted Christianity; but it might be asked what sort of Christianity is that which fraternizes with those who deny the fundamental truth of the divinity of Jesus Christ? What sort of liberality is that which plays fast and loose with principles which implicitly, if not expressly, are covered by the ordination vow? Whether Episcopal ordination is indispensable or not, it is, says Dean Hoffman 'the incontestable rule of the English and of our own (the Prot. Epis.) Church that nothing but Episcopal ordination can warrant the exercise of any ministerial function in or to a congregation of such Church.' The Prayer Book declares that, 'It is evident unto all men, diligently reading Holy Scripture and ancient authors that from the Apostles time there have been these orders of ministers in Christ's Church—Bishops, Priests and Deacons—which offices were evermore held in such reverend estimation that no man might presume to execute any of them except he be first called, tried and examined * * * and also by public prayer with imposition of hands were approved and admitted thereunto by lawful authority, and therefore to the intent that these orders may be continued, and reverently used and esteemed in the Church, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in this Church, or suffered to execute any of said functions except he be called tried and examined and admitted thereunto according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.' Contrast with this declaration such utterances as these of Dr. Brooks (as reported in the Churchman, N.Y., 1887), 'I do not believe that Episcopacy is a divine institution, nor in Apostolical succession as an essential or exclusive element of her (the Church's) ministry. The claim that the Episcopally ordained clergy alone have the right to the ministry is preposterous,' &c. To offer over such an one a prayer affirming that Almighty God by the Holy Spirit has appointed divers orders of ministers in His Church, would (to put it mildly) be it appears to us most insincere. To grant commission to one who affirms 'there is no line in the Prayer Book which declares any such theory,' as 'that from the times of the

Apostles down to our own Bishop Paddock of Massachusetts, Bishop has been consecrated by Bishop by direct touch of the hand upon the head, that so from generation to generation the Commission to administer the Christian Gospel has come down, and that now in this land it belongs to no one outside of that succession,' by the solemn act of the laying on of the hands of such Bishops, with the words 'Receive the Holy Ghost for the office and work of a Bishop in the Church of God now committed to thee by the imposition of our hands, would to many appear impiously irreverent and unmeaning. Yet the Living Church and its correspondents attribute such opinions and utterances to him who has been elected by the Convention of Massachusetts. It is not astonishing that 62 of the clergy of that diocese could not conscientiously support the nomination of even so great a man as Phillips Brooks for Bishop of the diocese. The question now is what will the Bishop and standing committees do? Will they be true to their trust, and true to the whole Church Catholic, remembering that consecration admits into that and not merely into the Bishopric of Massachusetts.

CORRESPONDENCE.

(The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.)

To Editor of the Church Guardian:

SIR,—Can you offer any explanation of the fact that on the Festival of the Ascension there is no celebration of the Holy Communion in St. George's Church in this city. This church I understand has an attendance of nearly 700 hundred communicants on Easterdays and Christmas; surely if the clergy gave the congregation a chance on this Holy Festival at least two or three or more would be present. Can the clergy of this church explain why this service is omitted when there is a special Epistle and Gospel and a proper preface to the sanctus. Yours truly,

RUBBIC.

NEW BOOKS.

HOLY BAPTISM, by the Rev. F. S. Jewell.—The Young Churchman Company of Milwaukee have issued under the above title, in tract form. Dr. Jewell's considerations of the Sacrament of Holy Baptism: It will be found admirable for general distribution. In it he considers [1] the nature of the Sacrament and its effect; [2] the objections made to Infant Baptism; [3] Lay or sectarian baptism, and [4] the Administration of the Sacrament itself. We hope to reproduce in our columns some portion of this tract; but published at the low price of 10 cents by the above company, it ought to be in the hands of most churchmen.

LITTLE THINGS IN EVERY DAY LIFE—Thomas Whittaker, 2 and 3 Bible House, N. Y.; paper 25c.

An admirable little volume of wise counsels upon little, duties; cares; kindnesses; pleasures; efforts; sins. The writer seeks to convince some of her "Sisterhood that all things are not trifles that are called so, and that as "little things" may have great consequences they are well worth attending to."

NEW MUSIC.

From Ignaz Fischer, Toledo, Ohio: A sacred Solo—"Come Unto Me," words by D. R. Locke (Petroleum V. Nasby). Music by W. A. Ogdin; price 40c.—This same house issues 'Bright Anthems for the Choir' containing anthems, motets, sentences and offertory pieces—arranged with separate organ or piano accompaniment; \$1 or \$9 per dozen.

The Church Guardian

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR MAY.

- MAY 1st—St. Philip and St. James.
 " 3rd—5th Sunday after Easter.
 " 4th }
 " 5th } Rogation Days.
 " 6th }
 " 7th—Ascension Day, Pr. Pss. M, 8, 15, 21.
 E. 24, 47, 108. Athan. Creed.
 Pr. Pref. in Com. Service.
 " 10th—Sunday after the Ascension.
 " 17th—Whitsunday, Pr. Pss., M, 48, 68,
 Ev. 104, 145. Athan. Cr.; Pr.
 Pref. in Com. Service till 23rd,
 Notice of Monday and Tuesday,
 and Ember Days.
 " 18th—Monday in Whitsun week.
 " 19th—Tuesday in Whitsun week.
 " 20th— }
 " 22nd— } Ember Days.
 " 23rd— }
 " 24th—Trinity Sunday. Ath. Cr. Pr. Pref.
 in Communion Service.
 " 31st—1st Sunday after Trinity.

THE CHURCH IN HER RELATIONS TO SECTARIANISM.

(By the Rev. Erastus W. Spalding, D.D., Dean of All Saints Cathedral, Milwaukee, Wis.)

(CONTINUED.)

Now there are two things which will disturb family life and break the force of the affection and respect which it challenges from those who are about it, and the influence it will have upon them:

1. One is a disposition to dissent and wrangle and quarrel and upbraid. The children cease to have the same mind and to show respect to authority. They cease to observe family rules and they make light of family maxims. They divide household requirements into essentials and non-essentials. They take pride in differing from another, and in having it known that they do. They talk of their rights rather than of their duties. They take more satisfaction in pleasing themselves than to 'every one . . . please his neighbour for his good to edification,' as bidden by the Apostle, notwithstanding that 'even Christ pleased not himself.'

This course of action is called in the Church, Heresy.

And here is the place to distinguish between False Doctrine and Heresy. Heresy is always False Doctrine, but False Doctrine is not always Heresy. There is, as the Apostle tells us, 'One Faith,' just one thing to be believed, which must express itself in action, and so shapes and moulds the children of the one family into a common character and likeness. It is this one Faith the Church is set to keep, to be the pillar and ground of.' Of this one revealed body of truth, says St. John, 'Continue in that ye have heard from the beginning.' Says St. Jude, 'Earnestly contend for the Faith once (for all) delivered to the Saints.' Says St. Paul, 'Stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.' That which contradicts this one Faith and the manner of life it induces is Heresy. The Greek word translated Heresy means choosing. When a child in God's household chooses something, maxim, rule or act, contradictory to what is established of old in the family, the thing chosen is Heresy. False Doctrine, as distinguished from this, is something which does not clearly and certainly contradict what has been 'heard from the beginning.' It is a new thing which is not in harmony with it, and which is not true. False Doctrine eats somewhat into the old and true, but does not always, when held, extinguish and destroy it. False Doctrine is, however, if persisted in, liable, when carried to its logical results, to end in Heresy. But Heresy proper runs counter to God's revealed and established way, and to the family, i. e. the Catholic, understanding of things, and so to family or Catholic usage. For instance, the Family early found itself worshipping Christ as God, and the Holy Ghost as God; and so the denial of the Godhead of Christ, and of the Personality and Godhead of the Holy Ghost, are Heresies. The Church, from the very beginning, has been wont to put infants into covenant with God, and this under the Patriarchal and Mosaic Dispensations as well as Christian; and, consequently, to deny baptism to infants is Heresy.

2. The other thing which breaks up family life is leaving home and setting up a separate household, with a separate authority. Such an act as this is, in the Church, called Schism. Schism is a different thing from Heresy. Heresy breaks up the unity of belief which comes from 'continuing in that which has been heard from the beginning,' and 'earnestly contending for the Faith once (for all) delivered to the Saints.' Schism breaks up the unity of the 'Body,' the organization, so that there ceases to be combined action in the old changeless ways, and common government and inter-communication. The officers God has set over His family are not obeyed. The houses He has selected through His chief officers are not frequented for worship. His principle laid down anciently is not respected, 'Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose . . . there shalt thou offer thy burnt offerings, and there thou shalt do all that I command thee.'

The children follow leaders of their own choosing, not appointed by, nor recognized by, the family, to places elsewhere; and this, as in the case of dissenters of old, 'All the time that the house of God was in Shiloh'

Altar is set against altar; the religious atmosphere and even the secular newspaper is filled with doctrinal contradiction and bitter recrimination, and people say, 'Behold how these Christians hate one another.'

There may be Heresy within the Body which has not yet broken out into Schism; and there may be Schism which does not involve Heresy; but one thing is noticeable by the student of history, and indeed often by him who observes the events of his own times, an inveterate Heresy ultimately becomes a Schism: just as

an inveterate Schism is almost certain to end in Heresy.

Family bickerings and warring judgments are likely to divide the household; and the portion which separates grows ever more and more out of harmony and sympathy with the old household ways. Revolutions seldom work backward.

One does not need to be told that either Heresy or Schism will destroy love and kindly intercourse between the children. It has been well said, there are no quarrels like family quarrels. And the wise man says, 'A brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle.' And it is also said, there are no contentions like those of Christians; and it is true.

We do not need to be told to day that the Family of God is sadly disrupted and disordered. Old authority is ignored; old ways are given up; new ones are added. Some professed Christians even go so far as to deny that there is a visible Church which the world can see and believe, and which has any claim upon the people of God; and so deny the possibility of Schism. Some deny any definite revealed Faith, and so the possibility of culpable Heresy. There is no longer a common family life, with a fraternal and sisterly inter-communication, as for centuries there was everywhere over the globe. And there is no longer the one great voice uttered from the one Church in every country and in every language, unmingled with discordant earthly sounds and the babble of rationalism. Even the Creeds, the common voice of Christendom, are unfamiliar to dissent, and in some cases have been seriously tampered with. One sits down to read the Word of God, that he may arrive at the Divine will, and when some one asks him, 'Understandest thou what thou readest?' if he be so humble and modest as the Eunuch, and answers, 'How can I, except some man should guide me?' there is no one whom he can recognize as the Ambassador of the 'One Body,' with the 'One Spirit,' and the 'one hope of calling,' the 'One Lord,' the 'One Faith,' the 'One Baptism,' the 'One God and Father of all,' to step promptly into his chariot to teach him. He has to set out and sift the diverse claims of those who profess to be authorized guides. There is no unquestioned authority ready at hand and near his path. He feels like the bewildered traveller on arriving at the station in a strange city, when he is beset by hack-drivers and hotel runners, each advertising a rival hotel, with a more eligible situation, greater conveniences, more safety and less expense; he knows not whom it is safe to trust, or where it is safe and best to go. And the hurried and practical business man is apt to say to the person who approaches him in regard to the concerns of his soul, as did the old Indian chief when the Romanists and Protestants were both trying to convert him: 'You Christians go away till you can agree among yourselves what is true and right, and then come to me and I will hear what you have to say.' He has no disposition to spend his time acting as umpire in a religious debating society. In this country especially one is bewildered with many different religious organizations, with different faiths and different and conflicting authorities, and different baptisms, and different teachings in regard even to the first principles of the oracles of God, and the person and character of Him whom they claim as a common Father.

This is the case as it stands. The question is,

WHAT TO DO ABOUT IT?

This is a general question leading up to the specific one which is implied in the subject before us.

The answer to the general question will indicate the duty of every true follower of Christ, whatever his nationality or religious affiliations. This answer the mere statement of the case has in a measure anticipated. It is certainly clear

from Scripture and Christian records that there was originally one great Christian organization, with its matters 'set in order' by Christ himself, which, beginning at Jerusalem, spread over the known earth. It is certain that His Body, which covered the earth as the waters cover the sea, had of old a Branch in every land, which Branch was the original organization from which later Bodies have separated and assumed new corporate relations. It is certain that this Body exists still, since Jesus said, when He announced His intention to organize it, 'The gates of hell [oblivion] shall never prevail against it,' and since, indeed, there is in every land a historic organization, claiming, without disproof, to be the part of this Body organized by Apostolic authority in that land. It is also certain that this Body has a definite belief and life, which is the same provided for it at the beginning and crystallized in Creeds and Liturgies and other official utterances; otherwise Christ's light has gone out and He is not the Saviour of all generations, nor is 'the mercy of the Lord from everlasting to everlasting upon them that fear Him and His righteousness upon children's children.'

To heal *Schism* then, one must find the *original Body* and unite with it. To heal *Heresy*, one must find the original FAITH and embrace it. One must obey the Lord's bidding by the Prophet, 'Stand ye in the ways, and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls.'

This much in general for the consideration of devout minds of whatever religious persuasion. Now for the answer as concerns ourselves as a Church, and as individual members thereof. Our position is peculiar and requires a distinct and separate answer. The subject before us is, 'The Church in her relations to Sectarianism.' To arrive at a correct answer, we must comprehend our exact position, and keep it in mind while discussing the subject. The following considerations are essential:

There was a Branch of the one Church organized in every land and in every language. The Church in England was organized in the days of the Apostle St. Paul. It has been there ever since. It is there to-day. It is still a living part of the 'One Body,' with the 'One Spirit,' with the 'One Hope of Calling,' the 'One Lord,' the 'One Faith,' the 'One Baptism,' the 'One God and Father of all.' It is the Anglo-Catholic Church, as the Roman Church in Italy is the Roman Catholic, or the Church in France is the Gallican, or the Church in Greece the Greek, or the Church in Russia the Russian.

The Church to which we belong, and to which our subject refers, is a part of that Anglo-Catholic Church, a lineal descendant and extension of the Ancient Church of the English speaking race. It is the daughter of the English Church, formally recognized by her and in communion with her. It is the American Catholic Church.

The American Church, owing to a strange condition of things in the Mother Church at one period of her history, which we have not time nor space now to consider, has been left in the midst of manifold Heresies and Schisms, more in number and diversity, perhaps, than has ever before afflicted the Church of any one nation. The question is, What is the duty of this historic Church in regard to the differing and separated religious bodies about her?

This question seems at first a very difficult and intricate one, but it will be found, upon examination, very easy to answer. There is a wonderful deal of light upon the subject in Scripture, for the sincere seeker; not only of a general character, but also in the way of specific instruction.

[a.] There is light from the record made of our Lord's own action and specific teaching. Take, for instance, His action when the Disciples had forbidden a man, and evidently a good

sincere man, from casting out devils in His Name. St. John said to Him, 'Master, we saw one casting out devils in Thy Name; and we forbade him, because he followeth not us.' [St. Luke puts it, 'followeth not with us.'] But Jesus said, 'Forbid him not; for there is no man which shall do a miracle in My Name that can lightly speak evil of Me.'

Observe, Jesus did *not* tell them to follow and consort with the good man who would not keep company with the officers Christ had set over His Church; not to desert the Church already gathered together to which the Lord would, on a coming Pentecostal day, 'add daily such as should be saved,' or to themselves cease to add every one they could to that Church. He did not tell them to swell the list of the good man's supporters, and to give the impression that his company was right, and had as much authority as the company gathered, with the twelve Apostles, about Christ. And it is remarkable that there is no record of any Church organized by the good man who cast out devils in the Name of Jesus. There is no memorial of his life. He probably became added to, and merged into, the one great Church in which individuals are apt to be lost sight of, and the Body, which is 'of Christ,' is all and everything.

But while there is no record of the good man, there is record of the work of the Apostles and their names. And there is still the great Church, 'built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone.' There is a portion of its foundation in every land, and a building reared upon it. And the treasures of time and labor and money and prayer committed to its keeping and wondrous utilization from age to age, have not been lost, but have been economized by Him, who is expressing Himself to the world by her; and they will appear in the great day of triumph which is coming, when she shall be presented 'as a Bride adorned for her Husband'; 'arrayed in fine linen, clean and white . . . the righteousness of Saints.'

[b.] Again, there is light upon the subject from the Scripture record of Apostolic teaching and action. The Apostles, indeed, have answered the question before us very specifically, and have given the Divine mind and interpreted His purpose very clearly.

The Saviour had declared that 'The Truth shall make you free,' i.e., exact and accurate knowledge concerning Divine things should set men free from the domination of error; and that He and His Word were 'The Truth.'

(To be continued.)

WARDENS AND VESTRYMEN.

How many wardens seem to think that they do the work of their office, if, on a pleasant Sunday morning, they are at church ready to pass the basins in taking the offerings of the people! How many vestrymen seem to think that it is enough for them, if they attend a vestry meeting when it puts them to no great inconvenience to do so! How many of our wardens seem to forget, altogether, that it is their part to care for the church edifice and church property; to see that it is kept in good repair, and that there be in all things suitable provision made for the public worship! How many of our vestrymen forget that it is their part to give to the business affairs of the Church their constant and prompt attention!

Yet the duty of these lay-officers is by no means discharged, in attending to the temporal affairs of the parish. They are the men who ought to give tone and character to the parish. They ought to be examples to the flock, in all virtue and godliness of living. They ought to see to it that they honor the Faith and teaching and observances of the Church.

In these things they have an influence far greater than they think. Very many of the clergy find a practical difficulty in their work, in the example of some of their vestrymen. 'Why, there is Mr. Smith, who was confirmed years ago, and is one of your vestry; but he never comes to the Holy Communion' Or, 'There is Mr. Blank, a member of the vestry, who does not attend regularly, even the Sunday morning service, and is seldom, if ever, there in the evening.' It is needless to say, such a state of affairs is a great hindrance in the work of any parish.

The standing and influence of a parish in the community depend very much upon the character of its members, and especially of its lay-officers. And they must not think that a clergyman can have that influence among his people which he ought to have, if, among the lay-officers of his parish, there are those who live in open disregard of the plainest requirements of Christ and His Church.

Again, what a work our vestrymen might do in cultivating the acquaintance of strangers, and showing a sympathy for, and an interest in the individual members of the parish, especially those without wealth or social prominence! They can reach and influence those whom the clergyman cannot, and it is their duty to see that the whole weight of their personal influence be for the strengthening of 'such as do stand,' the help of 'the weakhearted,' and the up-lifting of the fallen.

No parish can prosper, where the work for the conversion of souls is supposed to rest wholly with the rector; and, on the other hand, any parish will prosper, no matter whom it may have as rector, if the people 'have a mind to work,' and feel that upon them individually rests a solemn duty to do what they can, in winning souls to Christ. It is, perhaps, no exaggeration to say, that our Church could double its membership 'in two years,' if our twenty thousand vestrymen would only do what they ought to do, for the greater glory of God.

The rector of every parish ought to feel that he does not stand in his own strength, but in that of the Lord and of *all his people*. Every single parishioner, too, should be made to feel that he does not stand in his own might, but in the strength, the sympathy, the prayers, the good-will, and loving interest of the whole congregation. Let our people awake to duty, opportunity, and responsibility. And that they may do so, let the lay-officers of our parishes be examples to the flock, and see how much the cause of Christ among us depends upon them, upon who they are, and what they say, and what they do.—*Living Church*.

WHY THE CHURCH IS CALLED CATHOLIC.

The Church is called Catholic, because it is throughout the world, from one end of the earth to the other; and because it teaches universally and completely one and all the doctrines which ought to come to man's knowledge, concerning things both visible and invisible, heavenly and earthly; and because it subjugates in order to godliness every class of men, governors and governed, learned and unlearned; and because it universally treats and heals every sort of sins, which are committed by soul and body, and possesses in itself every form of virtue which is named, both in deeds and words, and in every kind of spiritual gifts.—*St. Cyril in Church Work*.

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one of these cities.

FAMILY DEPARTMENT.

OUR HOLY MOTHER.

BY MRS R. K. TURNER.

Dear Church of God, divinely blest,
 Dear Mother of us all,
 The sacred fires that come from heaven,
 Upon thy altar fall!
 Through Christ who gave His life for thee,
 Whom saints on earth adore,
 We seek, we serve, we follow thee,
 And love thee more and more.

Thy happy days of joy and feast
 We hail with all delight—
 Sweet foretaste of the kingdom blest
 Whose seasons all are bright!
 And for thy sacred days of fast
 When lowly, we implore
 The pardon and the grace of Christ,
 We love thee more and more!

Through centuries have thy anthems rung
 In glorious praise on high,
 Thy liturgy, the heart of man,
 Has thrilled to glad reply,
 And at the sacramental board,
 Our Lord we kneel before!
 O Mother, for these gifts of thine,
 We love thee more and more!

O Church divine! O Bride of Christ!
 Dear Mother of us all!
 Through all the passing scenes of life
 We hear thy holy call,
 And for thy graces thus bestowed,
 In song our voices soar,
 We praise the Lord whose gift thou art,
 And love thee more and more!

—Church Work.

THE ASCENSION.

BY C. W. L.

Lift up your heads, O gates! Be lifted high,
 Ye everlasting doors! The King draws nigh,
 Angelic choirs attend Him to the sky.

Sing, O ye heavens! Be joyful, all ye lands!
 Ye ransomed people, shout and clap your hands!
 High over all the King of Glory stands.

Who is the King of Glory? Even He
 Before whose banner Death and Hell shall flee:
 Who was and is and evermore shall be.

He comes with power, Who dwelt on earth un-
 known,
 Despised by men, rejected by His own,—
 The Prince of Peace, victorious to His Throne!

The Lord ascends! His work on earth is done:
 The Lord ascends! His reign on earth begun,
 His people ransomed, and His Kingdom won!

O earth, rejoice! Ye isles thereof be glad!
 O Zion, lift thy head, no longer sad:
 Behold thy King, in strength and beauty clad

Behold thy King! Though passed from human
 sight,
 By faith behold Him, robed in regal might,
 The King of Kings upon His Throne of Light.

Lift up your heads, O gates! Wide open swing,
 Ye doors of heaven! While men and angels
 sing
 All glory, praise, and power, to our victorious
 King.

—Living Church.

BEN, THE GORDON BOY.

CHAPTER III.—Continued.

'Ain't you in luck,' said one boy, under his
 breath. Don't I wish as I were in your shoes.'
 But Ben himself wished that he had been
 miles away. Never before had he been ushered
 into a lady's presence in this fashion. He
 became painfully conscious that his heavy

boots were very dirty, and he was not quite
 sure of the condition of his face, while he was
 certain that his coat was out at the elbows.
 His face got redder and redder as he followed
 the servant across the hall to a morning room,
 where Miss Carew was sitting.

'You are Ben Collins, I suppose,' said Miss
 Carew, looking encouragingly at Ben, who
 stood twisting his cap round and round. 'You
 have heard that I have tickets for the coffee-
 house, and thought you would like one. Is
 that it?'

'Yes, please, ma'am,' said Ben.

'And how many other boys are there with
 you?'

'I think there's seven of us altogether.'

'Seven of you?' said Miss Carew, looking
 astonished. 'Why are you not at work? you
 look a strong lad, and ought to be doing some-
 thing more honorable than begging.'

'We ain't got no work, ma'am.'

'Would you be willing to do it if you had?'

'Yes, ma'am; indeed I would,' said Ben,
 heartily.

'But what is your father doing?—cannot he
 supply the wants of his family?'

'There's six of us with Baby Nell, ma'am.'

'And are you the eldest?'

'Yes, ma'am.'

'Is your father a drinking man?'

But Ben was loyal to his father and mother
 in spite of all their failings. He had no inten-
 tion of revealing the family secrets, so he said,
 quietly—

Work's very shifty, ma'am; he haven't had
 any just lately.'

'And I suppose you are hungry; is that
 it?'

'Yes, ma'am.'

'You have had some breakfast, I suppose?'
 asked Miss Carew, scanning Ben's face sharply.

'No, ma'am; indeed I haven't.'

'Ben,' said Miss Carew, speaking slowly,
 'there is one thing I prize most highly, that is
 truth. If a man or boy deceives me, I feel they
 are not worth much. Did you ever hear the
 saying, 'An Englishman's word is his honor'?
 It means that an Englishman would not tell a
 lie for anything. I think I can trust you, Ben,
 and so I will believe what you say. I cannot
 talk to you longer to-day, but I hope I shall
 see you again. Here is a ticket for the coffee
 house, and one for each of the other boys. I
 wish you all had something better to do than
 come to me begging.'

'Good morning, ma'am, and thank you,' said
 Ben, turning away with a sense of great relief
 to feel that the interview was over. It seemed
 to him that he must have been in that room an
 hour at least, and whatever would the other
 boys think of his long absence. Reaching the
 back door, he found that they had all decamped,
 having had their patience tried beyond all en-
 durance. As Ben guessed, however, they were
 not far away, and soon discovered him when
 he turned out from the gate.

'Halloah, here you are at last. We believe
 you've been feeding up at the house, and we
 think you're a real sneak.'

Ben walked on a few steps without satisfying
 their curiosity.

'What would yer say if I gave yer a ticket
 each?' said Ben with a broad grin.

'You haven't got them; you're a liar,' said
 one boy hotly.

Ben faced round on him with a defiant look,
 as much as to say, 'How dare you!' The
 remembrance of Miss Carew's words were fresh
 upon him, and though Ben had made no prom-
 ises, he had an inward feeling that at any
 rate he would not tell a lie. But he felt so
 happy with the seven tickets safe in his pocket
 that he said no more, but silently produced
 them and held them up in triumph.

'Come, Ben, you're a good 'un after all.
 We'll employ him again, mates, won't we? I
 say, come on, we'll go and enjoy ourselves;
 we're in luck to-day and no mistake.'

In a few minutes more the seven boys troop-
 ed into the Black Bass coffee house, and seated
 themselves at the table with beaming faces.

CHAPTER IV.—THE MARRED IMAGE.

Ben passed Allan Lodge a good many times
 after this successful visit, but he had not the
 face to go in again before several days had
 passed. The boys did their best to persuade
 him to head their company again, but Ben was
 firm, telling them they had better go and try
 their own luck. On the fourth day, however,
 as he was looking in wistfully at the gate, Miss
 Carew saw him, and sent a servant to say that
 she wished to speak to him. There was some-
 thing in Ben's face that she liked. She had
 thought much of him, and wished she could
 help the boy to a good start in life. The ex-
 ceeding poverty of his clothes had not escaped
 her, and she wished to know something of his
 history.

'Come in, Ben,' she said kindly. 'I want to
 hear a little more about you. Did you say you
 were the eldest of six?'

'Yes, ma'am.'

'I want you to tell me a little about your life';
 are you satisfied with it, or would you like to
 be something different?'

'I don't know, ma'am.'

'Would you like always to live in Rengate,
 or have you ever thought what you would like
 to do when you are a man?'

'I'd like to get away from Rengate, ma'am,'
 said Ben decidedly, so decidedly that Miss
 Carew felt there must be something behind to
 make the boy feel so strongly.

'What, would you like to leave home?'

'Yes, ma'am, that I would.'

'Ben, you must treat me as a friend; don't
 think I am asking about your home from idle
 curiosity; tell me, does your father drink?'

'Yes, ma'am,' said Ben, with a crimson face.

'And your mother?'

'Yes, ma'am, she drinks too; and then, as if
 all his reserve had broken down, he said with
 a great sob, 'I'd run away and leave it all if it
 wasn't for Baby Nell, but mother dropped her
 the other night as she was coming home drunk,
 and the little one do cry so.'

'My poor boy,' said Miss Carew, sympathiz-
 ingly, 'you have indeed a sad home. I would
 like to help you to a brighter, happier life, if
 I could. Would you really like to grow up to
 be a good man, Ben; something different to
 your poor father, if I were to help you?'

'Yes, ma'am.'

'The other day, Ben, I went to the Royal
 Mint, the place where all the money is coined,
 and there I saw heaps of bright new sovereigns,
 and shillings, and pennies. See here, I have a
 a bright new penny. You would not think it
 could ever be marred and soiled like this, could
 you?' and Miss Carew produced a second
 penny, green and discolored with lying by for
 years.

'Was that ever like the bright one?' asked
 Ben, doubtfully.

'Yes; when the penny left the maker's hands
 it was as bright as this. You can still very
 dimly see the head of Queen Victoria.'

Ben took the illused coin in his hand, and
 looking closely, said—

'Yes, I see her now, just a little bit; but it's
 almost gone, isn't it?'

'Yes, almost,' said Miss Carew thoughtfully.
 'When God made man he made him in his own
 image—perfect, good, and holy; but his image
 is now so marred that very often it is difficult
 to believe that it could ever be made like God
 again. What do you think I could do with
 that coin to make it bright and beautiful
 again?'

Ben thought a minute.

'Couldn't you wash it till all these bad marks
 were gone?' he asked.

'Yes; it is possible, Ben; and that is the
 simple way in which we can get back God's
 image in ourselves. In this book, and Miss

Carew laid her hand upon a Bible, 'I read—"The blood of Jesus Christ cleanseth from all sin." God's only Son came to this earth and lived a life like yours and mine, and then died upon the cross for us, simply that he might restore us to his Father's image. There was no other way; he died that we might live. You have heard about Christ's life and death, have you not, Ben?'

'Yes, I heard about him at school, but I never thought as he had anything to do with me.'

'Ah, that is just it, Ben, you are like many others: you hear the story of the beautiful life of our Lord Jesus Christ, and you hear of his cruel death and his wonderful resurrection from the dead; but you forget that it has anything to do with you. My boy, always remember that Christ loved you, and gave Himself for you. There was a great and good man who died a few years ago. He was a soldier.'

'My father was a soldier,' said Ben, forgetting all his shyness.

'Was he? Well, this good man of whom I speak was a brave, faithful soldier of his Queen, but he was something more. He had taken his place in the ranks of a higher service still, for he was a soldier of the King of kings. He felt that Christ had done so much for him that every day, and all day long, he tried to show his gratitude, and the greatest desire he had was to follow in his Master's steps; to get back the lost likeness to his God by every day becoming a little more like him. If you have read the story of our Lord's life you will remember how he went about doing good. There was never any one in pain or sorrow that Jesus did not help and comfort; and so this good man followed in his Lord's footsteps, and everywhere he went tried to do some good.'

'What was his name?' asked Ben.

'His name was Gordon. He was interested in many things; but do you know, Ben, he loved boys best of all.'

'Did he?' said Ben, looking up astonished.

'Yes, he was never happier than when he was surrounded by poor boys just like you. He devoted all his spare time to them, for he really loved them, and sometimes he called them his 'Hinks.'

'He was kind, wasn't he?'

'Yes, indeed, he was; and I will tell you why I think he liked to call them 'kings.' In the Bible those who love and serve God best are spoken of as 'kings,' and he longed to help these boys to grow up good and true, that they too might be kings, and worthy of their name.'

'I'd like to have known him,' said Ben.

'That cannot be, Ben, for this good man was killed far away from his home and country. Even there, he died for the good of his fellow creatures.'

'Was he killed? It do seem sad, don't it?'

'Yes, it is a great, deep sorrow to all good Englishmen. Many have felt so much about it that they have

determined to try and raise a lasting memorial to him. Not a marble statue, that would do no one any good, but something that would carry on the work he loved so well. Something for his kings. So a number of good men like himself set to work, and they have founded a Home for boys where they may be trained to be useful men in time to come, and where we hope they too will learn to follow in the Master's footsteps. Do you think, Ben, that you would like to go to such a Home?'

'Me,' said Ben, surprise and pleasure beaming in his face.

'Yes, you, Ben,' said Miss Carew, smiling; 'I want you to think about it very seriously. I would like to help you to grow up good and holy, to follow this great man's example in your simple ways. So you must go home and think over what I have told you, then come again and give me your answer.'

[To be continued.]

A LITTLE SERMON FOR LITTLE PEOPLE.

'If ye know these things, happy are ye if ye do them.'—St. John xiii. 17.

I. 'These things'—that is, your duties—wherever you are:

1. At home, obedience and respect to parents, and kindness to brothers, sisters, and servants.

2. At school, respect to teacher, faithfulness in study, and fairness in play.

3. At church, be quiet, listen, worship, and give your heart to the Saviour.

4. On the street, good manners, modesty, kindness, minding your own business.

II. How should you do your duty?

1. Not for pay. That is a low motive. Some always ask, 'What will you give?'

2. But from love. So did the Saviour when a boy at Nazareth, so the angels do God's will, which is only another name for duty. This will make you do it cheerfully.

3. Better every day. By trying to do your duties you will become more skilful; so you improve your reading, writing and music. St. Peter said, 'Grow in Grace.—Church Work.'

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MISSION FIELD.

VARIOUS MEANS OF AIDING
THE CAUSE OF FOREIGN
MISSIONS.A PAPER READ AT A CONFERENCE AT
SALISBURY.[From the S. P. G. Mission Field
for April.]

[CONTINUED]

There is one more point to be touched upon, and it is one of vast importance, as it may almost be said to underlie the whole subject now before us. It is a subject by itself, worthy indeed of most prayerful consideration, and yet one which affects all charitable objects. It is the duty, imperative upon all true Christians, of 'systematic almsgiving.'

We find two great contrary forces in the world, equally opposed to that spirit of true liberality which ought to influence the servants of the Lord.

These forces are the love of money and the love of luxury; the one is in the heart of the miser, the other in that of the spendthrift.

It does not seem needful upon an occasion like the present to enter into any lengthy discussion upon the desirability of contributing to any particular special funds, nor as to the best arrangement for Parochial Associations on behalf of Missions, or of Guilds for particular Colonial Dioceses; and it may be well to have it ever present in our minds that the Society for the Propagation of the Gospel in Foreign Parts is our oldest Society for Foreign Missions, and the one which its charter and constitution is more distinctly than any other organisation the agent of our Church for that work, and it is bound to have amongst its Vice-Presidents all the Bishops of our Church who have Dioceses in this country, and to have for its President the Archbishop of Canterbury.

To such persons as have urgent calls to contribute to this or that special fund, it would be well to give a caution that it is not expedient to divert subscriptions from the general fund of S. P. G.; but that what is given to special funds should be something in addition to what has been contributed to the general fund.

The Church Missionary Society has for many years been doing a great work especially in Africa and India. Other Societies and various agencies are active in the same great cause. We may well pray for God's blessing upon all; but it seems as if, after all, the S. P. G., from its very constitution, is the Society which, being upon no party lines, ought to claim the support of every loyal member of our Church who desires to have the Gospel in all its fulness proclaimed throughout the world.

In conclusion, and by way of introduction to profitable discussion, it may be well to summarize the various means which have been alluded to. They are the following: 1. Prayer divided into private, family, public; 2. Preaching; 3. Meetings; attending them and speaking at them; 4. Garden parties and sales

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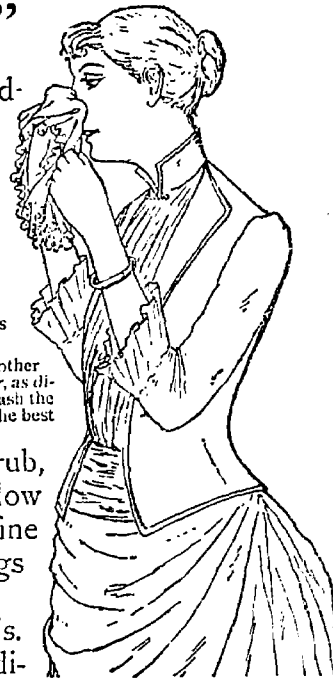
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Send it back

Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearlline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearlline, do the honest thing—send it back.

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of work; 5. Publications; 6. Collecting boxes; 7. Personal service; 8. Homes and schools for children of Missionaries; 9. The duty of giving a tenth of our means to works of charity; 10. The best channel for our contributions.

Finally, let us remember that the work is God's work; at best we are but very feeble workers under Him. By His guidance, by His grace, by power given to us by Him we may do something; without Him all our efforts are in vain.

We may talk of 'various means of aiding the cause of Foreign Missions, and may be tempted sometimes to think too much of 'means' used by us, and not enough of Him for Whom we work, and on Whom all success depends. May God of His great goodness grant to us all more zeal in this great work, and at the same time an ever deepening humility, which may cause us to look out of ourselves into the depths of His love; thus may our love for Him be quickened, so that we may take delight in work which is for His glory, to Whom be all praise for ever.

J. F. M.

MISSION WORK AT CONSTANTINOPLE.

Canon Curtis's work at Constantinople is of various kinds. An English congregation, English strangers in hospitals and prisons, English sailors, and waifs and strays of many nationalities are benefitted by his ministrations and kindly care. The conversion of Turks in Constantinople is, we need scarcely say, extremely rare. In fact, the dangers to which a convert is exposed render it almost impossible. Yet Canon Curtis can send us news of two recent baptisms:—

'For a long time past it has been my custom to receive on the last

two days of each week Turkish students and clerks who have come to me for instruction in language and in religion respectively. I am happy to report the baptism of two on September 20th. Both had been brought to me by Noury, whom I had baptized in 1885, and who has been acting as a Missionary among his own countrymen, as well as a Mission agent among our British merchant seamen. Both of them have at my request written down their reasons for wishing to embrace Christianity.'

The following is one of these declarations, the other being in a similar strain:

'I am a native of Cyprus, and a Muselman Turk. My name is Mustapha Sidki, son of Hadji Mehmed.'

'Eight years ago, when I was at my country, Nikosia, Cyprus, I bought a Holy Bible. Although I was a religious in my faith I began to read it, and to investigate it. At last I found out that there is no other name, or any one through whom we shall be redeemed, but only by believing Jesus Christ's name, whom the Father Almighty raised up among dead, who is the first and the last, and also He is the Redeemer of the world, therefore the Holy Ghost obliges me to confess my belief to the Father, to the Son, and to the Holy Ghost.'

'Nothing, namely, life and death nor vain things of this world, can depart me from the love of God.'

'Therefore I present you, dear sir, my declaration and believe about the faith to the Redeemer, and I also am ready, and wish to confess these things before world and congregation, and want to be a member of His Church, and to bring among the nations to be the Redeemer and Saviour of all men.'

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