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The Church Guardian

W. H. Naylor 1895
SHAWVILLE Que

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XVI.
No. 6.

MONTREAL, WEDNESDAY, AUGUST 8, 1894.

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ECCLESIASTICAL NOTES.

OVER £35,000 have been raised in London this year in connection with Hospital Sunday.

THE population of St. Vincent, by late census, was 41,000, of whom 20,000 returned themselves as belonging to the Church.

THERE is a Society in Germany devoted to the distribution of printed sermons. Nearly 7½ millions were given away last year.

THE Lord Bishop of Exeter and Mrs. Bickersteth recently entertained about 500 of the organists of the diocese in the Palace gardens.

THE Marquis of Bute, who is a Roman Catholic, contributes £500 to the Duke of Westminster's fund for resisting Welsh Disestablishment.

A Presbyterian minister in Trinidad named Ragli has renounced the errors of Presbyterianism, and will shortly be admitted to Holy Orders.—*W. I. Churchman.*

At a recent wedding at St. Paul's Presbyterian Meeting-house, Montreal, the Rev. Canon Ellegood, of the Cathedral, rector of St. James', assisted.—*Church Bells, London.*

THE Rev. Andrew Gray, of Boston, author of a number of valuable works, theological and literary, has received the degree of D.D., *honoris causa*, from St. Stephen's College, Annandale, N.Y.

THE Duke of Cambridge opened last month the new Church schools in St. Luke's church, Kingston, Eng., erected at a cost of £7,000, to meet the demands for accommodation for 800 scholars.

In 1887 there were in St. Vincent and Grenadines, W.I., ten priests and two deacons; and, in 1894, only six priests. Clergy are sadly needed, as parishes are unsupplied and ministrations of the Sacraments wanting.

BISHOP ORMSBY, of Honduras, has already made extensive Visitation tours through his diocese. He wishes to organize six new parishes, with churches, parsonage and schools, at once. A mission ship also is required.

THE Archbishop of the West Indies, at the Conference on Missions, said "the Colonies had no places for inferior men." Men sometimes came to him from England (his Grace said) who could not read at all as well as his secondary native Catechists. The candidates for the Ministry ought to be taught reading and speaking.

THE following is the seating capacity of the eight largest churches in the world: St. Peter's

Rome, 54,000 persons; Milan Cathedral, 37,000; St. Paul's, London, 25,000; St. Sophia, Constantinople, 23,000; Notre Dame, Paris, 21,000; Florence Cathedral, 20,000; Pisa Cathedral, 13,000; St. Mark's, Venice, 7,000.—*Diocese of Springfield.*

BISHOP CHURTON, of Nassau, speaks of an increase in his diocese from 14 in 1886 to twenty-three in 1893; 18 new churches built, three chancels, eight Parsonage houses, three new boats placed at the disposal of the clergy for coasting along the shores, and fifteen new stations opened, all during the seven years of his Episcopate.

CANON BRANCH, of St. Vincent, at a meeting of the Church Council, stated that the appointment of an Assistant to the Bishop of Barbados—whose duties there only allowed him a few days yearly in St. Vincent—was the first remedy for the present distressing condition of the Church in that island, and he suggested the name of Archdeacon Frederick.

THE continuity of the Church of England has been curiously illustrated by a proposal to build a church at Chilcomb, a suburb of Winchester, where the Dean stated that there was land which had been held by the Cathedral corporation since 644. This does not look much like a support for the statement that the Church of England was founded by Henry VIII.—*Parish Record, Boston.*

SIX months ago, Bishop Johnston used the Church service for the first time in Ata Cosa County, on which occasion he added, by Confirmation, four communicants to the four already there. On the 15th of May the Bishop again visited the Mission, and confirmed a class of nine. Among them were a mother and her three daughters and two young men from the Roman Catholic Church.—*Western Texas Item.*

A valuable gift has been offered by Principal Reichel to the Church of Ireland: this is the fine library of the late Bishop of Meath, which is to be located in Belfast, and held by the Bishop of Down in trust. The library consists of a large and well-chosen selection of leading English and German theological works, and will be much prized and of special value in the North of Ireland, where books of reference are by no means easy of access.

THE Archbishop of Canterbury is, we understand, developing a very important scheme for the defence of the Church, which appears to us to be of a most far-seeing and statesmanlike character. It is his Grace's idea to establish a Central Committee, to act conjointly with himself, the Archbishop of York, and the other Bishops, in arranging measures for the defence of the Church from the designs of her opponents. A general committee of prominent and distinguished lay Churchmen

will act with his Grace. The principle aims of the new organization are to unite Churchmen for the defence of the Church, to diffuse information concerning the Church's work, and to furnish intelligence and to promote public meetings. Every well-affected member of the Church ought, so far as lies in his or her power, to co-operate with the Archbishop in the carrying out of his project.

A generous friend of missions has recently sent three hundred volumes of the sermons of the Rev. John W. Norton to be distributed by the various Bishops of the P. E. Church in the U.S. among the lay readers of the South and West. The constant demand for these sermons is not surprising in view of the sterling characteristics they possess in the way of brevity, plainness and pithy illustrations. Thomas Whittaker, N.Y., is the publisher of the series.

At the last Conference of the Wesleyan body in England it was admitted that *Welsh* Wesleyanism cost the Conference more to support than its Irish sister, and that the cost of the latter was £500 per an. Mr. Parks, M.P., one of the lights of the Wesleyan Conference, stated that the English Foreign Missionary Society spent £5,000 a year on "pagan Ireland." Yet the *Irish Ecclesiastical Gazette* affirms that "Wesleyanism, as the census shows, is making no progress, but is rather retrograding in the thoroughly Celtic and Roman parts of Ireland, in Connaught and Munster. . . . Methodism in Ireland has simply lost 20,000 members within the last 30 years."

THE Bishop of Down held his first visitation for the united diocese in Holywood parish church on Tuesday, the 3rd July. There were 180 clergy present. In the course of an address replete with interest, the Bishop mentioned with satisfaction the large increase during the past decade in Church membership in the united diocese, amounting in all to 8,456. This, however, was due to the enormous increase in the population of Belfast, as in most of the country parishes there was a considerable falling off. The average attendance at Divine service in the diocese on Sunday mornings amounted to 33,065, and on Sunday evenings to 25,785. The amount of collections made in church during the year reached the handsome total of £18,797, exceeding the year 1892 by £1,260, and is more than that of 1863 by £12,912. Dealing with the matter of religious education, the Bishop mentioned that there were 218 day schools, with a total of 15,907 Church children, under the management of the incumbents of parishes, receiving regular instruction in the Bible and Church formularies; but there were still 12,737 Church children attending schools under other management, in many of which no religious training whatever was given.

THE TEMPLE CHURCH.—The appointment of Canon Ainger as Master of the Temple in succession to Dean Vaughan has given general satisfaction. The position is almost a unique one,

and it requires a preacher of no mean ability to retain the congregation which attends this famous old historical Temple Church. The church is of great historical interest. When the Crusaders captured Jerusalem two orders of the Templars, viz., Knights Templars and Knights Hospitallers were established for the defence of the Holy Sepulchre. This duty they did not carry out long, for Jerusalem was captured by the Saracens in 1187. In the meantime, however, the Knights Templars had been growing wealthy with the gifts of the devout, and they established themselves in many parts of Europe. The churches of these soldier-monks were of a peculiar plan, a rotunda, or sometimes a polygonal building, standing at the western end in memory of the Holy Sepulchre, where a dome-shaped building covered, and still covers, the traditional site of our Lord's tomb. Four of their churches still remain in the country, of which the Temple Church in London is the largest. Its rotunda was built in 1185, and the rest of the church shortly afterwards. The rotunda indicates the period of transition from Norman to early English, the rest of the church being of early English architecture. The suppression of the order about the beginning of the fourteenth century was owing, it is said, to almost incredible charges being brought against them; but probably, if the real truth were known, their wealth was the main attraction. The Temple Church passed finally into the hands of the legal corporation, which to the present day retains the name of the original founders, viz., The Temple. The church narrowly escaped the great fire of 1666, after which it was restored. Among the occupants of the master's house was Richard Hooker, who retired, however, to the quiet of a country parsonage to compose his "Ecclesiastical Polity."

DIVINE COMMUNION.

There is no possible way of finding comfort amid the providences that come to us in life, but in an intimate and habitual communion with God. Much as we may desire to avoid providences, often of an afflictive and disciplinary character, our Heavenly Father sees it wise to administer His government over us in a manner that often hides His love to our human thought. Doubtless, in this way, He would keep us from pride and vanity, impress upon us our absolute dependence upon His guidance, instill a deeper religious conviction in our minds, perfect more fully our ideals of a true life, and clarify our vision of spiritual things. But, theorizing thus, as we often do, how few accept His way with unruffled composure, rejoicing that we are in His hands? Such blessed rest in God comes to us only through one well-trodden path—the path of holy prayer. We do not mean an approach to the mercy seat merely at stated times and in formal utterances, but a constant drawing near to Him in the silent depths of devotion, in the soul's unuttered supplications, in the hourly spiritual contact of the human with the divine heart. But this power to pause amid conflicting uncertainties, and let God give light upon the path in His own good time, is not the product of human philosophy. This ability to wait until He shall solve the problem belongs only to souls that are constantly closeted in His presence. Helping Him to decide difficult questions is one of His ways of "rewarding them openly."

And who will say that this is not rich reward for obeying our Lord's command, "Enter into thy closet?" Can anything surpass such comfort as found here? Toiling, weary pilgrim, wherever thou art found, enter into the inclosure of prayer, and abide very near to Him who "seeth in secret." O what safety is here!—*New York Christian Advocate.*

THE PRINCIPLES OF CHRISTIAN WORSHIP.

A Paper Read Before the Glasgow Ecclesiological Society.

By THE VERY REV. T. I. BALL, Provost of Cambac.

[From the *Scottish Guardian.*]

[CONTINUED.]

The constituent parts of what I may term the universal Liturgy of the Christian Church may be said to be these:—

1. Preparatory prayers:—while the object of these is the same in all liturgies, their form differs considerably.

2. The reading of a Lesson from the Old Testament:—several liturgies omit this.

3. A Lesson from one of the Epistles in the New Testament.

4. A Lesson from one of the four Gospels.

5. A Creed:—or profession of orthodox belief.†

6. The Kiss of Peace:—the exact position of this rite varies considerably.

7. The solemn Oblation of Bread and Wine for the Sacrifice.

8. The Eucharistic Preface, preceded by the *Sursum corda*, and followed by the *Sanctus*.

9. The Consecration of the Bread and Wine as the Body and Blood of Christ:—the prayer used for this purpose includes the recitation of the Words of Institution over the Oblation, together with an Invocation of the Divine Benediction to sanctify the Gifts, the agency of the Holy Spirit in this work being generally explicitly recognised. A prayer of Oblation is included in the form which accomplishes the Consecration.

10. The Consecration is followed, or preceded, by an intercession for quick and dead, with commemoration of departed Saints.

11. The Sacrifice being thus hallowed and presented, the Lord's Prayer is solemnly said over it.

12. Certain rites usually follow, or in part accompany, the Consecration and Oblation:—

i. The Elevation of the Sacrifice.

ii. The Fraction of the Host.

iii. The Mingling of the Consecrated Bread and Wine in the Chalice.

13. The celebrating Bishop or Priest first, then the other clergy, then the people, receive the Holy Mysteries.

14. Final prayers (which differ considerably in different liturgies), and a dismissal with a benediction end the service.

Though these constituent parts of the universal Christian Liturgy are adopted by different Churches in very different forms, and though the order in which they are used admits of a large amount of variety also, yet these constituent parts are found, speaking quite generally, in all Liturgies everywhere, with only sufficient exceptions to prove the rule.

Is it possible to resist the conclusion that this agreement is the result of a common tradition? Can we reasonably place the origin of this tradition at a later date than the times of the Apostles? When else could it have originated? Taking then the universal tradition of the universal Christian Church as my guide, I come

† The exact period at which the recitation of a Creed at Mass began is a subject left undecided by ecclesiastical authors, who do not however always seem sufficiently to distinguish between two quite distinct questions—the recitation of some Creed, and the use of the Nicene or Constantinopolitan Creed, which of course could not have commenced before the 4th century.

then to the conclusion that ideal Christian Worship consists of these elements:—

1. Of the reading of the Scripture both of Old and New Testaments:—not merely to inform the faithful, but also as an act of faith in what they record.

2. Of the Oblation to God of offerings of bread and wine:—in acknowledgment of Him as Creator, by the presentation of the fruits of the earth.

3. Of the Consecration of this Sacrifice to be the Body and Blood of Christ:—by which Consecration the Church's Sacrifice does not remain mere bread and wine, but becomes the Body given and the Blood shed in expiation of the sins of the world. And thus the worship of the Church on earth is assimilated to the Worship of the Church above—both centre round the Victim of Salvation, the *Salutaris Hostia*, adored above beneath the symbol of a Lamb, adored below beneath the symbols of bread and wine.

4. Christian worship further consists of prayers, intercessions, and thanksgiving for all men;

5. And of the eating and drinking of the Sacrifice by the faithful.

6. All this is done through an ordered series of rites and prayers. In a word, ideal Christian Worship consists in coming to the Father, presenting and pleading the Sacrifice which Christ offered on the Cross for quick and dead, by offering and consecrating bread and wine to be the Body and Blood given and shed for us, according to the institution and command of our Saviour Christ Himself.

Though it may not have been developed by pious ingenuity, as a deduction from scattered texts of Scripture, I believe that every feature of this Christian Worship is strictly *scriptural*, that is, the word of Scripture bears witness to its entire conformity to the mind of Christ.

I will now very briefly proceed to notice only two points immediately connected with Christian Worship, such as I have been considering it:—

1. There can be no doubt that this Eucharistic, Sacrificial Worship was no infrequently celebrated rite, but formed the normal act of Christian Worship at least every Lord's Day. Soon, very soon, the Eucharist appears as the *daily* Oblation, but from the very first we must conclude that it formed the weekly offering of the Christian Church to the God and Father of our Lord Jesus Christ.

2. At first, there can be no doubt that every one in communion with the Church was considered as *bound* to receive sacramentally at every Eucharist. But in the course of years the Church had to face a difficulty. It could not honestly be taken for granted that everyone in communion with the Church could profitably receive at every Eucharist. What was to be done? In early ages, after the reading of the Scriptures it had been the custom to expel from the Church before Oblation, Consecration, and Communion the unbaptized, those who though baptized were under penitential discipline for grievous sin, and persons thought to be possessed with evil spirits. Should the Church treat those who were in living communion with her, but who at any special time were not prepared to communicate, as though they belonged to these classes? This would have been neither just nor charitable. A middle course was adopted, and after the rule that all must communicate at each celebration was abandoned, all members of the Church were allowed, and in some cases even required, to be present at the Offering of the Sacrifice, even if they could not conscientiously receive the Holy Things. No one has ever thought, nor dreamed, that such presence is or ever could be a beneficial substitute for oral Communion, but the Church, ever since the earliest discipline was abandoned, has regarded such presence as better than forsaking the assembling of the Church round the Eucharistic Altar together; and surely this is only common sense.

So I must add to the ideal of Christian Wor-

ship, which I have derived from an endeavor to follow the lead of universal Christian tradition, that it ought to be celebrated every Lord's Day, and that the whole congregation of Christian people should assist at it, those communicating by sacramental reception who can do so profitably, and those who cannot do this being content, for the time being, with the lesser but most blessed privilege of assisting at the Sacrifice by presence and prayers.

I have endeavored in a few minutes to deal with a subject about which the wise and learned have written volumes. One thing I am sure that I have been, and that is superficial. No doubt this quality of my paper may partly be charitably ascribed to the necessities of the case, partly it may be the result of faults of my own, and in so far as it is this I ask you to pardon me. I shall esteem myself happy if anyone is good enough to think I have suggested to him one profitable thought.

THE JERUSALEM OF TO-DAY.

BY WILLIAM FREDERICK DIX.

(Continued.)

III.

The centre of interest for the Christians is the Church of the Holy Sepulchre, whose black dome rises boldly from the surrounding white ones, near the Pool of Hezekiah. Built by either Constantine or his mother, St. Helena, in the fourth century, it suffered the vicissitudes of war and time. Being destroyed by the Persians in 614, it was soon rebuilt, to be again demolished by the Caliph Hakim, four hundred years later. The energy of the Crusaders showed itself upon these walls, already again reared from the ashes, and the facade and many shrines and chapels were added by them. In 1808 fire again scourged the place, but two years later the church was put into its present form.

Within its walls are the separate chapels of the Roman Catholics, the Orthodox Greeks, the Armenians, and the Copts; and all these sects have the right to use the church proper for their services at certain times of the day. At the doorway, as in Bethlehem, stand the apathetic Turkish guard, ever ready to forcefully compel peace between these warring sects.

It is the fate of this building to be the centre of violence. To-day its walls are left unscathed, but the spots which its dome covers are over the scenes of vehement argument and criticism. Whether this is the real sepulchre—this chapel of polished stone, yellow with the light from golden lamps, and ornate with carving and colour—or whether the lonely, forgotten cave in the bleak hillside beyond the city be the true one, has been the question of centuries. Here the pilgrim finds a porphyry cover protecting the sarcophagus, now well worn with fervent kisses, and finds himself in a stifling chapel with marble dome. Leaving this and coming out into the church proper, one is taken to various points where, he is told, the scenes of the Crucifixion transpired.

Upon the marble floor he is shown square holes where the three crosses stood, and near it the spot where Mary witnessed the tragedy. Not far from it is the Stone of Unction upon which the Body of our Lord was placed and anointed for the burial. It now is covered by a superimposed slab of stone, and brazen lamps flicker above it. Everywhere the decoration is minute and extravagant, suggestive of arrogant display and petty motives. Whether these be or be not the exact places upon Calvary, or whether they are buried under the debris of ages, or whether the very location is erroneous, it is, at least, anything but suggestive of that bleak scaffold hill, Golgotha, where, at sunset,

three wooden crosses with human figures nailed to them rose against the sky, when "the veil of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent."

Men learned and pious have delved and explored and argued as to the authenticity of those places. Some pray and weep over those spots with fervour born only of implicit belief, others pity them in their possible error. Every spot in the city, except the site of the Temple and the Mount of Olives, has been disputed over, and yet a little band of peasants enter the church and kneel with awe and adoration before the Stone of Unction. With all sincerity and solemnity they meditate and pray, thankful, very thankful, that they have at last been permitted to visit those sacred places. No shadow of doubt is possible to them, no irreverence nor incongruity do they find in the present surroundings; and when they have visited each place, they rise and go with a new strength in their hearts, feeling they have derived a blessing and a benefit from having been there.

Perhaps the simple, lowly faith of these Christian pilgrims may bid defiance to the speculations of wiser men, who forget, in their logic, that these walls are at least sacred with the earnest prayers of countless multitudes of honest souls; that the thoughts and emotions that have arisen here for centuries from those coming hither from all Christendom have imbued them with a sanctity and a holiness that will be fully prized by Him who alone knows the truth.

And so, as one wanders through the city and is shown by his dragoman the spots more or less connected with the life of our Lord, it is perhaps better to realize, not necessarily that one sees the exact places where He rested on His dolorous, cross-bearing journey, or whither He passed; but that one is studying a city and a people which have grown from that period, logically and naturally, in accordance with the changes and shocks that time has brought with it.

ONE SOWETH, ANOTHER REAPETH.

At the first glance this truth seems to have an element of discouragement. We should prefer to reap where we have sown; we long to see the fields that we have planted "laugh and sing" with thick-standing corn, and to have the joy of gathering it into our store-houses. Is it not the fitting crown of our labor, and why should it be given to another?

That is the impression made by the surface glance; a more penetrating one puts a new phase on the matter. Being a Divine arrangement, the division of sowing and reaping is full of encouragement to the true worker. For all human powers and lives are necessarily limited. No one knows how soon his health may fail, or his earthly life come to its end. At the most critical point he may have to leave his work unfinished—the work to which he gave the best that was in him of thought and energy, the work for which he fought and toiled and prayed, and to the consummation of which he looked forward as a weary traveller to his goal. Without this merciful provision for its continuance, his labor would be lost, the structure that he had founded or half-built would go to ruin; "failure" would be written on all his life-work.

The fact that good sowing shall surely be followed by glad reaping is God's own promise that no labor for Him, however small, however preliminary, shall ever be lost. It may not be known and praised of men, but it will be written in His book of remembrance, and provided for in His scheme of rewards. The building that we saw but dimly and afar-off shall rise fair and shapely on the foundation that we laid;

the reformation that we scarcely dared to believe in, even while we worked and prayed for it, shall shed its glory around the pathway that we trod in gloom, and over the gateway by which we passed into the eternal sunshine.

Let us labor, therefore, only the more abundantly because others are to enter into our labors, others are to reap where we have sown. In the better country we shall all rejoice together over the finished work and the consummate harvest. There will be no jealousy, no pride, as to each one's part in the work, nor each one's share in the grand result; for the one glad cry will be: "Not unto us, Lord, not unto us, but unto Thy Name give glory!"—*M. W., in Mission News.*

OFFICES OF THE BLESSED TRINITY; PROPHET, PRIEST AND KING.

The field of the written word from Genesis to Revelation, when St. John laid down his pen, after he had written the words, "The grace of our Lord Jesus Christ be with you all, Amen," was overshadowed by the glory of Jesus our Lord, and His light fell, as it now falls upon every page. In His light we see light, and beneath and above all other truths, the revelation of the ever blessed Trinity shines upon us, and we see it now as no human eye could see it before Jesus was glorified. The plan of redemption in its development must needs disclose those who wrought out that plan, and the Spirit in which they worked; and hence when revelation was completed, the mystery of God's being must be disclosed so far as necessity required, and the doctrine of the Trinity is in consequence our blessed possession. Yea, more than this, the approach of God to us in its purpose and intention is made known. It is infinite love. The Eternal Father creates and rules; the Eternal Son sacrifices and redeems; the Eternal Spirit sanctifies and teaches. And these actions are all rooted and grounded in love. The Eternal Son, (Who, when He took flesh, revealed the invisible Godhead), reaches mankind in offices which mysteriously represent the activities of Father, Son and Holy Ghost. He becomes our *Prophet, Priest and King*. In these offices He brings to us the Holy Ghost, Who teaches; Himself to us, Who sacrifices; and the Eternal Father, Who rules. Looking, then, at Christ, our Lord, and through Him looking with lowly reverence at the Persons of the ever blessed Trinity in their revealed relations to mankind, and knowing that our Lord would appoint a Ministry officially to represent Himself to the end of the world, can we help anticipating that that ministry would be three-fold? Shall the offices of prophet, priest and king be blended into one, and we have a modern papacy on the one hand, or shall we have parity of orders on the other? Will the orders be two or four? Nay, rather must they not be three? We wait with eager expectation, and as the Apostles, guided by the Holy Ghost, carry out the Master's commands, the three-fold ministry is developed before our eyes—themselves first, appointed and commissioned by the divine Lord Himself; the deacons next in order of time; and then the elders or priests. The development is downward, not upward, and the three-fold ministry is before us in the Apostle, the Elder and the Deacon.

The ministries of the law have their corresponding ministries under the Gospel; the three offices of Christ are represented, and the characteristic functions of the three Persons of the adorable Trinity are exercised through those offices for the salvation of mankind. Each order is stamped with its own official character. It is the official prerogative of the *Apostle or Bishop to rule*; it is the characteristic privilege of the

Priest to celebrate the Holy Eucharist; and it is the special duty of the Deacon to teach.

The Apostle's personal relation to Christ and to the Church (as a witness of the resurrection) cannot be given to another, but over and above his personality he was an officer under Christ, and his office, ultimately taking and appropriating to itself one of the two names originally belonging to the second order, was handed on under the title of the Episcopate for all time. These three orders, the Episcopate, the Presbyterate, and the Diaconate in ministering things Spiritual, preserve the analogy of the law, the offices of Christ, and the Persons of the blessed Trinity.

This ministry, the ministry of Christ, is to bring to mankind the blessing of the Eternal Spirit's illuminating and sanctifying gifts, through the Eternal Son's office of Prophet; the blessing of the Eternal Son's offering of Himself on the cross through His own official Priesthood; and the blessing of the Eternal Father's rule through the Eternal Son's Kingship.

It will be seen that the work of man's redemption involves the co-operation of the three Persons of the adorable Trinity. The Father gives the Son to be the one offering, full, complete and sufficient; and the Son (who was conceived by the Holy Ghost, and offered Himself through the Eternal Spirit) gives the Spirit to inspire and cleanse the soul and open the lips; and the Father is over all, the fountain of eternal generation in the gift of the Son, and of Eternal procession in the gift of the Holy Ghost. Every good gift in nature, and every perfect gift in grace is from above, and cometh down from the Father of Lights, with whom is no variableness neither shadow of turning.—*Adapted from Bishop Seymour.*

THE DOCTRINE OF THE TRINITY MOST HELPFUL.

The body of truth, as revealed in the teaching of Christ and His Apostles, is in substance the Creed of Christendom, and it makes known to man the conditions on which alone he can come to God (Heb. xi. 6), "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Now, he who accepts the *Creed* believes that God is (as He reveals Himself in love to our race) working out and developing the plan of salvation—the Father giving and sending the Eternal Son from His bosom; the Son coming to earth in the Incarnation, and giving and sending the Eternal Spirit; and the Holy Spirit descending to earth and begetting man again in a new birth to a lively hope, shedding abroad His life and light in human hearts, and bracing and strengthening human wills to act in conformity to the will divine.

He who accepts the *Creed* believes that God is "a rewarder of them that diligently seek Him." and that he will satisfy man's hunger and need as expressed in three fundamental wants, which (until they are satisfied) will continually cry aloud for relief.

1. He believes that God the Father will reward him with "the forgiveness of sins," because of the atonement for sin which the Son made on the Cross by shedding His precious blood, and which blood the Holy Spirit applies to man's heart.

2. He believes that God the Son will reward him with "the resurrection of the body" by power derived from the Father through the operation of the Holy Ghost. He is "the resurrection and the life."

3. He believes that God the Holy Ghost, Who comes to him from the Father, through the intercession of the Son, will reward him with "life everlasting" in restoring him to the pres-

ence of God and the glory of His power, because "He is the Author and Giver of life." He believes that these rewards come to him from the Father, the Son and the Holy Ghost through the Body of Christ, God's divinely appointed agent, the one Holy Catholic and Apostolic Church.—*The Parish Record, Boston.*

News from the Home Field.

Diocese of Ontario.

BROCKVILLE.

The choir boys of St. Peter's church had a delightful and enjoyable outing to Morristown, N.Y., the week before last, under the care of the Ven. Archdeacon Jones, D.D., Rector, and of his son, the Rev. H. Bedford Jones, of Trinity College. It was arranged with the Rector of Morristown that the day's enjoyment should close with Evensong in his church, to be rendered by the choir boys and priests of St. Peter's, and so a choral Evensong (Church of England Form) was there rendered, forming a fitting conclusion to the holiday of those engaged in the services of God's House of Prayer. St. Peter's now possesses a well-ordered surpliced choir of men and boys, who, with the assistance of several ladies and under the direction of the able lady organist and the Archdeacon, render a beautiful and reverent service. Noticeable improvement has taken place since this time a year ago, and it is a real pleasure now to worship within the courts of this old and beautiful church. On Sunday morning, 5th August, a Holy Communion was celebrated at 8 and 11 a.m., at the latter service a large number of devout communicants being present. The Ven. Archdeacon Jones delivered an earnest and practical sermon based upon the Gospel for the day, the 11th Sunday after Trinity. A course of sermons, full of instruction, upon the *Minor Prophets*, is being delivered on the Sunday evenings by the Assistant, the Rev. H. Bedford Jones.

Trinity church here had a very enjoyable and successful Lawn Social the week before last.

His Grace the Archbishop of Ontario will leave next week for the Old Country, where he will be associated with the Most Rev. the Primate of all England and the Lord Bishop of Durham in choosing a successor to Rev. Dr. Boddy, as Provost of Trinity University, Toronto. Rev. Provost Boddy goes to the General Theological Seminary, New York. The Venerable Archdeacon Lauder, of Ottawa, will act as the commissary of the Most Rev. the Archbishop of Ontario during the latter's absence.

ERNESTOWN MISSION.

Rev. F. T. Dibb, of Odessa, is working energetically for the construction of an English church at Morven. The Society for Promoting Christian Knowledge has made a substantial grant, Anglicans in Napanee and Deseronto have been commendably liberal, and Kingston is to be approached next. With the assistance of friends in England, the church will be an accomplished fact before winter sets in.

NORTH ADDINGTON.

The Revs. J. R. Gerson and F. D. Woodcock are visiting this ecclesiastical wilderness this week in order to find out and report upon its actual condition.

Diocese of Toronto.

TORONTO.

THE TRINITY COLLEGE PROVOSTSHIP, which it was supposed was definitely settled, is, it appears, as yet wholly in doubt. The most satisfactory choice was made, as already announced in our columns, but unfortunately an old provision as to *Fellows* in Cambridge was found which prevents a Fellow from accepting the headship of another College and at the same time retain the benefits of his Fellowship. Doubtless this provision was intended to apply only to a College at Cambridge or at least in England; but we believe it has been otherwise interpreted, and that in consequence the Rev. Mr. Wallis has been obliged to decline the appointment to Trinity College, Toronto. The matter rests now in the hands of a Committee of the Conference, who will act in connection with the Archbishop of Canterbury and the Bishop of Durham in choosing a successor to Provost Body.

Diocese of Rupert's Land.

SYNOD NOTES.

HIS GRACE THE PRIMATE OF ALL CANADA.

The following resolution was heartily and unanimously adopted by the Synod of Rupert's Land at its last meeting, touching the high honor conferred on their diocesan: "Resolved—That the members of this Synod desire to express their most heartfelt congratulations to the beloved head of the Church in this diocese on his elevation to the high and honored position of Archbishop of Rupert's Land and Primate of all Canada, his unanimous election by the Right Rev. Fathers of our Church throughout the Dominion is a matter of intense satisfaction to them, and they feel it to be a very clear evidence of the appreciation by the whole Church both of his personal worth and his statesmanlike ability to guide the destinies of the whole Church in this land. It is their most earnest prayer that he may be long spared to exercise these functions and to see the fruits of the great work which his wisdom has done so much to achieve."

At last Session of Synod it was resolved that "St. John's College needs the hearty support and assistance of the diocese, and that efforts should be made to raise the amount of £3,000, for which the College was indebted to a friend in the Old Country.

A resolution of condolence with the Roman Catholics of the Province in their bereavement through the death of Archbishop Tache was adopted. The English Societies received thanks for the aid given the diocese; and a special committee was appointed to meet and welcome the Rev. W. J. O. Allen, Secretary of the S. P. C. K., and Rev. B. Baring Gould, Secretary of the C. M. S., who were expected shortly to visit Manitoba.

A Canon on the Election of a Bishop of the diocese when a vacancy occurred, who should also be Metropolitan, was considered and adopted. This was necessary owing to the arrangement consummated last year between the Provincial and Diocesan Synods. The Canon provides that two persons shall be elected by the Diocesan Synod for nomination to the House of Bishops, one of whom must be selected by them as Bishop of Rupert's Land and Metropolitan.

A discussion took place on the report of the Sunday School Committee, which favored the exclusive use in the Sunday Schools of the diocese of the Leaflets sent out by the Church of England Sunday School Institute. The report was received.

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CHURCH GUARDIAN.

The Committee on Temperance presented a report submitting a constitution based on that of the Church of England Temperance Society. A debate followed upon it, in which the Rev. Canon Pentreath, B.D., Rev. A. J. Garton, Mr. Howell, Q.C., and others strongly advocated it. Mr. Howell also condemned the use of tobacco—the prevalent sister evil habit. His Grace the Archbishop intimated his strong opposition to Intemperance and his sense of the importance of the Temperance movement; but did not feel that the highest condition was that of a total abstainer; and had great difficulty in recognizing the value to himself of taking a pledge and wearing a badge. If it were intended that those who took part in the affairs of the Society must sign a pledge he could not be a party to the constitution; but if otherwise he should be very glad to be a patron.

The report was adopted; later a number of the clergy and laity met in Holy Trinity School House and duly constituted a Diocesan Branch of the C. E. T. S., by signing the pledge and electing officers and council as follows: Rev. Canon Pentreath, B.D., President; Ven. Archdeacon Fortin and Phair and Canon Matheson, Vice-Presidents; Rev. J. J. Roy, Hon. Treas.; Rev. H. L. Watt (Virden) and J. A. Richardson, Secretaries; Rev. W. J. Garton (Emerson), J. J. Anderson (St. Peter's) and E. A. W. Gill (Minnedosa), Exec. Council. It was intended to ask the Very Rev. Dean Grisdale and the Lieut.-Governor of the Province to also act as Vice-Presidents. A committee was appointed to print and circulate the constitution and to send for supplies, so that *parochial* branches might be organized as soon as possible. This is a great step forward indeed in the Temperance movement in the best sense. It was also resolved in Synod to request His Grace the Archbishop to appoint one Sunday in the year as TEMPERANCE Sunday, on which sermons on Temperance be recommended to be preached throughout the diocese.

Another motion of great importance adopted by the Synod was the following: "That it be an instruction to the Executive Committee that they withhold consent from any mortgage proposed to be made on any consecrated lands or buildings."

Sunday Schools seem to be progressing in the diocese, as it was reported at the Church of England S.S. Union meeting, held during Synod week, that there was a gratifying increase of *teachers* to be noted during the year of 117; and of *scholars* of 1,700; the contributions also having increased.

The following resolution as to the late Lord Bishop of New Westminster was unanimously adopted: "The Synod of the Diocese of Rupert's Land, now in Session assembled, desires to express to the Synod of New Westminster its brotherly sympathy on the bereavement it has sustained by the death of the Right Rev. Acton Windeyer Sillitoe, D.D., D.C.L., late Lord Bishop of the diocese, which has taken place at a critical period of temporal disaster, when his wise counsels would have been valuable. The Synod deploras the loss to the newly Consolidated Church in Canada of a distinguished Prelate and experienced leader."

THE EIGHTEENTH ARTICLE.

A recent writer, after commenting on the fact that the Church of England, unlike the custom of the early Church, has generally avoided enforcing her teachings under the penalty of *anathema*, adds:

"But there is one remarkable exception to this moderation. The Church of England," (in which case the Church in America is also included, since she has adopted the Article without change,) "*anathematizes one error, one spiritual sin, the sin of latitudinarianism, and*

this because the latitudinarian spirit finds logical basis in the abnegation of all objective truth whatsoever."

It is the principle that nothing is so certain in religion that it need be insisted on; that it does not much matter what people believe, if their morals be good; in short, that there are no truths for which a man ought to be prepared to die, no revealed will of God to deflect from which is ruin to the spiritual nature. This is the position that the Church opposes with all her spiritual, God-given power of *anathema*; a power that she hesitates to use in the case of any other sin. But she does use it in this case, to counteract, if possible, the baneful influence of a theology that is so broad and comprehensive that all views of men (no matter how mutually exclusive or distinctive they may be), are to be allowed the protection of her fold. The same writer, under Article VIII. on the Creeds, says:

"The essence of a revelation is that it must be definite. We cannot conceive God announcing anything to His creatures which is not precise. There is no scope for selection of this or that doctrine, which speaks especially to this or that soul. The one question is, "What is the sum of revelation?"

And that revelation we know is built "upon the foundation of the Apostles and prophets, Jesus Christ Himself the chief corner-stone." The illustration of a ship is a very good one. The ark of Christ's Church is a ship with a keel. The keel is narrow and straight, like all truth, and so are the essential Articles of the Christian Faith. Some persons would, if they could, broaden the Church out like a raft, that seems very comfortable in calm weather, but the first heavy gale would tear it all to pieces, and send it as wreckage on the rocks. Assuredly such teachers are not the safest guides.—*Parish Record.*

THE CANTICLES AT MORNING AND EVENING PRAYER.

BY THE REV. E. I. GREGORY, M.A., Vicar of Halberton, and Prebendary of Exeter.

(From the Church S.S. Magazine, London.)

THE BENEDICTE.

This is the only one of the hymns which we include under the general name of Canticles, which is called a Canticle in our Prayer Book.

The original is not found in the Hebrew Scriptures, but the Greek Septuagint version inserts it as part of Daniel iii. It forms, in that version, part of a circumstantial account of the deliverance of the three faithful Jews, Ananias, Azarias, and Misael, from the fiery furnace. The Greek editor—clearly a Greek-speaking Jew—of the Book of Daniel appears to have incorporated with that book some fragments of traditional record which he found in existence, and they may possibly have had a Hebrew original which has now perished. At any rate, although, as we possess them, Greek in language, these traditions are essentially Jewish in their thought. They owe their origin, at least in their extant form, to that great outburst of Jewish literary activity which characterised the two or three centuries before our Lord, and gave us those books of the Apocrypha of which our Article says, adopting the words of Jerome, "The Church doth read them for example of life and instruction of manners."

One result of the Captivity seems to have been the more-widely-spread sense amongst the Israelites of individual responsibility. It had been present in the individual soul before, as more than one Psalm testifies, but it was reserved for the great Captivity prophet, Ezekiel, to proclaim to his people, "The soul that sinneth, it shall die. But if a man . . . hath

walked in My statutes, and hath kept My judgments to deal truly, he is just, he shall surely live."* The Jewish youths in the court of the King of Babylon felt this. Come what might, their conscience must be kept clear. If the Chaldean punishment of death of fire † must be theirs, still they would not serve the king's gods, nor worship the golden image which he had set up. They were learning that difficult lesson—how to be in the world, and yet not of it; how to hold something dearer than all its glitter and power. They belonged to "that small transfigured band, whom 'the world cannot tame,' who, by faith in the Unseen, have, in every age, 'stopped the mouths of lions and quenched the violence of fire.'"

The Septuagint account tells us that after they were thrown into the furnace "Ananias, Azarias, and Misael walked in the midst of the fire, praising God and blessing the Lord." Then Azarias, perhaps the eldest of the three, and their spokesman, offered up a prayer to God, acknowledging that their nation had sinned, and that everything He had done to them had been done in true judgment. Yet he prayed for deliverance, and the deliverance came. "The Angel of the Lord," we read, "came down into the furnace . . . and smote the flame of the fire out of the furnace, and made the midst of the furnace as it had been a moist, whistling wind, so that the fire touched them not at all, neither hurt nor troubled them."‡ And then they sang the "Benedicite," prefacing it with six Beatitudes, which are not included in our Canticle.

This grand song, "the very crown and flower of the Old Testament," § is a call to all creation, animate and inanimate, to bless, to praise, and to magnify the Lord for ever. Each is taken in its order: Heaven with its angelic host, and then, with a very evident reminiscence of the language of Genesis, those powers of the Lord, which, if we may use the expression, have the firmament for their home: those exhaustless reserves of rain, as they must have seemed to the early, but unscientific, observer; those mighty powers of storm, and lightning and thunder; those heavenly bodies ruling the day and the night:—these must all praise their Creator. Then the Canticle addresses itself to earthly phenomena:—the passing seasons, the alternating day and night; the dews of summer; the frosts of winter; the equinoctial gale;—all must bless God. Three verses then call upon the animal creation:—the fish of the sea; the fowl of the air; the wild beast of the field; the cattle of the pasture;—to join in the hymn of praise. Finally, man too, all the children of men, in their several callings and occupations, must unite in the great act of worship. Nor must those who have passed within the veil be left out in the common call: for "God created man to be immortal, and made him to be an image of His own eternity." Therefore "the spirits and souls of the righteous," which are in the hand of God, must join in the common chorus, and anticipate, so, the Christian doctrine of the Communion of Saints: for they are "numbered among the children of God, and their lot is among the saints."||

Such in brief outline is this beautiful Hellenistic hymn. There are one or two expressions in it which call for some remark.

(1) Thus, the call to the angels reminds us of the intimate relation in which the angels, as the sacred Scriptures teach us, stand to man. They minister to him, touching his lips with the live coal from off the altar; they sympathise with his sorrows—for one comforted even the Lord Himself; they rejoice in his recovery from sin; they vindicate the ways of God to man;

* Ezek. xviii. 2, 5, 9.

† Jer. xxix. 22.

‡ Song of the Three Children, ver. 26, 27.

§ Kingsley.

|| Wisd. ii. 23, iii. 1, v. 5.

"Even so," they cry, "Lord God Almighty, true and righteous are Thy judgments."*

(2) Again, notice the expression, "Ye powers of the Lord." Surely we may include under this expression all those great forces of nature, which man has learnt only in recent days, and is still learning, to subdue to his use and comfort. In the old days, when the cultivated Alexandrian Jew was, I think we may say, a leader of thought amongst men, these powers were unexplained phenomena, grand and terrible—but they were "powers of the Lord," controlled and ruled by Him. Fascinated, as he often was, by "the glow of Greek culture and wisdom," the Alexandrian Jew returned with unabated ardour to his Old Testament Scriptures, and felt that they gave a light which nothing else did. And one thing they taught him, amid many a wild speculation it may be, was, that all these powers were "powers of the Lord": to him, as to the more ancient Psalmist of his nation, the lightning and the thunder were still the voice of the Lord breaking the cedar trees of Lebanon and discovering the thick bushes in the dark, sub-tropical night.†

(3) There is another expression:—"O ye nights and days, bless ye the Lord," which we should consider. It is no fortuitous order. It is the order of one who know his Bible. He does not forget that in the Order of Creation, it was first evening and then morning:—"The Evening and the Morning were one day." This, as has been well observed, is God's order in spiritual things as in natural. The darkness was there, and then the true Light, which lighteneth every man coming into the world, came and shone upon it. "Ye were some time darkness," says St. Paul to the Ephesians, "but now are ye light in the Lord."‡ And so St. Peter says to his Brethren of the Dispersion, that God had called them "out of darkness into His marvellous light."§ It is God's order then—first death, then life; first the Crucifixion, and then the Resurrection.

The Benedicite has been used in the public service of the Church from the earliest times. St. Chrysostom says that in his day it was sung in all places throughout the world; it was at one time held of all the Canticles in the highest estimation; in the Gallican Church it was sung before the Gospel in the Holy Communion office; in the old Sarum use it was sung on Sundays only; in the Greek Church it is the last of nine hymns to be sung at the service called Lauds; and in our own Prayer Book of 1549 it is ordered to be sung instead of the Te Deum during Lent—a restriction which was afterwards withdrawn. And instead of the concluding Doxology in the Greek, we use the "Gloria Patri," thus turning it into a Christian hymn.

The Benedicite may be called the Hymn of the Student of Nature. The ancient Israelite was a great student of Nature. Of course, he was not a scientific observer as we understand the phrase, but he was an acute observer of phenomena nevertheless. The love of natural history is recorded of Solomon;—"he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts and of fowl, and of creeping things and of fishes."|| The prophet Joel, too, describes with great accuracy, "the appearance of locusts as the appearance of horses," a and his brother prophet, Nahum, reminds us, with equal accuracy, of the effect of cold and darkness upon the locust swarm.^b

* Isa. vi. 6, 7; St. Luke, xxii. 43, xv. 7, 10; Rev. xvi. 7.

† Ps. xxix. 5.

‡ Eph. v. 8.

§ 1 Pet. ii. 9.

|| 1 Kings iv. 33.

a Joel ii. 4. cf. Rev. ix. 7.

b Nahum iii. 17.

ON BIBLE READING.

[From the West Indian Guardian.]

Professor Kirkpatrick, alluding to Westcott, points out that the word *Biblia* is not the feminine singular but the plural neuter, and therefore instead of "the Book" (Bible) it would be better to read *The Books*. Thus by a correct translation The Sacred Books would be better understood as "The Word of God" than by the modern attempt to make the book as it stands *Inspiration itself*. With this descriptive title the unequal values of the different Books in "The Divine Library" could be more easily explained.

But our object is to offer some remarks on the increasing neglect of reading our Sacred Books. This seems to be rather passed over in surface speeches and platitudinous teachings; but those who learn as they go realize it too sadly. We fancy the Books are still perused to some extent by many who are poorly instructed. They are also a rich store-house for information or argument for Christian converts from one of the "Christian sects" to another, or from any non-Christian religion to some of the many kinds of Christianity. But we fear that the mass of average Christians—the very bone and sinew of Christian life and piety—is by no means distinguished by its habitual study of those old writings of men whose minds were infused with the Spirit of God.

In this we do not imply any falling off in their reading of the Sacred Books on the part of those whose proper duty it is to expound them. On the other hand such we believe have a more intelligent grasp of their meaning and more rational respect for their teaching than prevailed at any other period in the past twelve hundred years. Nor in this daily reading do we include, of course, the lucubrations of self-willed Christian sceptics who read the books with the desire to win fame by destroying them, though eating their bread from funds to defend them.

We know how readily many would join issue with us in our fears, while others would object on unfriendly grounds; but the something that concerns us, and the fact that we are most reluctant to welcome, is the growing feeling among piously inclined persons that the sacred writings are not quite *satisfactory*. We set aside the so-called "criticism" of merely intellectual religionists, and the perverting of Scripture on the part of *Enthusiasts*; but we bewail the tendency to shelve old records embodying special revelations from God to man on the plea, however tacitly acquiesced in, that they *have lost their force*.

While we might enumerate many causes for this feature among Bible believers, one reason stands out prominently in the opinion that all error, as well as *truth*, held by those who call themselves Christians, is based avowedly on the teaching of the Bible. So suggestive is this to the practical mind that few can be surprised at the consequence. Yet, instead of enquiring how it can be, some accuse those who recognize this unpleasant proposition of being secretly anxious to make little of the authority of the Word of God!

We do not presume to have an infallible, "cut and dried," antidote for this prevailing disorder. But with due respect to volumes written on the subject with regard to Rome, infidelity, "The World," ignorance, self-righteousness and kindred lions on the path, we are strongly impressed with the notion that the difficulty (among Non-Romanists at all events) lies rather in that *superstitious* use of the Bible commonly called *Bibliolatry*. We fear that confusion has followed well-meaning but un-warranted attempts to make the Bible an *oracle* in itself instead of a *witness* to Christianity. The Bible is not a treatise of systematic divinity, but an historical monument attesting the claims of God upon man and the duty of man unto God. The Gos-

pels reveal the mystery of the Incarnation as the ground work of all our hopes, and the Apostolical Letters pleadingly urge on those Baptismally united to their Incarnated Head the importance of conforming their souls and bodies to the lines of those imperishable truths, in which they have been already instructed, and as members of a Divine Kingdom into which they have been already admitted. The Testament (or New Covenant) was written for and to—not a *sinful heathen* world—but those at the time in the fold of the Holy Catholic Church, whose doctrines were settled and whose principles were catechetically taught before a single line of the second book of the Holy Writings was committed to paper. And was it not ages afterwards before those writings were collected and put forth as canonical? They are, indeed, to be revered, *not* merely as God's word, but as faithfully instructing us about The Word of God, who existed before the world was made. Their language is entirely human: the principles enforced in them are Divine and eternal. But this New Bible does not assume to take the place of Him of whom it speaks; nor does it put itself instead of those heavenly channels of grace divinely ordained; nor, again, is there one word in it indicating that its penman wished it to be substituted for the extension of the Incarnation, namely, the Holy Church, the Body of Jesus, the fold containing good and bad until the end. So far is the Testament from doing so that its correct interpretation, by any system of explanation that will stand the test, not only of human experience, but of patristic and modern learning, is found in what best recognizes the paramount claims of Christ the Incarnate, the Sacraments, the Church, the Ministry, and the reality of the Kingdom of Heaven among men. In short, the Inspired Books speak concerning Christ and His Church. The Church, if the Holy Writings be reliable, has the assurance of the Divine presence and keeping until the second Advent. To this great living, teaching body, the pillar and ground of truth, have the Sacred Books witnessed. To the Church is entrusted the Saviour's Mission: to the Scriptures is given the witness of simple facts, of incidental allusions and of direct admonitions.

If the Testament, as an early collection of inspired documents, be thus an auxiliary in the proper sense, to the living Church, and not an *oracle* unconnected with it, it would follow, whatever be expected of theological experts, that the mass of instructed and therefore enlightened Christians can most satisfactorily read those sacred writings when their relation to the Church is clearly understood,—when they feel that the sacred penman inked warnings and teaching applicable to readers in our age, as members, of the same visible Church that the Apostles themselves, and the persons they wrote for, belonged to. He who studies the Sacred Writings with this key to their meaning will not read them to find out "the truth" or a new religion for himself; will not worry over difficulties as if God asked him to explain them, but will read those precious old Memoirs and Letters in the Spirit of Devotion that his faith and love as a churchman in the doctrines of the Apostles may be deepened and enriched. That he may be wiser unto salvation in the ancient folds of his pious forefathers; that the Christian life may have practical force on his conduct, and religion may thus be indeed a reality. This, we submit, is the true antidote for neglect of Bible reading. It is simply to adopt the devotional reading of Scripture instead of its Protestant abuse as an *oracle* or the Roman conception of it as a book of *occult* or hidden meaning. To thus read the Testament, for the purpose for which it was *originally intended*, is to make it indeed as of old "a lamp for our feet and a guide for our path."

In another article we may have some remarks on those false systems which claim, but really do not take "the Bible for their guide."

PUBLIC WORSHIP.

The Church, from the earliest ages, has regarded the celebration of the Holy Communion as the method appointed by Christ himself by which His Church on earth may join in the great sacrifice which redeemed mankind has to offer to its Creator. This is the chief act of Christian worship, the offerings of the Christian sacrifice, the only form of service that was ordained by our Lord himself. When we celebrate the Holy Eucharist we do, on our altars on earth, what He is ever doing in heaven, presenting perpetually His One Sacrifice. This is the showing of the Lord's death (1 Cor. xi, 26), the pure offering offered in every place, as foretold by the prophet Malachi. Christ is a Priest for ever after the order of Melchizedek. This is stated solemnly five times in the Epistle to the Hebrews. A priest for ever, because He for ever pleads His sacrifice; after the order of Melchizedek, because Melchizedek, the priest of the Most High God, offered bread and wine after the victory of Abraham (Gen. xiv, 18), and under the same outward and visible elements of Bread and Wine, the Sacrifice of Christ and His Church is also offered. The Celebration of the Holy Eucharist was the chief act of worship in the Apostolic Church; "they continued in the breaking of bread;" "they continued daily breaking bread from house to house;" they came together on the first day of the week to break bread." Here is the great Christian worship; round the Altar redeemed and sanctified men can draw, even while yet burdened in the flesh, and there unite in offering to God the One Sacrifice for the sins of the world, and with that sacrifice they can offer themselves, their souls and bodies, to be a reasonable and living sacrifice to their Creator, for they are one with Him Who is the all-availing Sacrifice, and are indwelt by His Spirit.

No wonder that we regard the Altar, and not the pulpit, as the central object in the Church; the Altar is the Throne of God, the pulpit is only the place of man; for at the Altar we celebrate that service which is the same as that service of heaven where Christ is the priest, and which wins for us daily pardon and daily grace.

People say that they can read as good sermons and pray as good prayers by themselves at home as they can hear at church, and so they see no object in going to church; but if they learned that the great Act of Worship which every Christian is bound to offer is the pleading Christ's Sacrifice in the Holy Communion, they would then see that attendance at church could not be dispensed with. This is what the Prayer-book calls it, "our bounden duty and service," and if we neglect it we cannot expect to prosper. And yet it is neglected. Owing to a corrupt custom, the service of the Holy Communion is often cut short in the centre and brought to a close at the prayer for the Church Militant, before the chief part of the service commences. The service is the Communion Service without the Communion; as unmeaning as the Baptism Service would be if cut short before the pouring on of water, or the Confirmation Service before the laying-on of hands. Even when the service is continued to the end (as, of course, it always ought to be) a long pause is made, nine tenths of the congregation leave the church, and a great act of worship is left to be offered by a few scattered here and there. This is thoroughly un-Christian. Of course it is not necessary that every one should receive the Holy Communion every Lord's Day—as a rule this would be too frequent, at any rate for beginners in the spiritual life,—but all should be present at the Celebration, for although mere presence does not bring so great a gift as a reception, yet those who are present without receiving are taking part in offering

the sacrifice in a far higher way than mere attendance at prayers and sermons. It would be a far higher act of worship for a person to come to an early Celebration, and bring himself into union which the sacrifice there offered, than to attend what is called "full morning service" according to the modern debased use of the Church.

Day by day the importance of this subject grows upon thoughtful Christians, and they long for the time when the Holy Eucharist shall be more recognized than it now is as the regular act of Christian worship. How it must be revived in each particular parish must, of course, depend upon circumstances; but this is sure, that until it is revived our Morning Service can never be anything but the failure which it now too often is.

The practical view which ought to determine our actions is that, if prayer be of any value, it is most prevailing in the act of prayer prescribed by our Master Christ Himself.—*The Church in Georgia.*

Correspondence.

To the Editor of the CHURCH GUARDIAN:

DEAR SIR,—At the last meeting of the Board of Management of the Domestic and Foreign Missionary Society the following resolution with a view to removing misunderstanding us to the distribution of the funds for foreign missions, was passed:

"That the Secretary-Treasurer be requested to publish in *The Canadian Church Magazine and Mission News*, and elsewhere, a statement of such distribution, showing clearly the substantial reasons for the apparent inequality of grants to the various English societies."

The inequality referred to is that which lies between the Society for the Propagation of the Gospel and the Church Missionary Society. There is an impression abroad that the Board favors unduly the S.P.G. This has arisen from the fact that the S.P.G. appears to get the lion's share of the contributions for foreign missions; but the reason for that does not lie within the control of the Board of Management. The dioceses of Montreal, Quebec, Nova Scotia and Fredericton, from feelings of gratitude for the generous and continuous aid granted to their scattered missions by the S.P.G., instruct the Board as a rule to send all their foreign mission money to that society. This, of course, leaves the Board but a comparatively small amount to divide, and in making its division it has to consider its own missionaries in the foreign field. For instance, the Rev. J. G. Waller, of Japan, Masazo Kakuzon (the Japanese deacon), and now Rev. Mr. Kennedy (who is about to join the mission in Japan), having all chosen the S.P.G. as the English society under whose banner they shall work, must be supplied with funds by the Board, for they are its own missionaries. This must go through the S.P.G. The Board is and has always been as ready to send missionaries to the foreign field under the auspices of the C.M.S. as of the S.P.G., but there are difficulties in the one that do not exist in the other. The C.M.S., for instance, demands a personal interview with the candidates, which means a journey to England. The Board, therefore, has obligations to meet in connection with the S.P.G. which, as yet, it has not with the C.M.S. The original practice of the Board was to divide all unappropriated money equally between the two societies. This was altered in 1886 to a threefold equal division, a third to each of the above and the remaining third to the Colonial and Continental Church Society. This was afterwards slightly altered, the division being four-ninths to the S.P.G., three-

ninths to the C.M.S., and two-ninths to the C. and C. Church Society, and subsequently the two-ninths given to the C. and C.S. was divided between it and the Society for the Promotion of Christian Knowledge—one-ninth to each. And so, substantially, it has remained ever since—the S.P.G. and S.P.C.K. together getting five-ninths of the foreign money at the disposal of the Board, and the C.M.S. and C. and C. Church Society together getting four-ninths. The Board has made its appropriations always with as fair a hand as possible, taking into account the obligations to its own missionaries, which of course must first be met; and, as we have said, at present all of these are paid through the S.P.G.

Yours truly,
CHAS. H. MOCKRIDGE.

EVANGELICAL CLASSICS AND MATHEMATICS.

To the Editor of the CHURCH GUARDIAN:

SIR,—I notice in your last issue the following strange advertisement:

HURON COLLEGE, London, Ont.

WANTED a Professor of Classics and Mathematics in the above Theological College. Ordained *Vivus* strictly Evangelical; graduate; thoroughly competent to prepare for University Matriculation.

There has been much written lately in our Church papers as to the want of progress we are making in Canada. Now, is this to be wondered at when party feeling runs so high in our Theological institutions that even Classics and Mathematics must be taught on Evangelical lines or it would not be accepted in Huron College. One is at a loss to understand how it can be brought to apply to such, and I do not think it would help a student much at a University examination because these subjects had been taught on Evangelical lines.

There is a narrowness in this that is largely the cause of the want of progress the Church of England is making in Canada, and with such existing as it does in the Diocese of Huron, it is not to be wondered at that the Synod appointed a Committee to investigate the question, which I believe reported at the session in June last, but, as usual at all our Synod meetings in Canada, there was not time to consider this important report. From what has reached us through the Church papers, it would appear that this Committee has done a good work in at least making a full investigation as to the causes that retard the progress of the Church in the Diocese. I see the report was read, but there it seems to have ended. There was a proposal, I think, to print and circulate, but as it contained some home truths which did not suit the views of some, this was not carried out. One would like to have seen a report on this truly vital question of our want of Church progress in print; for we may try to get round it as we may, but it is a subject that has got to be honestly faced, and that soon, if the grand old historic and Catholic Church of England is to hold her own in the Dominion of Canada.

Yours,
CHURCHMAN.

July 26th, 1894.

THE most painful roads is not all arid. God cultivates the borders, and sows invisible seeds that spring in patience and faith. His little gardens are all along the path, even where the feet of the wayfarer drop blood. The greater the suffering, the more exceptional the sympathy somewhere developed in a tender soul. Every nature, however depraved, has the latent possibility of good.

GOD looks not at what we have but at what we are. The poorest child who strives to live a holy life is more in His eyes than the most brilliant intellect which lives for self alone.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

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CALENDAR FOR AUGUST.

- AUG. 5—11th Sunday after Trinity.
 " 6—Transfiguration of Our Lord.
 " 12—12th Sunday after Trinity.
 " 19—13th Sunday after Trinity. [Notice of St. Bartholomew.]
 " 24—ST. BARTHOLOMEW. Ap. & M. Athan. Creed.
 " 26—14th Sunday after Trinity.

SUNDAY TEACHINGS.

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

TWELFTH SUNDAY AFTER TRINITY.

The Collect is an implied Gospel of God's Love, man's unworthiness, and the salvation of Christ. The readiness of God to hear, and His willingness to give, more than we desire or deserve, the theme of the day's teaching. The abundance of God's mercy compared to a flood carrying all before it, sweeping away barriers, filling up the dry and thirsty water-courses. "Pour down upon us Thy mercy"—forgiving "those things," which trouble the conscience,—and blessing the penitent soul, "exceedingly above all that we ask or think." God's readiness," see St. Luke xv. 11-25. "When he was yet a great way off" v. 20. Not welcome of "hired servants" all he desired, but that of "a Son" more than he desired or "deserved." See also Abraham; Gen. xii, 11-14; Aaron; Ex. xxxii, 1-7. Fearful conscience. Ezra ix, 6; Ps. xl, 12; cxix, 20, cxxx, 3-4. Prayers of humble access in office of Holy Communion, Is. lxxv. 24. "Before they call I will answer," Eph. iii, 20; "plenteous redemption," Ps. cxxx, 7; "abundantly pardon," Is. lv, 7.

God's readiness to hear and the bounty of His answer set forth in the Epistle, where the greater glory of the New Dispensation is described, compared, and vividly set forth. Glorious as was the older Covenant, it was a ministration of condemnation, with sacrifices of atonement, but no sacraments of life. The Incarnation of the Son of God was the origin, and the mystical Presence of Christ the continuation of a spiritual life which the world had not known before the Fall.

God's readiness to hear is also illustrated in the Gospel. The Church of God had grown deaf, and heard not the Voice from heaven as that Voice had been heard of old. There was an impediment in her speech, so that the Word of God did not go forth from her lips in prophecy. The Son of God came down from heaven and touched her, making Himself one with her, through her human nature; the sign of His Passion was followed by the "expletive" of the Resurrection; and as soon as His work was perfected, by the looking up to heaven of His Ascension and session at the right hand of God, the ears of the deaf were unstopped to receive the Inspiration of Pentecost, and the tongue of the dumb loosed so that "their sound is gone out into all lands, and their words into the ends of the world." The same touch of Christ, through the instrumentality of His Church, is still the means by which the Church, as a cor-

porate body, and every individual as a member of the same, is vivified and sustained.

The First Morning Lesson, I Kings xxii to v. 41. Ahab an example of the deaf spiritually—seduced by false prophets and slain at Ramoth-Gilead. The deliverance of Jehosaphat from death a blessing more than he "deserved," v. 33.

Second Morning Lesson, Rom. x. Ali who call upon the Name of the Lord to be saved, v. 13,—whether Jew or Greek, bond or free. The mercy of God greater than the love of humanity. The merciful provision for proclaiming the Gospel an instance of the "overflowing" abounding exercise of the Divine favour. "Their sound went out into all the earth, and their words unto the ends of the world," v. 18.

First Evening Lesson, II Kings ii to v. 16. The ascent of Elijah. The crowning of a great life by a manifest and visible mark of Divine acceptance. God's mercy to His faithful one in thus honouring him, a blessing beyond anything the prophet could have "desired" or "deserved"—a blessing which he was "not worthy to ask," but which was freely bestowed of that love which comes to us not in a measure, but in a "flood"—a "pouring out." The "double portion" of Elisha, v. 9, another instance of the readiness of God to give more than we "deserve."

Second Evening Lesson, St. Matt. xxii, v. 41 to xxiii, v. 13, afford us examples of "the things of which the Christian conscience should be afraid," viz.: The critical spirit which does not seek to be taught, but only to confuse the teacher or to "entangle him in his talk." Such was the method of the Pharisees. How to meet these—by use of the Holy Scriptures or by silence. Avoid: i. Inconsistency of life; works should follow words. To say and do not is sin. ii. Ostentation and self-glorification offensive and directly opposed to true spirituality of heart. "To be seen of men" a poor motive in any religious exercise such as worship or charity. iii. Love of pre-eminence a Christian's failing. Men aspire to be leaders in our day who are at the best often only qualified to make poor followers. "The uppermost rooms," "the chief seats," the empty titles, to be called of men "Rabbi, Rabbi," "Father," "Master," are some of the pitfalls which Satan uses to destroy the simplicity and power of good men in these times. As the Church takes on a worldly glory and pomp, her spiritual dignity and power vanishes or declines. The time of "the regal splendour of the Papacy" was the time of Rome's greatest weakness as a "healer of the hurts of the nations." Silver and gold she had, but not the power to say to the spiritual paralytic, "Rise up and walk." The world itself despises a worldly Church. Service (v. ii.) the greatest glory of the Church, not "rule." Humility the secret of true advancement and exaltation, as Elijah to the favour and glory of God.

THE WESLEYAN THEORY OF ORDINATION.

(From the Southern Cross, Port Elizabeth.)

We are always grateful for plain speaking upon topics which touch the relations of the Church with other religious bodies. The cause of re-union is materially aided by clear cut and sharply defined statements of the doctrines that part Christian people from one another. Confusion of language leads to confusion of thought, and people misunderstand one another with the too frequent result of mutual recriminations. We are therefore very grateful for the plain speaking of the Rev. James Thompson at a recent "official investiture" (to use his own phrase) of Wesleyan ministers after the South

African Wesleyan Conference at Bloemfontein.

The whole re-union question may be almost summed up in the difficulty, in the minds of Dissenters, which besets the doctrine involved in the transmission of Holy Orders in the Church from the Apostles, through the channel of that valid Episcopate, which Bishop Lightfoot termed "the historic backbone of the Church."

Churchmen know that they cannot make any concessions upon this point which would place human theories of ordination upon the same level as the Divine theory of Holy Orders which they have inherited from the Apostolic age. There is nothing in common between the belief in the Threefold Apostolic Ministry of Divine Appointment which St. Ignatius, Bishop of Antioch, set forth in the second century, and the theory of the Christian Ministry which the Wesleyans of the nineteenth century accept. Mr. Thompson's address makes that very plain to us.

The attitude of Anglicans towards ministers of non-episcopal bodies has been characterised as unfriendly and exclusive.

The reason of this has been because Anglicans had some sympathy with the attitude of John Wesley in his famous sermon on "Korah, Dathan and Abiram." Wesley warned his lay preachers in that sermon not to aspire to the privileges and prerogatives of that priesthood which he had himself received when he was ordained by an English Bishop with the solemn words of the English Ordination Service "to the office and work of a Priest in the Church of God."

But Mr. Thompson's address paves the way for more friendly relations, because his words entirely dissipate the idea that modern Wesleyan ministers lay any claim to the special prerogatives and privileges of the Priesthood of the Catholic Church. It is quite easy for us, without any sacrifice of principle, to maintain friendly relations with fellow Christians who claim to be preachers and evangelists, but whose idea of "a valid ministry" is poles asunder from what Churchmen mean by a "valid ministry."

So long as Churchmen thought that the Wesleyan idea of a "valid ministry" meant the assertion of an equal claim with the Church idea of a "valid ministry," misconceptions were sure to arise which would lead to unfriendliness.

But now that we are assured to the contrary by Mr. Thompson, we can be friendly enough with Wesleyan ministers, in fact as brotherly as it is possible to be with Christian men who believe themselves to be called to preach the Gospel, and whose good work and zeal for souls we can gladly recognise without recognising the authority which commissions them to preach. We may sum up the Wesleyan theory of Ordination as follows:—Mr. Thompson says to the candidates: "You will not suppose that there is any essential virtue or efficacy in the form of Ordination. The act of Ordination is not the channel of grace that makes you ministers. By the solemn vote of the Conference a few days ago you were constituted ministers of the Wesleyan Methodist Church."

Such a theory of Ordination as this moves in such an utterly different plane from the view of Holy Orders set forth in Holy Scripture and the Primitive Church, that Churchmen cannot view it as in rivalry with the Threefold Apostolic Ministry.

It is absolutely alien from the teaching of the Apostles, and as absolutely removed from the sphere of historic Christianity as if Wesleyan ministers and their theory of Ordination belonged to another planet. Opposition between two theories can only take place when they deal with the same ideas. But the Wesleyans deal with one set of ideas in their theory of Ordination and we deal with another set in ours. It is quite possible for ideas to be so alien in their conception and so far apart in their practice, that opposition between them is impossible.

The Wesleyans mean one thing by Ordination, and the Church means something so utterly and entirely different by the term "Ordination" that it is impossible to apply the term "Ordination" in our sense to Wesleyan view, or to concede for a moment that it is logical to use the word "Ordination" in a sense so utterly foreign to its true meaning as the Wesleyan use of it would imply. Mr. Thompson apparently feels this when he defines Ordination to be the "Official investiture" of ministers.

The Ordination of the Church is no mere "official investiture." It is a solemn sacramental ordinance with an outward visible sign and an inward spiritual grace. The outward visible sign is the laying on of the hands of a Bishop who belongs to the Historic Episcopate of the Church by virtue of his Apostolic succession. When John Wesley was ordained Priest, the Bishop laid his hands on him and said: "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the Imposition of our Hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain, they are retained; and be thou a faithful dispenser of the Word of God and of His Holy Sacraments: in the name of the Father, the Son and the Holy Ghost Amen."

By this solemn act, and by these solemn words, the gift of the Holy Ghost is conveyed, as the inward Spiritual Grace of Holy Orders, to all those who rightly receive it. The power is given to consecrate the Holy Eucharist, to convey God's pardon and absolution to penitent souls, as Nathan conveyed God's pardon to David, even under the Old Covenant, and to convey God's solemn benediction to His people. There is absolutely nothing in common between John Wesley's ordination to the Priesthood of the Catholic Church and the "official investiture" of Wesleyan ministers which recently took place at Bloemfontein. Mr. Thompson candidly recognises this when he says, "We make no claim to an Apostolic succession or historic episcopate. We deny that the Divine vocation of the Ministry depends upon the touch of priestly hands."

Modern Wesleyan ministers are made by the vote of the Conference, and *not* by Ordination. They receive no gift through what is termed the "Act of Ordination." These plain facts are clearly stated by Mr. Thompson, and it clears the air to know plainly and unmistakably that Wesleyans admit that their "Ordinations" are not "channels of grace," and that those amongst them who lay their hands on the ministers (to quote Mr. Thompson again), "lay no claim to be the dispensers of any gift or grace which henceforth fits you to be ministers of God." Mr. Thompson's honesty leaves no room for vague claims. Wesleyan ministers become what they are by vote of the Conference, and not by virtue of any ceremony resembling the Ordination of the Catholic Church. Mr. Thompson's words are the words of plain common sense. The Wesleyans never began to use regularly the ceremony of laying hands on their ministers until Mr. Jabez Bunting began it in the year 1836. As the present Archbishop of Canterbury has remarked, there is all the difference in the world between Ordinations begun and continued from A.D. 36 to the present day, by the laying on of the hands of the Apostles and their successors, and the laying on of hands which traces its succession to Mr. Jabez Bunting in A.D. 1836. Mr. Thompson is candid and fair in plainly stating that the Wesleyan laying on of hands conveys *no gift whatever*, and in making it so clear to us that by "Ordination" the Wesleyans mean something absolutely and utterly different from the Ordination of the Holy Catholic Church.

We claim for the Ordination of the Church the same gift which St. Paul conveyed to St. Timothy at his Ordination (2 Tim. I. 2). In accordance with Catholic usage at the ordination

of a Priest, we conjoin with the laying on of the hands of the Bishop as the immediate channel of grace, that laying on of the hands of the presbytery which St. Timothy received, conjointly with the laying on of St. Paul's hands, as a token of the consent of the Priesthood and their union with the Bishop in his act of Ordination.

Our Ordinal is Scriptural, Catholic and Apostolic. The denial of our Orders by Rome is the logical consequence of her un-Catholic creation of a *fourth* order in the Ministry by setting up the Bishop of Rome as "Universal Bishop," and thereby effecting the true relations of the Threefold Ministry of Bishops, Priests and Deacons. It is impossible for Roman Catholics to impugn our Orders on any other ground than our rejection of the usurped dominion of the Pope. When Dr. Von Dollinger left the Roman Communion it lost one of the greatest Theologians the Roman Catholic Church has ever possessed. Yet at the Bonn Conference Dr. Von Dollinger absolutely and unhesitatingly accepted the validity of Anglican orders, and embodied his belief in a resolution carried by the Conference. We cite this as the testimony of a man brought up to regard the Anglican Church from an exclusively Roman Catholic standpoint, and as sufficiently showing that a candid scholar and theologian could form no other conclusion directly his mind was liberated from Papal trammels. We have alluded to this topic because Wesleyans have been known to quote the Roman Catholic denial of our Orders, to serve their own controversial purposes. Mr. Thompson's honest and outspoken utterances do away with the necessity of any such unworthy controversial necessities. We know now what Wesleyans mean by "Ordination." They make no claims to exercise the ministry which we undoubtedly possess. We have no controversy with them further after this plain statement of their true position by one of themselves.

THE BISHOP OF DERRY ON BENEDICTION.

The Bishop of Derry and Raphoc preached a very remarkable sermon on a recent Sunday morning at Berkeley Chapel, Mayfair, (the alms being given towards enlarging a church in a remote parish in his diocese), from the concluding verses of Numbers vi. 2, from Hebrews xiii. 20, 21—two instances from either Testament of Benediction (literally "Eulogy"), a distinct branch of theological science much overlooked in these days.

He said that (1) God blesses men, being at once the Benedicator and the Benefactor. (2) Man blesses God, and it is even said that with a glimpse of faith, Voltaire, struck with the magnificence of the Alps, said, "God the Father, I adore Thee," even as the late Bishop of Durham, on an Alpine height, reverently removing his hat, repeated the *Gloria*. (3) God blesses impersonal and immaterial objects, making them fulfil the law of their existence and minister to higher intelligences. (4) Man blesses even material objects as, for example, the bread and wine of the Holy Eucharist, thus setting apart natural objects and making them fit for supernatural uses. The world was weary of controversy as to the nature of Christ's Presence in the Holy Communion, and it was singular to observe how men's passions were most excited as to those things they could not understand, and libraries were full of books, orthodox or heterodox, containing pious and impious execration of fellow Christians on this subject. That Presence was not to be looked for in substance or in the realms of chemistry, but it was none the less real, just as the Eternal Spirit proceeded from the Father to the Son, though we knew not how. (5) Man blesses man, and the

ministerial blessing was undoubtedly the highest, from the time when the priest Melchizedek blessed Abraham to our own. Some commentators said that Psalm cxxxiv. was a lifeless fragment, a wretched chip preserved from the wreck of ages, but it was a psalm of teachers and priests engaged late at night in the Temple in the service of God, and was full of beauty and instruction, as he showed in detail. We had in our day a realization of what a true priesthood was, and we had an awakened but not necessarily a suspicious or fussy laity. Some who were fussy told us, however, that benediction was not commanded in the New Testament. Did not our Lord give His benediction to His Apostles when He commissioned them? Was He not taken from them in the act of benediction? St. Luke's, the priestly Gospel, was full of benediction, and the Epistles were scored with it, all their pathos, passion, rebuke, zeal, and sympathy leading up to benediction. But men said, "Is not sacerdotalism involved in the idea of benediction?" If they condescended in these days to read their Old Testament, there were instances on instances of priests giving blessing, and with the exception of one sect, in all religious bodies services ended by some minister standing up to bless. If it was not an authoritative and sacerdotal act why should not any man, woman, or child stand up to bless? Ministers blessed because it was their function. In most congregations probably there were those who from personal character had more right to bless the people than the minister, even as everyone who had given consolation to those passing away could remember some beautiful soul who had lived the hidden life, and before whom they would rather infinitely kneel to receive benediction. In a novel published not long ago a Bishop—said to be the sainted Bishop Wilson—was represented as having laid his hands on a little girl, who replied to his blessing, "And God bless you, too," whereupon the Bishop had said, "My child, your blessing is as good as mine." He (the Bishop) had been told by the son of a tradesman at Derry, who had witnessed the scene, that a predecessor of his, an English nobleman, was about to confirm a girl when her grandfather came out of his seat and laid his hands on her head. The officials were about to remove him, but the Bishop ordered them to desist, saying, "Mine is the official blessing; his that of love." He was not prepared to pass a panegyric on the Bishop's theology, or to say whether it was right or wrong, but both the incidents he had named appealed to the highest instincts of human nature as did six words in the Queen's letter to Madame Carnot—surely a benediction, "My widow's heart bleeds for you." Here in the midst of the London season, when there was a conspiracy of silence as to religion, it was surely wise on the Lord's Day to take advantage of passing subjects of national interest to get at the true hearts of men and women, so case-bound by custom and etiquette, and to point them to Him Whose blessing and peace passos all understanding.

The Bishop, in an eloquent appeal for the enlargement of the church of Glendoon in his diocese, said that he wished the great Church of Rome, so august at Rome itself, so sympathetic if superstitious in other places abroad, presented a less coarse aspect in Ireland.—*Irish Eccl. Gazette*.

If we could only see, as we ought to see, the littleness of the most of our aims in life, we should be utterly ashamed of ourselves.

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LOVE FOR HOLY CHURCH.

Lord, Thy Church shall, next to Thee,
Best beloved of all things be;
Thither, at each hour of prayer,
Shall my hastening steps repair,
And my longing soul shall wait
For the opening of the gate.
Lest a word I fail to hear
Of the holy service there.

At what time the welcome bell
Shall of prayer and praises toll,
Let its notes be heard at morning,
Or at eve ring out its warning,
Sweetly tolling shall its sound
Bid me to the holy ground.

Vain excuses, idle pleas,
Well may suit cold, worldly ease,
Hearts that warm and thankful are
Will for God no trouble spare;
Help me, Lord, then, lest I stray
From Thy Church and Thee away,

Tho' the sultry sun may glow,
Tho' the wintry winds may blow,
Weak though I may be, or strong,
Short though be my road, or long,
Feast, or fast, or common day
Be it when I'm called to pray,
Give me but a willing mind,
And Thy courts I needs must find.

—From "Know and Believe," by Rev. A. Gray.

Over The Sea Wall.

CHAPTER VIII.

"BROTHER REGINALD."

Maudie darted forward with a gasping cry, and had her brother round the neck in a bear-like embrace.

"Oh, Guy—Guy! Where have you come from? Where have you been? Oh, we have been so miserable all the day!"

Guy, however, shook her off—not roughly, but with an assumption of impatient manhood that at another moment might have amused us, had not our bewilderment and joy, and the presence of a stranger in our midst, left us no time to analyze sensations.

"Now, Maudie, don't spoil everything. Girls are so awfully fond of kissing. I want to introduce Brother Reginald properly. Don't get in my way so dreadfully."

And putting Maudie aside without further ceremony, he went up to the tall bronzed stranger, who had made a self-possessed bow, and was looking at us all with a smile of amusement in his kindly gray eyes—eyes very like Guy's own, as I had time to note even in the first moment with something of relief—took him by the hand and led him up to Aunt Lois and me, saying:

"Now, Brother Reginald, listen! This is Aunt Lois, and she's very nice, though she's rather old; and this is Miss Sea Gull, and she's older still, but the house and everything belongs to her, and she's as kind as can be. And the little girl is Maudie, my sister. She's rather shy with strangers, but you'll like her when you know her." And Guy stood in the midst of us, looking from one to the other with the sunniest smile upon his bright face, whilst Mr. Douglas, after one attempt to keep his countenance, gave it up as a bad job, and we all burst out laughing together.

"After that introduction, ladies, we can hardly be said to be strangers," he remarked, taking our offered hands, and bowing slightly over them with that air of courteous deference that is growing rare in these free-and-easy days. And looking quickly up into his face, I asked breathlessly:

"But, Mr. Douglas, where *did* you find Guy? We have been in such a state of misery about him all day. We thought he was lost!"

Mr. Douglas turned round almost sternly upon the little boy, and said:

"Guy, you told me you had left word where you had gone."

"So I did," answered the child, looking back fearlessly. "I sent a letter."

"You sent a letter? I understood you to say you had left one behind you, explaining your wild goose chase. Now, Guy, let us have no tampering with the truth. Be a brave boy, and tell us exactly what you did."

Not one atom of shame or fear was in Guy's open face as he turned towards us, only the eager expression we knew so well, whilst the ready answer trembled on the tip of his tongue.

"Well, listen, and I'll tell you. I did write a letter last night. I said I found I had to go to town on business—I know I said that, because it took me such a time to think how to spell 'business'; I couldn't remember whether there were two z's in it or only one. I meant to leave the letter on the table, but by accident I put it into my pocket with my purse and things, and I found it at the station when I took my ticket."

We looked at each other in amaze. Had this daring scrap of humanity the audacity to go upon a railway journey to the great metropolis all alone?

"Guy!" I cried, "you haven't been to London all by yourself? I can't believe it!"

"He did, though," returned Mr. Douglas, nodding his head; "turned up at breakfast time at my hotel as cool as a cucumber. But I am so dreadfully sorry about your anxiety. Of course I should have sent a wire immediately, only the boy assured me he had left word what had become of him."

"Well, so I did; listen!" cried Guy, stepping nearer to us. "Let me explain how it was. At the station I found the letter in my pocket. It wasn't the silly little station at St. Benedict's I went to. The trains from there are so slow, people say. I just rode old Billy to Waltham Sands, and when I'd got there I gave him a cut and sent him home. I knew he'd find his way all right. Coachman says he's awful artful. Well, I went and took my ticket; but the express didn't go for half an hour, and so I thought I'd go to the post-office and send my letter. I asked all about it, and they said it would get to St. Benedict's quite early; so I bought a stamp and an envelope, and I put the letter inside, and then I sent it."

"Without directing it, I suppose?" queried Mr. Douglas.

Guy drew himself up with an inimitable air of dignity.

"I'm not a baby. Of course I directed it. I got a pen and some ink—the people were very kind to me—and I wrote on the envelope, 'Miss Sea-Gull, at Her House,' because, you know, it didn't seem sense to write the Sea-Gull part over again, and of course everybody would know. And when I'd done I put it down the box my own self, so I *know* it was all safe; and why you didn't get it, Miss Sea-Gull, I just can't imagine!"

We had to laugh; and how delightful it was to be able to do so without that black pain gnawing at one's heart all the while. Guy looked half disposed to be pained at our levity, but Mr. Douglas drew him towards him—we had by this time seated ourselves, and were feeling wonderfully little constrained by the presence of our guest.—and seated him upon his knee.

"Well, old chap, I think we understand how the mistake arose, and I only blame myself that I still did not telegraph to announce your safe arrival after such a journey; but some ladies, I know, are still alarmed by the sight of yellow envelopes, and so I abstained. Now, Guy, as

you are the hero of the day's adventures, suppose you tell these ladies what you have been doing, whilst they have been in such a fright about you all the while."

"But why were you in such a fright, Miss Sea-Gull? You know I am almost a man now. I am past seven. I'm in my eighth year—Mary said so. I never do things that aren't safe."

"We thought you had got stolen by the gipsies," said Maudie, who had crept nearer, and was now standing quite close to the redoubtable brother, who plainly had no terrors for Guy.

"Stolen!" cried the little boy, indignantly. "Why, it's only *babies* and *girls* that are ever stolen! You were a lot of sillies——" And then, as Mr. Douglas checked his frank expression of feeling by placing a strong hand over his mouth, he looked up, and getting his head free again, added quickly, "Well, but listen! I don't *want* to say rude things if they don't make me; only what on earth should have put such an idea into your heads?"

"It was because of the pony," exclaimed Maudie. "You know how you wanted him; and when you had gone, and nobody know where, except that you had gone that road, we thought you had gone to try and buy him—we knew you had all your money; and we thought perhaps the gipsies would steal you. And we have been so unhappy all day."

Guy's face was preternaturally grave and solemn.

"Well," he said at last, "I think you deserve to be mis'erable for thinking such things about me. Didn't Aunt Lois and Miss Sea-Gull decide that we couldn't do anything about the pony until we had talked it over with Brother Reginald?"

"Yes, Guy; but——"

Maudie did not like to go any further, and remind Master Guy that other decisions had sometimes been made to which he had not paid any such very strict attention. It was plain that in this instance he had been loyal to our wishes (at any rate to the letter), and we felt a little compunction at having made up our minds so quickly as to his disobedience. Dear little fellow! I am sure that more than half the times when he tripped it was through his eagerness and pretty enthusiasm, which drove all thought of rule and prohibition clean out of his mind.

"Well, there isn't any 'but' about it that I can see," returned Guy, promptly. "It was just like this. It came into my head yesterday that the best thing to do about that pony and everything was just to run up to town and have a quiet talk with Brother Reginald by myself before anybody else got hold of him. Men can always settle business better by themselves, and I've been in London before, and I knew exactly where to find Brother Reginald, because there was the name on the letter he'd written, and I tore it off and pinned it in my pocket, so that I couldn't forget."

I remembered then all in a moment where Guy had picked up these grand and manly phrases. He had come into the room the other day when some callers were there, and one of the gentlemen was talking in an offhand way about running up to town on business. I saw Guy in earnest conversation with him afterwards, asking questions, for a wonder, rather than answering them, and evidently amusing his tall companion very much. I had not the smallest doubt now that he had found out from him that quick expresses ran several times in the day from Waltham Sands, and had picked up other odds and ends of information which he had kept locked up in his memory to serve on this occasion. The children had lived for six months in London before they had come down to St. Benedict's, so that the place was not entirely strange to the child, and Guy never seemed to know what diffidence or fear was.

"I can't think how the railway people ever gave a child like you a ticket!" exclaimed Aunt Lois. "They wouldn't have done it in my young days; of that I'm convinced."

"Well, I didn't have any trouble," answered Guy. "I just went and had a chat with the man at the window, and told him I was to meet my big brother in London, who'd come from India; and I asked how much it was, and he said only seven shillings, because I was little, and went for a half-ticket. I went second-class, because I thought perhaps Miss Sea-Gull wouldn't like me to go third; and the guard he put me into a first-class carriage, because he said I could be comfortable, and have a nap if I wanted it; and he'd a little boy about as old as me, only his name was Frank. I like that guard. He came and saw me every time the train stopped; and at one station he made them bring me a cup of coffee and a bun. The coffee wasn't very nice, but the bun was, and it was fun having breakfast in the train. I'd got some cakes in my pocket, too, so I had a jolly time. And when I got to London I showed the guard the bit of paper with Brother Reginald's house on it in funny letters; and he gave it to a porter, and the porter got a cab—a hansom cab, you know—only old women and babies go in crows; and the old man was quite clever, and he drove me to a big funny place made of red brick, and oh, ever so high; and a man in a queer cap, with letters on it, came out, and I told him I'd come to see Mr. Douglas, and he stared, but said I could come in; and by-and-by he gave me to another man in black, who took me straight down a queer long room where there were hundreds and thousands of people all eating; and at the end was a little table where only one gentleman sat, and the man in black went up and said, 'I don't know whether it's you or not, sir, but this young gentleman is asking for Mr. Douglas, and we don't know of any other gentleman of that name here; and that was Brother Reginald, and so I just told him who I was, and that I'd come to look him up; and then he ordered another cup and plate, and we had breakfast together, and did our business nicely. Didn't we, Brother Reginald?'"

We were all more or less convulsed at Guy's tale, told as it was in his little precise but very earnest way; we could so well picture the air of ease and self-assurance which had enabled him to carry through this daring plan, that would have been absolutely impossible to nineteen out of twenty children of his age who had made the attempt. True, he had travelled a good deal with his mother during the time which immediately preceded her stay at St. Benedict's, and Guy possessed one of those concrete and receptive minds upon which impressions with regard to outside things are quickly and indelibly made. We had had many instances of this before, and yet we could not be anything but astonished at the coolness and audacity which had enabled him to carry out this bold scheme. Maudie was hanging entranced upon his words. Guy would

be more her paragon than ever after this. The eyes of the pleasant-faced, bronzed young man were gleaming with amusement. It was easy to see he had been highly entertained by his small visitor.

"Yes, he came marching up to my table as I sat at breakfast—I had been up late the previous night, and was unusually late at that meal—and introduced first himself and then his errand with the greatest self-possession. We had a good long talk about the pony and various other matters as we breakfasted, and then, as he looked rather a little figure of fun in the garments he had elected to travel in, I had him rigged out at an outfitting establishment, and he accompanied me upon my various errands, and we managed to squeeze in an hour for the Zoo before we had to catch our train back. We dined at my hotel here as soon as we got to St. Benedict's, and then I brought the truant home. I am only sorry I did not know how alarmed you had been, or I need not say I would not have delayed a second. I ought to have thought that in any case you might be feeling some small anxiety."

(To be Continued.)

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Mission Field.

THE S.P.G. SOCIETY'S GRANTS FOR 1895.

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

[CONTINUED.]

Further to the East, North Borneo is to have—as it well needs—£300 a year for new Missions with a single sum of £80; and Japan has the annual grant increased by £250, the greater part of which is in continuation of an expiring grant for a term of years. In like manner the diocese of Honolulu has an expiring grant of £150 for work among the Chinese made annual.

We have now only to speak of the Australian grants. Of course Australia as a whole is by this time independent of all help from outside. The Society has spent about a quarter of a million sterling in planting the Church, and now leaves its support and growth to be the care of the prosperous colonies themselves. The exceptions are distinctly exceptional. Western Australia is in some respects in the state in which the other colonies were a generation or more ago. There is immediate and urgent need for the diocese of Perth to be able to provide for many newly settled districts. Its annual grant is increased from £300 to £500, and besides this a sum of £1,150 is given for expenditure in four years. Grants are also made to each of the three dioceses of Queensland. Rockhampton, newly formed and scantily provided with wealth, needs prompt, though (it is hoped) not continued, help. £1,000 is given to it to be spent in two years in providing itinerating clergymen in unsettled districts, the idea being that their labors will result in the formation of regular congregations. The Bishop of Brisbane is endeavoring to raise a large "Clergy Endowment Fund" for his diocese, and towards it the Society contributes £500. North Queensland, in addition to its annual grant of £200, has £250 to spend in two years on its enormous unsettled or half-settled districts.

From this brief summary we hope it will be clear on the one hand how numerous and pressing are the claims of the Church abroad which the Society has to consider, and on the other how the help which it has been able to give is such as promises, under the blessing of the Divine Head of the Church, to have enduring effects, and to be productive of growth and almost unlimited development.

Such works as the planting of the Church in a new colony, the maintenance of Native Colleges, the opening of new Missions, the multiplication of the Native clergy, have in them possibilities—speaking trustfully, we almost say certainties—of vast future productiveness and enormous spiritual gains.

There is something inexpressibly moving, as well as awe-inspiring, in the thought of what may come in future ages from what is now done. We have a good object lesson and a great encouragement in the grand fact of the Church in the United

States of the present day, the fruit of the Society's humble labors during the last century.

Perhaps it would not be right—even with our great thankfulness that this distribution of money could be made—to close these remarks without explaining that the exceptional grants were possible because of exceptional receipts. If the work is really to go on, if the very fruitfulness of these grants themselves is not to be to a large extent frustrated, if other urgent needs are to be met, we must look, not to exceptional receipts, but to the regular and continuous growth of the missionary spirit in the Church at home, and a sustained and progressive zeal in helping the Society forward in its great work.

(To be continued.)



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