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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

THE 104th Convention of the Diocese of Vermont opened in St. Albans on June 6th.

In the Sunday school of St. Peter's church, Brooklyn, N.Y., there are 700 scholars and 93 teachers.

A Church Club for the Diocese of Indiana was formed May 15th at a meeting held in Indianapolis.

THE 200th anniversary of the incorporation of St. John's parish, Yonkers, N.Y., was observed on June 6th.

In the Diocese of Virginia there are 1,043 S.S. teachers; 6,658 S.S. children (white), and 676 (colored), making a total of 7,334.

THE Church Club of Detroit has become incorporated under the State law, 65 gentlemen having signed the articles of association.

SUCCESSFUL Diocesan meetings of the Brotherhood of St. Andrew are reported from a number of the States in connection with the Convention meetings.

ON Wednesday, May 23rd, Trinity Cathedral, Easton, Md., was consecrated by Bishop Adams. The sermon was delivered by Bishop Coleman, of Delaware.

THERE are 25 branches of the G. F. S. in the Diocese of Pennsylvania, with 194 working associates, 98 honorary associates, 1,128 members, and 278 probationers.

A noteworthy meeting in the interests of the DAUGHTERS OF THE KING was held in Winston during the Session of the Convention of North Carolina on May 17th.

THE Annual Clerical Retreat for the Diocese of Albany will be held in the Cathedral in September, Ember Week. The conductor will be the Bishop of Vermont.

THE death is announced this week of the Right Rev. Sydney Linton, D.D., first Bishop of Riverina, Australasia. He was appointed to the See on its formation in 1887.

At the 78th Annual Convention of the Diocese of North Carolina the Right Rev. Edward Rondthaler, Moravian Bishop, was presented to the Convention and invited to an honorary seat therein.

THE Church Army has just published a statement of its accounts for the nine months from 1st April to 31st Dec., 1893. The receipts from all sources have amounted to £34,441 10s 4d., and the expenditure to £33,927 14s 8d., showing a balance on the right side for the nine months' working of £513 15s 8d.

ON Trinity Sunday the thirteen Church Sunday schools of New Haven, Conn., met in Trinity church, when an address was delivered by the Rev. W. A. Beardsley; nearly 2,000 scholars are in these Sunday schools.

ON Trinity Sunday, at All Saints' Cathedral, Milwaukee, Bishop Nicholson ordained to the Diaconate, amongst others, Messrs. Vey, formerly an Australian Methodist licentiate, and Scoville, recently a Presbyterian minister.

ON May 27th Bishop Whittaker, of Pennsylvania, confirmed 63 persons in the chapel of the Protestant Episcopal Hospital, Philadelphia, making 111 candidates presented within a year by the Rev. F. P. Clarke, minister in charge.

"CONSECUTIVE POLYGAMY" is what Bishop Hare calls the present divorce laws of South Dakota. He has refused, we are told, a thousand dollars, offered for his Church work, by a rich "colonist," who was waiting in Dakota for a divorce.

AT the Southern Convocation of the Diocese of Pittsburg, after evening prayer, in Trinity church, Rochester, addresses upon the following live subjects were given: The Churchman, 1, in his home; 2, in his parish; 3, in his diocese; and 4, in his town.

ARCHDEACON GREEN, of Ballarat, the newly-elected Bishop of Grafton and Armidale, was consecrated in St. Paul's Cathedral, Melbourne, on SS. Philip and James's Day (May 1) by the Bishop of Ballarat, assisted by the Bishops of Adelaide and Melbourne.

IT is curious to note, says *The Scottish Guardian*, how universally the designation of Holy Week, as applied to the week before Easter, has come to supersede that of Passion Week, which was the term always used by English Churchmen up to a recent date.

THE Bishop of Central New York was expected home about June the 4th. The preparations for the celebration of the Bishop's anniversary are about completed. It will take place in Syracuse, in connection with the Diocesan Convention, on June 13th.

THE Sons of the Clergy Corporation, which held its 240th festival at St. Paul's Cathedral in April last, distributed last year nearly £28,000 amongst 1,900 clergy, their widows and children. At the dinner held in the evening donations and subscriptions amounting to £5,000 were announced.

BISHOP SMYTHIES (lately deceased) was consecrated Missionary Bishop of Central Africa in 1883. At the end of 1892, on the division of his diocese, his title was changed to that of Bishop of Zanzibar and East Africa, Bishop Hornby being consecrated to the Bishopric of Nyasa-

land, for the founding of which Bishop Smythies had in a very short time raised £10,000. By the death of Bishop Smythies, says the *Times*, the cause of Christian Missions in Africa loses a most earnest and devoted servant.

THE degree of Mus. Bac. was recently conferred by Trinity College, Toronto, on Mr. W. R. Hedden, Choir-master and Organist of the church of Zion and St. Timothy, New York, after examination. *The Churchman* speaks of Trinity University as having taken the lead on this Continent in the matter of Musical Degrees.

WE confess we are surprised by the figures given in Convocation, showing that "Hymns Ancient and Modern" is the hymn used in no less than 10,340 churches out of 13,639 which have made returns, whilst the "Hymnal Companion" is only used in 1,478, and "Church Hymns" in 1,467, and various hymnals in the the remaining 379.

AT the annual Whit Monday procession of children connected with the Church of England Sunday schools in Manchester, Eng., about 22,000 children assembled in Albert Square, and afterwards walked through some of the principal streets of the city, accompanied by several bands of music, and with a great display of flags and banners.

ONE of the latest advertisements of "religion as she is preached," is a big sign over a mission meeting-house in Chicago: "Bischoff, the funny preacher!" "Wolf, the cornetist!" Within sight and sound of this "attraction" the Salvation Army are sounding the loud timbrel, and singing, "Can she make good cherry pie!" That is one of the tunes, though the words may be "adapted."

BISHOPS have large incomes. Perhaps they would have more if they had less. At any rate this would seem to be true of the Bishop of Manchester. In a reply to some criticism on his opinions about "the living wage," the Bishop writes: "Perhaps it may astonish you to be made acquainted with the following facts: I live as plainly as any workingman, and believe that I work harder and more hours than nine out of ten workingmen, and yet I am compelled, by the expenses incident to my office, to spend £1,000 a year more than my official income."

A DISCOVERY has just been made in the catacombs of Rome which promises to be of singular importance in the history of Christian worship and liturgiology. Pralat Wilpert, a Silesian archaeologist, has come upon a cycle of four paintings of the very earliest Christian art belonging to the first half of the second century, one of which represents a celebration of the Eucharist. The paintings were found in a chapel of the St. Priscilla catacombs, which has been open to inspection for at least a hundred

CHRISTIAN MANLINESS.

BY THE RIGHT REVEREND THOMAS F. GAILOR
S. T. D., ASSISTANT BISHOP OF TENNESSEE.

years, and yet this interesting treasure has lain all that time concealed and unsuspected. It was hidden under a crust of stalactite, so that no trace of colours, and certainly none of figures, was perceptible to the ordinary observer. Pralat Wilport, however, declared that he could discern signs of colouring, and was allowed to experiment upon it. He dissolved the stalactite crust by a chomical process, and was rewarded by the revelation of the remarkable paintings, a full description of which is to be published.

We happen to have before us some words of the late Cardinal Newman, which, though often quoted, will bear repetition. They were written about the English version of the Bible, a book that has so grown upon the affections of English-speaking peoples, they are not willing to give it up even for the more scholarly and exact revised version of 1880:

"Who," he asked, "will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like music that can never be forgotten; like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The form of all the griefs and trials of man is hidden beneath its words. It is the representation of his best moments, and all that has been about him of soft, and gentle, and pure, and penitent, and good, spends to him out of his English Bible. It is his sacred thing which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

A LITTLE MORE RELIGION.

Once officiating in a parish, where rector after rector had departed after a stay of only a few months, with the church closed (but for very occasional services) for a long period between each rectorate, one of the wardens said to us: "The great need of this parish is a little religion! A church can no more be run without some religion in it than a saloon can without beer." He was a man who acknowledged that need in his own case, and was not condemning his fellow parishioners in a pharisaic spirit at all. He spoke simply from a business standpoint. We have often thought since of the truth of his words as frequently accounting for the lack of growth in many a parish and mission. There may be enough religion in them to prolong a bare existence, but not enough for growth, not enough for expansion, not enough in any degree for that vigorous life we ought to see. More religion means more prayer, more self denial, more liberal giving, more personal labor, more regular church-going, more self-consecration, more reality, more of everything which God demands of us, and in response to which he has promised to give us fruit of our labor.

May not we each ask, is not more religion needed in the congregation I belong to? Is not more religion needed in me? Am I not in part the cause that my parish is not more healthy, more vigorous, more growing than it is?

We need more money for God's work in the diocese—sorely need it. We should have it if we had more religion throughout our various parishes and missions, if we had more religion in the heart of each communicant and hearer of the Word.—*Selected.*

St. Paul is writing to his Corinthian converts. In his mind are memories of worldly pomp and glory, the commercial wealth, the giddy revels, the feverish indulgence, the rushing, throbbing life that filled the streets of Corinth. He realizes the seductive and deadly influence that threatens the faith and morals of the little Christian community. He sees the striking contrast, destined to become more distinct and clearly drawn as the ages run, between the Apollo Belvidere, joyous type of animal love, and beauty, and the patient sufferer, nailed to the Cross outlined forever against a background of darkness on the hill of Calvary. The rush of recollection makes him pause in his argument, and he exclaims: "My brothers, quit you like men, be strong!"

More than eighteen hundred years have passed since then. The words still sound fresh and needful to us, because human nature is the same. They are great words, and to my mind they bring two pictures. It was in Jerusalem a few weeks after the feast of the Passover in the year of our Lord 59. The Jewish pilgrims from many cities were paying their devotions. The great Christian missionary had just returned from his third journey through unexampled perils and splendid successes to tell the Church the story of his labors and of God's abundant blessing. He had gone with generous charity into the Temple to vindicate his allegiance to that which was right and true in his people's worship. His humility made him inconspicuous, his single-hearted earnestness felt no fear. But suddenly he is recognized by the fierce fanatics who had heard of his preaching, and who dreaded his influence. A mob of frenzied religionists surges before the door of the Temple. The cries of bitter vengeance smite the air. The sacred enclosure is invaded, and the brave man is dragged into the street and flung torn and bleeding upon the pavement. Then through the storm and tumult come the tramp and clang of Roman soldiers to the rescue. The victim half dead and breathless is snatched from his would-be murderers, and hurried to a place of safety. He regains his breath. He tries to speak. What does he say? "Oh save me, they will kill me, I am innocent, I mean no harm?" No, not that. He pleads with suppressed emotion as of one who dares to face them: "Let me speak, I am not afraid." And the captain, amazed at his courage, lets him speak. That is a picture for all time, a picture well fitted to stand at the beginning of Christian history; the Christian missionary playing the man in face of dreadful odds. See the courage in his eye. Look at the scars that mark his face, the brutal record of the world's enmity against God and the things of God. Bruised and shaken and bleeding, he stands on the steps with his back to the castle door, and the "thin line of Roman steel" glitters between him and the furious rabble. The manhood of the man has transformed their madness into wonder, and the majestic poise of a soul that knows not fear dominates the crowd. Paul raises his right hand in gesture of command, the tumult ceases, and there is a great silence while he speaks to them in their own tongue.

There is another picture: A thousand and five hundred years have rolled away. The world is still aggressive and self-confident and cruel. But those years have been building up new lives to witness to the manliness of Jesus Christ. I see two Christian bishops on their way to martyrdom in Christian England. One of them has fulfilled his four score years and his white hairs are stirred by the passing wind.

He throws off his old frieze coat and stands bolt upright in his shroud. The iron chain is wound about his body and fastened to the stake. The fire is lighted and as the devouring flame envelops him, in forgetfulness he tries to wipe the moisture from his brow with a hand that scorches it. He fixes his eye fearlessly upon the crowd and recalls perhaps that other figure on the Antonia porch in the presence of the Jewish mob, as he says with fine courage, "Be of good comfort, Master Ridley, and play the man."

The words of the Apostle are living words. They belong to the literature of power, they have entered into the thought, the phraseology, the very life of Christendom. And why? Because, first of all, men will believe that the essential quality of manhood is strength, power. They cannot help paying their tribute of interest and admiration to mere physical development, and the history of the world in all its finest pages has taught them the glory and the beauty of that strength, which consists in self-control and self-conquest, which has put to shame the mere bravery of the brute and filled our ordinary human life with grand ideals of manhood and heroism that overcome the world. Again, these words live and shall live because they are no empty rhetoric. The man who wrote them lived in close contact with One Who set His face like a flint to go where the weak and cowardly would have faltered and Who forever consecrated and glorified the manliness of manhood on the Cross of sacrifice. And in that Name and memory he himself was prepared willingly by his own life to prove, to illustrate his words. These words live because they express the nature and genius of Christianity. The manliest thing in the world is the recognition of responsibility and the fearless acceptance of trust. That manhood is no manhood that dodges responsibility and shirks obligation or trades on God's mercy and dares to resist the law because the Lawgiver is invisible and the consequences are beyond our ken.

The Gospel is many-sided and has many benedictions. It has a message of consolation to the sorrowful, of comfort for the suffering, of pardon and forgiveness to the penitent and gentleness and loving-kindness to them that faint and fall. But above them all, higher than all, it has a message for the men of energy, of strength and of will, ambition and nerve and daring. The Christian life "is no more Pilgrim's Progress;" it is a grand opportunity for heroism, a trumpet call to men who are young, to men who are strong, to men who are vigorous with hope and prepared for victory. Religion is not a thing of mourning and sickness, of distress and sadness and pain. It is no flight from a doomed city, along lines of fear and trembling: no battle of a half-hearted and dispirited forlorn hope against overwhelming odds. It is a triumphal marching onward in the name and faith of Christ. It is the spreading abroad of a new light in the world. It is health and strength, civilization and culture. It is everything good and true and beautiful for the nature and race of man. It is the consecration of man's best energies and highest powers to the mighty effort for the upbuilding and renewal of the world. Its ideal is not only of a new heaven, but also of a new earth right here and now, wherein is all achievement and all righteousness.

But some one says: "Yes, it is well enough to write and talk about this Christian manliness, but it means nothing to me. It is easy to say 'be strong and play the man,' but to fulfil the command is a different matter." I understand that. I know what temptation means; how easy it is to resolve, how hard to do; how ready we are to promise and how difficult we find it to fulfil; how easy we are persuaded that our enthusiasm for the Kingdom of God is too enthusiastic, that our ideals are pitched too

high. Yes, it is easy to say "be strong," while the most patent fact in our lives is the fact that we are not strong at all, but weak. Yet the worst weakness in the world is the continual consciousness of weakness. It is this weakness that is being preached to us on every side. A hunger-bitten philosophy is railing at us with gloomy pessimism in popular lectures and essays and halting poetry, telling of determinism and agnosticism and animism. "We have no hope," it says, "for the future, and the present is unendurable. It is the worst possible world. The redemption and regeneration of the human race are a madman's fancy. The conquest over selfishness is a misty dream in the face of the glowing evil of the time. The Church is worldly; the times are out of joint. Be wise and take care of yourself if you can and let the dreamers dream and fail. St. Paul's talk about manhood and strength sounds like mockery in a world of hopelessness like ours." Well, it does, no doubt, to those who have never read the Apostle's definition of strength. But this is what he says to Timothy: "My son, be strong in the grace that is in Jesus Christ;" and to the Ephesians: "Be strong in the Lord and in the power of his might." St. Paul knew his weakness, but he also knew his strength. He believed he *knew*, that weakness could be made strong by that Power that never fails, and so he said "When I am weak then am I strong;" "I can do all things through Christ which strengtheneth me;" and, "We are more than conquerors through Him that loved us." This is the secret of strength, because it is founded upon fact and that fact a life like ours, a life that endured, that was tempted, that triumphed gloriously, that still triumphs in every true believer's heart.

"Quit you like men, be strong. The world needs men who are strong. It has had enough of pretenders to the title; it would be helped by the real article. There are strong minds, to be sure—minds so strong in their own estimation that they forget their limitations and undertake to judge and measure the origin, the destiny, the responsibilities and hopes of manhood by the exercise of one of its faculties, by the processes of that peculiar logic which says in the words of a recent essayist that "the universe may consist of countless units of sensation, with no ultimate end beyond their own individual and momentary pleasure or surcease of pain, and only linked together into a semblance of community by the exigencies of lust and war." To them we say real strength is broad. It dares to take in the whole landscape. It refuses to call man—man with sixty generations of Christian experience behind him and within him—a "unit of sensation." It might try to lay a railway around the world without bridging the Atlantic or Pacific, but it would not be guilty of so narrow and unscientific an endeavor as trying to lay out a scheme of life without taking account of Jesus Christ. We see men who think that they are strong, and who boast of freedom, while in truth they are strong only for self interest or for self-indulgence. To them we say true strength is unselfish. Your show of strength is a false, sham thing that is sure to fail. Sacrifice alone is fruitful. Sacrifice alone shall last. It is the verdict of history. It is the conclusion of reason. It is the lesson of faith. The world to-day needs the strength of unselfishness, the manhood of godliness, the independence of the soul that recognizes its dependence upon God.

"I know a bush that fire does not destroy,
I know a flower that heat can but expand,
I know a sacrifice whose root is joy,
I know an altar that unbinds the hand.

"Love is that altar; in its cleansing fires
The tree of life grows green with youth again,
And in the fervor that its flame inspires
The captive heart forgets its former pain.

"Put on my fetters and thou shalt be free;
Embrace my altar and thy cords shall fall;
Become love's captive, and thy soul shall be
Lord of itself and master over all."
—St. Andrew's Cross.

WISE COUNSELS FOR CLERGY AND LAITY.

(From the Convention Address of the Bishop of Western Michigan.)

My Brethren of the Clergy: Hold up before your people the true standard of Christian believing and living. There is a danger in an age when men's temporal interests and opportunities, as they think, crowd their religion into a corner of very secondary attention when the things which are seen which are temporal are so around us, that they shut out all but a very unimpressive view of the things which are eternal; there is great danger that we may insensibly fall into a satisfaction with a personal religion which is found on the pages of the New Testament only in stern warnings and rebukes.

We are Ministers of God ever crying, "Speak, Lord, for thy servant heareth," and sworn to deliver the message only as it comes from Him; we are "ambassadors for Christ" that his may ever be the living word. We know no religion for the times. We issue no credentials for the Kingdom of Heaven; no deliverances from the darkness of hell. If our preaching is worth anything to save souls, the men and women who hear us from one Lord's Day to another, know that "except they be converted and become as little children" in their penitence, faith, love and obedience, they "cannot enter into the Kingdom of Heaven;" that they cannot "serve God and Mammon," they cannot "live in pleasure," and live Christ and have death "gain." They hear from us, as no saying of the dead past, of a Saviour Judge pronouncing to the loudest claimants for his Salvation, "I never knew you," and "depart from me ye cursed." And the souls that have placed themselves in our charge, the families that have said to us, we expect you to guide us "through the waves of this troublesome world to the land of everlasting life," must hear all these things from us in secret chambers. Oh! it is a terrible thing to stand by the grave of one, whose face has become familiar as he sat before us in the pew, whose voice we so recall as we walked at his side or sat in his home, and have the words "Blessed are the dead," tremble on our lips, and have to think, I enjoyed his hospitality, I have had many a laugh and joke with him, I have lived on his money; but I never told him though I knew he had no religion, or only a religion, answering to the wretched, "They profess that they knew God but in works they deny Him," What a fearful thing it is to fall into the hands of the living God."

And, brothers, we must preach the Gospel that it may be "glorious" as of old. It is 'the power of God unto Salvation,' to save men from "everlasting damnation," "by a living, dying, rising, ascending Christ. It is the only preservation from the errors of the times, from the waverings and wanderings of the carnal mind; the only antagonist of the Devil moving in every Church, in every home, in every heart, "seeking whom he may devour." It is this Gospel that has made for this world all the "glorious Church" it has ever known, and has gathered the waiting hosts in Paradise.

We want no divided Gospel, as the losing sight of any one Person of the Blessed Trinity where "none is above or after other; none is greater, or less than another;" the setting aside Sacraments, or placing Sacraments, where they obscure the very cross they are

meant to glorify, and rob the means of grace of the Church and of the Closet of their value. We want no attenuated Gospel. Christ and His word made of none effect, or less effect, by the low utterances of an unthinking, unstudious, or worse, an unspiritual Clergy. We want no Gospel for times and tastes as they may be, as though truth were not the same "yesterday, to-day and forever," but what every generation may add to, or take from, and fix its value, as it will.

And, Brothers, we must preach the Church. We must preach it for the Gospel's sake, that has never kept its place in its power and glory, discovered from the Church Holy, Catholic, Apostolic. We must preach it, that through the Church we may bring out the Gospel's fullness, and lay its blessed unction to the minds and hearts of men. We must preach this Church as God has given us our place and portion in it, that lives may be set in the framework of its appointments and ways. The Church is far before us, and it is our shame and sin to day, as it may be our condemnation hereafter, that with such a guide and helper, we have fallen so far short of the beauty of holiness.

My dear brethren of the Laity: The work of the Ministry is effective only as it has your sympathy, and your lives and conversation are the illustration of the doctrine and practice delivered unto you. "Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, manifested by us, written not with ink, but with the Spirit of the living God." To what purpose is all our work in the pulpit, in going in and out among you saves us all is reproduced in your "walking in newness of life" What is the alternative? That the measure of our faithfulness and ability is the measure of your condemnation. Ah little do men think when they congratulate themselves on the talent and tact and sincerity, they have secured in their accepted call, that here applies the principle of divine judgment. Unto whomsoever much is given, of him shall be much required." They forget as they look with satisfaction on well filled pews, and see pleased countenances that the Judge of all looks for sanctified hearts.

And this glorious Gospel is not to give preachers who shall be golden mouthed with its momentous truths, to afford churches in which it is held and taught the titles of praise and honor. But it is what is to put an heavenly impress on earthly lives, what is to let Jesus "see of the travail of His soul and be satisfied," what is to cause those who have imbibed its influence to "shine as lights in the world."

You are also to be the effective preachers of the Church, known and read in every circle where you move, as those who have been nurtured in some wealthy place for mind and soul, who daily walk in paths laid out by the principles and ways of an apostolic age. Those to whom the Historic Episcopate and Catholic lineage are unmeaning terms, will be won to the Church when in their relations with her children in their common life and in their homes, they see a something they appreciate as human nature in its highest and holiest estate, they do not find in even wider observation of discipleship of other name and heritage.

And now, while we "wash our hands in innocency and so go to the altar," may He who searcheth all hearts and "ordereth the unruly wills and affections of sinful men," "grant us to have a right judgment in all things," that so through the Council of His Church here assembled in his Name and Presence, his Name be glorified and his Kingdom come.

Brothers the grace of our Lord Jesus Christ be with your spirit.

Learned men are often ignorant of things that babes in Christ understand.

News from the Home Field.

Diocese of Fredericton.

ST JOHN.

The Young Men's Association of Trinity Church observed its third anniversary Sunday evening 3rd June, by a special service, marching to church in a body wearing their badges. There were special psalms and hymns. The rector, Archdeacon Brigstocke, preached an appropriate sermon from the words found in 1 Timothy ii. 5.

The Rev. A. Slipper, Rector of Harcourt, has received and accepted a call to Holy Trinity church, St. Martin's.

The Lord Bishop of the Diocese, the Right Rev. Dr. Kingdom, was a passenger by the last incoming Mail steamer (the 'Vancouver') which arrived last Friday. His Lordship disembarked at Rimouski, instead of going on to Montreal.

It is announced in the *Globe*, of St. John, that the Baptist church at Doaktown, finished and dedicated only last summer, is to be sold at public auction on the 15th of June, at Fredericton, under a mortgage claim. The *Globe* asks: "Does anybody want a church?"

ST. ANDREWS.

A meeting of the Deanery of St. Andrews was held on the 29th and 30th ult., at which there were present the Revs. R. E. Smith, Rural Dean Dr. Ketchum, O. S. Nownham, J. W. Milledge, Bryan and Street; the Rev. Mr. Thomas, of Calais, Mo.; was present as a visitor. On the 29th the meeting was held in the Sunday-school room, at which there was a good attendance, and the subject under discussion was that of "Lay Help." The Dean referred to the great necessity for co-operation of the laity in the work of the Church, and spoke of the Brotherhood of St. Andrew, testifying to the good work which had been done in his parish. The Rev. O. S. Nownham also spoke in favorable terms of the Brotherhood and of its work in his parish. The Rev. Mr. Thomas suggested that much good might be done by the clergy mixing freely with the laity and speaking plainly to them, and fearlessly advocating the distinct claims of the Church. This view was also endorsed by the Rev. Mr. Street and Mr. Bryan, both of whom referred to the great work the Church of England was doing in the missionary field. Mr. Mr. Milledge spoke of the work in his mission, in which there were fortnightly services in six churches and three mission stations. On Wednesday morning the 30th ultimo, there was administration of Holy Communion at 8 o'clock, at which a number of the laity were present with the clergy. The Chapter met in the rectory at 10 a.m., all the clergy being present, when they read 1 Tim. iv. in the original, and had an interesting discussion of the subjects arising out of it. Committees were appointed to see about forming a Sunday-school union for the Deanery and also for making arrangements for a Choral Union to be held this summer.

In the evening, service was held at 7 o'clock in All Saints' Church, when all the clergymen were present, except the Revs. Nownham and Milledge, who had been obliged to return to their parishes on account of appointments made. The Rev. Mr. Thomas read the prayers and the Rural Dean and Mr. Street the lessons; Mr. Bryan preached an able and eloquent sermon from Zech. xiv. 6, 7, 8 and 9. There was a large congregation present, and a beautiful service was rendered under the direction of Miss Magee, the organist. The Rev. Canon Ketchum, D.D., rector of the parish, is to be congratulated upon

having so beautiful a church, and also having everything connected with it in such good order.

Diocese of Quebec.

SHERBROOKE.

The confirmation service held at St. Peter's church on Sunday evening, June 3rd, by the Rt. Rev. A. Hunter Dunn, will long be remembered by those who were privileged to be there. About thirty candidates were presented by Canon Thorneloo to the Bishop for the solemn rite. Before the laying on of hands the Bishop, in a very impressive way, addressed those about to be confirmed as to the meaning and responsibility of the vows they were about to take, and afterwards he spoke to the congregation at large in a half hour's address, more particularly in regard to the authority for confirmation, giving many quotations both from the Old and the New Testament, as well as from the early fathers of the Church, in support of the authority for this ancient rite.

This, we believe, is the second confirmation held in St. Peter's within a year, and is a fair criterion that the parish is in a growing and healthy condition. The church was crowded to its utmost seating capacity; the number present by actual count was 617, being the largest attendance at any one service for a long time. The Bishop was also present on Sunday afternoon at the service in the Church of the Advent, East Sherbrooke, and preached a powerful sermon to a crowded congregation.—*Sherbrooke Gazette*.

LENNOXVILLE.

A very pleasant meeting was held in Lennoxville on Wednesday, 6th June, when a gold-headed cane and a congratulatory address were presented to Edward Chapman, Esq., on the 80th anniversary of his birthday. Mr. Chapman has been connected with Bishop's College here in various capacities, and as its Bursar for many years, and is held in the highest estimation by all who know him.

BISHOP'S COLLEGE.—As we have already announced, the preacher at the coming Convocation will be the Rt. Rev. Dr. Hall, Bishop of Vermont, and the date, Thursday, 28th June.

We learn that the Rev. Dr. Adams, Principal of Bishop's College, has been invited to preach the Valedictory Sermon at Bishop Hopkins' Hall in Burlington, Vt., on June 14th.

Diocese of Montreal.

The Lord Bishop of the Diocese has been holding visitations for the last ten days in the Waterloo district of the Eastern Townships. His appointments for the end of the month are as follows:

- June 24, Sunday—Lachine, Rev. R. Hewton, M.A.
- " 25, Monday, 7.30 p.m.—St. Johns, Rev. W. Windsor.
- " 26, Tuesday, 10.30 a.m.—Lacolle, Rev. W. C. Bernard, M.A.
- " 26, Tuesday, 2.30 p.m.—Noyan, Rev. W. Robinson, R.D.
- " 27, Wednesday, 10.30 a.m.—Clarenceville, Rev. W. Robinson, R.D.
- " 28, Thursday, 10.30 a.m.—Hallerton, Rev. T. B. Jenkins.
- " 28, Thursday, 7.30 p.m.—Hommingford, Rev. T. B. Jenkins.
- " 29, Friday, 10.30 a.m.—Havelock, Rev. W. J. M. Beattie.

June 29, Friday, 7.30 p.m.—Franklin, Rev. W. J. M. Beattie.
" 30, Saturday, 20.30 a.m.—Hinchinbrooke, Rev. Canon Rollit.

Diocese of Ontario.

CORNWALL.

WOMAN'S AUXILIARY.—The W. A., in connection with the D. and F. M. S. of the Church of England in Canada, Diocese of Ontario, met for its 8th annual meeting in Trinity church, Cornwall, on the 6th of June. Holy Communion was administered, at which over one hundred ladies were present, and so prepared themselves for the work before them. The sermon was preached by the Rev. G. Osborne Troop, M.A., Rector of St. Martin's church, Montreal, from Mark 10 ch., 45 vs. A few words of welcome were addressed to the Society by the Rector of Trinity church, the Rev. Mr. Houston, and an address was read by Mrs. Houston, to which Miss Matheson, of Perth, replied in behalf of the Society.

The Recording Secretary's report showed that 11 new branches had been formed during the year, namely at Christ church, Belleville, Napanee, Bath, Newburg, Odessa, Hawley, Amherst Island, Manotick, Ernestown, North Augusta and Jellyby, making a total of 43 branches, with 1,440 members. There were 12 branches of the Junior W.A., with 300 members, 14 branches of the Children's Church Missionary Guild, with 286 members, making a total of 2,926 persons pledged to pray and work for missions, an increase of 131 over last year.

The treasurer's report showed that \$2,040.65 had been received for Domestic and Foreign Missions, \$103.80 for Diocesan Missions, and \$151.72 for the Widows' and Orphans' Fund of the Diocese, making a total of \$2,296.17, being an increase of \$294.16 over last year.

The Dorcas secretary's report showed that ninety bales had been sent out this year, compared with seventy-nine last year, containing 2,389 new articles and 1,713 second-hand ones. The value of the new material and freight amounted to \$1,311. In the bales were 110 quilts and a large quantity of groceries.

The secretary of literature reported that 1,050 leaflets were circulated this year, that thirty-six of the branches subscribed, and that many branches have sent applications for literature.

The offering made for the W. and O. Fund of Ontario Diocese, with what had been already acknowledged, and a small sum saved from the printing account, amounted to \$400. When the sum was announced the Doxology was sung with great heartiness. An invitation to meet at Perth next year was accepted, and it was decided that the offering at that time should be Ontario's opportunity of joining with other Dioceses in the Woman's thank offering for the Consolidation of the Church, to be given to the D. and F. Missionary Society in September, 1895. The officers of last year were re-elected by acclamation.

Miss Brown, Ontario's lady missionary in the Northwest, wrote, saying that she had reached her post of work, that she found the buildings much improved; but that the home was very much like a sanatorium, as the children had all had the measles. The poor boys were nearly naked, so much of the contents of the bales having been intended for girls. She writes very thankfully of the help given her during her visit east.

A pause was made in the programme each day at 12 o'clock, and a Bible reading given, occupying about 20 minutes.

A Children's Missionary Meeting was held on the evening of Wednesday, addressed by the Rev. G. O. Troop, of Montreal, Miss Tilley, of Toronto, and Rev. W. Samwell, of Wales.

A very pleasant "At Home" brought to a close a most helpful and interesting gathering.

Diocese of Niagara.

NANTICOKE.

On May 30th, at eight o'clock in the evening, Confirmation services were held in Christ church, Nanticoke, by his Lordship Bishop Hamilton, when eleven candidates were presented by the Rev. A. Garden, rector, for "the laying on of hands." The Rev. J. R. Newell, of Port Dover, assisted at the services. The Bishop's address to the candidates was most impressive, and made a strong impression on the large congregation which filled the church. Mr. Garden is to be congratulated upon the success of his labours. Last fall he had Confirmation at Nanticoke, and hopes to have another class ready next fall. A Confirmation every six months is quite unusual. Bishop Hamilton visits every parish in his diocese twice a year, and attends besides every half yearly rural deanery meeting of every deanery. Such oversight is certainly encouraging to the clergy.

Diocese of Huron.

LONDON.

His Lordship the Bishop of Huron has completed his Confirmation tours through the counties of Essex, Kent and Elgin. He is now in Perth. After Synod he will take some of the northern counties.

Synod is called to unite June 19th. It promises to be an important session. The Executive Committee is called for Monday the 18th, for the transaction of business.

DEANERY OF KENT.

The Rural Deanery Chapter of Kent met at Wallaceburg on Tuesday, in Holy Trinity Church, and the proceedings were marked by a deep interest. Rev. Rural Dean Smith, of Morpeth, presided at the sessions for business. Rev. G. M. Franklin, rector was elected secretary of the R. D. Chapter. At the morning session there was a celebration of Holy Communion, with sermon by Rev. Horace E. Bray, of Thamesville, from text, Ecclesiastus. xi., 6.

The afternoon session was occupied by the reading of papers. "Spiritual Power," by Rev. F. M. Holmes, of Dresden; "How Can we Retain our Elder Sunday School Scholars?" by Mrs. G. M. Franklin; "Woman's Work," by Mrs. Harvey Morris, of Wallaceburg, and one on "Missionary Needs," by Mrs. Arthur Murphy, of Chatham. These papers were exceptionally interesting. A telegram conveying fraternal good-wishes was received from the Middlesex Deanery, in session at Glencoe, and a reply was ordered to be sent, and also a telegram to the Deanery of Lambton, in session at Alvinston.

The evening meeting was occupied by the reading of papers presented by Rev. Robert McCosh, of Chatham, on "Defects in our S. S. System," and by His Honor Judge Woods on "Church Giving." A reply was received from the Rural Dean of Lambton, Rev. T. R. Davis, of Sarnia. Hearty votes of thanks were accorded the Wallaceburg people for their generous hospitality, and the Chapter adjourned to meet at Thamesville in September next. Thus closed one of the best Chapter meetings ever held in connection with the Rural Deanery of Kent; and the absentees were the greatest losers.

A very touching incident occurred in connection with the Confirmation at All Saints' Church, Windsor. Miss Dorband, of Wellington avenue, in that city, was a member of the

class, and has been enthusiastic in her preparation for the rite. Three weeks ago she was taken ill with typhoid fever, and for a time was not expected to live. In her delirium she constantly expressed regret that she had not been confirmed. It seemed to be the one thought that took possession of her mind at all times, and when she began to grow better she hoped and prayed that she might recover in time to join with the class. Saturday she tried to sit up to show that she was strong enough to make the attempt. The matter reached the ears of the Bishop of Huron, and he assured the invalid that she should be confirmed, so he took robes, and with a few friends went to the bedside of the unfortunate young woman, where the laying on of hands after apostolic example took place.

BIDDULPH.

St. Patrick's—The apostolic rite of Confirmation was administered in this church by the Right Rev. Bishop Baldwin in the afternoon of Sunday, June 3rd, when ten candidates were presented by the Incumbent, Rev. H. D. Steele. A large audience filled the Church to its utmost capacity.

KIRKTON.

St. Paul's—In this church Divine service was conducted by the Incumbent at 7 p. m. on Sunday, June 3rd. The church was filled long before the hour of service, and hundreds stood outside or were obliged to go away far back of seating accommodation. His Lordship the Bishop, after the usual evening service was conducted by the Incumbent, administered the rite of Confirmation to nineteen candidates, who were addressed by the Bishop in his usual impressive and persuasive manner. After the singing of a hymn, his Lordship preached an eloquent and powerful sermon on the parable of the Pharisee and the publican. No such numbers were ever seen in the history of the Church as that on the above occasion.

ST. MARY'S.

The Right Rev. Dr. Baldwin, Bishop of Huron, made a pastoral visit to St. Mary's on Sunday, June 3rd, and administered confirmation to twenty-six candidates—six male and twenty female. The chancel of the church was beautifully decorated with flowers and the musical portion of the service well rendered by the choir. The Bishop delivered an excellent sermon from the text: Psalm 32, pt. 8th verse, "I will guide thee with mine eye." Previous to leaving the pulpit the Bishop spoke of the prosperous condition in which he found the parish and of the marked increase in the church membership. He also congratulated the rector, Rev. W. J. Taylor, upon the fact that a part of the debt had been wiped off the church property, and he felt confident that if the congregation followed the directions of their untiring rector, the incubus of indebtedness would soon be a thing of the past.

PERSONAL.—The Rev. Mr. Taylor received the sad news, by cable on Sunday evening week, of the unexpected death of his mother, living in England. Mr. Taylor was trying to make arrangements for a meeting with his mother (who he had not seen for 11 years) in a few weeks and for her permanent residence in this country.

We ask the Assistance of the **CLERGY** in extending the Circulation of the **Church Guardian**. Specimen copies sent to any address. Special rates for six or more New Subscribers.

Contemporary Church Opinion.

Living Church, Chicago:

Commenting on the stand our bishops have taken on "Ministerial Reciprocity," *The Christian Enquirer*, says: "Baptists are glad, while they believe Episcopal brethren are wrong in their conclusions, that they have the courage of their convictions. The most contemptible people in the world are those who adhere to a denomination without any conscience as to its polity or doctrines." Yet, of the 300 sects, more or less, how many claim after the first excitement of separation, that the distinctive principles which they represent are essential to the being of the Church? How many of their members have any "conscience" as to what denomination they belong to. Those who have divided the body of Christ must bear the burden of proof. Are they maintaining their organizations in the defence of doctrines and truths necessary to salvation, or to gratify taste and preference, or in conformity to traditions which they have never investigated or questioned? If the points of difference upon which they continue apart are *vital*, they are culpable, in allowing any affiliation or "reciprocity" with denominations which have their *raison d'être* in opposing principles. If these points are *not vital*, how shall they justify their separation? Let Church unity begin with those who believe that "one church is as good as another."

New Zealand Church News, (Christ Church):

Not long ago we referred to the opinion of the *Melbourne Argus* as to the cause of non-attendance of men at church, which is noticeable not only in the colonies but also at Home, and we pointed out how that opinion seemed to us to be anything but a reasonable one. In England also the same question is now under discussion, and of course all sorts of grounds for men's neglect to attend church are freely suggested. It is said that the musical character of the services is responsible for this to a large extent, and that the elaboration of uncongregational music is one of our great modern snarers in Church worship. The monotony of the service is also thought to be another just ground for complaint. So also is the usual length of Church services: men will shrink from going to church when they know they will have to remain while Matins is said, and half the Communion office, and then have to listen to a half-hour's sermon. With all or any of these objections we have no sympathy, for they do not go to the root of the matter, which is a question of faith and love. No services, short or long, plain or ornate, will attract to them men who find no constraining power in them and their message of grace. "Whosoever the carcass is, there will the eagles be gathered together,"—and this may be interpreted of both evil and good. Men will go to horse races because they love to go, and are unaffected by any considerations of weather, of discomfort, of duration. We note with satisfaction that at Home there is considerable disinclination to "tout" for men by means of theatrical styles of advertising novel attractions in church. Services "for men only," sermons with strange alliterative titles, music of a "special" kind sung by "special" singers,—these are below the true dignity of the Church, and are an insult to the deeper side of man's nature. In an historic chapel in Liverpool, for the Sunday before last Christmas Day, a sermon was advertised with this title, "Jobenguela's idea of Christ, and the Devil's opinion of Chartered Companies!" And in the previous month the Lord Mayor of the same city was to "attend in state" at another chapel, when "hymns, specially composed for the occa-

sion, will be sung." What must reasonable men think of such balderdash? Such a bubble as all this implies must inevitably burst some day. Church services are not a Sunday toy like the child's Noah's Ark, and the worship of God is something other than a Sunday diversion arranged to suit the fancy or to tickle the imagination of man.

MANIFESTO AGAINST WELSH DIS-ESTABLISHMENT.

The following is the manifesto issued by the two Archbishops and thirty-one of the Bishops—that is, all but the Bishop of Worcester, who was abroad at the time,—to members of the Church of England:

"The introduction into Parliament by Her Majesty's Government of a Bill for the disestablishment and disendowment of the Church in Wales makes it our duty to address the Church. A proposal is made to dismember the Church and to deal with a portion of it in a way detrimental alike to the spiritual, moral, and temporal well-being of many of our parishes. Its provisions for disestablishment are such as to weaken the unity of the Church, to endanger the whole relations which ought to exist between the Welsh and English dioceses for purposes as well of legal discipline and jurisdiction as of joint deliberation, and consequently for security of spiritual teaching. Its plans for disendowment is to alienate for secular purposes those ancient gifts by which the service of God and the pastoral care of Christian people have been for centuries maintained in every parish. We cannot but look on these gifts as the heritage of the poor. The poor would at once be deprived of their legal right to a free place in their parish church, to the spiritual services which they have been always able to claim from the baptism of their children to the burial of their dead, and to the residence among them of a pastor to visit them and minister to their sick and dying.

"This proposal relies partly on a statement, historically untrue, that the Church in Wales is an intruded Church, and partly on the assertion that it is the Church of a small minority. Both these things, it is said, make it an alien Church, which should now be despoiled. The fact is that our Church has a continuous corporate life in Wales longer than in England. Were it dispossessed in Wales, an ancient and religious race would be deprived of their earliest, most sacred institution. The Church has there passed through the same difficulties as in England. Its vigorous quickening in Wales as a spiritual body, fully commensurate with its admitted material development, is due to the spirit of the Welsh people and the clergy. That we are ignorant of the real proportions of the religious bodies is due to the persistent refusal of opponents to allow their allegations to be verified by an official census; but there is no proof that its charges form a marked minority of the population. Desiring to deal with principles, not particulars, we leave to others to show in detail what would be the economic effects of the Bill. The collection of the unaltered tithes by public officials, and its irregular dispersion; the offer of glebes to parishes for objects which should be and are otherwise provided; the diversion of philanthropic gifts and subscriptions to the necessary maintenance of the Church; the cost of board schools, consequent on the inevitable surrender of so many voluntary schools—these and many more results we leave to be treated by others; but the direct financial provisions are such as to reduce the Church to penury and ultimately to leave her with practically no pecuniary resources for her reorganisation and work in the future. The certain conclusion is that the public worship of God would be impeded, the rights which

Establishment secures to the poor would be extinguished, and the many benefits which endowment brings to their door would be lost.

"We therefore wish the poor, as well as the rich, frankly and fully to consider these things. We desire especially that instructed laymen, no less than clergymen, should reflect how little knowledge of these things exists, and how easily ignorance is misled; and they should themselves lay the facts openly before the people. We recommend the clergy, while using every proper opportunity to instruct their parishes, not to take advantage of their position to treat the subject in sermons, but to keep the House of God sacred from contention even in a good cause. For the present let them never omit the prayer for Parliament, and let them simply, after the Collect of the day, add: 'O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ Our Lord. Amen.'

"Every man has an interest in the good government of his country. It is not for us to say one word as between the legitimate divisions of political opinion, but the issue now raised stands alone and distinct from questions of party, and we are bound, as trustees of a sacred heritage, to call upon every Christian man, Churchman or Nonconformist, who values the inheritance of his fathers and observes the spiritual work proceeding in his own day, to consider in God's sight how the vote he records may preserve or alienate gifts given ages ago, and used ever since for God's service and the people's welfare, may make or avert the most momentous change in our constitution; may help or hinder the Church of Christ, which has come down to us as the spiritual and inspiring force of the nation."

SUNDAY TEACHINGS.

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

Fourth Sunday after Trinity.

THE COLLECT.

The subject for the day is Mercy—one of the chief Christian virtues—"Be ye therefore merciful," (Gospel), tenderness in regard to our brother, enforced by the proverbs of the blind leading the blind, the disciple not above his Master, and of the mote and the beam. "As your Father also is merciful." The mercy of God to be the guide and incentive of Christian love and compassion. In the Collect the prayer of the Church is for an increase of God's mercy upon "his people." It is only of the mercy of God that we can begin to pass safely through the things of time, "temporal things," and finally to inherit the "things eternal." All is of grace, not merit. With reference to our sin it is *remissio non satisfactio*. God is the "Protector,"—a title which suggests danger and necessity of protection in regard to His people,—also weakness. Mercy increased and multiplied gives strength. The Protector shields in the passage through things temporal—the Ruler gives a law to those who trust and obey Him. The Guide points out the path to the things eternal and "leads the way." The possibility of a final loss hinted at in the last clause of the Collect.

THE EPISTLE deals with the troubled journey of the Christian through this world—the imperfect nature of things—the restricted revelation. We see in part the mysteries of pain and suffering—the promise of future glory when the temporal things have given place to the "things eternal." Of human life it seems to

say, "Thou art the way of mortals, and not their life; thou art the way of life, and not life itself; thou art only a road, and an unequal road, long for some, short for others; wide for these, narrow for those. We traverse thee without dwelling in thee. No one dwells upon a great road; we but march through it to reach the country beyond," (St. Columban.)

THE GOSPEL suggests the duty of love and mercy towards enemies as well as friends, as suggested by the example of our Holy Lord. For Christians, as suffering wrongfully or for faults committed, the future bliss would outweigh the present suffering, for each generation was to leave such a legacy to the next in the way of example of treatment of adversaries as that left by Christ when he prayed as He died, "Lord, lay not this sin to their charge." We are called to be partakers of the Divine nature as "children of God." We must image in our lives His mercy; the resemblance may be faint, but it must be real and ever deepening—we must grow in likeness to Him. Mercy is shown in: 1. Compassionate concern for others. 2. Self-denial and activity in helping others. 3. Cherishing a desire to make allowance for other's faults. 4. Restoring sinners in spirit of meekness. 5. Compassionate, forgiving, bountiful to enemies as well as friends, to those who are not naturally pleasing to us as well as to those we love.

THE LESSONS (1st M.) give examples of the protective mercy of God in the case of Samuel, dedicated from childhood to the service of God, at a very solemn crisis in the history of Israel, 1 Sam., xxii, 2. Defections of Israel in passing through "things temporal" inevitably brought sorrow, weakness, peril, death, v. 9. The promise of protection renewed on condition of obedience, trust, service, v. 24.

(2nd M.)—Acts ii, to v. 22 exhibits the "mercy" of God in the gift of the Holy Spirit to guide, rule, protect His Church in her passage through the "things temporal" to the "things eternal." "The pillar of a cloud" in the wilderness of this life, leading on to the promised land. The "trust" of the Apostles rewarded by the increased and manifold gifts of grace in the descent of the Holy Ghost in tongues of fire.

1st E.—Ruth I: The story of Naomi a striking comment upon the Collect for the day—a monument of the protective mercy and guidance of Jehovah in the heathen land of Moab. She keeps her integrity. She so passed through temporal things—removal from home, famine, domestic troubles, loss, going out full and returning empty, as far as this life is concerned, but she kept in touch with the "things eternal." Faithfulness, piety, holiness of life were marks of her character, all through a time of special trial and distress.

2nd E.—1 Pet. ii, v. ii, to iii, 8, gives practical directions for "passing through things temporal," so as not to lose finally "the things eternal." The Christian is a pilgrim and a stranger, as Naomi in Moab; a consistent life amongst the Gentiles is the dutiful sacrifice of every son of God. Patience, submission, silence under persecution, in any order and rank of social life as subjects, wives, husbands, parents, masters. Unity, love, compassion, courtesy and pity to be exhibited as evidence of that merciful spirit in us, for which we pray as a Church to-day, and without which we cannot look for mercy ourselves, for with the same measure that we mete withal it shall be measured to us again.

"Follow with reverent steps the great example of Him whose holy work was 'doing good', so shall the wide earth seem our Father's temple, each loving life a psalm of gratitude!"

Correspondence.

ALGOMA.

To the Editor of the CHURCH GUARDIAN:

Sir,—The Rev. Dr. Mockridge has recently published a letter in the "Canadian Missionary Magazine" in which he undertakes to answer the question, "What shall we do with Algoma?" I am personally indebted to him for the interest which he has always manifested in my diocese, and especially so just now for the ingenious solution which he has found for the problem, the chief value of which consists in the fact that, putting his theory in a nutshell, he would *lighten my burden by doubling my labour*. Into the general merits of this theory I do not now propose to enter, my sole object being, at present, to anticipate and correct a few misapprehensions certain to arise on a hasty perusal of the letter referred to.

(1). The letter is not an official one, representing the views of the Mission Board, but simply a theory propounded by an individual clergyman, and therefore to be taken on its merits.

(2). Dr. Mockridge says, "The best of his clergy leave him," i. e. the Bishop of Algoma. Had he said, "Some of the best," it would have been more correct. This latter is unhappily the case. Several have left whom he would fain have retained among his co-workers, and another is leaving in a month or two, who finds the attractions of Saskatchewan, both financial and educational, stronger than those of the Diocese to which he has devoted twelve or thirteen of the best years of life for the Christian instruction of the Indians. But all this does not imply, as might be supposed, that the clergy who remain are the "leavings." So far from this, we still have missionaries who are just as "good," by which I mean as devoted and self-denying as any who have left us—men who have been loyal to the diocese almost from its very foundation—men who, despite the serious drawbacks and disadvantages attaching to their connection with it, have stoutly resisted strong temptations, in the shape of golden arguments held out to them to induce them to transfer their allegiance to other fields of labour. All the best of the clergy, therefore, have not left me, while those who remain are just as deserving of the Church's support and sympathy as any who have gone.

(3). Dr. Mockridge says, "Over \$20,000 was sent to it (Algoma) last year by and through the D. and F. M. Society of the Church of England in Canada." Of this statement I can only say that I most heartily wish it were true. But round numbers, though very convenient, are frequently misleading. How entirely so they are in the present case may be estimated from the fact that, in reply to a telegram, my Diocesan Treasurer informs me that the sum actually received was \$5,413, not including the Bishop's stipend, or the monies received from individual contributions, all which would bring up the total received, directly and indirectly, "by and through the D. and F. M. B." to certainly not more than \$13,000 or \$14,000, if so much.

While on the subject of accuracy in financial statements I would take the opportunity of correcting a blunder, not found in Dr. Mockridge's letter, but to be seen in the *Canadian Missionary Magazine* of which he is Editor. The Annual Report of the Mission Board for 1893 gives on page four a brief summary of the amounts contributed by the several dioceses to Domestic and Foreign Missions. In this summary Algoma is credited with giving the magnificent sum of \$2 to the former. This report has doubtless suggested some caustic criticisms in certain

quarters. "Algoma receives enormous sums, and gives \$2." But the case is not quite so glaring as the statement referred to would make it appear to be. If we turn to pages 17 and 18 in the same Annual Report a detail list of parochial contributions by Algoma is furnished, showing a total as printed of \$47.31. But even this is not correct, for on adding up the items correctly, the total is found to be \$111.87. Well, this is not much, but it is something more than \$2, and just as much for Algoma 'out of her poverty,' as are the larger sums credited to the older diocese out 'of their abundance.' The blunder just corrected is not chargeable to Dr. Mockridge, as he was not Treasurer at the time of the publication of the Annual Report. I have referred to it simply to shield the reputation of my Diocese, and to show that if she has received "freely," she has given freely, "as God hath prespored" her.

(4). Some few mistakes are to be found in Dr. Mockridge's enumeration of parishes and missions in Algoma. Eight of the 30, which he gives are only "stations" included in organized 'missions,' while seven of the organized missions are altogether omitted from the list. But these are merely such mistakes as must inevitably occur where the writer is practically unfamiliar with the details of our diocesan work, and sees his subject only from the outside. Yours faithfully,

E. ALGOMA.

P. S. Since writing the above, I have received a telegram from Rev. R. Renison, saying, "Have given up Prince Albert -- will stick to my post."

THE LEAVEN OF PLYMOUTHISM.

(From the *Wesleyan Watchman*.)

Amongst the several sects, whose cry is "No sect!" there is none with which we have less sympathy than that most sectarian of sects known as "the brethren." Their principles and tactics create a prejudice which is not felt against any other religious body, . . . for spiritual parasites, sheep-stealers, who feed on other churches, who wean away from the fold unthinking sheep, what feeling can we have but one of disapproval and condemnation? Go where we may, we find these superfine saints in every Christian community. Their presence is indicated by unfailing signs. They rail against churches and chapels but they are to be found meeting together in small buildings as near to the conventicle type as possible. They declaim against a one man ministry, but nearly every one of their folds has its recognized shepherd; and, where this is not so, the old strife of the disciples concerning which should be the greatest is generally repeated. They are down on sects but they are the most exclusive of sects. They prate of the unity of believers, but they themselves are split into numerous sections, and the "brethren" of one place will refuse to "break bread," with the "brethren" of another. Numberless and humorous instances of this kind of thing, which have come under our personal observation, might be given. The "brethren" have a peculiar religious phraseology, and their speech often betrayeth them. They are fond of speaking of the "dear Lord" with familiarity that shocks a reverent mind. The Second Coming is their pet doctrine, and this event is so imminent that some of them do not feel free to take part in the work of saving the world but sit waiting, as it were, with folded arms—forgetting that when the Lord comes He will expect us to be working for Him and not idling. In respect, however, to this great event, they are

anticipating special privileges. Seizing upon a solitary passage of Scripture—as in their wont—they expect to be suddenly caught up, from amidst their ordinary occupations, into the air, and some can tell the exact day when this remarkable event is to happen! Unfortunately, this is an old practice, and numerous dates have come and gone without the expected's having happened. But we do not wish to criticize their theology. As regards these secondary matters of faith, who can claim to be absolutely certain? But what we do object to is the subtle underhanded way they have of working. In their efforts to gain adherents, they out-jesuit the Jesuits. If they can unsettle the minds of members of churches they are happy. And in order to get such within ear-shot they circulate handbills announcing "a meeting for Christians," with a foot-note "Bring your Bibles. No collection." This is tempting bait to the unwary; Bible instruction—free—this is what they like. They come, and one of the first things they are told is that the Church is in ruins; that all existing sects and ministries are contrary to Christ; and that the only safety is in return to Apostolic simplicity. The unsophisticated ear is charmed by the suggestion of "quiet meetings" of brethren in the Lord; of the study of "the Word;" of the "breaking of bread" on the Lord's Day, and a sure and quick passage to heaven when the Lord comes. The bait is soon caught and the church-goer begins to look with disdain upon all churches, and with pity upon deluded ministers and their congregations, and he casts in his lot with the "elect." How long he continues depends upon the amount of common-sense which he possesses. A broad minded man soon gets disgusted and is glad to get out of the atmosphere of spiritual pride and bigotry by which he finds himself enveloped. But members are drawn away from our churches year by year, and from respected Christian people they have become religious pests, dividing families against themselves, and bringing religion into contempt. We feel it our duty to warn our people against being led away by these "brothron."

THE CORPORATE CHARACTER OF FAITH IN JESUS CHRIST.

Men speak as if Christians came first, and the Church afterwards; as if the origin of the Church was in the wills of the individual Christians who composed it. But, on the contrary, throughout the teaching of the Apostles, we see that it is the Church which comes first and the members of it afterwards. Men were not brought to Christ, and then determined that they would live in a community. Men were not brought to believe in Christ and in the Cross, and then decide that it would be a great help to their religion that they should join one another in the worship of the Father through His Name. In the New Testament, on the contrary, the Kingdom of Heaven is already in existence, and men are invited into it. . . . The Church takes its origin not in the will of man, but in the will of the Lord Jesus Christ. . . . Everywhere men are called in; they do not come in and make the Church by coming. They are called in to that which already exists; they are recognized as members when they are within; but their membership depends upon their admission, and not upon their constituting themselves a body in the sight of the Lord. In the New Testament the Church flows out from the Lord, not flows into Him. In the New Testament, the ministers are sent forth to gather the children of men within the fold, and are not simply selected by the members of the Church to help them in their spiritual life.—*The Bishop of London, quoted by Canon Scott Holland.*

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CALENDAR FOR JUNE.

- JUNE 3—2nd Sunday after Trinity.
 " 8—Friday. Fast.
 " 10—3rd Sunday after Trinity. [Notice of
St. Barnabas].
 " 11—ST. BARNABAS. A. & M.
 " 15—Friday. Fast.
 " 17—4th Sunday after Trinity.
 " 20—QUEEN'S ACCESSION, 1837.
 " 22—Friday. Fast.
 " 24—Nativity of St. John Baptist. Athan-
Creed.
 Fifth Sunday after Trinity. [Notice
of St. Peter].
 " 29—ST. PETER. A. & M. Fast.

EDITORIAL NOTES.

THE C. E. T. S.—A great and most successful demonstration of the Church of England Temperance Society was that which took place last month in London, Eng., at which there were present a large number of delegates from the several English dioceses. A conference was held in the afternoon of May 9th, in Queen's Hall, Langham Place, in favor of the licensing proposals of the Society. The Lord Bishop of London occupied the chair, and in his opening address, expressed his gratification at finding so great a meeting of delegates and visitors. He said, one object of the Conference was to show what is the purpose of the C. E. T. S., and what is its strength; and the gathering showed that the Society had a large hold upon the country, and that when it came to a question of legislation it would be able to exercise a real influence. He argued that the C. E. T. S. had a double claim upon the attention of the public at large, and upon the Legislature in particular as having held fast to two great principles, namely, that it was their duty to combat this evil of intemperance by all the means in its power, but at the same time, it was its duty to recognize the liberty of every man's individual conscience. The Society aimed, by its Bill, to diminish the number of public houses and the sale of liquor on Sundays; to prevent the clubs which have arisen on all sides, from doing the same mischief which public houses were doing, and that too, without any control from the law.

Mr. J. J. Cockshutt followed his Lordship with an address on "Reduction and Restriction," both of which objects he claimed would be attained by the Bill in question. The Venerable Archdeacon of Exeter followed in support of the objects, aimed at by the bill, and a number of other prominent persons delivered addresses, after which the afternoon meeting was closed with the benediction.

THE evening meeting of the C. E. T. S. proved even more successful than the afternoon Conference. The Bishop of London again presided, and had with him upon the platform a number of prominent persons interested in Temperance work. He moved the first resolution in favor of a reduction in the number of licensed houses,

say to not more than one for every 1,000 of the population in towns, and one for every 600 in the country, and a further restriction of the power of selling as necessary for the social and moral progress of the people. The Lord Bishop of Wakefield seconded the resolution, which was supported by the Hon. Holland Hibbert, who asked permission to add to it the following words: "That this meeting begs the chairman and committee to press the Society's Bill in both Houses of Parliament at the earliest opportunity." The resolution was carried unanimously.

ANOTHER resolution, moved by Sir William Houldsworth was "That any compensation to licensees whose licenses may not be renewed under the Provisions of the C. E. T. S. Bill for compulsory reduction, shall be paid during five years only after the passing of the Act, and out of funds raised by a special license duty on the houses that remain." This resolution was seconded by Mr. C. E. Tritton, M.P., and carried unanimously.

ANOTHER resolution of general interest, was moved by the Earl of Meath, "That it is desirable that licensed houses should be closed during the whole Sunday, unless by express order of licensed authority, when they may be opened for not more than two hours for consumption off the premises only. His Lordship in the course of his address in support of the motion took occasion to refer to the attack upon the House of Lords, naively remarking that he had a little complaint against the public, "You do not make enough use of our House, and I believe if you were to use our House you would get more social legislation carried. In the House of Commons they have little time to carry out any social legislation, they are busy all the time with political questions, so put all such matter on one side. But in our case it is different, we are supposed to have plenty of time for this kind of legislation, and to have a certain amount of leisure; and I am sure we shall only be too glad to do what we can, even though we are up in the higher regions, and up in a balloon kind of style, and we are not supposed to know anything of what is going on in these terrestrial regions." In urging the adoption of this resolution, the Earl of Meath also referred to the liquor traffic as the cause of great mischief in the country, saying he had opportunity to see the degradation of the people, having occasion to travel a good deal; and he made this very positive statement: "There is no other country so bad as we are in this respect, and it is solely owing to this wretched liquor traffic. Our people are degraded, both body and soul."

THE Very Rev. the Dean of Norwich, seconded the resolution of the Earl of Meath, and affirmed that two great classes of the community had already declared themselves, on the whole, entirely in favor of the mode of administering the law on Sunday, as expressed in the resolution "that is to say, it is a matter of fact that the working classes of this great country have declared in favor of total Sunday closing." In proof of this, he mentioned that in 1866 a canvass of Liverpool was made on the question, which showed beyond all doubt, that the working classes there were by an "enormous and dominating majority," in favour of total Sunday closing," and he was persuaded that in the great centres of life in England at the present time a similar result would follow with this additional weight, and this increased influence that the women of the country are just as determined on this question as the working men. He found fault with the Government for not having taken positive action in favor of Sunday closing, and

in this connection said: "Now, my Lord, we are here to say, as intelligent men belonging to both schools of political thought, belonging to every school of religious thought, that we do not mean to have this any longer. We are a power to be reckoned with, and that we mean not to give this the very first place, (I think that would be unstatesmanlike), but to give it a very foremost place in that social legislation, which, glory be to God, the Church of England has made up her mind to press to the foremost ranks in the questions of the day. We press it because this is a religious question."

THE great Missionary Conference promoted by the Board of Missions of The Province of Canterbury and York, and which opened on Monday afternoon, the 20th of May last, would appear, so far as we can judge from the partial reports so far received in our English exchanges, to have been a complete success. Some fears were entertained that, owing to divers causes, this would not be the case. We are glad, however, to find from the *English Churchman* of May 31st, (which contains the fullest report of proceedings up to that day that has come under our notice), that the result has been entirely satisfactory. The opening service took place in St. Paul's Cathedral in the presence of a very large congregation, on the afternoon of the 29th of May, when the Lord Mayor of London, accompanied by Aldermen and Sheriff Moore attended in State and was received by the Archbishop of Canterbury, Archdeacon Sinclair, Canon Newbolt, Canon Browne, and other Cathedral Clergy, and preceded by the choir, walked in procession to their assigned seats. There were also present at this service the Bishop of Truro, of Iowa, of North Dakota, of Durham, and Bishops Barry and Macrorie. The sermon was preached by the Bishop of Durham from Ephesians iii. 8, in which he pointed out that the English nation and the English Church had been called to a special mission for the building up of the Church of Christ in other lands,

AFTER the service, the members of the Conference and others, numbering upwards of 500 were received at the Mansion House (the Lord Mayor's official residence) by the Lord Mayor and the Archbishop of Canterbury, when in addition to those above mentioned there were present also the Bishop of Brisbane; of Down and Connor of Worcester; of Southwark; of Sydney (Metropolitan of Australia); of Cairo (Illinois); of St. Andrews; the Bishop in North China; the Earl of Stamford and others.

THE first sittings proper of the Conference commenced on Tuesday in St. James' Hall; meetings being held in the morning, afternoon and evening, at which a great variety of subjects were considered and papers thereon read, followed by discussion. His Grace the Lord Archbishop of Canterbury presided, and there were also present in the morning the Bishops of Durham, Ely, Truro, Cape Town, Lahore, Iowa, Cairo, Wyoming, Bloemfontein, the Earl of Stamford, Sir J. Kennaway, Sir R. Wilbraham and others. His Grace the Primate delivered the opening address, the burden of which was the advocating of a clearer recognition of The Church itself as the great Missionary Society and inferentially the desirability of so modifying the present existing great Missionary Societies as to conform to this principle. In this connection he is reported to have said: "The Societies, however great they are, however rich, however powerful, however capable, are not on the same footing as churches; and when societies come in contact with other churches their

work will not be very much prospered. The only power that can deal with other churches is a great Church which has its own historical footing and its direct connection with the whole Catholic world. (Loud applause.) Then as to native churches: The societies plant native churches, and they foster them and they legislate for them very carefully, very affectionately, very truly, but he must be blind to the signs that are in heaven and earth who does not see that when a native church reaches a certain position, it is not possible for the Society to govern it any more." . . . I am not speaking for a moment against the societies, but I do look forward to a great time when the Christian Church in its thought and ideas will be widened to a fuller sense of its responsibilities. At the present the societies are the missionary conscience of the Church. They are the only people in the Church who have recognized their responsibility, and the work is theirs, and God's great blessing is upon them because they are the Church's conscience in matters of Missions. But that is not the right state of things. The societies are doing their best to make the Church feel this responsibility. When that responsibility is felt, I do not think that the candlesticks of the societies will be removed, but their work will be changed."

THE CANTICLES AT MORNING AND EVENING PRAYER.

By the Rev. E. J. Gregory, M.A., Vicar of Halberton and Prebendary of Exeter.

(From *The Church S.S. Magazine.*)

I.—THE 'TE DEUM.'

We propose, God willing, in this and some following papers, to give an account of the Canticles, or Sacred Hymns, appointed for use in the Order for Morning and Evening Prayer in our Prayer Books; and to suggest some thoughts which may be, we hope, of assistance to teachers and others in their endeavour to use them devoutly and reverently.

The early Christians undoubtedly followed the custom of the Jewish Church in using psalms and hymns in their public worship. Psalms were often chosen as proper for special occasions. Thus Psalm lxxiii., 'O God, my God, early will I seek Thee,' was used as a morning hymn. St. Paul recognises, in very distinct language, the use of hymns and psalmody in public worship;* and there are fragments of Christian hymns here and there in the New Testament. Thus we have in Eph. v. 14, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.'†

The Roman Pro-consul Pliny, in writing to the Emperor Trajan, says that the Christians were accustomed to "sing a hymn to Christ as God" in their early morning service.

Hymns were often resorted to by the Gnostic Bardaisan [A.D. 155-223], and heretics such as Arius [A.D. 256-336] for the propagation of their erroneous teaching. These hymns were found so attractive that others were composed, and successfully, by orthodox writers, such as Ephraem Syrus [c. A.D. 308-373], and St. Chrysostom [A.D. 347-407], to counteract their influence.

The use of hymns, then, in Christian worship may be dated from the Apostolic days, and their power in sustaining fervour and earnestness in the hearts of the worshippers has always been recognized, as well as their effect,

* Eph. v. 19; Col. iii, 16.

† Other fragments may be found in 1 Tim. iii. 16; 2 Tim. ii, 11; and Acts iv, 24-30 may also be regarded as a kind of hymn.

as we have seen, in maintaining and propagating doctrine.

One method of using them, in and out that is, with the reading of Scripture, is of great antiquity. At first they appear to have varied with every lesson, so as to be especially illustrative of that lesson; but later they became fixed, as with us. For our Church has preserved this custom of alternate Scripture-reading and psalmody or hymn singing, and has preserved also the very position of the hymns. Thus the 'Te Deum' occupies the same place with us as it does in the earliest instances we find of its use.

Our Canticles are five in number, three being taken from the Gospel of St. Luke, one from the Apocrypha, and the fifth, the 'Te Deum,' one of the most ancient hymns of the Church, though not actually Scripture, is yet of its very essence. Its position in our Prayer Book brings it first to our notice amongst the Canticles.

[1] The authorship of this 'angelic hymn,' as it is called in one old manuscript, is obscure. It has been variously ascribed to Hilary, Bishop of Poitiers in the fourth century [A.D. 355], to Hilary, Bishop of Arles [died A.D. 449], and to Nicetius, Bishop of Treves [A.D. 535], whilst we all know of the old legend which ascribed it to St. Ambrose and St. Augustine at the baptism of the latter, A.D. 386. Its title in the later manuscripts is 'A hymn which St. Ambrose and St. Augustine composed alternately.' It is at least as old as that time. We may, however, trace some parts of it even to earlier days. The beautiful words of St. Cyprian, Bishop of Carthage, in the middle of the third century [A.D. 248-258], will illustrate this. Writing to comfort and encourage his people, suffering under some unusual mortality at Carthage, he concludes, describing the crowd of the redeemed in heaven awaiting the Christian: "There a great number of our dear ones is awaiting us, and a dense crowd of parents, brothers, children, is longing for us, already assured of their own safety, and still solicitous for our salvation. . . . There [are] the glorious company of the Apostles; there the host of the rejoicing prophets, there the innumerable multitude of martyrs, crowned after the victory of their struggle and passion."*

The origin, however, of the 'Te Deum' is probably Greek or Eastern, rather than Western. Appended to the Psalms in the great manuscript of the Holy Scriptures in the British Museum, which dates from the fourth or fifth century, † there is a morning hymn, of which the first portion is the "Gloria in Excelsis" of our Holy Communion Office, and then follow verses so like some of the verses in the 'Te Deum,' that they have certainly a common origin.

The 'Te Deum,' 'a Hymn for the Lord's Day in the morning,' as it is entitled in some manuscripts, is connected therefore both with the Eastern and Western branches of the Church, and may well be called 'The Hymn of the Universal, or Catholic, Church.'

[2] The foundation of the 'Te Deum' is clearly the angelic hymn of Isa. vi. 2, and of Rev. iv. 8. But it has been explained, as a whole, in more than one way. There seems to be no doubt that anciently it was regarded as a hymn to the Holy Trinity, and to this agrees the division which we find now most frequently adopted. This division is that the first thirteen verses are a hymn of praise from the whole Church, triumphant and militant, to the Holy Trinity; these being followed by a special hymn to our Lord Jesus Christ, commemorating both

* "On the Mortality," § 26.

† This MS. was presented to King Charles I in 1628 by the Patriarch Cyril, of Constantinople, who brought it from Alexandria, where, perhaps, it was written.

His Godhead and His work as Man for us; with a conclusion in the form of prayers founded upon that work, and in part taken from the Psalms.

Another way of explaining the Canticle is to consider it as a hymn of praise to Christ our Lord, with commemoration of His work for us. Then the brief address to the Holy Trinity is regarded as an almost involuntary outburst, breaking for a moment apparently the continuity of the hymn; involuntary, because of the impossibility of contemplating the glory and the work of the Son of Man without remembering the share in that work of each Person of the Holy Trinity. This view of the 'Te Deum' has its own beauty, and there is much to be said for it. It fastens upon the prophecy of Isaiah, confessedly Messianic, and applies the title—"The Father Everlasting"—to Jesus Christ; it remembers how St. John distinctly says that Isaiah's vision was a vision of the Son of Man: "These things, said Esaias, when he saw His glory, and spake of Him"† and it bears in mind the early Christian practice of singing hymns to Christ as God.

[3] There are a few words to be said about some of the verses.

'The noble army of martyrs,' fine as is the expression, scarcely adequately renders the original, which has 'the white robed [candidatus] army,' evidently with the reference to St. John's account in the Revelation: 'And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.'‡

Again, in the sixteenth verse, the old reading was altered about the middle of the tenth century, by making the verb future—"When Thou wast about to undertake"—instead of the past—"When Thou didst undertake." Our own version hovers between the two; and the alteration has led to the obscuring of an even more decided reference to the Incarnation than the verse, as it now stands, contains. The true rendering seems undoubtedly to be, "When, in order to deliver man [or the world], Thou didst take upon Thee human nature, Thou didst not abhor, etc."

Another alteration, made about the end of the fifteenth century, is due probably to a printer's error. In verse 21 we read, 'Make them to be numbered with Thy saints in glory everlasting.' Beautiful and touching, and most true in its thought as this verse is, yet it is not as the original. It used to be, 'Make them to be rewarded § with Thy saints, etc.' The difference is made by the interchanging of two letters, and it has been perpetuated.

* Isa. ix, 6.

† St. John xii, 41.

‡ Rev. vii, 13, 14.

§ *Munerari* instead of *Numorari*.

(To be continued.)

OBSERVE how Christ is touched by our infirmities—with a separate, special, discriminating love. There is not a single throb in a single human bosom that does not thrill at once with more than electric speed up to the mighty heart of God. You have not shed a tear or sighed a sigh that did not come back to you exalted and purified by having passed through the eternal bosom.—F. W. Robertson.

Subscribers would very much oblige us by prompt remittance of amount due.

Family Department.

"Think Not of Self, But Think of Christ."

By the Rev. W. Poole Balfour, Author of "Pilgrim Chimes."

Think not of self, but think of Christ,
And living thoughts will grow;
And words will start and run like fire,
With light and love aglow.

Think not of self or human praise,
But of thy brother's woe;
And thy true words with love and speed
Right to his heart will go.

Think not of self—what others think—
But what the people need;
So shall thy speech like dew distil,
And minister indeed.

Think not of self or this world's fame,
But of thy Master's praise;
So shall thy words, made like His own,
The fallen, broken, raise.

Think not of self—of friend or foe,
The rich, the great, or small;
So shall thy words, through God's own power,
Both awe and conquer all.

Think not of self, for Christ's own love
Useful with grace fulfils;
Brings its own words, and that sweet bread
Which this world's hunger kills.

Think not of self or how to speak,
But of the Saviour's love;
So shall thy words that fragrance bring
Which lures the heart above.

Think not of self or thy own wounds,
But of the Saviour's blood;
So shall thy speech that uncton bring
Which heals and wins to God.

Over The Sea Wall.

CHAPTER IV. (CONTINUED.)

Guy was still standing on the wide ledge of the low wall, hopping from one foot to the other, whilst he held my hand tight, and poured all this information eagerly into my ears. Maudie came up before I had time to reply—gentle, shy, but gracefully self-possessed, with her brother's wide brimmed hat in her hand. I turned and kissed her, and said how pleased I was to see them both.

"We were very pleased to come," she replied, glancing up through the thick fringe of her soft dark eyes. "This is such a pretty garden. We have often looked at it and wondered what it was like inside. Once we had a garden ourselves. I think mother missed that more than anything else when we had to go away."

"But it wasn't a great big one like this," began Guy, eagerly.

"Oh no!" answered the little girl. "It wasn't big at all, but it was pretty—very, very pretty; and there was a little nut walk at the end, where I had my lessons in hot weather. And we were all so happy!"

Sudden tears sprang to the little girl's eyes as the flood of recollection came over her, and she turned away her head as if half afraid that I should see. I did see, however, and my heart went out to her. I felt as though I knew so exactly the rush of tender memories that was sweeping over her. Guy had jumped off the wall and was running on in front, eager to see and examine everything. With a great effort to lay aside my foolish shyness, and try and comfort the lonely little girl, I stepped forward and put my arm round her shoulders.

"Poor little Maudie! I know so well what it is, I too have just lost my mother, and have had to leave the happy home where we two lived so long together. Don't cry darling—don't cry.

We must try and believe that they are happier where they are than we can ever make them here. Perhaps our two mothers can see us now, and are glad that we should be friends."

Rather to my surprise, the little girl turned suddenly towards me and throw herself into my arms, sobbing unrestrainedly. I had thought her so calm and self-possessed and womanly for her years. But something in what I had said seemed to have stirred her heart to its depths, and she was sobbing on my neck, and clinging to me in a way that made me forget everything in the desire to comfort her.

"Don't cry so bitterly, darling. We must comfort one another. For I am very lonely too sometimes. Won't you let me help you to bear the trouble? I don't think anything is quite so bad when it is shared between friends. Our mothers would like to help each other, I am sure. Maudie dear will you let me try and help you? And will you help me?"

Her face was pressed to my shoulder; her soft hair swept my cheek. I felt a sudden warmth and happiness within me that I do not think I had ever experienced before. It was my first attempt at comforting another—at sharing the burden another was bearing. All in a moment a new world seemed opened before me. I forgot all about myself, and thought only of the two little orphans I wished to befriend. The question in my heart now was—Was this the work God had sent me to do? Mother had told me that one day I should find some work put before me, and had hoped that I should be ready for it and know it when it came.

It was a new thought, a new flash of inspiration; and though it all passed through my mind in a few moments, it made an impression that lasted long. Maudie was still clinging fast to me; but she was fighting against her tears, and was conquering them in a way that showed strong power of self-command. In a few minutes she looked up—smiles breaking through the mists of tears—to say—

"Oh, please forgive me! I did not mean to cry. Indeed, it is not that I am unhappy; and it is so good of you to call us friends. It is partly because it made me so happy. We are so lonely, and nobody quite understands. It was because you made me see that you knew just what it was like, that I cried. But I am much happier than I was—I really am."

The smiles were getting the best of it now. I kissed away the last of the tear-drops, feeling that some sunshine was coming into my own life.

"Shall we go and find Guy now?" I asked, taking Maudie's hand in mine. "He will be losing himself in the nooks and crannies of the garden. There are such lots of funny places there. I hardly know my way all over it yet."

The child put her hand in mine and looked up with lively interest.

"Then you haven't lived here long? That's what Mrs. Marks said; but I didn't quite understand."

"The house has belonged to me for a good while," I answered, "but as long as my mother lived I did not come to live in it. The air used not to suit her when she stayed here long ago; and I liked her own home best. But when she died a few months ago, I could not bear to go on living in that house without her; and so my aunt, who lives here too, brought me here, and I suppose I shall settle down and live here all my life."

"It is a pretty place to live in," said Maudie, looking round with her big wistful eyes. "It must be so delicious to have a home of one's very own—to know what will happen, and to be able to do as one's likes. Children can never do that. Other people always have to settle everything for them, whether they understand it or not."

The child's meaning was clear enough to me.

Poor little helpless Maudie! I could see it all in a moment—that entire irresponsibility and powerlessness of childhood which presses so heavily on the little ones when they have lost those nearest and dearest, and are thrown upon the tender mercies of strangers, of whom they have no knowledge, and in whom they cannot confide. Instantly I saw, as I had never done before, how very, very much I had to be thankful for in my own lot in life. Suppose I had been poor; suppose I had been much younger—old enough to feel keenly, but too young to have been allowed any voice in the settlement of my own destiny? What a different life I should have to bear! I looked at my little companion with a feeling that was like reverence. It seemed to me then that she knew more of the real sorrow and trouble of life than I did, despite all my passionate self-pity, and the misery I had gone through during the last few months. I clasped the child's hand closer in mine. A host of resolutions and plans rose up within me.

"People must be made to understand—made to hear reason, Maudie," I said, looking into her gentle, patient little face with a smile of encouragement. "You have got me for a friend now; and friends always stand by and help each other. Do you think I shall be strong enough to help you when the time comes for settling what is to become of you?"

She looked up with a sudden eager wistfulness that went to my heart.

"Oh, Miss Raleigh," she said, with a little gasp, "I don't know what to say! How very, very good you are! And I thought we had nobody but Mrs. Marks."

"Don't call me Miss Raleigh, darling. Call me Cousin Olivia; that will be much nicer if we are to be friends. And then it will sound as though we belonged a little bit to each other."

The child's face was a picture in its sweet, tremulous happiness, trusting confidence getting the upper hand over shyness and reserve.

"Oh, Cousin Olivia, you do make me so very happy! Oh, I do hope mother sees us now! It was just the very thing she wanted so very much—that we should have a friend to help us and to care about us when we were all alone."

At that moment Guy came racing back, and I was glad. We were getting a little too emotional. I was afraid that I should break and cry from pure sympathy and pleasure in Maudie's happiness. It was so very sweet to be taken for granted, as only a child could take one. No question raised as to one's motives; no distrust awakened at the strangeness of the sudden "fancy"—nothing but the simplest gratitude and good faith to meet the impulse of a real and sincere desire to befriend those who needed befriending. No hypocrisy or cant, such as I feared to meet amongst the poor, if I tried my hand at the more ordinary charitable office. Just a pair of sweet, gently reared children, whose warm hearts were ready to go out in trust, in love, to any person who showed them kindness. I was happier than I had been for months. I felt that my life's work had come to me in a shape that was most agreeable. I could have cried for pure happiness, and was glad that Guy should come before we had upset each other again.

"Oh, Miss Sea-Gull, you have a jolly garden! I should like to live in that grotto down there, like Robinson Crusoe. And Maudie could be Friday, and do what I told her. Is it all your to do what you like with—the garden and river. I mean? Because, if you didn't want it all yourself, I'd awfully like just a little bit. I'm looking out for a place to hide away in, with Maudie by about the middle of next month; and that grotto would be the very place!"

He was flushed and excited, and looked a perfect little darling as he stood bareheaded in the sunshine, hopping from one foot to the other, which seemed his way when he was very eager

over anything—and that was pretty often. I had no idea before how fond I could be of children; but I felt as though I could share everything I had with these two, and be all the happier for it.

"Oh, hush, Guy!" said Maudie, in her gentle, repressive way. "You mustn't ask for things; and besides—"

"I wasn't exactly asking—only if she didn't want it herself. You don't quite understand how important it is. Girls don't, you know—not until they get to be grown up. I think Miss Sea Gull is old enough, to understand."

"She says we may call her Cousin Olivia," interpolated the little girl gently.

Guy paused a moment as if debating the question in his mind.

"Well, Cousin Olivia is nicer than the other; but I like Miss Sea-Gull best myself. Now, Miss Sea-Gull, listen! If you'll come with me I'll show you the place. It doesn't look as if it was much used, and I'd pay you some rent for it if you'd let me have it. I've got some money in my money-box. I've been saving up a long time. I should think I'd got five shillings. Would that be enough? And then, when we are living there, you won't let anybody come to look for us, will you? You put up a board about trespassers and spring guns, won't you? And then nobody can't ever find us, and we shall live there as long as ever we like."

He pulled me along to the little ravine (if that is not too fine a word) and down the path to the grotto my uncle had contrived, and which, upon a hot summer's day like this, seemed a pleasant place enough. There were seats all around, and I sat down and took Guy on my knee, bidding him tell me all about it, and why he wanted to hide away, and what was the danger. Maudie crept close to my side and slipped her hand in mine. I was very happy alone with the children in this cool, pleasant place.

"You see, it's like this. We've got to hide away from Brother Reginald before he comes. He's a sort of ogre, or man eater, or tyrant—I don't exactly know which."

"Oh, Guy dear, I don't think you ought to say that," remonstrated Maudie faintly.

"Well, I shall say what I like; and I know it's true. You know what Mrs. Marks thinks. She is frightened out of her life about Brother Reginald, and what he will do when he comes; and she calls us poor lambs, and all sorts of things. And you cry, Maudie—you know you do. And everything is very miserable. I don't like being miserable; and I'm not going to wait till Brother Reginald comes. I'm going to get a nice hiding-place, and get some ship's biscuit from that nice man at the shop—there is plenty of water here—and a blanket or so, in case it gets cold at nights; and then we'll come here and hide when Brother Reginald comes, and nobody will know but Miss Sea-Gull, and she won't tell—will you? And then he will go hunting and hunting about and never find us; and by-and-by, when he has got tired and gone right away, we can

come back and live with Mrs. Marks until I've had time to build my ship and take you all over the world."

"But, Guy, dear—"
(To be Continued.)

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Mission Field.

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

JAPAN.—[CONTINUED].

For examples of a readiness to hear, and of opportunities, the following are remarkable:

"The Christians in the large fishing village of Ito are very anxious that a successor should be appointed to Mr. Kuibo, through whose earnest preaching there are some inquirers now asking for further instruction. Eighteen miles south of Ito there is a town of about a thousand inhabitants, called Matori, on the sea-coast. The chief of the police, the head of the hospital, and other of the important people in the place are favorable to our Church. It is a difficult place to reach by land from Ito, owing to a steep intervening mountain range; but there is a steambot on alternate days running between the two places, so I hope to carry the Gospel there when another catechist is sent to Ito.

"On my way back from Inui, in the Totomi district, last August I passed through Futamata and Nakaizumi, so as to explore the southern part of the district. Nakaizumi is forty-one miles distant from Shizuoka, and has a railway station. Although Nakaizumi is in the neighborhood of Mitsuke of ill-fame, the morals of the place are very good. An attempt was made to transfer some immoral houses there from Mitsuke, but the chief men of the place offered a strenuous resistance to the scheme, and prevented its being carried into execution. This makes me feel that it would be a hopeful place in which to establish a Mission.

"I heard during December that in Hamamatsu, a large and important town on the railway, fifteen miles from Nakaizumi, there are some inquirers who are anxious to listen to our preaching, and Mr. Ishida, the catechist, who wrote to me from Inui pressing me to comply with their wishes. When I am next in Totomi I hope to pay them a visit. I hear that a member of our Church in Osaka has lately gone to live there. If we could open work at Hamamatsu, and send a catechist there, it would bring us within sixty-seven miles of our Mission in Nagoya. Indeed, for various reasons I earnestly desire to see a catechist sent to Hamamatsu or Nakaizumi."

From the report of the Rev. A. E. Tida, who is in charge of Shimosa and Kazasa, we take the following account of the conversion of a depraved persecutor of the Church:

"The congregation at Matsuzaki, the neighboring village, had been without a catechist till quite recently, and, having been subject to persecutions by certain bad men, the Christians had begun to grow cold and indifferent. By the providence of God, however, it has survived the danger thus far. Since last summer Mr. S. Tida has been working there as catechist. God has heard our prayers, and the most notorious of the persecutors has at last begun to listen to the Gospel. In August or

September he came and stood outside the church, and began to listen to the prayers and sermons. Gradually he felt compunction for his evil deeds, and in October he called on the catechist, and, expressing deep regret for his bad conduct, earnestly requested to be admitted into the Church. At first there was no one who believed in his sincerity, but, to the great wonder of us all, he who beforetime had been a great drunkard broke off his evil habit; afterwards he went to the catechist's house and learnt about the existence of God, sin, the Atonement, death and judgment, the Resurrection, and eternal life. At last, on the fourth Sunday in Advent, he was admitted as a catechumen in the presence of God and of His whole congregation in St. Paul's Church, Matsuzaki. In this we all gratefully acknowledge God's mysterious power and guidance."

Mr. Tida reports growth, progress, and new openings in many directions.

We now turn from the capital and its neighborhood to the Society's work in the South of Japan, where the Rev. H. J. Foss is in charge of the important Mission of Kobe. Mr. Foss reports great progress in the educational agencies, and tells of his having the advantage of the help of several unpaid teachers. New work here too is opening up in many ways. Connected with Kobe is the Mission in the island of Awaji, the peculiarities of which are described by the Rev. C. G. Gardner.

(To be continued.)

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TEMPERANCE.**THE DRINK BILL OF ENGLAND**

The *Temperance Chronicle*, the organ of The Church of England Temperance Society in England, referring to Dr. Dawson Burns' figures relating to the expenditure in intoxicating drinks during 1893, says it, as usual, afforded much food for thought and serious consideration. At first sight the figures seem to give some cause for congratulation, inasmuch as there is a decrease of £2,011,433 in the expenditure on alcoholic liquors. The amount spent in the preceding year was £140,866,262, which shows that the decrease is a little less than 1½ per cent. on the expenditure of that year.

Naturally the question arises, what is the cause of this great decrease, for even where such an enormous sum is involved two million sterling can hardly be considered small. Is it due to the influence of the Temperance portion of the community? We heartily wish we could answer in the affirmative, but in common honesty we are compelled to admit, what is very evident from the study of the figures for the past 20 or 30 years, that it is chiefly due to the "bad trade" which so generally prevailed last year throughout the country. The great lock-out in the coal trade and the other depressions from which the country suffered, are undoubtedly the chief cause for this decrease in consumption. Every year that there has been a decrease we have hoped that at last we could lay the flattering unction to our souls that the Temperance movement had appreciably affected the drink bill, but ensuing years have shown that we have so far been unsuccessful in making any permanent or lasting impression on the national drinking habits. According to "exports" there will be a great revival of trade this year, therefore we shall in all probability find the drink bill of 1894 again rising to the neighborhood of the old figures. We hope we may be disappointed, and need hardly say how gladly we would welcome any figures which would enable us to believe that the decrease was due entirely to the widespread influence of Temperance education.

Without considering the various points of interest which Dr. Dawson Burns presents for our information in his able letter to *The Times*, we cannot help reminding our readers of the social degradation, misery, want, crime and disease, which is represented by these gigantic figures. The probability that a very large proportion of the sum expended comes from the pockets of those who, from their position in life, can ill-afford to spend so recklessly—that the indulgence is purchased at the expense of home comforts, at the expense of necessary clothing and food, and too often at the expense of all that goes to make material happiness and prosperity—makes the contemplation of the figures a melancholy one. When you add to such reflections the proved connection between such excess of expenditure and crime, when

you remember the words of the chief medical paper, *The Lancet*, on the subject only a year or so ago, when the Editor of that paper informed his readers that to the medical profession at least, the expenditure of that year only meant increased disease, the contemplation becomes more melancholy still, and the consideration of the very slight effect produced by the long continued, earnest, and energetic action of Temperance reformers almost leads us to think that the drink problem is impossible of solution.

(To be Continued.)

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