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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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## Pastoral Letter of House of Bishops.

The undersigned set forth this Pastoral Letter in accordance with authority committed to them by their Brethren of the Episcopate assembled in Council in the City of New York on the eighteenth day of October, being the festival of St. Luke the Evangelist, in the year of our Lord one thousand eight hundred and ninety-four.

J. WILLIAMS,

*Bishop of Connecticut and Presiding Bishop.*

WM. CROSWELL DOANE,

*Bishop of Albany.*

F. D. HUNTINGDON,

*Bishop of Central New York.*

WM. E. McLAREN,

*Bishop of Chicago.*

GEORGE E. SEYMOUR,

*Bishop of Springfield.*

HENRY C. POTTER,

*Bishop of New York.*

### PASTORAL LETTER.

*To our well-beloved Clergy and Laity :*

We, your Bishops, having been assembled to take order, under the guidance of the Holy Ghost, for the extension of the Kingdom of God, have availed ourselves of the opportunity to meet in Council to consider our duty in view of certain novelties of opinion and expression, which have seemed to us to be subversive of the fundamental verities of Christ's Religion. It has come to our knowledge that the minds of many of the faithful Clergy and Laity are disturbed and distressed by these things; and we desire to comfort them by a firm assurance that the Episcopate of the Church, to which, in a peculiar manner, the deposit of Faith has been entrusted, is not unfaithful to that sacred charge, but will guard and keep it with all diligence, as men who shall hereafter give account to God. In the discharge of that pre eminently sacred obligation of our office, we find ourselves constrained to address you on two cardinal truths of our holy Religion, not for the purpose of vindicating them, nor even to make an exhaustive exposition of them; but simply and plainly to set before you the truth of God which every minister of this Church has pledged himself to hold, teach, and defend, and to hand on unimpaired to those who shall come after us. It is a conviction of solemn duty which constrains us thus to address you at this time, and particularly to state what the Church requires all who minister in holy things to hold and teach, first, concerning the Incarnation of our Lord Jesus Christ, and secondly, concerning the Holy Scriptures, by sure and certain warrant of which the Catholic Faith is proved.

#### 1. THE INCARNATION OF OUR LORD JESUS CHRIST.

And first, touching the Incarnation, and the Person and Natures of our Blessed Lord, this Church teaches and requires her ministers to teach, (1) in the words of the Creed commonly called the Apostles' Creed, that Jesus Christ is

the 'Only Son' of God; in the words of the Creed commonly called the Nicene Creed, that Jesus Christ is the 'Only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father'; in the words of the proper Preface for Trinity-Sunday, in the Order for the Holy Communion that 'that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality'; and in the words of the second Article of Religion, that 'the Son, which is the Word of the Father, begotten from everlasting of the Father, is 'the very and eternal God, and of one substance with the Father'; (2) that this, the Second Person in the adorable Trinity, God from all eternity, was, in the words of the Creed commonly called the Apostles' Creed, 'conceived by the Holy Ghost,' and 'born of the Virgin Mary'; in the words of the Creed commonly called the Nicene Creed, that He 'came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man'; in the words of the *Te Deum*, that He did 'humble' Himself 'to be born of a Virgin'; in the words of the Collect for Christmas Day, that He 'was born of a pure Virgin'; in the words of the proper Preface for Christmas-day, in the Order for the Holy Communion, that He was 'by the operation of the Holy Ghost, made very man, of the substance of the Virgin Mary His mother, and that without spot of sin'; and in the words of the second Article of Religion, affirming the decrees of the Councils of Ephesus and Chalcedon, that He 'took Man's nature in the womb of the Blessed Virgin of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man.'

This doctrine, held by the Church from the earliest ages as revealed and taught in Holy Scripture, witnessed to and defined against all attacks of error by the four great general Councils of the undivided Church, is held by this Church as the fundamental doctrine of Christianity. It has been well said that "this was the real contribution of the General Councils to human history; the more and more explicit re-assertion of the Incarnation as a mystery indeed, but as a fact. The various heresies which attempted to make the Incarnation more intelligible, in reality explained it away; while Council after Council, though freely adopting new phraseology, never claimed to do more than give explicit expression to that which the Church from the beginning had implicitly believed. Their undoubted purpose, as viewed by themselves, was to define and guard, and to define only in order to guard, what they conceived to be the essence of Christianity." It is never to be forgotten that the doctrinal statements of the undivided Church are in no sense an enlargement of, or addition to, the domain of the Faith, but only a defence and definition of the same.

This is in strict accordance with the teaching of Holy Scripture. When the Apostle, writing to the Ephesians, would designate the final

authority in matters of the Faith, he said, "Ye have not so learned Christ;" and when St. John wrote to the elect lady his burning appeal for steadfastness in the Faith, he summed it up in these words: "He that abideth in the doctrine of Christ, he hath the Father and the Son." It is not enough to learn about Christ; it is not enough to know what Christ taught or what is taught about Him; it is Christ that is to be learned; it is the Christ in whom we are to abide; Christ as revealed in Holy Scripture; Christ as the act of experience; Christ as the hinge of human history; Christ as the central and cardinal point of the Creed, which must be read backward and forward from Him; backward to reveal "God the Father Almighty, Maker of heaven and earth," and forward to teach us and to give us "the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting."

Unless our Lord Jesus Christ is firmly held to be God's own true and proper son, equal to the Father as touching His Godhead, and to be also the true Son of the Blessed Virgin, by miraculous conception and birth, taking our very manhood of her substance, we sinners have no true and adequate Mediator; our nature has no restored union with God; we have no sacrifice for our sins in full atonement and propitiation, holy and acceptable to God; for our moral weakness and incapacity there is no fountain of cleansing, renewal, and recreation after the measure and pattern of a perfect manhood. The assertion of the Catholic doctrine of the Incarnation—the one indivisible Personality of the Son of God Incarnate, the Word made flesh and dwelling among us—is the antidote of the false teaching of our day, which is simply the revival of the old heresy of the self-perfection of man. For the miraculous Virgin birth, while it is alone befitting to God, in assuming our nature into personal union with Himself, marks off and separates the whole of our humanity as tainted by that very corruption of original sin, which had no place in human nature as that nature was assumed by our Blessed Lord in His Incarnation.

We are moved to impress upon the minds of the people committed to our charge, and of the teachers commissioned by our authority to teach them, that these plain statements of Holy Scripture and of the authoritative Formularies of the Church require a plain and full acceptance of the facts that the human conception and birth of our Lord Jesus Christ was accomplished by the miraculous operation of the Holy Ghost, and that the Humanity in His one Person is wholly derived from the substance of the Blessed Virgin Mary, His mother. Only so could He be the "Seed of the woman" that was to bruise the serpent's head; only so could He fulfil the prophecies, "A woman shall compass a man," and "Behold, a virgin shall conceive, and bear a Son;" only so can the angelic annunciation be understood, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God;" only thus can we accept the statement of St. Matthew, "She was found

with child of the Holy Ghost," and the angel's assertion, recorded by the Evangelist, "That which is conceived in her is of the Holy Ghost;" only so can we grasp, as it should be grasped, the revelation in the Gospel according to St. John, "The Word was God; and the Word was made flesh, and dwelt among us, full of grace and truth."

This true doctrine of the Incarnation is not only the cardinal and fundamental doctrine of the Christian Faith, but it includes and involves all of our Lord's redemptive work; His one Sacrifice for all the sins of the whole world, both original and actual; His Resurrection from the dead; His Ascension into heaven; His Intercession; and the glory of His eternal Kingdom. When the grace of God is poured into our hearts to know the Incarnation of His Son Jesus Christ, it leads us, by His Cross and Passion, to the glory of His Resurrection.

Of the Resurrection of our Lord Jesus Christ, the Church teaches, in the Creeds commonly called the Apostles' and Nicene Creeds, that "the third day He rose again from the dead according to the Scriptures;" and in the fourth Article of Religion that He "did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature." The teaching of the New Testament gathers the whole fact and force of the Apostolic evidence about this truth. The Apostles were ordained to be "witnesses of the Resurrection." By every test of enmity overcome, of unbelief converted, and of love and longing satisfied and convinced, Christ moves through the New Testament Scriptures, "the First Begotten of the dead"; His voice, His wounds, His words, and His familiar ways all testifying to His identity: "Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones as ye see Me have;" "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve; after that He was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep; after that, He was seen of James, then of all the Apostles; and last of all He was seen of me also, as of one born out of due time."

This Church nowhere teaches, and does not tolerate the teaching, that the Resurrection of our Lord Jesus Christ was a so-called spiritual resurrection, which took place when the vital union of His mortal body and His human soul was dissolved by death, and that the fleshly tabernacle saw corruption in the grave and was turned to dust. This would be to make the Resurrection take place from the cross and not from the sepulchre. This would make void the purport and the power of the great argument of the Apostle in the Epistle to the Hebrews, as to the eternal priesthood of the risen and ascended Lord who "ever liveth to make intercession for us," who "by His own Blood entered in once into the holy place, having obtained eternal redemption for us," and by the power of His prevailing intercession has given us "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say His flesh;" it would mar the Human Nature of Christ, and tend to the dividing of His one Person, or to the commingling of His two Natures; it would blot out the vision vouchsafed to the Apostle and Evangelist St. John, of the "Lamb as it had been slain," and it would silence the unceasing song of the redeemed: "Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred, and tongue, and people, and nation."

We have not undertaken to discuss these

great doctrinal questions in detail; nor are we delivering our private and personal opinion on these vital subjects. We are speaking, not as truth-seekers, but as truth-receivers, "ambassadors in bonds;" even as St. Paul says, "That which we also received deliver we unto you." Our sole inquiry is: What does this Church teach? What is the declaration of God's Holy Word?

And here we rest; for the priest's vow is to minister the Doctrine, as well as the Sacraments and the Discipline of Christ, "as this Church hath received the same," and because she hath received it "according to the commandments of God." And the true lover of God, the Theophilus, who would "know the certainty of those things" wherein he is instructed, who would have "a declaration of those things which are most surely believed among us," must receive them as they "delivered them unto us which were eye witnesses and ministers of the Word."

It should be borne in mind by all, Bishops, priests, deacons, and laymen, that the facts and truths which lie at the basis of the religion of Christ are eternal facts and eternal truths, stamped with the assurance which Divine infallibility gives. A revelation, the conditions of which should be pliable to the caprices of speculative thought, would be thereby voided of all that makes revelation final and sure. A creed whose statements could be changed to accord with the shifting currents of opinion or sentiment, or with the trend of thought in each succeeding generation, would cease to command and guide the loyalty of the people, and would not be worthy of the respect of mankind. The Creeds of the Catholic Church do not represent the contemporaneous thought of any age; they declare eternal truths, telling what God has taught man and done for man, rather than what man has thought out for himself about God. They are voices from above, from Him "with Whom is no variableness, neither shadow of turning," and, as such, are entitled to our implicit faith. Grave peril to souls lies in the acceptance of the letter of the Creeds in any other than the plain and definitely historical sense in which they have been interpreted by the consented voice of the Church in all ages. Fixedness of interpretation is of the essence of the Creeds, whether we view them as statements of facts, or as dogmatic truths founded upon and deduced from these facts, and once for all determined by the operation of the Holy Ghost upon the mind of the Church. It were derogatory to the same Blessed Spirit to suggest that any other than the original sense of the Creeds may be lawfully held and taught. It becomes us, moreover, to consider that Christianity reconstructed as to its Faith must logically admit a reconstruction of the ethics, the spiritual life, the worship, the ministerial and sacramental agencies, and the good works which have ever been the benign products of the ancient truths. Such results we see in unhappy abundance all around us; and they do not encourage us to think that it is possible to improve the Christianity of our Lord and Saviour. There is no Christ save the Christ of the Catholic Faith, and it is the blessing of this Christ, "the same yesterday, to-day, and for ever," upon this Faith, "once for all delivered to the Saints," which assures to the Church and the world all that ennobles, beautifies, and saves man.

## II. THE INSPIRATION OF THE HOLY SCRIPTURES.

There is a manifest analogy between the embodiment of the revealed Word of God in the terms of human thought and the tabernacling of the Personal Word of God in our flesh. Yet, at the threshold of our consideration of the Holy Scriptures, we are constrained to observe this plain and evident distinction; that while the Church, in her Creeds and Standards, has clearly and precisely defined not only the fact, but the method, of the Incarnation of Christ, she has

confined herself to a positive assertion of the fact of the inspiration of the Holy Scripture, without any definition of its mode, or the exposition of any theory concerning it. Nevertheless, the declaration of the fact of inspiration is unequivocal. The Creed expressly declares that "the Holy Ghost spake by the Prophets;" the sixth Article of Religion teaches that "Holy Scripture containeth all things necessary to salvation;" the Declaration for Orders signed by every authorized teacher of the Church commands him to teach that "the Holy Scriptures are the Word of God"; and the ordination vows solemnly taken, in the presence of God and of His Church, by every priest and bishop, bind them to the statement that the same Scriptures "contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ."

Certain points must be first fixed in the consciousness of all reverent students of God's Holy Word. Concerning the Scriptures of the elder Covenant, our Lord authenticated the teaching of the ancient Church, to which were "committed the oracles of God," by his public and official use of the Canon of the Old Testament Scriptures, as we know it to have been read in the synagogue worship of the Jews of His time. Nor may we forget that He Himself, after His Resurrection declared that these Scriptures testified of Him, specifying them in detail to the two disciples on the way to Emmaus, when, "beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself," and more fully still, when, standing with the assembled Apostles, He said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me."

The Scriptures of the New Covenant contain equally strong and clear statements of the inspiration of the whole Canon; as when St. Paul says: " whatsoever things were written aforetime were written for our learning;" and St. Peter, "Holy men of God spake as they were moved (borne on) by the Holy Ghost;" and again St. Paul, with direct reference to the Scriptures of the New Covenant, declares in the First Epistle to the Corinthians: "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing (combining) spiritual things with spiritual." This is but the realization of our Lord's promise, from which all examination of the meaning of the peculiar and unique inspiration of the writers of the New Testament Scriptures ought to begin. It is the men who are inspired, and not primarily the book: and it was to the men that our Lord gave the promise and assurance of inspiration, when He said: "The Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;" "When He, the Spirit of truth, is come, He will guide you into all truth;" "He shall glorify Me, for He shall receive of Mine, and shall show it unto you." Thus we may have full assurance that the Faith which was taught by the preaching, has been preserved in the writings of men to whom, "through the Holy Ghost," Christ gave commandment that they should "teach all nations to observe all things whatsoever" He had commanded, and to whom the authority committed on the day of the Ascension was confirmed and quickened into active exercise by the power given on the day of Pentecost, when "they were all filled with the Holy Ghost."

Meanwhile, it has not been left to modern criticism to discover that God's revelation of Himself to man was a progressive revelation, until "in these last days He hath spoken unto us by His Son," who is "the brightness of His glory and the express image of His Person;" so

that the revelation thus made is the final revelation of God to man. The writer of the Epistle to the Hebrews teaches us that "God spake unto the fathers in many portions," never at one time communicating to them the whole truth, but revealing it in parts, as they were able to bear it. The same authority declares that God "spake to the fathers in many fashions," sometimes in dreams and visions of the night, while at other times the Word of God came to the Prophet with such distinctness that he could preface his message with the sacramental words, "Thus saith the Lord"; and while the Catholic symbol of the Faith declares that the Holy Ghost "spake through the Prophets," the writer of the Epistle to the Hebrews says that "God spake unto the fathers in the Prophets."

Hence, the minute and reverent study of the Divine Word must always be necessary, and will always be profitable. The time will never come when men will not be obliged to combine the separate portions of God's Word, to study the fashions in which they were given, and to consider the operation of the Holy Ghost both in and through the sacred writers. And the time will never come when the honest student of God's Word will not require and will not welcome every critical appliance which the Providence of God may furnish, to cast a new light upon the sacred page.

It would be faithless to think that the Christian religion has anything to fear from the critical study of the Holy Scriptures. "The Church of the present and of the coming day is bringing her sheaves home with her from the once faithlessly dreaded harvests of criticism." We devoutly thank God for the light and truth which have come to us, through the earnest labors of devout critics of the sacred text. What we deprecate and rebuke is the irreverent rashness and unscientific method of many professed critics, and the presumptuous superciliousness with which they vaunt erroneous theories of the day as established results of criticism. From this fault professedly Christian critics are unfortunately not always exempt; and by Christian critics we mean those who, both by theory and practice, recognize the inspiration of God as the controlling element of Holy Scripture.

The same Spirit who "in time past spake to the fathers by the Prophets," still speaks to us in the sacred page. He who heeds what God has thus revealed will be made "wise unto salvation." To him who heeds it not, though he be the greatest of all critics, the Scripture is a sealed book. The true corrective of the unrest of our day will be found in the devout use of the Holy Scriptures. If any man will search them as our Lord commanded, they will testify of Him. If any man will study them "for doctrine, for reproof, for correction, for instruction in righteousness," he will not be disappointed; whatever may be the value of critical study, and however thankful we may be for the fact that no discovery of modern research, positively ascertained, is of a character to unsettle a Christian's faith in any particular, we must remember that the chief duty of every student, and especially of every teacher, is to learn what the Scripture says and what it means, so that he may be able faithfully to open the same Scripture to the help and healing of sinful men. Any instruction or any study which makes any part of the Bible less authoritative than it really is, which weakens faith in its Inspiration, which tends to eliminate Christ from the utterances of the Prophets, or which leads a man to think of miracles with a half-suppressed skepticism, is a pernicious instruction and a pernicious study. A great danger may beset the flock of Christ, not merely from false teaching, but through injudicious and ill-timed teaching, the effect of which is not to settle and confirm, but to undermine and weaken faith. This danger exists, and, unless it shall be conscientiously

avoided by every teacher of the Church, the coming generations may live to see "a famine in the land, not famine of bread, nor a thirst for water, but of hearing the words of the Lord."

The Inspiration of the Holy Scriptures is a postulate of faith, not a corollary of criticism. It cannot lawfully be questioned by any Christian man, and least of all by men who have sealed their conviction of the certainty of the Faith with the solemn vows of Ordination. Outside of the domain of faith, there may be undetermined questions touching matters which, to some minds, may seem to be almost essential to the integrity of the Christian scheme, but which cannot be necessary to salvation. In this border land, thinking minds will appreciate, and reverently and conscientiously use the freedom which is accorded to them; but they will not carry their liberty over into the realm of adjudicated truth. Their obligations to God, as men and as priests, bind them in a holy and blessed servitude to the truth; and a consciousness of their own honest loyalty is essential to their self-respect.

Under the instruction of their Divine Master, the first ambassadors of Christ knew how fruitless even a high degree of evangelic activity must be without unflinching loyalty to a body of Doctrine once for all delivered and received. In the ages all along, since the first Council was held in Jerusalem, the safety and honor of the Church have been endangered as much by the inroads of disbelief in revelation, and by lax constructions of creeds and oaths of allegiance, as by the idolatry of the East, or the barbarism of the West.

Not less plain is this condition, and not less sharp is the test of obedience, in this land and at this time, in the matter of the Church's formularies of worship. Seductions to lawlessness abounding in a civilization showy rather than strong, in communities of eager enterprise, intellectual pride, social agitation, and vast material opportunities, lay upon the Church a solemn obligation to abide steadfastly in the unchanging principles of her commission and her confessions, and in the dignity and simplicity of her acknowledged offices and standards; not forgetting that spiritual life must decay, not only when pledges are emptied of their meaning, but when formularies are maimed of their integrity. No specious plea of progress, liberty, independence, or comprehension, can weaken in the least the constraining obligation of a covenant of conformity. A heresy which would seek at the altar protection from the penalty of a violated vow, forfeits the respect and tenderness due to honest doubt. We therefore earnestly entreat you, dear Brethren of the Clergy, that you 'stand fast in the liberty wherewith Christ hath made you free,' that you 'declare the whole counsel of God,' as this Church hath received the same, that you exercise discipline without fear, 'not handling the Word of God deceitfully,' 'holding the mystery of the Faith in a pure conscience,' and 'by manifestation of the truth commending yourselves to every man's conscience in the sight of God.'

So exhorting you, dearly beloved in the Lord, and beseeching the Father of mercies to 'establish, strengthen, and settle' you and the flocks intrusted to our care, we 'commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all of them which are sanctified.'

SOME wealthy Australians having built a church by large contributions, proposed to Bishop Selwyn that pews should be allotted according to the amount given. The Bishop appeared to consent, and then asked how the largest donors were to be determined, since the widow with her mite was said to have given more than all.

## ECCLESIASTICAL NOTES.

THE Archbishop of Canterbury's motto for his Diocese for the present year is "Cleanse and Defend."

A new Scotch Episcopal Church, opened at Piershill, Edinburgh, was originally a Wesleyan chapel, alterations having been made for the worship of the Church.

A Windsor (Eng.) correspondent hears that Mr. Vernon Staley's *The Catholic Religion*, which has had so large a sale, has been placed on the Index Expurgatorius at the Vatican—"somewhere in the same vicinity as M. Zola's *Lourdes*."

THE Archbishop of York, it is stated, has completed his task of visiting all the six hundred parishes in his diocese, the visitation having occupied three years. Many of the parishes had not previously been visited by a Prelate within living memory.

THE Rev. F. A. P. Shirreff, late Principal of St. John's Divinity School, Lahore, appointed to the Rectory of St. Dunstan in the East, London, is a well-known Urdu and Persian scholar, and will be of great service to the C.M.S. with respect to commentaries and versions of the Bible.

AT Westminster Abbey the organ has recently been renovated and enlarged, and it is now again being used for Divine service. The present organ was originally built by Schreider and Jordan in 1730, and it has since been frequently overhauled, particularly in 1843 and 1868. Ten years ago it was practically rebuilt.

REV. Alexander Roberts, of Venice, writes: "In this land of Italy where, as late as 1851, Italians, and English visitors too, were imprisoned for reading the Bible, the annual circulation of the Bible now exceeds that of any other book, and it is taking its rightful place in the literature of the country as the Book of books."

A Roman Catholic layman wrote recently in the *Westminster Gazette* that, as a whole, in the United Kingdom the number of Roman Catholics has fallen off about a million and a half within fifty years. He says that in 1841 the Roman Catholics constituted 26 per cent. of the population, but in 1891 they had dropped to 16 per cent. This evidence of a decline in numbers has surprised many Roman Catholics.

UNDER the will of Mr. Robert Pringle Stuart, Tunbridge Wells, £5,000 is to be paid (on the death of life-renters) to the trustees of the Pusey Memorial Fund, to be held by them upon trust for the promotion of the study of Catholic theology and the inculcation of doctrine as set forth in the liturgies of the primitive Church, as well as the study of the ancient Fathers. For similar objects, and also for the promotion of the study of Keble's writings, £3,000 is left to Keble College, Oxford, to which also the ultimate residue of the testator's property will come.

THE Church Temperance Society, of New York city, arranged, at considerable cost, to secure social statistics of certain centres there. Some \$2,000 have been expended in the work; regular census-takers have been employed. The result in the first district examined (that around St. Augustine's chapel of Trinity

parish) is startling. The district contains 19,191 families, all but a tenth of whom are Jews, Italians or Germans. The Jews are of the most ignorant and squalid class, mostly from Russia and Poland. Religiously the population is divided into 36,836 Romanists, of all nationalities; an almost equal number of Jews; 3,238 Churchmen, and 1,659 of Protestant bodies. There are 4,261 that may be classed as heathen, having no religious affiliation whatever. The spiritual needs are looked after by 17 places of worship of all kinds. The abject poverty of the people can be gathered from the fact that one-third of all these families live in "homes" consisting of two rooms only, for which the rental is about \$3 a month. In one place, consisting of three small rooms, 15 persons are budded together. No wonder there are 563 liquor shops in the district drawing annually \$2,225,000 from this appalling pauperism; no wonder vice and crime flourish; no wonder there are, despite the efforts of Parkhurst and other reformers, 100,000 voters in the metropolis ready to sustain the most corrupt municipal administration known to the civilized world. It remains to be noted that this district is not an exceptional one, but that like conditions exist over a large portion of the great city.—*Living Church.*

**THE IRISH BISHOPS ON DISESTABLISHMENT.**  
—The Bishop of St. Asaph, in his book on the Church in Wales, quotes the evidence of several of the Irish Bishops, to whom last year he addressed inquiries as to the effect of Disestablishment upon the Church in Ireland. This is their testimony:—The Bishop of Tuam: "We lost grievously by Disendowment. . . . The effect on rural districts is unsatisfactory." The Bishop of Killaloe: "On the whole the blow dealt to us, however softened, has been most lamentable, and I fear is likely to be still more so as time goes on." And adds: "The man must be an idiot, I think, who does not see that the attack on the Welsh Church is just to seize an out-work so as to ensure the more successful assault on the central citadel of the English Church." The Bishop of Ossory says: "It is the State more than the Church that has suffered most severely by Disendowment. That act took the keystone out of the arch of property and has thus demoralized the country in regard to all kinds of contracts and possessions." The Bishop of Meath says that "Disendowment coupled with Disestablishment has certainly lowered the status of the clergy and discouraged learning." The Archbishop of Armagh states that "the result of Disendowment has been and will be disastrous, and is becoming more so yearly by the land agitation." The Bishop of Derry, speaking of Disendowment, says that "the spirit of confiscation is contagious. The breath of revolution breathed upon the land in 1869, and we have been in a fever ever since. Disendowment has affected the Church in some rural districts very seriously." . . . In reply to my question whether Disestablishment had conciliated the feeling of Nonconformists towards the Church, his answer is as follows: "Since Disestablishment, up to last year, the feeling of Dis-enters towards the Church was, I think, bitterer than before, with a few honourable exceptions."

**VERB. SAP.**—"It is the duty of those who call themselves Churchmen to work for their Church paper. The "WEST INDIAN GUARDIAN" appeals for support to the members of the Anglican Church. Surely all who are in earnest, and really try to build up the Church in the affections of the people, should subscribe for themselves, and buy copies to present to others. We regret there are many who PRETEND MUCH and DO NOTHING for their paper.—More ready to criticise than anxious to help." So say we all.

## News from the Home Field.

### Diocese of Montreal.

#### SYNOD MEETING.

(The Bishop's Charge continued.)

"I continue to find great support and satisfaction in the work of the Montreal Diocesan Theological college under the management of its rev. principal, Canon Henderson. For the first time in the history of the diocese, all the missions are effectively supplied with church ministrations, and the clergy themselves, going out from the college, now numbering thirty-eight, show the true missionary spirit of devotion and energy, which, with God's blessing on their labors, will in due time, bear the good fruit of peace and righteousness. I am pleased to record the missionary spirit of the college. Its missionary society conducts the mission at Outremont; supports a native agent in the diocese of Madras; contributes to the support of a clergyman in Moosonee, and sends an annual donation of \$50 to McKenzie river. The Prisoners' Aid Association has done during the past year a most Christian-like work. It meets the prisoners, who wish assistance, on their release from prison, and aids afterwards, by advice and in other ways, those who will receive its agents. The report shows hard and useful work.

"I have pursued my usual course of parochial visitation through the year with much personal satisfaction and I trust profit. Since the cold weather set in I have been assisted by my friend and son in the faith, the Right Rev. the Bishop of Moosonee, whose Episcopal ministrations on my behalf have been most acceptable to those parishes and missions which he has visited, and specially (as he was able to inform the people concerning his particular work) to the quickening and encouragement of their own religious life. I have myself, thus been enabled to give full attention to the Church work here in the city, which this year in a peculiar manner has demanded a constant attendance, on meetings and conferences, chiefly concerned about matters of business, but quite important to the building up of the church on its material and external side. Within the year 77 confirmations have been held, and 1,073 persons have received that holy rite, 486 males and 587 females. The Rev. Rural Dean Naylor, one of our most efficient missionaries, has been appointed Archdeacon of Clarendon, and the Rev. Frank Smith, who approved himself in the mission field before he became rector of Hull, has been appointed Rural Dean of Clarendon. St. Stephen's Church and burying ground at Thorne West by God's blessing upon the efforts of the Rev. J. L. Flanigan, have been consecrated. The new church at Clarke's, in the mission of Portage du Fort, has been opened, and the burying ground consecrated, the result of the faithfulness of Rev. H. Plaisted, following up work well begun by former pastors.

"A new church has also been opened at Thorne Centre for Rev. J. M. Coffin, and another (St. Stephen's) at Kazabazua, by the energy of Rev. W. E. Kaneen. The Rev. W. P. Chambers has been enabled to erect a new church at Glen Bolton, St. Michael's, which I trust will be consecrated at my next visitation, and the Rev. Charles G. Rollit has nearly completed a new church in his parish at Stanbury. It has been opened for Divine service and reflects great credit upon the energy of the rector. A few lines serve to record this expansion of our church work, but it would take pages to tell of the toil and self-denial expended by faithful lay-

men and women, as well as by the clergy, in bringing these works to a successful issue.

"At the last meeting of the executive committee attention was drawn to the condition of the 'Widows' and Orphans' fund' of the diocese, and I was requested to speak thereof in my charge. I need not refer to the history of the fund; that is well known; especially the care by which, through the blessing of God, it has been so greatly prospered. And surely I need not urge the claims of the widow and the orphan of the clergy upon those who are ministered to by God's own servants. I would simply beseech each clergyman, in reading this charge to the people, honestly to tell the people the amount given last year to this fund (or, in some instances, that the collection has been altogether neglected) by the parish in which he ministers, and make an appeal to conscience, asking 'Will not God visit with His displeasure those who are so unmindful of God's claims on behalf of the fatherless and the widow?' You will observe how generously some of the congregations have contributed to this fund; but you will remember, that unless this liberality is general, the grants to future annuitants may have to be diminished, seeing that an addition of only one would nearly absorb the remainder of the fund.

"A society always active in well doing is the Montreal Diocesan Woman's Auxiliary society. Its work find their way wherever there is a church to be helped or church people to be comforted.

"I commend to your notice, and I strongly advise the formation of 'branches' in all our parishes, their reports of work accomplished.

"May the blessing of God rest upon their wise and unselfish usefulness.

"The Girls' Friendly Society increases year by year in its usefulness. It is by such gentle influence for good that human beings, (especially young girls) thrown on their own resources for a maintenance, with little in their surroundings to make them happy or hopeful, are lifted out of themselves and taught to look outward and upward for strength and sympathy. I would encourage the formation of such societies in all parishes where they do not already exist, and urge you to value and foster them wherever they are already planted.

"The Dunham Ladies' college is now at work in most favorable circumstances, the Rev. N. A. F. Bourne being the principal, a guarantee of faithful supervision. The number of pupils is increasing and everything promises permanence and success. As a means of church education of a high order we cannot hope too much from such a church school for girls. The influence must be salutary and effectual. We look with confidence to the close of the year's work to show good fruit, in return for labor and prayer bestowed on this special work. I claim your hearty co-operation in making Dunham Ladies' college a blessing to the diocese.

"Another institution for beneficent Christian purposes was opened with a service of prayer and praise on 7th December, 1894, in close connection with the Church of England. The 'Robert Jones Convalescent Home' is designed specially to benefit the children of our Church of England families recovering from long or severe illness, and is erected by Mr. R. A. A. Jones as a memorial to his father and mother, the late Hon. Robert Jones, and Mrs. Jones. The 'Home' stands in a charming situation, on the Lower Lachine road. The land and building cost \$20,000; and towards its maintenance Mr. Jones the founder promises \$1,000 per annum during his life, and certain permanent endowment at his death, while our ever generous friend Mr. A. F. Gault promises \$1,000 per annum for four years. The deed of gift was presented at the opening by Mr. Wm. Ryder (on behalf of Mr. R. A. A. Jones), to whom in an address the Dean of Montreal made suitable reply.

"As you know this diocese has for many years been faithful in its devotion to the cause of 'temperance.' This year the 9th December was set apart as 'temperance Sunday.' By request I issued a pastoral on some practical points, which, it was felt, required immediate attention. The pastoral was very generally acted upon, and I have good reason to believe that the effect was very beneficial.

"The Provincial Synod will meet in September of this year and there will be the usual election of delegates. The General Synod will meet in September, 1896; but it is necessary that you should elect your delegates each year. As I dwelt at some length in my last charge on the work of the General Synod, I do not now advert, further, to its proceedings. I may, however, remark with gratification, in which I am sure you will share, that the presiding officer in both Synods was chosen from this diocese, in the person of our beloved dean, the Very Rev. James Carmichael.

"God grant that we may have grace in this behalf to execute our important duties in the spirit of wisdom, to God's glory and the edification of His church.

"Beloved, I now dismiss you to the work of the session, earnestly praying that you may receive the fullness of God's blessing upon your important functions. I trust that the time and thought, devoutly given to the interest of the church, may be repaid you a hundredfold in the increase of religious knowledge, and spiritual peace in your own souls. Consecration to the good of others will surely be followed by rich spiritual blessings to yourselves. The promise of Christ to His Church in all ages is: 'Lo, I am with you always.' Believe in Him; long for Him; look for Him, and surely He will reveal Himself to your souls. Follow after peace and holiness; they are the living active virtues nourished by the spirit of truth and purity. Submit your spiritual life to the influences of this Holy Spirit, that your own souls may ripen and mature, and in the maturity of your spiritual life, the life of the Church at large shall increase and strengthen. Each one of us is the centre of a circle of influence ever widening for good or evil, ever crossing and being crossed by the influence of fellow man, sometimes helping, sometimes hindering. Let us each pass through our work and the world as one at war with every form of evil, but diligently seeking truth, purity and peace."

## Diocese of Ontario.

NEW HAMBURG.—A Chancel window composed of five lights has recently been placed in St. George's Church. The work was entrusted to Mr. Robert McCausland, of the firm of Joseph McCausland & Son, Toronto, whose design was selected for its pronounced artistic excellence and originality. The artist has very cleverly arranged one subject to fill the entire five lights.

The text, "To him that overcometh will I grant to sit with me in my Throne," is the one illustration. Our Blessed Lord is represented in the centre light, holding in His left hand the orb and cross, while the right hand is in the attitude of Benediction. This figure, with its charm of outline and benign face, arrests one's attention and becomes even the more impressive as one studies the artist's forceful rendering of the surrounding details. The four side lights contain full length figures depicting different ages—including many fine character faces; each figure is attended by its Guardian Angel. A beautiful double rainbow curves across the window, and is adroitly interspersed with aerial draperies.

The window is entirely composed of the choicest antique glass. The harmony of colour,

the beautiful faces and well arranged drapery complete an exceptionally fine specimen of art work.

## Diocese of Huron.

GALT.—On Sunday, Jan. 20th, his Lordship the Bishop of Huron held a Confirmation service in Trinity church, when 54 persons were presented by the Rector. The Bishop addressed the Sunday school in the afternoon, and also preached in the evening. The congregations were large.

The Bishop and Archdeacon Davis addressed the annual missionary meeting in Christ's church, Glanworth, on Friday evening last. There was a good attendance.

The annual meeting of the W.A.M.A. of the Diocese will be held [D.V.] in London, March 4th to 7th. The Bishop of Moosee is to be the speaker at the public meeting.

The Bishop purposes [God willing] holding a Quiet Day March 11 and 12.

The next meeting of the Executive Committee is to be on March 13.

The Rev. Canon O'Meara, chaplain to the Archbishop of Rupert's Land, who has been visiting Toronto, Ottawa, Montreal, and a few other places on behalf of that Diocese, spent last Sunday in Galt, and as a result of his appeal received in a few hours on Monday, from less than twenty persons, nearly \$500.

The Rev. Rural Dean Ridley, Rector of the parish, said: "This had in no way interfered with the contributions to 'Home Missions,' which, he was glad to state, were on the increase. The more people were taught to give the better it was for themselves and the Church at large.

PETROLIA.—Much sympathy is felt for the Rev. W. and Mrs. Craig in the bereavement which has come to them through the death of their daughter, Oenone, on the 10th inst. She was a general favorite, and her loss will be felt severely by her parents and friends.

BERLIN.—A meeting of the Rural Deanery and Church Workers' Convention was held in the new Church of St. John the Evangelist here on Tuesday, Jan. 15, a large number of visitors being present from Galt, Hespeler, Preston, New Hamburg and Haysville. Service was held in the morning at 11, and the afternoon was devoted to Sunday school work under the Presidency of the Rev. Rural Dean Ridley. Excellent papers were read by Mrs. R. C. Tye, of Haysville; Miss Jaffray, of Galt; Mr. Wellington Keffer, of Hespeler; Mr. Luddby, of Berlin; and Mrs. Ward, of Haysville. Interesting discussions followed, in which the Rev. Canon O'Meara, of Winnipeg, who was present, took part. Evening service was held at 7.30, in which several of the clergy took part. After it an informal conference was held, beginning with an address from Rev. Dr. Williams, M.A., Rector of Stratford, on the claims of the Lord's Day. The address was an admirable one, and elicited warm approval and discussion.

Mr. John Fennell, of Berlin, followed with a paper on "Hints to Laymen," or the duty of co-operation and sympathy with the clergyman. It touched on many points of interest. It was a capital address, and wound up with a telling illustration. Some lively remarks followed, participated in by Mr. Connor, Dr. Browley, Revs. D. Williams, J. Edmonds, F. J. Steen and the Rural Dean. The remarks seemed to be much enjoyed.

A number of questions pertinent to the occasion were presented and ably answered by that veteran Sunday school worker, Mr. James Woods, of Galt. The new church looked beauti-

ful lit up at night. The singing was hearty. The people of Berlin were cordially thanked for their hospitality, and the service closed with the feeling that this Rural Deanery meeting and Church Workers' Convention had been a most interesting and enjoyable affair.

The next Convention will be held at Galt in 1896.

## Diocese of New Westminster.

AT REST.—On Wednesday, Jan. 2nd, at 9 a.m., the Ven. Charles T. Woods, Archdeacon of Columbia and Rector of St. Mary's, Sapperton, entered peacefully into rest at the age of seventy years. His illness extended over a period of several months, and although his death was not unexpected, yet it has cast a shade of sorrow over the community generally, and more particularly over the parish of St. Mary's, where many loving hearts will mourn his loss for years to come. The funeral services, which took place on Friday morning, were very impressive and full of comfort to the afflicted. The body, after being prepared for burial by loving hands, was laid in state in the study at the Rectory and was viewed by many of the parishioners, being clothed in cassock, surplice, stole and biretta, surrounded by six horse lights, and in the hands a chalice and paten, typical of the Priestly office. On Thursday evening the body was taken to the church by the Churchwardens and parishioners, where a large number of the congregation awaited its arrival. All through the night the body was watched by members of the congregation, who relieved each other at stated intervals, and at 8 o'clock on Friday morning a celebration of the Holy Communion took place, at which there was a large attendance. At 9.30 the Funeral Service began, which consisted of the Burial Office and a second celebration of the Holy Communion (choral), at which there was also a large attendance. The body was carried to the grave by the Churchwardens and other friends of the deceased, chosen by himself some months previous to his death. The procession was headed by a cross-bearer in cassock and surplice, and on nearing the cemetery the choir sang Psalm cxxx., *De Profundis*. At the conclusion of the Burial Service Hymn 401 A. & M. was sung, and the grave was filled in by clergymen of the Diocese, all personal friends of the deceased.

Although the Archdeacon was well beloved there was a marked absence of that hopeless sorrow so prevalent on such occasions. The music was not all doleful, Cobb's communion service being used and such Hymns as Nos. 437 and 537 A. & M. also sung; the Christmas decorations were allowed to remain, and no sign of mourning was visible in the church. The feeling uppermost in the minds of the majority of the worshippers was that another of God's elect had been called home; that his work was done; that it had been done well; that he had been faithful to the end; and that however deep their own sorrow might be, they might say with thankful hearts, "Blessed are the dead which die in the Lord; even so saith the Spirit; for they rest from their labours."

## Diocese of Newfoundland.

A SUMMER'S WORK IN THE STRAITS OF BELLE ISLE.

BY THE REV. ARTHUR C. WAGHORNE.

(Continued from the Diocesan Magazine.)

The distribution of wholesome and useful literature, is a work, in my opinion of sufficient importance to engage the attention of the priest. This is especially the case on the Labrador,

where it is no easy thing for the people themselves to obtain such; while at the same time, there is on the whole a marked appreciation of it; and the long and dreary winter, with its inevitable isolation and partial cessation of out-of-door occupation, and its long nights, naturally suggests the expediency of providing a good stock of suitable reading matter. Mr. Currie says in his report, truly enough, "there is great need of good literature." A Churchman must be pardoned for thinking that much of the literature circulated by the M. D. S. F. and the Colporteur of Bible Society is calculated to do as much harm as good. These so-called unsectarian societies, though unhappily mainly supported by Church folks, are almost invariably (perhaps inevitably) worked chiefly in the interest of dissent—they are in fact mainly *sectarian*. In view of the importance, then, of providing good sound literature for our people, in addition to what was sent me from England, I expended \$14.30 out of my Labrador Church work fund in the purchase of books and tracts for gratuitous circulation. In many cases a large supply was thus furnished to the homes of the people.

In close connection with this matter was my work as *Colporteur*. I am pleased to learn that at the last session of the Synod it was decided, as I understand to endeavour to obtain for the Labrador a colporteur for the service of the Church; and I sincerely trust that a suitable person will be obtained for next summer. In the distribution of sound general and Church literature, and as lay-reader, the work of such a person would be most valuable. I had seen and heard something the previous summer of the work of the Bible Society's colporteur; and had seen everywhere I went his book and tracts; at Cape Charles and L'Anse-au-Clair I found *Churchmen* who had spent no less than \$5.00 apiece with him. With the exception of the Bible, Prayer-book, Hymns (Ancient and Modern), practically the bulk of his literature smacks of dissent, and is not calculated to build up our people in their most holy faith. Hence I determined, if I visited the Labrador again, to see what I could do as colporteur—though I was well aware a considerable increase of trouble and care would arise therefrom. I had a little stock of books and some beautiful sacred pictures from England; I sold these \$10 worth, and the proceeds went to the aid of my Labrador fund. The pictures were especially popular; and I could have disposed of a much larger stock. From an educational and religious point of view they are, in some cases more valuable than books, and in my opinion it were well if we did more than we do in the distribution of what has been called the "poor man's book."

In addition to this I sold about \$30.00 worth of books obtained from the S. P. C. K. Depot in St. John's. The chief hindrance I experienced in this department of my work, and of course the same confronts us in the matter of Church dues, and collections, is not so much the poverty of the people as the extreme difficulty the people have of obtaining *cash*. Some way, it seems to me, must be found if we are to make the most of our people's means, and secure fair play for the operation of our benevolent efforts, by which we can take fish, salmon and herring from them in place of cash. The people in the western part of my summer's sphere of work were by no means badly off this summer, but they had very little cash. If it were fairly represented to the business firms of the district possibly some arrangement might be made to attain the end in view.

(To be continued)

THE Bishop of St. Andrew's (Dr. Wilkinson) in his charge at the annual meeting of the Synod of the united diocese of St. Andrew's, Dunkeld and Dunblane, said: "The analysis

of the year which is past contains in it much for which we are bound to render hearty thanks to Almighty God. Although it is unwise to attach too much value to statistics, we cannot help recognizing the fact that there are signs of progress under almost every head of our annual analysis. We have more than 1,000 souls added to our numbers, nearly 700 more than in last year brought under the catechising of the Church; 223 more confirmed; 463 more communicants; over 300 more celebrations of the Holy Communion; 3,650 more communions than in the previous year. I am thankful also to record ordinations, consecrations, confirmations, retreats, conferences, quiet days, and social meetings."

### 'FORGETTING THE THINGS WHICH ARE BEHIND.'

BY THE RIGHT REV. THE LORD BISHOP OF WINCHESTER.

What things are we to forget? and why are we to forget them? and how is the forgetting to be done?

We are to forget our mistakes. All of us make mistakes, though they are not always discovered at the moment, and some do much more damage than others. The man who is unconscious of mistakes is solitary in his unconsciousness, and though it is perfectly fair for any one to demur to being judged before time can fully test and appraise his action, time is not always on our side in the matter, though indeed, sometimes it is. Our mistakes, I say, are to be forgotten in the sense of their being always with us, daunting our energies, paralyzing that manful spirit of venture which alone helps the Church to move, and is the great secret both of individual development and of the world's progress. Moreover, there are different sorts of mistakes—generous as well as base mistakes that spring from justice and courage, though not quite well timed; mistakes that are simply the result of calculating worldliness, and which miss opportunities that a braver spirit would have seized; mistakes which are the offspring of real nobleness and simplicity. He who understands what is in man, and is much kinder to us than we ever are to each other, knows in His goodness how to condone our errors, and in His wisdom how to make them work together for our good. While we see and confess and deplore our mistakes, we will take them to our Master, and trustfully leave them with Him. We cannot expect ever to be perfectly wise, and strong men are ashamed to whimper; but a single eye shall not only in the end win the approval of all whose approval is worth anything, but it shall finally earn the promise of promises: "Then shall every man have praise of God."

We are to forget our disappointments, of whatever kind they may be, and in whatever shape they have come. We all have our disappointments in turn, and about some of them it may be said that we should not be good for much if we did not have them. They may be disappointments personal to ourselves, and the area of such is as wide as life itself, or disappointments in the result of well-meant duty, or disappointments in the conduct of others, or disappointments in the achieving of some laudable activity on which we had set our hearts.

We are to forget them, because to be constantly brooding over them, or to be feeding our hearts with the luscious poison of egoistic mortification, simply means to paralyse our activities, to benumb with a chilling torpor all those secret springs of moral purpose which at once stir, elevate, and stimulate the soul, tempting us to whisper to ourselves, "Give up; make no more efforts to raise or improve the world; by

which it is plain you are neither wanted nor valued. Passed over so often, you will only be passed over again. Drop out of the ranks, and leave others to meet the battle."

The worst thing that can happen to any one is to lose hope. Discouragement is a subtler and more fatal temptation than presumption. To the true child of God, who can trust the wisdom and kindness of a heavenly Father, disappointments will eventually prove the most signal mercies. Let patience have its perfect work, and it shall be crowned with a psalm of thanksgiving. Even in our work for Him, God has sometimes to show us that we are not indispensable to Him, but that he uses us, not to add to His strength, but to multiply His mercy. He has many instruments at His disposal besides the lips and feet of men. If we fail, it does not follow that He will not triumph.

We are to forget our sorrows—that is, we are to suffer them to sink down into the depth of our spirits, there to abide in their hidden and healing power. We are not to suffer them to remain on the surface of our memory, to rob life of its sweetness, and music, and color. True, indeed, it is, that 'he who lacks time to mourn lacks time to mend.' But we are not to mourn as those who have no hope, as those who have no blessings left, as those whom God has forgotten, because He did not answer our prayers in the way we wished Him to answer them—whom God has forsaken, because in the darkness that for a while so impenetrably surrounded us, we utterly failed to discern the brightness of His face. Life is not all sorrow, all parting, all staggering under impossible burdens, all weariness, or anguish, or strife. There is a time when we should learn to say with the Psalmist, 'It is good for me that I have been afflicted, that I might learn Thy statutes.' There is also an experience which all true children of God should be ready and thankful to learn, 'They that sow in tears shall reap in joy.'

Once more, there is a real sense in which we must forget our sins, or we shall be so debased, so wounded, so humiliated, so abashed by the memory of them, that the tempter will be quick to take advantage of us, and to taunt our wounded consciences till we are on the brink of despair. If St. Peter had suffered his denial of his Lord to overpower the consciousness of his Lord's forgiveness—if St. Paul, in the tremendous shock of discovering that he had been crucifying his Lord afresh, while meaning to protect the faith of his fathers, had not had courage enough and faith enough to shake off as a kind of hideous dream, his persecution of the saints, and receive from the risen, revealed Lord joy and strength for his apostleship, what would have happened to the salvation of the world?

It is true, indeed, that in one sense St. Peter forgot it, for in his first epistle he speaks of himself as a witness of the suffering of Christ, and of the glory that should follow; and St. Paul reminds us that he was once a persecutor and injurious. But the sense of sin was quite swallowed up in the sense of mercy; the prophet's sentence came home to them in all its amazing and wonderful goodness, 'Thou has cast their sins into the depth of the sea.' We look back at sin, we deplore it, we feel we never can be the same all through eternity, as if we had not sinned; in a sense, our sins are ever with us, wrought into the texture of our character, and affecting the fibre of our being. But to be washed and made white in the blood of the Lamb—even now the blessed condition of all who simply and sincerely believe in Jesus—means a great deal of liberty and of peace, of grateful activity, and of child-like fellowship. To be constantly breathing the fetid air of our own corruptions is to live in a swamp instead of on the mountain top. 'Because we are sons, God hath sent forth the spirit of His Son into our hearts, crying Abba, Father.'

The secret of forgetting the past is a three-fold one. Faith, duty, prayer. Let us know and believe the love God hath to us, both with respect to mistakes, which he can rectify; disappointments, which He will explain; sorrow, which He will sanctify; sins, which when He pardons He heals. Duty, again, is the great medicine for a soul tempted to be morbid through over-much introspection. It is a great thing to be too busy to have time for rubbing gnawing bites into festering sores, and so to play into the tempter's hands. When St. Paul could not go out to preach he wrote letters, and his letters are the inheritance of the world.

Then there is prayer; and the Epistle for the fourth Sunday in Advent here interposes with its blessed counsel for troubled hearts. There are moments sometimes in the wakeful midnight hour, sometimes as we sit by a solitary fire-side, or when the springs of life run low and the wearied body means a jaded spirit, then old mistakes sting us and disappointments make our hearts ache, then sorrow and bereavement fill our memory with the ghosts of departed joys, or then the thought of old sins makes us shudder and shiver with unutterable anguish. At such moments we are to be careful for nothing, but in everything with thanksgiving to make known our regrets unto God, and the answer shall be not of necessity the gift we desire, the wish we covet; the removal of unendurable burden, the light on perplexing mystery—but PEACE.—*Church Bells.*

## HOW TO START A SUNDAY-SCHOOL.

BY MISS L. L. ROBINSON.

It may seem for the moment a trifle flippant, in dealing with a problem such as the above, to say that the best way to start a Sunday-school anywhere, be it city or country, is to go and start it. But the statement is made in all seriousness.

In undertakings of this nature, more, perhaps, than in any other, so much valuable time is often lost in the consideration of the questions *When? Where? How?* when, perhaps, the answer to each lies immediately at the door.

For certainly in response to the question *When?* the best reply would be "at once." If there be need and opportunity for such a work at all, surely the sooner it be under way the better.

As to *Where?* the answer should be, right in the place most available for the time being, however humble and inconvenient, till a better may be supplied.

In meeting the larger query *How?* more thought and consideration may naturally be required; but even here the advice is till the same; start the work to the best of its ability, and let the question evolve its own answer in action.

Such at least are the suggestions born alike of observation and experience; and perhaps no more helpful way of expanding the ideas presented can be offered than in a practical illustration of them at work.

A Church family finding itself in a country community, destitute of all but the most meagre spiritual advantages, was not slow in recognizing alike its own duty and opportunity, however that duty might impress those with whom it should come in contact. Seeking permission, therefore, at once, from the School Trustees of the village at hand, on the Saturday afternoon succeeding arrival, the little school-house was put in readiness for use on the following day; a small organ, a reading-desk, prayer-books, and books of instruction being all that was required.

It is needless to say that quite a little crowd of onlookers watched the proceedings with in-

terest; and the opportunity was gladly used for the announcement, in reply to the many inquiries: "We always have Church service and Sunday-school on Sunday: won't you be present with us?"

The attitude thus assumed, as seen at a glance, is a purely unaggressive and inoffensive one; offering room for no controversy, running counter in no way to possible prejudices or existing opinions, nor setting up a claim, even, to enlighten the community with "new and better ways." It is simply a family observance of Sunday duty, conducted in the mode of worship which they believe to be right, and a hearty desire to have all who will unite with in that observance.

In the instance under mention, it certainly worked admirably. On the following morning, when the family assembled in the little school-house, it was to find a large and kindly disposed assembly of neighbors to meet them. And right here, then, was the desired opportunity. Having thus many of other or no religious convictions present, what better theme of instruction than the *why* of the service maintained thus by the few in their midst; that though for the time being separated from the Church's visible organization and ministry, none the less was the family itself a true branch of that Church, and just as responsible to its appointed mission as a faithful witness of God's Word and truth wherever placed.

Thus was the hour of instruction made as interesting as possible, and a more direct invitation then offered that those present should then and there unite in the organization of a permanent school for mutual aid and spiritual advancement. The proposition was readily accepted, and forthwith the school found itself "started," and was continued uninterrupted to this day.

To the extent, then, of offering one answer to the open question presented as the subject of the pre-ent article, this brief sketch has served its purpose; for the methods and workings of a school offer consideration apart. But inasmuch as the question of available teachers enter so largely often into the problem of starting a Sunday school, perhaps a word of suggestion may be of value; and it is to this effect—that it is remarkable how few teachers will be found sufficient for the successful maintenance of quite a large school. In mission schools, especially, experience will discover that instruction, under circumstances, must be largely oral. Pupils, as a rule, neither through education nor opportunity are much given to habits of study, and hence a far greater amount of information can, in a given time, be imparted to a class as a whole than by the method of individual question and answer. It will be readily seen, therefore, that a large class may be almost as easily handled as a smaller one.

In the school just mentioned, numbering now some sixty pupils, there are and have been for years but two teachers. To one, filling likewise the place of superintendent, is assigned all those sufficiently advanced for instruction direct from Bible reading; to the other all younger scholars; by each the instruction is addressed to the class in common.

Such a plan is not of course suggested as the best, or most satisfactory; for the pupils miss the very decided advantages of a well graded and progressive course. But it is offered as a very feasible substitute when called for, and as presenting a possible solution to the one of the many obstacles often prominent when considering "how to start a Sunday-school."

Should the above methods seem to attach exclusively to family life in rural districts, it may be said that they may and have been as successfully applied by any little concourse of Church people, even though constituting a working force literally of but "two or three."

## GIVING.

(From the West Indian Guardian.)

Giving is one of those duties which has been so much neglected, that by some it is scarcely regarded as a duty at all. Yet the Christian, whatever other duties he may observe, must be also a giver. With this view before us, let us consider the subject, and mention some points which must weigh with us, so that it may lead to the good of all.

First we must give. Why?

1. Because it is a duty. There are three things a man ought to do with his money: he must give to God's glory; he must provide for the present necessities and reasonable enjoyment of himself and those dependent on him; and he must make reasonable provision for the future.

2. Because this duty is enforced by the authority of our Master, by his precept, by his example, and by His promises and encouragements.

3. Because the duty is enforced by the sacred writers of the Old and New Testament, our Lord's Apostles and other disciples.

4. Because all God's irrational creatures, whether animate or inanimate, seem to be giving.

5. Because God has been pleased to annex a special pleasure to giving in a loving spirit.

And further, gifts are greatly needed for many benevolent objects, for the erection of churches, Mission Rooms, Schools, for the food and clothing of the poor, etc., and for mission work at home and abroad.

For all these reasons every one should give.

What are we to give?

1. Ourselves. 2. Our time, our influence, and our money.

But how are we to give?

As to the *quality* of the gift, or the spirit in which we are to give, it must be: willingly, unostentatiously, cheerfully and lovingly.

As to the *quantity*, how much we are to give: Generally, it is to be given freely, as "freely we have received" everything.

More particularly, the measure of this free giving is to be our ability. "Every man shall give as he is able," and "as God hath prospered him." Giving must be under some rule; only the rule, or the measure of the amount, is left to the individual conscience enlightened by God's Word. It is this giving by rule which will prevent the giver when asked for contributions to charitable objects from always talking about the 'many calls,' or the 'bad times,' or 'being very poor,' or 'having many engagements' as excuses for not giving. No man is at liberty to give or not as he pleases; nor to give as little as he pleases without reference to his ability. We must 'not give to the Lord what costs us nothing;' nor need any one be ashamed of giving little, unless his conscience tells him he ought to give more. The Jew gave his tenth, the Christian should not give less.

And when must we give?

Generally, when opportunity offers,—when cases of undoubted and urgent need come before us.

And give where?

More particularly in the Lord's house.

"None shall appear before Him empty."

"Bring an offering and come into His courts."

No man shall excuse himself from giving because of his many engagements, many calls, or other of the many excuses which are offered for not giving; and with the example of "the poor widow" before us, we can scarcely think of any as too poor to give. It is by such loving giving, and striving to give as our Master gave, that we may hope to lay up for ourselves treasures in heaven, and we shall find it true that all that a man can count his own, when he comes to die, is what he has given away for God's honour and glory.



# The Church Guardian

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## CALENDAR FOR JANUARY.

- JAN'Y 1—Circumcision of Our Lord.  
 " 6—Epiphany of Our Lord. Athan. Cr.  
 2nd Sunday after Christmas.  
 " 13—1st Sunday after the Epiphany.  
 " 20—2nd Sunday after The Epiphany.  
 " 25—Conversion of St. Paul.  
 " 27—3rd Sunday after the Epiphany.

## ROMAN CATHOLIC ACKNOWLEDGEMENTS OF ANGLICAN ORDERS AND JURISDICTION.

An Address delivered in St. Luke's Church, Baltimore, Md., Sunday Sept. 9th, 1891 by the REV. STUART CROCKETT, M. A., B. D.

(From the Church Eclectic.)

It is now more than twelve years since I began to study the subject of Anglican Orders. I have read some books on what several Roman theologians have said about their invalidity. It may be briefly summed up by saying that, as the Anglican Orders are not conferred by the authority of the Roman Pontiff, the Anglican Bishops and Clergy have neither Orders nor Jurisdiction; or, at best, if they have orders, they are "heretical" and "schismatical." I shall show you, as I proceed, what some of their most distinguished ecclesiastics and laymen have said in favour of the Validity of Anglican Orders, and the excellency of the Book of Common Prayer. This ought to be a very interesting subject to us as descendants of the Church of England.

It would not be very surprising if some Roman theologians denied the validity of Anglican Orders. As a matter of fact, however, the Roman Catholic Church has never officially declared that Anglican Orders are not valid. And during the whole controversy, they have never called in question, as far as I know, the validity of the Orders of the Church of Ireland, although they regard them as heretical and schismatical like the Orders of the Church of England, because these Churches do not recognize the Jurisdiction, Supremacy and Infallibility of the Bishop of Rome. In this address, which is partly a compilation from some Roman writers, it will be seen that Anglican Orders have been acknowledged by several Popes, Cardinals, Archbishops, Bishops, Priests and Laymen of the Roman Communion.

It was not until the year 1604, or about 45 years after the consecration of Dr. Parker, Archbishop of Canterbury, which took place on December 17th, 1559, that any person disputed the validity of Anglican Orders. From that time to the present day, some Roman cavils have been hurled against Anglican Orders by certain Roman clergy, who ought to know better. It may be safely said that Anglican Orders have only been made stronger in the controversy if that were possible and they required such recognition. It has certainly been demonstrated, beyond the least shadow of a doubt, that Anglican Orders are conferred in strict

accordance with "the ancient Canons," and that they are Canonical, regular and valid.

Before the Reformation Period there was no controversy on the subject of Anglican Ordinations, and since that time all the Bishops of the Anglican Communion have been consecrated by at least three Bishops. And we know that it was the ancient custom of the Church of England that at the consecration of a Metropolitan Bishop or an Archbishop, at least four Bishops must be present, two of them to preside as *Chief Consecrators*, and that all the Bishops present united in the laying on of hands and pronounced the actual words of Consecration. This was the case at the consecration of Archbishop Parker; Bishop Barlow and Bishop Scory presided; Bishop Hodgkins and Bishop Coverdale were the presenters; and all the four Bishops not only united in the laying on of hands on Dr. Parker, Archbishop elect, but they also said the Divine Words of Consecration, "Take the Holy Ghost," &c., &c., &c. This act made the four Bishops *Co Consecrators*.

It has been admitted by Canon Estcourt, a Roman Catholic writer, that "we may take it as proved that the Queen's (Elizabeth) commission of December 6th (1559) is a genuine document, that it was duly executed on the 9th of the same month as to the Confirmation, and on the 17th as to the Consecration; (and) that Parker's Consecration did take place in the manner described in the Register." And again he says: "With regard to Parker's Consecration we have found that, as an historical fact, it is most certain that it took place on the 17th of December, 1559, according to the description in the Register."

I shall now make a few quotations from the sayings and writings of some of the Popes, Cardinals, Archbishops, Bishops, Priests and Laymen of the Roman Communion in which they acknowledge, among other things, the validity of Anglican Orders. But we are not to think that Anglican Orders are depending for their validity on Roman acknowledgements. They depend on a lawful Ordainer, and the proper matter and form. We know that Anglican Orders have never been, and are not lacking in any of these requirements; and that they are in harmony with Holy Scripture, Apostolic tradition, and the Ancient Canons.

We know that Pope Pius IV. invited the English Prelates, as *Bishops*, to join in the deliberations of the Council of Trent. In 1561 he sent a Nuncio to Queen Elizabeth, as we learn from Rapin de Thoyras' History of England, to notify (her) that the Council which has been interrupted would be continued in the same place, and to desire her to send thither some English Bishops." No Bishops were sent from England, and the Council expressed amazement that the English Bishops did not even send a letter "to excuse their absence" when "summoned by the Vicegerent of Christ, for the settlement of religion." Bishop Jewel sent a reply to Seignor Scipio.

It is very interesting to learn from the Brief of Pope Julius III. to Cardinal Pole, Archbishop of Canterbury, in March, 1554, in the reign of Queen Mary, requiring him to "absolve" and "reconcile" the Bishops and Priests that were ordained during the reign of Edward VI. He did not order them to be "re-ordained," but simply to "reinstated" them in their respective offices under his authority and supremacy. He declared that those who were ordained according to the Anglican form had "the gift of Consecration already bestowed; and that the Archbishops and Bishops may now enter on the Government of their Churches and perform all other Episcopal acts," &c., &c.

It is on the authority of Dr. Nicholas Sanders that we know that Anglican Orders received additional recognition from another Pope of Rome, for they were "established and confirmed afterwards by letters of Pope Paul IV." He also offered to confirm the Prayer Book, This

book contains the ordinal which testifies that the Church of England has retained the Apostolical Succession in the Ministry.

It is also very evident from Harrington and Littledale that Pope Pius IV. offered to acknowledge and sanction the Prayer Book on condition that the English nation made final appeal to the Holy See on questions of doctrine. This can be seen in Lord Coke's charge at the Norwich Assizes, August 4, 1604, and the *Church Guardian* for May 31, 1893, contains particulars of additional and indisputable evidence of this official offer of Pope Pius IV.

It is not to be expected that Pope Julius III. would have reinstated the Anglican Bishops, or that Paul IV. and Pius IV. should have expressed their willingness to authorize and confirm the Prayer Book, unless they believed in the validity of Anglican Orders and the sufficiency of the Sacramental and Ordination offices contained in the Book of Common Prayer. And Pope Urban VIII. had a conviction on the same subject. He offered the Cardinal's hat to Archbishop Laud, but that staunch defender of England's Church declined the honor. He would not betray the Anglican Church into the hands of the Roman Papacy or Puritan novelties. He preferred death. He died for the Faith.

It is well known that Pope Innocent XI. made important concessions in the interest of reunion. Pope Innocent XII. declared that King James II. was bound to maintain and defend the succession as long as the laws of the Kingdom, under which the Anglican Church was established, were in force. The laws of the Church are part of the laws of the Kingdom, and they declare the "historic continuity" of the Church and the "Apostolical Succession" in the Ministry. And Pope Clement XIV. (1769) did all in his power to bring about a union between the Roman and Anglican Communion. It may be safely inferred that not any of these Popes would have acted in such a manner unless they were convinced of the Validity of Anglican Orders, and the Apostolical Organization of the historic Church of England.

[To be continued.]

## WOMAN'S WORK.

One of the greatest questions of the age is the relation of women to the work of the world. In England, as is well known, a large majority of the population belong to the female sex—emigration, maritime enterprise, and other causes disturb the balance of the population. Many women cannot look for marriage, for it is manifest from the statistics of the census that a large percentage of the women of England must die single. But not a few of these have no property. This is nearly always the case in the artisan, and very frequently in the middle and even upper classes. What are the girls to do for a living? It is true that in the laboring classes there is always one opening which is well paid, all things considered—domestic service. It is unpopular in most poor families, and there is a great outcry among ladies about the scarcity of good servants. Still this very unpopularity causes wages to rise. A servant gets a comfortable home, sufficient meals, and a fair wage. We are inclined, then, to advise it to the daughters of the poor homes as the best work and most natural a girl can find, provided only she gets a respectable place and a good mistress. The dislike of domestic service is not a good sign in the young women of our time. But there is probably something to be said on the girls' side—that they believe that it does not lead to matrimony. We do not see why it should not. We question if an artisan can get a better wife than from domestics who are trained to that class—which by no means in-

cludes the whole—of habits of order, cleanliness, and economy in good service.

It is curious to see that so many girls who turn from domestic service prefer the long hours and more trying business of shops, and in some cases the hard strain of factory life and of agricultural labor. With regard to factory work, it is probable that the large employment of women has tended to throw many men out of work and to lower wages. Women's labor is cheaper than men's. Often also women are worked in factories above their strength. Yet we are sure that the prejudice against factory girls in the South of England is unjust. In Lancashire and Yorkshire not a few women of good Christian type of character are to be found among 'factory hands.' There is often a good deal of earnestness, zeal, sympathy for their fellow creatures, and love of God among the women employed in our factories. Many a Lancashire parish owes good as well as evil to its factory girls. . . . Christian parents should not only consider what wages their daughters may earn, but what effect their occupations may have on their moral and religious character.

In our hospitals a Christian woman is in her proper place. To nurse the sick is one of woman's privileges, and it is one of the brighter sides of the progress of the last thirty years that nursing has been elevated into one of the noblest of female professions. It is a curious sign of the times that, while most female occupations are overcrowded, and the shrieking sisterhood are encroaching on men's specialties, the old-fashioned and especially feminine occupation of school teacher should be so neglected. There is a difficulty (as many of our clerical readers must know to their sorrow) to get good female teachers at moderate stipends, especially in villages where social attractions are not great. We only wish more ladies would be aroused by the present enthusiasm for Christian education to devote themselves to this definitely feminine and most useful form of woman's work. Two special divisions of woman's teaching work are, we hear, undersupplied—cookery and calisthenic teachers, but they only incidentally affect us. Then again Art is more studied by women now than in any previous period of England's history, and ladies who seek a little lucrative occupation may add by painting (especially decorative painting) to small means. Music also is becoming more a source of income for women than in other ages of English history. Not only in teaching music, but in performing, and even in bands we find women employed.

We might go further in dealing with divers occupations, but we must spare a few lines for what, like the postscript of a lady's letter, we wish to regard as the most important. Not unfrequently when a lady or even a communicant of the poorer classes finds her income insufficient, and that 'she must do something for herself,' she or some female relative consults—where he really has the confidence of his flock as he should—her parish priest on the subject. The question is, What should be his reply? It is useless to tell persons who are poor that they must not do anything to help themselves, and in many cases it is most undesirable to instruct them to ask their friends to help them. The best plan in a large number of cases is to find out what kind of work is available and how it will suit the candidate for employment. In the case of a woman the first point a priest, or even an earnest layman, would consider is, How far is the employment morally safe, and how far is the person seeking it likely to be deteriorated morally? If it is dangerous or evil, we should be inclined to say 'No.' For example (in spite of the kindly interest of the Church and Stage Guild members) we should not advise a young communicant to seek a living by the ballet. Other employments, however, are almost as dangerous though not considered so. Then we should advise the fitness and training of the ap-

plicant to be considered and the lucrativeness of the employment. One point is very often put off to the last, though a great deal of annoyance and even expense might be saved if it were considered at first, viz., Is the employment overcrowded? We heard lately that an advertisement in a Church paper for a lady's help brought a hundred replies. It is a pity it should. The occupation is overcrowded, and we fear there are more applicants than situations. On the other hand, we hear of some employers who find a difficulty in getting really efficient workers, though there is less of this in women's than men's work.—*Church Review.*

#### THE HIGHER CRITICISM.

[Paper read before the Montreal Diocesan Theological College by Rev. J. Ker, D.D., Rector of Grace Church, Montreal.]

Permit me at the outset to enter a protest against the use of the word *higher* in connection with the criticism we are now about to consider. "Higher" criticism suggests that there are other criticisms, inferentially of a lower and less important kind, from which the so-called "higher" criticism ought to be carefully distinguished. If I might venture to move an amendment, it would be to substitute the word *speculative* for the word *higher*. This would give us a nomenclature that would have some considerable correspondence with methods and results into which the speculative and hypothetical so largely enter.

At present the higher criticism is principally concerned with the Old Testament. By a close examination of the various books, and by comparing book with book and part with part where comparison is believed to be possible, it is sought to determine the genesis of each. In reaching conclusions, tradition as to authorship, not otherwise supported, has but little weight. The style of the writer, the use of words and phrases which indicate an early or later stage of the Hebrew language: surroundings political, ecclesiastical, ethnological and geographical, as far as they can be ascertained, are taken into account, and, as far as they go, aid in the formation of the critical judgment.

As there is no contemporary Hebrew literature with which the Old Testament writings can be compared, it might seem at first sight as though the researches of the higher critics were of academical rather than of direct and present theological interest. Such, however, is far from being the case. The critics have discovered an "idealizing element" running through records which we and our fathers believed to be the inspired Word of God; and they have suggested questions the solution of which seems incompatible with that simple faith in the truth of the narrative which has been the traditional belief of the Church of God from generation to generation. Nor is this all. Even the knowledge of Him who is the Word and Wisdom of God, in whom dwelt all the fulness of the Godhead bodily, even His knowledge as a man has not escaped the questioning and the speculations of the "Higher Criticism." . . .

In the year 1817, DeWette, a German theologian, published "A Historical and Critical Introduction to the Canonical and Apocryphal Books of the Old Testament" in which he laid down the lines on which the higher criticism has since wrought out some of its most important results.

According to DeWette the historical criticism of the Old Testament should limit itself to the comparative study of the various books, seeking to recompose the history of the Jews according to their contents; the agreement or disagreement of the various parts will enable the critic to form a judgment as to the period to which the particular theocratic institutions belong,

and also enable him to settle approximately the time to which the books ought to be referred. DeWette further held that investigations pursued in this manner would enable the inquirer to understand certain historical events which, as they appear in the narrative, are surrounded with "a transparent veil of fable." Applying his own principles of criticism to the Old Testament, he decomposed the Book into a variety of parts. The Pentateuch he found to consist of a series of fragments differing from each other in age, origin and character. Deuteronomy was not the work of Moses, nor was it composed until nearly a thousand years after Moses' time. The compiler of the chronicle utilized the older writings of Samuel and Kings, and worked them over in a levitical and hierarchal interest. In a work published later, DeWette submitted the Psalms to a like treatment, in the detail of which he attacked not only the traditional authorship, but also the Messianic character of some of the most confessedly Messianic Psalms in the whole collection. . . .

Among the most important of recent contributions to the literature of this subject stand Professor Driver's Introduction to the Literature of the Old Testament, and Canon Gore's essay on the Holy Spirit and Inspiration. The latter of these two especially has called forth a host of replies and rejoinders, and counter rejoinders, has been a burning subject at Church conferences, and has disturbed the peace of various kinds of Church societies. Briefly stated, and I must be brief for I hasten much, Dr. Driver's conclusions are roughly as follows:

1. The Pentateuch, as we now have it, is not the work of Moses, though without doubt it embodies traditions derived from him.

2. In the Pentateuch (so far as it is from being a homogeneous work) there are distinct tokens of three independent traditions: i.e., the Jehovistic (J.); the Elohist (E.); and the Priestly (P).

3. The traditions J and E were combined into one whole about the period of the early Monarchy; the Priest's code was wrought into this about the time of the exile. Hence the Hexateuch, as it now stands, is probably not earlier than the Babylonian Captivity.

4. The Book of Judges was written about the same time as the Pentateuch and Joshua.

5. The Books of Samuel about 700 B.C.

6. The Books of the Kings about the time of Jeremiah.

7. The Chronicles about the time of Ezra.

8. The last twenty-six chapters of Isaiah are the work of an unknown prophet who lived about the close of the Captivity.

9. The Book of Jonah was not written until more than 300 years after Jonah's time.

10. It is not absolutely certain that any of the Psalms were written by David. The 110th Psalm ("The Lord saith unto my Lord") was probably not written by David. It is doubtful if any of the Psalms, as we have them, are earlier than 300 years after David's time; some are as late as the period of the Maccabees.

11. Daniel's Prophecies, in their present shape, were probably written about 300 years B. C.

(To be continued.)

THERE is, says the *Living Church*, a significance in the following quotation from *The Congregationalist*, which we are glad to note:

"More religious services on Christmas Day in Congregational churches have been reported to us this year than ever before. This is a tendency to be encouraged. Why should not other Churches besides the Episcopal and Roman Catholic provide for their constituency a service of worship on a day fraught with so much meaning to Christian hearts?"

## Family Department.

### MY MOTHER CHURCH.

My mother Church! Thy holy prayers  
I lisped with infant breath;  
And Oh! I hope that they will rise  
From my cold lips in death;  
For from the very Fount of life,  
Thou drawest undefiled  
The pure sweet waters of the Truth,  
For every thirsting child.

By thee upon my infant brow  
The holy sign was set,  
That marked me for the coming strife,  
Unconscious babe, as yet;  
But willingly, in riper years,  
I heard Thy call to stand,  
Grasping the Banner of the Cross  
Thou gavest to my hand.

And Oh! if many faithless prove,  
In an unfaithful age,  
Let me but cling with deeper love,  
To my sweet heritage;  
Still, though of youth and vigour shorn,  
Let me that standard clasp,  
Until by stronger hands 'tis borne  
From my last dying grasp.

M. F. MAUDE.

### The Story of a Short Life.

BY JULIANA HORATIO EWING.

#### CHAPTER III. (Continued.)

The Barrack Master's wife was not very young and not very slender. Rapid movements were not easy to her. She was nervous also, and could never afterwards remember what she did with herself in those brief moments before she became conscious that the footman had got to the horses' heads, and that she herself was almost under their feet, with Blind Baby in her arms. Blind Baby himself recalled her to consciousness by the ungrateful fashion in which he pummelled his deliverer with his fists and howled for his basket, which had rolled under the carriage to add to the confusion. Nor was he to be pacified till O'Reilly took him from her arms.

By this time men had rushed from every hut and kitchen, wash-place and shop, and were swarming to the rescue; and through the whole disturbance, like minute-guns, came the short barks of a black puppy which Leonard had insisted upon taking with him to show to his aunt despite the protestations of his mother; for it was Lady Jane's carriage, and this was how the sisters met.

They had been sitting together for some time, so absorbed by the strangeness and the pleasure of their new relations, that Leonard and his puppy had slipped away unobserved, when Lady Jane, who was near the window, called to her sister-in-law:—"Adelaide, tell me my dear, is this Colonel Jones?" She spoke with some trepidation. It is so easy for those unacquainted with uniforms to make strange blunders. Moreover, the Barrack Master, though soldierly looking, was so, despite a very unsoldierly defect. He was exceedingly stout, and as he approached the miniature garden gate, Lady Jane found herself gazing with some anxiety to see if he could possibly get through.

But O'Reilly did not make an empty boast when he said that a soldier's eyes was true. The Colonel came quite neatly through the toy entrance, knocked nothing down in the porch, bent and bared his head with one gesture as he passed under the drawing-room doorway, and

bowing again to Lady Jane, moved straight to the side of his wife.

Something in the action—a mixture of dignity and devotion, with just a touch of defiance—went to Lady Jane's heart. She went up to him and held out both hands:—"Please shake hands with me, Colonel Jones. I am so very happy to have found a sister!" In a moment more she turned round, saying:—"I must show you your nephew. Leonard!" But Leonard was not there.

"I fancy I have seen him already," said the Colonel. "If he is a very beautiful boy, very beautifully dressed in velvet, he's with O'Reilly, watching the funeral."

Lady Jane looked horrified, and Mrs. Jones looked much relieved.

"He's quite safe if he's with O'Reilly. But give me my sunshade, Henry, please; I dare say Lady Jane would like to see the funeral too."

It is an Asholt amenity to take care that you miss no opportunity of seeing a funeral. It would not have occurred to Lady Jane to wish to go, but as her only child had gone she went willingly to look for him. As they turned the corner of the hut they came straight upon it, and at that moment the "Dead March" broke forth afresh.

The drum beat out those familiar notes which strike upon the heart rather than the ear, the brass screamed, the ground trembled to the tramp of feet and the lumbering of the gun-carriage, and Lady Jane's eyes filled suddenly with tears at the sight of the dead man's accoutrements lying on the Union Jack that serves a soldier for a pall. As she dried them she saw Leonard.

Drawn up in accurate line with the edge of the road, O'Reilly was standing to salute; and as near to the Irish private as he could squeeze himself stood the boy, his whole body stretched to the closest possible imitation of his new and deeply-revered friend, his left arm glued to his side, and the back of his little right hand laid against his brow, gazing at the pathetic pageant as it passed him with devouring eyes. And behind them stood Blind Baby, beating upon his basket.

For the basket had been recovered, and Blind Baby's equanimity also; and he wandered up and down the parade again in the sun, long after the soldier's funeral had wailed its way to the graveyard, over the heather covered hill.

#### CHAPTER IV. (Continued.)

The Master of the House, is arranging for his visitors to go to the Field Day, had said that Leonard was not to be of the party. He had no wish to encourage the child's fancy for soldiers, and as Leonard was invariably restless out driving, and had a trick of kicking people's shins in his changes of mood and position, he was a most uncomfortable element in a carriage full of ladies. But it is needless to say that he stoutly resisted his father's decree; and the child's disappointment was so bitter, and he howled and wept himself into such a deplorable condition that the young ladies sacrificed their own comfort and the crispness of their new dresses to his grief, and petitioned the Master of the House that he might be allowed to go.

The Master of the House gave in. He was accustomed to yield where Leonard was concerned. But the concession proved only a prelude to another struggle. Leonard wanted the Black Puppy to go too.

On this point the young ladies presented no petition. Leonard's boots they had resolved to endure, but not the dog's paws. Lady Jane, too, protested against the puppy, and the matter seemed settled; but at the last moment, when all but Leonard were in the carriage, and the horses chafing to be off, the child made his

appearance, and stood on the entrance steps with his puppy in his arms, and announced, in dignified sorrow, "I really cannot go if my Sweep has to be left behind."

With one consent the grown-up people turned to look at him.

Even the intoxicating delight that color gives can hardly exceed the satisfying pleasure in which beautiful proportions steep the sense of sight, and one is often at fault to find the law that has been so exquisitely fulfilled, when the eye has no doubt of its own satisfaction.

The shallow stone steps, on the top of which Leonard stood, and the old doorway that framed him, had this mysterious grace, and truth to say, the boy's beauty was a jewel not unworthy of its setting.

A holiday dress of crimson velvet, with collar and ruffles of old lace, became him very quaintly, and as he laid a cheek like a rose-leaf against the sooty head of his pet; and they both gazed piteously at the carriage, even Lady Jane's conscience was stifled by motherly pride. He was her only child, but as he had said of the Orderly, "a very splendid sort of one."

The Master of the House stamped his foot with an impatience that was partly real and partly, perhaps, affected.

"Well, get in somehow, if you mean to. The horses can't wait all day for you."

No ruby-throated humming bird could have darted more swiftly from one point to another than Leonard from the old gray steps into the carriage. Little boys can be very careful when they choose, and he trod on no toes and crumpled no finery in his sitting.

To those who know dogs, it is needless to say that the puppy showed an even superior discretion. It bore throttling without a struggle. Instinctively conscious of the alternative of being shut up in a stable for the day, and left there to bark its heart out, it brank patiently in Leonard's grasp, and betrayed no sign of life except in the strained and pleading anxiety which a puppy's eyes so often wear.

"Your dog is a very good dog, Leonard, I must say," said Louisa Mainwaring; "but he's very ugly. I never saw such legs!"

Leonard tucked the lank black legs under his velvet and ruffles.

"Oh, he's all right," he said. "He'll be very handsome soon. It's his ugly mouth."

"I wonder you didn't insist on our bringing Uncle Rupert and his dog to complete the party," said the Master of the House.

The notion tickled Leonard, and he laughed so heartily that the puppy's legs got loose, and required to be tucked in afresh. Then both remained quiet for several seconds, during which the puppy looked as anxious as ever; but Leonard's face wore a smile of dreamy content that doubled its loveliness.

But as the carriage passed the windows of the library a sudden thought struck him, and dispersed his repose.

Gripping his puppy firmly under his arms, he sprang to his feet—regardless of other people's—and waving his cap and feather above his head he cried aloud, "Good-bye, Uncle Rupert! Can you hear me? Uncle Rupert, I say! I am—letus—sorte—mea!"

\* \* \* \* \*

All the Camp was astir.

Men and bugles awoke with the dawn and the birds, and now the women and children of all ranks were on the alert. (Nowhere does so large and enthusiastic a crowd collect to see the pretty soldiers go by as in those places where pretty soldiers live.)

Soon after gun-fire O'Reilly waded his way from his own quarters to those of the Barrack Master, opened the back door by some process best known to himself, and had been busy for half an hour in the drawing-room before his proceedings woke the Colonel. They had been as

noiseless as possible; but the Colonel's dressing-room opened into the drawing-room, his bedroom opened into that, and all the doors and windows were open to court the air.

'Who's there?' said the Colonel from his pillow.

'Tis O'Reilly, sir. I ask your pardon, sir; but I heard that the mistress was not well. She'll be apt to want the reclining-chair, sir; and 'twas damaged in the unpacking. I got the screws last night, but I was busy soldiering till too late; so I come in this morn'g, for Smith's no good at a job of the kind at all. He's a butcher to his trade.'

'Mrs. Jones is much obliged to you for thinking of it, O'Reilly.'

'Tis an honor to oblige her, sir. I done it sound and secure. 'Tis as safe as a rock; but I'd like to nail a bit of canvas on from the porch to the other side of the hut, for shelter, in case she'd be sitting out to taste the air and see the troops go by. 'Twill not take me five minutes, if the hammering wouldn't be too much for the mistress. 'Tis a hot day for certain, till the guns bring the rain down.'

'Put it up if you've time.'

'I will, sir. I left your sword and gloves on the kitchen-table, sir; and I told Smith to water the rose before the sun's on to it.'

With which O'Reilly adjusted the cushions of the invalid-chair, and having nailed up the bit of canvas outside, so as to form an impromptu veranda, he ran back to his quarters to put himself into marching order for the Field Day.

The Field Day broke into smiles of sunshine too early to be lasting. By breakfast-time the rain came down without waiting for the guns; but those most concerned took the changes of weather cheerfully, as soldiers should. Rain damages uniforms, but it lays dust; and the dust of the Sandy Slopes was dust indeed!

After a pelting shower the sun broke forth again, and from that time on the weather was 'Queen's weather,' and Asholt was at its best. The sandy Camp lay girdled by a zone of the verdure of early summer, which passed by miles of distance, through exquisite gradations of many blues, to meet the soft threatenings of the changeable sky. Those lowering and yet tender rain-clouds which hover over the British Isles, guardian spirits of that scantily recognized blessing—a temperate climate; Naiads of the waters over the earth, whose caprices betwixt storm and sunshine fling such beauty upon a landscape as has no parallel except in the common simile of a fair face quivering between tears and smiles.

Smiles were in the ascendant as the regiments began to leave their parade-grounds, and the surface of the Camp (usually quiet, even to dullness) sparkled with movement. Along every principal road the color and glitter of marching troops rippled like streams, and as the band of one regiment died away another broke upon the excited ear.

At the outlets of the Camp eager crowds waited patiently in the dusty hedges to great favorite regiments, or watch for personal friends amongst the troops; and on the

ways to the Sandy Slopes every kind of vehicle, from a dray to a donkey-cart, and every variety of pedestrian, from an energetic tourist carrying a field-glass to a more admirable energetic mother carrying a baby, disputed the highway with cavalry in brazen breastplates, and horse artillery whose gallant show was drowned in its own dust.

Eady Jane's visitors had expressed themselves an anxious not to miss anything, and troops were still pouring out of the Camp when the Master of the House brought his skittish horses to where a 'block' had just occurred at the turn to the Sandy Slopes.

What the shins and toes of the visitors endured whilst that lot of troops of all arms disengaged itself and streamed away in gay and glittering lines, could only have been concealed by the supreme powers of endurance latent in the weaker sex; for with the sight of every fresh regiment Leonard changed his plans for his own future career, and with every change he forgot a fresh promise to keep quiet, and took by storm that corner of the carriage which for the moment offered the best point of view.

Suddenly, through the noise and dust, and above the dying away of conflicting bands into the distance, there came another sound—a sound unlike any other—the skirling of the pipes; and Lady Jane sprang up and put her arms about her son, and bade him watch for the Highlanders, and if Cousin Alan looked up as he went past to cry 'Hurrah for Bonny Scotland!'

For this sound and the sight—the bagpipes and the Highlanders—a sandy-faced Scotch lad on the tramp to Southampton had waited for an hour past, ironing and freckling his face in the sun, and exasperating a naturally *dour* temper by reflecting on the probable pride and heartlessness of folk who wore such soft complexions and pretty clothes as the ladies and the little boy in the carriage on the other side of the road.

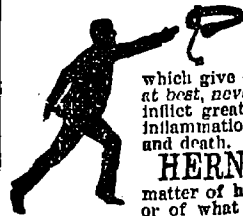
But when the skirling of the pipes cleft the air his cold eyes softened as he caught sight of Leonard's face, and the echo that he made to Leonard's cheer was caught up by the good-humored crowd, who gave the Scotch regiment a willing ovation as it swung proudly by. After which the carriage moved on, and for a time Leonard sat very still. He was thinking of Cousin Alan and his comrades; of the tossing plumes that shades their fierce eyes; of the swing of kilt and sporran with their unfettered limbs of the rhythmic tread of their white feet and the fluttering ribbons on the bagpipes; and of Alan's handsome face looking out of his most becoming bravery.

The result of his meditations Leonard announced with his usual lucidity—

'I am Scotch, not Irish though O'Reilly is the nicest man I ever knew. But I must tell him that I really cannot grow up to and Owld Soldier, because I mean to be a young Highland officer, and look at ladies with an eye like *this*—and carry my sword so!'

(To be continued.)

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**TEMPERANCE.**

At the annual meeting of the branch of the C.E.T.S. for the Diocese of Newcastle, Eng., held in last December, the speeches delivered were so practicable and admirable that we give our readers the full report of them, as contained in the *Temperance Chronicle*:

The Bishop of Newcastle, in opening the proceedings, said there was one thing he should like to speak of. It has been said by someone, and had been repeated by a great many, that the Bishops of the Church of England had voted in Parliament for the meetings of the Parish Councils being held in public-houses. There was not a word of truth in that. The statement was a stupid one; the statement was an untrue one. It was a stupid one for this reason: that a very large number of Bishops were themselves total abstainers, and were working as hard as they possibly could in the cause of Temperance. He made bold to say that there was not a Bishop on the Bench, whether he were a total abstainer or not, who would so have voted. He knew nothing about the motives of the gentlemen who had made this statement. It was the statement he had to deal with. It was possible that it might have arisen in this way. There was a proposition made, he thought, by Lord Selbourne, that the schoolrooms should not be used for the meetings of candidates or for the meetings of allotment committees.

The Bishops, who knew very well how great an educational work was going on throughout the country in the schoolrooms belonging to the Church of England, were not going to vote against that. It was carried against them. Now, let them just observe what followed. When the Duke of Richmond brought forward a motion that the disability should be removed from public houses, and that the law should sanction meetings of Parish Councils in the public-houses, the Bishops to a man, led by the Archbishop of York, voted dead against it. They would nail the statement to the counter and proceed. He had no doubt that they would see someone "unnailing" that statement. But every honest man would see that there was a hole in it, and would be able to see daylight through it. He was perfectly certain that every generous-minded man who had made the statement would be glad to see that he had made a mistake. He (the speaker) was very sorry that the statement had been made for this reason, that he thought there never had been a time in the whole history of Temperance reformation when every class interested in that work ought to be made ready to stand shoulder to shoulder. They knew there were a great number of propositions before the country, all of which could not be seen by everyone to have equal value. But let them work together, and not against one another. Let them together go on hammering and hammering any number of bills, but let them hammer them upon the same anvil—hammer them with the

one great motive of bringing out a real and true bill that would help in the Temperance reformation work. After all, let them remember that it was not the Legislature that would really cure this great evil that was amongst them. It was the power and grace of Almighty God alone that could do it. If only they and he, to whatever denomination of Christians they might belong, were more really faithful, prayerful, and earnest in their work, they would bring in more souls than they did now, and bind them together in one great body which eventually must go forth upon its triumphal and successful march. In Newcastle they did want a very increased measure of help in this matter.

(To be continued.)

**AFTER MANY YEARS.**

A STRANGE TALE TOLD BY A WELL-KNOWN MINSTREL.

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From the Owen Sound Times.

The marvellous efficacy of Dr. Williams' Pink Pills has again been demonstrated in this town. The *Times* referred to the astonishing cure of Mr. Wm. Belrose, a well-known citizen. This was followed a few weeks ago by the remarkable cure of Mrs. Monnell, of Peel street, whose life had been despaired of by herself and family and friends. A few days ago the *Times* reporter was passing along Division street, when it was noticed that a new barber shop had been opened by Mr. Dick Cousby, a member of a family who have lived in Owen Sound for nearly half a century. Knowing that Mr. Cousby had been seriously ailing when he came from England, a few months' previous, and at that time had little hope of recovering his health, the *Times* man dropped in to have a chat, and before the conversation proceeded very far, it was evident that there had been another miracle performed by the wonder-working Pink Pills.

"Well let us start at the beginning of my troubles," said Mr. Cousby, when the *Times* began probing for particulars. "Twenty-one years ago I left school here and joined a minstrel company. Since that time I have had parts in many of the leading minstrel companies as comedian and dancer. In the spring of 1887 I thought I would try a summer engagement, and took a position with Hull & Bingley's circus, then playing in the Western States. One morning during the rush to put up the big three pole tent, I was giving the men a hand, when the centre pole slipped out, and, in falling, struck me across the small of the back. While I felt sore for a time, I did not pay much attention to it. After working a week I began to feel a pain similar to that of sciatic rheumatism. For a year I gradually grew worse, and finally was laid up. This was at Milwaukee. After some time I went to St. Paul and underwent an electric treatment,

and thought I was cured. I then took an engagement with Lew Johnston's Minstrels, and went as far west as Seattle. About three years ago I made an engagement with Bowes and Farquharson to go on a tour through Europe in the great American Minstrels. Before sailing from New York I suffered from pains between the shoulders, but paid very little attention to it at the time, but when I reached Glasgow I was scarcely able to walk. I remained in this condition until we reached Manchester, where I obtained temporary relief from a doctor's prescription. For two years the only relief I had was by taking this medicine. In May of 1893, while at Birmingham, I was taken very bad and gradually got worse all summer. An engagement was offered me as stage manager for Onsley's Minstrels, and I went out with them, but in three months' time I was so bad that I had to quit. All this time I was consulting a physician who had been recommended as a specialist, but without any relief. Hydropathic baths and other similar treatments were resorted to without avail. Finally there was no help for it, and I went to Manchester, and on Dec. 12, 1893, went into the Royal Hospital, where the physicians who diagnosed my case pronounced it transverse myelitis, or chronic spinal disease. After being in the hospital for five months I grew worse, until my legs became paralyzed from the hips down. Dr. Newby, the house surgeon, showed me every attention and became quite friendly, and gratefully informed me that I would be an invalid all my life. For a change I was sent to Barnes' Convalescent Hospital, Cheadle, having to be carried from the hospital to the carriage and then on to the train. After a week there, a patient told me of a cure effected on himself by the use of Dr. Williams' Pink Pills. Being thoroughly discouraged, I asked for my discharge, and I was sent back to Manchester, where I began taking Pink Pills. After the use of a few boxes I recovered the use of my legs sufficiently to walk several blocks. I then concluded to start for Canada and join my friends there. I continued taking the Pills, constantly getting stronger. I have taken no other medicine since I began the use of the Pink Pills, and I have no doubt as to what cured me. I now feel as well as ever, and I am able to take up the trade of barbering, at which I worked during the summer months. When I remember that the doctors told me I would be helpless all my life, I cannot help looking upon my cure as a miracle." As Mr. Cousby told of the wonderful cure, his good natured countenance fairly shone with gratitude. He is so well known here as a straightforward, respectable citizen, that the *Times* need say nothing in his behalf. His plain, unvarnished statement would go for a fact with everyone who knows him.

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