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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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MONTREAL, WEDNESDAY, AUGUST 12, 1891.

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ECCLIASTICAL NOTES.

BISHOP TUCKER has already received more than sixty offers of service for Eastern Equatorial Africa.

THE Bishop of Chester has been laid up with a severe attack of influenza, and has been compelled to cancel all engagements.

THE Archbishop of Canterbury (Dr. Benson), who was born near Birmingham, completed his sixty-second year on Tuesday, July 14.

THE Bishop of Worcester's appeal for funds to provide for additional clergy in the city of Birmingham has met with a fairly satisfactory response already.

THE consent of the majority of the Standing Committees to the consecration of the Rev. Dr. Nicholson, Bishop-elect of Milwaukee, has been received, and the documents have been forwarded to the presiding Bishop.

THE Bishop of Liverpool has greatly improved in his general health during his sojourn at Lowestoft. His friends are now very hopeful that the three months' anticipated rest will completely restore him to health and strength.

PLANS ARE NOW complete for placing on the Victoria Nyanza a steamer which shall be at the disposal, whenever necessary, of the Church Missionary Society missionaries working in Uganda. The entire cost will be £20,000, and, in order to avoid serious mishaps, the boat will practically be sent out in duplicate.

The list of select preachers at Cambridge for the next University year is an exceptionally strong one, including the Archbishop of Canterbury, the Bishops of Winchester, Lincoln, Derry, Chester, St. Asaph, Southwell, and Dover; the Dean of Norwich, Archdeacon Wilson, and Canons Ainger, Body, and Browne.

THE Bishop of Carlisle referred in a recent speech to the Baccarat case, which, he said, had done more to debauch the poorer people, and make them believe religion was a farce, than could probably be counteracted by all the efforts that had been made by a thousand clergymen in their parishes.

THE nomination of Archdeacon Reeve to be Bishop of Mackenzie River in succession to Bishop Bompas, who has undertaken the new diocese of Selkirk, has been approved by the Archbishop of Canterbury. The new Bishop was educated at the Church Missionary College, Islington, and was ordained by the Bishop of Rupert's Land in 1868.

THE Bishop of Manchester has received official returns from his Rural Deans of the number of confirmees presented from the beginning of the present year's confirmation tour, from February 15 to June 1. The total number confirmed in the diocese during that period was 12,594. Of these 4,844 were males and 7,750 females. This is equal to the entire year of 1884, when the total number was 12,508, of

whom 4,826 were males and 7,682 females. About 800 candidates were recently confirmed at three churches in the rural deanery of Bolton in addition to the total previously given.

THE death is announced of the Rev. Thomas Walter Perry, honorary Canon of St. Alban's, and Vicar, since 1872, of Ardleigh, Essex, Eng. Mr. Perry had many years ago come to be recognized as the most learned English canonist of the time, and was frequently consulted by the late Dr. Deane and other eminent ecclesiastical lawyers on obscure points of Church law.

DURING a heavy thunderstorm lately at Gloucester, Eng., the lightning struck the vane of St. Nicholas Church, one of the oldest in the city, and set fire to the roof. Three firemen, named Kitchen, Pike, and Baldaro, performed a galant feat by climbing up a rod in the interior of the spire, and, undaunted by the molten lead which was falling, they hauled up the fire-extinctors by means of a rope, and thus put out the flames.

THE Archbishop of Dublin, in the private chapel in the Palace, in the presence of several clergymen of the diocese and other friends, recently admitted Mr. Andrew Cassells, of the Reformed Portuguese Church, to the office of a deacon. The form used at the ordination was partly Anglican and partly from the Reformed Spanish Prayer Book. The Rev. Canon Leet, D.D., presented the candidate and acted as his grace's chaplain.

'EXPERIENCE,' says Bishop Westcott, 'has proved that the law of progress is self-sacrifice. If self be taken as the motive and the end, the individual parishes; and, on the other hand, 'he who loses his life gains it.' The tenderness which constrains the gentleman to serve all perfects his own character. The Christian gentleman is fashioned from within, and not from without, by the influence of a living exemplar, and not by definite rules; by a great enthusiasm, and not by the anxious observance of all embracing routine.'

'WHEN my new course came back to me after ordination,' says Kingsley, 'and asked me whether he should read Essays and reviews,' I told him, 'By no means. They will disturb your mind with questions which you are too young to solve. Stick to the old truths and the old paths, and learn their divineness by sick beds, and in everyday work, and do not darken your mind with intellectual puzzles, which may breed disbelief, but can never breed vital religion or practical usefulness.'

THE Bishop of London lately reopened the Church of All Hallows-on-the-Wall, of which the Rev. S. S. Stone is rector. The Church has been greatly improved and carefully restored. The date of the first Church on this site is not known. Probably it is very ancient, as the foundation is that of the oldest structure in London—the Roman wall. The patronage was originally in the Priory of Holy Trinity, Aldgate; but, upon the dissolution of that house, it came to the Crown. There is a complete list of rectors from the year 1335, and a

register of churchwarden's accounts of the reigns of Henry VI and Edward IV.

EVEN *The Churchman* has its word of condemnation of Dr. Rainsford's assault on the Church:

Does Dr. Rainsford see nothing reprehensible in morals, and nothing offensive to good taste, in applying the exultant language of the prize-ring to describe a great and undeserved misfortune of the Church? If every word he says were as true as nine-tenths of them are *sheer* perversions of the truth, the publication of them in such language, and in such a spirit, would be little to the credit of a clergyman whom the American Church has received and treated with boundless hospitality.

THE programme of the Church Congress at Rhyd, instead of giving the usual perplexing variety of subjects, contains only ten topics for debate, namely, 'The Church Revival in Wales,' 'The Church in relation to Nonconformists,' 'The Church's Work in relation to the poorest quarters of our cities, and how she may extend it in connection with State Agencies and Voluntary Organizations,' 'Criticisms of Holy Scripture, and what the Church gains thereby,' 'Foreign Missions,' 'Church Education,' 'Church Music,' 'The Agnostic, Theistic, and Christian Position,' 'Aids to the Life of Godliness,' and 'The Parochial System.' Interest will largely centre in the Bishop of Asaph's inaugural address, which will deal with the condition of the Welsh Church. The leading speakers include the Bishops of Bangor, Chester; Wakefield, Calcutta, and Bedford; Bishop Blyth, Sir R. Cunliffe, Sir G. Stokes; the Deans of St. Asaph and Manchester, Archdeacon Howell, Preb. Harry Jones; Principals Chavasse, Rendall, Reichel, and Kyle, Mr. R. H. Hutton, and Mr. Eugene Stock. The Archbishops of Canterbury, York, and Dublin will be present, and the Metropolitan of India.

THE CHURCH AND FREEMASONRY.

My father was a Freemason, being initiated in his earlier manhood in Pittsburg. He never rose higher than the third degree; and then—being a married man—he disliked the necessity of keeping everything concerning the order secret from his wife, and practically dropped all actual connection with the craft. He always spoke of it, however, in the kindest manner; and when he had left the law and become rector of Trinity Church, Pittsburg, and a new Church was to be built, he had the Freemasons lay the corner stone with their usual rites, he himself delivering the address on the occasion. He began a long poem, entitled, 'Freemasonry,' in several cantos, which for very many years remained unfinished. And, strange to say, he took it up and finished it long after he was sixty years of age. As for myself, I inherited his kindly affection for the order, though I was never initiated myself. What I have to say on the subject, therefore, is from the outside, and not in any way biased by actual membership.

The Pope of Rome has repeatedly excommunicated the whole order of Freemasons by bell, brook and candle; and the Presbyterians, and some others of the Protestant sects have come as near excommunicating the order as they know how. The Church of England, and our own Church in this country, have never done anything of the sort; though once in a long while some individual Bishop or Priest—generally of Presbyterian antecedents—thinks it a great pity that we should not follow the example set in this matter by the Pope and the Presbyterians. But there is no danger of this ever being done. Too many of our Bishops, clergy and laity belong to the order, so that not even an attempt has ever been made—so far as I know—to pass any formal condemnation; and there is no part of our Church constitution or canons which would afford any basis at all for such action.

Years ago this state of facts made no small impression on my mind; and additional thought was provoked by the fact that the Scottish Rite stands so pre-eminent among the brethren of the Mystic Tie. Looking back to practical masonry, from which it all sprung, I was very much puzzled by this prominence of Scotland. Instead of being able to show cathedrals or churches or castles that could for a moment stand comparison with the vast mediæval masterpieces of England, France, Germany, Spain and Italy, Scotland made really the smallest and poorest show of any. The connection with practical masonry, therefore, utterly failed to give me any explanation.

At length, however, I struck upon the idea, which I think gives the true solution of the problem. It is to be found in the 'Free and Accepted' part of the business, which is quite modern; and not in practical masonry, which goes back into distant ages. The key of the whole position is this: Freemasonry is an instinctive attempt of right minded men in each country to get back those parts of the ancient and full heritage of the Catholic Church of which the dominant religion of that country deprives them. This fits the case of Scotland exactly. Nowhere else was the burden of Presbyterianism, and true-blue Calvinism, so hard and so heavy as in Scotland. And when by law not more than half-a dozen Church people were allowed at any one time to worship out of the Prayer Book even in a private house, it is no wonder that Churchmen took refuge in the Masonic lodges; and there, protected by their oaths of secrecy, they introduced as much of Church principle and Church practice as they could.

Now let us examine a few of the details and see how far our theory will agree with the facts.

In the first place, there is the true idea of *Catholicity*, which is lost by every sect. Masonry restores it by a brotherhood which extends throughout the world.

Next, how do persons become real members of that body? Old Calvinism makes this to depend on the absolute decree of Almighty God as to each individual soul—a decree made before the fall of man. That is not the Church idea at all. The Church idea is that membership in the Body of Christ comes by Holy Baptism; and nobody can baptize *himself*. He must be baptized by some one else. So in Masonry, a man cannot become a Mason by simply desiring it, or feeling about it, or reading about it, or talking about it. He must be initiated by some one else who belongs to the order already, and has power to admit him.

Then as to the formation of a lodge. The sectarian idea is that any small number of believers—three, five, seven, or thereabouts—may at any time associate themselves together and make a new Church—a Church which is just as truly and really a valid Church as any other in the world. But you cannot make a new Masonic lodge that way! In order to have a new lodge, the idea of *historic continuity* is

never lost; and the new lodge must secure its proper charter from the duly authorized source, or it is no lodge at all.

Then among the Presbyterians, ministerial parity was the rigid rule. In Masonry they had various orders, one above another, till they ran it to an almost absurd extreme.

In the Presbyterian meeting they abjured everything like bright and beautiful vestments. In Masonry they had abundance of them of ever so many different kinds.

In the Presbyterian meeting they would have nothing to do with bright and beautiful colors,—black, the color of sin, death, and the devil, being the only thing tolerated. In Masonry they had all bright and beautiful colors, and silver and gold and jewels besides.

In the Presbyterian meeting they regarded lights as abominably Popish. In the lodge they knew better, and used them most significantly.

In the Presbyterian meeting they abhorred all symbolism, and tried to have everything as plain as a pike-staff. In the lodge every part of the service—the costumes, the decorations,—was deeply and beautifully symbolical; and the knowledge of the meaning of it all was a constant source of instruction, admiration and joy.

Now in all these things, and in some others that might be added, it was the *ancient Church ideas and practices* that were reproduced in the lodges, and in all their services they preserved the idea of a *written Liturgy*; while the rigid rule of the Presbyterian Meeting was long extemporary prayers, and still longer sermons which in the lodge were omitted altogether.

But with all this *Churchliness*, there was still another point in which the lodges gave a lesson to the sects which the sects were never willing to learn. Notwithstanding all these Churchly things, the Masons never dreamed of pretending to commission anyone to preach the Gospel—*never!* They knew that *that* business belonged to the Church which Christ had established; and they never for a moment claimed to be that Church.

And as it was in Scotland, so it has been, measurably, in other Protestant countries. In England, when the Church was coldest in her tone, the lodges were the warmest, making up somewhat for her deficiencies. And in the U.S. the general prevalence of the Masonic order (and other orders patterned more or less after them) has been a very important element in toning up the religious sympathies of vast bodies of Protestants, who are as yet too bitterly prejudiced to learn anything directly from us. When one sees a great gathering of Knights Templar, and finds that in many places banners are swung across the streets along which they are to march, and that every banner bears on it a cross and a crown; and notices that every Knight has a cross on his cap, and a red cross at that; and knows that a great majority of the men are Presbyterians, Methodists, Baptists, and what not; and then examine their Office for the Burial of the Dead and finds there no less than three distinct prayers for the departed (in which their Office is more distinctly Catholic than our own); and besides all this sees that their standard of Faith, used constantly in their services, is the unmitigated *Apostles' Creed*—what shall we say? Is it not clear that they are doing the Church's work with great numbers who would not, as yet, learn the same things from us? If the Church required people to wear red crosses in their caps, and to pray for the departed, a howl would be raised that would re-echo loudly from Dan to Bersheba. But the Knights Templar are doing this work for us, and before long they will find out that the proper home of people who do such Churchly things is—THE CHURCH. They are helping us without knowing it. But they will find out when the time comes, and then the gathering in will be all the easier.

But there is another side to all this, and one

which at first sight seems radically opposed to it, although on examination we shall see that it only embodies the same general principle. How is it that on the continent of Europe, especially in Popish countries, the tone of Freemasonry is so different? Instead of showing any tendency towards the beauties of the unbroken Catholic Church, we find here, almost universally, tendencies towards liberalism, if not infidelity, in religion, and toward rebellion in politics. How is it that there is such a vast difference in tone?

Remember, the tone in Scotland and other Protestant countries was a reaction against Presbyterianism and the religious errors and poverty of all sorts of Protestant sectarianism. That decided the tone which the reaction should take. In Papal countries the religion and the government err in an opposite direction. There is in Church matters, in those lands, a rich and ornate system, indeed, but indissolubly united with an absolute despotism, which leaves no trace of the earlier liberty bestowed as a permanent heritage upon the children of God. And this is generally leagued with an equal despotism in political matters. The natural reaction against both these makes the lodges, in such countries, the natural headquarters of all who are struggling for the restoration of civil and religious liberty. That some, under the pressure of a double and terrible tyranny, should be disposed to go too far, and venture on crazy extremes in both civil and religious directions, is no wonder!

It is easy to see, in this way of looking at the whole question, the reasons for what we know to be the facts. The Pope excommunicates the Freemasons, because he knows they are against him and his tyrannies, and there never can be peace between them. The Presbyterians and other sects condemn the Freemasons also, but not so furiously, indeed, but still for something of the same reason, because the general tone of the whole order is against them, and they know it. But the Church never has said or done anything against them, because they are really doing our work for us. They are familiarizing their people with ever so many good and beautiful things that belong to the old and full-blooded Church system, in which we are laboring for the Union of all Christendom. And we are not fools enough to oppose and abuse any who are helping in so noble a work, whether they know it or not. The more completely they do that work, the better we shall like it.

What all Freemasons need to do, in order to make that work complete, is to remember that they never have set themselves up to be a *Church*, as all the sects have; that they have always recognized the superior position and authority of the Church, in its own sphere, outside of their order. They never have pretended to commission anybody to preach the Word and minister the Sacraments. By thus acknowledging the superior authority of the Church, they really acknowledge an obligation on their own part to belong to it. And in making that personal union, to whom should our Freemasons go? To the Pope, who has cursed them over and over again, even in refusing to a Mason the right of being buried in consecrated ground? Or to the sects who have denounced 'secret societies' with equal vehemence? No. They will, if they are sensible, unite with the Church which loves all their devotion to beauty, art, symbolism, wide-hearted charity, and staunch love of liberty, and where—and where only—they will truly be *at home*.—J. H. HOPKINS in *Church Review*.

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OUR CONFIRMATION CLASSES—PREPARATION FOR HOLY COMMUNION.

Having set forth the teaching of the Church on the mystery of the Lord's Supper, it remains to point out to the candidates the spirit in which they must always approach that sacred ordinance. The Catechism is very plain on this subject in the last question and answer. To the question, 'What is required of them who come to the Lord's Supper?' it is answered, 'To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life, have a lively and steadfast faith in God's mercy through Christ, with a thankful remembrance of His death, and be in charity with all men.' Self-examination, a holy resolution, a living faith, a thankful spirit, and a world wide charity, such are the practices and dispositions that go to make an acceptable communicant. It will be observed that this answer sums up a great deal of the teaching of the Communion Service. The opening rubrics are to this effect. Repentance and amendment of life are there set forth as essential, all wrong doing must be acknowledged, and reparation made, if necessary; those who have been at variance must be content to forgive from the bottom of the heart. The beautiful Collect at the opening of the service, in which we ask God to 'cleans the thoughts of our hearts by the inspiration of His Holy Spirit,' sets forth the same thought of spiritual cleanliness and the casting out of all evil from us as we approach the Holy Table of the Lord. The Ten Commandments which follow set forth the requirements of the Divine law, and afford the only perfect standard for self-examination. The communicants can be instructed how to use these Commandments for the purpose with the light thrown on them by the Sermon on the Mount. The Nicene Creed is the standard of faith adopted, and sets forth plainly the grounds on which alone we can obtain God's mercy—the life and work of the Divine Redeemer of the world, 'Who for us men and for our salvation came down from heaven.' The three exhortations which follow the prayer for the Church Militant also set forth very clearly the evangelical disposition necessary to a proper approach to the Lord's Table, and the class ought to be instructed as to their duty of frequently reading over these exhortations as the best preparation for making a good and profitable communion. They will find themselves exhorted therein 'to consider the dignity of that holy mystery and the great peril of the unworthy receiving thereof, and so to search and examine their own consciences that they may come holy and clean to such a heavenly Feast, and be received as worthy partakers of that Holy Table.' The way and means of self-examination are so clearly set forth in the first exhortation, that no one need be in a difficulty, but if nevertheless any intending communicant should find it difficult to quiet his own conscience after such self examination; if he feels his faith in God's mercy to be weak, and he is despondent and anxious, the Church directs him to go to his own clergyman or to some discreet and learned minister of God's word, and open his grief, that by 'the ministry of God's holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience and the avoiding of all scruple and doubtfulness.' The third exhortation, 'at the time of the celebration of the Communion,' has a paragraph which is an exact counterpart of the instruction given in the Catechism. The priest addresses the communicants thus—'Judge therefore, yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past, have a lively and steadfast faith in Christ our Saviour, amend your lives and be in perfect

charity with all men, so shall ye be meet partakers of these holy mysteries.' The same note of charity and goodwill is struck again in the short address which immediately precedes the solemn confession in the Communion office—'Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours,' &c. From all this it can be plainly gathered in what spirit the Holy Communion of the Body and Blood of Christ is to be partaken of. Love, faith, humility, self distrust, these are the graces which best adorn the communicant, as they are the fittest accompaniment of every communion to the end of the Christian's life. It is these things that will make them 'meet partakers of those holy mysteries.'

Great sympathy and interest must be felt for the confirmation candidates as they prepare for their first Communion. They should be lovingly and gently spoken to, and the blessed and happy privilege so soon to be theirs should be clearly and tenderly put before them. Various little hints may be given to them to smooth the way for their first approach to the Lord's Table, how they are to receive the sacred elements 'into their hands,' how they are to receive them 'all meekly kneeling;' and how they are to retire quietly, after communicating, to their own places in the Church, there to occupy their time in prayer and meditation and thanksgiving till the Administration ceases. If it is thought desirable to suggest some little devotional book of preparation, nothing is better than that by Dr. Walsham How, the present Bishop of Bedford, or Mr. Ridley's well known treatise; but after all is said, there is no preparation like the devout use of the Communicant Service itself.

Communicants' Unions also will be found valuable as means for keeping the young communicants of the parish together for mutual strengthening and encouragement and perseverance in the divine life. The rules for these unions should be made as simple and little formal as possible. With regard to the frequency of communion, once a month may be set down as the least number of times an earnest member of the Church should receive the Sacrament. Where there is an early celebration in the month, those who are young and strong should be encouraged to receive at it.—*Irish Ecclesiastical Gazette*.

TWO POINTS ON EVOLUTION.

Some years ago, Professor Marsh of Yale University, made a most remarkable find of fossil bones in the Bad Lands of Nebraska, including specimens of various ages of the earth's past history. Not long after, Mr. Huxley visited this country, and delivered one or more lectures on the horse, illustrated by those fossils discovered by Professor Marsh, and claiming that this series of fossils was a complete proof of the truth of the Darwinian hypothesis of evolution. I read those lectures at the time with the closest care and the deepest interest; but to me it seemed perfectly clear that the fossils and facts, instead of proving Darwinism, proved the impossibility of Darwinism.—which is a very different thing.

Huxley's theory is that the horse was originally a five-toed mammal, much smaller than at present, and that through a long series of ages he lost first one toe, then another, and so on, while gaining in general size, until now what we call the "hoof" is his original middle toe, and the two pasterns are the last of his other toes to shrink up and leave only those poor reminders of their former selves. So, with the help of Professor Marsh's fossils, he gives us actual specimens of these horses' foot-bones, in the various stages of their change. Going back from the present, we first find the horse with two toes, and two dried-up pasterns. Still

farther back, he has three toes with pasterns as before. And at last, when we reach the Eocene period, we find what he calls the Eohippus (he has previously given us the Protohippus, the Pliohippus, the Miohippus, etc.), and this Eohippus has four toes and one pastern, thus showing that the animal started with five toes, like the rest of the mammalia, but must have begun changing almost immediately, and he has been kept at it ever since.

Now be it remembered that this is set before us as a conclusive proof that all animated nature has come by gradual evolution from one primordial germ. But does it prove any such thing? Let us see.

The first appearance of mammalia on this earth of ours was in the Eocene age. There were a few rodents and marsupials towards the close of the previous period,—mere drops of the coming outpour,—but besides these, the Cretaceous, which comes just under the Eocene, has no mammalia, nor are there any in any of the other strata of the secondary or primary rocks,—none whatever. It is with the Eocene that the great gush of mammalia appears,—a vast variety of new creatures, some of them seventy feet long, and the Eohippus among them. Now, so far as proof is concerned, what they have proved is just this,—that it has taken the entire period of the mammalia upon the face of this earth of ours (a period which Dana roughly estimates at about three millions of years), it has taken this entire period to change the shape of the horse's hoof; but where did the horse himself come from, then, if he did not come in ready-made, in the Eocene period, along with all the rest of the mammalia? There is no other way left by which he could come at all.

Just look at it for a moment. Is it reasonable to contend that though it takes some three millions of years to change the shape of the horse's hoof, yet by the same gradual process his entire body can be evolved out of a monad in no time at all? or that the change of the hoof will leave traces and proofs in every stratum of rocks from Eocene to modern, while the formation of all the rest of the horse's body has left no traces at all in any stratum of rocks in any period?

No, no! We are happy to grant all that our scientific friends can prove. They prove (we take their word for it), that in the Eocene period the Eohippus appeared,—that is to say, the early horse. We accept what they say about his toes in subsequent ages, until we get to the modern horse with his hoof. But the animal is horse at the beginning, and horse all the way through. Before the Eocene period, they cannot show the slightest trace of him. There is no room left for his slow and gradual evolution. He came in with the rest of the world of mammalia—ready-made.

Now for the other argument, which is directed toward the style of reasoning by which it is attempted to support a tremendously sweeping theory on a very few disconnected and insufficient facts.

Suppose, for the sake of argument, that in this country, from the Alleghenies to the Atlantic Ocean, the mortal remains of all who have died during the last five hundred years were still preserved,—not their bones only, but their hair, skin, and everything about them, so that there could be no mistake as to their identity. We should then find the following state of facts. Five hundred years ago all who lived and died here were red men. All who live and die here now are white men or black men, or some intermixture of the two. And at one point or other between the two extremes, we should find every possible shade of the missing link. We should find all possible fractional unions of red, white, and black, so as to make the chain of transition complete down to the minutest shade. And now, having our chain of evolutionist evidence complete, let us proceed to draw the Darwinian conclusion that all the

whites and blacks here at present were evolved by natural selection out of the red men who lived here five hundred years ago; and that, we all know, is a lie!

Now if, as is plain, we cannot trust the Darwinian basis of argument through so brief a period as five hundred years, and when the chain of links is complete, how can we be expected to accept the same style of argument precisely, only stretching it through millions of ages instead of hundreds, and having only here and there an isolated stepping-stone, instead of a chain of links that touch all along? It is really too absurd to be seriously argued. Evolution may be a convenient theory by which to arrange and classify the results of scientific research, but its demonstration is impossible.

THE WESLEY CENTENARY.

[From Church Times.]

It may serve to complete our view of Wesley's Churchmanship if we mention that in his Notes on the New Testament (one of the legal standards of Wesleyan doctrine) he cites Hebrews vi. 2 as the authority for the 'laying on of hands for the receiving of the Holy Ghost'—that he received private confessions, having a small room for that purpose near several of his preaching houses (see Works, vi. 344, ed. 1809), and pronounced absolution to be ministerial, declarative, and conditional. Men shew a ministry in the forgiveness of sins, but do not exercise a right of power. They pray, but it is God forgives, saith St. Ambrose." He used the mixed chalice, and both used and defended the Athanasian Creed (see Works iii. 30). In the 'Large Minutes'—a sort of compendium of Methodist law—we find the following instructions to Wesley's preachers which were reaffirmed in several conferences. 'Let all our preachers go to church. Let all the people go constantly, and receive the Sacrament at every opportunity, warn then against calling our society a 'church' or 'the church'; against calling our preachers 'Ministers,' our houses 'meeting houses'; call them plainly 'preaching houses; license yourself as a Methodist preacher. And nine months before his death he published in the *Arminian Magazine* (which had for several years been his organ) his well known sermon on Heb. v. 4. in which he told his preachers that 'he dared not separate from the Church, he believed it would be a sin to do so; and that for them to 'seek the priesthood,' or attempt to administer the Sacraments would be to commit the sin of Korah, Dathan, and Abiram. 'You know that no man taketh this honor unto himself, but he that is called of God as was Aaron. O contain yourselves within your own bounds: Be content with preaching the Gospel.'

We have shown what Methodism was as it left the hands of its founder; we have now to see what it has become since. Scarcely had the grave closed over Wesley, before some of his followers set about to create the schism which he had so deprecated. The Preachers met in conference in 1792, and 'committing the matter to God, put it to the lot whether they should administer the Lord's Supper or not.' The lot said 'no.' Instead of committing it to God, and putting it to the lot, the following year, they put it to the vote, and the majority voted themselves into the priesthood. Ordination there was none. 'We resolved—they say—that the being received into full communion by this Conference, and appointed by them to administer the ordinances (the Sacraments) should be considered a sufficient ordination without the imposition of hands.' (Smith's History, ii. 22).

One immediate consequence of this resolution was, that the trustees of the Bristol preaching

houses excluded from them the Preacher appointed by the Conference, saying that that body had formed themselves into an independent sect. And so they went on for some forty years without ordination of any kind, till in 1836 Jabez Banting, the then President of Conference, set up an ordination to convey the lacking powers in these words, 'Mayest thou receive the Holy Ghost for the office and work of a Christian minister' ('and pastor' was subsequently added) now committed to thee by the imposition of our hands.' Jabez Banting, therefore, and his associates—all of them wholly unordained—were the founders of the existing Wesleyan ministry. It has, as a ministry, no connection with John Wesley. To shuffe out of sight the unwelcome fact that John Wesley considered his preachers as mere laymen, and they were so considered subsequently to his death, they suppressed the above mentioned 'Korah' sermon in his collected works and sermons up to 1829, and falsified his monument in the City-road Preaching House. The original inscription spoke of Wesley as 'the Patron and friend of the lay preachers.' This was erased, and in its place we now read that he was 'the Chief Promoter and Patron of the plan of itinerant preaching.'

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AVON DEANERY.—The 57th session of Avon Rural Deanery opened with Choral Evensong in Christ Church, Berwick, on the evening of June 29th. Present the Ven. Archdeacon Jones of Windsor; Rev. F. J. H. Axford of Cornwallis; Rev. K. C. Hind, M.A., of Newport. Mr. Axford sang the service; Archdeacon Jones gave an address on the Catholicity of the Anglican Church, and Mr. Hind spoke on 'Worship.' The choir under the management of Mr. Sawyer rendered the service very creditably. The services at the Parish Church, St. Mary's, Aylesford, on the following day were of a centennial character, it being the centennial of the opening of that church.

There were three services, Holy Communion at 7:30 a.m., Dr. Maynard celebrant; Matins at 11 a.m. Dr. Bowman by invitation read a paper on the history of the Diocese. Evensong 7:30 p.m. with addresses by Dr. Maynard on the life of the Rev. E. Gilpin, one time Rector of the parish, and the Rev. John Inglis, afterwards third Bishop of Nova Scotia, also a former Rector of Aylesford; followed by the Rev. George D. Harris, Rector of Lahave, on the life of Rev. Dr. Owen, a former Rector. These addresses were introduced by a paper from Mr. Wade, the incumbent of Aylesford on the history of the parish. The addresses were all of a very interesting character. The choir assisted in the services with chants and hymns with unusual good taste. During the afternoon a strawberry festival was held on the grounds near the church by the ladies of the congregation, the proceeds of which together with the offertories at the various services, amounting to about \$80, is to be appropriated for repairs on the old church. The Chapter met for business at the Rectory at three o'clock. After the opening office was said by Dr. Maynard. It was moved by Mr. Wade and seconded by Archdeacon Jones, that the usual order of business be suspended and that we proceed at once to the election of a Dean, passed. Moved by Mr. Hind and seconded by Mr. Fullerton, that the Rev. F. J. H. Axford be the next Rural Dean. Carried unanimously.

Dr. Maynard addressed the Dean elect in his usual kind and fatherly manner, to which Mr. Axford replied and took the chair.

It was moved, seconded and carried that the next session be held in Rawdon on or about the 29th Sept., should it be agreeable to the present Rector, if not, to be held in Cornwallis.

A vote of thanks was tendered Dr. Bow-

man for the paper on the History of the Diocese. It was decided that the subject for discussion at the next session should be 'The Validity of Lay Baptism,' and that the Rural Dean elect should read a paper, he also to preach the Deanery sermon. The following resolution was moved by Archdeacon Jones and carried. The Deanery, learning that the Rev. Canon Maynard, D.D., will in a few days complete the 50th year of his ministry, extends an invitation to the clergy of the Diocese and others to meet at Windsor on July 22nd next to commemorate in some appropriate way his Jubilee and that the Rector of Windsor be requested to prepare for the event and issue a printed invitation to every clergymen of the Diocese and also prepare an address to be signed and presented at the same time.

The session then adjourned.

On the following morning several of the clergy were driven to Morden by Mr. Wade, and a service was held in the little church there. Mr. Hind kindly took the organ, a new one provided for the occasion by Miller Bros., of Halifax, and with a volunteer choir the service was rendered in very bright and happy manner. The Rev. F. J. H. Axford, Dr. Bowman and Archdeacon Jones were the speakers, the former making a very forcible address on the subject of 'Holy Baptism.' After the service the clergy were sumptuously entertained by Mrs. Minnis and Mrs. Orpin.

The thanks of the clergy are due to the following ladies for kind hospitality. Mrs. J. R. Harris, Mrs. Corbin, Mrs. George Graves, Mrs. Russell, Mrs. Dr. Bell and Mrs. Wade.

All departed for home July 1st, well pleased with the 57th Session of Avon Deanery.

DIOCESE OF QUEBEC.

MAGOG.—The Ladies' Guild of St. Luke's Church gave a social in the new Town hall here, on the evening of Monday, the 3rd August, which proved very successful. The room was tastefully decorated and well lighted, and nearly 200 guests were present. Several visitors from the States to this very pleasant summer resort rendered kind and efficient aid in making the evening pleasant and successful. The Band of the 52nd, under the leadership of Mr. Alvin Ballard, also assisted materially in entertaining those present.

GEORGEVILLE.—The ladies of St. George's Church here intend holding their annual sale of work on Saturday afternoon, the 15th inst., in the Camperdown hotel, and in the evening a concert, with refreshments, will be held in the same place. Service is held both morning and evening in the pretty little church in this place during the summer season.

DIOCESE OF MONTREAL.

FANLIGSBURG.—The Rev. A. M. Haskins, D.D., Rector of St. Mark's Church, Brooklyn, N. Y., took part in the services of the Bishop Stewart Memorial Church on Sunday morning, 2nd August. His sermon on 'The Resurrection' was marked by singular clearness, concise expression and logical force—indicating one of the factors of a unique pastorate of upwards of fifty years. This venerable priest visited the late Dr. Reid in 1834. Although the spiritual father of the parish, which under him, by the blessing of God, has been signally prosperous for fifty-two years—it is gratifying for old time friends and casual acquaintances to note that his natural force is scarcely abated, nor is his eye sensibly dimmed, nor has the buoyancy of earlier life forsaken him. As a memento of a privileged visit he presented to the Rector a bound copy of the 'semi-centennial of St. Mark's, Brooklyn,' commemorating with singular good taste, Christ-like spirit and practical aim, the triple anniversary of a parish 50 years old—of a Rector fifty years in uninter-

rupted priestly relations to this particular flock—and capping all, of a sexton of an equally lengthy tenure of office. The little volume is in itself an inspiration. One reads it with an interest akin to that of fiction. It deals, however, with solid realities; it is plain and unadorned history; it exemplifies the fruits of faith and pure devotion, and it lights an unsought halo around a venerable form, who himself is the first to disclaim. 'Not unto us, not unto us, but unto Thy Name be the praise.'

A glowing poetic tribute from a former member of St. Mark's Church closes the volume and ends:

"That it in all good, be increased,
God bless the paths in which have trod
The white-haired sexton, revered priest;
Of this vine-covered house of God."

Every fortunate reader will heartily add, Amen.

ST. JOHNS.—The vestry meeting of St. James' Church, St. Johns, on Monday evening, August 3rd, to receive the resignation of the Rev. J. F. Renaud, was well attended. Mr. G. H. Wilkinson occupied the chair, and Mr. E. R. Smith acted as Secretary. The Secretary read the letter of resignation of Mr. Renaud, which was most sympathetic in tone, and conveyed to the vestry and congregation at large the assurances of his abiding love and consideration for them. On motion of Mr. L. G. Macdonald, seconded by Mr. J. B. Stewart, the resignation was accepted with regret and the kind sentiments of Mr. Renaud fully reciprocated. A large number of those present gave expression to their sincere regret at Mr. Renaud's withdrawal from a parish in which he has labored so earnestly and successfully for nine years past. The resignation will date from the 1st of September next. After some consultation a plan for the election of a successor to Mr. Renaud was adopted. This was that the vestry should resolve itself into a committee of the whole and receive the names of eligible candidates for the position; that a choice should ultimately be made from the names so submitted, and that the clergyman receiving the majority of votes should be declared the unanimous choice of the meeting. Names were then submitted, and the meeting was afterwards adjourned for two weeks.

KNOWLTON.—Rev. Dr. Norton, Rector of Montreal, kindly took Sunday services in St. Paul's and Bondville on the 2nd August, in order that the Rector's rest might be prolonged. Needless to say that the services were greatly appreciated.

EPISCOPAL APPOINTMENTS.—The Lord Bishop of the Diocese will make his annual Visitation to the Rural Deanery of Clarendon in August, as follows:

- Thursday, August 13, St. John's, Aylwin, Rev. L. B. Pearse.
- Friday, August 14, St. James', Wright, Rev. L. B. Pearse.
- Sunday, August 16, Holy Trinity, Alleyne.
- Tuesday, August 18, St. James', Leslie.
- Wednesday, August 19, Thorne Centre.
- Thursday, August 20, St. Stephen's, Thorne West; St. Matthew's, North Clarendon.
- Saturday, August 22, St. Luke's, Bristol, Rev. Rural Dean Naylor.
- Sunday, August 23, Shawville, Rev. Rural Dean Naylor.
- Monday, August 24, St. Thomas, Bristol, Rev. Rural Dean Naylor.
- Tuesday, August 25, St. George, Portage du Fort, Rev. A. A. Allen.
- Wednesday, August 26, St. James', Bryson, Rev. A. A. Allen.
- Thursday, August 27, St. John's, Quio.
- Friday, August 28, St. Matthew's, North Onslow; St. Luke's, Bardley, Rev. W. Raven.
- Saturday, August 29, St. Augustine, Bardley, Rev. W. Raven.

Sunday, August 30, Christ Church, Aylmer, Rev. H. L. A. Almon.

The Lord Bishop may be addressed during the Visitation as follows:—From August 14th to 26th, care of Rev. W. H. Naylor, Shawville; August 26th to 30th, care of Rev. H. L. A. Almon, Aylmer.

DIOCESE OF NIAGARA.

GUELPH.—The annual excursion of the St. George's Bible Association is always looked forward to with much interest by the members of the class and their friends, and the last one on the 23rd of July to Milton was as great a success as any of its predecessors. The party were accompanied by the Ven. Archdeacon Dixon and the Rev. R. Seaborn. Countless baskets of provisions were carefully stowed away in a car, and about 10 a.m. the train started with about 130 passengers.

St. George's Church Examinations.—The examinations took place on the 7th of May, the Rev. Canon Belt, of Burlington, being the examiner appointed by the London Board of Management for this Diocese. The answers were immediately sealed up and forwarded to the head office, where special examiners decide upon their merits. The results arrived here on Monday, the 27th, and must be regarded as very satisfactory. There were eight candidates, but one, unfortunately, was unable to be present on account of sickness. Of the seven, four had not been at any previous examination, and three were candidates for higher positions. In the A, or Junior Section, Miss Annie Colson and Miss May Keating each obtained a first class. In Scripture questions the former took ninety marks, and Miss Keating 85, out of a possible 100. They also took high positions in Catechism questions. Ruth Smith gained a second class in these subjects. In the B, or Intermediate Section, Miss Grace Kernighan took a 1st class, having passed an excellent examination in Scripture questions and the Prayer Book, her marks being 30 and 75. Annie Hutchinson took 2nd class honors. In the C, or Advanced Section, Miss Annie J. Kernighan and Miss Alice Hayward each took a 1st class, the former obtaining 80 marks and the latter 85 in the advanced Scripture questions, and doing very well also in the Prayer Book questions, and in writing out lessons on two of the Parables.

Altogether the result of the examinations reflects great credit on the candidates for the zeal and energy displayed by them in making an excellent use of the limited time they could devote to their studies. We trust that there will be a larger class of competitors for the next examination.

Eleven of the teachers now in school have obtained the S.S. Institute certificates, while several others who obtained them are lost to the school through marriage or removal.

St. George's School Picnic.—Through the kindness of Mr. Peterson the children of St. George's School on Saturday afternoon, July 4th, had a very pleasant outing on his beautiful grounds. There was a very large turnout of young folk and of their parents and friends. Ample provision was made for all at 'the tables that groaned with the weight of the feast,' Games of all kinds, swings, &c., fully occupied the time of the youngsters after the 'inner man' was refreshed, and the happy party broke up as darkness began to fall on the gay scene.

DIOCESE OF HURON.

KIRKTON.—**St. Paul's.**—Under the auspices of the Ladies' Aid considerable improvements have been made of late in the interior of this church, which had been built some thirty years ago. A new bell made at Troy, N.Y., has been placed in the tower. The chancel has been covered with a new carpet and the aisle with matting, giving a bright appearance to the interior. Also the old pulpit and read-

ing desk have been renovated more in harmony with architectural taste. Including other repairs, such as repainting the outside of the church and putting up new chimneys, &c., the whole cost of improvement is a little short of some two hundred dollars. Special praise is due to the ladies who worked harmoniously; and also to Capt. W. H. Paisey, the veteran sexton of over 80 years of age, who has so long and faithfully served in that capacity as well as in the office of S. S. Superintendent, for his painstaking efforts in keeping the church in such good order. Farther improvements are contemplated in the near future. The Executive Committee of the Synod of Huron at their last meeting decided to reorganize this too extensive Mission, by uniting Prospect Hill with Granton and St. James' Church, Clondeboye; which arrangement is to take effect from and after the first of October. The incumbent, Rev. H. D. Steele, is doing a good work in this district of country and is to be congratulated on the unity and harmony that prevails throughout all three parishes.

DIOCESE OF ALGOMA.

The Rev. E. F. Wilson has been appointed by the Ethnological Department of the coming 'World's Columbian Exposition,' which takes place in Chicago in 1893, to visit the Indians of treaties Nos. 1, 2, 3 and 4, in Manitoba and the Northwest, and make observations as to their physical characteristics, measure their persons, and collect specimens of their manufactures, etc. As all expenses are paid while travelling this gives Mr. Wilson an opportunity of extending his visits among the various Indian tribes. He expects to spend about two months at the work this Fall, and to go up again, if he can spare the time for it, next spring.

A little Chipewyan girl has been sent down by the Rev. J. Lofthouse of Fort Churchill, Hudson's Bay, to Mr. Wilson's Indian Home at Elkhorn. The child is brought down by some H. B. C. people and has been about three months on the way.

CONTEMPORARY CHURCH OPINION.

Irish Ecclesiastical Gazette:

As far as we can judge, the Church Association will take very little by the appeal from the Archbishop's judgment to the Judicial Committee of the Privy Council. Without forestalling the judgment, we think it is plain that the majority of the judges see through the vast amount of frivolous and vexatious opposition raised against Dr. King. The learned counsel for the Association has more than once been 'floored' by their lordships, and has had to meet a court bristling with difficult questions. It would have been better, in its own interests, for the Church Association to have accepted the Lambeth judgment, because, so far as we see, the critical acumen developed by such men as the Lord Chancellor and the Bishop of Lichfield, has strengthened rather than weakened the hands of those who are on the side of the impugned Bishop of Lincoln. We have been always of the opinion that in the interests of Protestantism these suits were unwise, and that such ritual questions should have been left to settle themselves, with the aid of the Bishops. As it is, the only thing that seems to gain from litigation is the very ritualism the Church Association professes a desire to suppress. The whole tendency of such litigation in open court is to direct attention to, and make people conversant with, an advanced ritual.

Irish Ecclesiastical Gazette:

The Deceased Wife's Sister Bill, passed by the House of Commons, has failed to reach the Upper House, and so our present marriage law gets a respite for another year. The 99th Canon of the English Church declares such marriages

to be 'incestuous'; they are also condemned by the Table of Forbidden Degrees bound up with our Prayer books. The Bill contemplated, without abolishing the Canon, would compel a clergyman of the Church of England to give his church for the solemnization of such marriages. The Bible certainly teaches us to believe that a man and his wife are 'one flesh,' and therefore the man who would marry his deceased wife's sister, is marrying his own flesh. It is for this reason the Church condemns all such unions as in themselves of the nature of 'incestuous' unions.

Southern Churchman:

We mistake if we fancy no impression has been made by the appeal of English speaking Bishops anent unity. Never before has so much been said and written on the subject. Not that any one sees his way to it; the difficulties are great and many; but the very fact that Christian people are thinking on the subject is what gives hope. Only the other day, the Presbyterian Record of Canada, gave forth its thoughts remarking: 'The problem of Christian union seems likely to find its solution in the foreign field. Christians at home do not realize the wickedness of sectarianism, nor feel the need of united forces and united action as do those who are called to apologize for the divided Church in the face of perishing heathen.'

The Church News, St. Louis:

In a late Forum Dr. Briggs, Presbyterian, has an admirable article on 'Church and Creed,' which, with the exception of confusing the formulas of modern religious bodies with the Creed of the universal Church, might have been written by a thorough going Churchman. His closing words are worth thought in the present disquietude: 'In this period of transition there is need of patience, charity, courage, sound judgment, and at the same time passion for the truth. There are some who would do away with all creeds. To those we reply that the Church has had creeds from the beginning. It must have them to express its faith, life, and unity. The excesses committed by the modern Church in all its branches ought not to drive us into opposite excesses. Let us correct the evil, remove the error, and make no more mistakes. Let every Christian rally to the position of the Anglican Church that the Apostles' Creed and the Nicene Creed are sufficient.'

AMONG items of art interest, travelling through the press, we recall nothing more noteworthy than the following from a recent New York paper:

Another interesting curio now on exhibition at the Exchange of Woman's Work, is a bit of stone picked up on the roadway leading to the summits of a mountain overhanging the village of Oberammergau, by a lady, just after witnessing the Passion Play, and which bears a striking resemblance to the face of Christ as printed by the Old Masters. The stone was in her possession for eight years before the lady (Mrs. Bacon) discovered the lines of the sorrowful face revealed when the bit of limestone is held at a certain angle. The State geologist and assistant State paleontologist pronounce it, after a careful examination under powerful lenses a natural formation containing a pathetic and exact portrait which requires no effort of the imagination to trace. Prof. J. S. Newberry of Columbia College, pronounces it genuine and not fashioned by art, and Bishop Doane, Bishop Potter, and other well-known men consider the resemblance striking and unmistakable. The lady wished to exhibit the stone for the benefit of charity, and a little corner was found for her in the Exchange, where many visitors gazed with silent wonder at the familiar face cut by the hand of nature in the pebble.—*Church Work.*

VULGAR ERROR No. II.

"ONE CHURCH IS AS GOOD AS ANOTHER."

Do you think so? Then it follows that one religious "persuasion" is as much or as little to be trusted, and as much or as little to be maintained as another. Therefore schism is no sin, and there is no such thing as distinctive truth to be maintained, or destructive error to be avoided. There is no definite faith, no visible Church, no spiritual guide.

If this be true now, it was true always. Was it true in the days of God's ancient Jewish Church? Jeroboam the son of Nebat leaned somewhat toward that opinion, and leading all who would follow him in that direction, he "caused Israel to sin."

Is this popular saying true under the Christian dispensation? Jesus Christ came—not to destroy the one Church of the Old Testament, but to fulfil or perfect it. So far from teaching that dogma is bigotry and truth a mere matter of opinion, He described the false teachings of sectarians as evil weeds in God's field. "Every plant that My heavenly Father hath not planted shall be rooted up." So far from encouraging divisions, He prayed that all might be one. This was also the teaching of His disciples. "Without faith it is impossible to please God." "Let there be no divisions among you." St. Peter, at one time, for the sake of gaining the popular ear, was a Jew when amongst the Jews, and a Gentile when in company with Gentiles. But St. Paul corrected him by wholesome reproof in the presence of the faithful, "for he was to be blamed." And so far from encouraging schism or holding that "one church is as good as another," the injunction of this Apostle was,—"Let there be no divisions amongst you." "Take heed to sound doctrine," "Keep that which is committed to thee."

But some will say: "Our Lord on a certain occasion rebuked certain of His disciples when they wished Him to forbid a man whom they found casting out devils in the name of Jesus, because he followed not Jesus in the company of His disciples." True, but although so far working with God's help, that man by not seeking the company of Jesus and the fellowship of His disciples, lost the teaching by which the Master privately instructed His immediate flock. Those in the "little ships" were greatly benefited by the stilling of the tempest on the sea of Galilee, but lost the comfort of being with the Master in the ship.

The Samaritans were schismatics, dissenters from God's ancient Church, yet Jesus sought—not to encourage their schism—but to lead them into His fold. God was manifest in the flesh for the purpose of establishing—not many churches or sects—but One Visible, Holy Catholic and Apostolic Church, for the salvation of the world. Unity with His Church is not to be gained by multiplying sects or minifying the Faith. Dissent from the Visible Church entails (1) loss of the comfort of fellowship, as in the case of the men in the little ships and the man who cast out devils in the name of Christ, but followed him not in the company of His more immediate disciples; (2) loss of definite teaching in the Catholic truth; (3) eventual loss of Faith. This is well named the "Down Grade" by Rev. C. H. Spurgeon.—*Churchwork.*

FREQUENT COMMUNION.

Bishop Coxe of Western New York thus counsels the clergy of his diocese:

The New Testament tells us clearly to hallow the Lord's Day by the Lord's Supper. This is our law and our rubric; and to this reformation I call you all, in God's name. I consider our neglect of Scripture and of the primitive example, in this respect a grave abuse, and a sad impeachment of our sincerity in claiming

to follow Scripture and the Primitive Church. The Prayer Book itself is against us; we are all wrong in our practice, however orthodox in theory; therefore heresies (concerning the Lord's Supper) are permitted, and they are the lash of God upon our inconsistency. I say then, very solemnly and earnestly, let the weekly Eucharist be restored, as soon as possible, in all the churches and chapels of this diocese. * * * It will be a blessing to the pastor himself and a blessing to those who may be disposed to join him in this act of practical obedience. With all my heart I exhort you to this obedience; with all that I can do or say as a bishop, I will support my brethren in it. Who will gainsay? I counsel nothing hasty or inconsiderate. Even reforms may be rendered useless by rude remedies and ill-considered movements. Do nothing prematurely. Instruct first by Scriptural exposition, and do not drive, but lead. Be wise and prudent; be tender and sympathizing; avoid "the appearance of evil," and indulge in nothing sentimental; but trust in God, do your duty, and he will not leave you or forsake you. Where two or three are gathered for this service, there He is especially; present by His Spirit; and surely there are two or three in every parish who, as often as the day of the Lord returns, will rise early to commemorate Christ's resurrection, and, after the example of the Apostles and their immediate disciples, to join in that 'breaking of bread' which he has commanded to be done for a perpetual memorial.—*Selected.*

DIVORCE LEGISLATION.

Sooner or later the conscience of our citizens is likely to demand from the United States Congress legislation on divorce that will apply equally to all the States. At present the State laws on this subject differ almost radically.

On the permanence of the family hangs the destiny of the country; if the family maintains its place as loving and honorable we have no fears for Church or State; but there is a vast deal of unloving and dishonorable family relationships. We find an article on this matter in the New York Observer, which is of importance:

Mr. W. F. Wilcox's examination of the statistics of divorce in the United States has furnished much material for comment. In 1885 there were granted in this country 23,472 divorces. It is taken for granted that for twenty years there has been a continual increase in the percentage of divorced persons, it being estimated that in 1870 over three per cent. of the marriages resulted in divorce, in 1880 over four per cent., and in 1890 over six per cent. All such generalizations, however, are extremely imperfect and uncertain, as the statistics are largely conjectural, and such great factors entering into the problem as the changed condition in respect to marriage of several millions of colored persons. In regard to the effect of not allowing divorced persons to re-marry, Mr. E. J. Phelps remarks that desire for another partner is the chief cause of marital dissatisfaction, saying that 'nine tenths, perhaps ninety-nine hundredths of the divorce cases would disappear if there could be no re-marriage.' We do not believe that this is the case in the sphere where divorce makes the most impression on account of the social status of the parties. Ordinarily, among reputable persons, it is simply the gross misconduct or inhumanity of one of the parties that leads to or compels legal proceedings.

At present the chief question of interest relates to the influence of divorce legislation on private and public morals. It is generally conceded that laws relating to morals are useful in proportion to the power of the public opinion by which they are enforced. It is also known that the average of opinion may be so powerful

in certain directions that laws for these purposes may be useless. At the same time it is a fact of civilization in every age and nation that the laws are the embodiment and the expression of the best attainable modes of securing justice and protection. This is especially true among peoples that are free and educated. Marriage laws are of prime importance, for without true, honest, faithful marriage there can be no family. Without the family there can be no well-born and well trained children. Without such children there can be no body of trustworthy, honorable citizens, and without these there can be no patriotism, no progress and no enduring power.

This subject has lately excited much interest in Delaware, where about one hundred cases of application for divorce were recently before its Legislature. In a thoughtful paper on this subject, by Mr. J. Alexander Fulton, we are happy to read that though the number of such applications has been increasing for years, he thinks 'that the highest point in this direction was reached at the last session and that the tide is now ebbing.'—*Southern Churchman*.

AMERICAN EPISCOPACY.

By the Right Rev. Leighton Coleman, S. T. D., LL.D., Bishop of Delaware.

Antiquity, in many instances, goes hand in hand with respect. This is especially so in things ecclesiastical. In them, novelty begets suspicion and distrust. Even in this young republic of ours, age is coming to have an authority of its own. It is, therefore, with the greater confidence that I bespeak the attention of my readers as I proceed to give some account of what is generally known as the Protestant Episcopal Church.

This religious body can well claim the respect which is due to antiquity. An integral and recognized branch of the Catholic (Universal) Church, its history is coeval with the history of Christianity itself. And so far as its place in American history is concerned, there is no religious society which can at all contest its claim to priority. It not only largely antedates the formation of the Republic, but its introduction precedes even the organization of the Colonies.

As far back as the time of Martin Frobisher's expedition (1578), we read of an English clergyman—'one Maister Wolfall'—celebrating the Holy Communion after the order as contained in the Book of Common Prayer, on the shores of Hudson's Bay. In the following year (1579) Sir Thomas Drake's chaplain, the Rev. Martin Fletcher, held religious services according to the same formularies on that part of the coast of Oregon which now constitutes a portion of the State of California.

In the various royal charters that were issued, the conversion of the heathen was prominently enjoined upon the colonists as a paramount duty, and express provision was made that the religion established in this New World should be 'in publique exercise according to the Church of England.'

Accordingly, the chaplains, (who were considered as essential a part of the fleets with which they sailed as the Admirals) began immediately upon their arrival to officiate regularly. At first the arrangements for public worship were very simple and rude; but before the year 1607 two church edifices were erected. One of these (and, it is claimed, the earlier of the two) was in New England. The other was at Jamestown, in Virginia.

These facts are all the more noteworthy, inasmuch as they prove that the Church in her provision for the spiritual welfare of the people was quite in advance of the Puritans, for whom the honor of originally making such provision is frequently claimed.

With varying fortunes, the Church continued to be planted in the several parts of the New World. Her progress was hindered at times, not alone by the obstacles common to all such fresh ventures, but also by the political prejudices (largely fomented by the Puritans, who in many instances cruelly persecuted her adherents,) arising from her connection with Great Britain, towards whom many of the colonists were growing year by year more disaffected.

But what stood more than anything else in the way of the Church's growth was her entire lack of Bishops, a deficiency that was not supplied until the close of the last century, when Bishop Seabury, and then Bishops White and Provost were consecrated. It is difficult now to estimate the great loss which was thus entailed upon her, especially in the matter of recruiting and enlarging her ministry. Frequent appeals were made to the Church and Government at home for a supply of Bishops, and at times plans were perfected for meeting this demand. But through some unforeseen mishaps and troublesome complications, the hope of American Churchmen were baffled again and again.

And yet, notwithstanding the many disadvantages attending this anomalous condition of affairs, and despite the temptations to overcome them in some irregular manner, the members of the Church remained true to the doctrine, discipline, and worship, which they had received as a precious and inviolable heritage and trust.

Largely owing to the zealous and liberal aid of the Society for the Propagation of the Gospel (inaugurated for the especial benefit of North America) the growth of the Church was maintained—in some parts vigorously—until the period of the Revolution. Nothing could have exceeded the self-denial and diligence of some of its missionaries, whose names are still remembered with the utmost reverence.

The effect of the Seven Years' War was most disastrous, the ecclesiastical organizations throughout the country sinking into an existence scarcely more than nominal. At the outset a large number both of the clergy and laity sympathized, for various reasons, with great Britain. The former hesitated, after having promised conformity to the English Church (from whom also the greater part of their scanty support was derived) to give their allegiance to a Government not as yet formally recognized. This hesitation brought upon them much suspicion, followed in some instances by persecution, imprisonment, and exile. There were, however, many notable instances to the contrary. I know that it is sometimes claimed that the success of our struggle for independence was owing, if not solely, at least chiefly, to Puritans and Presbyterians. But if I had time I could easily prove the contrary. Among many of the Churchmen of Virginia and other Colonies, there was as much longing for this independence as existed anywhere. The Declaration of Rights adopted by the Virginia Legislature, and subsequently embodied in the Declaration of Independence, was written by George Mason, an ardent Churchman, and a majority of the signers of the latter declaration also were of the same ecclesiastical organization.

It was Deuche, a clergyman of the Church in Philadelphia, who offered the first prayer in Congress, and Bishop White was its chaplain during the most anxious period. Bishop Croes, of New Jersey, had been a non-commissioned officer in the army, and Bishop Smith, of South Carolina, had served as a private. Thruston, a Virginia rector, gathered the patriots of his country within the walls of his Church, and encouraged them to take up arms. Muhlenburg, of Shenandoah, went from his pulpit to the battle field, and afterwards became a major-general.

It was the Church of Washington, and of

many of his most prominent and trusty counselors. Among these I may mention Benjamin Franklin, Patrick Henry, Alexander Hamilton, Robert Morris, the Pinckneys, the Marshalls, the Randolphs, John Jay, and Francis Hopkinson. And when the time came for framing our National Constitution, the foremost names of those so engaged were members of this same Church—the Church, I repeat, to which Washington belonged, and in whose Communion he died.

But the Church did not for a long time recover from the effect of the early and strong prejudice against her. Even after her independence was accomplished, she was in the popular estimation the English Church, and as such was the object of distrust and animosity. There was thus a temptation in the minds of some to disavow that real organic relation to the Mother Church which it would have been both unnatural and schismatical to sever.

Beyond this temptation—engendered more of political consideration—it is not wonderful, perhaps, that in the consciousness of an entire freedom to settle their ecclesiastical affairs after their own minds, there should have existed among members of the daughter Church a serious impediment in the way of that unity and quietness that were so essential to her growth.

Indeed some of the issues and controversies arising at that time came very near causing a serious defection in her ranks. This calamity would, I fear, have been gladly hailed by some of the Dissenters, who, through newspapers and pamphlets, had been constantly manifesting their displeasure at the efforts already successfully made by the Church in the matter of organization.

The clergy were thus led to issue in several States a Declaration of Rights, in which, while they maintained their entire independence of the civil authority as to spiritual affairs, they asserted with equal precision their entire agreement in matters of doctrine with the Church of England.

As questions continued to rise with reference to the transfer of property hitherto held in the name of that Church, a resolution was formally adopted by the General Convention in 1814 declaring the identity of the Church in the United States 'with the body heretofore known by the name of the Church of England.' This identity the civil courts have uniformly affirmed. It is not the purpose of this article to give simply an historical review of the Episcopal Church, but it has been thought well to furnish this sketch of her earlier days that it might appear that she is a lineal descendant of the English Church, and therefore a constituent part of the really Catholic Church, and that, so far as priority and continuity of settlement and authority are concerned, she is justly entitled to the respect and allegiance of all that recognize the force of such claims.—*The National Tribune*.

In heaven the saints will be nearer to Christ than the Apostles were when they sat at the table with Him or heard Him pray. That was a nearness which might consist only in place, and their minds might still be, as they often were, far away from Him; but up in heaven we shall be one with Him in sympathy, in spirit, in conscious fellowship.—*Spurgeon*.

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CALENDAR FOR AUGUST.

- Aug. 5th—10th Sunday after Trinity.
 " 6th—Transfiguration of our Lord.
 " 9th—11th Sunday after Trinity.
 " 16th—12th Sunday after Trinity.
 " 23rd—13th Sunday after Trinity.
 [Notice of St. Bartholomew]
 " 24th—St. Bartholomew. Ap. & M.
 [Athanasian Creed]
 " 30th—14th Sunday after Trinity.

"WITNESSES UNTO ME."

(Continued.)

But these witnesses will die. They are convincing to the men of their day. But how can they reach the men of a thousand years hence? By writing it down? Will that answer? There is a profound difference between the teachings of a living man and a story in a book. It is no longer a question of a man's capacity and veracity, but of the genuineness and validity of a book.

The witnesses, therefore, must always be at hand. We find the very first act of the witnesses to be the filling of a vacancy in their order and number. Matthias is chosen in Judas' place. *The witnesses are a perpetual body.* It is not a question of verbal or textual criticism of a book. It is a question of living witnesses. But you say how can that be now, seeing that no man living has seen Christ risen from the dead?

I answer, there is no testimony like the testimony of men in *organized bodies and fixed institutions.* You may wipe away all the books and writings concerning the Continental Congress and the Declaration of Independence, and the President and Vice President of the United States, the Senate and Representatives of Congress and the Supreme Court, are living, present, testifying witnesses that the whole story as received is true. There is no other explanation of their existence.

So an institution; an *organic continued corporation* and body of men is always a present living testimony to the fact or facts on which it was founded. Therefore Christ Jesus organized His church. 'The pillar and ground of the truth.' Therefore He established His corporate witness—always alive—always on the witness stand—as at first.

Can you explain its existence otherwise than by admitting the truth of the facts on which it originated? How came such a witnessing body, if there were no Incarnation, Crucifixion, or Resurrection.

Mark you! the church started fifty years ago is no witness. It is eighteen hundred years too late. The church organized in Geneva three hundred years ago is fifteen hundred years out of court. The church existing in Salt Lake City is in the same predicament.

They are not witnesses. Their organization, their sacraments, their worship, their ministry were all 'started' they are sometimes proud to tell us 'only a little while ago, and see how we have grown. The Lord is surely with us!'

He may be. But they are certainly not witnesses of his resurrection. They have fashioned their arrangements, and are proud to tell us that, on the model, as they imagine rightly or wrongly, of a book. They are not *independent witnesses* nor does anything they do or say testify to anything but their own opinions.

Now here is the real meaning and value of Apostolic succession.

It is the continuity of a witnessing body, a testifying organization from the time the facts occurred until to-day.

'I am with you always, even unto the end of the world.' 'The things that thou hast heard of me among many witnesses the same commit thou to faithful men who shall be able to teach others also.'

'O, Timothy, keep that which is committed to thy trust.' 'Hold fast the form of sound words which thou hast heard of me.' All you see is a grasp upon the past, a strong grasp upon the future, a conception of the Church of God as organic. One existing the same, believing, testifying to the same, in all times and places. In the face of such a Witness there is possibly nothing more contemptible than what is called 'modern criticism.' It is as if the past history and present existence of the United States depended upon the reading of a clause in the Constitution, or the authorship of a section in a particular statute.

The Church of God made and owns the New Testament. The New Testament neither made nor owns the Church of God. The Church is responsible for the New Testament, not the New Testament for the Church. The Church existed, administered all her Sacraments, bore all her testimony before a line of the New Testament was written.

Institutions, therefore, built up no matter how piously and respectably upon what they conceive to be the plan of the New Testament, are not and cannot be witnesses of facts which occurred *before* the New Testament was written, and ages before they were thought of themselves.

All Christian organizations, without Apostolic continuity and historical succession, are after thoughts, and cannot be called into court to testify to facts thousands of years old before they were born. They may be very useful and pious bodies and for a time do good, but they do not witness.

Our Lord established his Church, the Kingdom of God upon earth, not merely to teach, preach and administer Sacraments, but to be a *perpetual, living and present visible witness* of His Resurrection, and all that Resurrection involves and seals. There is the Body! You cannot explain its existence without the facts it stands on. It baptizes, it celebrates the Holy Communion; it ordains; it has always done those things. How did it become to be itself and to think of doing these things unless its own story is the true one?

It is not an arbitrary liking, then, for one form of ordination rather than for another which makes us stand upon the Historic Episcopate, and make much of Apostolic succession. It is the *witness* we stand for, the old transcendent holy office of *visible witness* before Gentiles, and Kings, and the Children of Israel.

We still day by day choose and select special men and consecrate them as of old to the special witnessing office of the Church. They have other duties, but this is special. They succeed to the apostles as witnesses.

How did Bishops come at all? It is sad to read the folly of wise men, who, compelled to admit that they have always been, try to explain out of their own heads how they came to be! It is pitiful to read the futile talk of other men who have risen to no conception of the Church of God as more than a religious club!

Is the Episcopate of *Divine* institution? I should say if it be not it is the most unaccountable institution I know. I do not think man could have invented it. He has invented in the era of clear history a number of forms of church government and order. It is curious that not one of them was the Episcopate.

One has the name, and is careful (although there is no special necessity) to tell the world that it makes no pretense to the thing—indeed, that there is nothing anywhere to answer to the name!

It seemed good to Christ the King, who governs all days and all ages, to establish an *organic* body. His own Body He calls to be the living witness to Himself and His resurrection to the end of time—'Lo! I am with you always.'

It seemed good to Him also, that governing and ordering that Body, its continuity and identity should rest upon one Office and Order, which should reach unbroken from the beginning to the end.

The Historic Episcopate has a profounder purpose than its critics dream. If it be not historic, that is always existing and always continuing, then there is no witness to-day that the Lord has risen. If there ever were such witnesses, they are dead and buried. There is only the story written in a book, and a book open to criticism like any other. The institutional witness has ceased, for manifestly any body, no matter how Scriptural it deems itself, which originated since the Apostles' days, is no organic witness to the facts of those days.

So we, of the Church, cling to the past. In faith and order we will not break with the blood sealed testimony of the elder day. The Church of God is not a human invention, but a Divine creation. It begins in the upper chamber at Jerusalem, and can for us begin nowhere else. Any beginning later than that destroys its testimony to the supernatural.

It may have much earnest piety, much genuine orthodoxy, but as an organization it can bear no testimony save to the facts of its own beginning.

Had it seemed good to the Lord of the Ages to provide in some other way for the continuity and identity of His witnessing body, we would have been loyal to that body. But, as it seems to us, as we are quite convinced indeed, that he provided for it by the Order of Bishops, in the way which is called Apostolic Succession, therefore, we stand to that.

We throw all guards about it as the Church in all ages has done. We require the appointment and setting apart to be open, notorious, in the face of all men, with solemn rite and Sacrament. And this was always done. Bishops were never made in holes or corners. Three at least, except under most extraordinary need, must join in setting apart another.

Indeed the consecration or ordination of Bishops has been from the very first example in the upper room at Jerusalem, the most public function the Church has performed.

We have no doubt that the continuity is unbroken. There is no fact more certain upon moral evidence. Was there ever, for instance, an unconsecrated Archbishop of Canterbury? Was there ever an unconsecrated Archbishop of York? You might as well ask was there ever an unconsecrated Bishop of Louisiana or Massachusetts! It is one of the things not possible.

So for its unbroken witness, an Order of men for whose existence we cannot otherwise account, whose meaning we cannot otherwise explain. The historic Episcopate is to us one of the essentials of that quadrilateral that the Bishops of the Church set to guard the citadel of the changeless faith and order of the Church of God.

My dear brother, again as in the beginning, must one be chosen to be a witness with us of His resurrection. The lot, as it is cast in our American Church, has fallen upon you, and you are to be numbered henceforth among the witnessing Order.

Upon you the other and the varied duties of the Episcopate will many a time lie heavy, and you will cry, 'Who is sufficient for these things?' The loneliness, the heart-ache, the disappointed hopes, the plans that fail, the care of all the churches, these you will find sore burdens to bear, and sufficient reasons for Bishops becoming old before their time.

And you will find in that other and profounder purpose of your Office, which is not *diocesan*, but for the *universal Church* and the wide world, the need for steadfastness and unfaltering courage. For the assault in our day is upon the supernatural. Even men *inside* the Church are found ready to yield the ground or timidly to apologize for holding it. There is treachery in the air. Materialism assaults the citadel.

And on you will rest the charge of the eternal testimony. Whoso fails, you dare not. Whoso falters in a double sense, you may not speak but one meaning. Whoso fears, you must be brave.

You bear a supernatural Office. The office testifies by its *perpetuity* to supernatural facts past, to supernatural facts present. 'We are witnesses of His resurrection' to the end. May He for whom we stand, as our brethren have stood since Pentecost, so fill your heart and soul and spirit with the Holy Ghost that your witness be no perfunctory official witness, that you may know in yourself the power of His resurrection, and that your own life may declare the might and wisdom sent down from the midst of the sevenfold fires that burn before the throne by Him who was dead and is alive again forever more; Alpha and Omega, King of Kings and Lord of Lords.—*Consecration Sermon by Bishop of Mississippi in Southern Guardian.*

RE-MARRIAGE OF DIVORCED PERSONS.

The Lower House of the Province of Canterbury, at its last session, received a report from a special committee appointed to consider the question of the re-marriage of divorced persons. The Bishop of Reading was chairman of the committee, and read the report, and we consider it of sufficient importance to call the special attention of the Bishops, Clergy and laity of the Church of England in Canada to it. Although there was some opposition, the report carried by a very large majority in the Lower House. Our readers will remember that at the last meeting of the Provincial Synod of Montreal in 1889, a very long, and, we may say, learned discussion took place on this subject. The Rev. Dr. Partridge, of Halifax, supported the view, which undoubtedly is in accordance with that of the lower house in Canterbury. But there, as in the Lower House, there were advocates for permission to re-marry being granted to the innocent party.

The report submitted showed that as long ago as 1866 the Lower House of the Province of Canterbury had advised the Bishops that the officers of the Ecclesiastical Court, through whom the licenses were granted, might be ordered to refuse the same to divorced persons. The same report pointed out (1) that no change was made in the practice of the Ecclesiastical Courts by the Divorce act of 1857. 2. That

Canon 101 appears to imply a discretion in the granting or refusing of the license. Whilst Act 25, Henry VIII, Cap. 21 empowered the Archbishop to grant licenses, it does not require that he should grant them to all applicants.

In June, 1870, upon the suggestion of the late Archbishop Tait, the Vicar General attended in the Upper House and stated that the ordinary law as to licenses rested upon the Canon Law, and that there was nothing interfering with or limiting the discretion of the Bishops as to granting such licenses. Their Lordships thereupon passed a resolution expressing disapproval of any favour being shown to the re-marriage of divorced persons, which may have a tendency to increase such evils.

The present report, introduced by the Bishop of Reading, explained that the evil had increased, and it affirmed that two distinguished judges of the Divorce Court of England, Sir Creswell Creswell and Lord Penzance, had said that it would be desirable that the marriage bond should be legally indissoluble, which opinions were given since the passing of Lord Stowell's Divorce Act of 1857.

The committee strongly urged the members of the Upper House not to grant their license for the marriage of divorced persons, whether the applicant be the innocent or the guilty party; observing that though the law of the country had been altered, the law of the Church had not. Though there was no conclusive consensus of the opinions of the English Church against the re-marriage of the innocent husband, there was a conclusive consensus against its expediency, and in favor of discouraging it; and the committee further stated 'that it regarded as disastrous any action of the Church herself in a matter where her action was entirely unfettered, which might seem to show that she thinks lightly of any breach of that which is still her law, though the law of the state has been changed.'

In the debate which followed upon the introduction of this report into the Lower House, the Bishop of Reading, Archdeacon Kaye, Canon Lowe, Canon Constantine Frere, Archdeacon Sherringham and Canon Jeffreys took part. The matter therefore was fully discussed, yet as we have said the report was adopted almost unanimously.

Archdeacons Kaye and Sherringham urged the plea in favor of the innocent party, but their arguments were completely refuted and overthrown by those of Canon Frere and Canon Jeffreys, not to speak of the Bishop of Reading. The latter, in closing his remarks on introducing the report, said: 'Beyond all question there is a strong tendency to great laxity in the matter of divorce. Undoubtedly this was so in some of the colonies where they had legislated so as to make desertion for a certain time an occasion of divorce. What was said was this. That as marriage was not allowed to be entered into unadvisedly, lightly or wantonly, so divorce ought not to be granted unadvisedly, lightly or wantonly. The whole wish of the Church was against divorce, and certainly if divorce was absolutely necessary, against re-marriage. That was the mind of the Church, and there ought to be no dispensation, no favor shown, that would confuse people's minds as to what were the views of the Church on marriage and divorce. They believe in the old order—the law of unity and indissolubility.'

Archdeacon Kaye, having referred in his arguments in favor of the innocent party to the 107 Canon as supporting his pretensions, Canon Lowe read the exact words of the Canon: 'Nor shall they during each others life-time contract marriage with any other person,' and added, 'that left them no option * * * * They had a clear rule given them to follow, and it was impossible for them to set themselves against the distinct and emphatic authority of this 107th Canon.'

The *Reformation Legum* was also referred to by Archdeacon Kaye, but Canon Frere affirmed that it 'never got any authority from the English Church and could not be regarded as an authority in that House.' 'Canon Frere's whole speech must have been one of considerable power. He pointed out that there was no coincidence between the Ecclesiastical and Civil laws on this matter up to 1857, and affirmed the necessity of the Church clearly asserting her own law on the subject, inasmuch as the question was one upon which it had to follow the law of God rather than the law of man.' He believed there was no question on which imprudent action on the part of the Church would be more dangerous and more likely to cause disruption, and at the same time no question on which any want of firmness and courage on the part of the Church, would be more unworthy of the trust which has been confided to her. He believed that the idea of the sanctity of Christian marriage was committed especially to the care of the Anglican Church. The Roman Church had weakened if not forfeited her position in this matter by her dispensations, for by her own confession, it was impossible to regard as Divine law that which she claimed to have the power to dispense with. The Anglican Church had a unique position in this matter—a present, secure, established position. They had inscribed on their banner the words, 'That what we have heard from the beginning we should walk in.' He would not say the *duty* was imposed on the Anglican Church, but on her was imposed the honour and glory and joy of maintaining the discipline of the Church in this matter. Farthermore, with the great disintegration going on amongst the sects in point of doctrine, it was also likely to follow in point of discipline; but with The Church faithful to her trust, they might find the Dissenters rally, if they could rally at all, to her standards. * * The Church had a law of her own. * * The doctrine of the Church was based upon what had been the ideal of marriage from the beginning, viz: the absolute indissolubility of marriage. Our Lord Himself in maintaining that ideal—and the Church after Him in Her degree—had been the Saviour of human Society.'

CANON JEFFREYS, who is spoken of by the *Church Times* as 'a very cautious and learned divine,' in speaking upon the question stated that in his opinion 'the only divorce allowed in old times was a *mensa et thoro* (from bed and board) and not a *vinculo*, that is from the marriage tie itself, which he thought explained the terms of the Canon. He also adduced the passage in 1st Corinthians as against the re-marriage of divorced persons, 'And unto the married I command, yet not I, but the Lord, let not the wife depart from the husband. But, and if she depart, let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife.'

Archdeacon Sherringham claimed Bishop Cosin as an authority in favour of permitting an injured and innocent man or woman to contract another marriage, but the Bishop of Reading in reply said, that though Bishop Cosin was a great authority, yet Evelyn said distinctly that why Cosin voted as he did (in the House of Lords) was because he was of age: 'that is he was in his dotage.' King, another Bishop had also asserted at the debate in the House of Lords, and was for re-marriage, because he himself wanted to divorce and remarry.

Only these two out of eighteen Bishops who voted, were in favour of the proposal; and they might fairly say that the authority of the Bishops at the time, was distinctly against Cosin.'

The *Church Times* in its comments upon this report and the debate thereon, says:

There is no question that these second marriages of the divorced, whether guilty or innocent, have caused that fearful increase in

adultery, which defiles the land and its newspapers. The judges tell us so in letters addressed to the public. Common sense confirms their opinion. Without it adultery would almost cease to exist. The hope of being remarried suggests the sin. Whilst a woman is innocent, she is tied to her husband; but lust and this wicked divorce law, both the progeny of Satan, suggest that she can liberate herself by crime, and acquire new privileges, heightened by the romance of passion into something as desirable as Heaven, but which will be proved hereafter to be bitter as the Apples of Sodom. * * *

Statistics prove it. Before the Divorce Act of 1857 the average of divorces in England was four in the year. Four in the week would now fall far below the mark. When this wicked craze for easy divorces commenced in Prussia, whence it spread to us, the Protestant and Evangelical pastors combined in 1851 to refuse to pronounce a marriage benediction on those divorced for adultery. They were supported by the State in their recalcitrance, because the number of divorces had actually reached about 3,000 a year, or ten a day; and the result of their action was that applications for divorce fell at once by one-third, and has continued to decrease.

FAMILY DEPARTMENT.

A LITANY.

By K. T. L.

"That it may please Thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up those who fall; and finally to beat down Satan under our feet."

Father, we kneel in prayer;
Oh, hear us in our need,
Him, who our sins once bore--
Jesus, Thy Son, we plead.

Hear us, we beseech Thee.

Lord, strengthen those who stand;
All other help is vain,
Without Thy loving Hand
We sink to earth again.

Hear us, we beseech Thee.

Comfort and help the weak
Whose hearts are so afraid;
In anguish sore we seek
Thee, who alone canst aid.

Hear us, we beseech Thee.

And raise up those that fall,
Thou, Who canst save the lost!
Once we have heard Thy call--
Oh, take us from the dust!

Hear us, we beseech Thee.

When we have nearly won,
And close is rest--so sweet!
Then shalt Thou, Lord, beat down
All evil 'neath our feet.

Hear us, we beseech Thee.

IN A MINUTE.

'It is very provoking that you are not ready with the breakfast in time again this morning, Mary,' said Mrs. Hardwick to her servant when she entered the room. 'You are getting worse, I declare, instead of better.'

'It will be ready in a minute,' replied Mary, as she hurried back to the kitchen to complete her work.

'In a minute. Always going to do it. How often have I tried to impress you with the importance of doing at once what ought to be done,' added Mrs. Hardwick, when Mary again showed herself in the room. 'Don't you know that 'delays are dangerous,' and that 'procrastination is the thief of time,' and therefore you should never presume upon having time when

you want it, unless you take time by the forelock?' These are proverbs showing you the wisdom of not 'putting off till to-morrow what ought to be done to-day,' for 'by the street by and bye you come to the road never.' So do not let me hear you try to excuse yourself again by saying, 'In a minute.' It is a bad habit to get into and is likely to do harm to others as well as yourself.'

Nor was Mrs. Hardwick mistaken, as she found to her sorrow a few days after when she least expected it; while looking out of the breakfast room window she saw the fowls had managed to get into the garden, and were busy picking up the seeds which had recently been sown.

'Charley,' she said, 'there are the fowls in the garden, go and drive them out, or they will do some mischief.'

'Yes, Mamma, I'll go and do it.'

Mrs. Hardwick left him to superintend some household duties requiring her attention, making sure he would do as he had promised. But it so happened he was absorbed at the time in drawing the picture of a house, and without for a moment intending to be disobedient, or telling a falsehood, went on, saying to himself:

'It will only take a minute to finish it, and that won't matter.'

But it took longer than he expected, and when he had nearly finished it a new idea struck him, so he rubbed out a part of his work and went over it again. The result was, his 'minute' became a long one, and he became so absorbed with his work that at last he quite forgot that his mother had spoken to him at all. Meantime the fowls were having a busy time among the seeds.

In about a quarter of an hour after his mother came back to the room and said, as she looked down the garden:

'Charley, my dear, the fowls are back again in the garden, and they are scratching up your flower-bed.'

'Are they?' said Charley, in a tone of surprise. 'I'll soon drive them out of that and let them know they have no business to be there.'

Now Charley had no intention of deceiving his mother when he spoke thus, but he did so, nevertheless. She was led to suppose that he had promptly obeyed her first order by driving out the fowls, and that they had returned again.

He did not realize that he was acting a lie instead of telling one by making such an evasive statement to her. He would have felt deeply grieved if anyone had charged him with falsehood, yet he was guilty; for a lie consists of deceiving, and can be produced by actions as completely as by words; indeed, an old proverb says, 'Actions speak louder than words.' So never let anyone deceive themselves in regard to such conduct.

Meantime Charley had hastened with all speed down the garden shouting at the top of his voice to frighten the fowls away, and he soon saw them running and flying with all the haste they could command.

Alas, when he came to his flower-bed he saw it a mass of ruin. The fowls had scratched it all over, and completely spoiled the prospect of any flowers growing there to gladden his eyes. He burst into tears at his loss, and hastily returned into the house.

'Why, whatever is the matter?' asked his mother.

'The fowls have gone and scratched up all my flowers, and spoiled everything. Every seed which I sowed, as well as those which were just coming up, are all gone. Why didn't you tell me they were there before they had time to destroy everything?'

Not suspecting her son of deceit, Mrs. Hardwick felt very sorry for his loss. So she asked: 'How far did you drive the fowls out when I told you at first I saw them in the garden?'

'I waited just a minute until I had finished my picture before I went. But if you had told

me they were on my flower-bed, I should have gone at once.'

These were by no means proper words to use to his mother, but he was feeling angry with himself, and not a little guilty, and wanted some one to blame.

'But you ought to have gone at once when I told you, but I find to my sorrow that you will only obey me when it is to your own interest to do so. Charley, I am deeply grieved to hear this from you. I thought you loved me more than to act in such a way.'

'I do love you, mamma. I do, with all my heart,' he added, with sobs and tears manifesting his feelings.

'If you did truly love me you would readily obey me, because I tell you to do anything. If you only do a thing when your own interest is concerned and not mine, that is not obedience it is selfishness of the worst kind. Besides, you own that you waited more than 'just a minute.' It is now nearly half an hour since I first told you of the fowls being in the garden. If you had at once obeyed me they would not have touched your flower-bed. So you see you have to suffer the loss of your flowers for your own act of disobedience.'

'But I didn't mean to belong. I only intended to wait just a minute, and then I forgot all about your having told me to go.'

'There again you are wrong, my dear. To forget a duty is no excuse for not performing it. We should all find life would be a different thing from what it is, if forgetfulness of a duty made amends for not doing it. Remember for the future what ought to be done should be done at once, and without hesitation.'

'But I do mean to be obedient,' said Charley.

'It is not enough to mean to do a thing, my boy. You must do it, if it is to be of any service. If you intend to obey your parents, you must cultivate the habit of doing what they tell you, and when they tell you. By so acting you will save them and yourself much sorrow, and I hope that what you have lost this morning will lead you to come to two good resolutions--first, never to act a lie, and second, render prompt obedience to your parents.'

From that day Charley watched and prayed against the habit of saying 'in a minute,' and had the joy of realizing that by prompt and cheerful obedience to his parents he formed habits which were of immense advantage to him when he entered upon a business career. May all who have been given to such a spirit go and do likewise.—*The Christian Commonwealth.*

OBEDIENCE.

Joseph was not in very good humor that Sunday, though it was her birthday, her tenth birthday.

In the first place, a Sunday birthday was a dull sort of thing, she thought; and then baby Fritz had been so sick that mamma had not a chance to get any little present ready for her. It was true that was only put off--the present was to come--but still Joseph felt out of sorts; and when mamma called her to get her Bible verses, she broke out in a reluctant pout, and grumbled out that it was a hard case she could not have any fun at all on her birthday, not even a holiday from Bible verses.

Mamma at once shut the Bible, and laid it on the table.

'I can't let you learn your verses while you are in a bad humor, daughter,' she said, so I will preach you a sermon instead. 'Once there was a little boy who used to beg his father every morning to keep him away from the bees; but instead of helping his father to keep him, he went straight out and played with their hives, and of course they stung him again.'

'Well, what next?' asked the little listener. 'That's all,' said mamma.

'All? Why, I don't call that a sermon.'

'Yes, it's a sermon,' answered mamma, 'but it is a short one, and it has my daughter for a text.'

'Now, mamma, you know I never do any thing like that!' exclaimed Josepha.

'I think I can show you that you do something very much like that every morning. When you are repeating the Lord's Prayer, what do you say after 'Thy kingdom come'?'

'Thy will be done on earth as it is in heaven,' repeated the little girl briskly.

'That is, you ask God to make you do His will just as the angels do it. How do you suppose the angels do God's will?'

'I don't know,' said the listener, slowly.

'Of course, we don't know exactly, but of some things we may feel confident; I am sure they do it promptly; I am sure they do it cheerfully; I am sure they do it perfectly.'

'The angels know just what God's will is, but I don't,' answered Josepha, who felt as if she needed to defend herself.

Her mother pointed to an illuminated text on the nursery wall: 'Children obey your parents.'

There was a long, quiet time then, in which mamma drew her little girl to her knee and kissed her.

'I won't give any verses to day,' she said, gently, 'but I will give you this little sermon to learn by heart.' Every time you say, 'Thy will be done on earth as it is in heaven,' remember that you are asking God to make you do what you are told—promptly, cheerfully, perfectly. And then you must help the Lord to answer this prayer.'—*Selected.*

WATER, AND HOW TO DRINK IT.

"Very few people drink water enough," said a distinguished physician the other day. "One might almost say that if everybody knew how and when to drink water, and how much is good for them, and would act upon what they knew, the sickness in the world would be reduced one half."

One reason for the very common fear of over-drinking, which has been felt in regard to water much more than to other beverages, has probably arisen from the comparative scarcity of pure drinking-water. One would hardly advise a Londoner, for instance, to quaff very freely the doubtful liquid with which the city is supplied, unless he first filters it. The remarks made in this article are intended only for those who have pure water in abundance at their command.

Almost any one will find that if he drink a glass of cold water about two hours after dinner; he will feel the better for it. For those of weak digestion, this water should be sipped slowly, and taken quite warm. There is nothing which so quickly breaks up a cold as a draught of hot water taken as soon as possible after contracting the chill.

"If a moderately healthy person will slowly sip a pint of warm water just before retiring at night, and an equal amount an hour and a half before breakfasting the next morning," said a physician, "he can eat or drink almost anything with impunity."

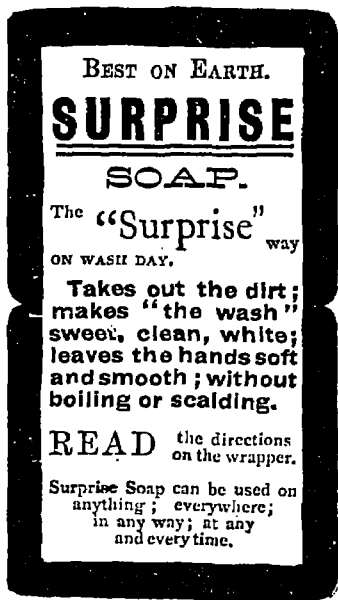
This is an extreme statement, but any one who has ever tried this system fairly will bear testimony to its great usefulness. There is no doubt that, in one way or another, from three pints to two quarts of water might profitably be drunk by everybody daily. It is pretty well established that much water-drinking with meals is bad for the stomach. Very cold water produces too low a temperature in the system, and gives it too great a shock for health. Very hot water hardens, and renders inactive, the delicate linings of the digestive canal. If moderately hot water, of about blood heat, be sipped slowly, it will not nauseate, and is, perhaps, more beneficial than at any other temperature. It should never be taken within an hour and a half or two hours of a meal.

In traveling, or when removing from one place to another, two great care cannot be exercised about drinking new water. Nothing will upset a delicate system more certainly than subjecting it to the unrestricted action of water to which it is unaccustomed.—*Hand and Heart, London, Eng.*

DIED.

WHITMAN.—Died at Round Hill, Annapolis, N.S., on July 6th, 1891, Jane, wife of James A. Whitman, aged 66 years. "Blessed are the dead which die in the Lord."

WILKINS.—At Platon, N.S., on Thursday, July 30th, in her 89th year, Jane Russell, widow of the late Hon. M. J. Wilkins, of Halifax, N.S.



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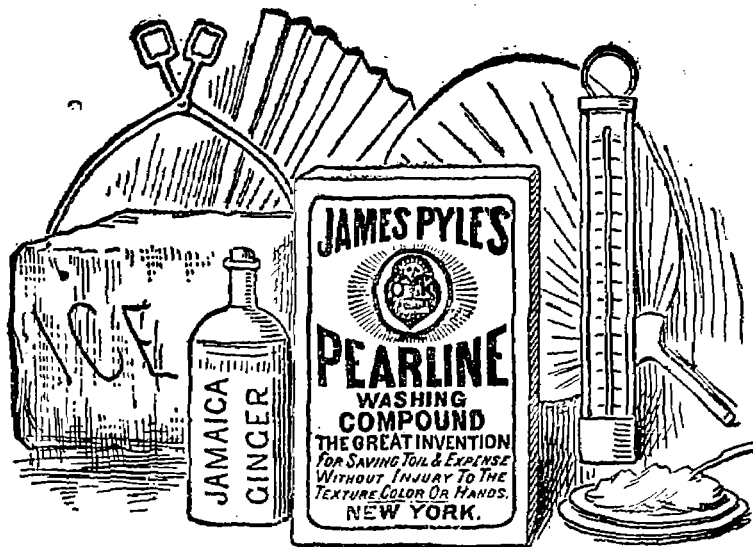
ARCHDEACON FORTIN,
Holy Trinity Church,
Winnipeg.

MISSION FIELD.

MOSSL BAY, CAPETOWN.

The last fourteen months have been eventful ones in the history of the Mission work of this district. For ours is still strictly a Mission work among the coloured races outside the town itself, though in the town they may now be regarded almost solely as a Christian congregation, although there remain still a few unbaptized. Towards the close of last year the Bishop confirmed 127 of the coloured members of our four congregations.

But the great events have been the completion of two good substantial Mission chapels at two of our three out stations. The third has long had a sufficiently commodious building. In November 1889 the Bishop himself opened the new one at Herbert's Dale, a small hamlet in an extreme corner of this district, about 30 miles distant from the town, where we have been working only about five years. But our great success has been at Brandwacht, which is now the largest of our out stations. There, from the beginning the great difficulty has been to secure anything like a fitting place in which Divine Service could be held. The first place we were enabled to secure was a large wagon house at Dambiedykes, a farm adjoining Brandwacht, and a little nearer to Mossel Bay. This farm had been taken by a member of our Church, an exceptional case, as it is very rare to find a farm in these parts held by an Englishman. They are almost exclusively in the hands of Boers of Dutch descent. He at once gave the use of the wagon-house to commence with, and after a time gave us the use of a small house, which, cleared of partitions, formed a sufficiently neat and commodious place for our services. Here our work prospered, but, unhappily, only for a short time. We had possessed the building for not quite three years, when the owner was compelled to part with the farm, and his successor, a Dutch Boer, with all a Dutch Boer's prejudices, peremptorily ordered us to quit immediately. Then it was that we were allowed to use a small, low room at Brandwacht, and into that our people crowded for our monthly services, which it was most trying to conduct during the hot weather in its stifling atmosphere. That room we took possession of in November 1888, with the utmost uncertainty of being able to obtain any other place. The owner wished to sell the farm, and month by month we were expecting to be sent adrift again. At length the farm was sold, but, happily, to an Irish member of our Church. When he knew what a work was being carried on he freely offered us a site for a building, which would thus be secured to us perpetually, it being made over to the See of Capetown. But then came the question of the means to build. I had just, with difficulty, completed the building at Herbert's Dale, and that was only partly paid for. However, the work had to be done. The Bishop did what he could for us out



Hot Weather Necessities.

Notice the large square package in the front rank. That's where it belongs—ask any woman who has used it. See what it does. It saves work, saves strength, saves health, time, and temper. It saves wear and tear, too—and that's money. Delicate summer clothes don't have to be rubbed and wrenched when they're washed with *Pearline*. Everything is washed easily—and safely. *Pearline* doesn't do any more in warm weather than in cold, but you seem to need it more then. It's a necessity. But it's a luxury, as well. Try it in the bath, and you'll think so.

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193 JAMES PYLE, New York.

of his funds. His sister, who had taken great interest in the work at Herbert's Dale, generously helped in this also. The people, poor as they are, have done what they could. Our English people in the Bay, though it is with difficulty they maintain their own Church work, yet lent a helping hand. And the S.P.C.K. sent me a liberal grant. That last came very acceptably; for just as the building was all but completed the breaking up of the Cape of Good Hope Bank came, which has caused such very heavy loss to very many, and especially of the funds of the Church. I myself had £44 lying there to be paid out to satisfy the most pressing claims on the completion of the building, besides a small sum of my own. Some considerable portion of this may be lost; and for what we get, except one-fourth, which has already been paid, we shall have to wait long. However, in spite of all drawbacks, the building is completed, and was opened for Divine Service on October 19th. Of course it was a great day for our Mission people, who thronged from all sides. Crowded as had been our other buildings, this was on that day more crowded. The building will hold 200 in moderate comfort; very nearly 300 crowded into it that day. Yet all were most orderly, and joined heartily in the Service, and we had a goodly number of communicants. The chapel (we have named it St. Luke's) is very prettily situated on the slope of a hill overlooking the beautiful Brandwacht valley. The total cost has been £240, of which two-thirds are secured. The remainder must be raised as best we

can. The poor people themselves have already contributed £25, and will yet give more.

Last St. Matthew's Day completed the fortieth year since my ordination as priest, to go to that 'utmost part of the earth' 'Tristan d'Acunha. Thank God I have not been confined to my bed even one day during that period, and am still able to do a good hard day's work. With five distinct congregations under my charge, embracing over 2,000 souls, even with new good assistants, I don't get too many easy ones.—S. P. G. *Mission Field*.



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A Barrister entering the court with his wig very much awry was obliged to endure a round of remarks on its appearance. At last, addressing a gentleman, he said, 'Do you see anything ridiculous in this wig?' 'Nothing but the head,' replied the other.

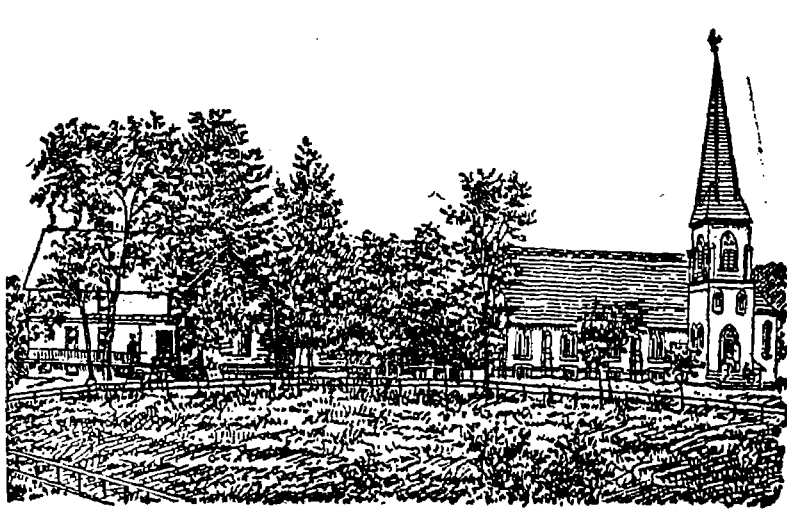
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TEMPERANCE COLUMN.

THE DEAN OF ARMAGH ON TEMPERANCE.

A great deal has been sought to be made out of the Bible regarding the sinfulness of partaking of spirituous liquors. Well meaning persons who suffer their zeal to get the better of their reasoning, and whose knowledge of the Hebrew language is derived from second hand sources, have fondly formulated the thesis—that drinking alcoholic beverages is strictly forbidden in the Bible. This is an exploded fallacy. Drinking, indeed, is not expressly forbidden in Holy Writ, but yielding to unlawful pleasures, partaking of such things as cause a weaker brother to offend is everywhere implied throughout the inspired pages, as against God's laws. Jesus, the Divine man, whose life on earth was one great offering of God to man, ever spoke in love to the sinning race, for whose redemption He came to die the shameful death of the cross. To become his disciple, one must renounce all, give up self, and so live that his example may influence others for good. 'If thy eye offend thee, pluck it out, and cast it from thee, it is more profitable that one of your members should perish than that thy whole body should be cast into hell,' that is to say, if anything in your Christian course, be it ever so dear to you, if it is a hindrance to walking in your Saviour's footsteps, you must sacrifice it if you wish to be a true and consistent disciple of the lowly Jesus. The Saviour declares that he who takes not up his cross and follows not after Him is not worthy of Him. St. Paul counsels us to deny ourselves eating or drinking anything which should cause our weaker brother to offend; are we not bound if we live up to the spirit of the Gospel to obey this precept, and alas! how many do offend because of drink. Mr. Gladstone, who, whatever else he may be, is a very clever man, says that the evil produced by drink alone is equal to the combined evils of war, pestilence, and famine. But did not the late Premier himself increase the mischief whose destructive power for evil he so eloquently bewails, by granting what are known as grocers' licenses, whereby every facility is afforded to women to provide themselves with drink, and by licensing railway saloons, so that a person, as it has been said, can become drunk at the rate of 60 miles an hour?

In the great battle of Waterloo, 14,000 soldiers were slain on the British side, but how many deaths are caused by drink annually in the British Isles? Reliable statistics state that 120,000 come to their deaths directly through its baneful influence, and 120,000 more indirectly. Brave men fall on the battlefield, men who resolutely face danger and willingly sacrifice their lives, for the land of their birth. 'Their's not to reason why, their's not to make reply, their's but to do and die.' Not so the drunkard—a slave to sensual self-indulgence, a curse to himself, and abane to

society. When a select committee was sitting in the House of Commons some years ago, considering the feasibility of the proposed Channel Tunnel between England and France, Lord Wolseley gave as his opinion that it would be disastrous for Britain if such a project were realized, for the day that saw 150,000 Continental soldiers land on British soil would see the end of England's greatness. But we have an army of 600,000 habitual drunkards, whose existence threatens us almost with as great an evil as foreign invasion.

It has been computed that of the children which attend Sunday-school, there is a strong probability of one in every sixty becoming a habitual drunkard. Sunday-school teachers should think of this, and by precept and example promote the cause of temperance among their pupils.

A great deal has been sought to be made out of Paul's injunction to Timothy—'Drink no longer water, but take a little wine for your stomach's sake, and thine often infirmities.' Those who so glibly quote this text should remember that it proves that Timothy was a water drinker up to the time of Paul's advice. People who may have been recommended by their doctor, when in a state of extreme weakness, to take some spirits along with other medicines, continue the same when they have long ceased taking the medicine, drinking wine for Timothy's stomach sake, as the Dean naively remarked.

A gentleman who partook of some negus after dinner was in the habit of giving the sugar in the bottom of his glass to his little son. One day, when he was following his usual custom, the boy said to him, 'Billy want drink, Billy when man drink plenty.' The gentleman was so horror struck at this that he at once became a teetotaler, and trained his boy up as such.

I remember, when a young man, said the Dean, being seated at dinner beside a charming young lady, who knew that I was a total abstainer. The gentle creature in tones of playful sarcasm said to me, 'How long, Mr. Chadwick, have you been a reclaimed drunkard?' Such remarks were still common, and those who become total abstainers must expect to be made the butts of ridicule at social gatherings; but let them bravely bear the scoffs and scorn of a self-indulgent world, with the consciousness that they were engaged in a good cause.

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