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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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## ECCLESIASTICAL NOTES.

CHRIST CHURCH, Los Angeles, has also a vested choir of men and women.

By the will of Wm. F. Marriott, St. Luke's church, Altoona, Pa., will receive a legacy of \$2000.

ARCHDEACON BOYD, rector of Arncliffe, Yorkshire, Eng., for 58 years, has just died at the advanced age of 84.

THE Lord Chancellor (Lord Herschell) and the Bishop of Norwich have become Vice-Patrons of the Church of England S.S. Institute.

THE Rev. H. Bull, lately Baptist minister at Heddon Bridge, has been ordained in the Church of England, and appointed curate of St. John's church, Great Horton.

BISHOP NICHOLS, of California, makes known that a friend has given "a second gift of \$20,000 for a professorship of the Church Divinity School at San Mateo."

THE Rev. Dr. Nuttall, Bishop of Jamaica, who has recently been elected Primate of the West Indies, was for several years a Wesleyan missionary in the islands.

THE choir of the church of the Epiphany, Washington, recently vested, is composed of both men and women, the latter also wearing cassock, surplice and toque.

THE Congregationalists and the United Presbyterians have published figures showing the proportion between their male and female members, which proportion is nearly two to one in favor of the women.

THE New York Bible and Common Prayer Book Society of New York city has given away during the past year 50,040 volumes, 4,216 being Bibles and Testaments, 49,824 Prayer-books and Hymnals.

THE Rev. W. H. Bown, rector of Grace church, Watertown, has been appointed dean of the first missionary district of the diocese of Western New York, to succeed the late Rev. Russell A. Olin, S.T.D.

OF 299 persons confirmed at St. Stephen's, Canonbury, Eng., during the last five years, the great majority were adults, and one-third

the candidates formerly belonged to twenty different Nonconformist bodies.

EVERY Sunday for 133 years there has been service held at the Old Swedes' church, which is situated near the bank of the Schuylkill, about a mile below Bridgeport, Pa. This anniversary was commemorated on Sunday, June 25th.

THE pastor of a Methodist church at Felton, Delaware, was unable to conduct the services on a recent Sunday on account of illness. His young daughter preached the sermon and conducted the morning service, and his wife officiated in the evening!

THE Bishop of Tasmania, during his recent visit to the Pacific Islands, confirmed 37 Norfolk Islanders (ex-Pitcairners), 214 Melanesians, and at Fiji 83 Solomon Islanders. He had ordained one deacon, and landed on every island where the missionaries were at work.

THE Society for Promoting Christian Knowledge contributes annually about £40,000 in money and book grants, and during the past year the sum of £10,000 to assist Church day schools. During the last twenty-five years the Society has given away £190,000 worth in Bibles, Prayer-books, library books and tracts.

It is reported in some of the leading Scottish newspapers that Father Paul Sherriff, O.S.B., a monk of the Benedictine Abbey at Fort Augustus, has left the Church of Rome and has become a Protestant. Father Paul was for a long time Head Master of the Abbey School, and subsequently Sub-Prior of the Monastery.

BISHOP LITTLEJOHN, of Long Island, in a recent address, said: "If anything be sure in the future action of this Church, it is that no steps will be taken, no proposal be made, no attitude assumed, which, in drawing to us the various Protestant bodies, will drive further from us the older and truly historic branches of Christendom."

It is important for the Church to set the people of its community to thinking. The more active and well trained are the minds of men, the easier it is to bring about the reign of righteousness. This is not saying that mental activity alone produces Christlikeness. But Christian character is supremely reasonable, and the better one's reason is trained the more firm will be his grasp of the truth in Christ.

One great trouble with very many Church members to-day is that they do not think anything through.—Rev. E. H. Chandler.

THE Archbishop of Canterbury recently completed his sixty-fourth year. At the commencement of the second day's sitting of the Canterbury diocesan conference on that day, Archdeacon Smith referred to the fact and offered his Grace the congratulations of the conference on the occasion.

THE Bishop of Durham wears on his breast a cross which is an exact copy of one found in the tomb of his great predecessor, St. Cuthbert. While, however, the latter is of gold, richly jewelled, Dr. Westcott's cross is of iron. It was presented to him on his consecration as a bishop, and Dr. Westcott, having a dislike to jewellery, iron was chosen as the material of which the cross should be formed.

THE authorities of the Church House, London, are arranging for the appointment of diocesan secretaries all through the English Church and the Churches in communion with her. Their business will be to keep the Church House thoroughly informed of all Church work in their respective dioceses, to answer all questions, and make, through the Church House, inquiries for those requiring information in their dioceses.

THE Bishop of Bath and Wells is a scholarly critic of no mean authority. In a recent charge he said: "When I have put together as carefully as I can all the facts of the case, and have weighed as fairly and impartially as I can all the considerations which the 'Higher Criticism' brings before us, I only return with greatly increased confidence to the ancient faith and to an implicit reliance upon the truth of Holy Scripture as given by Inspiration of God."

A definite movement has been made against Sunday desecration at the shore resorts, R.I. A petition starting from the Clericus of Episcopal clergymen and receiving support from all Christian bodies, Protestant and Roman Catholic, was presented Wednesday, July 5, to the Town Council of East Providence, which has legal control of almost all the shore resorts on the East bank of the river. In response the Town Council instructed the chief of police to stop all Sunday amusements, and to see that the bar-rooms are closed on Sundays.

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## LOYALTY AND LOVE.\*

BY THE RT. REV. LEIGHTON COLEMAN, S. T. D.,  
LL.D., BISHOP OF DELAWARE.

"And this is His commandment, that we should believe on the Name of His Son Jesus Christ, and love one another."—1 St. John iii. 23.

Some of us are very fond of diagnosing the spiritual condition of the times in which we live, and of prescribing remedies for the ills which we may thus discover.

I shall not undertake this task to any extent. But I may, perhaps, venture to suggest what I think are two characteristics that this age particularly needs. These are: Loyalty and Love. Loyalty toward Christ, and love one toward another.

They are enjoined upon us in the Epistle for the present week, and will, I trust, be found particularly appropriate for our consideration at this representative gathering of clergymen and laymen.

In our believing † the name of Jesus Christ, we furnish a test of our loyalty to Him as the only-begotten Son of God, such as goes far beyond the faith and fealty of those who recognize Him or believe Him simply Son of Man. Indeed our loyalty to Him is because we believe Him to be Divine. If He were not, we might owe Him something, as we owe to Socrates and Plato and Shakespeare; but we could disbelieve Him without our disloyalty to Him entitling us to any grave condemnation.

It might appear to some that there is but little need of emphasizing our adherence to the doctrine of Christ's Divinity. Would that it were so! But to some of us, who are constantly brought face to face with the—may I here use a somewhat familiar, but expressive phrase?—shilly-shally Christianity of not a few, it is all too evident that this fundamental doctrine requires to be more unequivocally proclaimed and enforced.

There are those to-day who give themselves, and to whom others allow, the name of Christians, who utterly repudiate the dogma of Christ's Divinity. We have been lately ‡ reminded of those disciples to whom this lofty name was first given. Think you that they had any misgivings as to the twofold nature of Christ, or that they would have believed His name and felt themselves honored in bearing it, if they had supposed Him to be only a man? And yet we frequently meet neighbors of our own who cling to this supposition as the very ground work of their religion. Shall we, can we call them Christians? Some may. I will not. I may be far from living consistently with the faith which this denial of their consistency involves. But at least I shall do what I can to protect this holy appellation from being worn by those who reject the very essence of its significance.

Only a short time ago, there was erected in a building in my native city of Philadelphia a monument commemorative of the undoubted talents and virtues of one who was styled the founder in America of what was denominated "Unitarian Christianity." Unitarian Christianity, indeed! There can be no such thing. It is a very contradiction of terms.

And it is not uncharitable to say so: for that is not charity that blinks the truth. Has it come to this, that, rather than hurt the feelings of some kind-hearted, amiable friend, we will deny the Lord that bought us, and crucify Him afresh? If I must needs be uncharitable, it

surely will not be to Him, in practically making Him—I say it with all reverence—an impostor, while I am cowardly cringing to the so-called liberal spirit of the age. And this phrase, "spirit of the age," is no unmeaning one. It represents a vital force with which we have to do. But before I will consent to drag down to its meaner level the great truths centring in the Incarnate Son of God, I will loyally strive, by God's grace, to raise the spirit of the age to the nobler ideal of the Catholic Creeds, and teach men everywhere of that one omnific name whereby alone—because of His being both God and man—the world can be saved.

When men are asking, as they asked of old: What shall we do to be saved? it is no time for us to present His name as one only out of a multitude, any one of which they may with equal safety select and believe. Nor must we so express our own belief in it as to leave them uncertain as to what we actually do believe. Let there be an unequivocal, aye, an uncompromising confession of Him as the only Messiah, the Sent of God, the alone Propitiation for sin, the one Mediator between God and man.

Now, no such titles and offices can possibly be given in intelligent sincerity to any one save Jesus Christ; and not to Him except as He is Himself Divine, and while Divine manifest in human flesh.

Any confession of Christian faith less than this is disloyalty to Him. And to allow in another less than this and call it Christian, is also disloyalty to him.

It is disloyalty, too, to our Father, for thus to believe in His Son is His commandment, as St. John instructs us in our text. No matter what may be our own intellectual conclusions; no matter what may be the intellectual conclusions of others; the commandment—the direction of our Creator and our Governor—is that we should believe the name of His Son Jesus Christ. And that this belief should leave out the Son's partaking of the Father's nature is so utterly unreasonable, that one cannot but wonder and wonder how such an idea could ever be seriously entertained.

The commandment is not grievous. It contradicts nothing that is rational. Its obedience helps to the obedience of other commandments.

And yet with what complacency do many who affect belief in Him look on the disbelief of others! Think you that if there were more of that sort of loyalty to Him which I am now enforcing there would have been such encouragement afforded a renegade American to undertake a mission to this country, not to exalt the name and dignity of Christ, not to diffuse a wider knowledge of, and reverence for, the Holy Bible, but to convert this nation—you and me and our families—to Mohammedanism and the Koran?

I call him advisedly a renegade American, because, despite the fact that in our national constitution there is no express recognition of God and Christianity, Christianity is the common law of this land. No one, therefore, who sets himself in array against its cardinal principles is a true American.

When I recall the fact that in the beginning of our national history, the conversion of the aboriginal inhabitants of this land was declared in the Royal Charters to be the main purpose of the colonization schemes thus sanctioned by the British sovereigns, and, further, that in the complement of a fleet the chaplain was deemed as essential as the admiral, I feel myself entirely justified in claiming this country as a Christian country.

Shall we say that, because in many instances and respects it shows departures from the faith, we will give up this claim, and allow its enemies to usurp the dominion of Christ? Or shall we not, the rather, by our unflinching fealty to Him

amid all discouragements, make it impossible for them to withstand His onward course?

This is no time for vacillation and faint-heartedness, nor for contemptuous disdain for such notions as are actually undermining in some souls the very foundations of Christianity. These notions are to be combatted with unswerving bravery and consistency. One of the dignitaries of our Mother Church of England, who, although more than four-score years old, is still striving for the truth with the ardor of youth, was once discoursing to a rural congregation on the spiritual cowardice of the age. "When," said he, "men come to invade God's acre as, doubtless, they will, and begin to plough up our bones, what do you think will most surprise them? It will be the scarcity of back-bones." I wonder if the same surprise would not accompany similar proceedings in America? We do certainly need more back-bones among the professed disciples of Christ; more of that stout maintenance of the Faith once delivered to the saints, which although it may provoke the enmity of the world, will entitle us to the friendship of God.

Not that I would counsel any such controversy or methods of controversy as would needlessly antagonize those from whom we differ, or would lead us to hatred and bitterness. We must speak the truth. But we must speak it in love. For so is the commandment of God, as found in my text: "That we should believe on the name of His Son Jesus Christ, and love one another." We are to be loyal in our love and loving in our loyalty.

We may be never so immovable in holding on to the forms of sound words in which we confess our belief and hope, but if we have not charity, the world will fail to be converted from its many phases of infidelity. It was when we were His enemies, that we all were reconciled to God\* by the love of His only-begotten Son. The disciple is not to be above his master. The same law of love reveals to both the Father's will.

Doubtless, it is difficult in the face of so much disloyalty to Christ, to restrain our indignation always within the bounds of righteousness. But the command is absolute in terms, and limitless in range. And the very displeasure we feel because of men's unfaithfulness against God will all the more move us, out of our love for them, to save them from the awful consequences of their sins. So our love toward them will become as the flowing back of God's love toward us.

We will even love them to the point of suffering for them, for we cannot long remain true to God without in some way being made to feel that we are losing something which the world esteems. Not that in itself this suffering involves the loss of anything really valuable, but that in maintaining our loyalty to Christ there are toils and self-denials which, without a neighborly love, we are not likely to endure.

It seems strange, indeed, to profess our love for others, and yet be indifferent to their belief and practice. It is but to imitate the spirit of the first murderer when we dismiss from our minds such apprehensions as must come to us because of their clear ungodliness, with the reflection that they are sinning wilfully amid the same opportunities of grace as are within our own reach. If we have a real love for them, we cannot but be most anxious and unhappy at the slightest suspicion of any danger that threatens their eternal welfare. We ought not to be able to rest day nor night until we have done what we can to bring them into agreement with what we have learned to believe is essential to such welfare. The Kiss of Peace may have disappeared from our own religious rites; but there is no reason why we should not cherish that unity of faith, as the counterpart

\*Romans v. 10.

\*A sermon delivered before the Archdiocesan of Westchester, in Christ Church, Piermont, N. Y., June 15, 1893.

†The dative is here employed.

‡Epistle for St. Barnabas' Day.

of the unity of love, which is still so well expressed in the deacon's proclamation of the Peace in the Byzantine rite: "Let us kiss one another with intent, that in unanimity we may confess the Father, the Son, and the Holy Ghost, the consubstantial and undivided Trinity."

So, dear brethren, with all our loyalty we must have charity. Our faith may be so strong as to burn like fire, but it will only give light, and not heat. It is love that makes the warmth that shall penetrate the heart, and melt the hindrances with which the mind has blocked the way to God.

And this is the mission of all religion, to bring us nearer to Him, to make us less and less unlike Him, until we come, in the unity of the faith and in the fulness of His love, to see Him as He is. Thus only can we see him: for God is Love.

### THE VALUE OF THE LITURGICAL METHOD.

(From *Lessons in Prayer Book Study* by Bishop Barry.)

Now the victorious growth of this Liturgical method—not, be it observed, in times of ignorance or deadness, but in times of great spiritual intelligence, energy and progress—can hardly be accounted for except by the intrinsic superiority of the Liturgical idea of worship, to which, happily, the Church of England has stood fast. Of course, like all earthly things, it has its drawbacks; but a fair examination will show that there is a clear preponderance of advantage.

It is clear that, by the nature of the case, there must be some form of public worship, imposed (so to speak) on the congregation. The question is between a form fixed by Church authority and handed down from age to age, and a form which on each occasion is determined, under direction of some general usage, by the officiating minister.

Now the advantages of the former, which we have in our Prayer Book, may be conveniently summarized under three heads.

First, the greater beauty, soundness, and depth, both in doctrine and tone, of that which embodies in a time-honoured development the wisdom and devotion of the whole Church, in comparison with that which can proceed from even the most highly gifted individual mind, on the spur of the moment or with but short preparation. And to this must be added—what is essential to the right generality of all public worship—the expression in it of the thought and prayer of the whole Communion of Saints, free from the impress, inevitable in the other system, of the peculiarities of an individual mind, sure to glide into favourite grooves of thought and aspiration, along which the souls of all cannot freely move. An exceptionally strong and devout personality in the minister may perhaps kindle a similar personal enthusiasm in some of his hearers; but even this is not the ideal of Common Prayer, and we have, moreover, to consider not the extraordinary, but the ordinary, in any general system. In these things the simple comparison of our Prayer Book Service with any extemporary form of Prayer even at its best, speaks conclusively for itself.

Next, the unity of worship thus secured not only with the whole Church of the present, but with the Church of the past; which tells powerfully, if insensibly, on unity of faith, and knits closer the bonds of love. That oneness of continuity through all divisions both of time and space, as in human society generally, so in the spiritual society of the Church, is a grand and fruitful idea, especially brought out under the teaching of God's Providence and His Spirit in our own age. The reconciliation of it with

free individuality in each of us is our great and urgent problem. Never, therefore, was there a time when this important security for a free Christian unity should be more thoughtfully and earnestly prized. When we remember that the very prayers which we utter in our English tongue have gone up to God in other languages through the ages of the past, and are now, by our own labours for Him, reproducing themselves in all the languages of heathen races over the whole earth, we surely gain a most vivid conception of the *universality* of Christ's Kingdom over "all peoples, nations, and languages," through all the centuries between His first and His second Advent.

Lastly, the securing both to congregation and to minister the true spirit of worship. The congregation, towards an extemporary Service, must hold an attitude of expectancy and even of thoughtful criticism, to hear what shall be said, and consider whether they can honestly join in it as their petition to God. In a Liturgical Service, which they already know and love, their souls are free from simple devotion, and, by the power of response, they at once make the worship their own. On the other hand, as all experience shows, the minister in the former case is constantly apt to pass unconsciously from being a leader of worship to being a teacher of his people; and extemporary prayer is constantly a sermon in disguise, even if it rise above all temptation to rhetorical display. Again, where there is a noble Liturgy, the worship "with one heart and one mouth" is strong in an unfailling security; where it has been superseded, the element of preaching, directly or indirectly, usurps too great a predominance over it. The large use of psalmody and hymnody in non-Liturgical Services is an instinctive safeguard against this; but why should not the principle of this safeguard extend to all the elements of worship?

It is but candid to acknowledge the drawbacks on the other side, which appear to be mainly two.

First, the deadening effect of familiarity upon the minds and hearts of the worshippers, inducing a mechanical attention (or inattention), substituting knowledge of the words for real grasp of their sense. This is an effect which must be acknowledged, felt, guarded against by spiritual effort. By such effort it is in our power, and ought to be in our will, to reduce it to little or nothing. It may be doubted whether it is as much greater as is usually supposed in a Liturgical than in a non-Liturgical Service. But it is a real evil, which clearly ought not to be, and need not be, and against which the very responsiveness of our Service is intended to guard.

The other is the want of flexibility, in adaptation to change of times, and to occurrence of special circumstance. The former difficulty points to the need of occasional revision—though, of course, it must be rare—whenever an adequate reason is really shown, and whenever there is anything like a unanimous sense of its necessity. Such revisions our Prayer Book has undergone in times past; if there are now circumstances which in our own case render revision practically impossible, the fault lies with them, and not with the Liturgical idea, as such. The latter difficulty can be met, as it has to some extent been met for us, by freedom given to frame, under authority, special Services—a freedom which is now taken by common consent beyond the limits of law. It might be met more fully, as has been often proposed, by license, within due limits, for elasticity in the use of our Prayer Book, and for some use in it of extemporary prayer, and for the addition to it of simpler Services for the poor and the uneducated, and for those who need conversion rather than edification. Already, in respect of teaching, our Prayer Book adds the variable Sermon to the fixed Lessons; in the offering of

praise it allows the variable hymn, in addition to the fixed Psalms and Canticles. There seems to be no reason, in the abstract, why a corresponding element of variability should not be admitted in respect of prayer.

Both the drawbacks may, therefore, I believe, be easily minimized. But, even were it otherwise, I cannot but hold that the advantages of Liturgical form preponderate immensely over them; and we may be thankful that in the sixteenth century the Church of England preserved it from the past, and dealt with it, as we shall see, boldly and wisely, with a view to the future.

### THE BOOK OF COMMON PRAYER.

(*Spirit of Missions.*)

The Book of Common Prayer, not an utterance of our devotions merely, but the moulding power of our characters and lives, is the noblest possible expression of the religion of Jesus Christ. It stands beside the Holy Scriptures in the Authorized Version, resonant with the same stirring "English undefiled" that marks the vast superiority of the King James Bible over all other efforts at translation. It holds up before all men in its creeds, its catechism, and its sacramental offices, the roundness and completeness of the Catholic Faith. It is almost like a great cathedral echoing with the songs of centuries. The old Psalter that made up the worship in which the Blessed Lord united with the Church of the old dispensation; the hymn, perhaps at least, of Ambrose, which we call *Te Deum*; the inspired songs which broke from the full heart of the blessed mother of the Son of God and of the father of His forerunner; the prayers of the "golden-mounted" Bishop, and the thrice holy hymn of the angels—these make it almost true to say that it is a temple, richly decked with the carvings in stone, and the figures radiant with sunlight through the windows, of martyrs, and Prophets, and Apostles and angels, and the saints of the Holy Church throughout all the world. It finds its way, by frequent and familiar use, into the heart and conscience of the child; and as its "heavenly notes" fix their sweet harmonies upon the memory of childhood, they make the indelible impression of their truth upon the whole life afterwards. It is the password of that fellowship among English-speaking people which makes us akin with all the wide-spread families of this great conquering race, and at home everywhere in the old fatherland across the sea, and in the new lands which own the sovereignty of England or the sweep of our American civilization. It is the silent preacher, the silent teacher—sent of God, as we believe—in the copies multiplied by millions through the restless energy of the press, thick as the leaves of Vallombrosa. It gathers and keeps all sacred memories of separate souls. It is the heritage and heirloom of an ancestry which carries us back to the upper room in Jerusalem, and to the underground churches where the dead slept, while the living sang hymns of victory over death. And it lifts us up and links us in with the world-glory, the articulate praise of the worship of the Paradise of God.

"Surely, it is in the hearts and minds of all to thank God for the inestimable privilege of a share in the perfecting, possession, and preservation of that which so 'procures reverence in the worship of God,' and 'promulgates the truths of the Gospel to mankind in the clearest, plainest, most affecting and majestic manner' to the glory of God through Jesus Christ our Lord."—*Bishop W. C. Doane.*

Moderation is commonly firm; and firmness is commonly successful.—*Johnson.*

## News from the Home Field.

### Diocese of Nova Scotia.

#### TANGIER.

At the Rural Deanery meeting held in Dartmouth at the end of May, the letter of farewell from Rural Dean Ellis was entered in the records, with expressions of affectionate regard on the part of the Chapter; and in the *ad clerum* sermon by Rev. E. H. Ball, reference was made to the faithful perseverance which Rural Dean Ellis had shown in the discharge of his office.

The Rev. John Ambrose, D.C.L., was unanimously elected for nomination to the Bishop for the office of Rural Dean, and the Bishop has since appointed him. In having Dr. Ambrose at their head, though an aged man, the Chapter feel that they have one who has shown himself to be no small portion of the backbone of the Church in this diocese.

The first meeting of the Deanery under its new Dean was held in the parish of Tangier, on Wednesday, July 26th. Divine worship was conducted in St. James' church, Spry Bay, nine miles distant, at 10.30. After the processional hymn, "Lord of the world's above," the Rev. C. R. Clerk, of Ship Harbor, took the prayers, the lessons being read by Rev. T. C. Mellor, of Dartmouth, and Rev. S. Davies, of Seaforth, secretary of the Deanery. The Rural Dean preached an instructive sermon against indifference in religion, pointing out the importance of remaining firm in adherence to the Catholic Church and faith. The Rural Dean was celebrant, assisted by Rev. E. H. Ball, Rector of the parish.

At the Capitular meeting, in the afternoon, a thoughtful paper was read on "Discouragements and Encouragements in the Christian Ministry," written by the Rev. R. M. Leigh, of Eastern Passage. Much regret was felt and expressed respecting Mr. Leigh's serious illness and consequent resignation of his parish.

Each of the visiting clergy took part in Even song at Tangier, and the Rural Dean preached a lucid explanation of the parable of the Good Samaritan.

The Rev. S. Davies' kindness in travelling with the Rector to Mooseland and preaching an earnest and fluent sermon on "Christ, Who went about doing good," was heartily appreciated by the congregation.

Two of the visiting clergy were most hospitably entertained by Mrs. and Mr. Townsend. It was agreed to hold the next meeting in the parish of Ship Harbour on September 27th.

### Diocese of Quebec.

#### NORTH HATLEY.

In behalf of Church funds there has recently been held here a garden party at Mr. A. C. LeBaron's, got up by Mrs. Goodhue and Mrs. Appeld, assisted by other kind friends of the mission. The menu and the arrangements were most attractive, and gave great satisfaction and pleasure to a large company of guests, who generously contributed, in connection with this social gathering, the sum of \$36 to the new church building fund. For the same important object was also given a most enjoyable entertainment in Hovey's Hall, consisting of a farce in one act named "The Happy Pair," the parts being taken by Mr. Thomas Brown and Miss M. Thomas. This was followed by a farce in three acts, "The Snowball," in which the characters were represented by Miss M. and Miss F. Thomas, Miss Carr, Mr. Goodhue, H. Fraser, Thomas Brown and Mr. Schonek,

senior. Miss Thomas and Mr. Brown had the most prominent and hardest parts to play, and executed them to the admiration of all, as indeed did also all the rest, so much so that it is desired that the same entertainment should be given in Sherbrooke, and these clever and good-hearted amateurs are likely to accede to that request.

#### MISSION OF WATERVILLE.

Rev. Chas. J. Holt, D.D., of Trinity church, Fordham, New York, kindly preached three admirable sermons throughout this mission on Sunday last upon the Fatherhood of God, also upon the great difference between well-wishers to religion and well-doers in religion; also upon indifference and spiritual blindness as reproved by the earnest interest of blind Bartimæus in the knowledge that "Jesus of Nazareth passeth by." Dr. Holt is a man of fine presence, earnest manner and eloquent diction.

### Diocese of Montreal.

The Lord Bishop of the diocese continues to improve in health and is slowly regaining strength. The thankfulness of some friend in Montreal to Almighty God for the gracious answer given to the prayers of the people of his diocese for the recovery of their beloved chief Pastor, was manifested lately by the presentation to his Lordship of a sum of \$1000 as a thank offering.

The Rev. J. H. Dixon, Rector of St. Jude's, has returned to his parish after a prolonged vacation.

#### FRELIGHSBURG.

The Sunday school picnic of the Bishop Stewart Memorial church last week, at Dunham Pond, proved very enjoyable to all present. The "meet" on the church grounds brought a good number together, and these formed accessions from others preceding and following them to the chosen spot. The "little lake between the hills" proved most attractive, and its delightful natural surroundings had greatly increased charms in the bright countenances of the members and friends of ALL SAINTS' Sunday school of Dunham, whose generous welcome left nothing wanting in the fair prospect for the day's "outing." Soon the beauty of having "all things in common" appeared in the attractive display of edibles spread in Pavilion Hall. Appropriate Hymn and Collects invoked the blessing which maketh rich and addeth no sorrow with it; and the sequel proved that appetites, like "minds with proper cultivation drest, are by the warmth of heavenly influx blest." Loving mothers and sisters had done their part of the "cultivation" with such regard to all things pleasing to the eye and satisfying to the taste, that the contest was sharp and long between devourers and caterers. It was no slight triumph that the fair caterers won with many baskets to spare. Thus satiated, ruddy youths and rosy maidens—some of tender years—skimmed the wavy waters and found "the softening air is balm and every sense and every heart is joy." After several hours thus pleasantly spent, all assembled in the Hall again, where the Rev. N. P. Yates and the Rector, Rev. Canon Davidson, and Edmund Watson, Esq., addressed a few words to those present, including thanks to all who had promoted the happy meeting, followed by a rallying hymn from the band of Ministering League children present.

On Sunday last the Rev. E. Krans, LL.D., Rector of St. Ann's church, New York, preached in the Bishop Stewart Memorial Church on the occasion of his annual visit to his boyhood's home.

### Diocese of Ontario.

#### BROCKVILLE.

HILLCREST.—Many of the most beautiful summer resorts on the St. Lawrence lie within the bounds of this diocese; and amongst these few surpass the lovely, health-restoring, restful "Hillcrest," situated between three and four miles above Brockville, at the beginning of the famous THOUSAND ISLANDS. The natural beauties of the spot, the commanding view up and down the river, the ever-changing scene through constant passage of crafts of all sorts, the healthiness through the abundance of beautiful pine trees and the large expanse of ground shaded by beautiful trees, yet having open spots enough for pleasure games, render "Hillcrest" a favorite resort for families and for those requiring rest. Besides the comfortable hotel kept by "mine host," Mr. T. Sarchet, there are a number of cottages and tents occupied this year by, amongst others, Mr. Knapp, of Ogdensburg, Rev. A. Jarvis, Napanee, Mr. A. Turner, Montreal; Judge Reynolds, J. Deacon, Esq., J.P.; J. T. Mansell, Esq.; Col. Buell, Mr. Cossitt, Mr. Byers, all of Brockville, and Mrs. Russell, Ottawa. Through the kindness of Mr. and Mrs. Sarchet, on the last three Sunday evenings prayer was said in the parlours of the hotel, conducted by Rev. A. Jarvis in the last Sunday in July, and by Dr. Davidson, Q.C., of Montreal, (at the request of the guests and cottagers), on the 6th and 13th August. There were over 50 persons present on each of these occasions, and a most hearty and enjoyable service was had, all joining heartily in the chants and beautiful hymns from Hymns A. & M. Last Sunday evening an offertory was taken up in aid of the General Hospital in Brockville amounting to nearly \$4.00. On Sunday evening, the 6th inst., Miss DuMoulin, (daughter of Rev. Canon DuMoulin, whose family is spending the summer at Fern Bank, another favorite resort near Brockville), officiated as organist, and on the 13th Mrs. Reynolds, wife of His Honor Judge Reynolds, amongst the guests in the hotel are Dr. and Mrs. Davidson, Montreal; Mrs. Geddes, Mrs. A. Geddes and family, Mrs. Lawson and Miss J. Lawson, of Ottawa; Mr. and Mrs. Douglas, Napanee; Miss Jarvis, Brockville; Miss Lorriemer, Minneapolis; Miss Ward and Miss Robertson, Kingston.

At St. Peter's church, Brockville, on Sunday last, the Rev. A. Jarvis, of Napanee, read prayers in the morning, the sermon (an instructive exposition of the first Lesson) being preached by the Rector, the Ven. Archdeacon Jones, D.D. In the evening Mr. Jarvis was the preacher. A number of the visitors to the summer resorts on the river were present.

#### PERTH.

Rev. R. L. Stephenson, Rector of this parish, died on the 7th inst. He had been ill for many months, but a sunstroke a week since hastened the end. Deceased was a graduate of Bishop's College, Lennoxville; was ordained deacon at Quebec in 1850, and priest in Montreal in 1851. He was a missionary in Montreal diocese, and appointed to Pakenham in 1853, Hawkesbury 1854, and Perth in 1857.

### Diocese of Niagara.

#### HAMILTON.

Last week the Rev. J. W. J. Andrew was presented by the congregation of St. George's chapel with an address and arm chair on leaving the position of assistant curate, having been

appointed to the parish of Aylmer. He had been very popular with the congregation, who are very sorry to part with him.

### Diocese of Huron.

ACKNOWLEDGMENTS.—Mrs. Boomer desires to return thanks for further sums sent to her care for the Rev. F. Frost, of Sbequiandah: M. N., \$1; R. L. P. Seaforth, \$1; King's Daughters of the Memorial Church, \$5; "From my mite box, Elizabeth Logan, Vancouver, B.C., \$1;" Mrs. Lubatt, \$1.

Mrs. Boomer had the pleasure of an interview with Mr. Frost, who met her at Little Current on her way to the Sault, and he expressed himself as deeply grateful for the help extended to him in his hour of need.

### Province of Rupert's Land.

#### WINNIPEG.

The Synod of the Province of Rupert's Land commenced its sessions on the 10th instant in Winnipeg. Bishop Pinkham, of Saskatchewan and Calgary, was the preacher at the opening service, and referring to the consolidation of the Church of England in Canada is reported by telegram to the *Star* to have said: "I feel sure we shall reaffirm the position we took in 1890, only to enter this Confederation on the understanding that we retain our provincial system, with all that we know it implies, and that so far as we are concerned, the General Synod shall deal only with those matters in which the whole Anglican Church in Canada has a common interest."

On the 9th instant, the Rev. J. A. Newnham, M.A., formerly of the Diocese of Montreal, was consecrated Bishop of Moosonee, in succession to the late great missionary, Bishop Horden. Mr. Newnham was, it is understood, the nominee of the C.M.S. His father-in-law, the Rev. Canon Henderson, D.D., of Montreal, preached the ordination sermon, and in it took such a position as to the necessity of the Episcopate as to arouse (according to telegram to the *Mail*) considerable discussion. The Doctor's extreme views on Church questions are too well known, however, to excite much comment. The principles of the Church of England, as to the necessity of Episcopal ordination, are too clearly set forth in her services and articles to admit of much question.

The Synod adopted an address to the Queen congratulating her on the marriage of Prince George and Princess May, and assuring her of loyalty and devotion.

### DIOCESE OF COLUMBIA.

#### SALT SPRING ISLAND.

Bishop Perrin arrived at Vesuvius bay by the steamship Joan on Saturday morning and was met at the wharf by Rev. I. B. Haslam, who introduced him to Mr. Booth, M. P. P., Mr. Broadwell, J. P., Mr. Walker J. P., Mr. Scott, and other leading inhabitants of the island. The Bishop was the guest of Mr. and Mrs. Broadwell during his visit.

On Sunday morning the church was crowded to excess, it being necessary to place chairs in the aisle. The building was very effectively decorated. After the singing of a processional hymn, mattins was taken by Rev. I. B. Haslam, and the lessons were read by Rev. R. J. Roberts, of Kuper Island. The Bishop then administered

the rite of Confirmation to the eleven adult candidates (five males and six females) the average age being 24. The service was most impressive, and after singing a hymn, the Holy Communion was administered, when in addition to the Confirmation candidates a large number received. The sermon was preached by the Bishop on I Cor. x. 13, "God is faithful." The singing was thoroughly congregational, Mr. Brown presided at the organ.

Luncheon was provided by Mrs. Stevens to those who came from a distance, and at three o'clock a special meeting was held to consider the question of the old graveyard near the church. The bishop promised to arrange if possible, for the consecration of the ground, and Messrs. Ruckle, Furniss and Norton were appointed trustees. After this the question of building a new church in Burgogno Valley was discussed, and those present testified their willingness to help by the following subscription list:

Mr. Ruckle.....	\$100 00
The Bishop of Columbia.....	25 00
Rev. Mr. Roberts (Kuper).....	10 00
Rev. Botton Haslam.....	25 00
Mr. A. Cartwright.....	20 00
Mr. Furniss.....	20 00
Mr. A. Raynes.....	20 00
Mr. Broadwell.....	20 00
Mr. Joe. Akerman.....	20 00
Mrs. Akerman.....	2 50
Mr. Vidler.....	5 00
Mr. James Horel.....	5 00
Mr. Stevens.....	10 00
Mr. Norton.....	10 00
Mr. Rosman.....	10 00
Total.....	\$302 50

Messrs. Ruckle, Furniss, Nightingale, and Messrs. A Cartwright and A. Raynes (churchwardens) were elected as a committee to carry out the work, which will, it is anticipated, cost \$600. At 7 o'clock evensong, there was again an excellent congregation, when the Bishop preached. In his sermon he noticed that a font was required for the church, and immediately after the service a subscription list for this object was started. Altogether nothing could have exceeded the heartiness of the day's services, and warmth and brightness of the atmosphere being a type of the spiritual condition of the island. The parishioners fully appreciate the able and earnest ministrations of Mr. Haslam, and they are all as they ought to be, one family in the Church.

### Contemporary Church Opinion.

*The Family Churchman* (London, Eng.):

The Archbishop of Canterbury, at the recent Conference of the Diocese of Canterbury, did wisely to deprecate in the strongest terms the introduction of foreign ritual into the services of the Church of England. There is no reason to believe that there is a danger of this being done to any considerable extent; indeed his Grace, in referring to the general improvement of worship throughout his diocese, clearly stated that there was very little attempt to depart in any quarter from what is the true and sound use of the Church. But, all the same, he sounded a note of timely warning. It must never be forgotten that the great body of the English laity dislike fussy and over-elaborate ritual. There is a wide difference between the Church of England and the Church of Rome in the matter of services, and it is useless to attempt to reconcile the irreconcilable. The English Church has her own stately ritual, and her own sober-minded prayers; she has no need to imitate the tawdry ritual of Rome. As the

Archbishop pointed out, a large part of the work of the Reformation was directed to making the services of the Church simpler, and to bringing them in such a form as to be "understood of the people." There can be nothing more untrue in theory, more foolish in act, and more disloyal in principle than to take the customs of any foreign Church and introduce them here. "There is nothing," said his Grace, "more rebellious against the honours and rights of the Church, and at the same time more unpractical and more sure to produce an indignation which will alienate our best and soundest laymen." We wish these words could be printed in letters of gold. Within the limits laid down in the Lambeth judgment there is room for great divergence of ritual, but there is no room and there never can be room in the Catholic Church of England for the meretricious developments of modern Rome.

### CATHOLICISM NOT ROMANISM.

*Synopsis of a Lecture by the Bishop of Springfield, reported for the Living Church.*

The Right Rev. George F. Seymour, D.D., LL.D., recently delivered a lecture on "The Distinction between Catholicism and Roman Catholicism." An hour and a half was consumed in the discussion, which was carried on from step to step in a most masterly and scholarly manner; and though singularly forcible was temperate, and never stooped to personalities. It would be impossible to re-produce the whole lecture, but we give, in substance, some of the points upon which the Bishop dwelt.

He sketched briefly the history of the Church of God—Patriarchal, Jewish, and Christian—showing that the Church was God's creation, and was vindicated as such by miracles. The Jewish Church was prepared by Almighty God to receive his oracles, which were added in succession until the prophecy of Malachi closed the canon of the Old Testament. The Christian Church had its origin on the day of Pentecost, and was in like manner vindicated by miracles, years before one word of the New Testament was written.

The Jewish Church was exclusive, limited, national, belonging to one land and one people. The Christian Church is for all mankind alike, "Go ye into all the world," said the Lord to His assembled apostles, just before He ascended, "and preach the Gospel to every creature." This is her character of Catholicity. The Catholic Church is for all in every land alike. She has her home in every land as much as in any other, so that she cannot be said to belong to one country more than to another.

Romanism contradicts the idea of Catholicity as given by Christ, and Holy Scripture, and the early ages of the Christian Church. Romanism is a reproduction of Judaism in being a local religion, exclusively confined to one land—Italy—as Judaism was to Palestine. The theory of the Roman Church is that its head is here on earth, and that head is Bishop of Rome. He is inherently the only Bishop, and all the world is his own diocese. This makes Romanism a foreign usurpation in every land except Italy, and is the fruitful source of the many errors which this false system produces. Modern Romanism, or the system of Papal supremacy, is refuted by Rome herself in her primitive and pure condition, when she was the bulwark against heresy and resisted, in the person of Gregory I., the assumption of supreme power by the patriarch of Constantinople.

It is not difficult to account for the development of the Papal power, and the astounding spectacle of the assumption it now presents. First: Rome was the greatest city in the world, and it naturally imparted to its Bishop the

greatness which belonged to itself. All people naturally looked to him as the first among his fellows. Second: Rome, for the most part, remained orthodox during the three centuries when the great heresies preyed upon the Church. This fact naturally gave her Bishop a great prestige. Third: Of the five patriarchates into which Christendom was divided, four fell under the power of Mahomedanism, leaving Rome the sole survivor, untrammelled by the control of the infidel. Thus she could speak and act; while all the others were powerless. Fourth: During the ages of barbarism, anarchy, and misrule, Rome was the only power that could speak, and could make its voice heard and obeyed for right against wrong, for innocence against outrage, and hence Rome was welcomed by the helpless nations of the West, to protect them against the cruel and ruthless warriors and robbers that were preying upon society. Fifth: Rome was asked by every disaffected Bishop to interfere in his behalf against his metropolitan. So she intruded herself into foreign lands, until at last she claimed as a right what was at first sought as a favor.

From these causes, and others that might be named, Romanism assumed the position which it at present holds. And this position has been irrevocably fixed upon her by the Vatican decrees of 1870. These decrees make the dicta of Gregory VII., and the monstrous claims of Boniface VIII., and the monstrous assumptions of Pius IV., with the dogma of Infallibility added, as *de fide*, so that no one can be a member of the Church of Rome to-day without accepting this entire system. With this system we are at war. It is contrary to Scripture and ecclesiastical history, and we can never accept it until the Bible is a different book, and ecclesiastical history is made up of different facts.

It is a remarkable fact that the great mass of those who most loudly denounce Rome are those who least understand her position; and they concede in word all that she claims to-day, by calling her Catholic, her priests Catholic, her Church Catholic, her people Catholics, and so help her all they can, by word, in conversation, and newspaper paragraph, and even in well considered books that issue from their press, while no intelligent and well-instructed Churchman ever calls a Romanist in America a Catholic, for that would be disloyal to Christ and to the word. No intelligent and well-instructed Churchman is in danger of falling a prey to the wiles of Rome. His true Catholicity protects him against her false pretensions.

#### CATHOLICISM AND COLUMBUS— BISHOP PERRY'S POSITION.

(*The Iowa State Register*, June 18th.)

BISHOP'S HOUSE, }  
DAVENPORT, IOWA, June 10, 1893. }

Editor *Register*,—I have read with no little interest the article by Father Nugent in *The Register* of May 31, in reply to a communication of my own which appeared a month and more before in the same paper, examining so far as I could an "editorial" of earlier date entitled "Bishop Perry and Columbus." I have been the more interested in Father Nugent's paper in view of the fact that I am not ignorant of the position he holds and the reputation he has attained in the great communion in which he is recognized as a faithful, eloquent and devoted priest. At the same time that I recognize the standing of Father Nugent and admit the cleverness of his reply, I submit that it is not in point to reiterate as he has done the charge that I have denied the many and potent influences for good directly attributed to the Catholic Church. Father Nugent is perfectly aware, as all who read my previous paper must be aware, that I,

in common with the great majority of the English-speaking race, recognize a distinction as well as a difference between the Catholic Church founded by Christ and referred to in the creeds of Christendom, holding "the faith once delivered to the saints,"—"one, holy, Catholic, and Apostolic,"—and the comparatively modern Church of which Father Nugent is an honored representative, which, not content with the three ancient Christian and Catholic creeds—the Apostles', the Nicene, and the Athanasian—which I, with every true Catholic, reverently receive and believe, has added a fourth which is more than a thousand years later in its origin than the latest of the three I have named, viz.: the creed of Pope Pius IV., dating only from 1564. This creed, formally set forth by the Council of Trent and imposed on the office-bearers of the Church of Rome, and on all converts as well, declares that the authorized and official style and title of the Latin Church is "the Holy Roman Church," or "the Holy Catholic Apostolic Roman Church." If there is any meaning in language, the language of this latest and official creed of the Church of Rome, the "Roman" Church is plainly and of necessity only a localized part of the Catholic or universal Church—something confessedly smaller and narrower than the whole body. I yield to no one in my appreciation of, and love and admiration for, the Catholic Church, of which I am a member and a Bishop. My lips day by day, in my private recitation of the daily office or in the public worship of the sanctuary, avow my belief in the "Holy Catholic Church." But every intelligent reader will understand that I do not confuse either in mind or in my use of words the "Holy Roman Church" of the creed of Pope Pius IV., which has made novel additions to "the faith once delivered to the saints," and the Church Catholic of Christ: And it is as a Catholic, accepting the Vincentian canon, which recognizes alone that which has been believed everywhere, always, and by all men as the Catholic Faith, that I assert anew my former contention: that "We, the people of the United States, owe nothing to Columbus, nothing to Spain, nothing to Rome."

Father Nugent has, with abundant rhetoric and no little skill, sought to demolish—not my statements, which I am ready to sustain and fortify in every particular by references to accredited historians and acknowledged authorities, but—a caricature of my position, which, as he must know, represents neither my views nor my words. I have no desire to apply to him the epithet of being a "literary fakir," nor would I assert that he, in his *Register* reply to me, "juggles with fiction in the glare of historic light," whatever these quotations from his words may mean. I only seek to call attention to the fact that I made certain assertions in my original article which I now repeat, and I now append references to these statements which can be verified in any good public library; and I further contend that no amount of fine writing and no number of columns of simple assertion, abuse, denunciation or denial, unaccompanied with appended historic references and proofs, will overthrow these statements in any unprejudiced mind.

Father Nugent states my position as follows: "His position is this: He compels Cabot, in spite of historic facts, to accept the honor of discovering the American continent." "In spite of historic facts!" Even the most unhistorical defender of the claims of Columbus to the discovery of the new world admits that Cabot did, and Columbus did not, first discover "the American continent." If by the word "discover" the father means, as the dictionaries explain it, to sight, see for the first time, reveal, land upon, take possession of, or occupy first or before others, Columbus did not "discover" the "American continent." George Bancroft—to cite but one of the almost countless authorities—in his "*History of the United*

*States from the Discovery of the American Continent*" (nineteenth ed., Boston, 1862, vol. i, pp. 10, 11), after quoting King Henry VII.'s commission empowering the Cabots "to sail into the eastern, western, or northern: \* \* \* in search of islands, provinces, or regions hitherto unseen by Christian people, to affix the banners of England on city, island or continent, and, as vassals of the English Crown, to possess and occupy the territories that might be found," proceeds: "Under this patent \* \* \* John Cabot, taking with him his son, Sebastian, embarked." "After sailing prosperously, as he thought, for 700 leagues, on the 24th of June, 1497, early in the morning, almost fourteen months before Columbus, on his third voyage, came in sight of the main, and more than two years before Amerigo Vespucci sailed west of the Canaries, he discovered the Western continent, probably in the latitude of about 56 degrees, among the dismal cliffs of Labrador. He ran along the coast for many leagues, it is said even for 300, and landed. \* \* \* He planted on the land a large cross, with the flag of England," etc.

It is hardly necessary to add to testimony so conclusive as this; and yet, to make assurance doubly sure, I will cite a single sentence from Winsor's "*Narrative and Critical History of America*," (vol. iii, p. 32), where the assertion is plainly stated: "We now know \* \* \* that John Cabot was the discoverer of America." All authorities admit that, so far as the North American continent is concerned, Columbus never saw it, and never trod upon its soil. The South American continent Columbus did discover, but not till long after John Cabot had discovered, sighted, landed upon, and taken possession of, for England, the North American continent—the "American continent"—then and by this discovery of the Cabots, for the first time revealed to the people of that day and generation. That Columbus discovered San Salvador I have never denied; but this insignificant and at present unknown island was not the "American continent." In the language of Prof. John Fiske, in his recent "*Discovery of America*," (I, p. 390), "Columbus never professed to have discovered America; he died in the belief that what he had done was to reach the eastern shores of Asia by a shorter route than the Portuguese."

(*To be Continued.*)

#### SYMPATHY WITH DOUBTERS.

(*From the Literary Churchman.*)

One hears of sympathy with honest doubt described in terms of praise, and probably those who use the expression mean well. But would it not be better to substitute "honest doubters" for "honest doubt?" Doubt means hesitancy between error and falsehood, and has necessarily more or less error in it, which error surely is not matter for sympathy. If truth is more precious than gold, and if its claims are paramount, it is a kind of treason to speak favourably of that which calls those claims in question. Would it not be better, therefore, to praise sympathy with honest doubters rather than with doubt?

No question but to be in doubt is to be in sorrow. Not to feel sure in this shifting scene of what our duty is, or at any rate from what principles we can deduce our obligations; to live amongst the dying, to tread the graves of the dead, to be conscious that we shall soon join them, and to have no assurance of a future state, or of what will befall us in that state according to our character, is an unspeakable misfortune. To read history, to look on earth and sea and sky, and not to believe in a Creator and Disposer; or, believing so much, not to believe in

His goodness and pity, to know experimentally that there is wrong in us, wrong done by us, and to know no way of pardon nor any means of strength in temptation. What can be more sad than this.

Yes,—there is something more sad still, namely, the settled unbelief which has no doubts, but is sure of its own nihilism. Happy the honest doubter compared with him; happy he whose state of mind being undecided, contains the possibilities of a right decision. Such a man needs our sympathy, and this sympathy may—please God—be his salvation. In sympathy with him, we do not sympathise with his doubts any more than we love sickness when we nurse the sick. Let us then be sure that it is our duty and privilege to sympathise with honest doubters, although not with their doubts.

Caution, however, is needed to ascertain, if we can, whether our neighbor is an honest doubter, or a trifler who will not take pains to read and think: who is not humble and serious enough to weigh reasons and arguments which deserve either to be accepted or refuted.

Care also must be taken not to hurt honest believers or sacrifice the truth. It is a great temptation to sympathisers to meet the doubter half way, hoping to lead him on. But this meeting half way involves the surrender, or at least the abeyance of some truths, say an Article of the Creed; and the sympathizer, in his loving zeal, forgets: (1) That truth is sacred, and is not his to deal with as his own, for it is God's; (2) That God's truths are not detached and unconnected facts, so many round pebbles on the shore, but stones of an arch mutually supported and supporting; (3) He forgets the manner in which an unlawful concession may affect the believer, and be the commencement of a process which may degrade him in the end from a believer to a doubter.

Bishop Philpotts, of Exeter, when protesting against the injustice done to the whole Church for the acquittal of one man by the Gorham Judgment, referred to a remarkable and commonly unnoticed warning in Exodus against favouring the poor man unjustly, (Ch. xxiii. 3); which, indeed, is a perpetual caution against an infirmity of ours; whereby when we try to avoid one fault we fall into another, sacrificing either mercy to justice, or justice to mercy.

A word more may be added on behalf of believers and of doubters. There are people nowadays who look and speak contemptuously of those old-fashioned believers who are not to be disturbed by the new discoveries or theories of the day, and have not even examined them, partly because they have not time or requisite information; partly because they are alienated rather than attracted by the confident utterances of scientists and critics, and partly, or mainly because they are satisfied with that traditional faith which has stood them in good stead in time past, and is a comfort and a light unto their paths. Now these men are sometimes scornfully passed by in favour of "Searchers after Truth."

But in the name of common sense may it not be asked: (1) Are men in general competent to consider every question? (2) If it is possible that these men may be right after all, or right in a majority of matters, or in a good number of matters at any rate—and surely I may ask for this much on their behalf—then I proceed to inquire whether the habit of searching is absolutely necessary to all men; whether a steady although somewhat unbrilliant believer is not a happier man, and justly happier than a Seeker or Inquirer who has no more rest in these changeable times than the dove had until she flew back to the ark.

Then for the honest doubters let it be said that they do not want concessions and half-and-half belief and compromises, but well-grounded belief and certainty, so far as is attainable. If they do not get this, they will remain doubters,

or become atheists, or join that Church which offers certainty, which has no doubts and misgivings but unhappily joins to her firm hold of truth, for which the West is deeply indebted to her, an equally strong hold it seems, of serious errors. We have to offer to the doubter the assurance which the Catholic faith of all the Christian ages possesses. More than this, we do not profess to offer. Less than this, let no false charity to doubters, nor to erring Christians outside the fold, tempt us to offer—as if we were wiser than God.

W. E. HEYGATE.

### THE GREAT EUROPEAN CATHEDRALS.

By J. B. REMENSYDER, D.D., NEW YORK CITY.

(From the *Homiletic Review*.)

(CONTINUED.)

The objection is raised that these vast edifices are not suitable for the chief element in a Protestant service—viz., the preaching. And it is, indeed, difficult to hear distinctly the voice. Nevertheless, Canon Liddon made himself heard to five thousand hearers in St. Paul's, and the echoes of his cathedral pulpit went throughout the world. And Protestantism is gradually but surely reaching the conclusion that *worship* is a far more essential element in a Christian service than it used to regard it. In all quarters more attention is being paid to the *worship* of God in His house of prayer as the *chief office of religion*. It is easy to say that all is lifeless ceremony in the worship in these great cathedrals; but constant observation of it does not justify that impression. One cannot travel from city to city in Europe and find the Roman Catholic cathedrals conducting not only daily but almost *hourly* religious services, and observe the devout worshippers at every service, without the feeling that it must be more or less of a genuine, fervent, spiritual life which alone can sustain all this. I believe that I speak the universal sentiment when I say that it is the religious symbols and services constantly brought before the traveller's eyes by the great Roman Catholic cathedrals of Europe, which every day remind him of his relation to an invisible Power, and keep before him the vision of the Crucified One.

A great difficulty in the way of Protestantism here lies in its divisions. It takes a *united* Church to erect a cathedral. One can scarcely form an estimate of the labor and expenditure requisite to this end. The *Cologne cathedral* is the result of one great attempt after another in successive centuries. And its last revision and final completion within the last half century, which, it is worthy of note, were effected by means of three Lutheran kings of Prussia, alone cost \$5,000,000. It is evident, therefore, that until Protestantism *exorcises this fatal evil of schism, division and strife*, building a half-dozen rival churches in every little village, it will never be able to erect a cathedral church such as is found in every European city of any size, and which edifices are the glory of the Old World.

For let no one think that this vast outlay is in vain. Said a professor in one of our most prominent American colleges to the writer, as we left the Roman Catholic cathedral in Berlin: "Well, I have had my eyes opened. Before I came to Europe I thought that the burden and curse of the people here were the immense sums of money lying useless in palaces, cathedrals, etc.; but as I have visited them and found them a thesaurus of instruction, wherein the great deeds and spirits of the past continued to live and speak, and as I have seen the multitudes of youth every day coming to gaze reverently upon them, I have said to myself, These are

the true nurseries of patriotism and religion; here more inspirations are imbibed and more incentives given to develop reverence for God, regard for authority, and the emulation of individual heroism, than in all the schools of the land." These are true words. America here is lacking in Europe's most potent force. We have no past behind us such as has the Old World. And while this happily shuts out from us a history of blood, rapine and tragedy such as looks down upon one from the war-shattered castles of the Rhine, it also deprives us of one of the most essential factors in the formation of heroic character. Let America here, then, be willing to learn a lesson from European example; and let Protestantism exhibit its strength not only by a pure faith, but by practical wisdom and great visible works that shall speak for it in order that it may not one day awake to the startling fact that while it has been sleeping away the hearts of the people and been making an onward stride toward the sceptre of Christendom.

### TRUE WOMANHOOD.

We are foolish, and without excuse foolish, in speaking of the "superiority" of one sex to the other, as if they could be compared in similar things. Each has what the other has not; each completes the other, and is completed by the other; they are in nothing alike, and the happiness and perfection of both depend on each by asking and receiving from the other what the other only can give.

Now their separate characters are briefly these. The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation and invention; his energy for adventure, for war, and for conquest, wherever war is just wherever conquest necessary. But the woman's power is for rule, not for battle; and her intellect is not for invention or creation, but for sweet ordering, arrangement, and decision. She sees the qualities of things, their claims and their places. Her great function is praise. She enters *into no contest, but infallibly judges the crown of contest*. By her office and place she is protected from all danger and temptation. The man, in his rough work in the open world, must encounter all peril and trial; to him, therefore, the failure, the offense the inevitable error; often he must be wounded or subdued, often misled, and always hardened. But he guards the woman from all this; within his house, as ruled by her, unless she herself has sought it, need enter no danger, no temptation, no cause of error or offence. This is the true nature of home, it is the place of peace; the shelter, not only from all injury, but from all terror doubt and division. In so far as it is not this, it is not home; so far as the anxieties of the outer life penetrate into it, and the inconsistently minded, unknown, unloved, or hostile society of the outer world is allowed by either husband or wife to cross the threshold, it ceases to be home; it is then only a part of that outer world which you have roofed over, and lighted fire in. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by household gods, before whose faces none may come but those whom they can receive with love, so far as it is this, and roof and fire are types only of a nobler shade and light, shade as of the rock in a weary land, and light as of the Pharos in the stormy sea, so far it vindicates the name, and fulfils the praise, of home.—*Sesame and Lotus*, by John Ruskin.

Ungraciousness in rendering a benefit, like a hoarse voice, mars the music of the song.

# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

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## CALENDAR FOR AUGUST.

Aug. 6—10th Sunday after Trinity.

*The Transfiguration.*

" 13—11th Sunday after Trinity.

" 20—12th Sunday after Trinity.

[*Notice of St. Bartholomew.*]

" 21—St. BARTHOLOMEW.

" 27—13th Sunday after Trinity.

## NOTES ON THE EPISTLES.

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

(*Author of "Arrows for the King's Archers," etc.*)

### TWELFTH SUNDAY AFTER TRINITY.

"*Our sufficiency is of God.*"—II Cor. iii, 5.

1.—This passage is a vindication of the supernatural institution of the Christian ministry. The Apostle defends his office against the malignity and evil-mindedness of men who, in his absence, sought to undermine his authority and question his right to speak with authority in matters of discipline and morals, as well as of doctrine. His plainness of speech and faithfulness in knowing nothing amongst them save Christ and Him crucified, aroused the antagonism of the unspiritual, who could not appreciate the moral beauty of the Apostle's instructions, nor the lofty elevation which he had attained in spiritual things. Envy of his powers gave birth to malice and evil speaking, and these again developed into active opposition to the work of St. Paul in the churches he had planted. The enemy of souls came and sowed tares in the field and went his way. The brutal conduct of the men who tracked the Apostle from city to city, and church to church, with falsehoods and cleverly conceived misrepresentations of his teaching and attitude in such

matters as the old ritual, the heathen customs of the day, etc., was a proof of the fearful depravity of human nature and of the power of Satan to use even Christian men for the hindrance of growth and destruction of the good seed.

II.—Driven to speak of his own Apostolic labours and office, he does not hesitate to assert the *dignity* and *glory* of his ministry. To belittle the ministerial commission is no sign of humility on the part of a duly ordained teacher. One who does thus speak slightly of his office will generally be found to exalt himself unduly. Personally the Apostle, as was seen last Sunday, claimed no superiority, or even worthiness, amongst his brethren. And this was no sentimental expression of mere courtesy, or, as is the fashion in our own time, a covert way of eliciting fulsome praise. He gave facts for his confession of unworthiness, and above all he had "persecuted," troubled, distressed, torn "the Church of God." Far from feeling that self-confidence and love of pre-eminence and headship in all things, which his cunning enemies professed to discover in his conduct, he declared—and who that knew his heart would dispute the statement?—that by "the grace of God he was what he was," and that "we are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God"—not surely the expressions of a self-conscious, ambitious charlatan, such as these "evil-speakers" declared him to be.

III.—God had called him to his office, through the Church, in due order, and by "the laying on of hands," Acts ix, 17. They—the Corinthians—themselves were his credentials, their conversion by his ministry from darkness to light and the power of Satan to God, the proof, to be read of all men, that the Holy Spirit worked with him. The Apostle, simple-minded man that he was, would not "think" even, that is, he would never for a moment entertain the possibility of his being "sufficient" for the work of bringing souls into the New Covenant of his own inherent power, but on the other hand, splendidly faithful that he was, he would never doubt that through grace he, and all others called to the work, should not be ministers only, but "able," successful—but "who hath enabled us for ministers" (not of the "New Testament" considered as a book, and as distinguished from the "Old Testament," i. e., the Hebrew Scriptures, a term used by St. Paul here, v. 14) of the Covenant of grace. See Jer. xxxi, 31.

The enemies of the Apostle had exalted the Law of Moses above the Gospel of Christ. Notice how perfectly fair the Apostle is in dealing with his subject. He allows the "glory" of the Law. It was the expression of the mind of God; the decree of His will: the revelation of Heaven to earth: the law of the highest life. The glory was reflected in the face of its minister, Moses, the bearer of the Law to man, so that the people could not look upon Him for "the glory of his countenance." But the Gospel was not only the revelation of God's will. The letter, which condemned all who fell short of its decrees: it was more than this, infinitely more, it was also spirit, i. e., it conveyed the power to observe the Law, to live according to its precepts, it gave a quickening principle by which the death by the Law was transformed into *life in the Law.*

IV.—The Christian ministry is divinely ordained for its work in the world. Its threefold organization is not the result of accident or human design. It is of God. Laity and clergy alike need to lay this to heart, wherever there is a tendency to regard the members of the sacred order as merely "hired orators," who exercise their gifts at stated periods for a pecuniary consideration. Defence of the ministry

as an institution, a duty in every age of the Church. It is ever a subject of attack from envious and evil-living people, whose favorite charge is that of *arrogance* and *self-seeking*, as in Apostolic days. It is not wise or right to disparage unduly any religious system. Absolute fairness is a powerful weapon in the hands of a teacher of Church principles. The grain of truth exists in every religious system—even the most debased—as the spark of divine life burns in every human soul, however degraded to the outward eye. Paul was fair to Judaism: let us *dare* to be fair to all systems with which our own Church system of doctrine and life comes in contact. All "religious convictions" are entitled respect. To lead men we must show sympathy and try to understand things from their standpoint, and then go down there and bring them up to our own. Bishop Hare, when standing in a Buddhist temple, before the great statue of Buddha, when he saw the worship of parents and children and all it implied—the benevolence and self-surrender of Buddha, it seemed as if there was an expression of the highest religious aspiration, a miss at the very way of a hit." No subject for ridicule or contempt. But in admitting the transient "glory" of the Law, the Apostle claimed eternal and surpassing "glory" for the Gospel. So there must be no giving up of Catholic truth, as set out in the Creeds, as if they were grammatical expressions or rhetorical fictions. There must be no substitution of laws and principles, and modes of thought for persons and facts. As with Moses, only in a higher sense, "the glory" of the Divine Law, confers a brightness to the moral features, a joy to the life, a supernatural purity and holiness, which the worldling never understands, which "glory" shall never be done away, and cannot appreciate.

## EDITORIAL NOTES.

*The Wesleyan of Halifax*, for August 3rd, gives an approximate statement, prepared by Rev. G. H. Cornish, General Conference statistician, of the number of members of the Methodist F. W. as far obtainable from statistics received up to 24th July last. The total includes those "on trial," and is 232,102; made up as follows:

Toronto Conference.....	33,840,	decrease	67
London ".....	28,725,	increase	1,159
Niagara ".....	28,731,	"	741
Guelph ".....	29,869,	"	974
Bay Quinte ".....	37,506,	"	1,010
Montreal ".....	36,375,	"	363
Nova Scotia ".....	13,829,	decrease	53
New Brunswick & P.E.I.	11,989,	increase	296
Newfoundland Confer..	10,834,	decrease	77
Manitoba & N.W.T. Con.	14,271,	increase	1,311
British Columbia Confer.	4,255,	increase	255
Japan Conference.....	1,928,		

Showing a *net increase* on the whole membership of 6,112. This is an unsatisfactory showing in the opinion of the statistician, in view of the fact that the number received on trial during the year was 24,614. Those figures, says Mr. Cornish, "are full of suggestiveness and ought to lead to some earnest and prayerful questionings. There is evidently too large a "leakage somewhere, with an ingathering of "24,614 as a result of faithful evangelistic work "in all our conferences, the net increase ought "surely to be more than 6,112." Again the reports show the number of members "*with-drawn*" to have been 1,677; and the number "*dropped*" 8,554; and Mr. Cornish asks "how can we account for so many having been dropped from the membership roll? Is there a lack of faithful pastoral oversight on the part of pastor

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or class-leader? We give these particulars for the comfort and encouragement of the desponding ones in the Church, who from time to time lament her apparent want of progress, and point to the *greater apparent* advance of the Christian sects which surround her. We have always felt and still feel that the Church has more than held her own; we do not say that she has increased as much as she ought; but satisfactory reasons might, we think, be shown.

One such reason we believe lies in the failure of the clergy to recognize and openly claim for their ministrations a right and a power more perfect and indubitable than that to be found in any denominational minister. They are more than mere men-chosen officers of a voluntary body: they have entrusted to them authority and powers derived from Christ Himself and continued through His appointed means, and to be exercised as officers of and in His own divinely appointed Kingdom. A full and constant recognition of this position would at once make them humble, and earnest in seeking to extend the benefits entrusted to them, and so call in wanderers and recover the lost; and openly and fearlessly announced would satisfy the longings of many who seek for some definite certain authoritative teaching and action. Of the great Head of the Church it was said "He spake with authority." His commission to His apostles conveyed, we believe, like power and authority, "As my Father hath sent me, even so send I you; Whosoever sins ye remit they are remitted." The Bishops of The Church obedient to Her Lord's commission and command at every ordination to the priesthood, authoritatively repeat the exact words of our Lord Himself (says Bishop Barry) to His Apostles, conveying a mission, (As My Father hath sent Me, even so send I you); a gift (Receive ye the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands); and a charge (whosoever sins thou dost forgive, etc.) This repetition of His words rests on the manifest ground that this was a Mission and Consecration of the Ministry of the Church "even to the end of the world," which His Ministers are accordingly to perpetuate by His authority and in His name. . . We question whether the failure to comprehend and act upon the full meaning of this *authority* is not one of the chief causes of the Church's WANT of progress.

ANOTHER reason, we think, is the failure to extend the EPISCOPATE as rapidly as the conditions of the country demanded, and the affixing to such extension an almost impossible condition. The consequence has been the creation of enormous and unwieldy dioceses, utterly beyond the power of such Episcopal supervision as we apprehend the Church intended, history confirms, and the spiritual needs of the people require. Our Bishops have labored to fulfil the duties of their office, and in their effort to attain the impossible, have sacrificed not merely comfort, but health. The wide extension of the peculiar powers and blessings of a true Episcopate through the creation of new sees and subdivision mainly of the large and unwieldy dioceses now existing demands the immediate at-

tention of the Church and the liberal contributions of her laity.

ANOTHER cause will, we hope, soon be removed through the formation of THE GENERAL SYNOD or Council; we mean the absence of concerted and united action by the many dioceses which have within the past fifty years been created in Canada. That this condition should have continued so long after the consolidation of the Civil provinces of the country into one Dominion would be matter of surprise, were the vast extent of the country and the difficulty of inter-communication until within a few years past not kept in mind. Happily the construction of that great continental road, the Canadian Pacific, has removed, in part at least, this difficulty, and though the consolidation of the Church might have been earlier achieved, it is now happily in sight, and will, we trust, be accomplished within a few weeks. The benefit to the Church will be, we think, inestimable. It may not be *immediately* apparent, but in manifold ways the influence of well considered, definite and concurrent action of the various parts of this branch of the Great Church Catholic in this country will be continuously felt. This result has followed in the several Christian bodies which have so far resorted to consolidation: and astonishment has been expressed by prominent members in these bodies at the inaction of The Church of England in this respect.

WE notice from the August number of *The Church Sunday School Magazine*, London, Eng., that earnest efforts are being made to bring to a successful issue the various objects intended to mark the *Jubilee of the Church of England S. S. INSTITUTE*. These are "1. To found a Home of Rest for S. S. Teachers; 2. To extend and improve the Sunday-schools in connection with The Church of England; 3. To pay off a mortgage of £4,000 resting upon the House in which the Institute transacts its business." One means to these ends is the appointment of a special Sunday, *November 19th*, the date of the inauguration of the Institute, for advocating its claims to the various parishes. Could anything be done in this direction in Canada? Any publicity given to the work of the Institute must benefit Sunday-school work here, by leading to more definite Church teaching, more extended use of the Institute Leaflets and system—as authorized by the Provincial Synod of "Canada," and a wider interest in the S. S. Institute Teachers' Examination, inducing better qualification on the part of teachers. We note that ten candidates from Canada are reported amongst the 723 who went up for examination in 1893. The scheme of instruction for candidates entering for the S. S. Teachers' Examination in 1894, "has been sent," the editor says, "to the local secretaries." Can any of our readers furnish us with particulars?

THE SUNDAY SCHOOLS of the P. E. Church in the United States are making a steady growth in missionary offerings year after year. The Lenten offerings in 1888 were \$29,322; in 1891, they had increased to \$48,431; in 1892, they reached \$74,428, and it is expected this year that they will go much beyond \$75,000. The increase is striking and contains a lesson

of deep importance for those engaged in mission work. We are too apt to despise the "littles" and seek for *large contributions from the few*. What has been done by the small offerings from many little ones, should lead to more general ingathering of small offerings from the many of "little" means; but who would, if sought out, probably give willingly according to their power. The Sunday-school offerings have been decreased through the S. S. *organization*. Some set plan for reaching the individual members of the Church, without exception, is what is required. But the wonderful success of the S. S. Lenten offering in the States leads us to inquire whether the Church in Canada is using the same power to the same end. Have Lenten offerings in aid of the General Missionary Society of the Church in Canada, *free and unappropriated*, been authorized and put into practice in our several dioceses? We know that some returns from this source have been acknowledged by the Board of Domestic and Foreign Missions, but they do not represent, we think, anything near what might be raised through this means. Still here too there should be system and moderation. Offerings for Foreign Missions should not be the only object in which the Sunday-school is interested. This is only one branch—though an important one—of work for Christ and His Church—yet some are inclined to make it (unwisely we think) the *one* subject and object of effort throughout the year.

#### ECCLIESIA DOCCENS.

The clergy are, or should be, the last people to tamper with the text of the Prayer Book, to garble or mutilate the services of the sanctuary. The reason for this is chiefly that the Prayer Book is not a random compilation of devotional statements, addresses, prayers and hymns. It is intended to represent the truth in its many forms. It is a deliberately woven tissue, in which are comprised the true theory of Christian worship, the true doctrine of repentance, the true theory and administration of the sacraments. It is the complete and fitting garment in which the Church has chosen to array herself, and cannot with justice or advantage be exchanged for rags and tatters, although these rags and tatters may be gold and purple remnants of the original raiment. The English Prayer Book has in England the binding force of an Act of Parliament, and the Sealed Book is a statute of the realm. In this country the Prayer Book is a living canon. It contains the sum and essence of all apostolic traditions, the full dogmatic statement of apostolic truth, the strict law of apostolic, ecclesiastical discipline. In it the Church shows herself a teaching Church, and it stands behind the ministry as the endorser and supporter of a teaching ministry.

Christ was a great teacher. He taught the people. He gave them information they could not otherwise obtain, and He roused within them the exercise of their own innate powers. His ministers are also teachers. As teachers they claim from the people who listen to them an acceptance of the truths and of the injunctions which the ministry has authority to put forward and to urge upon the world. Not as private or independent teachers, but as expounders of a clearly defined system, as representatives of an appointed method of discipline, and as mouthpieces of an apostolic creed, will the ministers of the Church have power among men. The teaching Church will find expression in the teaching ministry, and the Prayer Book, in its minutest detail, is the best written expression of the Church's doctrine, and so long as it is preserved inviolate and used without profane or careless omissions and alterations, it will prove

the best support of ministerial authority and the best text and reference to ministerial teaching.—*The Churchman N. Y.*

## Family Department.

### COMFORTABLE WORDS.

BY M. E. BEAUCHAMP.

The morning sun scarce pierces  
Its veil of silvery mist,  
And flecks each kneeling figure  
With gold and amethyst;  
The care that make life's burden,  
Grow lighter as we pray,  
Till at the Words of Comfort,  
Our spirits soar away.

Wearied and heavy laden,  
I come, O Lord, to Thee,  
For Thou hast freely offered  
To bear this load for me:  
The burden presses sorely,  
And wears my life away;  
I long to cast it from me,  
And Thou hast said I may.

I could not tell my troubles  
To any earthly friend;  
Their sympathy would weary,  
Their patience have an end.  
But Thou, O Friend unweary,  
Wilt heed my heart-sick moan,  
The fulness of my sorrow  
I breathe to Thee alone.

Wearied and heavy laden,  
I come to Thee for rest;  
Trembling and weak and lonely,  
With untold cares oppress.  
"Come unto Me," Thou sayest;  
O dearest Lord, I come!  
Take me and keep me ever,  
Within Thine arms, at home!

And so we turn us homeward,  
Beating with us a flight,  
To cheer us in the darkness  
Of earthly sorrow's night.  
Not ours, to toil and struggle,  
We cast on Him our care,  
And strength and peace will follow,  
For He the load will bear!

*Stanzas, N. Y.*

## STUPID CHRIS.

### CHAPTER VIII. (Continued)

"Surely a kid like that ought not to work as hard as the other two," said Louis. "It's good for her to come and make herself useful."

"Not if she ought to be at lessons. Besides she can't be such a pleasant companion for you as Alice?"

"Not to talk to, of course. But then she's so jolly useful. She is the only one who can hold a needle, and she does all sorts of things for me," said Louis in an injured voice.

"Bring your 'all sorts of things' to me, my boy," said his mother smiling. "But I really cannot have you make Chris idle. She can't afford it. She is very backward now."

"I don't believe she is," said Louis. And after a minute's silence he burst out, "I'm awfully sorry, mother, I didn't mean to be rude, but can't you understand I'd almost rather have the kid about than the other girls? She doesn't want to talk about books, but when Alice begins to jaw about all sorts of interesting things, and about it's being such a bore to have to waste my time, and that sort of thing, why it makes it awfully hard, don't you know?" and he dug deeply into the hazel bark as he finished abruptly.

"My dear boy," said his mother affectionately, "your father and I think you are so very brave and good over this disappointment! Of course it is a great trial to you to be idle when every one else is busy, and I daresay Chris' compan-

ionship is very restful. But we mustn't let her get lazy for her own sake. Suppose you try me as her substitute sometimes?" I shall not bore you with talking about books; it is not my line."

"Will you come and wash dishes—*alias* prints—in the scullery for me?" asked Louis, laughing. "I suppose I can have Chris to fag for me sometimes still? Mother, I hope Miss Wilson doesn't over-work her; it's a stupid thing to do. If I hadn't been such a fool I needn't have been kicking my heels here now."

"But you didn't know you were over-working, Louis?"

"Yes, I did, perfectly. Only I had set my heart on beating Graham again. We've raced each other from the day when we got our scholarships, and I wanted to keep ahead; and now he will have every thing his own way," ended Louis, sighing. "Serves me right, I suppose."

"I wish you had been a little more foud of games; you see your mind was never off you books," said Mrs. Raymond.

"No," said Louis. "I see now it was a mistake. I thought one had a right to do what one liked with one's mind, but I suppose one is responsible for making the best use of it. I daresay it is rather good for us to feel the pangs of the defeated for once; as a family we are rather prone to worship prizes and scholarships, and to scorn the feeble folk. Too much intellect is rather a snare, I think."

"Well perhaps our standard is rather high," asserted Mrs. Raymond, with modest pride in her children.

"It isn't that so much as that we got so narrow," said Louis, who was just arriving at the argumentative stage of life. "Of course it isn't so with the father. Like all really clever people he thinks every one else is as clever as he is, and as well worth listening to. But the rest of us haven't any patience, with any body whose cleverness doesn't take our particular form. I believe the girls think Mrs. Palmer is frivolous."

"Ah!" said Mrs. Raymond.

"As if it didn't take a lot of cleverness to look after her children and house as she does, and always know the right thing to say to everybody. You can talk to her about anything you like, and she's always interested," went on Louis. "I call her an awfully clever little woman, and Alice can't think what I mean."

"They certainly haven't much in common," said his mother.

"Oh, of course Alice could beat her out of the field in an exam. Alice ought to take a very distinguished degree some day," said Louis with condescension. "But that's no reason why she shouldn't see the good of other people,—nor why she and Maud should sit on Chris so. The poor little kid is domestic in her tastes, like you, mother, and I don't see any use in trying to work her up for the Junior Cambridge, because she'll never pass it."

"Therefore she may as well work for you?" said his mother, laughing. "Wait till she has a better report from Miss Wilson."

Poor little Chris felt her disgrace desperately. To be cut off from her daily labor of love was a great punishment, and to hear Louis calling her, and to have to explain that she couldn't come yet, was a trial beyond words. Besides, she missed the thorough change of occupation and interest that took her mind off her books out of lesson hours. To do the work expected of her demanded a great deal of time spent in the schoolroom, that had been hitherto employed in running about the house or garden, in full enjoyment of fresh air and liberty. She could not forget her lessons; they followed her to bed, and kept her awake at night. And when Louis went off with Mr. Palmer and the big camera on Saturday afternoon, and she could not go, because her work was not done, she cried bitter tears of disappointment and mortification, which drove her to bed with a headache at last.

She made no complaint; it was not the Raymond way to parade their griefs; but she felt stupider than ever, and could not help wishing she had one of those old-fashioned governesses Alice despised, who set you easy little lessons, and did not care about getting you on in your subjects.

"How odd the room looks to-night!" Mr. Raymond was saying with a puzzled air after dinner, while his little daughter lay and mourned above. "Is there anything the matter with it?"

"There are no flowers, father. Chris hasn't put any up this week," said Dorothy.

"Ah, yes! I see there are none. Dear me! How soon one misses them," said Mr. Raymond. "Where is Chris? I can't find those papers that came by this morning's post anywhere, and she would know where they are."

"She went to bed early with a headache. I can find the papers father!" said Alice, starting up.

Her sleeve caught in a photograph frame and sent it flying, and the next moment the glass was in shivers on the floor.

"Well done, whirlwind!" said Louis, as he stooped to pick them up.

"I am very sorry. I am sure it wasn't in its right place," said Alice, defending herself.

"Nothing is. The room was turned out this morning, and Chris hadn't time to put things straight. I've lost everything I ever had," said Louis resignedly.

"Oh, that's why I had such a hunt for my book!" said Dorothy, looking up.

"And my music is all muddled up just when I had sorted it," said Maud.

"You all seem to think things grow in their places. Allow me to tell you they don't, and Chris was intended by nature for a house-maid," said Louis.

"Dear me, yes! I miss my little Chris," said Mr. Raymond, settling himself into his chair. "No one has cut the *Saturday Review* for me, or the evening paper."

"I am going up to see if she's awake," said Louis, who had nothing to do, and found it too cold to stroll in the garden. "I'll tell her I left you all in tears."

There was a chorus of "Give her my love," and Louis went on his way. Chris was awake, and answered gladly when he knocked at her door. She was watching the crimson afterglow in the west, as it filled the space beyond her open window, and it might have been only the contrast of color that made her look so white.

"Oh Louis! You dear boy!" she said eagerly.

"I thought it was my turn to play nurse," he answered. "How are you kid? Better?"

"Oh yes! I'm all right now. I have had my tea and toast," said Chris. "Do stop and talk to me a little."

Louis took a chair near the bed, and sat astride of it, balancing it on its hind legs, while he delivered his messages, and informed Chris how much she had been missed. She was highly flattered, but she turned the conversation almost at once to his afternoon's expedition. Had they got good negatives? Were they developed yet? Would he print them on Monday? and so forth.

"How soon you are going to fag for me again?" demanded Louis. "I've got a lot of toning waiting till you can help."

"I don't know," said Chris sorrowfully. "I never seem to get my lessons done properly, somehow." There was a silence, then she asked very timidly, "Louis, how did you feel when you knew you were over-working?"

Louis gave a slight start. "Why do you want to know?" he asked with apparent carelessness.

"Because I can't help hoping perhaps I am doing too many lessons, and if mother knew, she would say I needn't," said Chris. "Did you say things over and over to yourself in your dreams all night?"

"Yes sometimes," said Louis. "And learn a thing perfectly, and then when you come to say it forgot every single word of it, so that you didn't even know what it was about?" asked Chris. "I get like that, and sometimes the more Miss Wilson explains the less I understand, her voice is just a noise that doesn't mean anything. And sometimes the words seem to dance about on the book."

"My dear Chris you are working a great deal too hard; you'll have to put the brake on," said Louis.

"Oh, do you think so? I am so glad. Because if they would only say that because I am stupid I need only do stupid lessons, I should be all right," said Chris. "But they think although I am stupid I ought to do the lessons Alice and Maud used to do, and I really can't, can I?"

"No of course not!" said Louis. "Poor little kid!"

"I thought perhaps as lessons aren't my talent, mother wouldn't mind so much," went on Chris. "I might do things about the house more instead. Because it does seem as if that was my talent, doesn't it? Particularly if father misses my flowers."

Louis did not understand, but a little judicious questioning brought out an account of her interview with Mr. Woodhouse. Chris had grown to be very confidential terms with her brother lately, and she had a firm trust that he would not betray her confidence. Louis listened in silence, and at last remarked—

"I think Chris is rather a good sort of name for you."

"Why?"

"Because you are such a funny little Chrysalis. I wonder what sort of butterfly you'll turn into? Don't you bother any more about your lessons, kid. Leave it to me, and I'll talk to mother at an opportune moment."

(To be continued.)

**MR. GLADSTONE'S ESTIMATE OF ARCHBISHOP LAUD.**

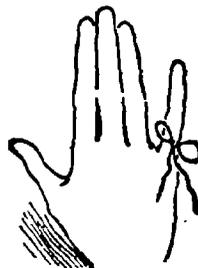
Of Laud, as a Churchman, it ought to have been remembered at least in extenuation that he was the first Primate of all England for many generations who proved himself by his acts to be a tolerant theologian. He was the patron not only of the saintly and heroic Bedell, but on the one hand of Chillingworth and Hales, on the other of Usher, Hall, and Davenant, groups of names severed in opinion, but unitedly known in the history of ability and of learning. It is, again, directly to the present purpose to compare the Calvinistic Oxford to which Laud came as a youth, with the Anglican Oxford which he quitted to pass out into the government of affairs. The change in this place and in that period almost equals what was said of Augustus, that he found Rome brick and left it marble; or, if the inverted form be preferred, Laud found Oxford marble and left it brick. For it is the amount of transformation and not its quality that I seek to indicate. This change

was not wrought by a man having as yet the Star Chamber and High Commission at his back, but seemingly by sheer force of personal character and will. He went out into the world; he obtained hold of the helm; he gave to the Anglican polity and worship what was in the main the impress of his own mind. He then sank to the ground in that conflict of the times which he had much helped to exasperate, but his scheme of Church polity—for his it largely was—grew up fresh, and out of his tomb took effect in law at the Restoration. And now with the mitigations which religious liberty has required, it still subsists in all its essential features, not as a personal or party opinion, but as embodied alike in statute and in usage, with no apparent likelihood of disappearance or decay.—*Lecture at Oxford October 24, 1892.*

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**Mission Field.**

**MISSIONARY WORK IN THE FAR EAST.**

The Earl of Stamford and the Dean of St. Paul's attended a numerous and influential drawing-room meeting held in the last week of July, at Englofield House, near Reading, by permission of Mr. and Mrs. Bunyon, on behalf of the mission work carried on in Madagascar under the auspices of the Society for the Propagation of the Gospel in Foreign Parts. The Rev. Francis Gregory, son of the Dean, gave an interesting account of the Madagascar Mission, with which he has been associated during the past fourteen years, and specially dwelt upon the value of the college, of which he was the founder and principal, the natives being trained therein to labor among their own people in spreading a knowledge of the truths and principles of Christianity in different parts of the island.

An S. P. G. garden party was held recently in the park of Mr. H. Clerke Brown, of Kingston Blount, Oxon. The day, unfortunately, was wet, but a number of people and clergy from the surrounding parishes were present, in spite of the rain. After prayers, by the Rev. A. Saunders Dyer, who is in charge of the parish, Canon Cooper, of Saskatchewan, gave an interesting address on the work of the society in Canada, speaking chiefly of the work the society does for emigrants, and our own countrymen in the colonies, and, therefore, on that account deserving the hearty support of all those who enjoy for nothing the blessings of a stated ministry and many services at home. Other speakers were the Rev. H. Barter, organising secretary of the diocese, and the Rural Dean, the Rev. E. J. Howman, who thanked Mr. Brown for entertaining so many friends of the society.

That it is only necessary to tell of the need and the opportunity offered to enthusiastic and earnest Christians in the Mission work of the Church in order to obtain response is evidenced from the fact that a churchwoman in the U. S. learning of the need of an increase in the number of Missionary Bishops, gave \$3,000 for the salary of one. Another wrote: "Recognizing the fact that great efforts are being made toward new aggressive work in the Missionary field and the appointment of several new Bishops for that work, I propose to pay the salary, \$3,000, of one of our Missionary Bishops." Still another sent \$1,500 to the Board at the end of May last, and within a month followed this with another \$1,000 toward the endowment of the Missionary Episcopate. This is true Christian enthusiasm in action; these good women recognized two things: 1. That the extending of the privileges of the Church through a regularly consecrated ministry was the best work for Christ and His Church,

and (2) that such work must be done promptly and with generous liberality.

According to a review of the position of the Church Missionary Society published for general circulation in England, during the four years following the adoption of a resolution in 1887, to accept all duly qualified candidates who offered themselves, 250 new missionaries were accepted, just double the number for the four previous years. The year just passed closed with a deficit in the General Fund and an exhausted Contingent Fund—not only has the present year been entered upon with a deficit of £3,713, but its probable expenditure (without counting upon the abnormal increase in the number of missionaries which should earnestly be striven for) has been estimated as likely to be £20,000 above the average income available during the past three years.

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**TEMPERANCE.****PUBLIC CONFERENCE AT NORWICH.***(Temperance Chronicle C. E. T. S.)***[CONTINUED.]**

Here they were met at once with the very common objection (which he ventured to say was altogether foolish) that men could not be made temperate by Acts of Parliament. The saying was one of those half-truths which in point of fact were the greatest fallacies. By enactments of various kinds—through Imperial legislation, through by-laws of municipal authorities, the people could multiply very greatly the facilities for drinking, and that meant the multiplication of temptations. He would take an illustration from the City of Liverpool, where he had ministered for many years. For some time the licensing authorities pursued the plan of allowing (he believed) almost every man who applied for a license to have one. They thought they would do good in the long run by that move. If there were so many public-houses and beer-shops there would be no custom for them, and so by a sort of homeopathic treatment—distributing the drinkers among a number of small public-houses, the authorities hoped to promote the cause of Temperance. Never was there a greater mistake. He supposed there were now, or there had been, in the City of Liverpool more public-houses in proportion to the population than in any other town or city in the Empire. What was the consequence of that? On every occasion a man had a very slight alcoholic weakness he was presented with a means of satisfying it, and so the temptations offered to him were immensely multiplied. Let them suppose that a man had to come from the docks to the parish in which he (the Bishop) had ministered—a distance of two miles. The man would have to walk up a hill, and perhaps he would meet a friend who would say to him, "Come on, old fellow, let us have a drink." Or, supposing he did not meet a friend at the incline, he might say to himself he would rather like a drink. He would not have gone fifty yards for the purpose, but it was so close, so convenient, and, it might be, the very smell of the drink came out of the public-house. Bishop Wilberforce said he thought some managers did contrive so that the whiff of beer and gin might come out of their public-houses. He hoped that was not true, and he would say he did not think it himself. But suppose the man got to the top of the hill—there was a public-house at one corner and a public-house at the other corner, and it was like running the gauntlet, or having to pass between two forts. The multiplication of facilities for drinking meant an increase in the temptations, and, of course, if the temptations were increased, sin was likely, as they all knew, to be increased in similar proportions. Surely any wise legisla-

tion which would tend to put the law with regard to facilities for drinking on a better basis—which would diminish the facilities for drinking—surely such legislation ought to be the desire of all those who had the cause of Temperance at heart. Passing on, the Bishop said that while he should very greatly deprecate that the Temperance question should be made a matter of party politics, yet he rejoiced that the question of Temperance was being brought more prominently before the constituencies of the country. In the North—in Yorkshire and Lancashire—the question which—next to the great political question of the hour—was most prominently brought before the electors at the general election was the question of Temperance. And what was very striking was that the aspirants for Parliamentary honours had—as far as he could judge—been more wishful to secure the support of the Temperance party than that of the trade. (Hear, hear.) That was a very remarkable fact, and that was a movement which those present should do all in their power to accelerate. They should do everything that lay in their power to bring their influence to bear upon Parliamentary candidates to promote the great cause of Temperance. They should try and do all in their power to persuade candidates for Parliamentary honours that it was their interest to take up the Temperance question, and promote such legislation as might advance a cause concerning the morality, happiness and well-being of the people. In solemn language the Bishop went on to admonish his hearers that by the power of Christ they were bound to keep the strictest and most absolute control over all the appetites and passions of their bodies, valuing the body as the casket of the soul, and preserving it, as the dear old Catechism said, in soberness, in Temperance, and in chastity. They knew that the Holy Spirit of God dwelt in the body of every Christian man and woman, and that if any man defiled the temple of God, him would God destroy, for the temple of God was holy. But not only were they bound to keep themselves in the strictest lines of Temperance, and watch over the sanctity of their body, they were bound to exercise whatever influence they possessed on behalf of the same cause. There was no neutrality in the battle of the herd. There could be no such thing as standing neutral between the powers of good and evil. They must do all in their power to prevent intemperance in others. Concluding, Dr. Sheepshanks said they could not approach this subject—in audible to them, but not inaudible to God—asking that the time might come when this blot upon our civilisation might be wiped out of our land, that the time might come when their streets should be no more disgraced by such scenes of drunkenness as were common—that men should cease to be brutalised by drink, and that women should no longer stain their lovely feminine virtue of modesty, and imperil their purity by the excessive use of drink. Oh! that in the homes of England the demon of drink might be exor-

cised, and that Temperance, peace, and purity might reign as household gods over every English hearth! And so the impediment presented by a state of vice being removed, the spirit of religion, the spirit of the Lord Jesus Christ might be enabled to enter into every soul, and so prepare the world for the second coming of their Lord and Master.

*(To be continued.)*

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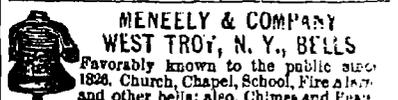
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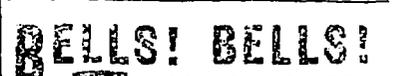
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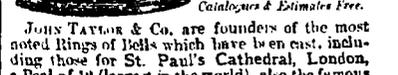
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