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# The Church Guardian

J. W. H. Naylor 1895  
SHAWVILLE Que

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK:

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

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MONTREAL, WEDNESDAY, MAY 23, 1894.

In Advance } For Year  
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## ECCLESIASTICAL NOTES.

THE Confirmations in the Diocese of Chicago during April totalled up 331.

IN Omaha, Neb., a clergy house is being built at a cost of \$5,000 for the Associate Mission Priests.

A Chapter of the Brotherhood of St. Andrew has been organized in connection with Grace church, New York.

St. John's church, Springfield, West Missouri, was consecrated on St. Mark's day by the Bishop of the Diocese.

THERE are said to be 40,000 Italians in Philadelphia, for whom the Church of Rome has only provided one church, with one priest and an assistant.

A special meeting of Churchmen of the Diocese of Chicago is to be held on May 23rd in the Grand Pacific Hotel, in that city, on the subject of "Church Extension."

CHRIST CHURCH, Montpelier, Vt., one of the oldest and most conservative parishes in the State, will introduce a vested choir of men and boys on Trinity Sunday.

THE 70th Anniversary of the founding of Hobart College was celebrated on the evening of Ascension Day by the Alumni of the College, their friends and invited guests.

THE Pennsylvania Bible Society, the first formed on the Western Continent, Bishop White being the first President, celebrated its 68th Anniversary on the 1st of May instant.

THE Bishop of Carlisle, an old friend of Sunday schools and of the Institute, presided at the anniversary meeting in the C.E.S.S.I., held in Exeter Hall on the evening of Tuesday, May 8th.

BISHOP POTTER, in the afternoon of May 5th, assisted at the opening of a new Academy and Home for Ship Builders on Fordham Heights, N.Y., built and endowed by Mr. Wm. Webb at a cost exceeding \$2,000,000.

ON the festival of St. Philip and St. James the Bishop of Nebraska consecrated the beautiful little church of St. Augustine of Canterbury, in De Witt, this being the twenty-eighth church he has consecrated in his Diocese in the nine and one-fourth years of his Episcopate.

THE Ohio correspondent of the *Southern Churchman* says: "What a good thing it would be if all Episcopal Churches could organize surpliced choirs; the idea does not involve matters of doctrine, and the feature is so distinctive that people are invariably attracted by it."

THE fifty-first anniversary of the Church of England Sunday School Institute was observed in London on the 7th, 8th and 9th of May, a festival service being held in St. Paul's Cathedral on Monday evening, May 7th, at which the Bishop of Wakefield was the preacher.

DR. LANGFORD, Secretary of the Board of Missions of the P.E. Church, at a recent meeting in Philadelphia, stated that during the first seven months of the fiscal year, from September last, the contributions to missions were larger than for the corresponding period of last year.

IT was announced at All Saints' Cathedral, Milwaukee, on the last Sunday in April, that the cancelled mortgage on the Western half of the Cathedral property was that day placed in the alms' basin at the offertory. This mortgage, originally \$10,000, was put upon the property 19 years ago. The total value of the whole property is now estimated at from \$150,000 to \$200,000.

THE debates on "Lay Ministration" at the recent sitting of the York Convocation showed that the clergy were not eager to extend the privileges of laymen in regard to the conduct of services in consecrated buildings, and that the laymen themselves were not anxious to take advantage of the extended powers which the Bishops in the northern province were willing to confer upon them.

AT Grace church, New York, the new vested choir began its duties on Ascension Day. It is under the management of Mr. J. Helfenstein. A free parochial school for the choir boys has been established in connection with the vested choir. A good secular education will be given. It is also determined to have a popular night service, when seats will be free to all comers. This, with other services, will cause worship to be held almost continuously during the hours of every Lord's Day.

St. John's church, New Decatur, Alabama, recently received, as memorial gifts, a new set of altar, pulpit and lectern cloths, in white and gold, bearing a design of Easter lilies and the I.H.S. Another memorial was the silver offertory plates heavily and finely chased, and a third presentation consisted of a brass altar Cross bearing the words "Easter" and "Thank Offering," presented by Mr. and Mrs. Bidd on the recovery of their little daughter. The children of the Sunday school presented two handsome brass vases and an altar book rest.

PREBENDARY REYNOLDS, in his report on the religious teaching in the Diocese of London, states that due prominence is not given to the work of the First and Third Persons of the Holy Trinity; that there is a want of consecutiveness in the teaching, arising out of presenting isolated bits of Scripture and theology to the total disregard of their natural connections;

that undue prominence is laid upon preaching, as though religion meant little else than hearing sermons; and that false views are presented of our Lord's life and work by giving children the impression that they both closed with the Crucifixion.

THE Massachusetts Church Union has passed formal resolutions protesting against the desecration of Christ church, Boston—and of all consecrated churches—to the purposes of a public hall, and calling upon conservative Churchmen to resist every tendency to divert our Church buildings to any other use than that of the public performance of the services of the Church, and the purposes of private devotion. The action which called forth the resolutions was the holding of a meeting in Christ church, Boston, in April, 1894, at which a Layman presided, and patriotic speeches were made commemorating certain national events of a century or more ago.

A League of Prayer has been formed under the patronage of the Bishop of Wakefield. The objects are as follows:

"1. To emphasize the fact that prayer is the strongest weapon of Church defence. 2. To unite all who love and honour the Church of England in a band of intercession, relying on St. Matt. xviii., 19. 3. To give every Churchman, rich and poor, something to do every day for the Church. 4. To utilize the spiritual help of that vast army of aged, sick, blind, and deaf, who, cut off from an active share in Church defence, may yet, by their prayers, do much to win the victory. 5. To help the active to realise that work for the Church is only really effective where strengthened by prayer to the Head of the Church."

A specimen of the "religious knowledge" imparted at the Board schools under national control in England is given by Mr. Coulthard in the May number of the *Church Sunday School Magazine*, as follows:

"Let me give an illustration of the nebulous haze of religious ignorance which it is possible for a child to acquire in a Board school. I have just had a private interview with one of my would-be Confirmation graduates, a girl of seventeen, of average intelligence, whose parents are anxious she should be confirmed, as she also is. She has been taught at a Board school which stands exceptionally high in the matter of religious teaching. Here is an accurate *resume* of part of the conversation:

"Now, I want to ask you about the Holy Communion. What is the Holy Communion?" After some hesitation: "A meeting."

"Well, where is the meeting held?" "In church."

"We'll call it a service, then. What do we specially do in that service?" "Pray."

"We do that at all services. What do we specially receive?" After great hesitation there was an indistinct mention of wine.

"Yes, we receive bread and wine at the Holy Communion. Why do we?" No answer.

"Who gave us the Holy Communion?" "God."

"Well, but who first instituted it?" "Eli."

"Surely you remember it was in the New Testament. Who gave it to us?" "John the Baptist."

"Tell me where in the Bible you would find anything about the Holy Communion?" "In St. John's chapter." (*sic.*)

"We do not call it St. John's chapter. Here is a Bible. Find me the place. Never mind the chapter. What is the part of the Bible called you have turned to now? St. John's what?" "St. John's Epistle."

"No, St. John's Gospel. You have heard of the Gospels, haven't you? How many Gospels are there?" "Six," and so on.

If this is the state of knowledge of one anxious to be confirmed, and to learn, what must be the state of those who, with their parents, are utterly indifferent to religion!

#### THE NOTE OF SANCTITY IN THE ENGLISH CATHOLIC CHURCH.

[From the *Holy Cross Magazine.*]

Our Lord Christ said to His Apostles that they would sit on thrones judging the twelve tribes of Israel. The Catholic Church is the Spiritual Israel, and extended throughout the ages, and all over the world, takes within her fold a great multitude of all nations and kindreds and peoples and tongues. In the Body Mystical of Christ are many members; in His Kingdom are many provinces. The Church does not annihilate differences of human character, whether individual or national, but displays in them the unity and fertility of her divine life, sanctifying, moulding and employing them to manifest His manifold grace, who dwells within her breast. Every portion of the great Vineyard of Christ is holy ground, but not all parts thereof have the same scenery, nor is the fruit developed without variety of culture and its own specialized virtues. Speaking generally, the Eastern Christian has characteristics which differ from the Western; the English is not quite like either the Latin or the Greek.

Belonging, as we do, to the English Catholic Church, we should remember that, when we say that we believe in the Holy Catholic Church we affirm our faith in that part of it where lies our inheritance. We believe that it is Catholic and therefore Holy. We believe that God calls us to be saints, and that the Church of the English race is a ground where sanctity is produced, equally with any other part of Christ's Kingdom. To believe this is essential to our belief in the Creed. We believe that all the powers of saintly life, bestowed by Christ upon the Catholic Church, are bestowed upon ourselves, and that we shall be judged in the last day accordingly. We should not ignore the tokens of sanctity elsewhere, much less should we disparage the holy evidences characteristic of our own position among the tribes of Israel. Nay, as we reflect upon a few of them, we may find cause to confess our faith with stronger assurance, more loving devotion, deeper sense of God's goodness to us and our own responsibility.

First, It is evident that the English Church, with whole-hearted and pure intention, holds the Catholic Faith. To hold the Catholic Faith is to have the Mind of Christ and be informed by His Holy Spirit, the Spirit of Wisdom and Understanding, the Spirit of Knowledge and Counsel. The Anglo-Catholic Church contends earnestly for the Faith which was once for all delivered to the Saints, seeks to conform to it, and is continually rising up to its requirements. No matter what may be her practical deficiencies

and failures, they are obviously accidental, not intentional, and will be remedied according to the principle of Catholic integrity which actuates her.

Secondly, She longs for the visible unity of Christendom and most constant are her prayers, untiring her efforts, for that end. In this respect she is distinctive amid the scattered families of God's people. The Eirenicon of Dr. Pusey is only one of many tokens of such union with the Heart of Jesus. The English Church has this Spiritual glory, this note of sanctity, that from her sounds out upon the scene of division and discord the sweet voice of the Spirit of love.

Thirdly, She is characterized by a sturdy honesty and truthfulness. "God is light, and in Him is no darkness at all." We see in the English Church this likeness to our Lord more plainly than elsewhere. It has pleased God to endow the Anglo-Saxon race with a singular love of truth, that the Church of that people be a shining light in Christendom. Her moral theology does not blend piety with falsehood. If there is one thing which the English Christian knows more than another, it is that he cannot be a liar and please God. Her contentment for such institutions and principles of religion, as have come in question, has been on the basis of truthful investigation of facts, and with determination to abide by those facts, whatever they may be. A system of religious doctrines and practices, which may seem plausible to the human mind, but which are supported, and have to be supported by forgeries, garbled quotations, concealments and tricks of sophistry, is abhorrent to the English character. Herein we touch a secret spring of the power in the Anglican Church to rally out of mistakes and errors, incurred through ignorance or oppression. This is the power of the Resurrection Life of our Lord, manifested in His Church, against which the gates of hell shall not prevail. Out of errors and sins she is carried by the Spirit of Truth, who fills her soul. She lives, she moves, again lifts up herself, is cleansed and arrayed anew with the robes of sanctity, and that is her devout use of Holy Scripture, the Word of Truth. Her appeal in faith and morals is to Holy Scripture, as interpreted by Catholic tradition. In no other part of the Catholic Church is the Holy Bible read so publicly, so continuously, so comprehensively, as in the English Office. No where else is Holy Scripture so essentially a standard of thought, so fundamentally a formative principle of spiritual and moral life. Elsewhere, indeed, individuals excel in knowledge of Holy Scripture but in what nations is such knowledge so far spread, so free, so operative, as among those who speak the English tongue? Yet if to be saintly is to be like our Saviour Christ, then this characteristic of the Church of the English is a trait of His own character, and a note of sanctity. To this end, St. Paul declared, Holy Scripture is given and is profitable "that the man of God may be perfect, thoroughly furnished unto all good works."

Fifthly, It has pleased God to endue our race with a special independence of nature and love of liberty. His grace and providential ordering in the Church (so it would appear to us) have moulded this innate impulse that it may develop a remarkable health and vigor of moral action. The Discipline of the Anglican Church has often been unfavorably contrasted with that of Rome. The Roman Catholic has minute particulars stated and ruled for the conduct of his life, even as to what he may eat, or not eat, in Lent. He is taught to rest upon an external, spiritual direction, to which the more completely he submits himself, the holier and happier is he. Such a method of dealing with the soul has both advantages and disadvantages. It may be well suited to those for whom it is intended, and those for whom it is overruled by God. But it by no means follows that our own

freer discipline is not good also, and better suited to our national character. The English Catholic has the same essential principles of religion, but their particular application is thrown, in greater degree, upon his own discretion and responsibility. We believe that this too is overruled of God, according to His great wisdom, that in the realm of moral action, His faithful may surrender themselves to Him with more intelligent and sincere desire. "An offering of a free heart will I give thee, and praise Thy name, O Lord, because it is so comfortable."

Sixthly, Another feature of holy life shown in the English Church is of great significance. We find therein a sobriety of spirit, suggestive of exceeding strength, a quietness of deep feeling, a well-balanced state of thought, a judiciousness of mind and harmony of virtues. In such way is evidenced the growing seed of that perfection wherein the soul shall rejoice when the sons of God shall be made manifest. Doctrines not according to the proportion of faith and hysterical devotions, cults which come of diseased imagination and spiritual energy of any kind, which is untrue to the proper relation of the faculties of the soul, overstraining in one direction or stunting and paralyzing in another, are foreign to the nature of English Christianity; and an additional token of the grace of God wherein we stand.

Some people unwisely look away to other conditions of the Catholic Church with unworthy thoughts of their own inheritance. An impartial reflection upon facts will show them that the note of sanctity in the Anglican Church is distinct and clear, having moreover its own special and noble characteristics. Our dear Mother has many sons and daughters by whom the Lord has wrought great glory. She has a cloud of witnesses who testify to the purity of her descent. In the comfort of her sanctity we should take warning to be faithful to our high calling, that, in the day when the Lord and Judge Eternal shall declare who are His, and who are holy, we may be numbered with the Saints.

F. H. STUBBS.

#### DEVOTION.

The devotional side of the religious life is one that we fear is much overlooked and neglected by us as a body. It is not the fault of our Church that it should be so; she provides for daily prayers and has special services for special seasons; special helps for special wants. There is a beautiful passage in one of Froude's Short Studies, which shows how the Church follows us with prayer and sacrament through our whole earthly pilgrimage.

It is as follows:—

"Christ in his twelfth year was presented in the temple and first entered on His Father's business; and the baptized child, when it has grown to an age to become conscious of its vow and of its privilege again renews it in full knowledge of what it undertakes, and receives again sacramentally a fresh gift of grace to assist it forward on its way. In maturity it seeks a companion to share its pains and pleasures, and again Christ is present to consecrate the union Marriage, which outside the Church only serves to perpetuate the curse and bring fresh inheritors of misery into the world. He made it holy by His presence at Cana, and chose it as the symbol to represent His own mystic union with His Church. Even Saints cannot live without at times some spot adhering to them. The atmosphere in which we breathe and move is soiled, and Christ has anticipated our wants. Christ was forty days in the wilderness not to subdue His own flesh—for that which was already perfect did not need subduing—but to give to repentance a cleansing virtue to serve for our daily, our hourly ablution. Christ consecrates our birth; Christ throws over us our

baptismal robe of pure unsullied innocence' He strengthens us as we go forward. He raises us when we fall. He feeds us with the substance of His own most precious Body. In the person of his minister, He does all this for us in virtue of that, which in His own person He actually performed when a man living on this earth. Last of all when time is drawing to its close with us, when life is past, when the work is done, and the dark gate is near, beyond which the garden of an eternal home is waiting to receive us, His tender care has not forsaken us. He has taken away the sting of death, but its appearance is still terrible; and He will not leave us without special help at our last need. He tried the agony of the moment; and He sweetens the cup for us before we drink it. . . . We lie down and seem to decay, but not all. Our natural body decays being the last remains of the infected matter which we have inherited from Adam; but the spiritual body, the glorified substance which has made our life, and is our real body as we are in Christ, that can never decay, but passes off into the kingdom which is prepared for it; that other world, where there is no sin, and God is all and in all."

This is a beautiful ideal of the Church; and not only a beautiful ideal, but thank God an intense and actual reality—and when we see and know this; when we believe and feel it, then, surely, a corresponding feeling of devotion arises in our hearts and minds as we share in these holy and comforting offices of the Church, which have been so freely and fully provided by her Great Head for our soul's health.

We take it, therefore, that one great spring and source of devotion in the mind of clergyman or layman is belief in the reality of the services in which they unite. A clergyman who really believes in sacramental grace—and God forbid that there should be any who do not—will surely administer the sacraments reverently and devotionally. When he preaches it will be the same, when he prays it will be the same. He will never forget that he is appointed "to speak for God to men, and to speak to God for men." And in the same way believing parents who bring their children to the font, and believing adults who approach the altar, impressed that from each of these sacred places grace flows to them by Christ's ordinance can hardly fail at such times to exhibit a reverence and devotion which indicate the faith and love they feel within. Similarly, as they listen to faithful words from the pulpit, which arouses them, strengthen them, or comfort them, will they exhibit by their demeanour that with Jacob their feeling is—"this is none other but the house of God and this is the gate of heaven."

If we, the clergy, wish our people to be reverent we must be so ourselves. It is hard, for example, for a congregation to be orderly and decorous when the clergyman is seldom or never punctual, when he almost tumbles into church with tossed hair and flushed face, his arms apparently still struggling with his surplice; when he is always looking about him during the service, and sometimes is slow in finding his place. We distinctly remember the occasion when the late Archbishop Trench preached soon after his appointment in the chapel of Trinity College, Dublin. We remember an important truth contained in that sermon which we have never forgotten, and please God which we never will forget, but that is not our present point. It was the Archbishop's manner of reading portion of the service that struck us so much; as so new, so strange, so earnest, so devotional; the sad pathetic utterance, we think of it still as we think of his sermon; both are fresh to us after the lapse of quite thirty years, and as we look back on it all, we feel alike thankful for the intellectual lesson of his preaching and the moral lesson of his praying.

We must, of course, allow for temperaments here; there are diversities of gifts, but reverence

can be cultivated; and say what we will outward reverence reacts on our inward feelings. We sometimes wonder when we see people "sitting," praying in church. Do they sit at home while joining in family prayer; do they sit while praying in their own chambers? One would say surely not. Is it a respectful way for strong men and women in sound health to pray thus sitting? And, if some one says, "If the heart be right what does it matter?" we should be inclined to say if the heart be right we shall try to treat God with due respect and reverence; we shall not grudge God the adoption of a suitable posture though it may demand the sacrifice of some measure of ease and self-indulgence. We must say that we, too, often find this argument about the heart being right very illogically used. Our own conviction is that if the heart be right other minor things will duly follow, unless there be some great ignorance and prejudice present. A man whose heart is really right in God's sight will not grudge God any signs of outward bodily reverence he can render Him. He will not offer to God "burnt-offerings without cost;" he will not excuse a shabby church, and slovenly, irreverent services with the cry that after all these things are really nothing, and that it is all a question of the state of the heart. One might fairly ask, are outward decorum, reverence, and devotion less consistent with rightness of heart, than poverty and irreverence of ritual?—*Irish Ecclesiastical Gazette.*

#### THE HOLY GHOST ACTING THROUGH THE MINISTRY.

Whitsuntide brings before us year by year a precious truth, one we are at all times apt to forget, viz., 'of the Person and Work of God the Holy Ghost.'

God established His kingdom on earth to be the means of drawing men to Him. The Holy Catholic Church is God's plan for seeking men. If this truth had been recognized in the Christian world earnest men would have clung together in the unity of the Church. What has led to division has been the Protestant idea that the Church is merely a voluntary human society seeking God, and that it does not matter what form the society takes, or how many forms, so long as men are earnest in their search. But this idea is not God's. His ideal is vastly higher it being nothing more or less than this, gift of life and those admitted to it were, viz., The Good Shepherd seeking His sheep that are astray. In order to find them He has agencies at work in the one Great Agency of the Catholic Church. He has His graces and mercies to bestow upon men. His ordinary method is to use outward means for conveying inward blessings, acting indirectly upon men through their fellows. Condescending to the weakness of our human nature. He gives us pledges that grace is really bestowed. These pledges are found in the outward organization and ordinances of the Church.

God the Holy Ghost is the Lord and Giver of life. Life in all forms is the gift of the Spirit of God. 'As in the beginning' He hovered over the face of the waters and fructified the earth and the sea so that all forms of vegetable and animal life were produced, so now He quickens and vitalises all things. Vegetables live because God has given them life; animals live because they have received the same great gift; Man lives because the Great Quickener breathed into him the breath of life. Our souls live because in the "both of the new birth" the Spirit of life endowed them with a life. Ascend the scale of life how we will from the lowest to the highest, it is God's gift. Truth lives because it is from the Living God: love lives because it comes from the God of Love. The Church has

vitality because it is the Body of the risen and living Lord, the Sacraments of the Church have power and strength and virtue for us because they are the Channels through which the Divine Life-giver imparts spiritual life and continues it in the soul. The ministry of the Church is a living Ministry because Jesus breathed upon the Apostles saying "Receive ye the Holy Ghost," and on the Day of Pentecost the Holy Spirit came upon them bestowing upon them life and power which they were to transmit to their Successors. In His treatment of Korah, Dathan and Abiram (Numbers xvi, 1-35) in their rebellion, God showed that He accepted the High Priesthood of Aaron, and the Priesthood of Levi's house, and none were to act for Him unless they were duly authorized to do so. To confirm the authority He had bestowed upon Aaron, and impress it upon the rest of the tribes, God gave, through Moses, a further sign. Every tribe was to bring a rod with the name of the head man of the tribe upon it, Aaron's name being written upon the rod of the tribe of Levi. These rods, twelve in number, were laid up over night in the Tabernacle, before the Lord, "and it came to pass that on the morrow Moses went into the Tabernacle of witness and behold the rod of Aaron for the house of Levi was budded and brought forth buds, and bloomed blossoms, and yielded almonds." (Numbers xviii, 8). The rod budding and bearing fruit showed life. That dead dry stick had no power of itself to bloom. God gave it life. So the Priesthood of Aaron derived its life from God. Korah, Dathan and Abiram were as powerless to act for God without His commission as their rods were powerless to bud and blossom and bear fruit. The life in Aaron's rod and the life in Aaron's priesthood came from God the Holy Ghost. So in the beginning of the Christian Dispensation the Apostolic Ministry received the gift of life and those admitted to it were able to show their credentials by the health giving and life giving powers they possessed. The Jewish Priests in after years traced their authority to Aaron, Christian Priests trace theirs to the Apostles. The Priests amongst the Jews were "called" by birth—by a natural descent in the line of Aaron, to serve God in the Tabernacle and Temple. The Priests of the Christian dispensation are "called" by an ordination—by a spiritual descent in the line of the Apostles, to serve God in the Church.

Some object to the use of the word "Priest." Here we are not concerned with names or men, our object is to magnify an office. The Jewish ministry and the Christian both centre in Christ Jesus. The Incarnation is the fulcrum upon which both move. All the Sacrifices of the Jewish worship drew their virtue from the great Sacrifice of Jesus upon the Cross. All the virtue of our worship comes from the same source. In faith they pointed forward, and in faith we point back to that same great event. Aaron and his sons were priests just in so far as their priesthood shared in the redemptive work of our Great High Priest Jesus Christ. The Christian Ministry is a priesthood just in so far as it shares in that same grand work. What one was before the Incarnation the other has been since, and the beautiful thought of St. Ambrose illustrates the great truth of the Holy Spirit's life giving work "the rod of Aaron has re-budded in Christ." This is the truth then that is impressed upon us at this blessed Whitsuntide, viz., that God the Holy Ghost works through his Church and Ministry, as man has body and soul—a mortal and an immortal part—a bodily nature and a Spiritual. So the visible Church which is the Body of Christ upon earth has the immortal Spirit of God to give it life. As a man's soul acts through his body, so the Holy Ghost acts through the Church. "By One Spirit are ye all baptized into one Body" said St. Paul. As the members of a man's body live only so long as they are united with the body, so we the

members of Christ, draw our Spiritual nourishment by Sacramental union with the Church, and when that union is broken the nourishing sap cannot reach the severed branch. "The earthly Priesthood is the appointed instrument by which the Holy Ghost brings to bear upon the world the hidden powers of the world to come." All the members of a body serve that body but the ministry of each differs. The ministry of the hand differs from the ministry of the foot; the ministry of the eye from the ministry of the ear; the ministry of scent from the ministry of taste; so God has given "some Apostles; and some Prophets; and some evangelists; and some pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."

A. J. B.

—Parish Magazine.

## News from the Home Field.

### Diocese of Nova Scotia.

#### HALIFAX.

The services at St. Luke's Cathedral on Whit Sunday were well attended. Dean Gilpin was celebrant at the first celebration, and the Rector, Rev. E. P. Crawford, at the second, which was choral. A third celebration took place after morning prayer. Other parochial clergy assisted during the day. Appropriate sermons were preached by the Rector and the Rev. Dr. Bullock at morning and evening service. The beautiful music of the Communion service by Agutter, a talented writer of English Church music, was expressively sung by the choir, and with equal success they sang the time honored composition of Ebdon's canticles in C, and Attwood's anthem, "Come Holy Ghost." Mr. Gatward has a promising boy soloist in Robinson, who sang the solos of the above with ability. The musical committee of St. Luke's have taken in hand the matter of raising funds to provide a new organ.

### Diocese of Fredericton.

#### ST. JOHN.

The sixty-eighth anniversary of Trinity Church Sunday School was observed on Sunday, the 13th instant, by special services, attended by the children, teachers and friends. The sermon was preached by the Venerable Archdeacon Brigstocke, D.D., in the course of which he spoke of the condition of the Sunday School as very satisfactory. His address was upon "The Influences of the Holy Spirit." The Church had been decorated with flowers by the members of the Sunday School.

*St. Luke's.*—The Vestry has granted a six weeks' vacation to the Rev. E. Sibbald, Rector. He will make a short visit to Ontario.

An enjoyable Conversazione was given in the school-room of St. John's Church on Thursday evening week.

*Trinity Church* Y. M. A. have chosen as officers for this year: President, F. A. Kinnear; Vice-President, J. H. Northrup; and Dr. R. J. Robinson, Secretary-Treasurer, who with L. Donald and H. H. Pickcott form the Committee of Management.

An adjourned meeting of the St. John Clerical Association was held on the evening of the 1st inst., over which the Ven. Archdeacon Brigstocke presided. Rev. Mr. Dioker read a paper urging that there should be a greater recognition than there is now of religious training in the public schools. This led to a discussion

upon the subject. There seemed to be a pretty general opinion among the members present that the fundamental principles of Christianity should be taught in our public schools. A committee was appointed to make a thorough investigation into the whole matter, and probably there will be at some future day a public meeting to discuss the general subject.

*PERSONAL.*—Mr. A. P. Tippet has left St. John for Montreal. Before leaving he was entertained at St. Mary's Church school-house, where after a brief programme of music and reading, the Rev. Mr. Raymond read a farewell address from the teachers and scholars, and on their behalf presented him with large beautiful framed photographs of the church and school-house, in token of their appreciation.

### Diocese of Quebec.

#### SHERBROOKE.

The third annual festival of the Association of Church Choirs of the Deanery of St. Francis was held in St. Peter's church, Sherbrooke, on Thursday evening, 17th May instant. The Rev. Canon Thornloe, rector of the parish, conducted the service, prayers being intoned by the Rev. E. Wearay, and the first lesson read by the Rev. Principal Adams, D.C.L., and the second by the Rev. E. A. Willoughby King, M.A. The preacher of the evening was Rev. Professor Wilkinson, of Bishop's College. The service opened with the hymn 227 A. and M., the special Psalm being cxviii. The Magnificat and Nunc Dimittis were sung to special arrangements of Mr. Dorey, the musical director of the Association and organist of St. Paul's church.

Bunby's anthem, "Awake up my glory," Gounod's "Jesus, Word of God Incarnate," and West's "Oh, how amiable are Thy dwellings," were all well rendered by the associated choirs.

The offertory anthem was by J. B. Calkin, "Rejoice in the Lord." Hymn 305, "Saviour, blessed Saviour," was sung before the sermon, and the service closed with the ever-dear hymn, "Saviour again to Thy dear Name."

After the service a business meeting of the Association was held, when the Rev. Canon Thornloe was re-elected President; Mr. A. Dorey, musical director; and Mr. Wolls, Sec. Treasurer. The College chapel at Lennoxville was chosen as the place for the next annual meeting.

District festivals will be held in St. Ann's church, May 20th instant, and in St. Peter's church, Cookshire, on May 31st.

This Association is doing much under Mr. Dorey's able direction, not merely to raise the tone of Church music throughout the Deanery, but also to render more beautiful the ordinary services of the Church.

### Diocese of Montreal.

#### MONTREAL.

*Trinity Ordination.*—The Lord Bishop of the Diocese held the Trinity Ordination for his diocese in Trinity Church, Montreal, on Trinity Sunday morning, 20th May inst., when eleven deacons were advanced to the Priesthood, and eight persons admitted to the Diaconate. The sermon, an eloquent one, was delivered by the Rev. Canon Norton, D.D., from 12th chapter of St. John, 21st verse: "Sir, we would see Jesus." The candidates presented by the Examining Chaplain, the Rev. Canon Mills, B.D., Rector of the parish, and were the following: For the Order of Priest—Revs. E. I. Rexford, B.A.; James A. Elliott, B.A.; John I. Strong;

R. F. Hutchings; J. A. Lackey; T. W. Ball, B.A.; R. C. Brewer. C. G. Rollit; Charles Wright, W. J. M. Waterson and B. S. T. Marriott, Rev. J. H. Bell was unavoidably absent, having been called away through sickness.

For the Order of Deacon—Messrs. F. A. Pratt, B.A.; James Thompson, B.A.; A. E. Mount, A. C. Ascah, A. Wilson, R. Emmet, Wm. Stocker and H. O. Loisselle.

The Gospel was read by Mr. Thompson, B.A., he being the first in order in the examinations.

The service including the Holy Communion Office was fully rendered. Agutter's Communion service, and Barnby's offertory sentences being read, and effectively rendered by the large choir of the church. Stainer's *Veni Creator Spiritus* was also sung.

*MONTREAL JUNCTION.*—*St. Philips.*—The Lord Bishop of the Diocese confirmed a class of eight persons in this church on Ascension Day evening. A large congregation was present, and the service throughout was very impressive.

*C. E. T. S.*—At the last meeting of the Council of this Society Rev. Dr. Ker resigned the office of honorary secretary, through pressure of parochial work, and the Rev. T. E. Cunningham, Rector of St. Luke's church, was appointed to succeed him. A cordial vote of thanks was passed to Dr. Ker for his services to the Society. It was decided to ask the Bishop to appoint one Sunday in the year as "Temperance Sunday," on which Temperance sermons shall be preached and collections made on behalf of the work of the C. E. T. S. Temperance picnics to be held in each Rural Deanery in the Diocese, under the auspices of the C. E. T. S. were suggested, and the clergy are urged to form local branches. The secretary will be glad to furnish all information needed as to the formation of branches.

### Diocese of Ontario.

The Archbishop has postponed the examination of candidates and the Ordination for one week from the date previously announced. The latter will be held on Sunday, June 17th; the Synod meeting on the 19th.

The May committees are in progress this week, and satisfactory reports have been received regarding all the Diocesan funds.

### Diocese of Niagara.

#### GUELPH.

*St. James'*—Mrs. Buckle's class of girls was the Banner Class of the Sunday School for April. No member of the class was absent from school during the whole of March. The Banner Classes for May are those of Mrs. Buckle and Miss Hall. Each will hold the banner for two Sundays.

The Bishop of Niagara will be present at St. George's on Sunday, the 17th June, and hold a confirmation in the evening of that day.

Miss Kate Reynolds has retired from the position of Organist which she so efficiently filled for the past year, and Miss Saunders resumes her old post.

The Sewing School which has been doing a good work all winter, closed for the summer on Saturday, May 12th, at 3 p. m. when prizes were distributed.

The Brotherhood of St. Andrew in Canada is to have a "Brotherhood Sunday." The day fixed is June 3rd. The members will attend the Holy Communion together on that day.

Our chapter will attend the 8 o'clock service on June 3rd, and hold its Brotherhood service on the evening of Sunday, June 13th. The Chapter of Hespeler, Preston and Galt will be invited to attend.

We have been very fortunate in securing the assistance of visiting clergy since Easter. The list to date includes, Rev's. J. C. Farthing, of Woodstock; J. C. Roper, of Toronto; H. J. Leake, of Drayton; W. M. Loucks, of Ottawa; H. V. Thompson, Caledon East; and Canon Belt, of Burlington, the two latter were with us on week nights. To this list must be added the name of Rev. Dr. Mockridge, of Toronto, who was with us for Whit-Sunday, (13th May,) At the evening service the offertory was for Algoma and the North West in answer to the Annual Ascensiontide Appeal sent out by our Board of Missions. The amount given was to go towards our apportionment for 1894-95.—*Parish Magazine.*

ORDINATION AT OAKVILLE.

On Tuesday, the 15th, the Bishop of Niagara held an ordination in St. Jude's Church, Oakville. This flourishing town may be called the garden town, as St. Catharines is the Garden City. There are many handsome residences in every direction, surrounded by ornamental grounds, trees and flowers being in full bloom. The church is very tasteful in its style, as well as commodious, and has a substantial brick school house connected with it, in which there is a large stained glass window with a full length portrait of the Queen. There were several clergymen present with the Bishop and Archdeacon Dixon, including Canon Worrell, the rector, Canon Dumoulin and the Revs. F. Dumoulin, Farthing, Irving, Geoghegan, Mignot and Fennell. There was a large congregation, also, many laity from town and country being present. The clergy came in procession from the school house, singing a hymn, and the service commenced with the sermon by the Archdeacon, on the text, "They continued steadfastly in the Apostles' doctrine and fellowship, and the breaking of bread and the prayers." The Archdeacon showed that the English Church and its various branches throughout the world professed in all their vital force and efficacy the doctrine, fellowship, breaking of bread and the prayers, which cheered and sustained the members of the Primitive Church. In his address to the candidates, he pointed out the perils to which the Church was exposed, in those latter days, from the open attacks of infidelity and the more covert assaults of what was called the higher criticism. He dwelt also on the *anomia* which was sweeping over the earth. Even our own Mother Country has felt its influence in Church and State, and is now threatened by it. It is incarnate not only in

"Men loud against all forms of power,  
Unfurnished brows, tempestuous tongues,  
Demanding all things in an hour—  
Brass mouths and iron lungs,"

but also in men of culture and social position. He closed with an earnest appeal to the candidates on the duties of the Sacred Ministries to which they were to be admitted. Then followed the presentation to the Bishop of Mr. Woodrooffe and Mr. Ballard for deacon's orders, and the Rev. Mr. Garden for priest's orders. The impressive services of the ordinal were then proceeded with, several of the clergy uniting with the Bishop in the laying on of hands on Rev. Mr. Garden. The musical portions of the services were very well rendered by a highly trained mixed choir. The church itself was most beautifully adorned from door to chancel with white flowers, while the latter was radiant with white roses, lilies and hydrangeas. In the evening there was a Confirmation and the Bishop addressed the candidates with fervid eloquence. The attendance was very large.

The Venerable Archdeacon William McMurray, rector of St. Mark's church here, and Archdeacon of the Diocese of Niagara, died on the 19th inst, aged eighty-four years. He had been in Holy Orders longer than any clergyman of the Church of England now living in Canada, his term of service having been sixty-one years. He was revered and beloved by all who knew him.

Diocese of Huron.

LONDON.

His Lordship the Bishop of Huron has just completed a Confirmation tour through Essex, Kent and Elgin.

At an early hour Friday morning, May 11th, Mr. James Harrison, a promising student of Huron College, died at his residence, Oxford street, from rapid consumption. He was much beloved by his fellow students, and his death is deeply regretted by all who know him.

Rev. Canon Davis has been laid up for some weeks with acute tonsillitis, and although about again his voice is very weak.

Mr. Geo. Robson, of Huron College, who has been appointed curate of New St. Paul's church, Woodstock, was ordained on Trinity Sunday at St. Paul's church, London, by his Lordship the Bishop of Huron. Mr. Robson will remove to Woodstock and assume the duties of his new position in a few days.

On Trinity Sunday morning an ordination was held at St. Paul's Cathedral by His Lordship the Bishop of Huron. The candidates for Deacons Orders were: Messrs. Geo. F. Sherwood, W. L. Armitage, Geo. Robson, J. Arthur Tancock and O. W. Howard, of Huron College, and Messrs. Hooper, of Attwood; Farney, of England, and Philpott, of Burford. Those advanced to the Priesthood were: Revs. R. J. Freeborn, Windsor; C. J. Gunne, Millbank; J. E. Graham, Sarawak; Moore, of Bervie; Arthur Shore, of Port Rowan; S. Gould, R. Sims, of Forest, and F. J. Steen, Berlin.

An interesting meeting was held in Christ Church school-room Friday week, being a valedictory to Miss H. Thompson, who goes as lady missionary to the Diocese of Athabasca. The proceedings were opened by singing and prayer, and earnest practical missionary addresses were given by the Right Reverend the Bishop of Huron, Rev. Canons Davis and Richardson and Rev. F. E. Roy. Miss Alice Wright contributed a recitation entitled, "A Plea for Missions," in her usual acceptable way. After which Miss Thompson was presented with an address, expressive of the high esteem in which she is held, and regret at her departure, but recognizing the higher call to labor elsewhere. The address was read by Mr. A. G. McCormick, and was accompanied by a beautiful gold watch, presented by Miss Brown in behalf of the choir, teachers and various societies with which Miss Thompson has been identified. Miss Thompson made suitable acknowledgment, and asked for the prayers of those she was leaving behind. The Rector indicated on the map the route Miss Thompson would take. Seven days by rail from Winnipeg to Fort Edmonton, then eighty miles by ox cart across the plains, then seven days by boat up the Peace River to her destination at Fort Chippewayon, on Lake Athabasca. The meeting closed by singing "God be With You Till we Meet Again," and the Benediction by the Bishop.

MITCHELL.

Rev. Mr. Dewdney leaves Mitchell for Nova Scotia in about six weeks. It is hoped that as good a man may be found to succeed him. The whole congregation of Trinity Church regret his departure.

THE MAN OF GOD.

BY REV. R. C. BREWER.

*'In Him was life; and the life was the light of men.'*

We often exclaim: "God is everywhere! seen in all creation, in nature, in man; and the materialist, the atheist, the scientist of advanced ideas, say what they will, or try how they may to prove there is no God at all, or relegate the Almighty to a secondary place in the plan of creation, they are still uncertain, perplexed, wandering in the realm of thought, astray themselves and leading others astray.

Yet creation is apparent. Not by accident, in perfect order, with governing laws. An evident fact, "a tangible something," with a beginning, an expansion, and a continuity up to the present. All must acknowledge this, and the thoughtful reasoner will ascribe this creation, so marvellous, so beautiful in its blinding gradations, to some great power; and the more he thinks about it, the more will he be willing, nay, compelled, to ascribe such controlling power to the idea of a Master Creator, and the thinking man, advancing step by step, more than likely through stages of doubt, mystified often, gradually perceives, clearer and clearer, the wonderful conception of light and life. And in such contemplation the mind of man rises higher and higher, until his thoughts appear insignificant and limited, rises into the realm of the spiritual, there to rest on God as creator of all things, there to realize that true science assists, not conflicts belief, for nature rightly studied leads up to God. Then theory becomes fact to establish the mind, convince and rejoice.

To the Christian, God is everywhere, and His hand seen in all that is wonderful, beautiful, good; and especially is this so in man, the highest in the scale of creation. God's word tells us that man was made in the image of God. Sin came to demoralize and to degrade; and as it is true that man in his positive state of innocence was godlike, so we are assured that the man of God will receive like purity in the end, when Christ, God's Son and the world's Saviour appears to claim His own.

As the highest and the best in creation, man has at all times played the prominent part in religion and in life, while in Scripture and prophecy, he was the inspired instrument in God's hand. The Almighty worked in him," both to will and to do of His good pleasure," and it ennobles thought to grasp the truth that man was created to show God's marvellous conception of the perfect in life and structure. And as the Infinite is thus brought to centre in the finite, we have as result the natural and the spiritual blending together, God and man united. Therefore, man has a right to feel that he is a "Lord of creation," and legitimate for him to believe that it is his privilege to rise to influence and power; and as he realizes from whence he came, and for what he was created, and regards his blessed destiny, surely all that is good, noble, grand, will rise the controlling power. He should be the best and the highest; for as there is beauty and grandeur, and sweetness in nature, all from nature's God, so there is grandeur and beauty in life and character, all from God.

But sin is in the world, and the man left to himself falls into sin, then he loses the grandeur and the beauty, and sinks from the highest to the lowest. Reason as we may, moralize as we will, sin is here, God who is all powerful over sin, watches man His creature, and seeing his damage, comes to help and to save in the Saviour Christ. There must, however, on man's part, be the admission of sin, a realization of its influence and effect, a hatred for and avoidance of it, before there can be a hope of divine deliv-

oranco. Then will begin the hard fight to regain lost ground, and obtain nobleness of life. Yet, victory is sure, by God's help. And can we say that such strife is not going on around us in every life. Yea at times, even in the most degraded existence. And is it not natural that man should feel he is destined for some good and high purpose by God. It is only when he fails to think at all, as when consumed by his lusts, that man becomes degraded, the mere animal, changed by sin, no longer Godlike, lost, unless redeemed.

Surely then, as men, we cannot desire to be less than God's intention in creating us, true men in mind and body, pure men in heart and life. And as this desire becomes intensified in life and purpose, we will rise above the selfish and the sensual, the floating and the perishing to follow the higher walk, which starting in the natural and blending therein, yet meets the spiritual with its privileges in God, until at the mystic entrance of boundless eternity," this mortal shall have put on immortality," and in Christ we become, in divine reality, the likeness of God.

"And all mine are Thine, and Thine are mine,  
And I am glorified in them."

#### THE CHURCH OF ENGLAND AND THE CHURCH OF ROME.

By REV. JOHN LOCKWARD, Rector of Port Medway, N.S.

(Continued.)

Among more recent deliverances upon this subject, I may cite a late Dean of Arches, Sir R. Phillimore, who says, "It is not only a religious, but a legal error to suppose that a new Church was introduced into this realm at the time of the Reformation. It is no less the language of our law than of our divinity that *the old Church was restored*, not that a new one was substituted." Palmer, in his book "On the Church," says, "It is evident to those who have perused her history that the Church of England never did at any time, by any voluntary act whatever, separate herself from the communion of the universal Church. We defy our adversaries to produce such an act. Let them name any English Synod, any authentic document whatever, which proves that the Church of England did either in act or intention voluntarily separate or cut herself off from the communion of the rest of the universal Church. No such act has been or can be produced. The Church of England removed the jurisdiction of the pontiff, but did not separate from his communion."

The present position is not that the Church of England separated at any time from the Church of Rome, but that the Church of Rome has withdrawn communion with the Church of England. This is putting the shoe on the other foot, or the saddle on the other horse. We have it on the authority of Lord Chief Justice Coke, of Queen Elizabeth's time, that in 1560, after the Reformation, Pope Pius IV. sent his Nuncio to England offering to sanction all the changes in the English Church, including the revision of the Liturgy, the translation of the Scriptures into the vernacular, and the appointment of "Protestant" bishops, if only his supremacy might be recognized. This statement was made at the Norwich Assizes in A.D. 1606. Coke added, "I have often heard from the Queen's own mouth, and I have frequently conferred with noblemen of the highest rank of the State, who had seen and read the Pope's letter on this subject, as I have related it to you. And this is true as I am an honest man."

This overture of the Pope not succeeding, a very different step was taken. In 1570 Pope Pius V. issued his Bull, *Regnans in excelsis*, in

which he excommunicated Queen Elizabeth, declaring her throne vacant, absolving all her subjects from all allegiance to her, and commanding Papists to hold aloof from the Reformed worship. Thus the Roman Catholic Church started a schism in England, and today is known as the "Italian Mission" in England.

I would just like to refer to two very remarkable incidents, both of modern times, and bearing in different ways upon the relation between the Church of England and the Church of Rome. The one is a legal proof of the continuity of the Church of England, while the other is a strong admission of the Roman Catholics regarding the endowments and properties of the Church of England.

In the time of Alfred the Great a lease was executed from the Church to the Crown of certain lands, or a certain piece of land, to be used for military purposes for the term of 999 years. This lease expired in the spring of 1884, and the estate reverted to the Church of England as the party which had leased it. In law, on the expiration of a lease, the property reverts to the original owner, or lessor, or legal heirs, and this property, which was leased about the year 885, over 600 years before Henry VIII. was born, falls into possession of the Church of England. This fact is an absolute demonstration, and will furnish a kind of argument for those who will not understand ordinary Church history, and assert that the Church of England is a creation of Henry VIII.

There are also not wanting many persons who boldly assert that the Endowments and possessions of the Church of England are the lawful property of the Church of Rome, and were stolen from her at the Reformation. The above incident is a legal proof to the contrary, but we have an admission to the same effect from the Roman Catholics themselves.

In 1826 the Roman Catholic Bishops in England issued an Exposition of Faith called "Declaration of the Catholic Bishops, the Vicars Apostolical, and their Coadjutors in Great Britain" (London: Keating and Brown, Duke street, Grosvenor Square, and Paternoster Row, 1826), wherein these words occur: "British Catholics are charged with entertaining a pretended right to the property of the Established Church in England. We consider such a charge to be totally without foundation; we declare that we entertain no pretension to such a claim. We regard all the revenues and temporalities of the Church Establishment as the property of those on whom they are settled by the laws of the land. We disclaim any right, title, or pretension with regard to the same."

In view of the fact that the Dissenters generally consider that the Endowments of the Church of England belong to the Roman Catholic Church, it might be well to ask if their object in seeking to disendow the Church of England should be obtained, whether they would return the property to those they consider the rightful owners, or whether they would prefer to divide the spoils among themselves! The present cry for Disendowment might be prompted by a mistaken honesty or a not mistaken greed and avarice.

#### WELSH DISESTABLISHMENT.

##### Church Bells.

The Disestablishment storm is fairly upon us. The vultures have been hovering around for many months past, and now, scenting their prey, have swooped down, ready, to gorge themselves with the spoil when the right moment shall have arrived. The moment of feasting, however has not come yet. As yet the pleasures of the Welsh Liberationist party are pleasures only of hope. Two evenings have been spent in

the House of Commons in discussing Welsh disestablishment. Mr. Asquith has introduced his Bill; Mr. Lloyd-George has supported it; Sir Michael Hicks Beach, Sir Richard Webster, Viscount Wolmer, and Mr. Balfour have vigorously opposed it; finally, it has been brought in and read a first time. According to the provisions of the Bill, the Welsh Church funds are to be given over partially to the parish councils and partially to the county councils, in aid of the rates. Glebe-lands and burial-grounds are to be vested in the former, while the tithe rent-charge will be collected and appropriated by the latter. The Commissioners, who are to be nominated for the purposes of carrying out the work of disestablishment and disendowment are to retain the control of a central fund created by the absorption of the episcopal and capitular revenues, and are to apply the proceeds, after paying their own salaries and the other expenses of their office, to objects in which Wales, as a whole, is interested, and mainly to technical, and higher education. The life interests of the clergy, as drafted in the Bill, are far less favourable to them than in the case of the Irish Church Disestablishment Bill. Certain interests are to be preserved for the individual officers and incumbents in possession, but there will be no provision for the capitalisation of their incomes for the benefit of the disestablished Church. It has been well put thus:—'The Church, in fact, will be sent adrift with no means of arranging for the future maintenance of her organization, even by the voluntary sacrifices of her clergy. The chief property she will receive will be the fabrics of the churches and the parsonage-houses, of which by far the greater part have been provided, as Mr. Asquith acknowledged, out of private resources. Cathedrals and episcopal and capitular residences will remain in the hands of the Welsh Commissioners. But the cathedrals, though regarded as "national monuments," are to be used by permission of the Commissioners for Divine service, at the request of the Church body. Private benefactions to the Church since 1703, the date of Queen Anne's Bounty, are left untouched. All the rest of the Church property in the area comprised in the Bill will pass, on the expiration of existing life interests, to the parish or town councils and to the county councils.' London was placarded with newspaper bills last week announcing in giant type, 'Welsh Church funds go to the relief of the poor.' The sentence is significant of the way in which the public are gulled, or are attempted to be gulled. The poor are not, as a rule, heavy ratepayers, even if they pay rates at all. If six Welsh Churches were disendowed, the poor would not benefit to the extent of a threepenny-piece. But the cry is a good one to catch votes with, nevertheless, and therefore it may serve a political purpose.

By far the most bitter speech on the Government side of the House was that delivered by Mr. Lloyd-George. It is generally wise to read carefully the utterance of those with whom we are at variance, and we have accordingly read Mr. Lloyd-George's speech. But he has surpassed himself. Sometimes artistic effect may be produced by laying on colour thickly, even with a spoon, but it can never avail to throw it on the canvas by pailfuls. Mr. Lloyd-George's colouring—i. e., his abuse—was administered by pailfuls. 'It was a Church whose whole history had been one of implacable warfare against Welsh nationality, and gross neglect of its spiritual functions.' The best of such a statement is that no one will by any possibility believe it. Again, after fiercely attacking the Church in Wales for its lethargy in past days, he next proceeded to attack it for its reformation and activity in recent years. 'Nonconformity,' said Mr. Lloyd-George, 'has provided for the spiritual wants of the people; it has its chapel in every glen and hill-side.' Why, if a public school boy were to make such a statement to his form-master, he

would be deservedly birched for talking such rubbish. Let us take one instance to show that such generalities are entirely misleading. The diocese of St. Asaph contains 203 parishes. *In ninety out of this number Nonconformity provides no resident minister.* The fact is, Nonconformity does not and cannot provide for the entire wants of the people of Wales, and what is more to the point, Nonconformity is not called upon to do so, for as the Bishop of St. Asaph says—and we confess to a weakness for believing him rather than Mr. Lloyd-George—'according to their own showing, the Welsh Nonconformists number less than fifty per cent. of the whole population of Wales.'

What are Churchmen to do? Why, prepare for battle. Get up the case; induced people to find out the truth. Thousands of persons think that the Churchmen of Wales are a mere handful of people, that, the cause is a lost cause, that it is of no use to fight. Let such be inspired to action by the closing words of Mr. Balfour's speech in the House of Commons, 'This is one of those causes,' said he, 'in which, if we are to be defeated, I would rather perish with the side that loses than triumph with the side which is victorious. I suppose we all attempt to gauge and estimate the forces which are silently at work moulding the future of society, and I cannot help feeling—though I may be wrong—that they are on our side. I believe now that the prospects of Church Establishment, even in the face of this Bill, are far brighter than they were a generation ago. I think a new spirit is springing up. The democracy, which is slowly moulding for good or for evil the creed on which it will attempt to guide the destinies of this country, is not, as I think, in harmony with the kind of speech to which we have listened to-night, or with the ideas which lie behind those speeches. I believe that they hold, as I hold, that for the welfare of the community, this standing witness to great spiritual forces in every parish in the country is a vital necessity, and that they will not allow the machinery by which these great objects are to be carried out to be impaired either to satisfy the greed of a too-economical rate-payer or to satisfy the envy of rival Nonconformist sects.'

## TWO NOTABLE NAMES.

AUGUSTINE AND BEDE.—(May 26-27.)

Twin stars in the galaxy of Men of Light, who have been the glory of the Church, in every age, these names are brought together, by design, in the Calendar for May; and yet no contrast could be more complete than that presented by the fiery, eager self-assertive temper of Augustine, and the sweet, calm reasonableness of the Venerable Bede. The two men seem to occupy between them the whole area of Christian Life—Action and Thought. In the leader of the Italian Mission of A. D. 596 we have a personification of the daring aggressiveness and holy courage which the Faith inspires, as well as that pious subtilty and readiness of resource, which has ever marked the missionary policy of the Roman Church, as shewn in the ritual pomp of the procession which first attracted and then converted Ethelbert, the preservation of the heathen temples and their conversion into Christian Churches, by aspersing the walls with holy water, putting up altars, and placing holy relics and symbols where before stood the images of the divinities of the pagans; and by the order of Gregory that the great idol feasts of the Saxons, should be observed only on Christian holydays and in a Christian fashion.

Founded by the Apostle Paul, probably after his first imprisonment at Rome (A. D. 65); testified to as a living and growing institution by Tertullian and others in the II<sup>nd</sup> and III<sup>rd</sup> Centuries; yielding up its offering of Martyr

and Confessors in the Diocletian persecution (A. D. 303); cherished by Constantine himself, bound to it by ties of blood, and represented by her Bishops at the Councils of Arles A. D. 314, Sardica A. D. 347, Ariminum A. D. 354, the English Church we find was thoroughly organized and settled long before the dawn of the V<sup>th</sup> Century. The retirement, from Britain, of the Roman authority early in the V<sup>th</sup> Century, left the Christian population open to the ravages of the fierce and untaught Saxons. The power of the Church went down before the onward sweep of this wave of barbarism, and at length Christianity found a refuge among the Mountains of Wales, abandoning the open country to its pagan conquerors. It was, however, only in A. D. 587 that Theonas, Bishop of London, and Thaddeus, Bishop of York, retreated from their Sees, and they were both living in exile in Wales, when ten years later Augustine, and his forty companions landed on the Kentish marshes to re-Christianize England.

Of the early history of Augustine, the first Archbishop of Canterbury, and the Apostle of South-Eastern Britain, nothing is known prior to his selection for this particular mission. It is uncertain whether Gregory was aware of the existence of a Church in the islands of Britain, at any rate he acted as if ignorant of the fact, and the troubles of his faithful and devoted emissary, when brought face to face with the representatives of a National Church, already five centuries old, were chiefly due to his attempt to enforce a supposed supremacy, in things spiritual, over the whole country. Strife ensued, and the result was a compromise, some effects of which we see in the facts that he himself was consecrated to an entirely new see (Canterbury) and not to the provincial capitals of London or York, thus recognizing the claim of the older race of English Bishops, and that the Liturgy of the British Church as well as the Ritual [of which the Eastern Church through the Gallican use was the fountain and spring] were left practically unchanged, [Hence the "Sarum use"] a conformity with Roman rites not being insisted upon. The devotion of Augustine met with deserved success. Kent was re-won for Christ, and Ethelbert, after his conversion, during the remaining twenty years of his life, was a true helper and "nursing father" of the Church. On one occasion St. Augustine is said to have baptized 30,000 persons in the river Swale. A marked change passed over the social life of the Anglo-Saxon people, who were brought under the influence of this opportune Mission. No one can doubt the earnestness of this true benefactor of the English race, or fail to admire the eloquence and sincerity with which he pleaded the holiest of causes in the ears of his pagan auditors, or the completeness with which he gave his life and his talents to plant the Cross in the land of the "Angles." He seemed, however, to lack an essential element of true greatness, in that he failed to appreciate the value of the Ancient Church, which he found already rooted in the soil. To a man of polished education, accustomed to an exact ritual, the ways of the Old British Church no doubt presented features which were not pleasant, as the Churches of Abyssinia or Syria, or the Copts, for instance, present to us to-day. Adopting a method of treatment the exact opposite to that pursued by his wise and loving successor, who fills the chair of Canterbury to-day, in his Mission to these decayed Eastern Churches, Augustine was harsh in his judgments of defects, and arrogant in his methods of dealing with them, and so lacked perhaps the larger charity which "beareth with all things." It was well that he leaned chiefly for guidance as to his policy in dealing with the various "uses" of the local churches, upon the larger and loftier mind of Gregory, whose counsel was thus expressed, "Choose, then, from all Churches those things which are pious, right, and religious, and collecting these as it were in

a vessel, pour them forth on the tables of the Angles, to be their custom."

But Augustine is rightly honored in being regarded as the Missionary of South Eastern Anglia, and an Apostle, under God, for the re-kindling of the light of Christianity in the home of our fathers. To him the Anglican Communion owes a debt of gratitude, and the great and illustrious See of Canterbury, and the restored Monastery once his home, and now the Missionary College of the Church of England, are fitting and abiding monuments of his zeal.

The story of Bede supplies the contrast which reveals "the diversities of gifts" working by the "Same Spirit"—the strength and mystery of the Christian Life. The seclusion of the cloister was the life-long and congenial home of the biographer of Augustine, and the most distinguished scholar of his age. In the quiet shelter of the Monastery of St. Paul at Jarrow, while a tempest of barbaric strife raged throughout the land, Bede consecrated his life chiefly to sacred literature. He gave us homilies, lives of saints, hymns, epigrams, works on chronology and grammar, and comments on the Old and New Testament. (A. D. 673-735). His Ecclesiastical History of England supplies almost all the information we have of the ancient history of the country down to A. D. 731, and was translated into the Anglo-Saxon by no less honorable a hand than that of Alfred the Great. Augustine was the converter of the Saxons, Bede was their instructor. He was the great school-master of the Anglo-Saxon race. At seven years of age he entered the Monastery. At nineteen he was ordained Deacon, and at thirty he was advanced to the Priesthood. He died at the age of sixty on the eve of the Feast of the Ascension, A. D. 735. His last words were "I have a desire to depart and be with Christ." As a result of the labors of this devoted servant of the Lord the Anglo-Saxon Church was the most enlightened in Europe, and greater knowledge, purer doctrine, and higher morality were to be found in it than anywhere on the continent. His writings are still day by day instructing the whole of the Western Church. The names of Augustine and Bede are living names to-day wherever the Anglican Church has spread and taken root, and they have each left a mark of their individuality and power upon our branch of "the Body of Christ"—the one Catholic and Apostolic Church, which no lapse of time seems likely to efface. Among the several lessons which the memorials of these men supply is this—There is room in the Church of God, and need also, for the lion heart and the tender of soul, for the daring doer, and the placid thinker, for the aggressive worker, and the meditative tempor, for the "lion and the lamb"—for have we not the true word of prophecy that in the fold of Christ these shall both lie down together, and that "a little child" (the Spirit of the Holy Child Jesus) shall lead them?

## A DENIAL.

1025 McCausland Road,  
St. Louis, Mo., 15th May, 1894.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—Will you kindly say that the report that Bishop Tuttle was received into the Salvation Army Auxiliary League, is entirely false and without foundation, and oblig-

Yours very truly,

G. D. B. MILLER,  
Bishop's Secretary.

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



# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

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## CALENDAR FOR MAY.

- MAY 1—St. Philip and St. James, A. & M.  
 “ 2—Rogation Day.  
 “ 3—ASCENSION DAY. Pr. Pss., M. 8, 15,  
 21. E. 24, 47, 108. Athanasian  
 Cr. Pro. Prof. in Com. Service  
 till 10th incl.  
 “ 6—Sunday after Ascension.  
 “ 13—WHITSUN-DAY. Pr. Pss. M. 48, 68;  
 E. 104, 145. Ath. Cr. Pr. Prof.  
 until May 19th incl. Notice of  
 Monday and Tuesday, and of  
 Ember Days. Ember Col. daily.  
 “ 14—Monday in Whitsun-week.  
 “ 15 Tuesday “ “  
 “ 16 Ember Day.  
 “ 18— } Ember Days.  
 “ 19— }  
 “ 20—TRINITY SUNDAY: Athan. Cr. Pr. Prof.  
 in Com. Service.  
 “ 27—1st Sunday after Trinity.

## EDITORIAL NOTES.

ALL our English exchanges for the first week in May devote much space to the Act lately introduced into the English House of Commons for the Disestablishment of the Church in Wales, and they speak with one voice, and that a strong and certain one, in opposition to the iniquitous Bill: introduced to serve mere party purposes and to endeavour, as we believe, to uphold a falling Government. It seems astounding that in this 19th century of the Christian era, and in the Parliament which, of all governing bodies in the world, has been regarded as particularly distinguished for its recognition of moral principles, and in a Nation, whose boast is the Bible and its teachings, it should be possible, even in the interests of party, to introduce and attempt to carry through a measure whose chief characteristic is that of unlimited spoliation; and that, too, of the ancient Church of Wales. We have before this referred to the outspoken declaration of his Grace the Archbishop of Canterbury, that in case of such an attempt being made against the sister Church in Wales, the English branch of it would not be found wanting in rising to its defence. Already his Grace has evidenced the truth and earnestness of his words in more ways than one. The matter was brought up again in both Houses of the Convocation of Canterbury last month, when a motion was adopted, moved by the Lord Bishop of London, and seconded by the Bishop of Chichester: “That this House desires to convey to the Bishops, Clergy and Laity of the Church in Wales their assurance of their warmest sympathy with them in the present crisis. That this House pledges itself to do its utmost to resist the attack now made upon the Church.” The resolution was adopted unanimously, and after some strong and convincing statements by the Bishops of St. Asaph and Llandaff in contradiction of the false statements made, both in and out of the House of Commons, in regard to the position of the Church.

THE Bishop of St. Asaph said they were told that Wales was a nation of Nonconformists. The figures quoted in support of this statement included members, casual hearers, children, and even infants, and then only amounted to *forty-seven per cent. of the population*. Fifty-three per cent. had to be accounted for, and whilst he had never said that these were all Churchmen, he urged that an official census should be taken to show what the percentages actually were. There were, he contended, the strongest grounds for disputing the assertion that the Church in Wales was in a hopeless minority.

THE Bishop of Llandaff said that out of 150,000 voters, 65,000 gave their votes in favour of the “Establishment,” and therefore the “small minority” was reduced in the proportion of three to two.

THE Bishop of Truro suggested that a special prayer or Office should be issued by the Archbishop of Canterbury, to be used regularly in churches, and privately, to the effect that it should please God to guard The Church which He Himself had founded. Secondly, that there should be a public fast; and, thirdly, that it might be possible to have sermons dealing with the spiritual and moral result of the proposed Act, and with its effect of robbing the poor of a great amount of their spiritual resources, preached throughout the Province.

THE Bishop of Gloucester and Bristol declared that all the support which could possibly be given by Christian Brotherhood to Christian Brotherhood would be given by the Church of England to the endangered Church of Wales.

THE *Church Review* accounts for the absence of that subtle thrill which passes through the community when a great measure, involving the interest, perhaps, of hundreds of thousands, is introduced in the Parliament (such as this Welsh Disestablishment Bill) “by the conviction which everyone holds, that the Governments are not even a little in earnest about the measure.” “They regard it merely as a sop to Cerberus. Mr. Lloyd George’s mouth must be shut or he will alarm the whole neighborhood, and perhaps bite the ministry if it should get within the length of his chain. It will not pass, and it is not intended to pass.” . . . . . “This year she (The Church of England) must speak at every centre of population and raise such a phalanx of feeling as no Cabinet that ever existed would dare to oppose. . . . . Everywhere the clergy . . . must let people know that the State never gave the Church her Cathedrals, parish churches, parsonage houses and tithes, and that the State has no moral right to take all or any of them away from her”; and it closes its note with these words, in italics, “and if Churchmen choose, it never can take them away.” It also devotes a column and a half of editorial matter to the same question under the title “BLUNDER AND PLUNDER,” pointing out that “the measure was such an unmitigated piece of robbery that no one who had a right conception of the difference between *meum* and *tuum* need for a moment have hesitated, into which scale to cast his vote.” And it concludes the article with these outspoken words, “we beg . . . to call upon all Churchmen, without respect of political party, to unite in a combined effort to give the Government to understand that England as the predominant partner will not suffer her Church thus to be torn asunder, piecemeal; and that we English Churchmen will not quietly stand by to see our elder sister bludgeoned and robbed, to keep a political party in office.

THE FAMILY CHURCHMAN of London, devotes considerable space to the Bill, and to the action taken in opposition to it. It characterizes the Bill as “monstrous,” a plan of “spoliation and robbery;” declares that the Church in Wales is not in the minority as compared with the Welsh sects, and that if those who go to no place of worship at all, are left out of computation fully one-half of the Welsh electorate are opposed to the movement, and it closes its article as follows: “The Church has increased daily in the number of her adherents; she is doing her duty bravely and well; her clergy are unpaid and overworked, even as things stand at present. To reduce them to beggary, to cripple the energies of this vast organization for good, is an injustice which the English nation should never tolerate.”

THE ENGLISH CHURCHMAN (extreme Evangelical) though apparently leaning to some action of the kind, which might, it thinks, further its peculiar principles as against Ritualists and High Churchmen, nevertheless speaks of the Bill as one really aiming at the Disestablishment of the Church of England, and concludes its article as follows: “This confiscation of ecclesiastical property rests, in the estimation of Mr. Asquith, upon the broad principle of justice! Similarly justice was invoked to sanction the spoliation of the Irish Church, as it will be invoked upon future occasions, when robbery must be legalized to promote party interests. . . . As he states his case his eloquent peroration resembles too closely the address of a band of highway-men to a lonely traveller, “You are one, and we are many; your purse is heavy, ours is empty. Give us your money!”

CHURCH BELLS commences its article in regard to the matter as follows: “The Disestablishment storm is fairly upon us. The vultures have been hovering around for many months past, and now, scenting their prey, they have swooped down, ready to gorge themselves with the spoil when the right moment shall have arrived.”

We quote its editorial references at length in another portion of this issue. In its notes on “Passing Events” it declares the Welsh Disestablishment Bill will be fought line by line, by the Churchmen inside the House of Commons; Church people outside the House will, we are confident, do all in their power to support them.

## THE TITLE “CATHOLIC.”

The word Catholic, as its etymology shows, was of Greek origin. It is compounded of two words (*Kata* and *olos*), and means, literally, “on the whole,” or, as applied to the Church, “Universal.” St. Cyril, Patriarch of Jerusalem, before the middle of the fourth century, and Alexander, Patriarch of Alexandria earlier in the same century, both used it. It probably came rapidly into use throughout the Church after the second General Council, held in Constantinople, 381 A.D., which gives the whole article as follows: “In One Holy Catholic and Apostolic Church.”

*Catholic* was used commonly as one of the names of the Church from the time of the first General Council, held at Nice in Bithynia 325 A.D., though it does not appear in the original Creed of Nice. It designated those who adhered to the ancient faith as defined at Nice. They called themselves Catholics, but named the heretics after their most prominent leaders,

—e.g., Cerinthians, Marcionites, Montanists, Arians, Nestorians, Eutychians, etc.

*Catholic* was not long coming into all forms of the Creed, and became a significant and distinguishing title of the Church in common use both among Greeks and Latins. It was and still is accepted as one of the four notes of the Church.

"The Body of CHRIST," from its very nature and constitution, was, is, and ever must continue, *One, Holy, Catholic, and Apostolic*. *ONE*, as being the organic body in mystical but real union with "Him Who is Head over all things to the Church;" *HOLY*, as the *depositum* of the truth and dispenser of the Sacraments, by which holiness is begun, nurtured and increased. *CATHOLIC*, as sent into all the world to preach the Gospel, to baptize and feed with the "Bread of Heaven" every one, and all who would be saved; and, finally, *APOSTOLIC*, as built upon the foundations of the Apostles and Prophets, JESUS CHRIST Himself being the chief corner-stone."

The word has been sadly misused in the course of history, and most signally by the assumptions of the Roman Church. In very early times the Bishop of Rome was accounted one of the five Patriarchs of the Catholic Church, each one officially equal to the other. These Patriarchates differed in numbers and influence; those of Rome and Constantinople being the greatest. Indeed, so long as Christian emperors ruled the Roman Empire, from the throne in Byzantium, the See of Constantinople was the chief in power, though on account of the dignity of old Rome, a kind of respectful priority was allotted to the Roman Bishop. Still the assumption of the exclusive right to the name Catholic was never made by Rome in early times, and is not yet even incidentally confessed, much less allowed, in the East. Incidentally it has come into common use in the West, so that sectarians and the world call the Roman Church Catholic; but no careful and well-taught English or American Churchman ever gives her that ancient, significant, and almost sacred title.

Although the Continental Reformers did not take the term *Catholic* to themselves, yet the Church of England and her daughter, the American Church, have adhered to it most tenaciously. It sets forth their claim to *oneness with the primitive Church*. It is the sign, warrant and assurance that their *Ministry* is derived in unbroken descent from the Apostles; that the Faith they promulgate and bear witness to is the one Faith which has been from the beginning; that the Sacraments they administer are CHRIST'S own, wherewith He is ever present to bestow specially the grace He attached to each; and that the HOLY SPIRIT continually indwells Her, making Her witness acceptable and Her ministrations effectual.

The term *Catholic* is so set forth among the gems of truth in the Creed that it demands solemn use. They who make it a designation of party either do not recognize or feel its devotional significance, or do not perceive the fullness of its meaning. It may be contended for earnestly when denied us, as even the very Name of our Lord may be; but its ordinary use is a devotional one. When spoken it should bring up in grateful souls the rich and dear consciousness that

"Living saints and dead

But one communion make,  
All join in CHRIST, their living Head,  
And of His life partake."

The ancient, though not primitive, application of the name *Catholic* to the Church, and its *universal* use for more than *fifteen hundred years*, have induced the desire, which has been often warmly expressed on the floor of General Convention, to exchange the title of the American Church from the present "Protestant Episcopal" to "The Catholic Church in Am-

erica." It is argued that we do not weakly protest against Rome, but that we firmly and resolutely reject her un-Catholic assumptions. It is said that "Episcopal," as a distinctive appellation, may be interpreted as a negative confusion that the Episcopacy is not essential to the legitimate propagation of the Church. However the controversies about the name may fare, it is at least a fact that the American Church is, as the Creed she recites sets forth, a true and unsevered outgrowth from the stem of the One, Holy, Catholic and Apostolic Church; and that she has the right, whether she exercise it or not, to call herself by the old name.

Her children are not disposed to lose the title to their own legitimacy. The growing knowledge and serious appreciation of the fact that they are born through and nurtured by the Bride of CHRIST, is causing a wide and deep perception of the value of their *Catholic* heritage. They are more and more accounting the Church as in truth Catholic; and thereby perceiving more intelligently and feeling more profoundly their common union with all the early and late Christians, in life or death, who are in the immortal Catholic Church, of which CHRIST was, is, and ever will continue the Living Head.—*Church Cyclopaedia*.

#### NON-EPISCOPAL ORDERS.

When the Church is censured for denying the validity of non-episcopal orders, it might be useful to enquire just what is involved in this denial; whether, after all, she denies anything which is claimed for such orders. What is meant of course is this, that she does not grant that those who have not had episcopal ordination have received the powers which she claims for her own ministry. But does any one assert that they have?

In the first place, the Church claims that her ministers are priests. The most superficial glance at the form or ordination shows this. The title is "The Form and Manner of Ordaining Priests." The preacher of the occasion is directed to show how "necessary" the priesthood is in the Church of God. The solemn words pronounced by the Bishop over the head of the candidate are a most weighty testimony to the belief of the Church regarding this matter: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God, and of His holy sacraments," etc.

Turning over the pages of the Prayer Book we discover that only a priest can pronounce Absolution, and that he only can admit men to, or exclude them from the Holy Communion. Now the point is this: the Church asserts that the ministers of the other Christian bodies are not priests. But they themselves would be the first to repudiate any such character. There is agreement between us on this point. The Church again denies that it can be said of the denominational minister, that 'whose sins he forgives they are forgiven, and whose sins he retains they are retained,' or that he has power to pronounce Absolution to the penitent. Very well, he denies it himself as emphatically as any one. Farther, it is denied that such a minister has the power of discipline, of admitting to the Lord's Table or excluding from it. We believe that this too is claimed rarely if at all. It is generally exercised, if we are not mistaken, by a congregation or society, or else by a committee of chief officers. It cannot be said that any injustice is done by refusing to men a character which they do not claim, or functions which they have no wish to exercise.

As for the function of preaching it may easily

be admitted that in one sense any Christian has the right to preach the Gospel. He does so by his life and conversation, in his daily intercourse with his fellow-men; he may, on occasion, do so in a more formal way as a speaker to the multitude. The Church in no way questions that. She even rejoices that the Gospel is preached no matter by whom, or where, or under what circumstances. If it be a maimed or imperfect Gospel, a Gospel mixed with much of error, a preaching which has its starting point in "envy and strife," she may say, with St. Paul, "Notwithstanding . . . Christ is preached; and I therein do rejoice, yea, and will rejoice."

But preaching by authority is a different matter. The Catholic Church, of which the Episcopal Church is a part, has a faith which is permanent and unchangeable. She is bound by the conditions of her being to teach this Faith and none other, to teach no more and no less. This then is primarily a function of the priesthood. If they are faithful to their vows, vows assumed under the most solemn circumstances, the people are assured that what they hear from the pulpit is not matter of individual opinion, private views, but the teaching of the Church. And they are entitled to this security. In so far, therefore, as the Church gives her official sanction to others besides her priests to enter upon the function of teachers, she exacts guarantees, imposes conditions, and thus grants a formal license. She cannot do otherwise, so long as she regards revealed truth as she has received it, to be an inviolable trust with which she cannot play fast and loose. It is just here that there arises the insuperable obstacle to that interchange of pulpits which has recently been the subject of discussion.

When the position of this question about the validity of orders is carefully examined, it may appear that it is not the Episcopal Church which denies the orders of other Churches for all that they themselves claim. They are commissioned, in some way or other, by an inward call of which no one can know anything except the recipient, or they are empowered by the society to which they belong, or they have been ordained by a body of ministers; and for what? Simply to be preachers and leaders of devotional exercises (though we believe it is not held that this last is an exclusive prerogative of the minister.) We do not deny any part of this, nor do we assert that episcopal ordination, or indeed any ordination, is absolutely necessary in order to entitle a man in some sort to preach the Gospel.

The real difficulty is that our brethren of other denominations do not acknowledge our orders for what we claim them to be. Of course they do not acknowledge that a Bishop has the special functions which consecration professes to confer, for they do not acknowledge the office of Bishop at all. We do not say this by way of reproach. It is the simple statement of a patent fact. If it were not so, more than one sect would never have come into existence, for they owe their origin chiefly to their rejection of the episcopate. Neither do they acknowledge that our clergy of the second order are priests, or that they have the functions which the Ordinal professes to bestow, for they deny all priesthood except the priesthood of the people, and they repudiate the idea that the words "Whose sins thou dost forgive they are forgiven," etc., can lawfully be pronounced to any man, though our Lord uttered them to His Apostles. On the whole, then, it will appear that the Church's position is the more liberal of the two. She does not deny to the ministers of other denominations anything they really claim for themselves; but they do deny to her ministers what they claim. What we are asked to do in order to bring about union is to treat episcopacy as a thing indifferent and to give up our claim to a priesthood. To this end we are to begin by abolishing all safeguards against

the preaching of erroneous and strange doctrines in our pulpits. The more the matter is examined, the more clear it becomes that what is demanded of the Episcopal Church is not even compromise; it is surrender.—*The Living Church.*

## Family Department.

### Over The Sea Wall.

#### CHAPTER II. [CONTINUED.]

It was an effort—it hurt me more than I thought; but I knew mother would have wished church to be the first place to which I went; and at St. Benedict's the service was divided in the way to which I had been used, and I was able to leave after the matins and sermons, before the commencement of the Holy Communion, which I hoped to have nerve to attend soon. But the associations of that service with mother's death-bed must make it for sometime a trying one to me, and I should have hated to break down before Aunt Lois and her friends, or to have disgraced myself in any way in church.

It was a quaint little cruciform building—one of these regular seaside churches so often found along our coast, where the little rudely carved votive crosses may be found all over the wall of the porch cut centuries ago by the hands of outward-bound sailors, as they made some mental vow of candles or costlier offerings to the shrine within, should they come safely home again. Our seats were at the front of the north transept, so that we commanded a pretty good view of the people who came in. I could see the door from my corner, and, as we were early, I settled myself to watch for the coming of my two little friends, as I fancied that children of that class would be certain to come to church.

Nor was I mistaken. A little after our arrival the pair stole quietly in, hand in hand, both dressed in the deepest black, their fair faces and golden hair being the only relief afforded to the sombreness of their costume. I suspected that good Mrs. Marks had had the choice of their garments, and with the morbid delight of her class in trappings of woe, had decided nothing but the deepest crape could sufficiently show the children's loss; for in these more enlightened days it is not usual to see the little ones so heavily garbed, and my own mourning was scarcely so deep as Maudie's.

The children seemed to have seats of their own, as they made at once for a corner close to one of the heavy columns. I could see them well as they sat, and watched how Guy's face kindled with eager interest and pleasure as an imprisoned swallow flew backwards and for words over our heads, till it found the open window and escaped. The look he turned on Maudie made me smile out of pure sympathy, and he leaned towards her and whispered eagerly, not at all disposed to be silenced by her warning glance and upraised finger.

They were very quiet and good during the short service. Guy kept his bright eyes always on the move, sometimes looking at the colored window, sometimes at the faces of the clergyman or choir, sometimes exchanging a furtive nod or smile with some acquaintance in the church, and often peeping over Maudie's book with the obvious desire to see "how far they had got." The little girl, I thought, tried to follow the service; and she certainly listened to the sermon, which was short and simple, and well adapted to the class of people to which it was mainly addressed. There had evidently been one or two deaths amongst the flock in the course of the past week, and some touching and appropriate al-

lusion was made to it. I saw the sudden tears spring to Maudie's eyes as she listened, and then Guy took hold of her hand and squeezed it hard, and I knew that that was his silent way of trying to comfort her.

When I went out of church the little pair were just in front of me. I heard Guy say—

"Look, Maudie! What a nice little carriage! Do let's see who gets in."

"But don't stare, Guy," I heard in the soft tones of the little girl. "It isn't polite to stare."

If I had not been shy and strange myself, I think I should have spoken to the children there and then; but before I could think of anything to say I had reached the carriage, and there was nothing for it but to take the reins and drive off. I was just aware that little Guy took off his hat and waved it at my back as I did so, and that Maudie checked this exhibition of exuberant spirits. I should like to have smiled and nodded back over my shoulder, but somehow I did not dare. I thought the groom would think it odd. So I drove on to the corner and then looked back, and saw the children disappearing hand in hand in the direction of the row of lodging-houses.

"I wish I knew where they lived. I wish I knew their surname. I wonder how I could find out?"

Aunt Lois was very much pleased at my having made such a successful attempt at church going, and she did not worry me all the rest of the day. There was no suggestion on her part that I should do this or that just to see if I could manage it. Perhaps she had begun to find out that it was better to leave me to myself.

Next afternoon was her mother's meeting, and that was always rather a solemn function, and kept her safely out of the way from soon after lunch-time till quite five o'clock. I thought to myself that if I were to try and accomplish anything on my own account, I could not have a better opportunity than on Monday afternoon.

So as soon as her bonnet had fairly vanished down the drive, I rang and ordered the pony carriage, and although I had only the vaguest notion what I was going to do, I put on a light summer wrap and prepared to drive myself into St. Benedict's.

It was quite a pretty road all along by the bay. The sun was shining, but there was a cool refreshing breeze, and I enjoyed myself very much. I had always been accustomed to drive myself, so that I was not at all nervous, and the exertion was good for me. My own pony had been brought from home, and he was as good and gentle as possible. The carriage was new and very comfortable. I began to wonder why I had not used it before. Even if driving out did awaken some sorrowful memories, it also reminded me of many pleasant and happy hours that would always be cheering to look back upon.

St. Benedict's was rather a larger place when one got to it than it looked from across the bay. The church was the first building we got to, and then came some rows of little houses, some shops and cottages rather jumbled up together, and then along the sea-front, where people declared a parade would some day be built, the row of lodging-houses where the visitors resorted.

Did Mrs. Marks keep one of these? I wondered, and looked up as I passed, hoping to see the familiar faces of the children at the window; but I did not, and went right past before I had settled what to do. Then afraid of seeming queer, I turned the pony's head away from the sea up a road running at right angles to it, and before I well knew what to do next I saw the words "Post Office," written up over a shop at my left hand.

"I will ask there," I said to myself with out further hesitation, and drew up and walked in.

First I bought some stamps and post cards, and as I was gathering them up and counting my change, I asked in a casual way—

"Does a woman of the name of Mrs. Marks live anywhere about here? I believe she lets lodgings."

"Yes, miss; she lives in Graham street, just at the back of the Crescent—No. 13. It's a poor sort of house, though she's a very clean, respectable woman, and a widow without children. But I hardly think that any friends of yours—"

"Oh, I was not asking for that. But I think she had a lady lodging with her lately, had she not?"

"Oh yes, poor Mrs. Douglas, as died a few weeks back. She was with her a long time, and the children are there still. It was a sad bit of business altogether; but Mrs. Marks has never complained, and we all hoped she'll get her reward some day. Anything else I can do for you, miss?" and the woman turned to attend to another customer, rather to my relief as I hardly knew how to continue the conversation, and was not sure if it were a right thing to obtain information in this back-stair sort of fashion.

"No. 13, Graham street, behind the Crescent! Well, I know now where they live. And, their names is Douglas. I wonder what Douglases they are? But the name is common enough now in some places. Well, I don't know if I have gained very much, after all. I wonder if I shall ever have the confidence or courage to go and call upon Mrs. Marks? And what in the world should I find to say to her if I did? Oh dear! Aunt Lois would know exactly how to get things into a nice way; but I haven't the least notion how to do it, and the last thing in the world that I want is to ask her!"

#### CHAPTER III.

##### A CALL ON MRS. MARKS.

But as I took the reins and drove slowly onwards, I felt an access of courage coming over me. Why should I not go and ask Mrs. Marks about her little charges, and about the lady who had died in her house, and whose history had plainly been a sad one? I did not ask out of idle curiosity alone. I suddenly felt a great wish rising within me to befriend the two little orphans left to the mercy of an unknown step-brother, who would most likely turn out to be a great tyrant, and would perhaps render the lives of the two children miserable. Was I not rich? Was I not the "great lady of the place?" I knew that I was looked upon in that light by others. Why should I not act up to my position in seeing if something could not be done for little Maudie and Guy Douglas? Perhaps, had I been older and had more experience of life, I should have hesitated longer, and have paused to consider whether my position entitled me to meddle, even with a kindly motive, in the affairs of utter strangers. But I was young. I had a warm heart hidden somewhere very far away beneath the crust of selfishness that wrapped my nature, and I had taken a decided if somewhat capricious interest in these two children, who had first aroused me from my apathy and desponding sadness. I felt that to play the part of Lady Bountiful to them would be a delightful pastime. Perhaps it might end in my adopting the little pair as soon as I was of age, letting Aunt Lois go to some home of her own. I had learnt by this time that she was desirous of leaving St. Benedict's and taking up her abode with a dear friend of hers so soon as she could see her way to leaving me, which would not be until I had either married or found somebody suitable to share my home. I would take them to live with me, and find some nice and charming governess who should be my friend and the children's teacher, so

that I should have the utmost independence without the boredom of a "companion," the very name of which was odious in my ears.

It only took me a few seconds to build this fanciful and highly decorative airy castle and I was so much delighted with it that I never paused to consider what an absurdity it was to think I could settle the whole business, and run away with other people's children in such a fashion, in order to make my own home more bright and pleasant. Neither did I pause to consider for a moment that Maude and Guy would not always be little children, and that there was a very heavy responsibility resting on all who had the care of young lives. I was pleased with my plan as a child is pleased by a new toy. And when I looked up and saw in big letters on the wall the name "Graham street," I turned the pony's head without further hesitation and pulled up before the door of No. 13.

It was a poor little street of small houses, much smaller and much less pretentious than those in the Crescent. The road was wide—it had that advantage—and the houses, though small and dull and poor, had an air of respectability about them. There were no shops in the street, and there were little patches of garden in front of each house. I scanned the numbers on the door, and drew up before the one I was in search of.

"Take the pony into the shade and drive him slowly up and down," I said to the boy as I alighted; "I may be a little time here."

The house looked quiet and deserted as I came through the garden. I did not think the children would be at home. They always seemed to spend the afternoon upon the shore. This house was perhaps one of the best looking in the row. The garden was neat, some flowers were blooming in the narrow borders, and there was a box of geraniums in the parlor window. The window was open, and I saw a few children's things lying about. But the room was clean and tidy, though but poorly furnished.

I made these observations whilst waiting to be let in. The door was opened by a respectable woman whom I took, and rightly, to be Mrs. Marks.

It was well for me that she had a pleasant face and ready smile, or I should have felt disposed to turn tail and bolt. I really had a very imperfect notion of what I had come to say, and a scowl or short answer would soon have sent me flying. As it was, the woman's cheery face and respectful manner put me at my ease, and I assumed the most grown-up air that I could, and gained confidence as I went on.

"You are Mrs. Marks, I think?"  
"Yes, ma'am," with a slight curtsy.

"I have heard of you, and I came to ask you a little about poor Mrs. Douglas who died here, and the children. I live at the great house across the bay, and I heard something about the sad story. It made me anxious to know more. It all seemed so very sad."

"And indeed it was, ma'am; and

if you'll come in I'll tell you all I know, and be glad to do it. Maybe you know something of the poor dear lady and her family. I'd be glad indeed for the poor lambs to have to have friends to look after them."

"No, I did not know Mrs. Douglas; I only heard the story—or part of it—by chance. But I have seen the children at play on the shore, and I was struck and pleased by them."

"And so you might well be, ma'am, for a sweeter pair of bonny bairns I have never seen; and as good as they are pretty—bless their little hearts! It grieves me more than I can say to think of parting with them. But there, there it will be all for their good. But I wish they had somebody to look to besides this step-brother of theirs. I never could abide step-folks, having had a step-mother of my own, from whom I ran away to service before I was thirteen. It do seem hard, that it do. But there don't seem to be a soul else."

(To be Continued.)

I THINK in times of overwhelming joy or sorrow, when no words could fathom the depths of the heart, when almost every human voice would fall outside it altogether, or jar rudely if it reached within, there is a wonderful comfort in the calm of those ancient, immutable liturgies. They are a channel worn deep by the joys and sorrows of ages. Their changelessness links them with eternity, and seems thus to make room for the sorrow which overflows the narrow measures of thought and time.—*Drayton and Davenants.*

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Plaintiff,  
vs.  
AMEDEE PAPINEAU, heretofore of the Parish of St. Joseph de Chambly, District of Montreal, and now absent of the Province of Quebec,  
Defendant.  
The defendant is ordered to appear within two months.  
A. B. CHABOT,  
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**Mission Field.**

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

**JAPAN.**

[CONTINUED.]

The great danger for Christianity in Japan is connected with characteristics of the people which are noble and fine. They love their country; they are of a manly spirit. Their main objection to Christianity is that it is foreign, and when they do accept it they want to make it distinctly Japanese. To all this there is no sort of objection to be made. On the contrary, such elements in the national character are likely to produce stability in the future Church. Nevertheless, in these early days such a spirit of independence might lead to grave mistakes on the part of those who are still babes in Christ. And the danger is terribly increased when it is remembered that among other missionaries working in the country are numerous Unitarians, and that among European books reproduced in Japan there is a large proportion of infidel or semi-infidel literature. It is, therefore, not a little encouraging to find Archdeacon Shaw writing thus:

"On the whole the results for the year may be considered satisfactory. The infidel and Unitarian attacks, which have been so hurtful to some other bodies of Christians, have had, so far as I can see, no effect upon ourselves; and, in spite of the intense political agitation existing, our Church has made fair progress. The sneer that our Church writers seem to care more for devotional work than for philosophical speculation is at the same time their highest praise and the source of their success. Again, in our present experience, the Divine promise is fulfilled—'In quietness and confidence shall be thy strength.'"

When the Archdeacon left Tokio to start for England, his departure was the occasion for a demonstration of affection and respect on the part alike of the Japanese and the English and other residents in the capital.

The principal English paper published in Japan [the *Japan Mail*] thus writes:

"Yesterday afternoon almost the whole British community of Tokio assembled at the British Legation to bid farewell to Archdeacon Shaw, Honorary Chaplain of the Legation, and Mrs. Shaw, who with their family are about to proceed to England. The Archdeacon during his long sojourn of more than twenty years in the Japanese capital has won the respect and affection of all his fellow-countrymen, as well as of an immense circle of Japanese, and he carries away with him the most earnest wishes for his happiness and prosperity. It would be idle to attempt to speak adequately of the noble work of untiring benevolence and charity accomplished by the Archdeacon and Mrs. Shaw during their long residence in Tokio. They have done as much as it was possible to do in the cause of Christianity, and

for the sake of that cause we heartily hope that their return to the scene of their labours will not be far distant."

Again, the principal native paper published in Japan (of course heathen), as translated by Rev. J. Imai, says:

"Mr. Shaw has lived in Tokio for more than twenty years, during which long time he has delighted in religious works as if it were one day. He has corrected errors, comforted the poor, and his life during those years has indeed been an example to all priests. His gentleness is well known to all. Who does not admire his virtues? His wife, too, is loved and respected by all who have met her, whether foreigners or Japanese, and she has been a great help to Mr. Shaw in all his work. There are great numbers of Japanese who have been instructed and influenced by Mr. and Mrs. Shaw in their faith, and who will never forget their kindness and virtue. And there are a very large number of Japanese, both Christians as well as others, who admire, respect, and love Mr. Shaw and his family, and who feel deep sorrow for their departure."

Such praise coming from a heathen or non-Christian paper for a Christian missionary is almost unique, and is a good protest against those who are always belittling the work of missionaries.

A most affecting address was presented to the Archdeacon by the Christians of sixteen Churches and congregations founded by the Society in the Tokio district.

(To be continued.)

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## OUR CONDUCT IN CHURCH.

Some weeks ago I wrote a few lines for the *Irish Ecclesiastical Gazette* on the subject of "Our conduct on leaving Church," and I now propose to say a word about how we should behave in church.

The first thing is, of course, to take care to be in good time. I wish all the inner doors of churches were fastened from the moment the General Confession begins until the congregation rise from their knees, so as to avoid the scandal of thoughtless people walking up through the house of God while their fellow sinners are confessing their sins, or are listening to the words of absolution pronounced by God's ambassador. Is it because people cannot see God's immediate glory and presence that they think nothing of profaning His worship by interrupting it? Imagine anyone being late if he were to form part of a deputation to wait on the Queen of England for the purpose of asking some great favor! What would his companions think, what would the Queen think, if a member of the deputation walked in after the interview had begun?

Then, when we are in our places, surely we should remember in whose presence we are, and reverently bend our knees at prayer, and not content ourselves with merely leaning forward in a sitting posture. I know very well that there is a bad example set to our young people by hundreds of their seniors in this matter of kneeling; but let us remember the warning: "Whosoever shall be ashamed of Me . . . of him shall the Son of Man be ashamed."

As to joining in the responses and in the singing, I greatly fear that unless we have been properly trained to "open our lips" in our youth we shall find it difficult to begin when we have grown to man's estate. What a chilling effect is produced upon one who has been used to hearing the congregation repeat the responses, not in a whisper, but audibly, if he happen to attend a church where there is a large congregation bending forward in the attitude of prayer, but where the responses can be best described as a faint, a very faint murmur! I wish the clergy would speak out on this subject, and that they would do it frequently and regularly until there is nothing further to be desired.

A reverent hearing is also absolutely essential in the house of God. Whispering, laughing, staring at our neighbours, or looking about us to see who is coming in, are all offences against reverence, and should never, under any circumstances, be indulged in.

In addition to answering the responses and joining in the singing, we should listen most attentively to the Word of God when it is read out to us, as well as to the sermon, which is preached by God's authority. There should be no unseemly rush to get out of church the moment the last word is out of the clergyman's mouth; but rather, a stillness for a brief space, in which we may pray for a blessing upon all we have heard and said. BETA.

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clares his full belief that this too was due to the use of Dr. Williams' Pink Pills, but whether this is the case, or whether his release from the rupture is due to his prolonged rest as a result of his other trouble, the reporter does not pretend to say,—he simply tells the story as Mr. Sargeant gave it to him. One thing is certain: Mr. Sargeant and his wife are very enthusiastic as to the merits of Dr. Williams' Pink Pills. Incidentally Mrs. Sargeant told the reporter of the great benefit Pink Pills had been to her sister, Mrs. Wm. Taylor, who lives in Essex Co., England, and who was a sufferer from paralysis and unable to move hand or foot. The troubled affected her stomach to such an extent that she was unable to retain food, and to stimulants alone she owed her existence for a considerable period. Mrs. Sargeant sent her sister a supply of Pink Pills, which soon showed that she had secured the right medicine. The treatment was continued, and a further supply of the pills procured after the Company opened its London house, and when Mrs. Sargeant last heard from her sister she had regained almost all her strength after having been prostrated for several years.

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