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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XVI. }
No. 9. }

MONTREAL, WEDNESDAY, AUGUST 29, 1894.

In Advance } Per Year
\$1 50.

ECCLESIASTICAL NOTES.

THE Additional Curate's Society of London, England, has received another anonymous donation of £500.

THE Bishop of Marlborough on the last Saturday in July consecrated St. Peter's church, Staines, erected at the sole expense of Sir Edward Clarke.

THE beautiful new cedar reredos, presented to Manchester Cathedral by the Rev. Canon Allen and his brothers, was dedicated on Sunday, 29th July.

CHURCH people in England contribute more than *three-quarters* of the sum annually raised there on "Hospital Sunday." This year nearly £12,000 are available for distribution.

THE Paper contributed by the Rt. Hon. W. E. Gladstone to the August number of *The Nineteenth Century* has received high encomiums from the Church press in England.

THE Ven. Wm. Weston Elwes, Archdeacon of Madras, has been appointed to the Bishopric of Tinnevely. He is a graduate of Trinity College, Cambridge. The appointment is spoken of as excellent.

HER Royal Highness the Duchess of York was "Churched" on Saturday morning, July 28, in the Chapel Royal, St. James's. The Rev. Sub-Dean performed the service. The Duke of York accompanied her Royal Highness.

THE Rev. J. B. M'Govern has been appointed rector of St. Stephen's, Chorlton-upon-Medlock, Manchester. Mr. M'Govern was ordained deacon and priest by the Roman Catholic Bishop, Dr. O'Reilly, in 1875. In 1880 he joined the Church of England, and was appointed to the curacy of St. Bartholomew's, Colne, Lancashire. He now enters on a benefice after fourteen years of good work in the English Church.

A correspondent of *Church Bells* writes that Dr. Jeffery, the late well-known Congregational minister in Sydney, Australia, just after a visit to England, expressed the following opinion: "I was astonished at the wonderful progress of the Church of England during the last twenty years, and at the hold it has now on all classes of men; the energy and devotion of its clergy, its varied organizations, etc. There can be no prospect of its disestablishment, at any rate for generations to come, if ever."

PREPARATIONS are making for a great Lenten Mission in N.Y. city, similar to that held several years ago. It will be carried on on a large scale, and will probably be conducted by clergy men of the Church of England as well as of the

American Church. It is anticipated that the movement may extend to neighboring cities. The committee having the arrangements in charge consists of Bishop Potter, the Rev. Drs. Edward A. Bradley, E. Walpole Warren, and Geo. R. Van DeWater, all of whom are associated with the management of the Church Parochial Missionary Society.

FASTING COMMUNION.—The Bishop of Grahamstown says: "Our own Church, in the exercise of her prerogative and responsibility of binding and loosing in all matters of discipline, does not bind this obligation (fasting communion) upon her children. There is no hint of it when she touches upon the conditions of worthy reception. . . . Neither the comment of St. Chrysostom nor the letter of St. Augustine, who tells us what the Holy Ghost had led the Church to practice under the conditions of those times, *propter reverentiam*, as a matter of discipline. . . . will sustain the weight of indispensable necessity that has been laid upon them." (Minister of the True Tabernacle Intro., pp. 32 and 33.)

EARLY COMMUNION.—Its value is thus beautifully expressed by the Late Canon Liddon: "A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this great duty is best complied with as early in the day as possible, when the natural powers of the mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought, and feeling, and purpose are still bright and fresh and unembarrassed; then is the time, for those who would reap the full harvest of grace, to approach the altar. It is quite a different thing in the middle of the day; even when serious efforts are made to communicate reverently. Those who begin their Sundays with the Holy Communion know one of the deepest meanings of that promise, 'They that seek me early shall find me.'" (Easter in St. Paul's, p. 286.)

In Christ Church Cathedral, Dublin, there appear, every Sunday, two silver gilt candlesticks standing upon the re-table; and it appears that they have always been placed in that position, as far as can be ascertained, ever since they were presented in 1777. The late Right Rev. John Jebb, D.D., Bishop of Limerick, mentions these candlesticks, in a valuable paper read before the Ecclesiological Society, in the following words: "On the Holy Table, on all Sundays and festivals, was placed a rich crimson velvet cloth, with the sacred monogram, and on the raised ledge at the back, on those days, constantly stood the large gilt candlesticks, now (1855), produced on Communion days, always with large wax candles in them, which were lit whenever the service was performed by candle-light." The fact that these candlesticks were presented in 1777 is evidence that in those days it was not considered illegal, or savouring of Romanism, to have altar lights.

THE "Monthly Report" of the S.P.C.K. for July contains the financial statement for the year ending March 31st. On the general account, taking the receipts first, there is a serious decrease in subscriptions, benefactions and dividends. The subscriptions this year have decreased by £578, and the total is lower than it has been for over twenty years. Only £12,222 were received from this source of income. Three years ago subscriptions fell below £13,000. This year they hardly exceed £12,000. Legacies, however, show an increase. These amount to the large sum of £13,084, an increase of £4,665 over the previous year. In consequence of this large item and some other smaller items, the total increase in the Society's receipts amounts to £3,354, while the total income (£45,536) is the largest for the past eight years. The total sum paid in money grants was £31,232. Of this sum £2,864 were paid to fourteen Canadian dioceses, and £2,896 to six West Indian dioceses; £5,603 went to Asia, £2,614 to Africa, and £1,710 to Australasia; education at home absorbed £2,995; Sunday-school buildings, £2,875; care of emigrants, £1,165; medical missions, £2,184; foreign translations, £800; training native clergy and catechists, £1,071; our own institutions at Tottenham and Stepney received £2,825; while smaller sums were given for the Archbishop's Assyrian Mission, for church-building in Scotland and Ireland, for the passage of missionaries, etc.

The following Bishops have accepted invitations to speak at the Church Congress in Boston next November:

Bishop Rulison, of Central Pennsylvania; Bishop Hull, of Vermont; Bishop Vincent, of Southern Ohio; Bishop Thompson, of Mississippi; and Bishop Courtney, of Nova Scotia. The latter has not accepted positively, but may attend.

Among the distinguished clergymen, other than the Bishops, who are to take part, are the following: Prof. Hart, of Trinity College; the Rev. D. Shoup, of the University of the South; the Rev. Dr. Mackay-Smith, of Washington; Prof. Batten, of the Philadelphia Divinity School; the Rev. Dr. Holland, of St. Louis; the Rev. Dr. Currie, of Baltimore; the Rev. Dr. Greer, of New York; the Rev. L. Waterman, of New Hampshire; the Rev. Dr. Harris, of Brooklyn; the Rev. Dr. McConnell, of Philadelphia. The list of laymen is not yet complete, but the following persons are among the number: Hon. Rathbone Gardner, of Providence; R. Fulton Cutting, Esq., of New York; Geo. Zubriskie, Esq., of New York; Richard H. Dana, Esq., of Boston; Mr. J. L. Houghteling, of Chicago, and F. J. E. Woodbridge, Esq.

The list of subjects has been changed and made to read as follows: 'The Church's Duty in the matter of secular activities,' 'Proper Education for the ministry,' 'Religious orders in the Protestant Episcopal Church to-day,' 'The Sunday Newspaper,' 'How to relieve the poor without pauperizing them,' 'The argument from design as affected by the theory of evolution,' 'The appeal to fear in religion.'

THE BISHOP OF FOND DU LAC ON DIOCESAN SYNODS.

Year by year, in obedience to our Canon law, the Bishop, Presbyters, Deacons and Laymen of the Diocese assemble together in council. For the origin of such Church assembly we must look far back, beyond even primitive times, even to the Gospel itself. The earliest example of a Diocesan synod is to be found in the 21st chapter of the Acts of the Apostles. There in that Church of Jerusalem where we have the divinely given model of Church government, we see the Church established, complete in its three-fold ministerial orders. There are the deacons, who were something more than almoners of the Church's bounty, seeing that they were set apart for ministerial functions by the laying on of the Apostles' hands. There we find the Presbyters, so called to note their connection with Jesus Christ, the great High Priest, their Elder Brother, into Whose Priesthood they have been gathered. Presiding over all with a locally defined jurisdiction is St. James, the cousin of our Lord, the first Bishop of Jerusalem. From thence the Apostles went out on their missionary labors, north, south, east and west. St. Peter to the Circumcision; St. Paul to the Gentiles. As they planted Missions they ordained Deacons, Presbyters, and gradually and finally, as we know from Holy Scripture, raising some by consecration, as St. Paul did St. Timothy, to the highest order of the ministry. So the three orders were everywhere established. Thus, as the Church grew, she everywhere conformed herself to the model which the Apostles, acting under the immediate guidance of the Holy Ghost, had established at Jerusalem. And there, as in the 21st chapter of the Acts it is recorded, was held the first Diocesan Synod. St. James is seen convening and presiding over his Presbyters. At this Synod the previous decision of the Apostolic Council of Jerusalem was recited and enforced, and St. Paul being present, gave an account of his third great missionary journey.

It is not unbecoming to remind ourselves how our American Church has preserved this ancient order. At a time of much inquiry after the principles of Church union, it is well to notice our accord in this with the Apostolic Church. Here the Bishop, not the nominee of the Crown, as in England and Europe, but chosen of the clergy and laity, is seen surrounded by his presbyters and official counsellors and the attending laity. So St. Ignatius describes the presbyters as "the counsellors and assistants of Bishops." St. Chrysostom speaks of them as "the court and Sanhedrim of presbyters," St. Cyprian as "the Venerable Bench of Clergy," St. Jerome as "the Church's Senate," Origen as "the Council of the Church."

In England the Bishop rules over his Diocese, having no presbyters as official counsellors, and his Diocese is without any Synodical action, and the laymen have comparatively little power in Church affairs. In America all this has been changed. The laity have their voice in the election of their clergy and of members to the Diocesan Council. The Presbyters, according to the primitive order of the Church gather in yearly synod around their Bishop. The Diocese elects yearly a body of presbyters and laymen who act as the official counsellors of the Bishop, and restrain in many ways his official action. The system is practically a combination of Congregational, Presbyterian and Episcopal forms of government. Dr. P. C. Campbell, the Presbyterian Principal of Aberdeen, writes in his book on "Lay Eldership," "The Episcopal Church of the United States by its admirable Constitution, combines the advantage of the Presbytery and Episcopacy." Here the Bishop is found in council, surrounded by his

coronal of priests. Those who belong to the higher order of priesthood than that of Aaron, by ordination have been incorporated into the Melchisedecian order and by spiritual descent made spiritual physicians and guides, fathers of the faithful, priests under the Great High Priest, Jesus Christ. And with them to aid by their practical wisdom come hither the faithful laity.

May it be given to all Bishops to be surrounded by a cordon of such loyal Priests and laymen as God's providence has vouchsafed to me; and may my leadership, my sons, be not unworthy of such resolute devotion to the interests of Christ and Holy Church.

The objects of the Diocesan Synod are now as they ever have been from the earliest time. "The Priests of the diocese went in solemn procession to the church appointed by the Bishop, taking their seats according to the period of their respective ordinations." They assemble first of all, as a diocese, to offer up high praise and Eucharist to God for His manifold blessings vouchsafed to them, and to beseech His Majesty for some further largeness of His bounty, some charism of his gifts of grace. It is therefore with special solemnity and careful ceremonial and musical accompaniment we celebrate the Divine Mysteries. The conciliar celebration is not therefore to be regarded as a mere appropriate opening religious service to the more important business exercises. It is one of the chief purposes of our assembling. It is one of the highest works of the council. It is the coming together of all the presbytery and representative laymen to make their united solemn Eucharistic offering to Almighty God. It is a unique as well as a holy sacrifice. The Collect, Epistle and Gospel we assign to it is that of Whitsun-day. And if, when one or two are gathered together in Christ's name we may expect a response, how much more when a whole diocese, one in faith, with hearts aglow with charity, make as one man, their petition to Almighty God for a blessing on the diocese. Your leaving your respective homes and business, the sacrifices of your time, postponement of other duties, together with the actual expense involved, tend to make your presence here before God more significant than on ordinary occasions of public worship. Let your gathering here then, year by year, be animated and enkindled with this high purpose: "I am going up to the council to meet there my brethren in the Lord, those with whom I am united in the enduring bond of Divine grace, with whom I share the tremendous responsibility of diocesan development, I go to offer at our Cathedral altar the most holy and prevailing gospel sacrifice." If the heart of the Jew thrilled with joy, as year by year he drew near to Jerusalem and caught sight of its hallowed temple, so may your yearly pilgrimage to your Cathedral be an inspiration laden with blessings to yourselves, and our united offering of sacrifice bring our diocese a special benediction from heaven.

Now the ancient objects of a Diocesan Synod were, as we find it to have been at the first Synod at Jerusalem, that the Bishop might make known officially to his clergy, the acts of the Provincial Council, or of any General one which might have been held. Next, the Church being thus assembled, that the Bishop might address its representatives upon matters of theological or ecclesiastical moment as is provided for by our General Canons requiring the Bishop "at special times to deliver in addition to his report, a charge." My own engagements have not enabled me thus far to do this, but possibly I may be able to perform this duty of my office at some future time.

Subordinate in importance to the charge, comes the Bishop's yearly address, in which he gives an account of his official acts, and presents for the consideration of the council suggestions respecting its work.

Although the handing in on the part of the

clergy of their parochial reports seems a small part of the council's business, yet spiritually considered, it is a deeply significant one. The priest in charge of a parish or mission comes to appear before the Lord with the report of the acts of his outward service. The inward spirit which has animated it can be known only to Him. But it is in the way of formally presenting the work to Him, and laying it at His feet, that the report is made. It may seem dry and uninteresting to hear the reports of the various committees of the diocese, and persons may be tempted to undervalue them in contrast to a debate on some small matter of legislative detail. But do not all these reports which tabulate a vast amount of quiet, hidden work, again remind us of the Master's presence, and the encouraging seal upon our labors? It is all done for Him and in Him, and we may look for His "well done."

The matters which come up before us for deliberation are not like those which engage the attention of the Church of a great triennial assemblage, but deal only with practical matters of diocesan organization, and the furtherance of its own missionary work. Let our deliberations be governed by the charity which controls our fraternal intercourse, and with the dignity which belongs to our sacred calling. Let us endeavor to keep our Diocesan Synod unlike a political convention, or a religious parliament, as a council of the Church, by the spirit of God. —Diocese Fond du Lac.

THE PAPACY.

Protestantism needs Episcopacy for its recovery of the Christian priesthood and worship. Rome needs, the recovery by her Bishops of their full Episcopal prerogatives, in order to be free from the crushing dominion of the papacy. To what extent this has grown is shown in a late work by the Roman Bishop of Lavue, attention to which is called by Dr. Percival in the *Catholic Champion*.

We give a few extracts from the Bishop's Book.

"The more I approach the tabernacle, the more I fix upon the consecrated heart, that long and ardent gaze that pierces the veils, the more it seems to me there is a Jesus Christ who is not there."

"O my Saviour! I lack thee a whole half of thee and I search in vain in the silent tabernacle where thou speakest not. And what a half of thee! I was almost going to say the most necessary half."

"If a whole half of Jesus Christ is not found in the Holy Eucharist, it is because it is elsewhere. It is elsewhere in very sooth; it is in the Vatican, it is in the Pope. The Pope is the second mode of the Real Presence of Jesus Christ in the Church."

"Jesus Christ has appeared in the Holy Eucharist * * * but always under figures, which were made, always with a mouth that opened not. Why? Because the mouth of Jesus Christ is elsewhere; because the word of Jesus Christ is in the Pope."

If you wish to know what you must believe about the divinity of God the Son, about the necessity of Confession, about the efficacy of grace, it is in vain that you come for information to Jesus Christ who is mute in the Holy Eucharist. Go to Jesus Christ who speaks; go to the Pope. The flesh and blood of Jesus Christ are on the holy Altar; the infallible verity and divine teaching are in the Vatican."

"We can now form a just idea of the Pope. It is Jesus Christ hidden under a veil, and continuing by a humane organ, His public ministry among men."

"The Church gives to the Pope all the love which she has for our Lord. She surrounds him with the same respect. She wishes that

we kneel before him, that we kiss his feet, and that we give proofs of a veneration which would be exaggerated if it were not addressed to Jesus Christ, united invisibly and instinctively to the very person of the Pope."

"At Rome on St. Peter's day" (when the Pope is borne in procession,) "then it is not Jesus Christ veiled in the Holy Eucharist that one carries in triumph, it is Jesus Christ veiled in the Pope."

Can any fail to notice the difference here between Romanism and Anglicanism, between Papacy and Episcopacy? What the Roman and Protestant alike want is Episcopacy, to free the Roman Bishops from tyranny, to give to the Protestant, the blessing of the complete gospel ministry in its worship.—*Diocese Fond du Lac.*

ENQUIRY COLUMN.

(From the Parish Record, Boston.)

Question 8.—Our Blessed Lord says (St. Matt. xxiii. 9), 'Call no man your father upon earth: for One is your Father, which is in heaven.' Why, then, are clergymen of this Church sometimes addressed as 'Father?' I have heard this spoken of as 'Romish.' Is this so?

Answer.—The passage which you quote has a meaning, but you ought to see, from other Scripture passages, that it cannot be interpreted literally. For example, we read in the Fifth Commandment, 'Honor thy father and thy mother.' Our Lord Himself shows, in His Sermon on the Mount, that that Moral Law has not been abrogated, but is still in force; and He represents the prodigal as saying, 'I will arise and go to my father.' And St. Paul says, 'Children obey your parents. Honor thy father and thy mother,' etc.

St. Paul and St. John, who must have known the mind of Christ, were fond of dwelling on that spiritual relationship which existed between themselves and those whom they had begotten in the Lord. And by calling the latter 'children,' 'little children,' etc., they clearly imply that they themselves are their (spiritual) fathers. Vide 1 Cor. iv. 15; Gal. iv. 19; 1 Tim. i. 2; 2 Tim. i. 2; Titus, L. 4; Philemon, 10; St. John's Epistles, and many other passages. These Scriptures show that that affectionate address originated in Apostolical times, and with Apostolic and inspired men. It cannot, therefore, be 'Romish,' as some people thoughtlessly suppose. There are to-day millions of Christians, who are not in any way Romanists, and never were, inhabiting Russia and the East, whose parish priests are universally addressed 'Papa' ('Pope' or 'Father') by their people.

But we have said the passage has a meaning. Our Lord here uses the word 'Father' in the sense of Master or Leader. He puts the seal of His condemnation on a party spirit, which soon manifested itself in the early Church, viz., that of persons calling themselves after human leaders. St. Paul, too, was quick to notice and to condemn the error of saying, 'I am of Paul, and I of Apollos, and I of Cephas;' when all should say, 'I am of Christ—a Christian. In direct violation of our Lord's sacred precept, 'Call no man Father' (Masters or Leaders), the sects comprising Protestantism have sprung up, and have exalted certain men as their Masters or Leaders. Again we hear the cry of party spirit, 'I am of Wesley,' and 'I of Calvin,' and 'I of Luther,' and so of all the rest. We may well ask, in sorrow, 'Was Wesley or Calvin or Luther crucified for you, or were ye baptized in the name of Wesley, or of any man?' May God hasten the time when this party spirit, which dishonors Christ by giving at least part of His glory to another, and that other a man, shall cease; and all shall call themselves Christians, Churchmen, Catholics, as in the

best and purest ages of the Church, and there shall be one fold and one Shepherd.

Question 9.—Does it really make any difference what a person believes, provided only that he tries to live a good, moral life?

Answer.—That is the popular cry of sectarianism to-day. Let us answer it in the language of one of our Bishops: 'It would be easy to gather recruits without requiring aught at their hands; to virtually tell them it matters nothing what you believe so long as you come and swell our ranks and enlarge our camp, and increase our revenues. What would be thought of a school of mathematics which sought to make itself popular by holding out, as an inducement to gain pupils, the liberal offer that every one in its halls might add and subtract and multiply and divide as he chose; that it was a matter of indifference whether he said two and two make four, or three, or five; or of a school of exact science which, at the outset, discounted its own axioms, and taught that they were of no consequence; or of a State which welcomed to all the rights and privileges of its own sons, strangers who remained the citizens of rival, and perhaps hostile, governments? What, then, would be thought of her whom Scripture calls the pillar and ground of the truth, if she begins her work among men by proclaiming, 'I have no truth in my custody for which it is worth while to make a stand. I should prefer that you should accept my teaching, and hold it; but if it does not please you to do so, why, then, let it drop; come to us on our terms if you will, but if not, come to us on any terms?' This would be building on the sand, indeed, and when the storm arose the rotten material would crumble under its very first blast.'

Let us make our meaning clear by an illustration. There is a sheet of water covered over by a thin ice. Now that ice will bear just so much avoirdupois. A man comes along who desires to cross the pond. He says, 'I firmly believe that that ice is strong enough to bear me up, and that I can safely cross.' Either it is, or it is not; and if it is not, his believing that it is will not in the slightest degree increase the bearing quality of the ice. He ventures upon it, and has proceeded but a short distance from the shore when he learns, to his sorrow, that belief concerning a fact in no way affects the fact, but it may seriously affect ourselves in our relation to that fact. It will be seen, then, that we are safe only when what we believe is fact. The Creed of Christendom is made up only of facts, and is, therefore, safe; the theories and views and opinions of men are almost sure to be wrong; therefore guard against them.

THE BROTHERHOOD OF ST. ANDREW.

Seven new Chapters were added in the U. S. in July, making the total number 1st August, (according to the *St. Andrew's Cross*), 1,187. The number in Canada is not stated, but the work is gaining there steadily.

Two members of the Chapter of the Church of the Redeemer, CALGARY, have gone out as missionaries during the past year, and two more are now studying in Winnipeg for Holy Orders. The anticipations of some of the Bishops that the Brotherhood would form a feeder for the ministry seem to be in process of fulfilment.

St. Mark's Chapter, ST. JOHN, N.B., does its work in the hotels on Saturday evenings, and finds that its invitations distributed there are more effective in bringing strangers to Church on Sunday, many owning that otherwise they would have spent the day around the hotel.

St. John's Chapter, NORWAY, Ont., has been looking after the wheelmen, taking care of their bicycles whilst in church and securing a regular and increasing attendance of wheelmen.

There are now twenty-three Chapters in AUSTRALIA. Weekly open air meetings form an

important part of the work of some of the Australian Chapters.

What English Bishops say:

I should say that the Brotherhood of St. Andrew is an excellent institution, and is worthy to be introduced into this country.—*The Bishop of Bangor.*

I very much like the idea of the Brotherhood of St. Andrew, and I think it may be a very valuable addition to our Ecclesiastical organizations.—*The Bishop of Wakefield.*

I have hardly been able to grasp the method and working of the Brotherhood of St. Andrew sufficiently, to say more than that the scheme appears to me to be well deserving of consideration, and that it may prove to be an organization for which the Mother Church of England will some day gratefully thank her daughter across the ocean.—*The Bishop of Lichfield.*

I have followed with interest the growth of the Brotherhood of St. Andrew in the United States, and I read with satisfaction the account of its conference at Boston. I think that its simplicity and its practical aim are admirable, and it seems to me to provide a means by which all classes of young men can be provided with some work to do for Christ, which can be done among the ordinary surroundings of their daily life. I should be glad to know that it was introduced into the English Church, and I wish your effort for that purpose hearty success.—*The Bishop of Peterborough.*

SCIENCE AND CHRISTIANITY.

In the *Homiletic Review* for July there is a most powerful article on "The Testimony of Science to the Truths of Christianity," by Mrs. Aubrey Richardson. Every one should read this article; it is clear, strong, and unflinching. Mrs. Richardson says:—

"Though still incomplete, the history of the processes of creation, for which we are indebted to the men of science of all ages, is nowhere at variance with the grand old Bible teachings that God made the world, was incarnate to regenerate the world, and has established a spiritual kingdom in the world. It matters not whether individual scientific discoverers believe the theories, the discoveries themselves are strong enough testimony to the eternal reality of the "things unseen," which are the objects of the Christian's belief. Man's opinion cannot stultify God's Truth. Out of the mass of controversy, false deductions, loud negations, and wild imaginations of half diseased brains, God's Truth emerges purely. At times man's vain imaginings may veil the faces of the eternal Verities, but they cannot smirch their beauty nor destroy their power. Truth is a spiritual element which, like an atom of oxygen, undergoes no change."

Again:—"The Christ did not speak vainly when He said: 'I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth is come, He shall guide you into all the truth.' The Spirit of Truth is surely guiding the human race, step by step, and one step at a time, along the path that leads into 'all the truth.' We have not reached that region yet. Science makes no claim to have discovered it. She puts forward no theories of creation and indulges in no speculative dreams. Only she declares to us that which she has heard, has seen with her eyes, and her hands have handled of the word of Life."

One more: "Churchmen and Nonconformists, looking at the disproportion in the number of the male sex as compared to the female in our congregations, shake their heads and say, 'It is the spread of scientific thought among our younger men that keeps them from the churches.' They lament the spiritual pride of

those who seek, as Eve did, to be as gods, knowing good and evil, and are not content to accept unquestionably the dogmas for which their forefathers fought and died. The spirit of scientific investigation—with its mixture of passionate curiosity and dispassionate inquiry—is abroad. The wide adoption of logical modes of reasoning, the increase of knowledge, and quickening of the general intellect have led our young men, and in many cases our 'maidens, old men, and matrons,' to demand as spiritual sustenance something more than pious rhetoric or time-worn platitudes. The more substantial diet needed is obtainable here and there in churches and chapels; but, on the whole, our weekly preachers meet but too inadequately the crying need of this generation. —*Family Churchman.*

News from the Home Field.

Diocese of Nova Scotia.

ANNAPOLIS ROYAL.

St. Luke's.—On Sunday, Aug. the 12th, Rev. A. Gardan, Nanticope, Ontario; Rev. Mr. Fullerton, Petitcodiac, New Brunswick; Rev. Mr. Maynard, of Windsor, assisted the rector in the services. The sermon in the morning was delivered by Rev. A. Gardan, the text being: "Grow in the Grace and in the knowledge of our Lord Jesus Christ;" in the evening the Rev. Mr. Fullerton preached. On the following Sunday Dr. Filluel, of Weymouth, preached in the morning, and Dr. Maynard in the evening.

On the evening of Tuesday, Aug. 14th, at St. James Church, BRIDGETOWN, the following clergy of this deanery assembled: Revs. H. H. de Blois, R.D., P. J. Filluel, D.D., H. A. Harley, M.A., Henry How, B.A., A. Gale, J. E. Warner, J. E. Withycombe, M.A., and the rector, T. P. Greatorox. After Prayers the Dean took the chair, and the meeting proceeded to consider the wisdom of adopting the proposed constitution of the Sunday School Association for the Deanery as recommended. A good congregation was present, among whom were delegates from the S.S. of these parishes, Middletown, Bridgetown, Annapolis, Granville Ferry, Clementsport. The proposed constitution was adopted verbatim. The Rural Dean is ex-officio president. Miss Gedney, of Belle Isle, whose powers of teaching are so well-known, is our first vice-president. The Standing Committee are: Revs. H. How and A. Gale, Miss Betts, John Viets and G. D. Campbell, Esqs. T. W. Savary is sec.-treas. The objects of this association and constitution are as follows: "The association shall consist of the clergy and S.S. teachers within the deanery. A delegate shall be appointed from each parish to attend each alternate session of the deanery, and the first evening devoted to the consideration of Sunday School work in its various phases. It would subserve the purpose of the association best if a paper or papers be read by a member or members of the association, and subsequently addresses be in order." Constitution:—1. The Rural Dean shall be ex-officio president. 2. The vice-pres. shall be elected by the delegates. 3. The sec.-treas. shall be elected by the delegates. 4. Three clergy elected by this deanery and three delegates shall form a Standing Committee, to whom all matters pertaining to the welfare of the association shall be referred. 5. It is advisable to adopt a uniform series of lessons throughout the deanery. "The Canadian Church S.S. Lessons," authorized by the Inter-diocesan S.S. Committees, appointed under the

authority of the Synod of the Ecclesiastical Province of Canada, shall be used as such. 6. The Standing Committee shall prepare a paper for examination on the lessons the three previous months, to be held during the first week in December, and one prize for the Deanery shall be presented to the boy and girl making the best averages. This examination will be held under the superintendance of the several rectors, and the rating will be in the hands of an examiner nominated by the committee. 7. There shall be a payment of twenty-five cents as membership fees, out of which the incidental expenses (postage) shall be met and the above prizes obtained. 8. The secretary of this Standing Committee shall have a list of books from the several parishes that are available for exchange. 9. The several clergy shall urge their S.S. teachers to pass the examination proposed by the Church of England Sunday School Institute that they may receive the certificate of proficiency. 10. A Prayer for this Association shall be henceforth used at the opening of all Sunday Schools.

An admirable paper was then read by the Rural Dean on the objects of this association, after this an excellent paper by J. M. Owen, superintendent of the Annapolis Royal Sunday-School.

Spirited addresses were then made by Rev. Messrs. Warner, Filluel, How, Withycombe, Albert Morse, Esq., and the rector. The Doxology and Benediction brought to a close the initial and inspiring service.

Diocese of Fredericton.

STUDHOLM.

The first of a series of services were special addresses on behalf of the "Bishop Medley Canon Missions" scheme was held in the church of St. Agnes, Mt. Middleton, on Friday, 17th, at 7.30 p.m. This beautiful little church, of which the Rev. Henry W. Little, who is rector of Sussex with Studholm, has charge, was the last church consecrated by the late Metropolitan, and was completed by him on the death of his son, the late Canon Medley, after his own designs. The late Bishop was a generous benefactor of St. Agnes, and his name will always be closely connected with this district, which he frequently visited during the long incumbency of twenty-five years of Canon Medley as rector of these parishes. The rector of Sussex officiated, assisted by some members of the choir of Trinity Church, under the leadership of Mrs. Little. Miss Horsman presided at the organ. The Lessons of the day were read by Squire Hornbrook, and an excellent and very appropriate address was delivered by the Rev. A. Smithers, B.A., rector of Waterford, on the proposed "Memorial" to the late Bishop, which is to take the form of a "Mission Canonry" at the Cathedral, Fredericton. Several sums were handed in or promised at the close of the service. The "Medley Missioner" will conduct missions, fill temporary vacancies, help sick or overworked brethren, and be at the disposal of the Bishop for any special work in parishes where his services may be asked for by the rector or missionary in charge. The idea is not so much that of an "inspector" or critic of the clergy, as of "a good man, full of the Holy Ghost and of Faith, with strong common sense, a love of souls, and great sympathy, who shall brighten parishes by his visits, 'lifting up the hands that hang down, and strengthening the feeble knees.'" In many a far away settlement, and isolated country parsonage in the Diocese, such a visitor will meet with a joyous and grateful welcome. \$15,000 are to be collected for this very desirable scheme, which appears to have secured the sympathy and support of every clergyman and mission in the diocese, and this is not surprising when we remember that

both *people and pastor* will feel the benefit of this "other voice." Many a permanent break down in clerical life might be averted by a timely change of scene, and rest from the incessant, solitary room of the country missionary's life. The city parson gets his yearly holiday, well or sick, he can pay for a substitute, or his congregation can do this for him. But with the dread "assessment" ever to be raised, and only with difficulty secured in the majority of missions, and then ought the expense of the clergyman himself after, what can be done to give the almost forgotten pioneer in the backwoods parish, a week or two of rest within some sphere of "refinement and civilization?" No man can stand this perpetual strain year in and year out, and not suffer. He suffers, the parish suffers. Spiritual work suffers. The "Mission Canonry" will help the country parson, give "another voice" occasionally in the pulpit, enable things to stop and rest and begin freshly again. But the clergy do not want another Diocesan "official," what they are hoping for however is a "brother" in Christ. The "Missioner" will be free from all parochial ties, at least this is the supposition at present. Some doubt about the exact status of the "Missioner" is the only drawback that really threatens this new effort to help on the work of the Church in this Province. But friends of the "Canonry" scheme think that there need be no fear of any ultimate diversion of the fruits of the "Memorial Fund" to merely local purposes.

ST. JOHN.

At the Church of England S.S. teachers' meeting on Monday evening, Aug. 20, Rev. Mr. Watt, of Ontario, read a paper on "The Sunday School in relation to the Church," and Rev. Mr. Hoyt a paper on "The rural element of the S.S. Association for this deanery."

Diocese of Quebec.

LENNOXVILLE.

A Special Meeting of the Convocation of the University of Bishop's College will be held in the College, Lennoxville, on Friday, September 7th, 1894, at 10.30 a.m. The object of the meeting is to consider:—1. The Honor Courses. 2. Instruction in Dental Surgery, and the granting of the degree of D.D.S.

ORDINATION.

The next general Ordination for the Diocese will be held (D.V.) in the Cathedral, on Sunday morning, September 9th, at 11 o'clock.

The diary of Rev. J. Hepburn, who attended the Bishop on his visitation to Gaspé and Labrador, appears in part in the *Diocesan Gazette* for August, and gives a particular and detailed account of the incidents therewith connected. From it it is quite evident that whatever ill disposed people outside the diocese may say, and however they may malign his Lordship, he secures the love and admiration of those within it who are brought into touch with him through these visitations. Referring to a service held at Gaspé, at which five candidates received the rite of Confirmation, Mr. Hepburn says: "The service was most impressive. The Bishop has already won the hearts of all by his sparkling brightness and by his simple, happy and earnest addresses. Absolute silence prevailed as he spoke, and the influence of his words could be seen here and there all over the building by the changes in the upturned faces." At *Sandy Beach* his Lordship lectured on the "Story of the Church of England from the beginning to the Norman Conquest," which awakened much interest in the people.

At *Peninsula* (which was reached by rowing across the Bay) a splendid service was held, 80

persons being present. Six were confirmed and fifty-four received the Holy Communion.

NORTH HATLEY.

The "fancy fair" held here last Saturday, (Aug. 11), called forth a great deal of general and generous interest, and added more than two hundred dollars to the building fund of the new church of St. Barnabas. The ladies' guild, a small band of willing workers, who held frequent meetings, and who devoted time, pains and patience so faithfully during the winter in the preparation of useful and fancy articles for the sale, are to be heartily congratulated on the marked success which has crowned their self-denying and persevering labors. These members of the guild have also been nobly encouraged and liberally aided by the summer visitors, who by their gifts, their personal efforts and numerous purchases, have contributed in a very large degree to the happy results which are now a cause of just rejoicing.

Some of the resident neighbors, although not members of the Church of England, manifested a kindly and open handed readiness to give assistance of one kind or another. No names are mentioned in this paragraph because, when so many did so well, the list would be long and some names might be omitted inadvertently, and it would be impossible, not to say invidious, to indicate the due order of merit. But all participants in this religious enterprise thoroughly deserve, and undoubtedly are receiving the heartiest sentiments of appreciation and thankfulness on the part of those who are benefited by their mutual co-operation, whilst every helper, no doubt, enjoys a—to him or her—sufficient reward in the satisfaction of having done good for its goodness' sake.—*Sherbrooke Gazette.*

Diocese of Toronto.

The Orillia *Packet's* Irish correspondent states that Archbishop Plunket confirmed 33 seceders from the Roman Church in Townshend street, Dublin, on the 8th of July. The number expected was 35, but two of the candidates did not reach the church in time to receive the rite. Anna Liffey adds that throughout Ireland hundreds are seceding from Rome and becoming Protestant. The 'Nonconformist' churches are receiving the great bulk of these seceders.

Diocese of Rupert's Land.

According to statements made during the last meeting of the Synod of the clergy in the Diocese, 36 received their theological training in St. John's College, Winnipeg, 20 in England, and 17 in other parts of Canada. His Grace the Archbishop (Bishop of the diocese) was asked to formulate a scheme for systematically canvassing the diocese in the interests of St. John's College, which was the centre of Church life and pastoral supply.

An interesting discussion took place on "Sunday Observance," and the following resolution was adopted:

"That the delegates of the Anglican Synod of the Diocese of Rupert's Land resolve that it is the bounden duty of the clergy and lay members of our Church to use every endeavor to induce the people of Manitoba and the Northwest to observe the first day of the week with the utmost care and sincerity, avoiding unnecessary work, visiting, pleasure-seeking, and everything of a frivolous nature; setting the day aside for the worship of Almighty God."

On the day before the Synod a "Quiet Day" for the clergy was held at the Cathedral, consisting of celebration at 8 a.m., with address by Canon Pentreath.

Diocese of Qu'Appelle.

At the last meeting of the Synod in May last the present Bishop, the Rt. Rev. Dr. Burn, paid a well deserved tribute to his predecessor, Bishop Anson. In opening his first charge he referred to the difficulties which he had to meet owing to the nature of the diocese—its wide area and sparsely scattered population—and partly his own inexperience in meeting, which two thoughts had given him confidence (1) the ready and generous sympathy and welcome he had met with from Clergy and Laity—and (2) "The character of my predecessor, Bishop Anson, first Bishop of the Diocese. I will not stay to recall the story of his first coming to this part of what was called, more aptly then even than now, the great lone land, or review the works of his eight years' Episcopate. I would only say that a great responsibility lies on us here from our having had as our Diocesan one of such a character. His single-hearted devotion to Christ and his Church, his humility and generosity, are known most to those who knew him best. They call for our thanksgiving to God for His gift to us, and lay upon us—on you and me—a great responsibility, that the fruits of his work and example be not lost through our unfaithfulness. You know the condition of the Diocese as he found it and as he left it: The organization of the Diocese into parishes; the creation of this Synod, the making of Canons; the provision for the temporal needs of Diocese, and especially the provision of an Episcopal Endowment Fund; the characters of the Clergy he gathered around him; these all make the work of the Diocese to us a very different thing to what it was ten years ago, and the stamp of reality and thoroughness which marked the works of laying the foundations can inspire us with confidence as we go forth to meet the needs of these days in which we are called to work.

Diocese of New Westminster.

VANCOUVER.

Saturday, July 28th, was a great day for the members of Christ Church, Vancouver, since the corner stone of the new building was then laid with impressive ceremonies by the Grand Lodge of Free Masons of British Columbia. The unfinished structure known as Christ Church had long been, says the *World*, an eye sore to the west end of the city; the very imperfect accommodation it afforded to the large congregation worshipping within its walls made many desire the completion of the building. Prior to the open air ceremonies, a special service was held in the church at 3 p.m., Rev. L. N. Tucker, M.A., Rector, officiating. It consisted of Evening Prayer, with special Psalms, Lesson and Collects. It was joined in heartily by the congregation; and the music led by the choir, aided by some of the best voices in Vancouver, was particularly impressive. The special Masonic ceremonies then followed in the open air. The Grand Master, immediately surrounded by the principal officers of the Grand Lodge, took his place at a table on the centre of the platform, on which were deposited by their several bearers the Holy writings, the book of Constitutions, the golden vessel of corn, the silver vessels containing wine and oil, the great Lights, the five orders of architecture, and the working tools. The hymn, "O Lord of Hosts Whose glory fills the bounds of the Eternal Hills," was sung: after which the Lesson from 1 Chron. xxix, 10-17, and 1 Kings viii, 27-30, was read by the Rector, who also offered up prayer; and then followed the hymn, "Christ is our Corner Stone," after which H. J. Cambie, Esq., read an historical statement of the parish and church; which, with the list of the

workingmen's names, Mayor, Alderman, and Parliamentary representatives, officers of the Grand Masons, etc., etc., were placed in the cavity beneath the corner stone, which was then duly laid by the Grand Master. The church is to be a solid and elegant structure; the basement of granite, and the upper walls of blue sand stone. It will long be a landmark in the west end of Vancouver. It will be the second stone church erected on the main land of British Columbia, and the first church anywhere erected by means of an incorporated company consisting exclusively—at least so far—of members of the Church of England. Since the formation of the parish 142 children have been christened, 50 couples married, 60 confirmed, 43 buried, and 125 have signed the declaration constituting them members of the Vestry. At Easter last there were 148 Communicants. There are 600 volumes in the Sunday school library.

Diocese of St. Johns.

KAFFRARIA.

The *Southern Cross* (Port Elizabeth) of June 15, referring to the departure of Canon Gibson from Umtata to assume the office and duties of Coadjutor Bishop of Capetown, says that on the Sunday evening previous the reverend gentleman preached in St. James' Church, choosing for his text Psalm cxxvii, v. 1, from which he delivered a short but touching and eloquent farewell address to a large congregation, the church being crowded. In the course of his sermon, Canon Gibson took notice of some of the changes that had taken place and of the progress both ecclesiastical and secular that had been made in this diocese during the twelve years of his residence here. Twelve years ago there was no church for Europeans in the territories, and now in every town and hamlet from the Kei to the Umzimkulu a church had been raised or was at least in course of construction, while, on the other hand, surprising improvements had been carried out in many places throughout the country. The rivers were being bridged, telegraph lines constructed, roads made, and in the town of Umtata streets had been improved and lighted, side drains paved, and the park formed. In referring to the annexation of Pondoland, Canon Gibson commended the wisdom and prudence with which this important step had been carried out, and the justice in leaving the people their land, and of permitting them, who had never fought with us, to keep possession of their areas, and he hoped that the Government over them would be administered with fairness, with firmness, and with common sense, which in itself is divine. In making allusion to his departure, Canon Gibson said that had he consulted his own inclination, he would have declined acceptance of the high office to which he had been called, as he had declined similar overtures that had been made to him on previous occasions. His heart was in his work in this territory, and the parting was a painful one to him, but he had listened to the advice of friends, and had been persuaded that it was his duty to become a worker in another sphere in which he expected a larger measure of strength would be given him.

Canon Gibson's unsparing devotion to his duty has often subjected him to exposure and privation in the course of his long journeys in the outlying parts of the diocese, and this was tolling severely on his not very robust constitution, which could not long have sustained a continuation of this exertion, and it is to be hoped that his own expectation of increased strength in his new sphere will be realised. He is beloved by everybody, and he carries with him the good wishes of every individual in this part of the country.

Sunday-School Institute.

ARCHDEACONRY OF BEDFORD, QUE.

The selection of the end of August for this annual and important gathering found its justification in the successful sessions of the "Institute," held at Granby, Que., on the 23rd inst. There was a large attendance at the Holy Communion, which opened the proceedings of the day. The business sessions were held in the Municipal Council Chamber of Granby's imposing Town Hall. The morning was occupied in the consideration of the Rev. W. P. Chambers' clear and able paper on "Symbolic Teaching."

Christian Symbolism is co-existent with Christianity, whether on cenotaphs, tombs, the utensils of Christian worship, or the embellishment of Christian architecture. The Mosaic system was one eminently symbolical. The Great Teacher—Christ—was a symbolist, and lesser teachers are found in our kindergartens and illustrations in the latest methods of mental culture. In the afternoon the officers elected were the Lord Bishop, President; Ven. Archdeacon Lindsey, 1st Vice-President; and (Canon Davidson declining) Rev. Rural Dean Nye and Jas. Mackinnon, Esq., 2nd and 3rd Vice-Presidents. The Rev. J. A. Elliot was nominated Secretary in succession to the Rev. R. D. Mills, M.A., who, through acceptance of the Berthier Parish and School, had removed from the District. A highly eulogistic and well-earned resolution expressive of hearty appreciation of his long, zealous and efficient labours, and of greatly regretted separation, was unanimously passed and ordered to be communicated to the Rev. Mr. Mills.

The papers upon "The Teachers' Preparations for the Sunday School," "Church History in Sunday Schools," and "The Music in the Sunday School," for the most part able and practical, elicited discussions lively, pointed and profitable. The selected speakers did justice to their themes and evidenced a practical grasp of their subjects. In the evening a large assembly gathered in the capacious Town Hall, and rewarded the speakers by intelligent interest and unflagging attention. Beside the local men, Dr. Leo. H. Davidson, Q.C., of Montreal—with usual unstinted devotion to the Church's interests and disregard of personal fatigue or self-denial—addressed the meeting. His practical, earnest words, ought to be fruitful of good alike to Sunday School work and that of the Brotherhood of St. Andrew and the Daughters of the King. Bereavement unhappily deprived the Institute of the presence of the Rev. M. C. Bernard, M.A., and of his part as one of the evening speakers. The Rev. W. P. Chambers most acceptably acted as substitute with an address forcible and well received.

The next meeting of the "Institute" was fixed for Stanbridge East, under the invitation of the Rev. Mr. Rollit. The hospitality of the citizens of Granby was applauded by the multitude of visitors, and a hearty acknowledgment was made.

The utility and impetus to Sunday School work afforded by the "Institute" cannot be questioned. It only remains to attain to even greater possibilities of benefit.

The voice of wisdom is seldom listened to by a self-confident mind.

¶ No man is fit for God's service who is not willing to do little things.

Trial Trip.

ONE YEAR'S Subscription for new Subscribers only [Montreal excepted] at \$1.00. THE CHURCH GUARDIAN, Montreal.

Contemporary Church Opinion.

Irish Eccl. Gazette (Dublin):

We say it advisedly, that there are few greater intellectual forms of suffering than to be obliged to sit and listen to bad public speaking. You have your conversational bore to bear with in society, who is a dreadful torment no doubt, but you can make an excuse and leave the room, or you can start a conversation with someone else, which your bore does not at all like, as he wishes to monopolize all the talking himself; but in the case of a sermon it is different: you must sit it out, grin and bear it. It is well, therefore, that the clergy should be put in the position of listeners occasionally, in order to feel what it is like themselves. And of course good preaching has its lessons for them as well as bad.

Church Bells (London, Eng.):

It is always a matter for regret when Churchmen go out of their way to deepen and widen the rifts within the Church, which are the outcome of party feelings. Churchmen, remembering that their Church is 'one o'er all the earth,' should rather strive to obliterate such divisions as unfortunately exist so that—once again to quote Mr. Stone's well-known and popular hymn—"the great Church victorious shall be the Church at rest." When we think of these things, we cannot but feel much distress at the action of some Canadian Churchmen in going out of their way to establish a Canadian Church Missionary Association. Hitherto Canadian Churchmen of all schools of thought have given their contributions to a Board of Missions, on which they were all represented, and which has, we believe, dealt perfectly impartially with the great Church Societies, which have done, and are doing, so much for missionary work in Canada. The Church has been united in carrying on the work; henceforth it is, if these Churchmen have their way, to be the exact opposite. The step is one which will, if it succeeds, divide and distract the sympathies of Church people in such a way as will, we fear, sadly hamper the progress of the work which they ought to have at heart. The Bishop of Toronto, at his recent Synod, condemned the attempt to divide the missionary work of the Canadian Church, and, in the face of this, it might be thought that the movement would collapse. We hope it will, for if it does not, it will inevitably force the friends of the S.P.G. to form themselves also into a rival and antagonistic missionary organization.

CHURCH AND DISSENT.

A fortnight ago we commented on the tone of the Baptist Editor of a St. Austell newspaper, with regard to the title of a paper by Canon Hammond: "Can we go or give to chapel?" The Baptist Editor last week devoted a column or two on our note; but he either cannot or will not see the point. No one disputes that there is much good in the teaching and work and life of Dissenters. What we are convinced is wrong is the principle of Dissent, or Separation, or Schism—call it what you will. We will recapitulate what has been said here a hundred times already. Our Lord, according to the Scriptures, established One Church upon the foundation of the Apostles and prophets—not merely on their teaching, but on the men themselves. By One Spirit we are baptized into One Body, and that One Body has come down in due order and succession to the present day. (Whether the present Church of England represents that One Body or not is beside the question at pres-

ent, which is purely one of principle.) The principle of Dissent is absolutely and diametrically opposed to the principle of the One Body. The principle of the One Body leads to due order, succession, harmony and unity. The principle of Dissent leads to disorder, confusion, rivalry, opposition. It is not because Dissenters are not good, and do no good; but because the principle underlying their position is wrong, unscriptural, and baneful that we can neither 'go to nor give to chapel.' How can we consistently do anything to support a principle diametrically opposed to what we believe to be true and lovely and of good report? Within the Order of the Church there is room and work for all. The Editor of the *St. Austell Star* gave his readers the advantage of a long extract from the *Church in the West* consisting of a Sunday school lesson sketch on Apostolic, Scriptural order in the Church. We will send him more copies in the hope that he will make other extracts.—*The Church in the West*.

VALUE OF A MOTHER'S RELIGIOUS TEACHING.

Only in rare cases will the child satisfactorily learn from a man at school what is so natural and so simple for the mother to teach at home—Honesty, truthfulness, straightforwardness—all these lessons a father may teach and a wise father will teach, but Church teaching for her child is the mother's privilege and duty. And under the head of Church teaching we would include such things as the knowledge of some short form of prayer on entering and leaving church; the habit of reverence in church; the knowledge—elementary knowledge indeed—that it is usual to kneel during the prayers and to stand at certain times; an acquaintance with the order of morning and evening prayer; the habit of giving something to the offertory; the recollection that baptism is a sacrament, that the churchyard is holy ground, that loud talking on the way to and from church is, if not wrong, at least unseemly; and the habit, to come nearer home, of private prayer and of private reading in the Bible at night. All these things are better learnt as a lesson of love from a mother's lips than later on as a matter of school discipline; and we would fain hope that such lessons as the former are not things to be forgotten at the first convenient opportunity like the latter, but are rather sacred links in the chain of memories that bind the boy's mind to his home. We may even go beyond the hope. That churchgoing is often irksome to boys is a misfortune partly of an age ever restless and impatient of restraint—more so, perhaps, of their sex. To the latter it is a repetition of Naaman's impatience. "If the prophet had bid thee do some great thing!" To a sex intolerant of activity, mental or physical, to sit quiet and repeat the same simple words Sunday after Sunday partakes more of the nature of a penance than a service,—is even in some cases, and to some natures, a form of martyrdom more severe and more trying than any physical pain. But, on the other hand, take many a man who will occasionally make an excuse to stay away from church, try to compel him under threat of a lingering death to abjure that religion which he apparently does not value or practise, hold out to him fair promises if he will become a Mohammedan or a Bramin—will he do it? No; rather death or bonds—anything rather than give up that which was his mother's religion before him, and which he learnt from her lips.—From "More about the Preparatory School," in *Blackwood's Magazine* for July, 1894.

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

Correspondence.

"ADMITTED TO HOLY COMMUNION."

To the Editor of the CHURCH GUARDIAN:

SIR,—It cannot but be of great interest to your readers to know what points of doctrine or discipline are being ventilated in the Church in America, as well as in the Church of England in England. In this connection I think attention might well be directed to a recent Pastoral letter of the Right Rev. Wm. Croswell Doane, D.D., Bishop of Albany. Extracts of this Pastoral letter, which are before me, may be read in the *Churchman* of New York, of July 21st, 1894. I would like to see these extracts copied in the CHURCH GUARDIAN, that all may clearly understand the nature and force as well as consequence of the Bishop's views. The Bishop refers to two matters of discipline, viz.: whether those who have been confirmed in the Roman Communion need to be confirmed on being received into the Anglican Communion; and upon admitting to Communion those who have not been confirmed nor are ready and desirous to be confirmed.

As regards the first the Bishops says, "I am absolutely clear that we have no right to insist upon this," but he strangely adds to this, "and I have no faintest doubt that, so far as outward sign and inward grace are concerned, the Roman administration is sufficient." Well, does it not seem that if he has "no faintest doubt that the Roman administration is sufficient," that in no case should such persons be confirmed whether it be with or without the "right to insist upon" it? Confirmation should no more be reputed than Baptism, and if the Roman administration is sufficient then repetition should be prohibited.

But the Bishop's view of the other point will seem more strange still. He admits that "using the words as they are of course in the rubric at the end of the Confirmation office, there can be no doubt that no person can be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." But to this he adds, "it by no means follows that we are not permitted ever to administer the Holy Communion to persons unconfirmed, or unready, or undesirous to be." He says, "it cannot be claimed, that to allow a person to receive the blessed Eucharist is to admit him to Holy Communion." Now is this *casuistry* or is it not? If we may not admit an unconfirmed person to the Holy Communion how can we administer the Blessed Eucharist to him? Is there a difference to be found between admit to and administer to, or, and, perhaps, also, between *Holy Communion* and *Blessed Eucharist*? The Bishop says the phrase 'to admit to the Holy Communion' "is a technical expression which implies the recognition of the person as a communicant of the Church," while on the other hand it cannot "be claimed that the grace of confirmation is necessary to enable a person to receive the Holy Communion safely, because the rubric specially allows it to a person not confirmed, if he be ready to be confirmed." Hence, according to the Bishop of Albany, a person cannot be "recognized as a communicant of the Church" without being confirmed, while such person may nevertheless receive the Holy Communion. The difference between being "a communicant of the Church" and being "a receiver of the Holy Communion" may not be very readily perceived and appreciated. True the Church does allow the Priest to admit to Holy Communion those, or rather such single and individual persons, as not being confirmed, may "be ready and desirous to be confirmed"; and this certainly provides the exception which emphasises the rule. The Church teaches the necessity of the Holy Communion, and provides

in this rule for the possibility of persons in *extremis* to receive the Holy Communion, who have not been confirmed. But she fully expects that on the first opportunity afterwards the person so privileged will be confirmed. This view is very different from the Bishop's pastoral statement. But what shall we say of the Bishop's further statement! He says, "I am abundantly satisfied in my own mind that the rubric in question expresses the law and the mind of the Church toward her own children, and has no reference to the case of members of other Christian bodies." It is indeed clear that the rubric "has no reference to the case of the members of other Christian bodies," for, of course, they scarcely had any existence at the inception of such a rule by the Catholic Church. But this is one thing and is true, while the inference that, therefore, its terms are not to be applied to the members of those Christian bodies is quite another thing. The Bishop would meet a very present objection to this view by saying, "it is absurd to say that we so grant greater freedom to those outside than to those within." But is not this objection both reasonable and unanswerable. Yet the Bishop thinks to meet it by saying that "the requirement of confirmation is the offer of a privilege and not the imposition of a restraint."

The Bishop thinks our present rubric appears to have been "adapted from Archbishop Peckham's constitution (1281), in which the words, '*rationabiliter impeditus*' occur: "Unless he have been by good reason hindered from the reception of confirmation." But whether this source be correct or not, it remains that these words are not found in our rubric, and if that be the source, then their being omitted is of great import. The Bishop makes the most of this so called history for his view, and asks "what is *reasonably* hindered, or hindered for *reasonable* cause?" This is his answer: "I submit that it is not merely illness or (nor?) the neglect of visitation by the bishop; but that it is fair to include, among persons reasonably hindered, the large numbers of people, whose Christian life is trained outside the Church; who have inherited a system in which bishops are unknown and confirmation untaught, to whom the offer is not made and the opportunity not presented." But all this argument of the Bishop, if it may not be properly *casuistry* or *sophistry*, is certainly *ad rem*. For let us see how such interpretation or non-application would work in the case of other and similar rubrics. At the opening of "the Order for the Burial of the Dead" we have this rubric: "Here is to be noted, that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves." Now will the Bishop apply his above reasoning to this rubric? If the other only "expresses the mind of the Church toward her own children, and has no reference to the case of the members of other Christian bodies," then, is not this the case with this rubric of the burial office? And if not, why not? And again, when the Church directs the priest to say: "If any of you be . . . an hinderer or slanderer of His Word, . . . etc., etc.—repent you of your sins, or else come not to that holy table," is he simply to speak thus to the Church's own children, and not with "reference to the case of the members of other Christian bodies"? But if not to these, then why not? Again if he is not to admit to *Holy Communion* these who are in open sin, surely he must not administer the *Blessed Eucharist* to any such. And are not heresy and schism open and deadly sins which need to be truly repented of before coming to that Holy Table? And if they are not such deadly sins, what sins are?

Against this view of the Bishop's the rubric on re-confirmation preceding Holy Communion has been taught to me as an exception to meet the case of a dying person otherwise prepared

to receive the Holy Communion, and such preparation to include a readiness and desire to be confirmed, and such desire to further include a willingness and intention to be confirmed, if life be spared, when the opportunity might occur. This would be the exercise of reasonable charity by the Church, and that not only to her own children, but to those outside her fold. This would be sufficient to safeguard her teaching as to the necessity of the Holy Communion for salvation, and yet not to withhold it from the dying at their death. But this, too, would not open her discipline in favor of those who are outside her fold.

The Bishop has been asked to explain how or rather "to state, precisely, in exactly what way people are admitted in the diocese of Albany." And we must wait for such much desired information. Meanwhile I hope many of your readers will consider over these things, and perhaps some of them may kindly furnish you with some of their pleased or surprised thoughts. Yours truly,

JOHN LOOKWARD.

Port Medway, N.S., Aug. 16, 1894.

FORWARD MOVEMENT IN THE SCOT-TISH KIRK.

A correspondent writes to the *London Guardian*:—"On Wednesday, 11th July, the new parish Church of St. Cuthbert, Edinburgh (recently erected to replace a barn-like building standing on a site which has been occupied by a place of worship at least ever since the Patron Saint's days), was opened with much solemnity in the presence of a congregation of about 3,000 persons. The following extract from Wednesday's *Scotsman* may well make English Churchmen rub their eyes and wonder if they are dreaming. It is the description of what is modestly called the 'Communion-table' in a Presbyterian parish church:—

"The chancel is approached by marble steps, and a further ascent beyond the choir leads to a plinth, partly of marble and partly of mosaic, on which stands the Communion-table, a very handsome work of various-coloured marbles. The structural material of the table is ivory-tinted statuary marble, the front being divided into three panels by pilasters and capitals delicately carved. The central panel contains a cross form broadly treated, the arms of which are in very rare green aventurine. These arms spring from an elliptical aureole, the centre of which is a boss of golden crocydolite; the spaces between the arms being filled in with ancient Egyptian purple porphyry, and the whole being set in borders of peacock and rose coloured mother-of-pearl. The two panels on either side of this centre are of lapislazuli with mother-of-pearl settings, the end panels of purple Italian breccia, the three at the back of African pavonazzetto. The table is based upon early examples of the Byzantine date, with adaptations of the best period of Italian Renaissance work to make it in harmony with the architecture of the church. It is a memorial gift, and has been designed and executed by Messrs. Farmer and Brindley, of London.

"It is worthy of note that Dr. Macgregor, the extremely popular pastor of St. Cuthbert's is by no means identified with the 'Catholic' party in the Scottish Establishment, but belongs rather to the Liberal Evangelical school. English Churchmen may well feel a little uncomfortable when they reflect that an altar, which can be erected under Evangelical auspices in a parish church in Scotland, would be sternly disallowed by the legal authorities which have *de facto* jurisdiction over our cathedrals and churches in England. Have we not something to learn in the way of good sense and good taste from the Scotch Kirk?"

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

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CALENDAR FOR AUGUST.

- AUG. 5—11th Sunday after Trinity.
 " 6—Transfiguration of Our Lord.
 " 12—12th Sunday after Trinity.
 " 19—13th Sunday after Trinity. [Notice of St. Bartholomew.]
 " 24—ST. BARTHOLOMEW. Ap. & M. Athan. Creed.
 " 26—14th Sunday after Trinity.

THE TRUE PRIESTHOOD.

(A Sermon delivered on the occasion of the Jubilee of the South American Missionary Society, in Westminster Abbey, on Wednesday, 4th July, 1894.)

BY THE RIGHT REV. THE LORD BISHOP OF DERRY, D.D.

"After the similitude of Melchizedek there ariseth another priest, Who is made not after the law of a carnal commandment, but after the power of an endless life."—HEBREWS, vii, 15 and 16.

(Continued.)

This Mission, then, for which I plead, is the result of the priestliness of the Church. In the vast region of South America, except in British Guiana, it is the only agency of our Church that deals with the heathen or with Christians of our own race. It is, as we have seen, priestly in its work for the heathen. It has come, as we have seen, to heal, to ennoble, to elevate, to Christianise the Fuegians, to make them no longer naked savages, but clothed and in their right mind, sitting at the feet of Jesus. It is priestly to our English population on that vast coast and country. There are Englishmen in South America, in the Argentine Republic, along the coast of the Amazon, in Paraguay, in Patagonia, in Uruguay, and elsewhere, engaged, as I have said, in commerce, in banks, in agriculture, in mines, on railways. And surely merchants and owners of Stocks connected with South America have a special appeal to their sympathy. There is a sense, too, in which it is priestly to the members of another communion—to the Spanish and Portuguese. No doubt within the pale of the Church of Rome there are strange combinations and strange oppositions; there are times when we can well understand how Cardinal Newman in his early days might say, "How shall I haul thee—light of the wide West—or heinous error seat?" but we can also too well understand the impression which was made upon Mr. Froude, the friend of Cardinal Newman, when, after a sojourn in Italy, he said he felt forced to say that there were places where the saints and angels were looked upon as good-natured kind of people who would let you get to heaven on easier terms than the Bible spoke of. Without aggressive proselytism, without that insulting language which is forbidden by Christian love, the simple, truly Catholic services of our Church, and the books which are distributed, especially and above all the New Testament, without note or comment, do a great work even in spiritualising the religion of those who will not leave the Roman Com-

munion. The Bishop of London, with his usual deep insight and power of grasping the real nature of religious undertakings, has observed that, in a different sphere, this Society does precisely the same kind of work, and has precisely the same claim as the Church Missionary Society and the Society for the Propagation of the Gospel in Foreign Parts. Those two great prelates the Archbishop of Canterbury and the Archbishop of York, have also borne their witness to it. I know not whether any in this congregation have been brought into personal contact with Bishop Stirling. I think that it is impossible for anyone, who has seen anything of the sunny and homely saintliness of that good man, not to feel an interest in his work. It is a simple fact that in the course of his visitations he has travelled over 30,000 miles in every climate, from the Equator to Cape Horn. Many a tale of pathos there is connected with the Missionary work of the South American Missionary Society, which may well make an impression upon Christian hearts. In an old report, now many years ago I believe it was before Bishop Stirling was called to the Episcopate, he gives an account of a child, a Fuegian convert, a lad called "Three-boys." Some of us know what an abject real life we are living, under the apparent life; and in moments of weakness, when we are no longer on our guard, there are terrible revelations of the real life which we are living, which shock those around us: but the Bishop witnessed that in that poor boy's delirium, what he heard was for the most part sometimes a text, sometimes a fragment of the Lord's Prayer, sometimes something about some innocent game, and one night just before his death he heard him, after a long silence, exclaim, "I believe in God the Father Almighty," in such rich, sweet, deep tones that he never could hear the Creed afterwards without thinking of it.

Think of the extent of the work that is to be done. A good Missionary in Uruguay says "the extent of my own district is as large as that of Great Britain and Ireland together; and when I have Confirmation Classes to attend to, there is no railway, and it is sometimes as if I had one class of ten in York, and another in London."

Now, my friends, with these few and imperfect remarks, we have the story of the Mission—though not the tenth part of it told. I must leave the case in your hands. We are in London; we are in the midst of the London season; but let us all remember that there are solemn thoughts and solemn claims for each of us. In the case of many, and perhaps of some in this congregation, there is some internal tragedy of our home life deepening and darkening round the spangled and flashing pantomime of a London season. As we should all think of Jesus, so let us all think of the living Jesus, think of His Priesthood, think of our priesthood, think of our priesthood in Him. On this day of Jubilee let us give Him our alms and prayers, because we owe all to Him, because He hath made us priests and kings; and because we are kings, let us give alms liberally to the King of our Salvation; and because we are priests, let us pray earnestly for this great mission, as priests made priests by Him who is the Priest for ever after the order of Melchizedek.

PRAYER.

Men nowadays live in a hurry. There seems to be but little time in the crowded day of the busy man for quiet prayer, still less time for thought and prayer combined. It is useless to wish it were otherwise. The quiet "ages of faith," as they are called, have gone never in all probability, to return. Gone for busy men, with lauds and prime, vespers and compline, gone with our fathers, who had time to think and pray, as well as time to act.

The question to face now is: Can we in any

way so live in this rushing practical age as near to the Christ, in as close communion with Him, as it was possible to those whose lot was cast in simpler, and, as many think, more saintly days than these? Is it not possible to carry into our daily life such an attitude of prayer unexpressed by words or posture, such a looking to God at all times, and in addition to so cultivate a habit of mental prayer, as will, if persevered in, surely bring about that losing of oneself in Christ, that never-ending beatific vision, which will at last result, be we ever so busy and hurried, in our whole life being one prayer to Almighty God of "Thy kingdom come, Thy will be done?"—*St. Andrew's Cross.*

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

FIFTEENTH SUNDAY AFTER TRINITY.

The prayer of the Collect for this day is twofold: i. For the Church at large. ii. For our own individual frailty; for the Church, that it may be 'kept' by the mercy of God—e.g., Noah in the Ark, Joseph in Egypt, Moses in the Ark by the river's brink, Israel in the wilderness. The pillar of the cloud, the fiery column of defence leads and protects the chosen people from the Red Sea shore, the land of promise. To 'keep' implies also provision for all needs, spiritual and temporal. The prayer of Jesus that His Father would 'keep' those whom He had given Him, St. John xvii, 11-15, 'that thou wouldest keep them from the evil.' The inevitable decline of man if unsupported by Divine grace. 'The frailty of man without Thee cannot but fall.' Providence of God general as exercised towards 'the body,' special as exercised towards the individual. The idea of the day—the Church hiding for safety and peace under the shadow of Jehovah's Wings: Ps. vii, 8, xxxvi, 7; xci, 4.

The Epistle reveals the Cross as the 'pillar of fire' of the new Israel. Under its shadow is life, safety, peace. 'God forbid that I should glory save in the Cross of our Lord Jesus Christ.' 'The frailty of man' amply illustrated by the folly of the Galatians, who were so easily moved to forsake the simplicity of the Gospel and return to the meaner elements of the Law; 'who, having begun in the Spirit,' strove to be made 'perfect in the flesh,' Gal. iii, 3. The weakness of human nature to lean on the outward and material at all times. The great trial of the early Church—this tendency to make 'a fair show in the flesh' in order to escape persecution, by outward submission to Jewish ceremonies, e.g., circumcision; a compromise always a weakness in spiritual things. 'Light and darkness' have nothing in common. Christ and Belial are eternally at war, II Cor. vi, 15.

The Gospel is that part of the Sermon on the Mount which deals with the doctrine of 'God's Providential Care of His Creatures.' Undue care and a fretful temper are alike out of harmony with the true conception of this great truth implied in the words 'our Father.' The bountiful provision in nature for the needs of the smallest of God's creatures—the birds, the lilies, the care of 'our Father' for the 'sparrows' and 'the grass of the field' which to-day is, and to-morrow is cast into the oven; should be a constant, ever present object-lesson to all who serve with 'single eye,' that their needs will be regarded and duly provided for, in a word that they will be 'kept' by Him Who holds all things natural and supernatural in 'the hollow of His hand,' Is. 40, 12.

The First Morning Lesson, II. Kings xviii. —Hezekiah 'kept,' for 'he did that which was

right in the sight of the Lord,' v. 3. 'He cleaved to the Lord.' 'The Lord was with Him.' The payment of 'a tribute' to Sennacherib a sign of that 'frailty of man' which the Collect deprecates. The effect of this 'compromise was to encourage the enemy to fresh demands and greater insolence of bearing. (See conduct and words of Rab-Shakeh, v. 17-37.) The heart of the king of Judah quailed before the assaults of the Assyrians instead of resting on Him Who 'keepeth' Israel with unceasing vigilance, Ps. 121, 3, 'O ye of little faith wherefore did ye doubt.' 'Because thou hast kept the Word of My patience I will keep thee in the hour of trial (temptation.)' Rev. iii, 7, et. sg.

The Second Morning Lesson, I Cor. xii. to v. 28.—A right use to be made of every 'spiritual gift'—the supernatural gifts of the Church which have in no sense passed away, as some would explain, but are with us still if we had faith to use them: languages, healing, miracles, prophecy, etc. A united Church might reasonably expect to have the original powers of 'the Body' when there was 'no schism,' and when the members had 'the same care one for another,' v. 25. O pray for the 'oneness' of Jerusalem—our Zion; glorious things are spoken of thee, thou city of the living God. But alas! we are no longer 'one,' but many churches; hence the weakness of the Israel with whom are 'the promises' and the strength and insolent aggressiveness of evil, e.g. movement for secular education, divorce, class and faction wars. The decline of morals in society—the defection of the intellectual and thinking orders from Apostolic ethics and faith in the supernatural in religion. The work of the Holy Spirit to reveal to man that 'Jesus is the Lord.' Do we lean for success on organisation or social position, or mere power of intellect, trying to argue Christ into the human mind; or do we cast ourselves and our work upon the 'Holy Ghost?' The perfect figure of 'the body' sets forth our duty as 'members one of another.' It reveals: i. The oneness, ii. The equal honour of every part, v. 23. iii. 'The body' complete only when every member co-operates for the good of the whole. iv. The honour or suffering of one member the joy or loss of the whole.

The First Evening Lesson, II. Kings xix.—The destruction of the Host of Assyria, the reply of Jehovah to the prayer of his faithful servant Hezekiah. A fearful testimony to the vigilance of the Almighty, who never fails to keep 'his own.' 'I will defend this city to save it, for My own sake and for My servant David's sake saith the Lord,' v. 33.

The Second Evening Lesson, St Mark vi. to v. 14.—The mission of 'the twelve' without money, bread or scrip, a testimony of the Christ to the Providence of 'the Father.' 'The Lord is mindful of his own.' The history of the Church since Pentecost prove this. 'The mercy of God over his Church has been 'perpetual.' In spite of 'the frailties of man' with poor and imperfect instruments the world is being won for Christ. The machinery of the Church, plain and often inadequate in a sense, the fishermen of Galilee, the long and glorious order of 'Evangelists,' including slaves, freedmen, converted heathen, with many imperfections, reaching down to Livingstone, and Judson, and Horden (our own pioneer of the Arctic circle) yet 'verily their sound has gone out into all lands, and their words to the end of the world.' And He who has so far 'kept' his own, will 'keep' them to the end. To whom be glory in the churches for His Name's sake. Amen.

CHURCH RESTORATION.

It is the work of God. He is the author and finisher of it. Our dependence first to last must be on Him. We must trust Him under all Church trials. God's loving providence has

most marvelously been with the Anglican Communion. "He who spared us in the lukewarmness of the last Century," says Dr. Pusey, "will not abandon our Church in the more devoted earnest service which he has given her the wish to render. He has not upheld her in every hour of trial, and raised up sons for her in every variety of need, to abandon her now. He does not supply fresh grace, suddenly to withdraw it; give the fresh oil of His Holy Spirit to our lamps in order to extinguish them." And "However we may see our present decay and negligence, restoration must not be rashly compared. Healthy restoration is a work of humility, and not to be essayed as though we could at our own will replace what, by our forefather's negligence, was lost. Sound restoration must be the gift of God to be sought of Him, in humiliation, in prayer, in mutual forbearance and charity, with increased strictness of life and more diligent use of what we have, we need no organic change in the Church, no laws, no enforcement of outward directions. They were to begin at the wrong end, we need it, that men's hearts should be restored, the longings after a more inward, more devoted life fostered; the desire of greater strictness with self and conformity to the will of God strengthened, the feeling after a higher standard confirmed and more defined.

Begin anew daily. Pray for perseverance, and thou wilt persevere. Consider nothing you can do for Him in self-denial as too little. Take up thy cross. Make it a rule to deny thyself in something daily. Deny thyself at one time a little in sleep. Rise earlier than thou mayst pray. Deny thyself in some luxury, some permitted enjoyments, that thou mayst give. School thy tongue and bring it under the Christian law of restraint and self-denial. Observe the weekly fast of the Church in humble memory of His sufferings. United to Him, in growing holiness, He will bless and strengthen the Church through thee, however seemingly hidden, or little or weak.—*Selected.*

THE HOLY COMMUNION.

[*Extract from the Primary Charge of the Bishop of Norwich.*]

There can, I suppose, be no question that, with regard to the theory of religion, held and practised by professing churchpeople, the most defective part of it is that concerning the place of the Lord's Supper in the Christian system. By multitudes of our people it is regarded as an additional supernumary part of divine worship, which may be edifying to those who think proper to attend it, but which may, with perfect safety, be dispensed with. And so there is a considerable number of our more or less frequent churchgoers who never have communicated, have no intention of doing so, and yet believe that they are as good Christians as need be. Whereas we know, and probably they know theoretically, what is the teaching of the Word of God upon this subject. We know, and they may know, what is the will of our Divine Lord—that His dying invitation—yea, His command, was that we should all of us do this in remembrance of Him. We know from St. Paul and the author of the Acts, how this command was acted upon by the Christians in Apostolic times. We know how our Divine Master, beside commanding this to be done in memory of Him, for His honor and glory, instituted this Holy Sacrament also in love to us, as a chief means of grace and perseverance by the nourishment of our spiritual life through the maintenance of our union with Him. . . . And I may add that we of the clergy know right well that the ideas of a considerable proportion of professed Church people upon this Holy Sacrament, to which I

have alluded, are entirely out of harmony with the belief and practice of the Catholic Church in those ages, which nearest to the Apostolic times must have been imbued with the actual teaching of the Apostles. . . . Now it is obviously our bounden duty to do everything in our power to remedy this state of things, so obviously contrary to the Divine will. What are the means then that we should adopt?

I. That we must give them sound, Scriptural instruction on this subject. I do not mean that we are to be continually preaching upon it, still less that in our sermons we should be perpetually making allusions to it.

II. The zealous pastor will also have his "communicants' union" and a class for periodical instruction and devotional preparation for the reception of the Sacrament; and will also occasionally, especially before the great Christian festivals, speak upon the subject at cottage meetings and meetings of the parochial guild. At confirmation time he will impress upon his catechumens the fact that confirmation is a step to Holy Communion, and will point out to them their duty in this respect, and will endeavor to stimulate their desire to become partakers at the Lord's Table. If he sees that his people are negligent in this matter he will remember that the Church has provided a special exhortation for the purpose of remedying this sad neglect, and will, perhaps, before Easter and Christmas Day, read this powerful and moving exhortation to his congregation. Keeping a list of his communicants, he will observe when any of them are becoming slack in their duty, and will not omit to use private admonitions to recall them to a sense of what they owe to our dear Lord. And, perhaps, yearly, before the great Easter Communion he will take care to give a loving, personal invitation to each communicant! not pressing the matter; not, perhaps, seeking for a definite reply; but laying the invitation before them as God's minister, and then leaving the response to their own individual consciences. By these and other means, such as lending books and tracts upon the subject, the zealous pastor will endeavor to teach the people committed to his charge, not putting undue pressure upon them, but desiring to instruct them in the true doctrine, and induce them by lawful, godly persuasions to perform, in the spirit of faith and obedience, with a deep consciousness of their own unworthiness, and yet with thankful joy, that which is their "bounden duty" to their Saviour and their own souls.

Nor will he be content only with oral teaching upon this matter. He will also let his people see, in a tangible way, the importance he attaches to this highest act of worship. How is it likely that our people should entertain a high idea of this ordinance if they perceive that it is only occasionally administered, and then, perhaps, in such a manner as insensibly to convey the notion that it is not of the same importance as other parts of divine service? Much, beyond doubt, could be effected by a more frequent celebration of the sacrament. It seems to me hardly likely that the bulk of our people will entertain a high idea of the Lord's Supper so long as it is administered only once a month, and then sometimes after a bare and cheerless fashion. I refrain from saying that in every parish a weekly communion should be at once begun. But in my judgment there should certainly be a weekly celebration in every parish of fair size; and every clergyman, whatever may be the population of his parish, should aim at a weekly celebration, according to the custom in Apostolic times. Assuredly, when we remember our dear Lord's own words, we feel sure that it gives joy to His loving heart to see His own people, in no formal spirit, but with loving and grateful hearts, in glad response to His own gracious invitation, drawing near to "do this in remembrance" of Him.—*Irish Ecclesiastical Gazette.*

Family Department.

THE ONE OBLATION.

With solemn faith we offer up
And spread before Thy glorious eyes
That only ground of all our hope,
That Precious, Bleeding Sacrifice,
Which brings Thy grace on sinners down,
And perfects all our souls in one!

Ty faith we see Thy suffering past,
In this mysterious Rite brought back,
And on Thy grand Oblation cast
Its saving benefit partake—
Memorial of Thy Sacrifice,
This Eucharistic Mystery,
The full Atoning grace supplies,
And sanctifies our gifts in Thee.

—John Wesley.

Over The Sea Wall.

CHAPTER IX. (Continued.)

"As I dare say you have told him," said Aunt Lois, smiling.

"Oh, yes! I thought he'd like to know that we were pleasantly disappointed," answered Guy in his grandest way. "I told him just what a gory tyrant we all thought he was going to be, and how much better we liked him than we expected. Miss Sea Gull, why do you bite your lip and get red? I'm sure we did all think he was going to be like the gory tyrant in 'Peter Rainbow's Travels.' And I thought it would be nice for him to know, because it's always pleasant to know that people think you're nicer than they decided you were going to be."

Well, it was no use to do anything but laugh, though I could have wished that Guy had learnt a little more discretion with his tongue. Aunt Lois sent the two children to play at croquet, and she said smilingly to me—

"Never mind, dear; Mr. Douglas is too sensible to pay over much heed to the chatter of the child. We can't have every thing in this world; and since we have allowed the little fellow to amuse us with his talk about Mrs. Marks and the neighbors, and all that he has seen and heard, we cannot reasonably complain if he chatters a little too much about us. Perhaps the best and kindest thing is to teach children a little more reticence; but if we don't do that, we must not be surprised at what comes of their frankness."

Well, we really had no need to complain of anything, for the next days were as pleasant as it was possible for days to be. We planned several expeditions in and around the neighborhood, to show Mr. Douglas its many beauties; and we found him the most pleasant and friendly companion. He had a wonderful knack of keeping Guy's tongue within bounds without checking the flow of his happy spirits, and very soon the little boy began to imitate his big brother in the most absurd way, offering little courteous attentions to Aunt Lois and me and Maudie, effacing himself as he had never done before, and altogether showing himself such a little squire of dames and such a perfect little gentleman that it was quite pretty to see him. He had always had the right instincts in him, but they had not been brought out under our training; and he had got into the way of taking the first place almost as a natural right, without a thought. Now his truer manliness began to assert itself, by his drawing back and seeing that others were comfortable before he thought of himself. It was something like a new game to him, and we could see that in imagination he was a grown man like Brother Reginald, doing

and speaking just as he would do under similar circumstances; but the change was a pretty and a beneficial one, and we all lost our hearts to him more completely than ever.

Maudie was the gravest one of the party just now. It seemed as though there was some sort of weight upon the little one's spirit which hindered her from thoroughly enjoying the brightness of the present. I could not get her to tell me exactly what the matter was. She seemed to think it was "naughty" of her to be in any way sad, and would always throw her arms about my neck, and declare almost with tears that she was quite, quite happy, and that it must not trouble me that she could not always laugh and talk like Guy; but I knew perfectly that there was some trouble deep down in her heart, and when I put the question direct she did not deny that the trouble was caused by the shadow of parting that lay upon her heart.

"I know it won't be just yet," she said with quivering lips, "but it will be by-and-by. Guy talks now of going to school, and I think he likes it; and I wouldn't say a word to make him dread it or be unhappy. But I know when he goes that I shall go too, and perhaps we shall not be together. And sometimes it seems as though I could not bear it!" and the child broke down and sobbed uncontrollably.

It was on Sunday evening that this climax took place, and Mr. Douglas was leaving St. Benedict's on the Monday. We knew his plans by that time, and possibly Guy knew something of them too. He would be engrossed by business for some considerable time, during which our life would go on without interruption; but when his business was concluded he would return to St. Benedict's, and then would start an immediate inquiry as to places where the children could be safely placed when he went back to India after Christmas. He had only six months to spend in England, although longer furlough was really due to him, because he was on a very difficult and important piece of work, which required his personal attention for two more years, after which he would have a really long holiday, and could spend a couple of years, he thought, "at home."

That evening after tea I found myself alone with Mr. Douglas. Aunt Lois had taken the children for their Bible lesson, which she had not been able to give them before, and I and my companion strolled about the garden; and I took him down to the sea wall, over which I had first noticed the two children who had since become such an important factor in my life.

Sitting there upon the low wall, I found myself telling him all the story—telling him a good deal more than I should have done had I not felt that the moment had now come in which to make my appeal.

I told him something of my past life, of my own great loss, and the subsequent desolation and loneliness that fell upon me. I told him of my apathy and selfishness, and how I had given way and given up until I had come to believe myself the most miserable being in creation. And then I told him how these children had come into my life how they had chased away the apathy and gloom, and given me such an interest and such pleasure as I had never thought it possible I should know again. I told him how much I had learnt from little Maudie's sweet unselfishness and her brave endurance of sorrow and loss, and the tears were standing in my eyes (though I hoped he did not see them) as I talked about her and her love for her mother and brother—how she had almost lived for them, and how since the death of the mother her heart had twined more and more round Guy, until it was with almost a mother's love she loved him, although there was all the passionate and helpless yearning of childhood in it, which made any sort of thought of parting heart breaking to her.

He looked at me earnestly as I said this, and

spoke thoughtfully and with an air of anxious perplexity.

"I know exactly what you mean, Miss Raleigh. I have seen something of it myself, and it makes me very anxious. The child is fearfully sensitive; she has one of those natures with an infinite capacity for suffering, and I hate to think of causing her any pain. But this thing has to be faced. Sooner or later the boy must go to a regular boy's school. You must see that for yourself, though you are so kind to him that you are a little blind to his faults, and I see that he is the most winning little fellow. But school will soon be the only place for him. If we postpone the thing for a year or more, it is only putting off the evil day; and the wrench may be all the worse when it comes. It has got to come, and if what some people say of children is true, the younger the sorrow comes to them the more quickly it is forgotten. Now, Miss Raleigh, I ask you to advise me. I am a man, and men are clumsy creatures at best, and this little maid has certainly given to you the second place in her heart. Tell me what would be best for her. Would it be less pain to have the separation from Guy now—and it will be a long one, for I cannot get back to England for two years to make any kind of home for them, though I have hopes of getting employment here afterwards on a new railway, so as to be able then to take up something of my position towards them, though it is possible I may have to remain in India many years yet—or shall we put it off for a year and make the move then? Will you tell me your opinion? I shall look upon it as a great favor if you will."

My heart was beating very fast now that the moment had come, but I tried to speak calmly and reasonably.

"I have got a plan, Mr. Douglas, which I think better than any that has occurred to you; and I will not deny that my heart is very much set upon it, and that your concurrence will be counted a personal favor." I could see his eyes fixed questioningly upon me, yet I did not look at him, but only out over the sea, as I went on with the speech I had rehearsed so many times before. "I have told you something of what Maudie has done and has been to me, and how dearly I love her. It would be a great pain to me to have to part from her. It seems as though she was sent to me just when I most needed comforting—most needed something to love and something to care for—and we have comforted one another, and I know that I have seemed to her to fill, just a very little, the blank in her heart left by her mother's death. Now, Mr. Douglas, that this house is mine, that I am nearly of age, and that I have plenty of money; what I want to do is to keep Maudie. No, please wait a moment before you speak, and let me finish. Aunt Lois wants to go and live with a friend, though she will stay as long as I need her; but I do not want to be selfish in keeping her. If I had Maudie I should get a thoroughly well-educated lady to be her governess and a sort of companion to me, who would read with me, and help me with music and drawing and foreign languages. I should have the child for my playfellow and companion too; and you hardly know what a pleasure it is to us to be together. It would just make all the difference in my life. And then about Guy. We have been thinking of him too, and there is a very good school for little boys out on the hill there beyond St. Benedict's. We know the head-master and his wife very well—Aunt Lois, at least does; and they would take special interest in Guy. He would be able to come here for his Sundays, so that the separation would not be great at first. It would be so broken to Maudie that she would make no trouble of it, and the boy would feel that he had friends close at hand. And in the holidays, of course, he would come here and they would be together. Now Mr. Douglas, listen!" And then we both

laughed, but somehow Guy's little pet-phrase seemed to help me on just then, and the laugh drew us together. Please think it over, and see if you do not think it really the best plan just for these two years that you must go back to India. We will not talk of any thing beyond that. At the end of two years you will come back to England for some considerable time in any case, and then you will have leisure to make more permanent plans. Guy will be nine, and will have had two years drilling at school; and Maudie will have learned what life is like without him, and will have got over the deep blow her mother's death was to her. Then it may be time to think of something else. But just for these two years, won't you let me go on being the children's guardians? It would be doing me such a kindness if you would; and I will really try to do well by them. Aunt Lois will not leave me till I have a really capable and thoroughly competent person to share the care of them with me; and I feel if I lost Maudie just now that I should be almost as heart-broken as she will be if she is taken away from Guy.

I looked full at him then to see how he would take my appeal, and saw the kindest light shining in his eyes, though his lips were grave, and he was a little while in replying

"Miss Raleigh," he said, "I think you have the kindest heart of any woman I have ever met. Your plan, so far as the children are concerned, is the very best and happiest that could be hit upon. I do not know what I ought to say, as a man of the world, to such an offer from one who, in the world's parlance, is a stranger to me and mine; and I know as well as you must that the thing is strange and unconventional. But I do you the justice and the honor to be perfectly certain you know your own mind, and that you really wish to confer this favor, and that it ought to be met in the spirit it is offered. Miss Raleigh, I leave the decision in your hands and that of your aunt. If you really wish this two years' charge, I will most gladly, thankfully and gratefully give it up to you. I know it will be for the children's welfare and happiness, and it relieves me of a burden of responsibility and anxiety that was pressing heavily upon me. For the rest, I can only say that there no person living to whom I would so soon be under such heavy obligations as I would to you."

He took my hand and held it fast in his. My heart was brimming over with happiness. I could scarcely believe that I had achieved so easy and complete a victory; and beside that victory, what else came over me as I stood there, filling my heart with a new and wonderful joy which I had never before experienced?

But the spell—if it was one—was broken by Guy, who came careering up at this moment with an eager shout—

"Miss Sea Gull! Miss Sea-Gull!" He had been learning of late to call me Cousin Olivia, but the old name was always the readier in moments of excitement. "I just want you to

settle with Brother Reginald about being our guardianess. Listen Miss Sea-Gull! You know he's going away to-morrow, and I should like to have it nicely arranged before he goes. You are going to be our guardianess now, aren't you?"

He took my hand and laid his cheek against it, whilst I stooped down and gathered both him and Maudie in my arms.

"Yes, darling, Brother Reginald and I have been talking about it, and I am going to be your guardianess for two years, till he comes back again; and then after that—"

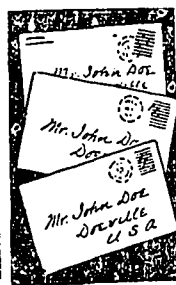
"After that," said Brother Reginald's voice above us, with an accent that made my heart beat fast and furiously—"after that, little people, *we shall see.*"

At the end of two years Brother Reginald came home and married me, so that I have never been called upon to relinquish my office of "guardianess" to the two little children in whom I first became interested through hearing them talk and watching them OVER THE SEA WALL.

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Mission Field.

BISHOP WILSON visited Burmah in 1855, from which time the missionary work of the Church of England in that country may be said to date. In June 1891, after thirty-six years, the returns were as follows: European clergy 13, native clergy 8, making 21 priests and deacons all told. In addition to those the following are at work: 13 'sub-deacons' and 115 catechists and teachers. There are 10,109 native Christians, including 1,100 who are under instruction for Baptism. This is surely a good showing for the length of time. There is a school in Rangoon called "St. John's College" in which nearly 10,000 boys altogether have been taught. A number of subsidiary schools for boys are in existence, and one large school for girls. A remarkable episode was the transfer in 1875 of a large body of Baptist converts to the English Church. This was the result of an unhappy schism in the American Baptist mission. The authorities of the Church at first declined the overtures made to them, and only consented when many were found to be drifting back into heathenism. The present Bishop is the Right Rev. J. M. Strachan, D.D., consecrated in 1882.—*Living Church.*

SOME of our readers will remember the appointment of Bishop Corfe, five years ago, to found a Mission of the Church of England in the peninsula of Corea. The Mission has a moderate support from the Society for the Propagation of the Gospel, but, from the first 'the seal of Apostolic poverty' has been stamped upon it. The Bishop and a small staff, partly priests and partly laymen, the latter chiefly physicians, live unmarried, and in community. Several of the members are from the United States and Canada. A house has been started in England under the name of the 'Society of the Sacred Mission,' to prepare young men for this particular work, and that in Central Africa. Its director writes that the House receives young men who are prepared to work henceforth without stipend, without marriage, and without seeking ordination unless expressly bidden to do so. In three years thirteen men have entered, who have contrived by strict economy to live on about \$3,000 a year. Every now and then a quiet, self-denying work of this kind comes to light, which shows the spirit which is working in the Church and affords ground for the hope that, in days to come when pressing needs arise, the same principles may be applied on a larger scale.—*Living Church.*

"MONOGAMY" is the law of Cape Colony," says *The Southern Cross*, "and it must be enforced at all costs. Polygamy is contrary to the law and order of a Christian civilisation, and must go." Progress is noted in this direction, and the recent decision of the Chief Justice will be a blow from which the custom will not recover. "Inferior" wives are no longer to be treated in law as legal wives. The

following anecdote illustrates the stand that the authorities have taken: It is not so long since a respectable native girl in Port Elizabeth was sold by her parents for cattle as the slave wife of a native man whom she detested. She had learnt something of English freedom from living in a large town, and she escaped from the man, after he had ill-treated her, and bound her as a prisoner. She fled for refuge to a kindly Dutchman's wagon at the outskirts of the town, and under his advice she applied to the police for protection. The man was arrested and tried at the next Circuit Court. He pleaded native custom, and said he had bought the girl for cattle, and could do as he liked with his own property. The judge gave him two years' penal servitude for attempted forcible abduction, and told him that native customs must give way to Colonial law, which did not permit a man to abduct any woman forcibly, or marry her against her will.

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TEMPERANCE.

IS THERE A SPECIFIC FOR THE CURE OF INEBRIETY?*

By T. D. Crowther, Superintendent Walnut Lodge Hospital, &c., &c., Hartford, Conn.

[CONTINUED.]

This meeting of our Association has for its central object, not to engage in a crusade or controversy, but to go on record as recognising the nature and character of the much-vaunted specifics of the day.

Truths of science are never presented concealed and covered up; they are never urged on the world for the central purpose of immediate gain. The real discoverer of any truth never sells out for money. If the truth is literal, and a discovery in science, its value to the discoverer is not to be estimated by dollars and cents. Its value, if real, is destroyed by secrecy, and enhanced by publicity. No real truth of science needs support from falsehood, exaggerations, and pretensions; and no statements can be called truths that cannot bear the strong light of searching study and criticism.

The alcoholic and opium specifics, of every grade and degree, from the white, tasteless lozenge put in tea and coffee without the knowledge of the victim, to the pretentious gold-cure, and the mysterious moon dust gathered on the uplands of the Atlas Mountains; the flannel pad put through some galvanic process, and medicated, worn over the stomach of the victim; the opal injection obtained from the monastery at Mount Carmel, the product of an alchemist in ages past, the secret of which is only known to Baltimore druggists; and the improved double bichloride of gold, discovered by a physician living on the mountains of Tennessee, and never found to fail—are only some of the most prominent, and comprise only a small part of the number of secret remedies that are now urged to cure the inebriate.

It would appear, from a casual view, that the intelligence of the average man was above this low level of credulity; yet, strangely, it is not. All of these schemes are sustained by persons who write "Doctor" before their names. Evidently the missionary fields of the world are not all occupied, and the specific-hunter is still abroad.

The practical result of these specifics is a tremendous increase of the number of chronic cases, and their incurability. A very large percentage of all persons who use these remedies are made more incurable. This statement is sustained by the clinical facts in every institution in the country. These relapsed cases come suffering from more profound degeneration of body and mind. They display delusions, depressions, and low vitality, not seen in others who have not taken this remedy. My personal experience indicates that over 60 per cent. of all cases admitted to my hospital during the past six months have tried the "gold cure" specific, and are among the most difficult to treat I have ever

seen. This is the experience of many others who receive such cases. I am sustained in the belief that the use of atropine, strychnine and apomorphia for two or three weeks in toxic doses is exceedingly dangerous for the average inebriate.

In my opinion, supported by others of larger experience, the continued use of any drug that will paralyse or depress the nerve centres to the extent of checking the morbid impulse for spirits continuously, is perilously fatal to the final restoration of the brain.

The temporary use of the simplest narcotics, under the most careful observation, gives strong intimation of what might follow from indiscriminate use of such drugs for any long periods.

Finally, I think I state the faith of all our co-workers when I say that these specifics, with all their quackery, dishonesty, and pretension, are unwittingly helping on the cause of truth. Their boasts of disease and curability are rousing up inquiry and agitating the subject. After a time this very agitation will be fatal to them and helpful to the real truth. Inebriates, who are the new army of the insane, are not to be reached by specific remedies. Far above the levels of empiricism and quackery, they will be understood and treated in the near future.—*Temperance Chronicle.*

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