

things when the Church of God, renewing her youth shall rise again to the might and majesty of her primitive Catholicity, when the Spirit of God moving upon the troubled waters of Christendom shall say "Peace be still,"—while our hearts are fired with this vision, yet we stand firmly and uncompromisingly to the pure Catholic Faith and Catholic Church in which our lot by God's most happy and merciful Providence has been cast. And in doing this we are acting the most truly charitable part. If we believe in the Church, as we say we do, it is our solemn duty to stand by it to the very death, not to yield one iota of its lawful claims, to love it, to believe in it with all our heart, soul and strength, to revere it as the spouse of Christ, the hand-maiden of God, the very pillar and ground of the truth.

Thus we will be enabled to set forth its claims to the world and draw men within its charmed circle. If you display an indifference and half heartedness in your Churchmanship, is it likely that outsiders will be led to respect the Church? There is an old saying that if you don't respect yourself, no one else will respect you, and this applies to the Church. If her members do not manifest their respect for her by every outward and visible sign, her hereditary enemies are not likely to do so. And under such circumstances one could hardly blame them. How many in this Canada of ours have been led to despise the Church from the apathy and indifference of her members. How often might it be said of the Anglo-Catholic Church, here and elsewhere, that her worst enemies are those of her own household.

There is no greater absurdity therefore than the statement that belonging to the Church won't save a man—a statement I am ashamed to say often used by thoughtless ill instructed Churchmen themselves. Upon its very face it is absurd. What does the Church exist for but for the purpose of saving men. You embark in a ship to cross the ocean. Would you do so unless you believed that the ship was competent to carry you across? Most assuredly not. You employ a guide to conduct you to some point. Would you do so unless you believed that guide was able to lead you in safety to your destination? Let us be consistent and stick to our principles, let us not say one thing on Sunday and then systematically belie it all the week in our actions. If the Church and her teaching faithfully followed won't save us, then it is a fraud, a sham, a delusion, and the sooner we get out of it the better. Not that merely calling ourselves Churchmen and outwardly conforming to her teaching will save us. There is no truth that the Church more emphatically lays down than that of personal responsibility. We are not saved in batches or by deputy. Every man must give an account of himself to God and the fullest liberty is given in the Church within reasonable limits for what a Canadian bishop has called "the sovereign law of individuality." There is ample room for every man to work out his own salvation, the tools and materials being provided for him. But if we rise to the spirit of the Church's teaching, if we make her our own, if we will sit at her feet and learn of her in a meek and teachable spirit, God will most assuredly vouch safe to us the blessing of His Holy Spirit and everlasting life. Shall we not therefore value these privileges and shew forth to the world our belief that this is God's Church, chosen and preserved by Him to be the eternal keeper and witness of His truth. We are on the royal road, God's own appointed way. "I am the way the truth and the life" says our Saviour, and His Church being the perpetual visible Incarnation of Himself, His Body, His spouse, bone of his bone and flesh of His flesh, occupies the same position towards man as He did when upon earth. Such a Church is ours—the Anglo-Catholic Church, Historical, Evangelical, and Sacramental Catholic in a threefold sense. And by doing so, by resolutely declaring to the world our firm belief in these facts, we will command their respect, their admiration, and finally their allegiance, and so do our part.

CONTEMPORARY CHURCH OPINION.

THE Bishop of Nebraska in commending his Diocesan paper to the Churchmen of the Diocese, expresses our own idea of the functions of a Church newspaper with such clearness and force, that we take special pleasure in reproducing his words for the benefit of our readers. Bishop Worthington says:—I desire that the paper shall have a definite mission as a *teacher* in the Diocese. That it shall not alone interest the people who read in its columns of the extension of the Church in all that pertains to our educational, parochial and missionary undertakings, in giving full reports of services, and other items of ecclesiastical news; but that when it refers to the doctrines of the Church, and to the teaching which has come down to us from the best and purest days of the Catholic Church, there should be no fear to proclaim "the faith once for all delivered to the saints." It is a sacred trust from God, and we must be very careful that we deliver it to others, as the Church which we serve has received it from her Divine and Ever-Living Head, neither adding to nor paring it down to the measure of a scanty faith, which also characterizes the age in which we live. It will, I am sure, as it has done in the past, seek to elevate the tone of the spiritual life, and enforce the duty of temperance, purity and business honesty upon the hearts and consciences of the members of the Church. I should be very glad to know that every family in our Diocese subscribed for THE GUARDIAN; that they not alone read it, but *paid* their subscription to it.

THE *Church Standard*, in a notice of the so-called "Congress of Churches" at Hartford, says:

They (Churchmen) cannot, of course, recognize Protestant ministers as bishops or priests—but Protestants do not claim to be priests in any sense. Such a notion never comes into their heads. They are baptized Christians, teachers of morals and religion, and preachers. Such work as they believe they can do, they do in many cases admirably. The Church would gain vastly if she could employ their learning and eloquence and zeal. Everything that they assert in their creeds is true; all their *positive* religion. The Church holds it all, either as of faith or opinion. What the Church has to offer them is a fuller and more symmetrical belief, a richer and devouter worship, and deeper and more thorough dealing with the needs and diseases of the soul. At least, that is what we believe that she has to offer; and yet we feel sure that these good things will not be accepted by many people unless they be offered to all in a spirit of true Christian brotherly love. That they will be offered in this spirit more and more in time to come we see good reason to hope and believe. There are many favorable omens.

THE *Church* has the following reference to the Revised Bible:—

The Revised Version of the Old Testament commends itself to the public by its most reverent conservatism of familiar phraseology. Well-known Psalms, for example, can be read without the jarring of a syllable to disturb the ear by mere novelty, even where obscurities have been cleared up. The list of readings preferred by the American Company shows how much farther the Revision might have gone, in most instances with the approbation of all who do not care for archaisms for their own sake. At first examination, one is inclined to think that the work on the New Testament would have escaped some of the opposition it has met with had it been as conservative as this. But the harmony and interaction of the two parts of the work is something for protracted study and use to develop.

THINGS I DO NOT UNDERSTAND.—Why many professors of Christianity do not more regularly attend church services on the Lord's Day; never attend the social meetings for prayer and mutual encouragement; take no interest in Sunday School work; do not pray regularly in the family circle

at home; do not subscribe and pay for a good religious paper, containing Church news and general intelligence; can spend from five to twenty-five dollars annually on tobacco, and perhaps give less than one-fourth of this amount for the support of God's cause; offer such flimsy excuses for the neglect of those means of grace by which they would be strengthened for the faithful performance of their various religious duties; become so drowsy when at church, but are so lively and active in worldly pursuits; are so sickly on the Sabbath, but generally ready for work on Monday; think it too wet or too dry, too hot or too cold, to attend the public worship of God, but hardly ever too disagreeable to go to market; can stand out in the cold and damp air at a public sale for half a day, or longer, but cannot go the House of God, which is warm and comfortable, to receive that spiritual grace which enriches the mind and heart; sometimes say things are not as they used to be, and yet persist in such a course of conduct as to produce the state of religious declension which they seem to deprecate.—*Church Advocate*.

Papers on the Progress and Work of the Church of England.

By THE REV. ARTHUR C. WAGHORNE, NEW HARBOR, TRINITY BAY NEWFOUNDLAND.

NO. I.—SOME TESTIMONIES FROM OUTSIDERS AS TO THE PRESENT GREAT REVIVAL IN THE CHURCH.

The Church of England has, in our day, attained a position grander, in many ways, than she has ever reached before. Her progress and growth during the last fifty years have been most marked. Her work is vast and manifold. A wonderful revival has happily been granted her. She is immensely more influential, more faithful to the claims upon her both by God and man, more popular by far than she was fifty or a hundred years ago.

Yet many of her members fail to realize how greatly God is blessing our Church; they know scarcely anything of her growth, position and work. It may be that church matters in their neighborhood are not, or do not appear to them to be, as they should be; there may be, or seem to be, a falling away rather than progress, deadness rather than a revival. There are, doubtless, some things in connexion with church life and work now-a-days which tend to puzzle, distress and offend even some of her pious, thoughtful children; much more the ignorant and thoughtless. Hence there are those who think that our old Church of England is not growing and prospering. Some even take a gloomy view of her position and prospects.

It is the aim and purpose of these simple papers to bring out some proofs of the marvellous increase of life and zeal in the English Church, and to show something of the vast and varied work she is now doing for God and for mankind.

The present paper shows what some outsiders have to say about this revival in the Church. It gives us the testimony of those who would, at least in some cases, be the last, naturally, to speak well of the Church, and her work. It may be said, in a sense, to be the witness of her enemies rather than of her friends; and is therefore valuable and weighty evidence of the renewed life and zeal, as well as the increasing popularity and efficiency, of the Church of England.

The Church in England.

TESTIMONIES OF SOME DISSENTING MINISTERS.

A FAMOUS OLD-FASHIONED METHODIST MINISTER OF FIFTY YEARS AGO BEARS WITNESS TO THE THEN IMPROVED CONDITION OF THE CHURCH.

He says:—"The prevalent sentiment of the Methodists, as a body, toward the Establishment has been that of friendship. It was so when the Church was in a lower religious state than it is at present; and it's more recent religious improvement has not diminished the feeling. Page 358.