

Family Department.

FAITHLESS.

(Written for the Church Guardian.)

FORWARD went "The Good Shepherd," wise and kind,
In the distance a lamb His footsteps to find.

Through sunny pastures green He leads the way,
Where rippling brooks make music all the day;
And flowers, sweet Nature's prayers, with odours
Spring freshly around their hastening feet.

Onward through lofty groves; now in the shade
The Shepherd moves, with the lamb half afraid.

Soft lullabies are murmured by the wind,
As if to calm a doubt-tossed, troubled mind.

Low sinks the weary sun to rest; the skies
Close softly o'er him, and the daylight dies.

The lamb is weary, and doubting its breast,
Now fain would it stop to lie calmly at rest.

Too tired to keep its eyes fixed on its Guide,
It gropes in the dark to a wilderness wild.

Soon its tender feet are bleeding and torn,
Sharp thorns pierce its sides. With a cry
forlorn,

It falls all wounded and faint to the ground;
'Tis lost, and fierce foes press hungry around.

Oh, where is the Shepherd? Does he then not
care

That His lamb should perish in desert bare?

Hush! for He stands by it now, and so blest
Is the lamb with its head on the Shepherd's
breast.

"Ah! little one, thou wouldst hardly believe
With me lay the power thy fears to relieve;

"In the soft green meadow, 'neath skies so blue,
"Thou didst not trust wholly thy Shepherd true.

"I longed to have thee at my side all the way,
'But thou far behind me didst linger stray;

"In thy greatest need thou welcomed me,
"And I rejoice exceedingly o'er thee."

The Shepherd opens the gate of the fold;
Now, far behind them, all darkness and cold.

M. S. N.

(From the Mission Field.)

HOW A CHURCH MAY BE BUILT.

By the Rev. G. M. Johnson, Rector of
Barningham, Norfolk, at present in
charge of the Cathedral of New-
foundland.

At the moment I am writing the whole town of St. John's is thrilling with excitement about "stone-hauling," as it is called here, for the completion of the Cathedral.

In explanation of the term, let me say that by "a haul of stone" is meant the muster of volunteer gangs, or "crews" as from the nautical character of our population the favourite expression runs, for the special purpose of furnishing stone for church or chapel, as the case may be, according to the religious denomination in favour of which the help is offered. By the former term the Church of England is understood, and by the latter Roman Catholics, or Wesleyan Methodists, or other dissenters.

For the first time in the writer's long experience of Newfoundland life an enthusiasm seems to have seized upon the population of St. John's in favour of the Cathedral of the Church of England, partly, no doubt, from loving respect and regard to the memory of good Bishop Field, who began the building, and partly from desire to see the completion of the noble pile, as a thing of beauty and a joy for ever; and all differences are for the time forgotten in the desire to help on the completion of the building so well conceived and begun, and finished, as far as the nave is concerned, more than thirty years ago by Bishop Field, upon a noble design furnished by the late Sir Gilbert Scott. The transepts, tower and spire, and chancel remain yet to be added, and this is the undertaking now in hand. The state of the roads through the town is just at present most suitable for sledge-drawing, or "hauling," as being well covered with hard ice; and the circumstances that St. John's is now full of hardy men ready for departure next week on the annual seal-gang voyage has afforded a most favourable juncture for the operation. These two circumstances, and the fact of the call for volunteers having been just now made, have aroused a perfect *furor*, as I may not untruly call it, for the work, to which all have rushed, as it were, with one accord, and with regard to which the difficulty has been to restrain the ardour evoked with its due bounds, and to persuade the men who have come forward to be content

within the limits which daylight would naturally impose, and to refrain from still carrying on the work after darkness had closed in. This was actually done two days ago, when by the aid of torches a couple of heavy loads were put up and hauled home after night had come on, the loads having been actually deposited towards nine o'clock at the Cathedral. The same would have been also done the following night, but for the great danger to the men engaged, their zeal having, even in daylight, twice nearly resulted in disaster, from their unwillingness to be content with moderate loads, and from the difficulty of keeping a proper check upon the great weight over snow and ice, when the incline is downward.

The mode of procedure is as follows. Immense sleds or drays, with runners of solid timber framed together as strongly as possible, and in themselves of no little weight, are constructed, each capable of carrying twelve or fifteen tons of stone. These are then furnished with chains, and very long hauling ropes of the strongest kind, and lashed together, one behind the other. When loaded, the train of sleds is taken in hand by a "crew" of from a thousand to fifteen hundred men, and drawn through the town to the Cathedral. The sleds are decked the while with flags, and a band of music usually precedes, while a shouting and cheering crowd accompanies the band and crew, and the greatest enthusiasm prevails, the whole reminding one of the passage of Zochariah (ch. iv., 7), "He shall bring forth the headstone with shoutings, crying, Grace, grace unto it."

The work was begun by the young men of the guild of St. John the Baptist, attached to the Cathedral, and was taken up next day by the Fire Brigade and the British Society—both town organisations of no small utility and importance, and furnishing fine bodies of enthusiastic, zealous men. On the following day came two smart sealing crews, under their respective captains, assisted by the crew of a third sealing steamer. These sealing men, or "sealers," as they are called here, have to-day delivered upon the ground as their final load (two heavy loads having been previously drawn by them) not less than from thirty to forty, if not more, tons of stone; no light weight to be drawn at once, and requiring able arms, strong muscles, and tough and well tried ropes to drag them. To-morrow night—work being still forbidden for fear of accidents—other sealing crews, and the Society of United Fishermen, are to take the place of the sturdy fellows who did such noble work yesterday and to-day; and a third relay of hardy sealers have volunteered to finish the work on Monday; Wednesday morning being the time fixed for their departure on their perilous, but, when successful, no formidable pursuit of seals among the northern ice-fields, which at this season lie off our coast and so frequently sever us from all communication, save by "cable," with the outside world.

I suppose no other country could furnish such scenes as the town of St. John has witnessed during the present week; and that in no country, except Newfoundland, is Church work of the kind this narrative refers to helped forward with more willingness and greater enthusiasm than has been shown by the noble fellows who have just given the work of finishing our Cathedral so good an impetus with their strong arms and willing, helping hands. A remarkable feature in the work—indeed the remarkable feature, I should be inclined to call it—has been the zeal with which Roman Catholics and Dissenters have vied with members of the Church, and refused to allow themselves to be outdone by our own people. No such scene have I ever witnessed before, although I was in St. John's when the existing portion of the building was erected. Then, though I do not say good-will was absent, Churchmen were left alone to do the work, which was at that time looked upon as theirs, and theirs only and alone. I suppose this week will have seen the united effects of several thousands of the finest, healthiest, and most powerful and willing men that any country could produce from a similar population; Churchmen vying with Roman Catholics, and Dissenters with both, in helping forward the erection of the Cathedral of the Church of England. Feelings of the utmost delight have been manifested as each load reached its destination, the attempt being always made to make each load bigger than the last, and each successful effort culminating in, and being acclaimed by, the heartiest hurrahs and cheers for the grand old Church of England; and in

these shouts, Roman Catholics, of whom there are 15,000 in St. John's, Dissenters, and Churchmen all joined equally, and each strove earnestly in the general roar to outdo his fellow. The interest and picturesque, so to speak, of the scene were unique. Let us hope that the effect of the spirit thus shown, and the result of the good feeling called forth, and unanimity manifested, may not only promote good-will generally, and tone down asperities on account of differences of belief, but help towards religious unity in the bond of peace. Surely these great benefits can hardly fail thus to be promoted. Well, therefore, may I close the account with the pious words of David, as well suited to the occasion: "Pray for the peace of Jerusalem! they shall prosper that love thee." Surely the work has been a work of love, and done for Zion's sake; as such it cannot fail to receive a blessing. May the blessing follow speedily as well as surely!

Besides the work above recorded, nearly £7,000 sterling has been subscribed since the death of Bishop Field, to whose memory it is proposed to dedicate the contemplated work. At this time authorised collectors are canvassing the town, whose work is no doubt receiving a valuable impulse from the zeal and good-will shown by the humbler members of the community in the good work done by them, which in the foregoing account I have endeavoured to describe.

(To be concluded.)

DOGMA.

BY THE BISHOP OF ALBANY.

(Concluded.)

I CONFESS that the subject presents itself to me, so far as our immediate danger is concerned, in a far more urgent light, as it applies to the number of those coming in adult years to our Communion. The accident of marriage into a Church family; the aesthetic preference for our service; personal weariness of the perpetual harangues upon the secular questions of the day; dislike of the narrow restrictions which are part and parcel of the sect system; political preferences or dislikes; some seeming social advantage; nearness to a particular Church; the personal liking for a clergyman, all sorts of reasons are bringing men into a habit of attendance upon our service; into the occupation of seats; into a nominal adhesion to the Church. If the man is wealthy and prominent, he becomes at once an officer in the Parish.

Utterly uninstructed, ignorant of the first principles of the doctrine of Christ, he yet becomes a factor, and money multiplies immensely his importance as a factor, in parochial administration. Absolutely honest, and often very earnest, he is nevertheless incapable of any intelligent discharge of his trust. I count it an unkindness to such a man, not to teach him—plainly, positively—authoritatively. You do not want to take men by guile. You want to make them know "the certainty of things." They should be fed with *milk* until they are strong enough to be fed with *meat*—and then they should be fed with *strong* meat.

And the honest, uncontroversial, plain statements of what the Church is, and what the Church holds, are due to men like these; not merely of morality, not merely of religious life, but of the differences and distinctions between the old and the new; between the deposit, and the accretions to it, or departures from it. I am amazed sometimes to find the surprise of people, when they discover that the unbroken succession of our authority to minister in holy things can be proved, not as Catholic doctrine merely, but as historical fact. It startles me to realize, how far away the great majority of modern congregations are from any appreciation of the historical position of the Church. And their utter confusion of ideas about regeneration, conversion, fasting, frequent communions, the condition of the departed, the eternal life of heaven, is a serious condemnation of our unfaithfulness in delivering "the whole counsel of God." Of course, the elevation of human character, the training of souls for Heaven, the strengthening of people against temptation, the warnings against sin, the "reasoning about righteousness, temperance and judgment to come," the preaching of repentance, of pardon, of salvation, the preaching "Jesus Christ and Him crucified" must occupy and absorb us as the great end and aim of all our teaching, and all our work. But we have no right to forget, that we have given to us, a *system*—of faith and duty

—a system of religion in which, and by which we are to fit men for life and for eternity. To say the least of it, we are bound to think that system the best. And without uncharitableness, without controversy, without attacking anybody, or anything, but sin and unbelief, and error, we are bound, I think, by every obligation, before God and man, to insist upon that system in its fulness of Faith, Orders, Discipline, Sacraments, as that by which we must be governed and controlled, and by which we are to mould men. The Gospel in the Church is that, with which we have been put in trust. We are not left to our own choosing. We are not at liberty to submit to popular control. We are ambassadors for Christ. We are commissioned teachers of the Church. "We are ambassadors in bonds." Let us be workmen "that need not be ashamed, rightly dividing the word of Truth." Let us be "pure from the blood of all men," "not shunning to declare the whole counsel of God." Let us deliver unto men "that which we also have received." Let us strive to be "found faithful" as "stewards of the mysteries of God. Let us remember the solemn vow of our ordination, "to minister the Doctrine and Sacraments, and the Discipline of Christ, as this Church hath received the same, according to the commandments of God." And so our work will tend to edifying, to *upbuilding*, upon "the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Remember ye the words which were spoken before, of the Apostles of our Lord Jesus Christ. "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

DISSENSIONS.

It has become the practice and policy of some non-Episcopal periodicals, to represent our Church as rent and torn by divisions, and as though just on the eve of final and irremediable disruption. We remark right here that these representations are utterly false, and even wicked. While we are perfectly free to admit that there are differences of opinion among us touching certain points of doctrine and discipline, and these of a character which sometimes awaken warm and animated discussion; and while we are ready also to admit that, with a Church truly Apostolic and Scriptural in its outward framework, and with doctrinal standards in most happy and harmonious accordance with the oracles of truth, the clergy and laity of our Communion are but frail and imperfect men, that some among us fail to adorn the doctrine of God our Saviour as we ought—that some exhibit a proud rather than meek spirit; still, while we admit all this, we are constrained to inquire, where shall we go to find things in a better state? Where shall we go to find less disputation, few differences of opinion, or more unanimity on points of doctrine or ecclesiastical polity? They must have been very inattentive readers of ecclesiastical history, who have not discovered that differences of opinion quite as great as those which exist among us, have prevailed in every Church, even from Apostolic times. This will always be the case so long as sin and imperfection adhere to those who constitute the members of the Christian Church. To hope to associate large bodies even of Christian men, and bring them to think exactly alike on all points, is perfectly idle. We would remind our neighbors, especially those who talk with apparent gusto, about the dissensions in the Episcopal Church, as though our Communion were rent and torn by internal warfare, that the lion and the lamb lie down quite as peacefully among us as they do in their own respective folds.—*Episcopal Register*.

Children's Department.

THINKING OURSELVES OVER.

"WHAT is self-examination?" asked little Alice; "Mr. Clifford said something about it in his sermon this morning, and he told us all to spend a little every Sunday, practising it—practising what, mamma?"

"Self-examination is thinking ourselves over," answered Mrs. Langton. "You know how apt we are to forget ourselves—what we did and thought yesterday,

and the day before, and the day before that. Now, it is by calling to mind our past conduct that we can truly see it as it is, and improve upon it."

"How must I do, mamma?" asked Alice; "tell me how to begin."

"You may first think over your conduct toward your parents. Have they had reason to find fault with you during the week? if so, what for? Have you disobeyed them, or been sullen towards them? And what good have you done them? Have you made them glad by your kindness, and your faithful and ready compliance with their wishes?"

"Then think of your duties to your brothers and sisters, and little friends. Ask yourself how many you have made unhappy? Have you spoken cross words to them? Have you been angry or ill-natured? Have you deceived them? What hard thoughts have you cherished in your heart towards them?"

"Oh, mamma, it would take me a great while to think all that over; and I'm afraid it would not always please me. What next must I think of, mamma?"

"Faithfulness in your business."

"Business!" said Alice, smiling. "Papa has business; little girls haven't any business."

"Oh, yes," said Mrs. Langton. "Any work which you have to do is your business. Your studies at school are your employment, in which you ought to be diligent and faithful. Have you been so? Do you never play in school? Do you thoroughly learn your lessons? Do you mind what your teacher says? Carefully think over whether your conduct is in all respects what a Christian child's should be."

"I know a verse about business," said Alice. "The Bible tells us to be 'diligent in business, fervent in spirit, serving the Lord.' That means, we must mind God in it, doesn't it? What more is there to think over, mamma?"

"Secret faults," answered Mrs. Langton. "Have you cherished any wrong feelings in your heart? Have you had secret thoughts which you would be sorry to have exposed? Any envy of others, any pride? Have you harbored unkindness? Have you been selfish? Have you forgotten God? Have you neglected to praise Him and to pray to Him? Go over all this ground thoroughly, and confess your faults, and ask your Saviour to make your heart clean, and help you to love only what is lovely."

"But Aunt Jane says there's no need of children thinking," said Alice.

"Without thinking," said Mrs. Langton, "there can be no improvement. Thoughtlessness is the besetting fault of youth. It is this which makes young people giddy, foolish and vain, and blinds them to their own defects."

Alice sat still for some time, looking out of the window; then she came, and putting her arms round her mother's neck, gently said, "Dear mother, I will try to be one of yours and God's good children."

A BOY AGAIN.

Sometimes an old man becomes a boy again, though too smart to drop into his second childhood. An illustration of this pleasant tendency was given, not months since, by an old man, with several millions.

He was in the habit of prowling around the office of the insurance company in which he was a director. One morning as he was thus investigating he happened to come across the dinner-pail of the office-boy. His curiosity led him to take off the cover. A slice of homemade bread, two doughnuts and a piece of apple-pie tempted the millionaire's appetite. He became a boy again, and the dinner pail seemed the one he had carried sixty years ago.

Just then the office-boy came in and surprised the old man eating the pie—he had finished the bread and doughnuts.

"That's my dinner you're eating!" exclaimed the boy, indignantly.

"Yes, sonny, I suspect it may be; but it's a first-rate one, for all that. I've not eaten so good a one for sixty years."

"There," he added, as he finished the pie, "take that and go out and buy yourself a dinner, but you won't get as good a one," and he handed the boy a five dollar bill.

For days after, the old man kept referring to the first-class dinner he had eaten from the boy's pail.

If you are in doubt as to a thing being right or wrong, go to your room, kneel down and ask God's blessing upon it.