

no Christianity, because every other form of the creed bends towards the denial of the majesty of Christ, Whose figure is gradually disappearing. We should say that amidst the often sterile conflicts of the sects, the figure of Christ was the only one reappearing. The following is a remarkably vain assumption; but in view of the recent conduct of the Roman Church in Ireland, it cannot be read without amusement:—"Only one Church has never yielded, never faltered, never gone back, never made a compromise with infidelity, never let go the Old Testament or the New, never hesitated in the conflict with kings or people when Christianity was at stake." Our reading of history may not be considerable; but it testifies to a modification of the word "never" in every instance, which even "hardly ever" fails adequately to describe.

THE London *Guardian*, which for thirty years has championed Mr. Gladstone as the model English statesman, is at last compelled to give him up, and in a melancholy article, entitled "The Lost Leader," it mourns over the fall of its shattered idol. We can sympathize with our able contemporary, having to some extent shared its former admiration for the most brilliant, but, as recent events have shown, the most unreliable public man of the present century. There is scarcely an opinion or a principle that he has ever professed which he has not subsequently renounced, but perhaps the most inexcusable and inconsistent act of his whole public career is his late appointment of a blatant atheist to one of the most responsible posts in the Government. We pity the unhappy man whose mind is befogged by intellectual doubts of the truths of Revelation, and so long as he respects the convictions of others we can even respect his doubts, but we can feel nothing but contempt for the petty vanity and ineffable littleness of mind which is displayed by a journalist who goes out of his way to wound the most sacred feelings of his readers by writing the Sacred Name with a small "g." Yet this is what was done by the new Chief Secretary for Ireland when he edited the *Fortnightly Review*. And this is the man who is now the most trusted and influential adviser of that most high-minded, honorable and Christian statesman, William Ewart Gladstone! Alas! how are the mighty fallen!

It is sometimes charged against the Church by those outside her pale that she does not countenance revivals of religion. The appointment of such seasons as Advent and Lent ought to be a sufficient answer to this charge. These are the times when with us men and women are bidden to bestir themselves, to shake off the lethargy of indifference, to examine themselves whether they are in the faith or not, and by self-denial, more frequent and more earnest prayers and communions, and the formation of holy resolutions, to correct and amend in them whatever hath displeased their Heavenly Father. It is true that there is much in modern *Revivalism* of which we cannot approve, but all that is good in a Revival—more frequent prayers and preaching, confession of sin, endeavors after amendment, calls to a holier life—all these are included in the idea of Advent and Lent, and if the work of

God is not revived amongst us at these seasons, it is simply because we do not use the means which the Church has placed within our reach. The cause of much of the apathy and indifference to spiritual things which we deplore amongst our people is to be found, not in any defect in the Church's system, but in their failure to use the means of grace which have been so liberally provided for them. We rejoice in the fact that these holy seasons are more generally appreciated and used than they were even a few years ago, but there is still much room for improvement in this respect. Let us all strive to make the coming Lent a time of genuine revival of the work of God, first in our hearts and lives, and then in the hearts and lives of those around us, and we may be quite sure that, in answer to our efforts and our prayers, showers of heavenly blessing will descend upon the waiting Church.

NEBRASKA Diocese has its *Church Guardian*, too, and under the heading "Notes from the Bishop" we find the following remarks, which apply to the several Dioceses of this Province and to ourselves:—"The Bishop is convinced that much might be done by the clergy of the Diocese to extend the circulation of *The Guardian* if a vigorous effort was made in that direction. And the interests of this useful paper would be increased if every Rector or Missionary would report, from north to south, the condition of the good work which is under his hand. Give us a letter. \* \* Every household should have a Church paper, the *Spirit of Missions*, and a *Church Almanac*."

We commence in this number a sermon preached by Rev. H. M. Aitken in New York, in connection with the Mission lately held there, and taken from the *Homiletic Review* for February. We do not wonder that such preaching, practical and out-spoken in denunciation of the "tricks of trade," drew thousands of eager listeners.

#### CONTEMPORARY CHURCH OPINION.

Our new contemporary, *The Diocese of Arkansas*, utters no uncertain sound. Its second issue has the following admirable remarks on Education, which we commend to the notice of those who are enamored of the American secular system:—

The divorce of secular and religious education is one of our national sins, involving, as it does, a separation of what God has joined together—the duty of parents to educate both the intellect and the souls of their children. Education deals not with the mind only. 'Tis for the whole child, of which the mind is but a part. There is that in a child more important than mind—there is conduct and morals. This is a matter which needs to be pressed on the attention of the clergy; for a part of a priest's commission is to feed Christ's lambs, and it is not for him to surrender—save on compulsion—to other hands that commission of trust for Christ. Therefore, we hope that, where parish schools do not exist, the clergy may see their way clear to establishing them, and that under the shadow of the cathedral, around which should cluster all institutions of diocesan interest or usefulness, may grow up a diocesan school of such a character that the Churchmen of Arkansas need not send their children out of the State for a solid and complete education—a training of body, mind and soul.

*Church and Home* (Florida) has a powerful leader on "The Power of the People on the Pastor," from which we quote the following:—

A people may have power to call a minister, and to compel his resignation; to give and withhold his hire; but in this consists not their real power. To be instrumental in deepening their pastor's Christian character, in enriching his Christian experience, in helping his joy, in this consists the power of a people. It is quite as important for a minister to inquire concerning the spiritual life of a people who have called him to be their pastor, as for a people to inquire concerning the spiritual life of a minister whom they are about to call. Many a young man has been brought into pastoral relation with a people who have, by their indifference to spiritual things, effectually quenched his youthful zeal for Christ, and brought him down to the low level of their own spiritual life. If the churches wish to exercise a noble power over their ministers, and have joyful and efficient pastors, let them "walk in truth." Many now-a-days doubt the Scriptures, despise the Church and profane the Sabbath; but let "the children" walk in "the good old way."

The *Church News* (Diocesan paper of Mississippi) speaks in the following vigorous terms of our duty as Church people:—

From all sides, from all denominations of Christians, people are turning their thoughts to the Church's claims, and worship, and history. People who used to denounce the Prayer Book most bitterly are quietly appropriating many of its beauties. Holy days are winning their way to the approval of all—Christmas and Easter need no apologies now. Good Friday is remembered more and more widely. The *Te Deum*, *Gloria in Excelsis* and *Gloria Patri* are sung often in congregations where they were once shut out as Romish. The patience, the firmness, the strong conservative fidelity which have held fast the old Apostolic truths and worship, however unpopular, are finding their reward.

"Why don't you let people know what your Church is?" is the question often asked by those just learning to love it. "This worship," said one lately, "is what I have been longing for for years. It had been described to me as mere formality. I find it full of life and earnestness." Said another: "I have long joined in the cry that your Church was so exclusive. Now I know for myself that no other body of Christians has such liberal terms of communion. Why don't you take pains to show the fact to all?"

What we wish is that those who are strangers to the Church, or prejudiced against it, should know it as it really is. Once awakened some interest by your words, and a book or tract, or a visit with you to the church, will give light. A fair understanding of our claims, our history, our principles, our worship, is what we desire. And to promote this, speak for your Church lovingly and fearlessly, and circulate its books and tracts.

The *Living Church* thus alludes to one of the dangerous tendencies of the present age:

Amusement, as distinct from recreation, (recreation), may have an incidental place in any human life. But when it is made a constant study and gives rise to societies, or clubs, devoted to its pursuit, for eating, drinking, dancing or card-playing, it has gone counter to the reason and beyond lawful toleration. Carried to this extent it is, sometimes, among professing Christian people, communicants in the Church, perhaps. There is crying need for a new version of their Baptismal vows, a new definition of the "godly, righteous and sober life," in fact a new revelation as to the character and work of the Holy Spirit.