

to enlist members in the Total Abstinence section, while the number of those becoming members of the General section has been far less than ought to have been the case. They by example and precept may do as much for temperance as their members who adopt total abstinence; and the general declaration of membership is so worded that everyone may sign it without hesitation; and while it is a matter of course that they to whom any use of intoxicant is, or is likely to become a source of danger, should be most strongly urged to be total abstinents, yet to the majority of persons the promise "by example and precept to promote the objects of the Society," will be sufficient, and they, by example and precept will be able to influence very many. The steady discouragement of "treating" alone would do much towards lessening habits of intemperance. The Committee would respectfully remind the clergy that those persons who became members of the Society have not been absolved from their promises by the accident that the usual meetings of their branch have fallen into abeyance. The Committee close their appeal with the strong recommendation that Bands of Hope should be formed where practicable. If the rising generation can be enlisted into the ranks of temperance a very great gain will be achieved.

DIOCESE OF RUPERT'S LAND.

MEDICINE HAT—Mr. Wm. Rainsford, of Fort Erie, has offered \$50 towards the erection of the New Medicine Hat Home, provided eighteen others will join, so as to make up, with Rev. J. Davenport's offer, \$1,000. Will not others join and so have the schools in operation this summer? Address Rev. E. F. Wilson, Sault Ste. Marie, Ont.

CONTEMPORARY CHURCH OPINION.

North East Maine:

In the election of parish officers the greatest possible care should be exercised in the selection of fit persons to serve as wardens and vestrymen. We heard recently of a parish, not in this diocese, where one of the wardens was an infidel and the other was never known to be in his place in church more than once or twice a year.

The parishioners at the Easter meetings have this matter in their own hands and they should see to it that the officers elected are men who will worthily represent them, and the officers elected should remember their responsibilities as representatives.

If an office brings honor, those who hold it ought to be glad to remember that it brings also responsibility, and that honorable rank cannot be dissociated from honorable obligation.

And for the discharge of this, even where opportunities for personal service are wanting, there are yet abundant occasions. A consistent example during Divine Service and elsewhere, a habit of speech which is at once loyal and hopeful, and wisely reticent, these are things whereby a single layman may do much to bind together and build up a parish, and to strengthen the hands of him who is charged with the ministry of holy things.

Church Bells says in reference to Mr. Gladstone's Bill 'to remove the disabilities of Roman Catholics to hold the offices of Lord Chancellor of Great Britain and Lord Lieutenant in Ireland.' We are sorry that Mr. Gladstone is taking this action. What he proposes to do, in short, is practically to throw open to Roman Catholics two very important offices from which they have hitherto been, for excellent reasons, excluded. He proposes to play into the hands of Roman Catholics and to give them powers which might be used, which the past and pres-

ent history of Roman Catholicism warns us would be used, for the furtherance of Romanist projects. These projects are too well known for it to be necessary for us to state what they are. Every day things are occurring in various parts of the world to show what Romanism in power is, and the fatuity of believing that it has forgotten anything or learned anything. Roman Catholicism is the same now as in the middle ages, and tolerates nothing except intolerance. Even under our own flag it persecutes. In the parts of Canada where it is supreme it has thrust itself into political life, and manipulates the elections, tampers with the finances, persecutes, as far as it dares, all who differ from it, fills all vacant offices with its adherents, and makes it a hard thing to be anything except a Roman Catholic. As it is there, so we fear it would be here if it had the opportunity. There is a capital moral in the old fable of the wolves, the dogs, and the sheep, which is applicable to the case; and we would commend the fable to the attention of those who are disposed, if there be any such, to think that after all it is not a matter of much importance.

DR. EDELSHEIM.

The Scotch Presbyterians had sent three of their ministers upon a mission of enquiry among the Jews of the Continent. In the city of Pesth these gentlemen resolved to learn the German tongue, and who should they engage as their teacher but the subject of our sketch, at that time celebrated for his linguistic attainments. The Jewish teacher became the learner in spite of himself, and the result was his conversion to the faith of his Scotch pupils. Writing subsequently on this subject, Dr. Edersheim says: "The purity and holiness of life of these men attracted me; their earnestness and convictions aroused me to enquire into the views which had made them so quite other from those whom I had hitherto known, and from what I knew myself to be." And again, "I had never seen a New Testament till I received the first copy from the hand of the Presbyterian ministers. I shall never forget the first impression of 'The Sermon on the Mount,' nor yet the surprise and the keen feeling by which the reading of the New Testament was followed. That which I had so hated was not Christianity; that which I had not known, and which opened such untold depths, was the teaching of Jesus of Nazareth. I became a Christian, and was baptized by the pastor of the Reformed Church at Pesth."

As is almost universally the case with converts from Judaism, a complete revolution in his life and hopes followed Mr. Edersheim's conversion to Christianity. He had studied for the medical profession; he now resolved to preach the Gospel of Jesus Christ. Like many other Jewish converts who first learnt the faith of Christ from Nonconformists, when he had studied Church history and Church dogmas, Mr. Edersheim sought admission into the Church of England, and received the holy orders of Deacon and Priest at the hands of the Bishop of Winchester in 1875.—*Church Eclectic*.

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PASSION WEEK.

The name of Passion Sunday has been given to the Fifth Sunday in Lent from very early times, because on that day our Blessed Lord began to make open predictions of His coming sufferings. The Epistle refers to his Passion; the Gospel the beginning of it, in that fearful rejection of Him by the Jews, whence the name of Passion Sunday.

This week is rightly called "Passion Week," a term commonly but erroneously applied to "Holy Week,"—the week immediately preceding Easter. The six Passion Psalms are 2nd, 22nd, 38th, 59th, 69th, 88th.

FIFTH SUNDAY IN LENT.

From time immemorial this, the Fifth Sunday in Lent, has been called by the name of Passion Sunday, as all the services of the day turn our minds towards the sufferings of our Redeemer, in order that they may be ready to enter more entirely into the contemplation of the awful mysteries of Good Friday. The Collect seems the utterance of a heart deeply sensible of the sinfulness of sin, and conscious that there is no relief for it but in God's great goodness. The soul has begun to learn, by its Lenten discipline, at what cost its pardon must be won. The Epistle teaches "that by means of death they which are called might receive the promise of eternal inheritance," being cleansed by the Blood of Christ, the High Priest of good things to come. In the Gospel we have that awful colloquy between the Jews and Him who revealed Himself then to them as I am. What a scene! Who of us shall dare to shrink back from any taunts, or any derision or scorn that may be hurled at us, when He our Lord and Master was called by His own people by approbrious names. Here they began that rejection—they took up stones to cast at Him—which culminated in the piercing of the Sacred Heart. Well may the Church hear her spouse Himself in the ancient Introit: "Give sentence with me, O God and defend my cause against the ungodly people."—*The Church Kalendar*.

THE FAITH! DOES IT MATTER?

(S. P. C. K. Tract.)

The Faith! What is it? The Faith is the truth which God has revealed to us concerning Himself and His work for us. Faith is the act by which the heart grasps and believes the Faith. Does it matter then what we believe?

It seems a strange question to ask, yet there are people who say continually 'It doesn't matter what we believe if we live honest respectable lives.' This sounds very plausible, but is it true? Our actions in every day life depend upon what we believe—the sick man goes to a Physician, in whose skill he has confidence—he follows his directions because he believes they will be for his good—he does not show his faith in the Physician by prescribing for himself.

So our faith in Christ must be shown—not in living by the light of our own unassisted reason, but in believing and acting upon the teaching which Christ has given us. To deny the Faith, that is the teaching of Christ, is to doubt Him, and that is a grievous sin against God.

But there is another reason why it matters—our Salvation depends on it.

Christ has given us a chart of the way, and if we prefer a way of our own instead, we tread upon dangerous ground.

Careless people say—'We are all going to one place, and it doesn't matter, which way we go'—Christ says I am the way—he does not speak of many ways: and St. Paul bids us use the gifts of Christ 'till we all come in the unity