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ANNOUNCEMENTS SEE PAGE 12.

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EDITORIAL NOTES.

THE WOMAN'S AUXILIARY.—We have just received the printed report of the Corresponding Secretary of the Woman's Auxiliary dated October 1891. We have already from time to time referred in terms of approbation and thankfulness to the work of the Woman's Auxiliary in connection with the Board of Domestic and Foreign Missions. Owing, however, to its importance and to the wide interest which is taken in it, it will not be amiss to give, even at the risk of repetition, a few facts gleaned from this report. It appears from it that a steady growth in the number of members is shown in all the Diocesan branches, the whole number of which now is 213; making with 82 junior branches, a total of 295, representing a total membership of 8268 *reported*, although several parochial branches having failed to report, the figures would be even larger. A pleasing feature in connection with the work of the W. A. M. A. is the formation of a branch in the Diocese of Calgary, and steps taken for the formation of another in the Diocese of New Westminster. The branches are divided amongst the dioceses as follows:—Quebec, adult 20, junior 3; Montreal adult 28, junior 4; Ontario adult 24, junior 14; Toronto adult 64, junior 25; Niagara adult 24, junior 10; Huron adult 50, junior 27.

The total number of bales or boxes sent out last year by the W. A. M. A. was 345, of which all but 4 were for Domestic Missions. Three were sent to the C. E. Z. Society, India, and one to Alaska. Of the 345, 41 appeared to have been supplied by the junior branches, and the total value of the boxes and bales so sent out,

(not including those from one diocese which did not send in any valuation) amounts to \$16,795.79. The grand total of money contributions for the Ecclesiastical Province of Canada reached the sum of \$14,785.67, making a total of \$31,581 raised by the Woman's Auxiliary and its junior branches.

We notice a new feature in connection with the Toronto and Niagara branches, namely, the introduction of *life membership*, there being already 14 life members in the former diocese, yielding a sum of \$350 from this source alone; and four in Niagara. Miss Perkes, the lady Missionary to the Blackfoot Indians, is supported by the Toronto branch.

A feature specially encouraging in regard to the Ontario Diocese is the Children's General Missionary Guild. This branch also supports a lady missionary, namely Miss Brown, to the Piegan Indians.

The branches in the Ecclesiastical Province are also providing the stipend and expenses of Miss Sherlock as Medical Missionary to Japan; for which place she sailed in October last.

We learn from the report that the special work of aiding in the education of the children of the Missionaries has been fairly successful, and that there were at its date 9 such children being provided for by the W. A. M. A.

ARISE! SHINE!

The glorious Epiphany lessons ring out their call, year by year, with an emphasis that never falters. They are the call of Him, who is the same yesterday to-day and for ever, speaking to The Church which he loved, and gave himself for, and bought with His own most precious blood. Upon her the True Light is come and upon her abideth. Her opportunity is always now and here: and her militant host throughout all the world is ever making some worthy response to the voice of her Beloved.

It remains for particular Churches as for individual souls of men, to bear their proper part in the great *Alleluia*, to change its prophetic song of time into the ceaseless chorus of eternity. The kingdoms of this world are become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever. By no other means, but by such human endeavor, will the prayer of the Holy Catholic Church be answered:—"That it may please Thee shortly to accomplish the number of Thine elect and to hasten Thy kingdom." The law was administered by angels. But unto the angels had He not committed the world to come, whereof we speak. Of the grace and truth which came by Jesus Christ, the angels are still sent forth to minister to them that shall be heirs of salvation, but it was said long before, What is man, that Thou hast such respect unto him, or the Son of Man that Thou so regardest Him? Now is the dispensation of the Holy Ghost. And the Spirit of Christ shed abroad in men's hearts, men also walking in the spirit, is the divine-human energy now at work against sin, Satan and death. This is the "extension of the Incarnation" upon which all the outward forms of it, Christ, Ministry and Sacraments, depend as their reason for being: and wherever it exists and works there is an Epiphany of the Holy Catholic Church and a manifestation of Christ.

"As my Father hath sent me even so send I you." And He breathed on them and ascended up into Heaven, thenceforth expectant waiting. If anything can stir the souls of men it will be the realization of the truth, that "We are workers together with God" and that all the labor and travail of Christ's soul "is committed unto us." Wherever that thought once apprehended is lost and forgotten no pomp and circumstance of ecclesiasticism, no formality of religion, no faithful laying up of creeds and traditions as in a napkin, can do more than invite the peril of finding the Kingdom of God taken away and given to a people bringing forth the fruits thereof. Whenever all estates of men in the Holy Church do truly and godly serve, it would seem that Christ may once more "start to His feet" as "to see His first martyr die" for then will speedily come the near fulfillment of His unceasing prayer to His Father and men's Father: "Thy kingdom come!"—*The Churchman, N.Y.*

POPULAR HERESIES.

To be 'ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word,' is primarily the duty of priests and bishops, solemnly undertaken at ordination or consecration; but it will readily be acknowledged that it is also, to some extent, the duty of deacons and laymen. Any Churchman or Churchwoman may do good by discountenancing erroneous doctrine, wherever it may be conspicuously obtruded, and quietly, but firmly, protesting against language which is contrary to God's Word.

Now, many persons, without meaning any harm, are in the habit of using, with unbridled tongue or pen, expressions, or figures of speech, which a very little reflection would show to be in reality heretical; and there is only too much reason to fear that false doctrine is thereby encouraged and widely circulated. Third or fourth-rate novelists, especially, have much to answer for in this respect. They write hurriedly, and are often very ignorant of great subjects into which they foolishly 'rush,' and thus, thoughtlessly and irreverently, they help to perpetuate strange and false teaching about sacred subjects.

The mischief has often been pointed out which is done by the careless use of the term 'Catholic' for 'Romanist,' or of the phrase 'entering the Church' for Ordination. Very loose language is also used concerning the life to come—all that is to happen after death. Some persons speak and write as though the soul, immediately after death, goes to judgment, or even straight to 'Heaven,' by which they do not mean Paradise. Others apparently believe that there is no future state; they speak of the person who has died as being 'no more,' or else they speak of him as as being in his grave, as though the body, even when dead, was the person himself, or the chief part of him. Others, again, with a sort of poetical licence, speak of good people being turned into angels after death, an idea for which there is no Scriptural or other warrant whatever.

'An innocent to die—what is it less
Than to add angels to Heaven's blessedness?'

some poet asked; a very pretty idea, but wholly contrary to truth. Mr. Eddis probably fell into this error from misunderstanding his subject when he painted the two beautiful pictures which