

there anything wrong with our motive? It will show itself.

After the question, Why am I here? comes one of scarcely less importance, *What am I to teach?* The change of character of Sunday-School work gives a ready answer to this query. The laws of spiritual cause and effect are as real as the laws of nature, which make the sun to shine, flowers to blossom and rivers to flow. As hungry bodies must have bread, so hungry souls must have the Word of God, which is the living Bread. Is there not a tendency in some quarters to bring story-books to class and read to the children to kill the time, instead of teaching Bible truth in Bible words? Too often, we are afraid, teachers make the Bible an infliction and the story-book a privilege to their scholars. "Now, if you'll be quiet, and listen to me, I'll bring you a story-book next Sunday for a treat!" And so the child is taught that if he takes the Bible physic this week, he shall have the story-book jam next week! We speak that whereof we do know and have seen. Now is this likely to be successful teaching? Perhaps the weak point of it all is that our Bibles are not to ourselves as precious as they should be. No man or woman will be able to make the Bible charming to others who does not study it constantly, systematically and lovingly, for himself or herself. Most of us have seen those bottles in which a piece of wire being steeped in water, it has gradually gathered to itself particles having affinity to itself, until the wire became a grotesque tree. Steep your mind in the Word of God, and thoughts, illustrations, new lights, will come to you, and clamor for expression. The Bible, too, will only reveal its best things to those who love it. It is said of Handel's organ, at the Foundling Hospital Chapel, that no one else has ever made it speak as he did; it was his favorite companion and familiar friend, and whenever he sat down to play his fingers made it throb with answering melody. So with the Bible. Love for and intercourse with it will open to us all its wealth of music and plenitude of beauty; it will become in our hands like David's harp, Ulysses' bow, Handel's organ.

If these things shall be ours, and we learn to do our work from love to the young, and love to Christ, and by means of His Word, many will be the souls who will be saved through our instrumentality by the Holy Child Jesus.

Editorial Notes.

THE CHURCH GUARDIAN has uttered no uncertain sound on the Temperance question, which is now deservedly occupying so large a share of public attention throughout the world. Our sympathy with every well-devised effort to put down the intemperate use of alcoholic drinks has been shown by our setting apart a special column of this journal for a record of the more prominent events connected with the "Temperance Cause," and especially of the proceedings at home and abroad of the Church of England Temperance Society, with whose platform we are in thorough accord. But while we heartily sympathize with the general spirit and aims of the Temperance movement of the day, we feel it our duty to speak out plainly of those phases of that movement which do not commend themselves to our judgment as the humble exponents of church principles. We refer now more particularly to the practice which,

as we are informed, has been adopted in several of our churches, and which to our knowledge is being pertinaciously urged upon many of our clergy, of substituting unfermented grape juice for wine in the celebration of the Holy Communion. The strongest condemnation of this innovation on established usage is found in the fact that it is an innovation. For nearly 19 centuries the Catholic Church has acted on the belief that her Lord set apart *wine* (not the mere juice of the grape), to be the memorial of His Blood; and a sufficient answer to those who now seek to alter her practice, handed down from the earliest ages, is this,—"WE HAVE NO SUCH CUSTOM, NEITHER HAVE THE CHURCHES OF GOD."

Two arguments are commonly used by the advocates of the unfermented grape juice theory viz, (1) that the use of wine *under any circumstances whatsoever*, is wrong and wicked in itself; and (2) that its use in the Holy Communion is a source of danger to communicants who have formerly been the slaves of strong drink, and whose appetite is so depraved that the mere taste of any alcoholic liquor is sufficient to overthrow all their good resolutions and efforts to amend. For the present we shall meet the former of these arguments with a simple contradiction; but we desire to say a few words as to the latter. This is either mere theorising, or it is knowledge from facts. If it is mere theorising, it is a very great and grievous want of faith to assume without the most absolute proof that Almighty God can allow such a temptation to exist in a compliance with His own commands. If, on the other hand, the assertion is made from a full knowledge of facts, we are driven to the conclusion that those dipsomaniacs in whom the taste of wine in the Holy Communion sets up a temptation to relapse, are not worthy communicants. Consider what the previous state of such a person must have been. His habits must have been such that in the early church he would have been excommunicated for several years as an open and notorious sinner, perhaps not to be restored until his actual death-bed. Such a case does not prove that the matter of the Eucharist ought to be altered, but that such a man should not be admitted to the Holy Communion until, by the grace of God, he has overcome his weakness.

Every now and then the secular press proclaims throughout the land the perversion of some individual member of the English Church (usually a raw curate or a titled nonentity), to the Church of Rome, and the impression produced on those who do not know the facts is that Romanism is making great progress in the Mother-land. The following figures tell a different tale. The total number of marriages in London, according to the latest annual return was 35,612, of which no fewer than 29,696, or 83.3 per cent were solemnized in church. The Roman Catholic marriages were only 1,423 or nearly 4 per cent. When we consider how large a colony there is of Irish and foreign dwellers in London, there cannot be much room left for English Roman Catholicism.

The Church of England has laid down certain rules which it is in the power of all her members, lay and clerical to keep, and the quiet and faithful keeping of which would tide us over many a little fretting question of conscience, while it would greatly tend to strengthen our spiritual life. We allude to the church's rules for the observance of

her festivals and fasts. We can all testify that the festival-keeping has grown steadily for the last half-century. Let us thank God for this spiritual growth. But does not the same church which bids us keep festival also bid us keep her fasts? Would it not be a fair question for an adversary to put to us, "From whom and since when have you received authority to pick and choose among the rules of your church?" We insist that all members of the Church of England, laymen as well as clerics are bound to take some open and visible notice of her "Days of Fasting and Abstinence." It is not our purpose now to lay down any definite rules of fasting or abstinence, it is enough, we think to point out that fasting in some form or other, is the rule of the Bible (see St. Matt., 6. 16., 7. 15.) and the rule of the Prayer Book.

The news which reached us since our last issue of the treacherous murder of the noble Gordon, and the horrible atrocities connected with the fall of Khartoum, quickly followed by the tidings of the death of the brave General Earle, while leading a charge against the foe, have filled all hearts with deepest sorrow and with sad misgivings as to the fate of our gallant soldiers who are still contending at such fearful odds, with the misguided followers of the False Prophet of the Soudan. It is difficult, as yet, to write calmly of events which have filled the hearts of all loyal British subjects with indignant horror; but let us not forget, in our excitement, that there is a God who ruleth over all, and that it is to His mighty power, and strong right hand that we must look for final victory. We are glad that the prayer for our forces in Egypt, set forth by the Archbishop of Canterbury, has been re-issued here, and we hope that it will be generally used throughout this Ecclesiastical Province.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—Will you kindly allow me to express my sincere thanks to the Church Woman's Mission Aid, Toronto, for the present of a box of valuable articles, for myself and my people—clothing, books and prizes for Sunday-Schools. I have long experienced the kindness and liberality of the ladies forming this Society, and of their very kind and courteous secretary-treasurer. The Society is a great material help to missions. It goes further, and makes us feel that we are not isolated congregations, but members of the One Holy Church, and that devout members of that Church, who know nothing of us except that we are, take pleasure in denying themselves to give us pleasure. They have our fervent thanks and prayers.

Yours faithfully,

PHILIP HARDING.

P.S.—This box was delayed more than a month through the neglect or mismanagement of Vickers' Express.—P. H.

ARSLEY, Feb'y 4th, 1885.

NOTE.—We wish to add *several thousand* new Subscribers to the GUARDIAN's list during the coming year. Will *you* help to do it? It can be done if *each* present Subscriber will aid.