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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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## ECCLESIASTICAL NOTES.

It is understood that the Bishop of Lichfield, Eng., has secured premises in the Cathedral close for the training of Deaconesses, and for the ultimate formation of a sisterhood.

THE treasurers of the Church House, London, Eng., have received another anonymous gift of £1,000 towards their building fund. The southern portion of the edifice is to be commenced at the end of March.

THE chaplaincy at Paris, France, vacant by the retirement of the Rev. T. Howard Gill, has been accepted by the Rev. H. E. Noyes, vicar of St. Stephen's, Walthamstow, Eng. The appointment is worth over £1,000 per annum, and is in the gift of the Colonial and Continental Church Society.

THE Welsh papers announce that the Rev. Thomas Christopher Phillips, late Calvinistic Methodist minister at Abercorn, has joined the Church of England, and has been 'received' at special service at the Palace Chapel, Llandaff. At the same services Mrs. Phillips received the rite of Confirmation from the Bishop.

THE *Standard* says that the Bishop of Lincoln has resolved not to appear before the Judicial Committee of the Privy Council to support the Judgment of the Archbishop of Canterbury in the proceedings instituted against him. 'Dr. King is entirely satisfied with the decision of the Primate, and consequently considers there is no necessity for him to take any notice of the appeal which has been lodged on behalf of the Promoters of the suit.'

THE Bishop of Louisiana (U. S.) has communicated to the Standing Committee of his diocese, his request for the election of an assistant Bishop. His medical adviser has pronounced him to be suffering from organic valvular disease of the heart, and forbids activity in the discharge of his Episcopal duties. The Standing Committee have given official notice that the question of granting the relief asked will come before the diocesan council at its annual session in April.

THE *Church Review* (London, Eng.) says of the Bishop of Rochester now transferred to Winchester:—When, on Bishop Claughton choosing St. Albans on the division of Rochester, Dr. Thorold was appointed by Mr. Disraeli, no one conceived that he would make so exceptionally able a Bishop, and develop such great powers of organization. He has been the Bishop of no party, but, courteous, kindly, and considerate to all, he has won golden opinions from clergy and laity alike. The loss to the diocese of Rochester, and especially to the scheme for the restoration of St. Saviour's Southwark, is very great.

In a speech for the Church Army at Kensington, London, following the Bishop of Marlborough, Mr. Beane, of the Mansion House Relief Committee, maintained that a great many wrong epithets had been applied by persons having no idea of proportion to

General Booth's scheme, which was not, relatively to the work contemplated a gigantic one. He showed that the Church spent £42,000 last year on waifs and strays alone, and when he was secretary in the diocese of Exeter, of three societies working on kindred lines to General Booth, he totalled up more than £120,000 contributions in the year. It must not therefore be said that nothing had been done or was done by the Church before General Booth's book appeared.

WHEN the total statistics of missions are submitted one gets the notion that the laborers are many rather than few. But let the number be placed side by side with the populations to whom they are sent and the impression is very different.

China	has one to	733,000	of population.
Siam	"	600,000	"
Korea	"	500,000	"
India	"	350,000	"
Africa	"	300,000	"

In Central Africa and the Soudan the proportion is one to each 5,000,000 of people.

EARL NELSON, in one of the Home Reunion Notes to *Church Bells*, speaking of the call and training for Holy Orders says:—"A very wholesome proof of self-denial would be given if our candidates, as a rule, were compelled to a three or five years' celibacy, and to work for that time in the Colonies or on foreign missions, or in brotherhoods for home missions to large populations, as their Bishops might direct.

It is very inconsistent that those whose office it is to teach their people a life of self-sacrifice should immediately rush into married life as if they had no power of self-restraint, when many in the army and navy, and in other professions and trades, are obliged to deny themselves before they settle in life, and yet set to others a noble example of a life of purity and self-denial.

ORDINATIONS.—*England*.—The supply of clergy in 1890 has more than maintained the numbers ordained in two or three years preceding. The total for last year was 1,502 as against 1,470 in 1889. Of these 1,502 deacons and priests 938 were graduates of Oxford and Cambridge, as compared with 903 graduates in 1889. Thus 61 per cent of the whole number ordained were graduates at Oxford or Cambridge, a figure higher than has been reached for ten years past. It should be further said that during 1890 there were 195 candidates who were graduates of some other University besides Oxford and Cambridge, thus making a total of 1,125, or upwards of 70 per cent of the year's candidates who were University graduates. At the recent Christmas ordinations there were 589 men ordained, viz., 301 deacons and 288 priests, 61 per cent of whom were graduates of Oxford or Cambridge, a higher percentage than has been reached at any of the Christmas ordinations for the last twelve years.

THAT excellent institution, the Church of England Robin Dinner Fund, has been giving the 'Robins' an entertainment which might, without any exaggeration, be described as an

evening party. The fund was started thirteen or fourteen years ago for the purpose of supplying a good meal to poor children during the hard times of winter. A substantial meal is provided in different parts of greater London, where the 'Robins' do most congregate, as often as funds will allow, and every year some fifty or sixty thousand are feasted. On a recent Thursday evening the particular dinner of which we are speaking was given at the Victoria Hall in South London, and afterwards some fifteen hundred little folk who had feasted had a happy evening. The entertainment consisted of selections by an orchestral band, dissolving views, and singing. In the course of the evening Bishop Barry, who was one of several distinguished visitors, gave an address. The cost of the entertainment to the fund was, we believe, less than sixpence per child. It is difficult to imagine how that small sum could be made to yield more real enjoyment for a child than was given by the entertainment, and it is pleasing to remember that the little ones were welcomed not as objects of charity but as guests. There are few things more deserving of help than the humane work of this fund.—*Church Bells*.

THE Bishop of Lincoln preached, says *Church Bells*, a remarkable sermon on Sunday, Jan. 25, at St. Agnes', Kennington, Eng. He said that 'in temporal matters no true lover of his country wished for war, but it might be necessary for the sake of justice and the preservation of international credit in a commercial age. So no true lover of the Church desired controversy, but, as from time to time heresies arose, it had been necessary to "contend earnestly for the faith once delivered to the saints." At the present time those who desired to see the Church doing her Master's work in full freedom must loyally uphold the supremacy of the Crown in all causes ecclesiastical as well as civil. They would not submit to the arrogant claims of the Church of Rome or to the introduction of corrupt practices and superstitions laid aside at the Reformation, or the more recent additions to her Creed in our own day. They contended for the Scriptural, primitive, and truly catholic character of the Church of England. Council after council had acknowledged the right of Emperors and Kings to see by appeal that justice was done between all their subjects; but they had generally exercised their power over the Church by letting her set her own machinery in motion. The Popes had usurped the power of Princes. What was needed was that the supremacy of the Crown should be upheld as in primitive times. It would not strengthen the power of the Crown to restrict the liberties of the Church of England, nor would the Church attain true liberty by rejecting the rightful authority of the State. Patience, intelligence, penitence for past errors on both sides, and the absence of party spirit were the great desiderata for the promotion of Godly union and concord.'

The italics in the above sentences are our own. Does the Bishop mean that in the event of the Privy Council reversing the Archbishop's judgment, he and all Churchmen ought to obey? It is a very remarkable sentence to fall from the Bishop of Lincoln just now.

## THE S. S. TEACHER A DEVOUT AND FREQUENT COMMUNICANT.

By THE REV. J. H. S. SWENT.

A Paper read (in conjunction with two others) before the members of the 'Sunday School Teacher's Association for the Deanery, in St. Andrew's Sunday School Hall, Newcastle, N.B., Tuesday afternoon, Jan. 27th, 1891, and printed in accordance with the unanimous request of the members.

The Sunday School Teacher occupies a most important and responsible position. It is almost impossible to over estimate either for weal or woe the influence which a teacher may exercise over the pliable natures of those young children with whom, Sunday after Sunday, he is brought into contact. To him is committed, under of course the direction and superintendence of the priest in charge, the spiritual guidance of the younger members of the flock of Christ at the most critical time of their lives,—the inculcating of heavenly truths which, if sown in earnest love and watered with incessant prayer, will undoubtedly grow and expand, and depending upon the blessing of Him who alone can give the increase, will eventually be the means of saving a soul alive. We cannot hide from ourselves the fact, humiliating and deplorable as the admission must be, that in far too many cases the only religious training the young ever get is that which is afforded them in the Sunday school. How important, therefore, that the one to whom this teaching falls should be well equipped for his work, and thoroughly imbued with a sense of the responsibility that rests upon him. Any mistake on his part, any negligence or lukewarmness, any perfunctory performance of his duties, may result in the temporal and eternal ruin of a soul, precious, indeed, in its immortality, and so beyond all price that the outpouring of the Blood of the Incarnate God was not deemed too great a sacrifice to purchase its redemption! As the responsibility, therefore, is great—and I do not think that responsibility can be overstated—great also should be the zeal and self-denying devotion of the Sunday School teacher. Surely, he should be one who in his own soul has drunk deeply out of the wells of salvation—one who has felt in his innermost being the attraction of the Saviour's Cross—one to whom, as a vital reality, and not merely as a figure of speech, Christ is precious. One who is imbued with a hearty desire to bring others to the Saviour he has found himself, and to do some little work for him while the working day of life shall last. A Sunday school teacher devoid of spirituality, who has no personal apprehension of the Blessed Saviour, is sure to be a failure—a failure with respect to the mere externals of his work, and, let me emphasize, worse than a failure considered from a religious point of view. A teacher who takes a class simply because a class is vacant and some one must take it, or else because over persuaded by the pastor and so to relieve him of anxiety, or worse still, solely out of love of being busied about parochial work, is, believe me, in a wrong, a false position, and such a one, depend upon it, is not likely to gain any moral influence over the young, nor to lead back a strayed lamb to the fold of the Good Shepherd. A successful teacher must, of necessity, be one who is thoroughly devoted to the work of Sunday school teaching. It is a work he undertakes out of pure love's sake, and from an earnest desire to make the lives of others better than they are! Yes! out of love to the Master—this first, this before all else,—and then, as a natural, an inevitable sequence, out of love to the dear children—those noisy, troublesome, refractory children, if you will,—because they are what they are,—the tender objects of the Good Shepherd's care, whose angels do always behold the face of the

Father of us all; such, dear fellow-workers, should be the all constraining principle of every teacher who would not work in vain in that particular portion of the Lord's vineyard of which we are speaking. The successful Sunday school teacher must be one full of deep and burning devotion to the Saviour's cause, one on whom the Gospel light has shone, and therefore one to whom comes in all its force the exhortation of the Messianic Prophet, 'Arise shine, for thy light is come.'

These remarks, it is true, are of a merely introductory nature, but they will not, I trust, be considered out of harmony either with the special subject upon which I have been requested to speak to you to-day, or with the cognate subjects upon which others are to speak when I have done. For, if my premises are right—and I do not think you will dispute them with me—if the Sunday school teacher should be one who is full of the spirit of God, one who has stood near the shadow of the Cross, and has caught if only a faint glimpse of that agonized yet all-loving face—one who undertakes the work of a Sunday school for the work's sake—then, surely, such an one will, by the very nature of the case, be ever forward in the refreshing and sustaining of his own spiritual life by those many means of grace which God, in his love, bestows upon us through the ministrations of His Church on earth. A teacher who is devoted to the ministering to the spiritual wants of others will not in his own person be neglectful of the means of grace. Chief among these is, of course, the Holy Communion, and thus this naturally claims our attention first as we speak to-day of Devotion as being the *sine qua non* of the successful Sunday school teacher.

The question, of course, may be asked,—though I trust it arises merely from the thoughtlessness of the moment—whether of necessity a Sunday School teacher should be a communicant? And when I speak of a communicant as bearing upon the subject under treatment I do not mean one who now and then, say two or three times in the course of the whole year, presents himself at the Lord's Table, but one who is a constant, regular, and frequent communicant! Should, therefore, a teacher in our Sunday school be a constant communicant? Those, at least, who know my teaching upon such a point as this will not be surprised to hear my answer in the affirmative. The fact is, I can scarcely understand any one given other than an affirmative answer to such a question who rightly appreciates the work of the Sunday school; and I do not anticipate any contrary opinion from the members of the Association before whom I have the privilege of speaking. One who is devoted to the fostering of the religious life in others can hardly, one would imagine, be otherwise than a diligent and frequent attendant upon that which is the chief means of spiritual life to the soul of man.

I. But, first of all, let me emphasize the position which I, along with others, take with reference to the matter in hand from what, to some at least, may appear to be very low ground indeed. Yet a word or two upon the point to which I am about to refer will, I trust, show that it is far from being an unimportant one. It must be borne in mind that I am dealing not with reference to Sunday school teachers in general, but to Sunday school teachers of the Church of England in particular! My subject refers to those who, in the Church of England, have been entrusted by their Pastor with the spiritual instruction of some of her little ones. The teacher, therefore, is, presumably, thoroughly imbued, and in accord with *The Church's teaching*. If not, he is in a wrong position, and the sooner he resigns the better for the Church, and the Church's little ones. A teacher, devoted to the spiritual instruction of the young in that special branch of Christ's Church in which his lot is cast, will not, one might reasonably conclude, be remiss in the

carrying out of those principles which he is bound to teach. He is an official of a Church which—in spite of her defects and lukewarmness—is nevertheless built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone. That Church, coming down to us through the ages unconquered and unconquerable, has always laid the greatest stress of which she is capable upon that which we understand as the Sacramental system! Read her Liturgy, her Catechism, observe the abundant provision she has made for the frequent celebration of the Holy Eucharist—making it the chief act of worship on the Lord's Day and on all the special holydays of the Christian Year, see how she subordinates all her other services to this, the one ordained by Christ Himself—and you can scarcely do otherwise than acknowledge that she does consider essential and of primary importance the constant reception by her members of the Body and Blood of Christ! And, it is to her glory that she bases the spiritual life of her members upon the Sacramental system. In so doing, is not the Church's doctrine Bible truth? A devoted teacher, therefore, under such a system—one who is thoroughly in harmony with the Church of which he is an accredited teacher—will scarcely be other than a consistent and frequent partaker of the Holy Communion; not to be so is, let me again repeat, to be in a false position. A firm belief in the Christian Faith as taught by the whole Catholic Church, and loyalty to that presentation of it which is to be found in the formularies of the Church of England, should be the standpoint of every devoted teacher in her schools. And can this be where there is on the teacher's part a systematic neglect of that particular means of grace which, in no inconsiderable degree, is one of the salient points of demarcation between her and the sects around?

Moreover, it is, I think, an acknowledged fact that children are quick of observation, and they are not slow in detecting any inconsistency between the teacher who instructs, and the instruction given. As the official of a Church which thinks more of the service ordained by Christ Himself than of those services—beautiful and devotional though they be—which are of purely human origin, he must, of necessity, bring prominently forward the Church's teaching with respect to the Holy Communion. He cannot teach even the literal words of the Catechism without reminding his scholars that the Holy Sacrament is universally necessary to salvation; and that it is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof. Can a teacher—one devoted to his work—give instruction such as this, and ignore it in his own person? I trow not! And, consider, is it not to the absence of this devotion—this thorough devotion to the Church teaching of which he is an exponent—that so many of our scholars never become communicants in after life? They have discerned the inconsistency of which I have spoken, and it does not lose its effect. They grow up with the pernicious notion that all this teaching is a sham, and it often takes years and years of patient prayerful work to undo the mischief that is done! I cannot do otherwise, therefore, than conclude that a devoted teacher in our Sunday schools will be ever a frequent and devout communicant, inasmuch as any custom to the contrary would place him in a false position, and anything approaching inconsistency is altogether incompatible with the whole soul devotion of which I am speaking.

II. But what I have said is, to a certain extent, merely of an objective nature, and there is another side to the subject under treatment. For, not only as a teacher in a Church which lays such stress upon the reception of the Holy Eucharist will he be a constant communicant,

he will also frequently be found at the Holy Table for the strengthening and refreshing of his own spiritual life. It is hardly necessary to emphasize this. One who is really in earnest about the souls of others—who gives up his time to the ministering of the young in those things that are able to make them wise unto salvation—will not, one would imagine, be negligent with regard to his own religious life. It is a contradiction in terms to assert the contrary. One who is not deeply in earnest about the religion of his own soul, and, in consequence, a frequent partaker of the Blessed Sacrament, is not one to be very much interested in the salvation of others. He has to teach his scholars that wonderfully pregnant answer to the question: "Why was the Sacrament of the Lord's Supper ordained?" and in that answer he has to insist upon the Church's teaching that in the Holy Communion we have the chief channel through which the grace of God is conveyed to the soul of man—not the only means but the chief. It is the channel along which the life of God Incarnate is conveyed to man. There—at God's altar—the spiritual life is refreshed and invigorated, and in the power of that Divine Food he can go forth and communicate to those dear young lambs of the Saviour's flock some ray of that light which has shone upon himself. Ah! Yes! if the teacher would avoid being a failure his own spiritual life must constantly be invigorated and refreshed by the life of Him who came to seek and to save the lost! The union with his Lord—coming ever anew from that sacred Feast—having by faith touched the very hem of his garment—can we not imagine with what power and love, with what holy unction, such a teacher would lead the young lambs committed to his care to seek and love Him who speaks of Himself as "The Good Shepherd?" Yes, Fellow-workers in the good cause, if it is necessary to a successful teacher that there should be thorough devotion to the cause of Christ, not otherwise will this devotion be outwardly evidenced than in the constant presence of the teacher at the Lord's Table?

III. Much more might be said. I am however, unwilling to occupy any more of your time, as doubtless the subject upon which I have spoken will call forth many able remarks when I have done. And yet I am reluctant to close before pointing out that in the Holy Communion a devoted teacher will seek for a direct and special blessing upon his work. A paper on *Prayer*, as necessary to a successful teacher, has been appointed to be read when I have done; and, doubtless, as connected with that subject especial stress will be laid upon the prayer of a teacher for her scholars at the Holy Communion! But even so I cannot pass it by altogether. If we are to pray for others at all—if, as we know, there is almost an omnipotent power in prayer—at what more fitting time can we do so than when we are pleading the merits of His death through Whom alone we have access to the Heavenly Father? Ah! depend upon it, the devout teacher will often plead for scholars at God's altar; he will plead for them singly,—plead for them by name, for the Good Shepherd, remember, knoweth His own sheep by name! Ah! that troublesome boy! that frivolous, unsteady girl!—dear teacher, have you ever pleaded for him, for her, at God's Altar? If not, where is your devotion to the welfare of others? If not, are you really solicitous for their soul's salvation? If not, is not the whole business, so far as you are concerned, a sham, a mockery, and a shame? Ah! God of his mercy, make us all pastors and teachers alike, more earnest than we are, more zealous, more deeply devoted to the well-being of others! What more glorious work than to take others by the hand and lead them on their way Zionward? to help, so far as we can, to save a soul for Christ? And they that be wise (or, teachers) shall shine as the

brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever!"

A SECULAR PAPER ON LENT.

On Wednesday, Feb. 11th, the forty days lenten fast of the Christian Church began and a large portion of the religious community feel bound to observe the rules of penitential discipline with more or less severity. Where the fasting days are not observed by all, the portion that does observe them exercises a silent and repressive influence over those who do not acknowledge the discipline, and much which they would like to do is postponed until the penitential season is over. Speaking of the influence of Lent in a large and fashionable city, the *Boston Herald* remarks that the value of such a season, in withdrawing people from too much activity, too great strain, and that the absorption which makes them think of only one thing, can hardly be overestimated. The world knows no Lent, and its pleasure seekers are satiated with the rounds of enjoyment which are open to them. The round of parties and dinners and visitings and social duties of all sorts becomes a routine which one yields up to with a protest, and Lent to such persons, even if they are not religious, furnishes a wholesome relief from the pressure of engagements and the dissipation of enjoyment.

On the other hand, Lent is not restricted to persons in society, but is a regulation for universal observance. It is for the world's people, as well as the magnates of society. It means that a certain part of one's time is to be set apart for examination into one's life and into the stream of tendency which one is following. It means self-denial, self-sacrifice, self-examination, but it also means refreshment, renewal, regeneration, re-enforcement of spiritual strength. The difficulty all through modern life is that the strain is too great for us, and we need to guard against strain upon the sources of character as much as against too great exactions upon the energies of physical life. Lent supplies to the average man or woman just this element of pause, of inquiry, of reckoning with one's self, of finding out what is to be put away in habits and in thoughts, in learning how to reach out to the higher life, in gaining a fresh sight of the great spiritual truths which vitalize one's whole existence. Many a man, depressed with business anxieties or thwarted by his work, or disappointed with his expectations in life, might find in using Lent in a spiritual way that there are compensations in such a season that balance and fill out what is narrow and limited in his experience. Many a woman not in social life, but in the narrow range of home duty, or in the loneliness of active labor, or in the hours of chastening from sorrow, or in the desire to find room for the movements of the soul, could easily find in the lenten season elements that would feed and renew her higher life and make the world seem different to her. It is for all these persons that Lent has its message and its profit. The services in the churches are simply aids to this end. The entire season if taken as a spiritual opportunity, may be made in society and in common life a wonderful help in the refreshment and regeneration of the individual man or woman.—*St. Johns News.*

HOW TO BECOME A CHRISTIAN.

The parable of the lost sheep teaches us how to become a Christian. One says, 'I have been seeking Christ for years but cannot find Him.' Do you not see that instead of you seeking Him He has really been seeking you all these years, and that you have been simply running away from Him all the while? The way to become

a Christian is just to stop in your wandering and let Christ take you up on His shoulder and bear you away rejoicing. People often say, 'I am not good enough to be a Christian.' But will the lost sheep, faint and hungry, torn and bleeding, lying upon the jagged rocks, nigh to death, have to wait till its wounds are healed, and its strength restored, before the shepherd will take it up? And must the lost sinner wait for fitness before Christ will save him? Oh, no; to become a Christian is simply to stop resisting, to stop trying to find the home alone, and to yield to Christ, saying, 'Lord Jesus, save me.' That moment you will be lifted up by those mighty arms and laid upon the shoulder of omnipotent love—saved.—*The Westminster Teacher.*

CONTEMPORARY CHURCH OPINION.

Irish Ecclesiastical Gazette:

The London, England, Correspondent of the *Western Mail* tells the following:—"A farm which had belonged to a Nonconformist, and had been held by Presbyterians for ages, was parted with by the last owner, who took his family to America. It was then taken by a Roman Catholic, and he gathered in a large party of his own fraternity. The priest was brought, and some religious ceremony performed to purify the place. The priest imprisoned the spirit of the former occupier in a bottle, corked and sealed it, and threw it into the lough." This is very likely to be the case, as the superstition of the Irish in the remote parts of the country is notorious. We ourselves recently heard of a case near Dublin, where a poor woman was not allowed to wear a garment made for her by a Protestant until it was first blessed by the Roman Catholic priest.

The *British Honduras Churchman* referring to LENT says:

To this end we should endeavor to separate ourselves as far as possible from the ways of the world. The object of our Lenten Fast should be

1. The Glory of God.
2. The good of His Church.
3. The benefit of our own souls as well as those of others.
4. A spirit of true sorrow for sin.
5. Detachment from sins and advance in virtues.
6. Some definite fault assailed and some special grace attained.
7. Additional time should be given to prayer daily—especially those in Church with fasting, self-examination,—with heart felt penitence on account of our sins, negligences and ignorances.

We should all remember that Lent ought to be a special time of training, and it is better to begin with practising a little self-denial and then increase than to begin with a great deal and then decrease.

We must avoid all unnecessary amusements and gratifications, especially on Wednesdays and Fridays. Let us prepare our souls for temptation and then go to do the little we can and leave the rest to God. Let us one and all go forth to seek the Lord—the strength of the weak—the Consoler of Penitents, and with Him and in Him let us now die to self and sins—looking away—far away from self and fixing our thoughts and hearts more and more upon our tempted and suffering Lord.

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.



## MEETING OF THE HOUSE OF BISHOPS OF THE UNITED STATES.

The House of Bishops met in special session, at the See House, Lafayette Place, Tuesday, Feb. 3rd. The meetings were held in the hall of the diocesan library. Forty-two bishops were in attendance, an unusual number for an extra session. The Bishop of Connecticut, presiding Bishop of the Church, was present, and occupied the chair. At the opening session, the Rt. Rev. Edward R. Atwill, D.D., the new Bishop of West Missouri, was formally introduced and took his seat as a member of the House.

Announcement was made of the death, Nov. 23rd last, of the Rt. Rev. John W. Beckwith, D.D., Bishop of Georgia. Nominations were received for the vacant missionary episcopate of Yeddo, Japan, and were laid over, under the rules of the House, for action on the following day. Wednesday morning there was a celebration of the Holy Communion in the chantry of Grace Church, at 9:30 o'clock, after which the House resumed its sessions at the See House, adjourning the same day at 6 p.m.

The condition of the work in Japan was deemed so interesting, and the relation of the American Church to the rapidly moving events there so important, that it was deemed wise to send Bishop Hare, of South Dakota, the former secretary of the Board of Foreign Missions, out there immediately, to administer the affairs of the missionary jurisdiction of Yeddo, so far as practicable, for six months or a year, at his option, or until the arrival of the new Bishop. This action was unanimously taken by the assembled Bishops. It was provided that Bishop Hare shall represent the American Church while the conference of Christians expected next April, is in session. A committee having been appointed for the purpose prepared and presented the following statement of this action, for the Church at large, which was approved and adopted:

**Resolved:** That the Bishop of South Dakota be requested, on behalf of this House and as its representative, to proceed to Japan for the purpose, so far as may be practicable, of administering the affairs of that jurisdiction, for six months or a year, at his option, unless a Bishop shall be earlier elected and consecrated for the missionary jurisdiction of Yeddo.

This action was unanimous. In taking it the Bishops desire to make known to the Church that they were reluctant to call the Bishop of South Dakota from his special field of labor even for a time, in view of the peculiar trials through which it has been passing of late and the promise which it gives of yielding to earnest effort in the future, even a larger measure of success than in the past. And they desire especially to call the attention of the Church to the fact that the pecuniary obligations which the Bishop constantly bears will press with peculiar weight upon him by reason of his absence.

They therefore earnestly call upon the friends of the missionary work of the Church to relieve him of anxiety in this regard, and generously to sustain the work during his absence.

The House of Bishops thinks it due to the Church at large, and especially to the mission in Japan, to state that their present action is taken after the fullest consideration, and for what they deem the best interests of the mission in Japan, at the present crisis in its history; and that they were moved to the choice of the Bishop of South Dakota in view of his special fitness for the delicate and important mission on which he goes at their

bidding, because of his long and intricate relation to the Foreign work of the Church.

From the Minutes,

Attest: WILLIAM TATLOOK,

Secretary of the House of Bishops.

A committee was also appointed, with power to draw up instructions for the guidance of the Bishop of South Dakota in his mission to Japan.

The Rev. Henry Christian Swentzel, Rector of St. Luke's Church, Soranton, in the diocese of Central Pennsylvania, was unanimously elected to be Missionary Bishop of Yeddo. This is the third election to the Bishopric of Yeddo since the resignation of Bishop C. M. Williams in 1889 the former Bishops elect having been the Rev. Edward Abbott, D.D., of St. James' Church, Cambridge, Mass., and the Rev. W. S. Langford, D. D., Secretary of the Board of Missions. The Rev. Mr. Swentzel has for many years been a conspicuous figure in Pennsylvania, his prominence being due in large measure to his pulpit power, his qualifications as a disputant on theological questions, and his intimate acquaintance with the polity of the Church; but no less, also, to his organizing faculty, and to the ability disclosed by him in reaching out and gathering congregations from among the laboring population of the State.

In addition to this, touching our Foreign Missions, the House took important action for the domestic missionary field, by separating the Indian Territory and Oklahoma from the jurisdiction of the Bishop of Arkansas, and erecting them into a new missionary jurisdiction.

### THE LINCOLN JUDGMENT.

The Bishop of Chichester has addressed the following letter to the clergy of his diocese:—

"Reverend and Dear Brethren,—The Archdeacons and Rural Deans assembled in our annual meeting have unanimously represented to me that the clergy generally desire an expression of my opinion as to the authority which the Judgment pronounced by the Archbishop of Canterbury, in the case of the Bishop of Lincoln, ought to command in this diocese. Such a request is more than an invitation; it is a call to me to speak plainly, as I ought to speak.

"No one can contend that Bishops are exempt from obedience to the law ecclesiastical, or that they are not subject to correction and penalties for the breach. Doubts, indeed, may be entertained as to the proper constitution of a Court for the trial of a Bishop, but the question of jurisdiction has been practically settled, and to this I need not advert. The Archbishop of Canterbury has delivered his Judgment, to which the Bishop of Lincoln has loyally submitted.

"I, for my part, am prepared to accept it in the same spirit, and I give my Episcopal and Canonical sanction to the Judgment, so far as the same may be required in order to give it force in the Diocese of Chichester. But beyond this formal communication to the clergy, with the purpose of commending the Judgment to general acceptance, I will state certain grounds upon which it appears to me to claim and to deserve respect and obedience.

"The Judgment has been delivered in a spiritual case by a Court confessedly spiritual. The Archbishop, Primate of all England, and Metropolitan, heard the cause, with five grave and learned Bishops, his Assessors. The judge, the highest person in the Anglican hierarchy in place and dignity combining in himself all the just powers and traditions belonging to his ancient see, after long pleadings and arguments on either side, pronounced the sentence. The Assessors, with one exception, and that on

one point only, assented to his conclusions. Objections based on the constitution of other Courts in which lay judges preside and decide, cannot attach to the Court of the Archbishop, which is simply and wholly spiritual.

The Judgment is independent, and stands on its own merits. The Archbishop, indeed, professes his respect for the decision of the eminent persons before whom, in their several courts, similar questions have been tried and determined; but he does not follow with servile fidelity the precedents they have set. He claims the right to examine each point for himself, and to draw his own conclusions from such evidence, whether old or new, as he has been able to obtain. Patient research, careful balancing of testimony, strict impartiality, judicial calmness, are the characteristics of this remarkable Judgment. By general consent the Judgment is admitted to be a great Judgment, and the Archbishop to have proved himself a great judge. It is also a ground of satisfaction that the Archbishop gave out that the Court had not to 'consider expediency, but legality.' This is an important *dictum*, because there is a suspicion widely prevalent that some former decisions were influenced by that motive of expediency which in this instance the judge disclaims.

'Farther, the Archbishop laid down that the position of the celebrant at the Lord's table is, in itself, a thing indifferent, and possessing no doctrinal significance. No doubt such significance may be attached to it on both sides; those who suspect and oppose the Eastward Position arguing that it has a sacrificial character, and sets forth the doctrine of a material sacrifice and of the continually repeated immolation of our Lord's body; those who adopt it contending that it does indeed involve the doctrine of a sacrifice, but of an eucharistic sacrifice, spiritual and commemorative, such as our Church, in accordance with the greatest teachers of primitive antiquity, sanctions. The Archbishop holds that there is no such doctrinal significance in the position of the celebrant, inasmuch as such significance cannot be proved, and men who maintained the highest doctrine in regard to that holy sacrament (for example, Archbishop Laud and the non-jurors) stood at the north end of the holy table during the whole Communion service. And so the Judgment, while permitting the Eastward Position, provided the manual acts prescribed by the rubric are so done as to be seen by the congregation, allows that the position of the celebrant at the north end of the table is a good liturgical use. In the opinion of the judge, in which I concur, it is not allowable to attach an arbitrary significance to any liturgical use. The piety and imagination of devout persons have always been disposed to discover and dwell upon inward meanings in outward ceremonies. But such inward meaning cannot be simply assumed; it must be proved either by Holy Scripture, or the testimony of councils, or by the teaching of the Church universal, accepted and ratified by the formularies of our own branch of the Church. No such decisive authority can be alleged in favour of the doctrinal significance of the celebrant's position.

'The principle thus stated, if cordially admitted and acted upon, will be of material force and value. It may induce faithful members of the Church of England to look with less distrust upon usages pronounced by the highest authority not to be illegal, and to possess no doctrinal significance. Thus unfounded suspicion may be dispelled, and Christian concord and unity promoted.

'My Reverend Brethren,—You will not fail to observe the distinction, drawn in the Judgment, between such practices as are enjoined and such as are permitted. Where the Archbishop, the spiritual judge, has given a plain direction, there duty and conscience require cheerful obedience. But where certain practices are declared to be lawful, but are not en-

forced, much is left to your wisdom and charitable discretion, enobled and directed by the Holy Spirit, to do all with considerate and tender care for the good of the people committed to your charge. You will not interpret the Judgment as though it encouraged the introduction of ritual uses without instruction and preparation, or the pressing such upon ill informed or unwilling congregations. You will bear in mind for your guidance the great principle involved in the Apostle's words: 'All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not.' Commending you to the grace and guidance of Almighty God, I remain, your faithful friend and brother in the Lord Jesus Christ.

R. CHOMSTR.

The Palace, Chichester, January 31st, 1891.

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF FREDERICTON.**

ST. JOHN.—The *Globe*, in a late issue, announced that there is a movement amongst the Choirs of the Church of England in St. John to form a Choral Union. It is to be hoped that the movement may prove successful. Such Unions are found in many of the Cities of the United States and have undoubtedly given a great impetus to the improvement of Church music and the more effective rendering of the same. Every city in the Dominion should have such a Choral Union.

**DIOCESE OF QUEBEC.**

ST. SYLVESTER WRET.—On Friday, February 20th last, at the usual choir practice held in the parsonage. Mrs. Husband, wife of the Rev. Edgar B. Husband, was much gratified at receiving a beautiful fur muff from her Sunday school scholars, accompanied by the following note:

"Please accept the accompanying present as a token of respect from your Sunday school class, with love and best wishes from all, congregation and children."

**DIOCESE OF MONTREAL.**

EXECUTIVE COMMITTEE.—At the meeting of the Committee held on the 17th Feb. instant, there were present, the Lord Bishop in the chair. The Very Rev. The Dean; Archdeacons Lindsay and Evans, the Rector of Montreal; Canons Mussen, Mills; Revs. Principal Henderson, Naylor, Nye, Longhurst, Renaud, Sanders, Brown, [Rural Deans], J. H. Dixon, Empson [Secretary], the Chancellor; Dr. Davidson, E. R. Smith, W. L. Davidson, Dr. Johnson.

The minutes of last meeting were read and confirmed.

In the absence of Charles Garth, Esq., Treas., the Secretary submitted the statement showing the position of the various funds. The Mission Fund showed receipts of \$6,919.44, against expenditure \$10,182.57; showing an overdraft at present of \$4,163.13. This appeared to be about \$600 more than at the corresponding period of last year.

The sub-Committee on grants recommended that the Committee on Canons should have its attention called to the insufficiency of the regulation of Synod as to the status of parishes in regard to the position of Rectories and the stipends paid to the Rector, and also as to the provision regarding endowment. The Com. also recommended a grant of \$250 towards the stipend of a Missionary to be employed in the Temiscamingue district, in the Dioceses of Algoma and Montreal; a satisfactory arrangement being made between the Bishop of the Diocese and the Bishop of Algoma as to the person and the time and service to be given in each diocese, the Missionary for the present

being under the jurisdiction of the Bishop of Montreal.

The report was adopted.

The Committee on General Purposes Fund and the manner of raising the same, reported. After discussion the report was referred back to the committee for further consideration.

The Bishop announced the death of the Rev. Rural Dean Linsay, and the Dean of Montreal was appointed to draw up a suitable resolution of condolence.

The Bishop submitted a Form of Prayer to be used at meetings of the Executive Committee. Archdeacon Evans made application for a grant of \$400 for a Missionary at Montreal Junction, upon \$200 being promised by the people.

Mr. E. R. Smith took the point that this application should go before the Grants Committee, in the usual form, and be then reported on. The Archdeacon and Canon Mills urged the immediate consideration of the report and the making of the grant, lest other religious bodies should get ahead of the Church at this point. Dr. Davidson, in view of the fact that the work of the Church at this point was being looked after by the Rector of Lachine, and that no necessity for immediate action existed, moved seconded by Mr. Drake, that the application be referred according to the ordinary course of proceeding to the Grants Committee, to be considered and reported on as soon as possible. Carried.

THE WOMAN'S AUXILIARY.—The Montreal Branch will hold its 5th annual meeting in Montreal on Thursday and Friday, the 26th and 27th of February instant. For the first day there will be service in the Cathedral at 10 a. m., with Holy Communion and address by the Bishop. In the afternoon at 2:30 papers on 'Home and Foreign Missions' will be read by lady delegates; and at 5 p. m. an 'At Home' is announced. On Tuesday, at 10 a. m., service will be held in St. George's Church; at 3 p. m., Diocesan reports will be presented, and the election of officers take place; and at 8 p. m. a Missionary meeting will be held, with addresses by Mrs. Willoughby Cummings and others. All the business meetings will be held in the Synod Hall.

COTE ST. PAUL.—The Rev. John Ker, B. D., Rector of Grace Church, Point St. Charles, was the preacher at the Lenten service at the Church of the Redeemer here on Thursday last. He delivered an eloquent and practical address on Prayer—personal and intercessory.

**DIOCESE OF ONTARIO.**

SOUTH MARCH.—A most successful entertainment was given in the Town Hall, South March, on Tuesday, Feb. 3rd. A committee from St. John's Church congregation spared no pains to make the evening enjoyable to all, and they were not disappointed in their endeavours. The proceeds, which amounted to \$46.20, were divided between the Sunday school Library Fund and the Church Repair Fund. The Rector, Rev. H. Stiles, has sufficient funds to purchase a Sunday school library and about \$175 towards placing new windows in St. John's Church and a porch to the entrance door. Every endeavour is being made to replace the old plain glass lights with Cathedral glass, as the first step towards restoring the much dilapidated building. A verandah was recently added to the Rectory at a cost of \$80. St. Mary's Church, North March, was re-opened on Xmas Day after being thoroughly restored and beautified. Two esteemed residents of Ottawa, Dr. Hill and Rev. Chas. Pinkey, each gave \$100 towards the improvements, whilst many calls upon the generosity of March parish have been made and liberally responded to. The zeal and energy of the people for building up the Church never flags. During the last three and a half years \$1,100

have been expended in much needed repairs, and nearly all, with the exception of the \$200 mentioned above, has been raised in the parish. The people not only give liberally to the various special collections, but are constantly taking to the Rectory presents as a token of their good will, while the Rector's horses are kept by the parish.

**DIOCESE OF TORONTO**

TORONTO.—Grace Church.—The Church of England Sunday School Association met on the evening of the 19th inst. in the school room of Grace Church, when there was a very large attendance. The Rev. Dr. Langtry, Rector of St. Luke's Church, presided and amongst the clergy present were the Revs. Canon Cayley, J. P. Lewis, Pearson, Broughall, and Professor Clark, the lecturer of the evening. His subject was the Mediaeval Church, and it is needless to say, (Prof. Clark being the lecturer), that it was admirably treated, and that the lecture was full of interest and information. Of the lecture and lecturer *The Globe* says:—

"Prof. Clark deals with any subject he takes in hand with broad and careful research, and presents the fruit of his wide reading in so attractive a manner that no one has a higher place than he in the estimation of the thoughtful people of the city. Last night he opened to his audience the interesting pages of The Church's earliest history and the times prior to John Wycliffe and his Church reforms. He endeavored to press upon his audience two important historical facts which every Churchman thought too little about. Every member of the Church should rightly appreciate the importance of the fact that *The Church of England did not spring from the Roman Church*. That it has not existed for only three hundred years, but for eighteen hundred years. Also, the effective resistance the Church of England had made to the tyranny of the Roman Church should be a matter of pride to them. These two main facts he endeavored to fasten upon the minds of his auditors."

It is the purpose of the Association to arrange a series of lectures that will form a continuous exposition of the History of The Church. Prof. Clark's was the first of the series, and Rev. Prof. Hamilton, of Wycliffe College, will deliver the second, which will be on John Wycliffe, at the Association's meeting on March 18th.

Mr. A. H. Dymond at last night's meeting explained the Normal Sunday School lesson for next Sunday."

**DIOCESE OF ALGOMA.**

SAULT ST. MARIE.—The Algoma Indians Homes Committee held their monthly meeting on Tuesday, Feb. 19th, at Bishopscourt. The Bishop of Algoma was requested to lay before the Board of Domestic and Foreign Missions, officially, at their next meeting in April, a scheme by which the Indian work throughout the country might be brought more prominently before the Church, and to urge that action be taken thereon.

A sub-committee read their report as to the need of fire protection at the Shingwauk Home. This report was sent to the Indian Department and a satisfactory answer received.

The Rev. E. F. Wilson reported the financial position of the Homes to be unsatisfactory. The meeting closed with the Benediction.

**NOTICE.**

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* orders.

The label on each paper shows the date to which subscription has been paid.

## PAROCHIAL MISSION TO THE JEWS FUND.

Notes from the Pen of the Bishop of the Church of England in Jerusalem and the East.

This very useful Fund is less widely known, and certainly less generously supported at present than it should be. It is something to supply a want and to fill a place, in the front of a vast necessity. The Fund does this. It is not only advisable, but necessary that proper attention should be given in these days to the urgency of Jewish work, and to its unique openings. We are ready enough to confess that we have duties to fulfil towards the heathen, in obedience to our Lord's command, 'Go ye into the world, and make disciples of every creature.' There are various societies for that end; some meeting the demands of party feeling, some answering the requirements of a special, or diocesan mission, rather than those of one or other of the great missionary handmaids of the Church. But having done this people are apt to be pleased with themselves, and content. They forget that the primary clause of standing orders of missionary enterprise (in abeyance during the absence of Jews from Palestine), is now on us with all its original urgency, 'beginning at Jerusalem.' Whatever may have been the case since the first century of Christianity, there are now plenty of Jews there to begin amongst to satisfy the warmest lover of Israel. To give a few general statistics—there are 8,000,000 Jews in the world at the present day; and those that want to find them and 'to do them good' will find them in all countries of the world. They are growing very fast in numbers in Palestine. A few years back there were 8,000 in all Palestine; in 1882 there were 20,000, of whom 8,000 were at Jerusalem. Now the *Spectator* reckons them at 120,000, possibly correctly; but to be within safe limits, we may say there are at least 80,000 in Palestine, of whom 34,000 are in and about Jerusalem. No less than 3,000 came up the other day to keep the Feast of Pentecost at Jerusalem. A pretty large enterprise is before those who are willing to promote their evangelisation, 'beginning at Jerusalem.' Again, there is a large number in England; in London, and in most of the great towns, there are Jews. Everywhere on the Continent you find them; in America, in New York City also there are 90,000 (far less, however, than in London, or at Vienna, or Warsaw.) In Egypt they are massed in large numbers. At Cairo they are reckoned at 30,000; at Alexandria perhaps not very much less, though the number is not clearly known.

There are two societies at work amongst Jews attaching to the Church of England, the society known as the 'London Society for Promoting Christianity among the Jews,' and also the subject of our present notice, the 'Parochial Missions to the Jews Fund.' Of the former, with its old established connection, and its variety of agencies in many lands, we do not now propose to speak. It has much to refer to with pride, and to its credit, much success to be thankful for. Its interesting publications, greatly improved of late, are very good reading. Some may think it a little archaic; wanting elasticity and adaptation to the thought of the present day, and in enterprise and faith to venture. But it is doing honest and good work, and is capable of very much more if only it could escape from grooves, precedents, and party restrictions. May it shake itself loose from these in the supreme interest of the great work to which it is devoted, and hurry on to undertake its mission.

But there is pressing need and ample scope for the energies of a second association, and the young society we are speaking of presents some new capabilities, and has certain advan-

tages born of modern experience. Instead of managing everything in a secretary's office the younger society takes the line of grants-in-aid. In England it grants the stipend of a curate for Jewish work in parishes where there is a large Jewish population. Thus a specially trained and qualified man is assigned to special work; but his duties are not self-centred; his work remains part of the general work of the parish, and its centre is the parish church. For some years the Fund confined itself to this line and to English work. But the great need of a second society for foreign Jewish work, which could appeal to a large constituency of English parishes and parishioners who at present hesitate to support the elder society, or whom it does not at present invite to the work, gave extension to the aims of this Fund. Its rules contemplated foreign work from the beginning; and it was only the infant state of the funds that confined its work to England.\*

In 1887 Bishop Blyth, on his return from a primary visitation of Egypt and Syria, pressed upon the society the opportunity for taking up work in Egypt. He recommended Alexandria as being at present unoccupied by any Church agency, and as containing an immense Jewish population. The elder society was more than adequately occupied with its stations in Palestine, which field of work was by no means the best manned within its charge. The Bishop urged on them a considerable increase of work, and that the staff of every post should be materially strengthened. He then pressed on the 'P.M.J.' the occupation of Alexandria. This was agreed to the same year; but funds did not come in with the rapidity hoped for. In the meanwhile, and to keep up the society's interest in foreign work, and to attract the aid of many who like to help when they know something is being done, the Bishop proposed that they should aid a Jewish curacy in the charge of the Bishop's chaplain at Beyrout. And this was agreed to, and at once acted on. A catechist of considerable qualifications and good training was sent to Beyrout; the Fund giving £25, with an intimation that this would be materially increased whenever he might be ordained. His ordination will take place in Advent. He has already had considerable success; he has attracted to Christianity a youth of high rank and great wealth (which he has had to sacrifice for his religion, learning contentedly some trade to support himself). It was a reproach alleged against Jewish missions by the Jews that they rarely made a convert except of the lowest rank, who wanted to mend his future. The sensation therefore produced by this success was considerable, and very encouraging. It is hoped that an opening may arise for placing this youth out in some way more suitable to one of birth and education than that which he is content to embrace. The plan of the mission is simple enough. A convenient house within the Jewish quarter is rented, giving accommodation for classes (the catechist has a night school), and for residence. It is hoped that eventually some medical work may be added, and a school for children. The Jews are more open to medical work than any other, and the example of our Lord's method is before those who use this way, whether by nursing or other medical work, in order to

\*EGYPTIAN FUND OF THE PAROCHIAL MISSIONS TO THE JEWS FUND.—The Committee have sometimes been asked how a Fund calling itself the 'Parochial Missions to the Jews Fund' should extend its operations to foreign parts. It must be remembered that Foreign work was from the first one of the intentions of the Committee (*vide* rule vi.) The title of the Fund merely emphasizes the fact that it was to be administered with due regard to Ecclesiastical Jurisdictions, that its agents should have no roving commission to go where their fancy pleased them, but should work under Episcopal supervision.—*Extract from Report, 1889.*

bring in the medicine of the soul to those who are sick and in need of that healing gift.

If one of those lady nurses who offer themselves for Mission work in Africa so readily would come to Beyrout for the Jewesses there, she would be invaluable, and cordially welcomed: but she must come as the African volunteers do, at her own charges at first, for the work's sake. There is no fund at present to provide this great want for the mission. The catechist attends the daily service in the chaplain's chapel, and it is hoped that by-and-by he will be able to hold Hebrew or Arabic services in this chapel for the Jews. The work in his charge closely follows out the line of the Fund in England, with its Jewish curacies. But the connection with the Bishop in Syria is more immediate than in England, as the English chaplaincy at Beyrout depends upon the Bishop's Fund.

While the arrangement for the 'P.M.J.' opening work under the Bishop at Alexandria was in abeyance, as the Fund was not large enough, an opportunity offered to the 'London Jews' Society' to open work in Alexandria. They happened to have a spare missionary, and sent him there. It was well that Alexandria could be thus promptly occupied; and the 'P.M.J.' and the Bishop both acquiescing in the arrangement for that city by the older society, because of the close connection between the somewhat migrating Jewish population of Alexandria and that of Palestine, the proposal for Alexandria was transferred to Cairo, which offered several advantages to the Fund. In the spring of the present year an unexpected opportunity offered of beginning that work. The following letter, which was received by the Committee from the Hon. Secretary, will be read with interest, as it gives full details of the undertaking:—

"During a visit which I recently paid to Egypt and Jerusalem I made special enquiry as to the desirability of establishing Mission work in connection with the P.M.J. Fund in Cairo. Remembering that the fundamental principle of the Fund is that its work should be conducted in conformity with Church order and with due regard to Ecclesiastical jurisdiction I directed enquiry not only as to the number of Jews in Egypt, but as to the way in which any movement on the part of our Church might be regarded by the Greek Church. I have now much pleasure in reporting that I have received assurance that that ancient Church will welcome the work under our Fund.

There is a large number of Jews resident in Cairo, of whom many speak Arabic, others the usual Jewish languages. Dean Batcher who has long been Chaplain of the English Church in Cairo, strongly advised the establishment of a Mission there, stating that in his opinion the time was fully ripe for action, and that many of the Jews of the better class are disposed to accept Christianity. The Dean had baptized a Jewish family in the week preceding my visit. Unfortunately I was not in time to see Bishop Blyth in Egypt, but I had the opportunity of talking matters over with him in Jerusalem. He was very anxious from the first that the work should be commenced as soon as possible. During my visit to Jerusalem I was thrown much into the company of the Rev. Naser Odeh, an Arab clergyman, ordained by the Bishop of London, working till the time of my visit under the Church Missionary Society as native pastor of St. Paul's Church, Jerusalem. Owing to theological differences with the C.M.S., Mr. Odeh thought it desirable to sever his connection with that Society. I may state that Bishop Blyth has a very high opinion of him, and that during my visit he was regularly taking part in the services in the Bishop's Chapel. As moreover Mr. Odeh acted as my interpreter, I had many opportunities of forming an opinion of him, and am not surprised at the high regard in which he is held by the Bishop and others who know him. Mr.



Odeh seemed the very man we wanted for the Mission which we had long proposed in Egypt, for he is not only a good Arabic scholar (Arabic is his native language) but he was educated in a German school, is able to speak German fluently, and to take services and preach in that language; he is moreover thoughtful and a reading man. I spoke to the Bishop of my opinion of Mr. Odeh, and expressed my wish that we should see our way to secure him at once for the Egyptian work in the event of his resignation being accepted by the C. M. S. Although the Bishop had other plans in view he readily adopted my suggestion, and promised that on the Committee undertaking to provide a stipend of equivalent value in Cairo to that which Mr. Odeh was receiving in Jerusalem he would undertake to provide and furnish a suitable house of residence with a Mission Chapel.\*

"I should state that we took care that nothing was said to Mr. Odeh about this proposal until he had resigned both to the C. M. S. and to the Bishop. He resigned without knowing what was before him. After some consideration he expressed his willingness to accept the offer the Bishop was able to make, and gladly acceded to our request that he would undertake the work. The Bishop started for Egypt within a few days. Since my visit I have been in correspondence with his Lordship, and have heard from him that Mr. and Mrs. Odeh have arrived in Cairo and taken a house with accommodation for classes, for residence, for a trained nurses' quarters, and specially for a commodious chapel, and commenced work at once. He has already met with success, and has a most promising candidate for baptism, with other enquirers. With him is Miss Allen, a daughter of Archdeacon Allen, of Lichfield, who for some years was attached to Bishop Smithie's Mission, but who during a year of furlough has been establishing a home for Jewesses for the Bishop at Jerusalem. Her health is not sufficient for her return to the severer trials of Africa, and she now undertakes the work of nursing and teaching in Cairo, for which her knowledge of medicine and of languages gives her great facilities.

It is hoped that some who read these lines may help to make known and draw friends and support to the work of the 'P. M. J.', especially to the foreign work. The Bishop has three other stations waiting for them, two of them in Palestine. Those in Palestine are decidedly urgent. It must be felt also that the small grants in aid at Beyrout and Cairo must be very largely increased if the work there is to attain the dimensions and scope of a perfectly equipped mission. At Beyrout there are 4,000 Jews, at Cairo 30,000; both are stations of great promise. People sometimes like a special object to aid, or collect for; let them take one of these. Or let them enable the society to offer a grant in aid for one of the Palestine stations about which the Bishop is so anxious. A special blessing rests on Jewish work.

\* See letter from the Rev. Naser Odeh, p. 387.

**LENT.**

To the world at large Lent is, of course and naturally, a mere name, but to no earnest Churchman can it be otherwise than a serious time of practical resolves and self-discipline. To be a Churchman is to pay at least some real attention to the orders of the Church, or at all events to have an irritating consciousness that they ought to be paid attention to. In the English Church the formal regulations with regard to the observance of Lent are neither many, nor very definite, nor onerous; yet she certainly lays it upon her children that they should make some difference between this season and others, and use the opportunities

which it offers for the edification of their own spiritual life, and for increasing the influence of their life upon the world around them, by a certain special care and by definite exercises. To Church people, at all events, the argument is not very pertinent which urges that one season of the year is as good as another for such purposes, and that to keep Lent at all in any special way savours of an antiquated superstition. Because the English Church does not lay down in detail what you shall eat, and what you shall do, and what services you shall attend, does not regulate your life with any attempt at minuteness, you are not therefore at liberty to treat the season with indifference, to treat it as if it did not exist. In these hurrying and distracting days, days in which that last cry of the *Te Deum* is so entirely to the point, 'O Lord, let me never be confounded!' every serious person will be glad of this general opportunity of, so to say, revising themselves and setting their life in order. He that despises rules, that despises order, does not emancipate himself from slavery, but is in great risk of falling under the most dangerous of slaveries. The possibility of a merely formal observance of Lent is no argument against observing it all. He that says, 'I will be bound by no authority, I will set my house in order just when the spirit moves me,' is likely enough to glide on, and never to be conscious of the Spirit moving him at any time to this most necessary and exacting work.—*Church Bells.*

**JOINT COMMITTEE ON THE "AGGRESSIVE WORK OF THE CHURCH."**

At the last Provincial Synod of Canada a Committee was appointed on the above subject, of which the Lord Bishop of Huron was appointed Convener. His Lordship has issued notice, under date 10th February, calling a meeting of the Committee to be held at the Synod office, Toronto, at 11 o'clock a. m., on Tuesday, 3rd day of March next.

The Committee consists of the Lord Bishops of Huron, Niagara, and Nova Scotia. The Very Rev. The Dean of Montreal, The Revs. J. Langtry (Prolocutor), S. Jones, H. Roe (Archdeacon), Body (Provost), Partridge, and Dr. Davidson, Messrs. Jarvis, Adam, Brown and Bayley.

**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.]

**THE DESTRUCTION OF THE CHAPEL AND OTHER BUILDINGS OF THE UNIVERSITY AT LENNOXVILLE.**

To Editor of the Church Guardian:

SIR.—Regret at any reverse to the Church University of the Province of Quebec rises spontaneously in every intelligent Churchman's mind, and was keen at the announcement of the recent conflagration. If events indicate Providence, as is oftentimes assumed, then the query raised in your issue of the 18th inst. is apt. The loss in particular of the beautiful Chapel—a monument in itself to the honoured names of Mountain and Nicolls—severs one great tie of sentiment which exercised a pervading influence with those who in most cherished associations look back to it as the sacred ground of undying inspirations. The repeated and singular burnings have in each case challenged the wisdom of location—and the rebuilding has been followed by misgivings on the part of most faithful friends as to Lennoxville being the true centre for University life, and the field for realizing desired results. A regard to these queries is the

supreme duty of the present, before the providence be ignored and perhaps a final opportunity of working out its real destiny be denied. What was wisdom in the days of its inception, under the vastly altered conditions of time and country, cannot claim like character now. If the Church University is to keep abreast of the country's expansion, meet its exigencies or cope with competitors, there is imperious call for largely multiplied agencies and our arena in the centre of the life, thought and enterprise of the English population of the Province. In Montreal, lamented disabilities would vanish, fresh facilities would spontaneously spring up about her walls, her "mission" would be manifest, and channels of Christian generosity and consecrated offerings would flow towards her. Let the college authorities summon the Alumni to counsel in this matter and we doubt not that what was in many aspects a dire calamity, is yet a voice, whether heeded or not, which calls those intrusted with so serious a responsibility to weigh their stewardship and to confer a boon upon present and coming generations which the Lennoxville location has simply accentuated but has and perchance can never satisfy.

**ANOTHER ALUMNUS.**

**ANOTHER CHURCH PROVISION FOR THE MASSES.**

**THE OXFORD SETTLEMENT IN BETHNAL GREEN, ENGLAND.**

The Oxford House in Bethnal Green, founded in 1884, was one of the practical outcomes of the sympathy for the condition of the London poor evoked by the publication of "The Bitter Cry of Outcast London." The facts then revealed seemed to come home with special force to the University at Oxford, with the result that two settlements of Oxford men, "Toynbee Hall" and "Oxford" House, the first working on secular and undenominational lines, the second on a distinctly religious basis, were planted in the East of London, and have met with a large measure of success in their work. Of the two institutions Toynbee Hall is undoubtedly better known to the general public; but, none the less, the Oxford House has been doing as great a work for the benefit of the neighborhood, and, in Churchmen's eyes at least, on more satisfactory lines. Founded with the object of strengthening and supporting the parochial and other Church agencies already in existence, it is claimed for the Settlement that its work has been of marked benefit to the surrounding district. A federation of non-political and non-alcoholic workingmen's clubs, consisting of 35 clubs, containing 4,000 members, has its centre at the Oxford House. Of the workingmen's clubs under the direct management of the Oxford House, one alone, the University Club, numbers 1,000 financial members, and has on its premises a most successful cooperative store, and the headquarters of three co-operative productive societies. The Webbe institute for working lads has an effective membership of over 400. The House, in addition to its club work, provides secretaries for the District Committees of the Charity Organization Society, of the Children's Country Holiday Fund, and of the Mansion House Council on the Dwellings of the Poor, as well as Almoners for the Society for the Relief of Distress, and managers of the adjoining Board Schools. Lastly, it has steadily maintained a course of Sunday afternoon lectures to working men on religious and social subjects, followed by a discussion; and the head of the House conducts on Sunday evenings a mission service in the Oxford Hall, which is largely attended. These are examples, though not an exhaustive catalogue, of the different kinds of work which the House undertakes.

[For continuation see p. 14.]



# The Church Guardian

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## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly on the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or no.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR FEBRUARY.

- Feb. 1st—Sexagesima—Notice of Purification.  
 “ 2nd—The Purification of St. Mary the Virgin.  
 “ 8th—Quinquagesima. (Notice of Ash-Wednesday.)  
 “ 11th—ASH-WEDNESDAY. Pr. Pss. M. 6, 32, 38. E. 102, 130, 143. Com. Service.  
 [The forty days of Lent are to be observed as Days of Fasting or abstinence. Ash-Wed. Coll. to be used daily].  
 “ 15th—1st Sunday in Lent. (Notice of Ember Days.) Ember. Collect daily.  
 “ 18th—  
 “ 20th—  
 “ 21st—  
 “ 22nd—2nd Sunday in Lent. (Notice of St. Matthias.)  
 “ 24th—St. Matthias. A. & M. (Athan. Cr.)

## THE COMMINATION SERVICE.

An address by The Very Rev. The Dean of Montreal, at St. George's Church, Montreal, on Ash-Wednesday, February 11th, 1891.

The solemn service in which we have just taken part gives us the true keynote to the whole Lenten season. Why does the soul rise up AGAINST this Commination service? Why do men and women naturally criticize its spirit, and its special teaching? Because my friends no person cares to see the possibilities of sin over himself or herself made plain; because no sinner persevering in sin, longing to gratify sin, desires to feel the dagger in his or her own heart. Stab after stab, as that really awful service—awful because true—goes on the even tenor of its solemn way.

And the rough tongue moves in angry criticism, because not only does that service teach the possibilities of sin over ourselves individually, but because it pictures what, persevered in sin, must in the long run, end in, 'the worm that dieth not'; the fire that is not quenched, 'the fan of the Lord purging his floor'; the 'terrible voice of most Just Judgement,' deadening the cry for Mercy that comes 'too late,' to gain a hearing. We do not naturally care to listen to these things; and we would often, if we could, strike dumb the voice that rings

them out, as this awful service does without fear, favor, or affection, sparing neither young or old, or rich or poor, or high or low, but telling out God's truth, in God's own words to God's own children lost, straying or strayed.

The service, I say, gives us the keynote to the whole Lenten season. It takes for granted, the deadly nature of persevered in sin, and it shows how such sin becomes the mother of personal and individual retributions.

'You cannot sin on unrepentant, unhumiliated,'—it says: 'without the retribution at some time falling, it will come, it must come.' It is not that God hurls it at you vindictively, but that you through your persevered in sin, create the curse, rear it, educate it, train it, and some day, the child that you have reared will turn on you like a rabid beast, and rend and tear your heart to pieces.

'Therefore,' says this awful service, 'realize what sin is; realize how persevering in it, spite of conscience; and spite of God. the curse must come, as surely, though not as quickly, as the sting of pain follows the angry blow.'

Having thus laid bare the power and penalty of sin, this service goes on to strike out the next Great Lenten thought. It says to me, it says to you, 'have you the courage to bring your own daily life, under the clear, illuminating power of God's word? Dare you try it, test it by the word of God?'

Then there is raised up before me in startling words of SCRIPTURE, what I, and I, only, know I myself really am; or what I know I am growing into; or what if I be not careful, I may begin to grow into—what at least it is possible, I might be—a terrible and awful picture of realities or possibilities,—showing me that the light of the Day of Judgment will be flung—not, on the mere doctrine I may hold, not even on the Church I belong to, but, on the life I live, or on the life I battle to live. My life, my lost, degraded, smirched, or tainted life; or my erring, straying, tried, or tempted life; or my self loving, pleasure seeking, self caressing life, or my life of self esteem, of passion, of dogged obstinacy, or of self corroding jealousy—this is what I am called to look into—MY LIFE. And not my life alone for forty Lenten days, but my whole life—the life that is drawing nearer every hour, closer to Death, to Judgment; to Heaven or Hell—to God or DEVIL.

But can anyone you ask stand this test? Certainly, otherwise there would be no meaning in religion. For this Glorious service, rolling back the clouds of gloom and pouring forth the full brilliancy of the sunshine of God's Gospel proceeds to show us how all can stand the test. All can stand it, it says, and take joy out of it, and strength and comfort, who are trusting in the Lord JESUS for daily pardon for daily sins; who are conscious of their sins and faults, and strive themselves, in Christ, to beat them down and keep them down; all who are consciously striving to lead the higher life, who are praying and working and trusting in Christ to be better,—all who in all things seek to do the right, because sin is wrong; and spite of lapses and falls seek on;—all such thank God can bring their lives to the test of God's word and say 'O God I thank Thee that I have Thy promise; that Thou wilt not break the bruised reed, or quench the smoking flax.'

'But how few,' you say, 'are doing this.' More than you, who are not doing it, think. And it is for you, who are not striving to do it, that this service is pre-eminently meant—not alone for those who are striving and battling and believing in honest faith,—but above all for the cold and dead and apathetic, without one real throbbing of Godly life within their hearts—it is for such this service is pre-eminently meant to arouse you to two great living facts—the SAVIOUR that saves the soul from the power of sin; and the honest, upright, unassuming life in Christ—without which all religion is in vain.

Take this Service with its shades of gloom and light home with you and seek to apply it

to yourself. Read it, and as you do so ask—where does it touch me? What message does it bring to me? and as your heart must tell you that it is full of warning, counsel, comfort for your own soul, take it as your Lenten friend and guide and teacher, and in the strength of its meat, live out your forty Lenten days of prayer and watchfulness.

## SYSTEMATIC GIVING.

SYNOPSIS OF A PAPER READ BEFORE THE CLERGY OF ST. LOUIS BY THE REV. WM. ELMER.

The question of ways and means is a very important one to nearly every rector who seeks to keep his parish out of financial trouble, and bring it into line with others, who bear their full share of the burdens laid upon them by the opportunities of the times, and in fulfilment of the baptismal vow. The spiritual growth of his people is first in the heart of the faithful pastor, and yet he sees only too often, that this, his dearest wish, is checked by the need of his being continually called upon to demand contributions from his flock, to support, to maintain even, the very existence of his parish. Instead of bringing his people, like Mary, to the feet of Jesus, he is compelled to let them become, like Martha, careful and troubled about the affairs of this life. In small towns where churches are multiplied and the struggle for existence is keen, all imaginable ways are resorted to in order to obtain a few dollars to pay a pressing debt, or to meet liability to the rector. And the work and toil, the clashing of contrary minds and opinions, often cause heart burning and strife which tend to lower the standard of zeal and piety.

No one wishes to see this state of things continue. Most of us believe there is some better way; and that God never intended that His kingdom should be supported by such uncertain methods. No one questions this proposition: that the Kingdom of God is dependent in addition to the Divine blessing, on temporal support for its prosperity; that in order to support churches, to maintain missions and missionaries among us, and to carry the same to foreign lands, money is an absolute condition.

This also is true, that this temporal support must come from those who are members of this kingdom. We do not expect those opposed to us to contribute, or that the different forms of opposition to Christ's kingdom are going to give one dollar to advance a cause they seek to overthrow. We are dependent then on ourselves, and if ever the Gospel is to extend throughout the world, it must be carried by those who believe it.

Then we are confronted by another fact; that there is now no law in the Church demanding a definite sum, or that a tithe should be given for her support. Here Christianity makes a wide departure from the Jewish economy, and I do not think it was an oversight, but was done to put into operation a grander principle, viz, that a man ought to measure his gift to God according as 'God hath prospered him'; and that his gift should be a free-will offering, made willingly and cheerfully. In thousands of cases a tenth would involve no sacrifice, and would inadequately express God's goodness to them.

It is often questioned, when we consider the enormous increase in material prosperity, whether the Church is as liberal as it was three or four hundred years ago; and whether we could to-day replace the cathedrals scattered over the world, the nobly-endowed institutions of learning which stand as monuments of living faith and generous liberality. I sometimes doubt it. Why is this so? Men are not less humane, are not harder hearted than of old, for when a great cause demands it, there is invariably a generous response. Neither is there

less faith in God, or in His ministers, or the work of the Church. I believe it is owing to the lack of a systematic plan for bringing before the people the needs of the Church, and for collecting their offerings. In former days the Church was the recognized medium for all religious and charitable work. She was the almoner of the world, and no other agency could have done as wisely as she did. All offerings, great and small, were gathered regularly and systematically, and thus the habit of giving was formed, and no one, no matter how poor, would approach the altar without an offering. But the Reformation changed all this, and the first work of the reformers was to disparage the Church in the eyes of the people, by enlarging on her weaknesses, and hiding the good she was doing and had done in the world. The people then lost confidence in religious teachers; the 'habit of giving' was also lost, and the habit has not been revived. To revive this habit of giving cheerfully and systematically is, I believe, the great work before the Church to-day.

To do this means work for the rector, but it is work which will repay a hundred fold. It calls for patience, perseverance, and above all, gentleness. My method is as follows: I send the following pledge to every member of the parish:

CHURCH OF THE ASCENSION.

PLEDGE 189.....

For the Diocesan Assessment, Diocesan Missions and the benevolent work of the Diocese.

I do hereby promise to pay the several amounts set opposite the following funds, on such days as may be appointed by the Canons of the Church or by the Rector, to receive the same through the offertory.

FOR THE DIOCESE OF MISSOURI.

	Per Week.	Per Month.	Per Year.
1. Diocesan Missions .....			
2. Diocesan Assessment...			
3. Aged and infirm Clergy			
4. Orphan Home Fund....			
5. St. Luke's Hospital ....			
6. Theological Education.			
7. Permanent Fund for Support of the Episcopate.			
<i>Outside the Diocese.</i>			
8. Domestic Missions ....			
9. Foreign Missions .....			
10. Church Building Fund			
11. For Rector to distribute among above funds as he may deem it best			

(Sign Name here) .....

Address .....

P.S.—Return this Pledge to the Rector at once, by placing it on the Alms' basin.

I. THE LAW. Upon the first day of the week let EVERY ONE OF YOU lay by him in store as God hath prospered him. [1 Cor. xvi.; 2.]

II. THE PROMISE. He that soweth little shall reap little, and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly or of necessity; for God loveth a CHEERFUL GIVER [Prov. xix.; 17.]

When these are returned, I file them for reference. Then in a blank book we write the names of contributors and the amount of the monthly offering, and distribute it as desired.

I claim for this system, (1) that it is simple, (2) that it is effective, (3) that it interests the contributors concerning the work to which they give their offerings. Under this plan the contributions of the parish have been more than trebled, and will at the end of the year show a per capita offering of about five dollars, probably more, and this without being compelled every Sunday 'to talk money.'

INATTENTION OF MEN TO CHRISTIANITY.

G. V. in *Church Bells* says on this subject: The inattention to Christianity and to public worship—which, of course, means far more than attendance at morning or evening service—by the men, is needless to prove; because although in a few churches the number of men attending is very beautiful and encouraging, this is not so generally, and particularly too as relates to the Holy Communion.

Now, will the following suggestions prove practicable? Perhaps they are already in operation. If so, there is no harm in suggesting their extension, and there will be no harm in eliciting suggestions and experiences from others. With a loving longing, then, to strengthen the Church as Christ's own divinely appointed corporate body for doing good, of which He is the Founder and the Head, the following thoughts are offered for consideration. Probably they are not new. Let it be hoped that they all are wise and true. Chiefly, then, in regard to the political stump oratory and newspaper influence so successfully wielded against the Church.

It does not, perhaps, require that the difficulty be met by actual conflict and controversy; but rather by teaching the truth, and by not being ashamed to proclaim it. A newspaper which the working classes will purchase as their paper, which they will trust as being truly in their interest, and in which Church matters are honestly put before them as affecting their interests in every way, would prove of incalculable benefit. This has been attempted, indeed, in various places. Possibly, in some instances, the effort is prospering and doing a good work. But it cannot prosper unless it is really a good paper, with news close up to date, not a day or two after everybody has heard it. It is much easier to describe what a paper ought to be than to produce it and to sell it, and yet it ought to be self-supporting. Subsidised papers rarely prosper; but a working man's *Times* or *Standard*, or something very like these, is what is needed, with perhaps a little more about Church history than they give. The working folk do not know the truth about the Church, and therefore their inferences are unfair to themselves and Christianity. Let them know the truth, and stump orators may rage and orate in vain. Whether the clergy may not and ought to teach much more than they now do, by very careful catechisings (not by careless questioning, which is positively harmful) and by a sermon once and again full of truthful statements nicely and lovingly told, must be, of course, left to them to determine. It would seem as though good results have ere now followed some such efforts. Then, in regard to worship, morning, noon, and night, the services must be manly. That is to say, they must be carried out in a manly and reverent way. Given, Morning Prayer, or Litany, or Evensong, it is beyond doubt that they can be so rendered as to repel a congregation from joining in them, and can be so ministered as that the people can scarcely refrain from taking a hearty participation in them. It may be said here that the clergy are hardly aware what an unseen but almost magical power for good is within them, which, wisely used, brings the people along in reading the Psalms, or in chanting and singing or in the Litany, or the Prayers. How, too, a congregation listens to God's Word when, without affectation, mannerism, self-consciousness, or conceit, the Lessons, Epistle, Gospel, are distinctly and naturally read to the people. A manly tone, combined with true reverence, ought to characterize the priest in all he does. 'Love and power and a sound mind' may be manifest without any lack of reverence; and

these become the Christian priest in all he does, though in himself he be nothing and be a truly humble man, as he ought to be.

But all must be manly. Singing, sermons, preaching, catechesis—all loving, but such as men may listen to and feel that there is good sense, reasonableness, and truthfulness in what is done and said. Much harm has been done by a perfunctory way in performing occasional services, and sometimes, again, by extreme fussiness. Is there not such a thing, even in services, as 'taking the folk into one's confidence' and acting in all Church functions upon the principle of the Catechism, that they are members of Christ, the children of God, and inheritors of the Kingdom of Heaven, and that the minister is there as their 'Servant for Christ Jesus' sake' to carry out with them and for them the appointed offices of the Church of their God and Father? If it be said that they know nothing about the Prayer book, its meaning, and its offices, whose fault is it? Ought not the meaning and object of all these things to be constantly so alluded to that all shall know and understand, and so value them? The two points mentioned must be met by the Church. The hints now offered may or may not be right suggestions. Probably other and better suggestions will be afforded. The Church can meet every difficulty, and is bound to do so.

Two other suggestions shall conclude this comment:—In every parish there ought to be a weekly celebration of the Lord's Supper, and for every parish an annual confirmation. The Church must show that she believes the importance of these things which she professes to regard as almost necessary to salvation. Let her be true to Her Divine Founder, and she will win all unto Him.

FASTING.

One of the strange inconsistencies of the descendants of the Puritans is their disregard of Bible precept and example in the disuse of fasting. Holding to a type of religion peculiarly austere, and professing exact conformity to the Bible, they not only neglect but affect to despise this means of spiritual discipline which has the highest sanction of Holy Scripture, has always been enjoined by the Church, and has been practiced by Christians from the earliest times. It is amazing to find, as we do find from time to time, newspapers and preachers, representing one or another of the Protestant denominations, declaiming against fasting as mere formalism, a superstitious and senseless exercise, delusive to the soul and injurious to the flesh.

To the benefit of fasting as a means of discipline, a practice of self-denial, an acquirement of self-control, and expression of penitence, all history and experience witness. As to its effects upon the body, physiologists agree that in moderation and at regular intervals it is hygienic. To the full grown and well fed man or woman, who is not subjected to very exhausting labor, abstinence from flesh food every Friday in the year and more frequently during Lent, is a most wholesome and healthy rule, even if it had no reference to religious precept or ecclesiastical observance.

Interesting experiments have lately demonstrated that even very long periods of fasting may be undergone by some constitutions, without detriment to health. A noted case is the Italian Succi who has abstained from food for forty-seven days. Not many of the best fed Christians could survive the half of that time without nourishment; but it is not a little amusing to hear a plump 'Prayer Book Churchman' declare that he must have meat three times a day and seven days in the week, and

that to go without a single meal makes him ill! Sanitary considerations are all in favor of the moderate fasting and abstinence enjoined by the Prayer Book.—*Living Church.*

### FAMILY DEPARTMENT.

#### LIFE, LIFE ETERNAL.

At a recent festival of Organists the following hymn, composed for the occasion by the Bishop of Exeter, was sung with great vigor and heartiness. We subjoin the words:—

Life, life, eternal life,  
My spirit craves to know,  
Its calm amid the feverish strife  
Of shadows here below.  
The world with all its bloom,  
Its laughter and its song,  
Throws garlands only on the tomb;  
It cannot last for long.  
Life, life; it is not found  
In depths of human lore,  
And science with fresh laurels crowned  
Is faint with thirst for more.  
"For ever"—who shall climb  
The height that scans that Sea?  
We gaze unblenched from passing time  
On dread eternity.

Oh Jesus, Thou alone  
The living fountain art,  
A well of life that all its own  
Within the contrite heart.  
My Saviour, let me drink  
Of Thee until I stand  
Beside the crystal river's brink  
In Heaven, my fatherland.  
—*Church Eclectic.*

#### LENT.

[FROM THE CHURCH ECLECTIC.]

In this dear season Lord of prayer  
Of watching, fasting fighting sin;  
Keep Thou Thy servants from despair  
Because of pride that dwells within  
By lust, by pride, by sin assailed,  
All helpless, Lord, we cry to Thee;  
Oh! bear us now, since we have failed  
Without Thy aid, so constantly.  
Oh! help us learn Thy cross to bear,  
Oh! help us learn to live for Thee;  
Our Master's sorrow, shame, to bear,  
Made strong by prayer and litany.  
O help us learn to conquer pride,  
The pride which foes so often stir;  
The foes that pierced Thy holy side  
And smote thy cheek and plucked Thy hair.  
For pride, humility, Lord, give,  
Thy lowliness on earth to share;  
O grant us grace that we may live  
In thankful penitential prayer.

—G.

(*Emmanuel Church, East Sound, Wash. Ter.*)

### THE STORY OF A PICTURE.

BY HALL OWEN.

Laurance and Ray lived in a lovely home near a large city. In the midst of a shaded lawn stood the house, a rambling old place that had belonged to their grandmothers, great and greater. It had all sorts of bewitching rooms and corridors, little dormer windows, cunning little porches, and curious closets. One corner of the house was built in the form of a tower, running up higher than the big square roof, and extending over it a little, with a dome-shaped roof of its own. A narrow winding stairway led up through the tower to a beautiful room lighted by windows in every direction

and a grand old fireplace. The polished floor was covered with rugs and skins. The walls were lined with book cases and cabinets, filled with gems of literature and art, and there were pictures, pictures everywhere, for Mr. Earle was a picture lover as well as a picture maker, and he spent most of his time in this studio.

Many long happy hours did the little boys pass here with him, and often mamma, having finished her home duties, would leave her piano, her conservatory and her birds, and singing like a bird herself would fly to this cozy nest. The children were allowed as much freedom as possible, and were very good in observing the few rules and restrictions, never touching certain things, and handling carefully all others.

Ash Wednesday was a damp, dreary day, too stormy to allow of any play out of doors. Papa and mamma had gone to church, bidding the children to be good, and amuse themselves without getting into mischief. Hannah and Huldah were both busy, so that there seemed to be nothing better than to go to the studio. They climbed the high stairs with some puffing and having reached the happy place, they looked about to see what they had better do, for, as you know very well, boys must do something all the time.

They looked out of the high window where they could see right into a dear little birdnest home in a great tree. It looked lonely and deserted now, and the tree seemed sighing for its old friends. Some sparrows were hopping among the branches, and on the porch roof, in their busybody, obsequious manner trying to look as happy as a spring day, but it was of no use, they couldn't make the day outside any brighter, all the brightness must be found inside, and there the children turned. They watched fire pictures a little while, they handled the different ornaments and trinkets on the table, not touching the forbidden paints, or brushes and palette.

After looking over several books, and throwing them aside, they finally snuggled down in a corner, 'mid the folds of some soft, heavy drapery, and, leaning against a great portfolio of engravings, they gave themselves up to the enjoyment of their favorite volume, which was one of the treasures in this charming room. It was a large book, full of beautiful views of the Rhine, which the little boys delighted to linger over, especially some of their father's own sketches, which had been scattered through it.

Laurie had learned some of the strange old stories about the pictured places, and little Ray would listen attentively to him, pointing out things to him with his chubby finger and asking funny questions. They soon quite forgot themselves this Ash Wednesday morning, as they sailed along the Rhine. They stopped for little talks at the Old Rat Tower, at the Enchanted Castle, and at the Giant's Grave; then they turned to a beautiful little water-color of the Lurline Rock. It was a high, inaccessible, rocky bluff, intruding itself far enough into the picturesque river to avert its current. Spying the maiden concealed behind the cliff, Laurie repeated the lines he had so often heard,

"There was a maiden wondrous fair,  
Whose jewels rich and rare  
Glittered as she combed her hair,  
Singing the while a witching air,  
Luring the sailors toward the rock,  
Where frail boats perished with a shock."

Ray listened, and when Laurie stopped, he said, "What?"

Laurie repeated the lines, and Ray again said, "What? Laurie, say a plain story, please. What's the girl combing her hair for, down by the creek?"

"Oh, it's early in the morning, and she had to hurry down to sing to those men in the boat."

"Why, Laurie, what for?"

"She wants them to come to breakfast, and make their boat go smash bang on the rocks, so they can't go out any more."

"Won't they get drowned all up if the boat goes smash bang?"

"Yes, I guess they will. She is a bad girl, and wants to see them kick in the water."

"Will her mamma spank her when she goes home?"

"I don't know. I think she orter. I don't like her at all, papa said she tempted the men to steer wrong."

"Mean old thing, I don't like her neither! Let's punish her ourselves."

"That's so, how?"

"Let's out her out, and put her in the water, herself."

"P'raps she can swim, and will pop up like a cork. She looks pretty light."

"Well—then—let's—let me see—let's put her in the ashes."

"All right, it's Ash Wednesday, that's a good plan. Get the scissors."

As Ray searched for the scissors, he asked, "What is Ash Wednesday, anyway?"

"Why, it's to day."

"I know that, but what does it mean? Hannah said it was a sackcloth and ashes day."

"Oh, I can tell you better than that. Mamma explained it to me last night after you were asleep. She said it was the first day of Lent, and a very solemn day on that account."

"You know, Ray, Lent is the time of forty days before Easter, to make us remember that dear Jesus fasted an' prayed in the wilderness and even then Satan couldn't make Him do anything bad. Mamma says we orter go to church every day and say our prayers often and think of dear Jesus and fast."

"What's a fast?" asked Ray, seriously.

"Fastin', mamma says, means giving up something to eat that we like very much for dear Jesus' sake, because He gave up so much for us. She says if we deny ourselves that way on purpose it makes us able to keep from doing big naughty things, and that we're learnin' all the time to make ourselves mind us."

"Are we going to fast?"

"Well, I'm going to try to go without butter, and I am going to save all my candy money, and have a beautiful big Easter offering. What will you deny?"

"Well, p'raps, I'll deny pepper, and I'll save my Sunday school pennies."

"Ray, I am 'fraid you don't 'preciate Lent, mamma 'll have to talk to you herself. She said, too, if we tried to be gooder all the time, we would have a joyful Easter, but we must look out for our temptations."

"What's temptation?"

"Why, it's when you want to do something that's wrong, and that you oughtn't to."

"What must you do then?"

"You mustn't do it at all. If you see something to take, you must go away from it and let it alone. You must say to your bad angel, 'Go back of me, Get away.'"

The children were settling themselves with a pair of long clipping scissors to perform their act of justice, when Ray said, suddenly:

"Do you s'pose this is a temptation?"

Laurie looked apprehensively behind him and replied.

"Why—perhaps it is, I didn't think of it."

"Don't let's then. That girl can stay where she is."

"She most made us go wrong, too, didn't she? We ought to put the whole picture behind something, because it tempted us."

"Well, I guess that's better, on account of papa wanting it some time. We'll put it behind the desk, oh no, in the big clock."

So they took the beautiful little sketch, wrapped it in some soft paper, and put it carefully in the bottom of the tall old clockcase, in the corner. Then they got their marbles, and amused themselves till lunch time.

That afternoon a gentleman called, and during the conversation said:

'By the way, I have an offer for you, Earle, of twenty-five dollars for that water-color of the Lurline. Let me take it.'

'I hate to part with it,' said Mr. Earle, 'But if you really want it, you will find it there in the Rhino collection.'

'It's not here,' said the gentleman, looking through the book.

'I'm sure I left it there, where can it be? I declare, I believe that James, whom I dismissed for dishonesty, must have taken it. What a shame!'

As the gentleman left the room, the little boys, who had overheard all that had been said, looked at each other.

'Must we tell?' asked Ray, softly.

'Yes,' said Laurie, firmly, 'it's another temptation, I do believe, and we must resist it, we must fess.'

'Why can't we just put the picture on the table and not say anything?' said little Ray.

But Laurie took Ray's hand, and walking right up to their father, as he came back to the fireplace, said:

'Papa, James didn't take that girl and the boat. She tempted us, and we put her behind us.'

'And we are havin' another temptation now,' said Ray, who was not to be outdone in 'fessing.'

Mr. Earle was completely puzzled as to what the children were talking about, but he held their little hands while they told the whole story. Then he put the picture up over the clock, and told them it should be kept there all Lent, to help them to be strong to resist temptation, and they would all try together to do some good each day, that Easter might come to them in its fullest joy.

CHILD TORTURE.

The most frequent form in which offences against the truthfulness of children are cast is like that of which the Rev. Wm. Arnot gives us an account in his excellent work, entitled 'Laws from Heaven for Life on Earth.' He says: 'A lie told by seniors for their amusement threw a dark shadow over my childhood, and took much of the sunshine out of it. Some person in a military dress, interested in the child for his father's sake, took me fondly in his arms when I was between four and five years of age, and slipped a phillip into my hand. I either never knew, or have long since forgotten, what his name was, and what relation he sustained to the family, but the instant he passed, older children and grown up people told me, with an air of seriousness, that I was enlisted, and that when I should be old enough the officer would return and take me off to the wars. This intimation sank into me, and lay at my heart like lead, all the period of my childhood. I was afraid to speak of it and suffered in silence. The terror was never taken away by a serious explanation, for no one knew how great it was. I obtained

no relief until my understanding gradually outgrew it. That lie wrought grievous harm to me. Besides overclouding life at its very dawn, it left within me when it departed a general grudge against mankind for wantonly wounding the helpless. When the boy was big enough to shake off the phantom, he was full of indignation against the world for torturing a child.'

Thousands will read this who cannot remember so vividly the occasions of their suffering in a similar manner, nor state so definitely the result on their subsequent life, but who will feel this picture is all too true to nature. It would be a matter for thanksgiving that William Arnot has suffered so if this pathetic account which he gives of the cruel injury might result in preventing other young hearts being so unkindly served — Selected.

MRS. P. T. BARNUM'S FIRST ATTEMPT.

One finds it hard to believe that Mrs. P. T. Barnum's article, 'Moths of Modern Marriages,' in *The Ladies' Journal* for March, is really the first she has published. Her keen comment touches the very heart of existing difficulties, and transforms an old subject into one of fresh and genuine interest. The timely suggestiveness of the article is attracting wide attention.

The Pulpit for this week contains sermons by Revs. George MacDonald, D. D., on 'To the Church of the Laodiceans'; Henry W. MacCracken, D. D., LL. D., on 'The Bible a Book of Ethics for Educated Men'; Hugh P. Hughes, M. A., on 'Jesus Christ and the Masses'; Theodore E. Sonmank, D. D., on 'Manifesting His Glory.' Weekly, \$2 a year. The Lakeside Publishing Co., Buffalo, N. Y.

The Rev. C. H. H. Wright's 'Introduction to the Old Testament,' in the *Theological Educator Series*, will be issued immediately by Mr. Thomas Whittaker.

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## MISSION FIELD.

By Rev. C. L. INGLIS, TORONTO.

## CANADIAN MISSIONARIES IN JAPAN.

Japan seems to be a favorite field for Canadian missionaries, and rightly so, for does not the Empire of the Sun, as it is called, lie nearest of all heathen countries to our fair Dominion? We are unable to say who was the first son of Canada to offer himself for Foreign Mission work. The Rev. J. G. Waller bears the distinction of being the first missionary sent out by the Domestic and Foreign Missionary Society of our Canadian Church, but three Canadians have preceded him in that portion of the field to which the Society has sent him. Two of these three are mentioned in the Society's annual report for 1890. We desire now to mention something of the work of the one of these three who is not alluded to by the Society viz., the Venerable A. C. Shaw, M. A., Archdeacon of Japan. Archdeacon Shaw was born in Toronto receiving his University training at the University of Trinity College in that city, afterwards taking his theological course in the Theological school affiliated with the University under the direction of the late Venerable Archdeacon Whitaker, M. A., Provost of Trinity College. In 1873 Mr. Shaw was accepted as a missionary by the Society for the Propagation of the Gospel, and was sent to Japan as one of the earliest missionaries to that country. Thus, ten years before the birth of the Canadian Domestic and Foreign Missionary Society, Mr. Shaw, a Canadian was working as one of the S. P. G. missionaries in Japan. We have not any data before us of Mr. Shaw's work previous to his furlough during which he visited his native city, which terminated in 1884. On his return to Japan from that furlough, he is said to have noticed the marked change in the attitude towards Christianity which was everywhere apparent, and the possible danger of Christianity becoming a popular religion.

In the year Mr. Shaw was joined in his work at Tokio by the Rev. Arthur Lloyd, M. A., Fellow and Dean of Peterhouse Cambridge, who resigned the living of Norton, Suffolk, in order to give himself to Missionary work. Mr. Lloyd is now amongst us as Professor of Classics in the University of Trinity College, and his work here will be of great service in stimulating the missionary zeal of the students who come in contact with him. Mr. Shaw took a large share in the pastoral and evangelistic work in Tokio, while the training of native agents there has been entirely carried on by him. The work among the women of Japan in connection with St. Hilda's Mission, though carried on by ladies, has been greatly aided by Mr. Shaw's kind, practical sympathy. It would indeed be impossible for us to say how far Mr. Shaw has been instrumental in building up a Japanese church, the principle upon which he has always worked is the necessity



for a purely Japanese clergy for Japan, and his success in this direction is evidenced by the brief but very happy report of his work given in an extract from a letter of his bearing date January 6th, 1890, in which he writes as follows:

'We have had a very happy Christmas. Imai was advanced to the priesthood, and three others were ordained to the diaconate, all S. P. G. men. Yesterday the Holy Communion was celebrated in St. Andrew's by the native priest, assisted by a native deacon for the first time in the history of the Japanese church. Both of these clergy have been especially trained by me, and are splendid men in every way.'

In speaking of the advancement of Imai to the diaconate in a previous report, Mr. Shaw had said to him: 'Mr. Imai has been in a very special sense my own son in the faith. I having taken him while still quite young and brought him up in my own family. As to his character and fitness for the holy work to which he has been called, I need do no more than quote the Bishop's words, 'He is, if I do not misjudge him, one of the rarer class of men on whose spirit the print of heaven is deep-lined and clear.' All too briefly and inadequately does this give some idea of the work done by this pioneer missionary in Japan, the Venerable A. C. Shaw, M. A., whose useful work to the Church was recognized by Bishop Berkeley, who, in 1888, made him his Archdeacon, and of whom he spoke in a previous report as an 'experienced and patient worker.' More than ten years was it before this faithful son of the Canadian Church was followed by another Canadian in the Mission Fields of Japan. Had the Domestic and Foreign Missionary Society been in existence, Mr. Shaw would no doubt have been one of its missionaries. Our Society did not then

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(Continued from page 7)

The work and the workers have now so increased that the residents are sorely cramped for room; and an appeal has been put out for £12,000 for providing a better home for those who are engaged in a work which is now firmly established, and has been thoroughly tested by experience. The new House will provide accommodation for twenty residents, for new class rooms and lecture rooms, and for the Oxford House Club. Plans have been prepared by Sir Arthur Bloomfield, and a convenient site can be purchased for £2,000.

A meeting was held on Wednesday afternoon in the Mansion House to bring the claims of the settlement before the notice of the citizens of London.

The Lord Mayor presided, and stated that the object of the meeting was to show some practical interest and sympathy with an excellent work which had been going on now for some years in the East of London. This was one of those missions which were established to show the working people that the Church of England was resolved to make some practical and personal effort in their behalf. We had had lately before us many schemes—one especially—for making a gigantic effort to show sympathy with what was called "The Submerged Tenth"; but in his opinion it was far better to support and extend existing agencies which had done and were still doing excellent works.

The Hon. T. A. Brassey, hon. treasurer, announced that about £5,000 had already been subscribed, a guarantee fund of £2,000 to enable the building to proceed at once had been raised, and an offer had been made to lend £2,000 on the security of the site; so that there were about £9,000 in hand altogether, but it was hoped as a result of that meeting that the liability of the guarantors would be reduced.

Lord Brassey moved the first resolution, which ran as follows:

'That this meeting cordially approves of the principles upon which the Oxford House in Bethnal Green was founded, and of the work accomplished by it in the East End of London during the past 5 years.'

He said that a more noble desire had never entered into the mind of young Oxford than that which prompted the establishment of the Oxford House. The men who inaugurated this movement, and those who were carrying it on, were the very cream and flower of one of our great universities, and being grateful for the high privileges which they enjoyed at Oxford, had felt themselves called upon, so far as they could, to give to others in less advantageous positions some share of the advantages which they enjoyed. But not only did he admire the spirit which had led to the founding of this movement, he also felt deeply impressed with the advantages it would confer on the men who were themselves engaged in it. In these days we were made more and more sensible of the enormous magnitude and impor-

tance of what were called social questions. How to relieve the misery that existed around us, in the best way; how to raise up the great masses of more or less indigent persons who were collected in our cities; this was really the great problem of the age. Now, in order to deal with this problem, it was not sufficient to study it as an abstract question in books; it was necessary to have a personal experience of the conditions with which we had to deal. These able men who came from Oxford to the Oxford House in Bethnal Green would add to what they had learned of this momentous question by the study of books the inestimable advantage of personal experience; and the experience would enable them, later on in life, to become more practical philanthropists. From personal observations made within the walls of Oxford House, he could say that a better work could not have been established. There was the spiritual and religious work, there was the work of teaching, opportunities afforded for recreation, and then there was a most practical attempt to test the great principle of industrial co-operation. In conclusion, he desired to express his most deep and heartfelt admiration for the zeal, the self-sacrifice, the intelligence, and tact with which those who were working at the Oxford House were carrying out the important duties which they had taken upon themselves.

The Bishop of Bedford seconded the resolution, and bore his testimony to the good, direct and indirect, which had been accomplished by this Oxford Settlement.

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SHALL THERE BE COMMERCIAL UNION WITH CANADA OR NOT?

Public Opinion, the eclectic weekly of Washington and New York, has just announced the offer of three cash prizes of \$150, \$100, and \$50 respectively for the best three essays upon the question: "Is any extension and development of trade between the United States and Canada desirable; if so, what are the best means of promoting it?" The topic is particularly timely and the contest will doubtless attract considerable attention.

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The Burlington Route, C., B. & Q. R.R., from Chicago, Peoria and St. Louis, is now completed, and daily passenger trains are running through Lincoln, Neb., and Custer, S. D., to Deadwood. Also to Newcastle, Wyoming. Sleeping cars to Deadwood. 36-3

When a person wishes to leave a Japanese theatre temporarily he is not given a pass check, as in this country. The doorkeeper takes the person by the hand and stamps on it the stamp of the establishment.

**ADVICE TO MOTHERS.**

Mrs. WINSLOW'S Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

There is some prospect that New York will have a State park in the Adirondacks. It is proposed that a reservation of about 25 miles square be taken, comprising 1 000 000 acres, the same to include Peconet lake.

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It is not generally known that under an old law still unrepealed a man who swears in a public place in Pennsylvania renders himself liable to a fine of 67½ cents for each naughty word.

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It has been determined that as far as the danger to ships com- passes from magnetic leakage from the dynamo is concerned, it is equally the same whether the ship is double or single wired.

An advertisement has been run- ning in a Bristol, Eng., paper for the last year, offering \$50 reward for any well authenticated case of a child being carried away by an eagle, no matter in what country.

Most men call fretting a minor fault—a foible, not a vice. But there is no vice, except it be drunk- enness, which can so utterly destroy the peace and happiness of a home. —Helen F. Jackson.

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