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The Church Guardian

A. P. Willis, 1st April
226 St. George

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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MONTREAL, WEDNESDAY, FEBRUARY 12, 1890.

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PER YEAR

ECCLESIASTICAL NOTES.

THE valuable and extensive library of the late Dr. Littledale, we understand, is left by his will to the diocese of Capetown.—*Church Times*.

TRINITY CHURCH, N.Y., has not been closed a single day in twenty years, not even during the memorable blizzard; a record in which it may well have some pride.

THE Board of Domestic Missions of the P.E. Church of the U.S. asks for an offering from every congregation, of an average of fifty cents from each communicant, and \$200,000 to meet the needs of Domestic Missions this year.

THE *Spirit of Missions*, N.Y., reports two large gifts during December, one of which amounted to \$4,000, which the giver, who called at the Mission rooms, laid down in fresh bank-notes, declining to reveal his identity.

LENTEN offerings for missions are becoming a great means of helping the General Secretary and the Board of Missions of the P.E. Church in the U.S. in their important labor. Last year the children raised from 1,629 Sunday-schools \$45,704.

WHAT sort of a memorial will best commemorate the life and labors of Bishop Lightfoot? In Sunderland it is proposed to build a new church in a populous district to his memory, a very fitting tribute to one who contributed so generously towards church extension in that town.—*The Family Churchman*.

THE Rev. C. Phinn, writing on Evening Communion, asks whether "there is any evidence that the idea of an evening Communion in the Church was ever present to the mind of an English Reformer? Until such evidence is produced the Bishop of Liverpool's assertion (as to the Prayer Book leaving the matter to the discretion of every clergyman) hardly deserves refutation." Mr. Phinn contends that, even if it could be supposed that silence gave discretion, the discretion would surely be with the ordinary.

DIVORCE.—Hon. B. J. Phelps, late Minister of U.S. to England, writing on divorce, says:—"I venture to suggest, as the result of a long observation of judicial proceedings in this class of cases, that the remedy will be found in the entire abolition of the sort of divorce that allows the parties, or either of them, to marry again. The real alternative may as well be distinctly faced. The system must continue substantially as it is, scandalous, demoralizing, dangerous, rapidly increasing its annual harvest of mischief; or it must be plucked up by the roots. There is no middle ground."

A CLERGYMAN was officiating for a neighbor. The clerk came into the vestry before service and said, "Did the Vicar tell you, sir, how we does here? After the service we presents arms (alms), and has the military prayer!" In another church, a sort of layreader used occasionally to read the lessons, but there was

much protest against this on the part of the more educated members of the congregation. The incumbent accordingly explained to him that it was because he so persistently dropped his 'h's.' 'Indeed, sir, said he, 'but I thought those there 'h's' were a haffectation of the ladies!'

CANON LIDDON says of Bishop Lightfoot's writings:—"The vast majority of his readers will bless him for many years to come on account of his apologetic and expository writings on the New Testament. As an interpreter of Holy Scripture he is almost always conspicuous for a strong, luminous, and reverent judgment, a judgment which is not crushed by massive learning nor wearied by the incessant conflict of opinion, past and present, nor tempted from its path by some attractive paradox—a judgment which states its conclusions in language so simple, so clear, so absolutely devoid of pedantry, that probably only a few readers suspect what those conclusions really represent in the way of thought and knowledge."

A NOTICE has been issued from the headquarters of the Church Army stating that, owing to recent trade disputes, a vast amount of inferior and casual labor has been thrown into the market. To meet part of this the Army is opening a 'labor shelter' to test those willing to work with a view of helping them to emigrate. The first necessity is to find farmers, not too far from London nor too near, willing to receive some of these poor fellows who have been found genuinely desirous of making a new start, and to give them work at some very small remuneration. After six or twelve months' test in home farm work it is proposed to send them to Canada to certain farmers who are willing to take an interest in their religious and moral life, as well as to promote their temporal welfare.

WISE WORDS: Read them—When a parish loses its rector, and for a time lacks a permanent spiritual head there is no conceivable reason why men that are truly in earnest should take a vacation and wait for the arrival of the new incumbent. On the contrary, the fact that the parish lacks a rector simply throws increased responsibility upon the parochial leaders of the laity. It is their part now, to an extent greater than ever before, to hold the people in line and hand the parish over to the new rector in a state of continued health and vigor. A congregation is more than a set of people who assemble once a week for a moral lecture; it is an organic and constituent part of the visible Kingdom of God. If men are sincere in their professions, and if they are well-trained workmen for God, they will have no thought of letting things lapse into anarchy and chaos during a parochial interregnum.—*St. Andrew's Cross*.

CHURCH growth has been very marked during the last year in the diocese of Pennsylvania, as will be seen from the following list of churches, chapels and parish buildings which have been begun or completed during the time. The Henry J. Morton Guild House of St. James'

Church; the Church and parish building for the Mission of St. Simeon; the enlarged and remodelled Church of the Saviour, West Philadelphia; the parish building of St. Stephen's Church, Maunayunk; the chapel for the St. Michael and All Angels' Home for Crippled Children; the parish building of St. Elizabeth's Church; the new Church for the Church of the good Shepherd, Kensington; the Sunday-school building and rectory of the Church of St. Martin-in-the-Fields, Wissahickon Heights; the chancel, vestry and choir room of the Church of the Ascension; the new Grace church, Mt. Airy; and the chapel of the Mission of St. John the Divine.

A CHAMPION DEAD.—We deeply regret to announce the death of the Rev. Richard Frederick Littledale, LL.D., which took place at his residence, 9, Rad Lion-square, on Saturday night, 25th ult. Dr. Littledale was born in Dublin in 1833. In 1852 he entered Trinity college, Dublin, as a Foundation scholar, and graduated as a first-class in classics in 1854, carrying off the senior Berkeley gold medal and the second Biblical Greek prize in 1856. He passed first-class in divinity in the same year, took the degree of LL.D. in 1862, in which year the University of Oxford conferred on him the degree of D.C.L. He was ordained in 1856 by Dr. Hinds, Bishop of Norwich, and licensed to the curacy of Thorpe Hamlet, Norfolk, after which he held for four years the curacy of St. Mary the Virgin, Crown street, Soho, where he took a great interest in the House of Charity. "Dr. Littledale was so great a sufferer from chronic ill-health for the last twenty-five years, or nearly half his lifetime, as to be able to take little or no part in parochial work. He helped many friends by preaching for them, and was always ready to give his time and services to the East Grinstead sisterhood, of which he was chaplain. But he devoted himself mainly to literary work. His chief books were of an ecclesiastical character, chiefly liturgical, controversial and exegetic, and exhibited always the strong Anglican character and doctrines of the writer. As a speaker and as a controversialist, Dr. Littledale's reputation was deservedly great, and his very tenacious memory and his wide range of reading made him a formidable antagonist." Since 1857 Dr. Littledale has issued a succession of works too numerous to recapitulate, among which may be mentioned:—"Unity and the Rescript: a Reply to Bishop Ullathorne," 1864; "Catholic Ritual in the Church of England," 1865; "Commentary on the Psalms, in continuation of Dr. Neale," 1868-74; "Commentary on the Song of Songs," 1869; "Dean Stanley on Ecclesiastical Vestments," 1875; "Last Attempt to Reform the Church of Rome from Within," 1875; "Ultramontane Popular Literature," 1876; "Why Ritualists do not become Roman Catholics," 1878; "The Petrine Claims," 1878-84; "Plain Reasons against joining the Church of Rome," 1880. He was editor of S. Anselmi "Car Deus Homo"; and joint-editor of "The Priest's Prayer Book," "The People's Hymnal," "Primi-Primitive Liturgies and Translations," "The Christian Passover," and "The Altar Manual." Dr. Littledale was one of the chief writers in the *Church Times*.

BISHOP BOYD CARPENTER ON BROTHERHOODS.

New proposals are strange revealers of human character," observes the Right Rev. Dr. Carpenter, Bishop of Ripon, in the opening of a thoughtful article on "Brotherhoods" he contributes to the current number of *Contemporary Review*; and his lordship says "The proposal for the establishment of brotherhoods is no exception," as shown by the variety of the comments evoked by the proposal. And he emphasises the fact that "Extremists are never right, though they are always zealous." In justice to those who made the proposal he recalls the fact that "it arises out of a great and confessed need," and if new methods are demanded, any proposal emanating from experienced men is entitled to sympathetic attention. It is a mistake to suppose that community life is the exclusive practice of any one portion of Christendom for institutions of the kind are possessed by religious bodies which cannot be suspected of Ultramontane leaning; and it is also a mistake to suppose that only one party in the English Church favor religious houses or brotherhoods. The Bishop mentions facts as proof of his assertions, but while he deprecates unreasoning alarm he shows that there are risks to be considered, as disclosed in the records of the old monastic institutions. He disavows referring to the evils of the old monasteries for controversial purposes.

The lessons which such facts suggests are the common heritage of all Christian bodies; they shed light on the laws and conditions of human nature. It is interesting in this connection to recall a parallel from Oriental experience. In the East, as in the West, the risk arising from a disregard of simple principles is illustrated. The organisation of the cloister was a powerful aid in the advancement of Buddhism, but only so long as the spirit of missionary zeal existed. When that ceased monasticism became a hindrance instead of a help. In proportion as the "tendency to expansion of the Buddhist Church grew fainter, monasticism became a barrier in the way of every sound development, and thus the cause of utter stagnation."

Thus the forgetfulness of the conditions of life avenges itself sooner or later. There is a Quixotic disregard of laws which is sometimes called zeal. A man may run full tilt against a windmill with impunity, but the probability is that he will get the worst of the encounter. One man, or one group of men, may achieve what would be hopeless for others to attempt. The rule observed by one may be disastrous to the thousands who, under the influence of some passing excitement or eager emotion, take upon themselves a burden which experience may show was too grievous for them to bear.

Lifelong vows appear to me to be of this nature, when the vow involves that which is not necessary for righteousness sake. The Convocation of Canterbury has realised this danger, and has pronounced against a system of lifelong vows. There is wisdom in this decision. To make a lifelong vow in a matter which is neither within the survey of experience nor in the statute book of universal righteousness is (if I may use an old fashioned phrase belonging to an age of greater faith and less fussiness than the present) to tempt Providence. We may be asked if there is not such a thing as a call to celibacy. I have no doubt of it. Our Lord's words are sufficient for me on the matter; but he who is so called needs no vow; the call will be evidenced in the fact of his life. And it is to be remembered that a man may be called to be a father of saints who does not know of his calling till he is far advanced in life. To make a vow which antici-

pates or prevents the calling of Providence savours of little faith, not of large faith, and has in it a flavour of self-will rather than that spirit which waits on the will of Him who, though He orders the whole life, yet veils from us His leadings from period to period.

To put the same thought from another standpoint, it is an unquestioned law of man's development that his powers, capacities, and necessities do not ripen in every man alike, in the same fashion, or at the same time. There are men who are boys in some of their qualities and powers till they have passed two-score years. Such do not waken to the consciousness of power or the possession of their complete manhood till they have reached perhaps, the middle arch of life. To bind a man with a lifelong vow on matters which are hardly yet within the range of his own self-consciousness appears to me to be an act of at least doubtful wisdom.

But here it is urged that these exceptional cases may be met by exceptional means—the vows may be made *dispensable* by proper authority. Against this I entertain the very strongest objection. To do this is to weaken the sense of the *sanctity* of a vow, by dangling before the eyes of him who makes it the possibility that what is said to be lifelong need not be so in reality. To do this is to throw upon another a responsibility which, in the nature of the case, he cannot bear. To do this is to trifle with the most sacred thing on earth—the *sanctity* of a man's own conscience.

Might we not say that the very suggestion of *dispensable* vows bears strong witness against the proposal to make vows lifelong? The same difficulty does not exist when a time limit is introduced into the agreement, so long as the limit is not a very distant one. If a society is to have sustained and continuous life in its work those who join it ought to give a *definite length of service*. This seems both wise and needful. There ought to be no objection and no difficulty in the introduction of common-sense and business-like agreements as to the length of service. There are thousands who sign agreements to serve in particular places at special work for a specified period. An agreement of this sort, by whatever name it is called, ought not to arouse suspicion or jealousy. If the work is religious the promise might well be made during some religious service. In any case the promise to do religious work might surely be viewed as a promise to be religiously kept, and as having an obligation at any rate as binding as that which binds men in the military and civil service. It is unfortunately too much the custom to regard a promise in matters of religion as something which is only binding as long as it is convenient. Opposed as I am to *lifelong* vows, and disposed to regard vows of all kinds as indicating not a higher, but a lower, stage of religious life, I should be thankful to see a sterner sense of the nature of the obligations of religious service, and a sturdier determination to discharge such obligations, come fair, come foul, at home and abroad.

ORGANISATION.

But this leads to another lesson which the history of religious movements most surely teaches, and which our own experience must, I think, confirm. We are in danger, nevertheless, of forgetting it. The value of organisation in one sense cannot be exaggerated, and it has been argued that the power of such institutions depends on their being recognised as part of the organisation of the Church. This has been urged recently. "These institutions flourished as long as their discipline was maintained; they drooped because they depended on individual exertion and piety. So writes Mr. T. Gambier Parry. What was wanted, says Mr. Huntingdon, was recognition and authority. (See *National Review*, No. 70, p. 597.)

There is doubtless truth in this view; but the other side must not be forgotten. Organi-

sation is not everything. Alone it is entirely valueless. We touch here a question which lies at the root of many problems. It has constantly been misunderstood, and misunderstanding is perilous. We organise free institutions, and we are disappointed to find that happiness is not secured to mankind by their existence. We organise Church work; and we are pained to find that organisation does not always mean effectiveness. Pain and disappointment might have been avoided if we had been more ready to learn the lesson of history. Organisation may afford great scope to life, and richer results to energy; but organisation will not produce saints, nor the establishing of brotherhoods create piety. Law made nothing perfect; rules cannot make evangelists. The order and the rule come after saintship, and rarely, if ever, do they precede it. The heavenly flame rests on some human soul. It burns within him, and when the prophet feels the fire of God; he yearns to work some deliverance upon the doubters. Like the Apostle, a noble necessity is laid upon him; the worst woe which can befall him is disobedience to a necessity which, like all the higher passions of life, is often a torment and a delight. While such a man lives the life which he has chosen is noble and real. The same is true of all those in whom a kindred spirit lives. The spirit finds its own organisation. The rules which are laid down are the expression of the life which is in them and of the spirit into which they have been baptized. Their zeal, like a river, makes its own banks by following the course of its own nature. But even in the most favoured conditions the gentler life which gathers round the holy spires is not all that hope painted it—

The potent call

Doubtless shall cheat full oft the heart's desire.

The favourable conditions, moreover, cannot last always. The generation will rise which retains the form, but which has lost the animating spirit. There comes a time when the noble river runs dry; deadness and dryness take the place of freshness and murmuring life. Then because the spirit which gave vital force to the movement is no longer there, the rules lose their force and value; the commandment becomes the means of death; the organisation sinks beneath its own weight. When Saul is gone it will not do for David to wear his armour; when Achilles has passed away lesser men may but wound their heads and snap their muscles in striving to bend his bow. The spirit may inspire rules. When we have the men we shall have the organisation; but it is ill hoping that by adopting organisations we shall be in the possession of the power to work them. Above all, let us avoid the belief that we can ever be great or achieve great things by imitation. Those who play the frog woo disaster. If the spirit which is in our midst be a true spirit it must adapt its organisation to the needs of our own age. It will draw useful hints from the past, but it will avoid all slavish and mechanical imitations of it. By virtue of its own real life, it will quicken, arouse, and direct all kindred zeal. Wherever a man in whom the true spirit dwells arises to work among the sons of men brothers like minded will gather round his standard, and the work of such men can never be in vain.—*The Family Churchman*.

ROMISH PROFESSIONS FROM AN AMERICAN STANDPOINT.

The Churchman of N. Y., under the caption "A Flagrant Contrast" says:—

Dr. Corrigan, the Roman Catholic Bishop of New York, has gone to Rome, according to his oath, to make his report to his master, the Pope, and to obtain the renewal of his permit to exercise his functions. This illustration of alienism, in flagrant contrast to the professions

of Americanization proclaimed at Baltimore, was made the occasion of a personal ovation in which, strange to say, Americans and "Protestants" were expected to unite, and did so with apparent eagerness on the part of politicians of various colors, to propitiate voters of alien nativity by their presence and participation. The papal envoy to Baltimore recently reported that Roman Catholic dignitaries are treated "like sovereign princes" in America, and these demonstrations give color to his exulting and triumphant impressions of American subserviency, and anti-Republican truckling to the Court of the Vatican. But, Dr. Corrigan was complimented by an eminent lawyer of New York on his "unstinted loyalty" to the Roman Pontiff in terms that called out a reply, which we place upon record for further remark, should events make it worth while. Dr. Corrigan is reported to have said:—

"Mention has also been made of the ancient and inalienable rights of the Holy See. Our Lord has made His vicar, the unerring teacher of Divine truth, the supreme judge of morals, and hence, by an easy transition, the successor of St. Peter becomes the guardian of civilization, and the anchor of society, because society and civilization are founded on justice and on truth, and 'the truth will make us free.' This office of supreme teacher demands independence of any temporal ruler. It is not the lust of power nor the craving after a petty principedom, but the desire to fulfill the charge of universal pastor, that makes our Holy Father demand, over and over again, the restoration of his civil rights that no one may interfere with him in the discharge of his exalted duties. If any further proof were asked of the need of the temporal power, surely we might find it in the history of Rome to-day."

There, then, is no unambiguous definition of the mastery over American "morals, society and civilization," which a Roman Archbishop proposes to enthrone in the United States. Here is what is meant by Roman Catholic parochial schools! Here is the interpretation of Baltimore professions of attachment to the American Constitution! Americans are to make war upon Italy, to force back upon them a government which they abhor and have rejected, a government which made the Rome of yesterday the most illiterate and degraded capital in Europe, Constantinople only excepted. And yet this dignitary ventures to appeal to the "Rome of to-day" as justifying his demands for restoring a yoke to the necks of Italians, which, from Dante to Cavour, all enlightened Italians have striven to dash in pieces. And he complains that he, an "American" by profession, would subject himself to the visitations of the police should he talk to Romans as he talks to New Yorkers,—that is inciting Italians to revolt! Pray, what would have become of an American, in the days of Antonelli and Pius IX., who should have talked revolt in Rome as Dr. Corrigan wishes to do in a reverse of conditions? It was a bold, if not an impudent, appeal which he ventured to make to the "Rome of to-day" against the Rome of a day that imprisoned and tortured Galileo and burned Bruno in a public square—the smoke of his sufferings quite visible from the Pontifical windows. So much we put on record over against the "Gallican" professions at Baltimore, which were either sincere and practical, or else the most insulting demonstration ever made in the very face of our chief magistrate, seated on the left of two Cardinals who toasted him after Leo XIII.!

THE THREEFOLD MINISTRY.

The following extracts from the writings of the late Bishop of Durham, Right Rev. Dr. Lightfoot, which were selected and arranged by himself, will no doubt prove of interest to

our readers. They are taken from *Church Bells*:—

1. *Commentary on the Epistle to the Philip- pians (Essay on the Christian Ministry, 1868)*

(i) p. 199, ed. I; p. 201, later ed.—Unless we have recourse to a sweeping condemnation of received documents, it seems vain to deny that early in the second century the episcopal office was firmly and widely established. Thus during the last three decades of the first century, and consequently during the lifetime of the latest surviving Apostle, this change must have been brought about,

(ii) p. 212, ed. I; p. 214, later ed.—The evidence for the early and wide extension of Episcopacy throughout provincial Asia, the scene of St. John's latest labours may be considered irrefragable.

(iii) p. 225, ed. I; p. 227, later ed.—But these notices, besides establishing the general prevalence of Episcopacy, also throw considerable light on its origin. . . . Above all they establish this result clearly, that its maturer forms are seen first in those regions where the latest surviving Apostles, more especially St. John, fixed their abode, and at a time when its prevalence cannot be dissociated from their influence or their sanction.

(iv) p. 232, ed. I; p. 234, later ed.—It has been seen that the institution of an Episcopate must be placed as far back as the closing years of the first century, and that it cannot, without violence to historical testimony, be dissociated from the name of St. John.

(v) p. 265, ed. I; p. 267, later ed.—If the preceding investigation be substantially correct, the threefold ministry can be traced to Apostolic direction; and short of an express statement, we can possess no better assurance of a Divine appointment, or at least a Divine sanction. If these facts do not allow us to unchurch other Christian communities differently organized, they may at least justify our jealous adhesion to a polity derived from this source.

2. *Commentary on the Epistle to the Philip- pians (Preface to the Sixth Edition), 1881.*

The present edition is an exact reprint of the preceding one. This statement applies as well to the *Essay on the Threefold Ministry*, as to the rest of the work. I should not have thought it necessary to be thus explicit, had I not been informed of a rumor that I had found reason to abandon the main opinions expressed in that *Essay*. There is no foundation for any such report. The only point of importance on which I have modified my views, since the *essay* was first written, is the authentic form of the letters of St. Ignatius. Whereas in the earlier editions of this work I had accepted the three Curetonian letters, I have since been convinced, as stated in later editions, that the seven letters of the Short Greek are genuine. This divergence, however, does not materially affect the main point at issue, since even the Curetonian letters afford abundant evidence of the spread of Episcopacy in the earliest years of the second century.

But on the other hand, while disclaiming any change in my opinions, I desire equally to disclaim the representations of those opinions which have been put forward in some quarters. The object of the *essay* was an investigation into the origin of the Christian Ministry. The result has been a confirmation of the statement in the *English Ordinal*, 'It is evident unto all men diligently reading the Holy Scripture and ancient authors that from the Apostles' time there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons.' But I was scrupulously anxious not to overstate the evidence in any case; and it would seem that partial and qualifying statements, prompted by this anxiety, have assumed undue proportions in the minds of some readers, who have emphasized them to the neglect of the general drift of the *essay*.

3. *Sermon preached before the Representative Council of the Scottish Episcopal Church in St. Mary's Church at Glasgow, October 10th 1881.*

When I spoke of unity at St. Paul's charge to the Church at Corinth, the thoughts of all present must, I imagine, have fastened on one application of the Apostolic rule which closely concerns yourselves: Episcopal communities in Scotland outside the organization of the Scottish Episcopal Church—this is a spectacle which no one, I imagine, would view with satisfaction in itself, and which only a very urgent necessity could justify. Can such a necessity be pleaded? 'One body' as well as 'one Spirit,' this is the Apostolic rule. No natural interpretation can be put on those words which does not recognise the obligation of external corporate union. Circumstances may prevent the realisation of the Apostle's conception, but the ideal must be ever present to our aspirations and our prayers. I have reason to believe that this matter lies very near to the hearts of all Scottish Episcopalians. May God grant you a speedy accomplishment of your desire. You have the same doctrinal formularies: you acknowledge the same episcopal polity; you respect the same liturgical forms 'Sirs, ye are brethren' Do not strain the conditions of reunion too tightly. I cannot say, for I do not know, what faults or what misunderstandings there may have been on either side in the past. If there have been any faults, forget them. If there exists any misunderstandings clear them up. 'Let the dead past bury its dead.'

While you seek unity among yourselves you will pray likewise that unity may be restored to your Presbyterian brothers. Not insensible to the special blessings which you yourselves enjoy, clinging tenaciously to the threefold ministry as the completeness of the Apostolic ordinance and the historical backbone of the Church, valuing highly all those sanctities of liturgical office and ecclesiastical season which, modified from age to age, you have inherited from an almost immemorial past, thanking God, but not thanking Him in any pharisaic spirit, that those so many and great privileges are continued to you which others have lost, you will nevertheless shrink, as from the venom of a serpent's fang, from any mean desire that their divisions may be perpetuated in the hope of profiting by their troubles. 'Divide et impera' may be a shrewd worldly motto, but coming in contact with spiritual things it defiles them like pitch. 'Pacifica et impera' is the true watchword of the Christian and the Churchman.

4. *Epistles of St. Ignatius, vol. 1, pp. 376, 377, 1885.*

The whole subject has been investigated by me in an *Essay on 'The Christian Ministry'*, and to this I venture to refer my readers for fuller information. It is there shown, if I mistake not, that though the New Testament itself contains as yet no direct and indisputable notices of a localised episcopate in the Gentile Churches, as distinguished from the moveable episcopate exercised by Timothy in Ephesus and by Titus in Crete, yet there is satisfactory evidence of its development in the later years of the Apostolic age; that this development was not simultaneous and equal in all parts of Christendom; that it is more especially connected with the name of St. John: and that in the early years of the second century the Episcopate was widely spread and had taken firm root, more especially in Asia Minor and in Syria. If the evidence on which its extension in the regions east of the *Ægean* at this epoch be resisted, I am at a loss to understand what single fact relating to the history of the Christian Church during the first half of the second century can be regarded as established; for the testimony in favour of this spread of the Episcopate is more abundant and more varied than for any other institution or event during this period, so far as I recollect.

6. *Sermon preached before the Church Congress at Wolverhampton, October 3rd, 1887.*

But if this change fails, what shall we say of her isolation? Is not this isolation, so far as it is true, much more her misfortune than her fault? Is she to be blamed because she retained a form of Church government which had been handed down in *unbroken continuity* from the Apostolic times, and thus a line was drawn between her and the reformed Churches of other countries? Is it a reproach to her that she asserted her liberty to cast off the accretions which had gathered about the Apostolic doctrine and practice through long ages, and for this act was repudiated by the Roman Church? But this very position—call it isolation if you will—which was her reproach in the past, is her hope for the future. She was isolated because she could not consort with either extreme. She was isolated because she stood midway between the two. This central position is her vantage ground, which fits her to be a mediator, wheresoever an occasion of mediation may arise.

But this charge of isolation, if it had any appearance of truth seventy years ago, has lost its force now.

6. *Durham Diocesan Conference. Inaugural Address, October, 1887.*

When I speak of her religious position I refer alike to polity and to doctrine. In both respects the negative, as well as the positive, bearing of her position has to be considered. She has retained the form of Church government inherited from the Apostolic times, while she has shaken off a yoke, which even in medieval times our fathers found too heavy to bear, and which subsequent developments have rendered tenfold more oppressive. She has remained steadfast in the faith of Nicæa, but she has never compromised herself by any declaration which may entangle her in the meshes of science. The doctrinal inheritance of the past is hers, and the scientific hopes of the future are hers. She is intermediate, and she may become mediatorial when the opportunity occurs. It was this twofold inheritance of doctrine and polity which I had in view when I spoke of the essentials which could, under no circumstances, be abandoned. Beyond this, it seems to me that large concessions might be made. Unity is not uniformity. . . . On the other hand, it would be very short-sighted policy—even if it were not traitorous to the truth—to tamper with essentials, and thus to imperil our mediatorial vantage ground, for the sake of snatching an immediate increase of numbers.

7. *Address on the Re opening of the Chapel, Auckland Castle, August 1st, 1888.*

But, while we 'lengthen our cords,' we must 'strengthen our stakes' likewise. Indeed, this strengthening of our stakes will alone enable us to lengthen our cords with safety, when the storms are howling around us. We cannot afford to sacrifice any portion of the faith once delivered to the saints; we cannot surrender for any immediate advantages the threefold ministry which we have inherited from Apostolic times, and which is the historic backbone of the Church. But neither can we on the other hand return to the fables of medievalism, or submit to a yoke which our fathers found too grievous to be borne—a yoke now rendered a hundred-fold more oppressive to the mind and conscience, weighted as it is by recent and unwarranted impositions of doctrine.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

WINDSOR.—A few weeks since there passed away, in this town, a faithful son of the Church, whose memory calls for some recognition at our hands. Of such men the number is comparatively limited; and their example should be held up to the younger generation for their

imitation. We refer to the late Colonel James Poyntz, of whose life we proceed to give a brief outline.

James Poyntz was born in the year 1799. Stirring times were at hand, and while only 12 years of age he joined the Duke of Wellington's army as a volunteer, being attached to the 30th Regiment. He took part in the occupation of the lines of Torres Vedras, the pursuit of Massena, the action of Tubugal, Almeida, Barbadel Puerco, and battle of Fuentes d'Onor. For these services he was sent by the Government to the Royal Military College, and in April 1814, was appointed to an ensigncy. He made strenuous efforts to be allowed to join his regiment, then in France; but Major Stuart, commanding the department at Colchester, not having authority to grant his request, he was unable to be present at the battle of Waterloo. From 1818 to 1829 he served with his regiment in India; being Adjutant during most of that period. For the next five years he served in England and Ireland, when the regiment was sent to Bermuda. Major Poyntz being Deputy Judge Advocate to the forces for several years. In 1841 the regiment was transferred to Halifax, and on his assuming the command in 1842, it was removed to New Brunswick. In 1844 he retired on full pay, having served nearly 33 years. After living in St. John for some time, he removed to Bridgetown, N.S., and afterwards to Windsor, where he resided up to the time of his death. Of his numerous children, only four now survive; Eliza, who married Le Baron Drury, whose elder son is Flag Capt. Drury, of H. M. S. Bellerophon; Susan wife of Rev. Henry Stamer, of Hubbard's Cove, N.S.; Mary, wife of Mr. Justice Smith, of the Supreme Court of Nova Scotia; and Maria, unmarried, now living at Windsor.

Col. Poyntz was a gallant soldier, and a gentleman of unstained honor; but it is his service to the Church of which we would chiefly speak. From his earliest years he was a steadfast and consistent Churchman, ever exhibiting in his quiet demeanor, unostentatious charity, and simple piety, that peculiar type of godliness, which is produced and fostered by the training and doctrines of the Church of England. Unswerving in his integrity, warm hearted and generous; a regular and devout communicant, Col. Poyntz was a conspicuous example of what is purest and noblest in the religious life. But half of his long career had expired when he retired from active service in the army. During the 45 years which were still to elapse ere the veteran should be called to rest, he served the Church with unflagging zeal. An energetic member of the Church and parish of Windsor, he for many years represented it in the Church Society and Synod, having been a member of some of the most important Committees. His opinions upon the various matters which engaged the attention of those bodies were always received with the respect to which his virtues and long experience entitled them, and the stalwart figure of the old soldier, unbowed to the last by the weight of years, was ever a welcome sight in the Councils of the Church. He enjoyed the uninterrupted friendship of the late Bishop Binney, who to the time of his lamented death always attached great importance to the expressed views of his venerable friend.

Such men are the glory of the Church of England. May an apostolic succession of them be ever maintained.

DIGBY.—A beautiful sermon was preached in Trinity Church, Digby, on Sunday morning, the 19th ult., by the Right Rev. Bishop Jaggard, who having heard of the late accident to Rev. Dr. Ambrose, very kindly came over from his seaside residence near Smith's Cove, to assist him with the morning service.

The Bishop took his text from 2nd Cor. x. 5, and in a very deep and yet luminous discourse, shewed how every thought and imagination of

man's heart become gradually purified, and the will becomes changed by the in-dwelling presence of Christ, so that not merely in outside appearance but in spiritual reality the whole man daily grows in likeness to Christ the Head of the Body.

Delivered with all the graces of the true orator, the sermon was one of those which, once heard, is never forgotten. Chaste, yet poetical in imagery, deep and heart searching, it enchanted the whole congregation, young and old.

Bishop Jaggard being obliged by nervous prostration to resign his See, (Southern Ohio), a couple of years ago, finds his health much benefited by his sojourn in Digby. May he soon be restored to the full exercise of his great abilities.

On Thursday, the 23rd inst., Eunice, relict of the late Robert Jones, of Brighton, St. Mary's Bay, Digby County, departed this life, aged 83 years. Mrs. Jones was a daughter of the late William Whipple; gentle and affectionate in disposition, a constant and consistent attendant upon the ministrations of the Church of England, she humbly exhibited through life the blessed effects of Divine grace given through union with Christ and daily walking with God. A most dutiful wife and affectionate mother, the heart of her husband safely trusted in her, and her children arise and call her blessed. A good neighbor, sympathetic with the suffering, kind to the poor and charitable to all, her daily life was a preparation for heaven, and her departure, when it came was calm and peaceful, joyful and triumphant, for the Lord strengthened her on the bed of languishing, and calmed her in her sickness. May God grant her eternal rest, and may His eternal light shine upon her.

DIOCESE OF FREDERICTON.

SUSSEX.—Rev. Mr. Little, the new pastor of the Episcopal Church, and his wife, were right royally welcomed to Sussex Wednesday evening, 5th inst., by a reception that was attended by many of the prominent citizens and all the clergymen of the place. A supper was served in the upper room of the Oddfellows' Hall, and then an adjournment was made to the lower room. Addresses of welcome were made by Lt. Col. Beer and Major Arnold, and the different ministers all spoke. Rev. Mr. Little made a suitable reply. Mr. A. S. White, M. P. P., also addressed the gathering.—*Globe*

DIOCESE OF ONTARIO.

KINGSTON.—*St. George's and St. James'.*—Addresses in the interests of missions were delivered in the Anglican Churches. In St. George's Cathedral Rev. Mr. Baker, Bath, occupied the pulpit in the morning. He appealed in forcible language to the people to stretch forth their hands to save the immortal souls of their dying brethren belonging to missions in distant parts of the diocese of Ontario, living in large numbers without hope and without God in the world. He then gave a statistical review showing the growth of the Church in Canada since 1787. The number of parishes had steadily increased in the diocese of Ontario until now they had over 113 and 130 clergymen. In Ontario there are five dioceses with 530 clergymen. During the first nine years of the existence of the diocese of Ontario the contributions for domestic and foreign missions amounted to \$49,000; in the second nine years \$76,000, and in the third nine years \$104,000, making a total contribution of upward of \$230,000 in twenty seven years. If to this sum they added bequests and contributions to the sustentation and diocesan funds the total amount subscribed would reach over \$300,000.

In showing how mission work had advanced since the organization of the diocese in 1862, he instanced the case of Carleton Place—by no means standing alone as an example of church

growth—where at the period named, there were three old shabby wooden churches and no parsonage. And the mission received from the Mission Board \$200 yearly, while now there are in the same area three strong self-supporting parishes (Carleton Place, Almonte and Clayton.) with six churches, two of them are costly stone structures, three commodious rectories, and contributions for outside mission work aggregating over \$400 annually.

He complimented the women's auxiliary missionary societies for the great work they had done and were doing on behalf of missions. He said the people had been raising \$10,000 to assist in upporting fifty-three missions within the diocese. This year they wanted \$3,000 additional. He pointed to the work brave missionaries belonging to the Church had done in foreign countries, such as Japan and Alaska. The results were gratifying and he hoped his hearers would assist the work of missionaries in the diocese by giving liberally of their means.

Rev. Mr. Harvey, of Stirling, preached at St. Mark's, Barriefield, in the morning, and at St. George's in the evening. Mr. Baker preached a most effective sermon in the evening at St. James', after a hearty service. At Christ Church, Cataraqui, in the afternoon, both visiting clergyman spoke, having a most encouraging meeting. The offerings of the day in the churches were a large increase on last year's.

All Saints'.—The Rev. W. Y. Dakin, the successor to the late lamented Father Prime as Rector of this Church, is endeavoring to secure the services as curate of the Rev. Mr. Bryant of Toronto.

OTTAWA—St. John's Church.—Ven. Archdeacon Lander, D.C.L., at St. John's Church solemnized the marriage of Rev. Alfred Wm. Mackay, Curate of St. John's, to Miss Margaret Peden, daughter of Mr. A. G. Peder. The bride is a native of Ottawa and the bridegroom is of Manchester, England. The nuptials were quietly celebrated, and the happy couple congratulated by hosts of friends. Rev. H. Pollard, rector of St. John's, was prevented from performing the marriage ceremony by a severe attack of "la grippe."

DIOCESE OF TORONTO.

TORONTO.—Rev. Canon Dumoulin presided at a missionary meeting in St. James' Schoolhouse last Wednesday evening. The Chairman said the Cathedral had reached the first place in the diocese in the matter of contributions to foreign missions and stood third in the amount of contributions to domestic missions. The Rev. J.C. Davidson, Peterboro; and the Rev. J.C. Farthing, of Woodstock, delivered addresses. The latter alluded to the work that had been done in the home mission field and contrasted the work done in England with that done in Canada. It was like coming from a warm house to an ice house to come from England to Canada, when the difference in the mission work was considered. Now, however, the work was carried on with a better spirit and if a man took a deep interest in the work he was not liable to have his actions looked upon with suspicion, and as if he had an occult object in what he did.—*Globe.*

DIOCESE OF HURON.

LONDON.—Arrangements have been made for holding the annual Missionary meetings in the city churches, commencing February 10th, and continuing during the week and part of the following week. On Sunday, Feb. 9th, Missionary sermons will be preached at each service the churches by different clergymen, thus having a change of clergymen all round, no one appearing in his own church on that day. Much interest is being aroused by this plan, and it is expected that these will be profitable meetings and good results, following.

Memorial Church.—Mrs. Bullen entertained her class of Ministering Children at her residence lately. The little girls enjoyed their treat exceedingly and will not soon forget the kindness received.

The influenza has prevailed very generally throughout our congregation during last month, greatly interfering with our Church work and perceptibly lessening the attendance at the various services and meetings.

The Choir boys, with the organist and Mr. Vick, took tea at the rectory on Friday, 3rd Jan., and spent the evening. There was a full turn out and all the boys were on their best behaviour. The evening passed away quickly and pleasantly.

Mrs. Fry acknowledges most gratefully the Christmas gifts of our children of the Ministering League, and she promises them a letter giving particulars of the happiness their kindness had procured for the children of the Muskoka backwoods.

Mrs. Tilley entertained the Havergal Mission Band, at Memorial Lodge a few evenings ago, and improved the occasion by a Bible study, with singing, to the profit of all present. Mrs. Tilley took the opportunity of thanking the members of the Band for their kind Xmas gift to her.

The visit of Rev. Canon O'Meara, of Winnipeg, to this city a few weeks ago, called forth a great deal of practical interest from our people in the Missions of Rupert's Land Diocese. He preached in Memorial Church and lectured in Cronyn Hall. About \$150 per annum for three years were received in subscriptions.

HURON COLLEGE.—This institution is growing in usefulness year by year. There is a larger attendance of students than for years and more interest in it seems to be taken by the clergy throughout the Diocese. Last week they held an interesting Missionary meeting in the College. There was a good attendance.

AYLMER.—Great strides are being made in Church work. The Rector, Rev. Francis Baldwin, has endeared himself to the congregation, and is working most successfully in building up a strong congregation. A Mission is to be held next month, when the Rev. Mr. Davernet, of Toronto, will be Mission preacher. Preparations are now being made for the greater success of this special work.

GLANWORTH.—A missionary meeting was held in Christ's Church, on Tuesday evening, Feb. 4th, when His Lordship the Bishop of Huron gave a spirited address on the great subject of Missionary work. Rev. Rural Dean Smith accompanied His Lordship, and also addressed the meeting. Rev. Mr. Edelstein is doing a good work here, and the prospects for the Church's greater usefulness more cheering than ever.

LONDON WEST.—The ordination services in St. George's Church, Sunday, Feb. 4th, were well attended. The services commenced at 11 o'clock, the sermon being preached by Rev. Principal Fowell, from Luke x, 1. The candidates were presented to his Lordship the Bishop by Ven. Archdeacon Marsh. The names are: Rev. H. Bray, of Presque Isle; Rev. M. G. Freeman, of Parkhill; Rev. V. Rowe, of Southampton, and Rev. Thomas D. Moore, of Paisley, for the priesthood, and Mr. T. F. Kingmill, jr., of Huron College, as deacon. At the close of the ordination service the Holy Communion was administered to the candidates and congregation. Sunday evening Rev. Mr. Freeman preached in Christ Church; Rev. T. F. Kingmill in St. George's, London West, and Rev. T. D. Moore, in all Saints' Mission Chapel.

MITCHELL.—The Rev. W. Johnson, Rector of Forest, preached in Trinity Church on Tuesday evening. His sermon was preceded by a

short service, conducted by the Rector. From the words, "If meat make my brother to offend I will eat no meat so long as the world standeth," the preacher showed the privileges of living for others, and, when the need arises, of abstinence from anything which may be lawful to us, yet hurtful to another. It was in brief, a plea for total abstinence from the use of intoxicating liquors as beverages. There was a good congregation. This was one of the gatherings held now from time to time, in the church of the C. E. Temperance Society."

The sermon was preceded by the shortened form of Evening prayer, conducted by the rector. Appropriate hymns were sung, and an anthem, very sweetly by Mr. Blowes. There was an excellent congregation.

DIOCESE OF ALGOMA.

BURKE'S FALLS.—On February 1st the Bishop of Algoma paid his annual visit to this Mission. Sunday, Feb. 2nd, Morning service in All Saints' Church commenced with the interesting ceremony of the induction of Mr. E. Bazett, as Lay Helper to the Mission. After the third collect, fourteen candidates seven male and seven female were presented for Confirmation. In spite of the prevailing epidemic la grippe, the Church was crowded to hear the Bishop's grand sermon.

In the evening at 7.15 p.m., a beautiful semi choral service was held in All Saints' Church, Burke's Falls, and the Bishop again preached to a large and attentive congregation.

EMSDALE.—*St. Mark's Church.*—At least one hundred and fifty people were present to welcome their Bishop. During the afternoon service ten candidates were confirmed. The Bishop was much struck with the excellence of the Sunday school and the large staff of teachers.

BRACEBRIDGE.—The Bishop of the Diocese made his usual annual Confirmation tour in this Mission on Wednesday and Thursday, 15th and 16th January. At St. George's Falkenberg, three persons were confirmed, sealing their promise and seeking aid to keep it in the reception of the Holy Communion on the following Sunday.

In Bracebridge four persons were confirmed two of whom were adults. The Bishop as he is wont preaching a most clear, and instructive sermon upon "Eternal Punishment," which was listened to with marked attention from beginning to end.

On Thursday leaving Bracebridge at 8.30 a.m. we arrived in Baysville a distance of sixteen miles, in time for the Church bell of St. Ambrose at 10.30 a.m. The service here consisted of Morning prayer, the Confirmation service, a Sermon by the Bishop and the Holy Communion. Four persons were admitted into full communion with the Church in the rite of Confirmation. Although nearly half of the Candidates owing to the prevailing epidemic were unable to present themselves, although they had attended the preparatory class with regularity and earnestness. We are always glad to see our Bishop on account of his influence for good, and for his own sake long may he be spared, to overlook and cheer us in our work—work with he so closely and laboriously identified himself.

THE BISHOP OF QU'APPELLE ON SEPARATE SCHOOLS IN THE NORTH WEST.

A great deal of discussion is now taking place in the Territories as to the present system of public schools, which we have inherited—in conjunction with the dual language—from the eastern parts of Canada. It is widely felt, and most justly, that the present system, is

a grave anomaly, if not a gross injustice. As some people may not quite understand the point of controversy it may be well to offer a word of explanation on the present state of the case. The following clauses of the "Ordinance respecting Schools" will show most authoritatively the present state of the law:—

37. In accordance with the provisions of "The Northwest Territories Act," providing for the establishment of separate schools, it shall be lawful for any number of the ratepayers, whether Protestant or Roman Catholic, the same being a minority of the ratepayers resident within the limits of an organized public school district, to establish a separate school therein, by proclamation of the Lieutenant-Governor, with the same rights, powers, privileges, liabilities and methods of government as herein is provided in the case of public school districts.

38. The petition for the erection of a Separate School District shall be signed by three ratepayers, two of whom shall be resident heads of families, &c., &c.

40. The persons qualified to vote for or against a petition for the erection of a Separate School District shall be the ratepayers therein being of the same religious faith as the petitioners.

41. After the establishment of a Separate School District under the provisions of this Ordinance, such Separate School District shall possess and exercise all rights, powers, &c.; and all property within such Separate School District belonging to or held by ratepayers of the religious faith indicated in the name of such District, shall be liable only to assessment such as they impose upon themselves in respect thereof.

It is further provided (Clause 4) that the Board of Education shall be composed of eight members, to hold office for two years, "five of whom shall be Protestants, and three shall be Roman Catholics." The Board may resolve itself into the two sections, and each section has (1) control and management of the schools of its section, (2) the selection of text books, and (3) the appointment of inspectors.

It is obvious that though "no religious instruction, such as Bible reading or reciting, or reading or reciting prayers (except at the opening of the school, when such prayer may be used as the trustees allow), or asking questions from any catechism," is permitted in any public school during school hours—from 9 to 3—separate schools of Roman Catholics have a very great advantage (1) in the choice of text-books, especially relating to history, and (2) in being able to retain all the children for definite religious instruction after 3 o'clock (Clause 86), as, of course, all the teachers of such schools are Roman Catholics, and the object of their separate existence is to teach their Faith.

Now we, of the Church of England, have no cause of quarrel with the system because it, in so far, allows the definite religious teaching of children. The Church of England, in England, has most earnestly contended for the right of allowing all children to be taught definite religious truths. Her members have expended vast sums (about an average of £1,600,000 a year) during the last twenty-five years especially for the maintenance of this principle which they believe to be vital to the well-being of her children. Most of us consider not only that mere secular instruction is a great wrong to children, depriving them of the highest and best part of a true education, which ought to include in its compass the whole nature spiritual as well as bodily and mental, but also that religious instruction, to be suited to the capacity and need of children, must be definite and dogmatic, just as any other teaching for children. The modern idea of "unsectarian religious teaching" is utterly delusive. For instance, if we mention Christ we must explain who He is, and what His work is, and in so doing we shall teach dogma contrary to the

Unitarians; or, again, to advance a step, if we mention Baptism, we must teach what it is, thereby agreeing with or teaching contrary to the Baptists, or if we mention "the Church" we must explain what we mean by the word, and in so doing must teach either the view of the Church, or of the various bodies of Dissenters. Words, without an explanation of their meaning, are useless for children.

But if we content that definite religious teaching ought, where possible, to be given to children, we may still quite consistently say that our present system is utterly wrong and most unjust.

Archbishop Tache, lately, in a long letter to the *Free Press*, entered into an elaborate argument showing that England was, even increasingly, in favor of religious instruction in primary schools, and, therefore, it would be retrogression on the part of Canada if the present separate school system was done away with. But he failed to point out, as he surely ought to have done, the great difference between the two cases.

The "denominational system," as it is called in England, is very much misunderstood. As there is in England a Church "established by law," i.e., recognized officially as the nation's voice in spiritual things, it would not be unreasonable, and certainly no injustice to any, if the nation educated those children—for whose education it was responsible—in religious matters through the agency of that Church. And many think that this is so. But it is an entire mistake. The State has nothing whatever to do with the religious education of the children. All religious bodies are, in this respect, on an entirely equal footing.

If the Church has more than half of the schools of the country in her possession, it is because she was the first to care for the education of the poor, building and maintaining schools long before the State considered it any part of its duty, and because since the State has taken up the secular part of the work, her members have exercised the greatest liberality in order that her children might receive definite religious instruction, and not be brought up with mere secular knowledge. Any religious body that chooses to go to a little expense and to maintain schools in which its definite beliefs shall be taught, can do so, and if the schools fulfil the Government requirements they will receive exactly the same amount in aid of their expenses, as any Church school. In all schools, it must be remembered there is a conscience clause, so that any child can be withdrawn during the time devoted to religious instruction. Contrast this with the Canadian system.

Here, where there is no State Church, one Church and one only is singled out for the honor and privilege of having schools of its own. All others are lumped together as "Protestant." As though the Roman Catholics were the only body that had a distinctive faith which it was important to them to teach their children; or as though all others were sufficiently cared for by being allowed to teach a mere negation, for "Protestant" is nothing more than "not Roman."

If the Church in Canada had been able to speak as a united Body, instead of being split up into three or more distinct Provincial organizations, and if she had had the courage of her convictions, she would long before this have claimed justice from the legislature of the Dominion, and have made it apparent that, whatever others might say, she believed that she had a definite religious faith—separate from Rome and from all Protestant sects—which she considered it just as important she should teach her children as Rome could consider her faith for her children.

If it is impossible, as perhaps it is in this country, that any religious body that desires should have "separate schools," then reason and justice demand that there should be none,

and that all should be dealt with alike, as they are in England.

In that part of Canada that was ceded to England by France there may be some excuse, owing to treaty agreements, for the present system; but in other parts of Canada there is no excuse, and the time has more than fully come for the non-Roman and English speaking part of the nation to declare that in this matter, as in the equally anomalous matter of the dual language, it will no longer be hampered by restrictions that, however necessary they might have been at one time, have now and here, at all events, in this new country of Manitoba and the Northwest Territories, no possible ground for their existence, whether in reason or in Justice.

ADELBART,
Bishop of Qu'Appelle.

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 MAKING OF THE NEW TESTAMENT.

To the Editor of the Church Guardian:

Sir,—In recent issues of *The Church Guardian*, a series of letters have appeared criticising in injurious terms the Rev. Dr. McConnell's paper on 'The Making of the New Testament,' published originally in *The American Church S.S. Magazine*.

As the successive numbers of your journal have come to hand I have looked to find some reply to these letters, but hitherto have been disappointed, there being no allusion to them so far as I have been able to discover, except a communication from a clergyman expressing profound gratitude to your correspondent, and supplementing his benefactors animadversions on the article in question with an opprobrious epithet or two on his own account. Courtesy as well as truth seems to call for reference to these letters in a very different strain; so that even from so great distance as this, I feel constrained to use your permission to call attention to the character of the statements by which your correspondent pretends to shew that Dr. McConnell's paper 'condemns much that is injuriously overstated; much that is at variance with facts, and, much that is unsound in principle.'

First of all he urges that 'the writer does not explain what the false position is in which the Bible has been placed.' This seems to be your correspondent's fundamental mistake; he criticizes the article as if instead of being what it obviously is, a compendious statement for a popular audience, it should manifest the method and elaboration of a systematic treatise, so that unless every proposition is laid down in bald literalness, and the relations of the various propositions are pointed out as with a pedagogues ferule he cannot understand. It is quite true, Dr. McConnell does not set out formally and elaborately to explain the false position which has been assigned to the Holy Scriptures in Protestant Christendom—the scope of his article does not call for this, will not admit of it. He does, however, by suggestion in the context, make perfectly clear what he means by this false position. 'The Church' he has just said 'is older than the Bible.' 'The way to ascertain the true place of the Bible in the Church, he writes immediately after 'is to go back and find how its books first came to be there,' and then he goes on, 'Let me remind you that the Church is builded not upon a book but upon a Person.' What else can the false position referred to be but that which has obscured these truths? In Protestant Christendom the Book has been placed before the Person, and in consequence the whole personal character of the Church, and of the revelation of the Gospels has been thrown into the background, and to the minds of the many altogether lost.

It is this false position of the Holy Scriptures which has thus separated them from their organic and vital connection with the Church and the Church's history, that is the corner-stone and foundation of modern seism, and in that, of much of modern skepticism. The two hundred sects,—some count four hundred—existing to-day are based not on the Person of Jesus Christ, in His fullness as the Way, the Truth and the Life, and as found only in The Church Catholic; but on some partial aspect of His Person and in that of the truth, as fixed upon and exaggerated out of its due relation and proportion to other aspects, by some one-sided, often self-sufficient, interpreter of the Holy Scriptures. And largely because of the multitude of voices which, through this misapprehension of the true place of the Holy Scriptures, clamor with equal confidence that they have the truth, every one denying something that some other affirms, until the sum of the negations is greater than that of the affirmations, there are more men to-day than ever before asking, sometimes incredulously, sometimes hopelessly and sometimes with a sneer, like Pilate of old: *What is truth?*

Whether then we think of the Bible as existing before the Church, or of the Church as having been planted before the formation of the Bible is of vital importance. The distinction is *fundamental*; the difference between the two positions in the end, as far reaching as that which separates good from evil; for the tendency of the one is to keep the *unity* of the spirit in the bond of peace; of the other to sow strife and divisions amongst the members of Christ's Body; and in the place of Christ and Christian love to set up individual opinion and self-assertion.

It is of vital and lasting consequence, therefore, that this distinction should be clearly drawn; the difference between the two positions be emphatically and earnestly affirmed. Your correspondent meets what is manifestly an attempt to do this with a tinkering criticism of details, and when, apparently by accident, he comes upon the real point at issue, passes it with the remark, 'The writer tells us that the Church is builded not upon a book but upon a Person, as if the two were inconsistent.' Certainly the two are inconsistent. The Church has not *two* foundations but *one*. The Holy Scriptures as an instrumentality in rearing the walls of the Church cannot be over-estimated. No one feels this, as his published writings shew, more than Dr. McConnell. But the Church is not *built upon* the Scriptures—other foundation can no man lay than that is laid, which is Jesus Christ.' How a presbyter of the Church should fail to appreciate this distinction or seek to obscure it, I find it difficult to apprehend. It is the root thought of his position as a Churchman. He cannot *think* the system to which he is supposed to belong without its being forced upon his attention. To oppose it is to be either blind or treasonous to the best interests of the Church, and in that, of Christianity; for if Christendom is again to be united and offer to the unbelief of the world an undivided witness to the truth, it must be not on the basis of a Book but of a *Person*, the Divine Person, Jesus Christ.

'What can you make of such slipshod work as this? And yet it is only a fair specimen, as we shall see, of the entire,' writes your correspondent with naive indignation. And this, his severest onslaught, he bases on the statement, 'St. Peter and St. Paul were put to death on the same day.' Contrast the crude positiveness of the person who, with so much sophomoric arrogance, criticizes a recognised scholar. Dean Goulburn says of the story that St. Peter and St. Paul were put to death on the same day, the *tradition* is a *very uncertain one*, and that it probably originated with Dionysius, Bishop of Corinth, towards the end of the *second century*.

Treat, if with the discernment, certainly also,

it must be admitted, with the courage of Don Quixote, your correspondent turns his lance against the statement that the Church was established before it had *any Bible at all*. Dr. McConnell, it must be obvious to any unprejudiced reader, uses the term 'Bible' in the popular meaning of the word. He is writing in the face of a popular misconception for a popular audience, he naturally uses words in the way such an audience would understand them. And in common parlance by 'The Bible' is meant what the majority think of as a book, the collection entire, of the writings held by the Church to be inspired, and usually bound together in a single volume. To write for people generally in the same way, as for those familiar with Biblical criticism would be simply to be wholly misunderstood; for to take away one of the included books would be to them to take away 'the Bible.' That Dr. McConnell uses the term in the popular sense is clearly shewn by his saying almost immediately after the statement assailed. Our purpose is to find the true origin and purpose of the *New Testament*. Evidently in speaking of 'the Bible,' he is thinking of the *New Testament*; for without the *New Testament*, in the common idea of the *Book*, the Bible would not be the Bible.' That he duly recognizes the *Old Testament* is made obvious by his stating with regard to the Church of the *Old Covenant* what he is setting forth more especially in reference to the Church of the *New*, that it, too, was *older* than its sacred writing. More than one half of the books of the *Old Testament* were written after the *Mosaic institutions* had been in existence hundreds of years. That he recognizes the *use* made by the *Primitive Church of the Old Testament* is plain by his comparing the different attitudes of Jew and Gentile towards the story of the Messiah: the one had the prophets, the other had not—hence the relatively greater difficulty of convincing the Gentile. When Dr. McConnell declares that in dealing with the latter, 'the Missionary (like St. Paul at Athens) fell back upon the universal instinct of the race, and identified Jesus with the 'unknown God,' he asserts by implication plainly enough it seems to me to convince a way-faring man, though simple, that the *Missionary used the Old Testament* whenever its use would make clearer and more authoritative the message it was his vocation to deliver.

Your correspondent's lengthy vindication of the *Old Testament*, therefore, so far as the article in question is concerned, is entirely gratuitous. Canon Westcott, I am sure, does not go farther in honoring the Scriptures of the *Old Testament* than does Dr. McConnell.

But to prove that the general contention of the latter, as the casual reader would understand it from his words, is *right*, and that the ill advised criticisms of your correspondent are wrong, let me quote the language of an acknowledged authority, Canon Westcott, and then that of one who as generally representative of the thought and piety of the Church is in such a discussion of quite equal weight. I refer to the Rev. Canon Scott Holland. In his 'Introduction to the Study of the Gospels,' referring to the fact that it was a *spoken* rather than a *written* message the first missionaries carried to the heathen, Canon Westcott writes, 'Till the end of the first century, and probably till the time of Justin Martyr, the 'Gospel' uniformly signifies the *substance* and *not the records* of the Life of Christ. The Evangelist was not the compiler of a history, but the missionary who carried the good tidings to fresh countries.' 'Even in the *sub apostolic* age the same general feeling survived, though it was modified by the growing organization of the Christian Church. The knowledge of the teaching of Christ and of the details of His life were generally derived from *tradition*, and not from *writings*. The Gospels were not yet distinguished by this, their prophetic title.' That 'the making of the *New Testament*' was a gradual process and

that the writings of the *New Testament* were *not* looked upon and used in the same way as they are looked upon and used by Christians to-day, as your correspondent affirms, may be seen, Canon Westcott being the judge, by the following, taken from his work, 'On the Canon of the New Testament': 'Many of the most far-sighted teachers, we may believe, prepared the way for the formation of a collection of Apostolic writings co-ordinate with the writings of the Prophets; but the result to which they looked forward was *achieved gradually*, even as the *Old Testament* itself was found by slow degrees.' 'The successors of the Apostles did not, we admit, recognize that the written histories of the Lord and the scattered epistles of His first disciples would form a sure and sufficient source and test of doctrine when the current tradition had proven indistinct or corrupt. Conscious of a *Life* in the Christian body, and realizing the power of its *Head*, in a way impossible now, they did not feel that the Apostles were providentially charged to express once for all in their *writings* the essential forms of Christianity, even as the Prophets had foreshadowed them.' But as I have already covered as much manuscript, Mr. Editor, as you can possibly find room to print in a single issue, with your kind permission I will continue this letter in your issue of next week.

Very truly, yours,

FREDERICK W. WEBBES.

Diocese of Milwaukee, Wis., U.S.A.

DIVINITY DEGREES.

To the Editor of the Church Guardian:

SIR,—In an account of the Montreal Diocesan (?) College found in the Christmas number of the *Evangelical Churchman* are these words: "In the same year (1889) the Canon on Divinity Degrees was passed by the Provincial Synod, by which it is empowered to confer Degrees in Divinity, &c." Is not this a misrepresentation of the entire position concerning the said degrees? That Theological College has by the Canon (as I understood it) no more right now than before to confer such degrees. It is the Metropolitan not the college that will confer the degrees. It is the Board of Examiners, representing six institutions, that will test the candidates, and not the college. In short the local college influence is taken from the whole process altogether, and the degree will be one given in the name of the Canadian Church and not that of the Montreal Theological College aforesaid. Am I not correct Mr. Editor? When then should the writer in the *Evangelical Churchman* say "It (the Theological College) is empowered to confer Degrees in Divinity?" OBSERVER.

[We believe the effect of the Canon of the Provincial Synod is as stated by our correspondent.—ED.]

CHURCH ENTERTAINMENTS.

SIR,—Your correspondent without a signature who writes to defend the practice of entertainments for raising Church moneys, entirely misapprehends the nature and cause of the opposition now being made to this practice. The making and sale of useful articles, for the purpose of devoting the proceeds to God's service, is a thing, to which no one, so far as I am aware, has ever hinted the shadow of an objection. Whatever you are disposed to devote to God, whether it be a farm, or a pair of mills, your property, or the work of your fingers,—let it be sold, and the money laid at the Apostles' feet,—it is a free-will offering and is accepted with a blessing. But don't invite people to come to your concert or social, pay their entrance fee, and yet take part of the value in fun or entertainment; thus "keeping back part of the price," as Ananias did. Don't put *this* money into the treasury of the Lord. Let nothing be brought there that is not *wholly* His. EXPLANATOR.

The Church Guardian

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CALENDAR FOR FEBRUARY.

FEB. 2nd—Septuagesima. Purification of St. Mary the Virgin.

" 9th—Sexagesima.

" 16th—Quinquagesima. (Notice of Ash Wednesday).

" 19th—Ash Wednesday. (Pr. Pss., M. 6, 32, 38. E. 102, 130, 143. Com. service).

" 23rd—1st Sunday in Lent. (Notice of St. Matthias and Ember Days). Ember Collect daily.

" 24th—St. Matthias. A. & M. (Athanasian Creed).

" 26th—Ember Day.

" 28th—Ember Day.

THE TRUTH AND TOLERATION OF THE CHURCH OF ENGLAND.

BY W. C. LAKE, DEAN OF DURHAM.

It is unavoidable that, in an age of great intellectual activity, doubts should arise, and attacks be made, both on the religion which we believe and on the special form of it which we adopt; and perhaps it is the best evidence of the strength and energy both of Christianity and of the Church of England, that questions with regard to both should be constantly brought before our eyes, and that they should both of them so often be, to use a famous line of Dryden—

"Still doomed to death, but fated not to die."

Each of these subjects is therefore constantly forced upon our attention, and I propose to say a few words, both on the best answer to be made to the constant attacks, on Christianity, which we cannot open a review or magazine without meeting,—and also on the difficulties, which may easily become a ground of attack, and which at this moment beset the Church of Christ, of which we are members. They are not unconnected subjects, for I cannot doubt that if the position of our Church was seriously shaken, it would give rise to doubts and perplexities of every kind, which, for a while at least, would seriously affect the position of Christianity.

1. With regard, then, to the first point—

what is the most practicable and simple reason, which every one may give to themselves, for their faith in God and in Christ? Now, it is an interesting fact that the greatest of English ambassadors, whose life has recently been published, occupied himself, when he was past the age of ninety, in writing a pamphlet on the question, "Why am I a Christian?" If I were to ask myself the question which Lord Stratford happily answered, I should say that two of the simplest reasons of my Christianity were these: (1) the great characters which it has created, and their incomparable superiority to the vaunted heroes of unbelievers; (2) the life and energy of the Body, i.e., the Church, which Christ has created—and, particularly in the present day, though not without serious drawbacks, the energy of our own branch of it. Some of these drawbacks, or rather perils, we are at this moment experiencing, and in the hope of showing how we should meet them, I will not shrink from alluding to them.

But first, the most practical and conclusive answer to the doubts and objections in detail, which every writing of those who assume the name of "Agnostics" now brings before us, is to be found in the character of the great men who have founded Christianity and have represented it even to the present day. And this greatness is brought out the more strongly from the humble manner in which Christianity came into the world; a fact which arrested the attention of one of the keenest opponents, (but at the same time not an uncandid one), it has ever had, the historian Gibbon: "A pure and humble religion," he says, in one pregnant sentence, "grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the Cross on the ruins of the capitol."

And how did this humble religion, we may ask, conquer the world? Well, humanly speaking, it was unquestionably due to the moral greatness of believers; but first of all to the life and writings of one of the greatest men that ever lived, the Apostle Paul. It is impossible to quote, where every word bears the stamp of greatness: but if I might take that impassioned description in the eleventh chapter of the second Corinthians, there, I would say, is the secret of the victory of Christianity over the world. "In journeyings often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness * * * If I must needs glory, I will glory of the things which concern my infirmities." Here is the true explanation both of the victory of Christianity and of its divinity. It is the noble characters of those who created it, who suffered for it, who lived in the example of Christ, who thought out and applied His thoughts to every successive age of the world; it is the men and women who have devoted their lives to the sufferings and sorrows of their fellow creatures from Christ's day till now—and not less the earnest minds of those who have given their thoughts and prayers to the creation of the noble worship and ritual of the Church; it is these who have built up the mighty fabric of Christianity as we now possess it, and have made it the one powerful religion for moral and intellectual man. In a word, the greatest evidence for Christianity is, and ever has been, the work and character of the Christian Church; "This is the rock," as expressed by the character of St. Peter, "on which the Saviour was to build His Church, and the gates of hell should not prevail against it."

I confess, then, I am myself indifferent to the attacks which so called Agnostics bring against Christianity, whether they are founded upon the discoveries (real or supposed) of science—upon one or two difficulties with regard to some of the miracles which have led timid Christians to speak of miracles (which

must, of course, include the great miracle of the Resurrection) as if they were not absolutely essential to Christianity, or to discrepancies, which may be easily explained, in the records of Scripture. I hold that, particularly in this country, if Christianity and the Church can but show a firm and united front, the feeble attacks of infidelity may indeed here and there withdraw from us some weak, even though it may be thoughtful and interesting brother, but that it will not shake the moral feeling and the religious good sense of the great body of working and laboring English men and women. Not! But at this moment our difficulty is of another kind. It arises from the differences of devout Christians among themselves, and especially from the apparent differences in that great body which is the representative of Christ in this country—our Church. I say *apparent*, for I am persuaded that in the end these difficulties will, and must, be overcome, if our Church is to retain its hold over Christ's people.

It would be affection to suppose that every one does not know to what I allude—the unprecedented and unhappy fact that at this time two Bishops of the Church of England are under trial for practices connected with our religious worship, which are dear to the religious feelings of a very large body of our members. And it is important to lay stress on the fact that not one but two of our principal Bishops are thus attacked for sanctioning what we may call the *ancient* worship of the Church. Nor is this all, for if the Archbishop of Canterbury should reject these charges as false or frivolous, the promoters will probably endeavour to overrule his decision by that of a *temporal* court; so complete will be the confusion in which our Church will be plunged.

I shall endeavour to state the case as calmly as possible, for I believe that it is one which should be considered by our reason quite as much as by our feelings, and in which the words, "in quietness and in confidence shall be your strength," should be the motto of all who love both their Church and their Lord.

Now, what I would first urge is this: The Church of England has not been from the beginning, and it cannot be, a *narrow* communion; it must to the very end represent, as it always has done, distinct lines of religious thought, and even to some extent of quickening our religious worship. Many of the more ardent spirits amongst us on both sides may regret, and even be disposed to doubt this; but I cannot think they can do so with reason, either with regard to the past or the probable future. Nay, I may further ask, Has not something of the same kind been the case in Christ's Church from the very beginning? To take but a single instance, did not the greatest teacher whom the Church has ever known, St. Augustine, hold views on predestination which have not received the sanction of the Church in after ages? Nor would it be difficult, if this were the time to do so, to point to many great doctrines on which the greatest thinkers in the strictest branches of the Church have held different opinions.

And what has been the history of our own Church? Well, many will remember the speeches of two years ago, when the Church was supposed to be in danger of an attack—and was there any point then on which all parties were more agreed than that our Church was the successor of Christ's Church of all ages, reformed, it is true, but in its great principles unchanged? Such, then, was the general character of our Reformation, when our Church avowedly retained more of the character of the ancient Church than any other reformed branch, and when the most learned scholar of his day, Isaac Casaubon, could remark of it that "the soundest part of the Reformation is to be found in England, where the study of antiquity flourishes together with zeal for the truth." But, to put the case more plainly, was it not a matter of simple necessity, unless we continued to be united with the See of Rome, that there

should be from that time two distinct lines of religious thought among us, whether from the boldness and variety of the national character, or I might even say from varieties of the human mind itself? Is it not clear to any one who looks at the successive changes in the worship, canons and articles of our Church in its earliest days, that there must have been from the first one party attached to all the great principles which marked the early Church, though many of them had been obscured by time or corruption, while another party was comparatively in different to forms of worship or belief so long as they could adhere to the "one test of a standing or falling Church," the doctrine of "Justification by Faith only"?

I am not going to dwell now on what I hold to be the truer of these views, though I certainly think that the latter was not intended to be the one foundation on which the Church should be built. But what I would contend is, that if we are to continue to be one Church, and above all one English Church, *differences of opinion and of practice must be tolerated*, and that in such toleration lies not only our strength but our very existence. We have always suffered in England when one party has tried to crush the other. I certainly hold Archbishop Laud to have been a great glory to our Church, but his attempt to crush his opponents led to a violent reaction, which for a time destroyed the Church of England; and what shall we say to the hard indifference of the eighteenth century, which could not tolerate the small differences (in their beginning very like those which exist now) which drove from us the most enthusiastic body whom the English Church till then had known, John Wesley and his friends?

It would be well indeed if the promoters of the present prosecution would remember the cold opposition of all the rulers of the Church, at the end of the last century, to the irregularities which in many cases marked the rise of a devout, though a somewhat narrow party, amongst ourselves. Yes, if we are to have one Church of England at all, it must be by a wise and generous recognition that there must exist, just as they were in St. Paul's days, considerable differences of opinion amongst us, and that they must be dealt with in the spirit with which St. Paul dealt with them—"Let every man be fully persuaded in his own mind * * * and if in anything ye be differently minded, God shall reveal even this unto you." There was a maxim in the ancient Church which, I believe, should be our guide now; let there be "in essential matters Unity, in doubtful matters Liberty, in all Charity." *In necessariis unitas, in dubiis libertas, in omnibus caritas.*

Such are the principles on which, I believe, we must act. And now, how must we supply them?—*From the Church Critic.*

(To be continued.)

LENT.

The season is approaching in which the Church says to her children as our Lord once said to His disciples, "Come ye apart into a desert place and rest awhile."

When we think of the desert place of which our Lord speaks, we must not form an image of a barren, stormy waste, traversed by sand storms and visited by no gracious rains or dew from heaven. Let us rather think of a place unspoiled by man, where in the spring-time (which was the time of the story) the amaryllis lily and the anemone shine like fire in the green grass, where the bright blue roller bird flits chirping from stone to stone, and the hoopoe raises his graceful crested head, where the breezes blow cool from the hills, and the clear waves of the lake break on a beach of white sand and pebbles. It was to such a desert

place as this that our Lord called His disciples that they might rest awhile.

It is to such a desert place as this that our Church calls us at this season. Come then and rest awhile! You who, like the faithful Twelve, have been journeying and working in the Master's cause, sometimes unsuccessfully, often with hearts bowed down with sorrowful surprise that men will not accept the grace of God so freely offered; come into the Master's more immediate presence and tell Him all things that you have done. You who have been misunderstood, ridiculed, perhaps slandered, come and tell your Lord, remembering that He may see success where you see only failure, and that happily it is much easier to please God than man.

Come and rest, you who, like the disciples of John the Baptist, are suffering under the load of affliction and bereavement. Like them you have perhaps been called to lay in the tomb one to whom you looked for support and counsel, or God has taken a lamb from your fold to His green and safe pastures beyond the river. Perhaps you have laid upon you the burden of other losses, as of health, or wealth, or home. Come then, like the disciples of John, and tell Jesus. Obey His call, and follow Him into the desert to rest awhile and gather new strength to carry your burdens, and new faith to trust Him who sends or permits them.

To you who have heretofore neglected or despised your Lord's call, the invitation comes once more—"Follow me!" Despite your carelessness, your eager pursuit of this world's gains and pleasures—despite your past refusals notwithstanding that you have wounded Him by your neglect and crucified Him afresh by your sins—He calls you again. Once more He pleads with you. Once more He says "Come!" Oh slight not the call! Remember that there must be a last time! The day will surely come when the Master of the house shall arise and shut the door. It is for you to say whether you will be one of those who shall sit down to the Marriage Supper of the Lamb, or of the number to whom the Bridegroom will say, "I know you not!"—*Parish Visitor, N.Y.*

THE OLD WAY.

Churchmen should live up to their own principles and practice their own methods. Even a poor method, persistently followed, will give better results than a desultory, indiscriminate practice of a better method. Our Church ways are not only *older ways*, but *better ways* of doing Christ's work, than those that the denominations have galvanized into popularity. They are *divinely sanctioned*, *historically attested*, *experimentally approved*. Why, then, do we get such meagre results in our work in comparison with what might be expected from the means at our command?

Manifestly, because we do not use the means, with half the energy and enthusiasm that are given to the novel methods which make such a stir around us. As it is, with our feeble following in the old paths, the Church grows amazingly. If the Kingdom does not come with "observation," it comes with steady and healthy growth. But what might we see, if we would all labor together with consistent devotion to edify the Church!

It is the ever present discouragement in our pastorate, this lack of interest among the *people* in the appointments of the Church. Communicants are irregular in their attendance, while often they are the first to run after some "new thing;" reluctant to take their part in parish work, while they are most willing and active in enterprises *outside*; silent and indifferent in the responsive worship of the Church, while they bewail the exclusion of Moody and Sankey hymns. In how many Church families are the children not catechised, festivals and fasts not kept, family prayer not used, Bible

not read, Church papers not taken, Church books not seen!

It is not new ways, by-ways, that we need, but to walk straight forward in the *old ways*, the high-ways, which we have. If we make little progress in these, we should make less, or none at all, in those of later invention. The stimulus of novelty would soon be gone, and our last state would be worse than the first. The Church makes no exciting appeal or clamorous demand, but she is in *earnest about saving souls*. She proposes to us a *life training*, and we are in no need of a New Gospel of galvanic piety.

The "heroic" treatment of disease has passed away among intelligent practitioners, and a system more in harmony with natural laws has succeeded. We have seen, long since, and many not of our Communion are beginning to see, that the only safe and true way of ministering to souls diseased is by *sober conviction and systematic training* in religious life and habit. Such a nurture and admonition the Church provides, as she had it from the Apostles. We have only to use it consistently to find in it all that we need and all that the world needs.—*Selected.*

HINTS FOR LAY READERS.

The most likely thing for a young layman to do when he begins his duties as a lay-reader is to assume as much of the manner of a clergyman as he is able, unwittingly deeming these essential.

Let him at the outset determine to be perfectly natural in manner and voice, avoiding affectation, and bring to the performance of these high duties a serious and devout mind, void of pretence.

Sincerity and earnestness will always gain sympathetic attention, even though great gifts of voice and mature cultivation be lacking; the absence of the former will never be pardoned, however marked the latter qualities may be.

A perfect understanding of the order of the services in the Prayer Book, and of his limitations as a layman, are of first importance, to which he must add an intelligent appreciation of the text.

All have not the same qualifications by nature. There are charms of voice which are rare gifts; few have them, nor can cultivation produce them. But qualities of voice which are unpleasant and disturbing can by care and intelligent training be freed from their natural harshness and become pleasing and effective.

It should be an aim of the lay-reader not only to read distinctly and understandingly, but with a voice well modulated and under perfect control, whose rendering of the text shall aid to a devotional feeling and a true appreciation of the spirit of the service. A monotonous or sing-song tone is to be avoided, but in the endeavor to shun a stilted or professional manner there is danger of falling into a conversational tone. Nothing but a fine appreciation of the "fitness of things" can dictate more specifically for the individual, and if he have a keen sense of humor, he will have the best kind of a monitor.

The *pitch* of the voice is an important consideration, and its effects should be studied. It should be somewhat higher in reading the service than in conversation, and there will not then be required the volume or physical exertion demanded by a lower tone.

The enunciation should be clear and distinct, but not studied; the utterance neither slow nor fast.

The foregoing obtains quite as much in the reading of the lessons as in the prayers, although it will occur to the reader that the former, naturally, demands a difference of tone

and manner from the latter, and his good sense will suggest a proper distinction.

To have the voice rightly pitched is important. Read distinctly, but not with apparent precision, and at a moderate rate.

Having understandingly and carefully read the passages beforehand, render them naturally and intelligibly, avoiding oratorical effects.

In your preparations, be careful to have the correct pronunciation of every doubtful word, and particularly of the many Scriptural names which confront the novice in a most uncomfortable manner, and when he least expects them.

In the selection of sermons, good judgment must be used to choose those which are adapted to the hearers and appropriate to the time and place. Never take a sermon that will require more than twenty minutes for delivery. Let it be on a subject of practical interest and helpfulness,—simple and direct, not doctrinal or abstruse.

Have a thorough appreciation of its thought, and complete command of its text by previous study.

And in its delivery, enter into the spirit of the writer, by giving his words in a simple, earnest, and understanding manner.—ELBERT B. MANN, in *St. Andrew's Cross*.

FAMILY DEPARTMENT

QUINQUAGESIMA SUNDAY,

FEBRUARY SIXTEENTH.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."—I Cor. xiii, 1.

O Thou Eternal Love Divine,
Pour love into this heart of mine
That Christ-like love which suffered long
The injuries of wrath and wrong,
Which envies not this vain world's pride,
But turns to lowliest tasks aside,
Content to bear her daily load
Beneath the secret eye of God.
Enough, dear Lord! love cannot fail,
Though darkly all things here are known,
But this we know; within the veil
Who truly love, shall share Thy throne.

—From *Bickersteth's Year to Year*.

KNEELING AT THE THRESHOLD

"Lord, now lettest Thou Thy servant depart in peace, according to Thy Word"—Luke ii, 29.

I'm kneeling at the threshold, weary, faint and sore,
Waiting for the dawning, for the opening of the door,
Waiting till the Master shall bid me rise and come
To the glory of His presence, to the gladness of His home.

A weary path I've travelled, mid darkness, storm and strife,
Bearing many a burden, struggling for my life,
But now the morn is breaking, my toil will soon be o'er,
I'm kneeling at the threshold, my hand is on the door.

Methinks I hear the voices of the blessed, as they stand
Singing in the sunshine, in the far off, sinless land,
Oh would that I were with them amid their shining throng,
Mingling in their worship, joining in their song.

The friends that started with me, have entered long ago,
One by one they left me, struggling with the foe!

Their pilgrimage was shorter, their victory sooner won,
How lovingly they'll hail me, when all my toil is done.

With them the blessed angels, that know no grief or sin,
I see them by the portals, prepared to let me in,

O, Lord, I wait Thy pleasure, Thy way and time are best,
But I'm wasted worn and weary—O, Father, bid me rest.

—The Parish Visitor.

A MISERABLE CHRISTMAS AND A HAPPY NEW YEAR.

[Continued.]

Kate herself felt a strong thrill of excitement, as she listened to the regular tramp of the policeman, and the shambling tread of the murderer, coming down the bare boards of the ward. The old woman had closed her eyes, as if to gather strength for the dreadful detective gaze. Dr. Carey laid his hand on the back of Kate's chair, so close to her it almost touched her shoulder, and one of her brown curls fell upon it. The footsteps came on to the side of the bed, and stopped there. Kate turned her head and took one frightened glance. The murderer was a middle aged man, with a full, heavy, red face, and light hair just turning grey, not a vicious looking man on the whole, he might have been a decent, honest, creditable fellow, but for the drinking habits which had brutalized him. He was looking down at the wounded old woman with an air half sorrowful and half ashamed; but a little sullen also, as a boy looks when caught in some fault. The policeman at his right hand was the only sign to mark him out as a criminal; and he seemed as much on the alert as if he expected him to make a second murderous attack on the old woman in her bed. For a minute or two all were silent in the room. Mrs. Duffy's eyelids were closed, and her lips moved as if in prayer. She looked up at last; and her dim blue eyes, which were full of terror, like those of a child who wakes frightened, changed like those of a child, when it sees that the face bending over it is a familiar face.

"Why," she cried, in a voice at once firm and glad, "it's my boy! It's my Johnny!"

Her wrinkled features began to work with emotion, and she was about to rise herself up to stretch out her arms to him, but Dr. Carey was quick enough to prevent her. He threw himself on his knees at Kate's feet, and laid his strong arm gently across the old woman. Every one else stood motionless and thunder-struck. The man himself did not stir hand or foot.

"That's my son as went to Australy," continued Mrs. Duffy, "please let him come and kiss me. Don't you know your poor old mother again, Johnny?"

"Oh, mother, mother!" exclaimed the man, striking his hard hands together. "That's my mother, sir, as I came back to, and was looking for. I hadn't seen her these thirty years, and she's nothing like the woman she was. You'll let me go and kiss her, maybe?"

He had spoken to the policeman next to him, and his official eye was softened; but the magistrates were there, and the indulgence was not his to grant.

"Is this the person who attempted first to rob and then to murder you?" asked the magistrate's clerk.

"Oh dear, no; it's my boy!" said the old woman; "he'd never shoot at his mother, bless you! It was quite a different man, not

him; a dreadful man. That's the boy I nursed, and taught him his prayers. He'd never lift up his hand against me; please let him go."

There was no question in Mrs. Duffy's mind as to whether she was telling the truth or not. Her gladness was so great that her mind utterly refused the incredible and impossible idea that her own son could have thought of robbing and murdering her. If he had been brought before her red handed with her blood, she would still have believed herself mistaken. It was some ruffian and monster who had shot her, not her son. As for him, his heavy blood-shot eyes were filled with tears, and his voice, as he began to speak, was choked and husky.

"Sir," he said, addressing no one in particular, "she's not like the same woman, but she's my mother. She had brown hair, and was very strong. I never thought of her being like that. I wish I'd kept free from drink. Nobody knows what drink'll bring him too. She's mother; and I came back to work for her if she were still alive. I'll never taste a drop again as long as I live."

"Hush, hush!" said Dr. Layard, coming behind him, and tapping him on the shoulder; "hold your tongue, my good fellow. You'll make your mother worse again, if you talk. There's a good chance for her if she's kept quiet."

The magistrates and their clerk walked away to the end of the ward, and held a short consultation there. There was not much doubt that this man was the right man; but there was no one to bring home the crime to him, except his mother. Bob, Dr. Layard's servant, swore positively that he was the man who told him a woman was lying in the road murdered; but the woman herself denied that it was he who had attacked her. To be sure, there was more than sufficient reason for her to do so, but if she persisted in it, what was to be done?

"You must remember you are upon your oath," said the elder magistrate, "and probably upon your death bed. Now look at this man carefully, and tell me if he is not the man who shot at you."

Mrs. Duffy gazed earnestly at her son, smiling more and more, until her pale, shrunken face grew radiant with happiness.

"Why, it couldn't be him," she said; "how could it? Ay, ay; I could swear it were never him, my Johnny. Please let him stay aside of me for a bit. The police may stop for him if you like; but he'd never do it."

"Carey and I will be bail for him, if it's necessary," said Dr. Layard, "only let the poor fellow shake hands with his mother. There, let him go."

The man seemed to slip suddenly from the policeman's grasp, and sunk down on his knees at his mother's feet, hiding his face in the bed clothes, and sobbing till the bed shook under him. All the time his mother's eyes were shining upon him, and her arms, still kept firmly down by Dr. Carey, were trembling to touch him.

The magistrates and their retinue went their way, leaving Mrs. Duffy with her son, while Kate and Philip Carey stood by, a little aloft from them, and from each other. The man crept closer and closer to his mother, till his hot and heavy face rested upon her hand. There was a deep silence in the ward. Outside in the corridor, through the half open door, could be seen the policeman, still waiting for final orders.

"Mother," sobbed out Duffy, in a smothered and faltering voice, "can you forgive me?"

"Why! there's nothing to forgive, Johnny," she said; and I'm so happy, I'd forgive everybody! I'd forgive the raskill as shot me. I have forgiven him already, Johnny."

"I want you to get well, mother," he said with desperate earnestness "and I'll make it all up to you. I'm come back to work for you, and indeed, I'll work. Will you forgive me, mather?"

"Forgive you, Johnny!" she murmured;

"it's a easy thing to forgive a body when you love a body."

The last words dropped faintly, syllable by syllable, from the old woman's white lips, and Kate's heart sank like lead. The withered face had grown paler and the wrinkle eyelids closed slowly over the filmy blue eyes. Kate uttered a low cry of trouble, and Philip Carey turned quickly towards her.

"Is she going to die, Philip?" asked Kate.

"She is very faint," he replied; "she has been too much excited, but she may rally yet. Go and send me a nurse, and do not return yourself."

[To be continued.]

BISHOP TALBOT'S EXPERIENCES.

I meet with some strange experiences. Arriving recently at a busy mining camp, on horseback, a generous hearted saloon keeper extended his hospitality to me and my faithful cayuse. In a few minutes I was at dinner. Just opposite me in the dining room a poor fellow, quite drunk, yelled out "How are you, Bishop!"

I returned the salutation politely. He said, 'Bishop, come over here and eat with a feiler.'

'Thank you,' said I, "but I have just been served with all these dishes and to join you I'd have to carry them all across the dining room."

'Then I'll come over and eat with you,' he replied.

So over he came. 'Now,' said he, 'Bishop, you are going to talk to the boys to night, I believe?'

'Yes,' I said.

'Well, now Bishop, give it to them straight,' he urged. 'I heard you in Harley and Ketohum, and I hope you will give it co'em like you did then. The boys don't live right here, Bishop. The trouble is they drink too much.'

'Well, my friend,' I ventured to suggest, 'it seems to me you don't set them a very good example.' He acknowledged it, but promised reformation.

That night about eight I was in Fashion Hall making ready for the service. I heard some one coming up stairs very vigorously. It was my dining room friend drunker than ever. He said, "Bishop, I came up to see if you were ready for me to 'round up, the boys.'

'No,' I replied, 'not just yet; wait for about a half hour.'

With this he ran down stairs, returning soon. 'I say, Bishop, are you ready now or me to round them up?'

'Yes,' I said, 'go ahead.'

Down the stairs he went, yelling at the top of his voice, 'Oh yes, Oh yes! boys! the Bishop is about ready for you! He is about ready to begin! Go right up! the Bishop is ready.'

In a few minutes the crowd came—about two hundred men. My old friend sat in a chair directly in front of me and whenever I said anything that pleased him, he applauded me very heartily.

At another town in the famous Cœur d' Ale. e country, circulars

were gotten up that read as follows:

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That night before the large crowd was dismissed I secured nearly \$900 for a church, and the next morning the amount was swelled to \$1 055. I have only to add that our beloved church is honored and respected in that region, and that so far as we may be said to enjoy the proud distinction of being the leading religious body—in many places the only one—the pioneer Church of the Rocky Mountains.

HOW TO SERVE ORANGES.

A word or two as to the method of serving oranges at table may not be amiss here. A simple way is to remove the peel from the top and bottom of the fruit, leaving a girdle about an inch wide all about the equator, sever this at one side and carefully separate the sections from each other, leaving them all attached to the strip of skin. Another fashion which is effective for table dressing is to cut the skin on the lines of longitude, leaving the sections attached at the south pole. In making up a dish of oranges prepared in this way some of the points of the peel may be bent forward under the orange and others be allowed to stand loosely away from the fruit. Carefully done, this makes an orange look like a large yellow flower with a white center. Sliced oranges is too familiar a dish to require any comment, but a very palatable modification is to alternate in the dish layers of sliced banana and sliced orange, and cover the whole with a frosting of deicated cocoonut. The oranges do not look quite so pretty if the slices are cut parallel with the core rather than across it, but they are easier to cut. But every housewife knows of dozen of ways of fixing oranges for the table. After all an orange is something like a watermelon. However beautiful and palatable it may be when prepared for the table it never tastes quite so sweet as when it is plucked from the tree and sucked with the vigorous assistance of both hands to squeeze out the juice—*Atlan Formin, in Ladies' Home Journal for Feb.*

No one can justly deem himself a Christian who deliberately and persistently continues in any known sin. He must quit that sin at any sacrifice, even to the plucking out of right eyes and cutting off right hands, or he will discredit all his claims to piety. No man can at the same time be the servant of sin and the servant of Christ. The two conditions are contradictory and incompatible.

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BAPTISM.

At Cornwallis, by the Rector, Rev. Fredk J. H. Axford, on St. Paul's Day, in sick room, privately, adults, Mrs. Lydia Ana Schofield, and her brother, Chas. Henry Veno.

MARRIED.

JOHNSTONE-JOHNSON. - At Christ Church, Albion Mines, N.S., by the Rev. D. C. Moore, R. D., Rector, on Feb. 4th, Lewis Johnstone, M.D., to Isabella Jane, elder daughter of Mr. Joseph Johnson, of Stellarton.

BISHOP-CUNNINGHAM. - At Bayfield, in the Parish Church, by Rev. C. T. Easton, Frederick Irish, to Mary Cunningham, of Bayfield.

DIED.

WALSH - At Battle Creek, Michigan, Jan. 26th, Lucinda E. Win, wife of F. T. Walsh, formerly of Melbourne, P.Q., aged 60 years.

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MISSION FIELD.

THE GREAT WORK OF THE CHRISTIAN MINISTRY.

The Rev. Dr. G. U. Pope, who has been for many years a missionary of the Church of England in Southern India, and is now professor of the Tamil language in the University of Oxford writes as follows in the 'Mission Field' concerning the great work of the Christian missionary; The great work of the Christian Missionary is to hold up to the love, admiration, worship, trust and imitation of men, the Christ of the Gospels. I find vast multitudes of men to whom the name of Rama and of Krishna, supposed incarnations of Vishnu, are inexpressibly dear. I examine these histories and find much that is interesting, affecting and noble, mingled inextricably with much that is puerile, revolting and degrading. If, then, in churches, in schools in bazaars by word of mouth and by our publications, the Saviour of the world is perseveringly and prominently made known, who can doubt as to the result?

When men write about the success or otherwise of our work in India I feel inclined to urge this consideration. It cannot be denied that as the result of missionary work the idea of the great Master in the holiness of His character, in the majesty of His works, and in the ineffable excellence of His teaching is becoming and must ever more and more become, familiar to the minds of all classes and all ages of men in India. This will work its way, will win affect on, respect and reverence I look for the regeneration of India from this exhibition of Christ, who will thus draw all men unto Himself. The main question is not how many have openly renounced heathenism, but to what extent is the great body of Christian laborers able thus to introduce the idea of the great Master into the minds of men. If from every Christian institution the savor of His saving name is being spread abroad by zealous, loving Christians, no one who has faith in Him will discourage their labors, or be doubtful about the result. Organizations, just at the present, may or may not flourish; but an influence is being extended which sooner or later must surely bring all India to the Saviour's feet. There is a work over and beyond that of gathering together bodies of converts; and it is that of creating a Christian atmosphere in which no non-Christian system can live and move and have its being. Viewed in this light the whole aggregate of mission work in India, and especially that of Bible translation, is hopeful, helpful and mighty. Perhaps Christian missionaries themselves require to be reminded of this. Christians at home must resolutely turn their minds away from statistics, and simply take heed that the men they send forth are men whose whole mind is set on bringing the personal Saviour before the minds of those for whom He died, and whom He has graciously promised to draw unto Himself when He is thus lifted up.—Spirit of Missions.

THE GROWTH OF MISSIONS.

Almost the whole of Polynesia is Christian. Every coast of Africa is seized. Greenland and Patagonia have their churches. The feet of them that publish the Gospel of Peace traverse the roads from the Himalaya to Cape Comorin, from Burmah to the Yellow Sea. A survey of Missions has become a survey of the world. And what obstacle has been overcome to reach this result? Within our generation China was inaccessible to the Gospel; Japan was impregnable; the heart of Africa was untrodden and unknown. Now look a little deeper into the figures. It may be only a handful of missionaries at a single point; but they are translating the Bible, pouring Christian thoughts into the literature of a whole race. These hundred years of modern missions have placed the Bible within intelligible reach of perhaps 500,000,000 of the race. Their light is gone out through all the earth, the words to the world's end. We see the plans of God unrolled before our eyes. And what are they? That the whole world may be touched by the Gospel; that it may not only touch the individual, but penetrate the tribal life and the national life in every place, and mould the proudest and most populous races by its teaching.—Rev. W. Fleming Stevenson.

CHRISTIANITY IN AFRICA.

Mr. Stanley has written a letter to Mr. Bruce, the son in law of Dr. Livingstone, describing the expulsions from his kingdom of Mwangi by the revolt of the combined native Christians and Mahomedans, and the subsequent conversion of Mwangi himself to Christianity. This same Mwangi was the proscriber who murdered Bishop Huntingdon. Mr. Stanley says that the fact that the native Christians had grown strong enough to make a revolution in one of the most powerful of the African kingdoms is one that, if Livingstone could have known it, would have aided his dying moments with content and love. The most deadly persecutions, the stake, the knife and the bullets, had failed to shake the staunch fidelity of these African converts.

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TEMPERANCE COLUMN.

SCIENCE VS. TOBACCO USING.

Respecting the use of tobacco, there is a difference of opinion, as there is upon every other question relating to human affairs, physical, moral or political. Science is the great arbitrator, to whom all questions of this sort must be referred; a court of final appeal, from whose decisions there can be no dissent. Modern science has by its marvellous achievements won the respect of all civilized men, and established its authority upon a basis of unquestioned solidity.

The mathematician sits down at his desk, with certain unexplained facts before him, and after months of figuring announces to the world a new planet. The astronomer turns their powerful instruments towards a vacant spot in the heavens, and the new world shines out, for the first time beheld by the eyes of man. Science takes a handful of earth, throws it into a chemist's crucible, and after weeks of patient toil, writes down upon a bit of paper all that that handful of earth contained. Science does not stop with this little earth, in her inquisitive researches. She turns a spectroscope at the sun, or at a distant nebula, and with equal certainty names its constituents.

This same marvelously exact science has investigated tobacco, and has disclosed certain things about this nauseous, but strangely fascinating drug, which every user of the weed ought to know about. Here is what science says about tobacco and tobacco using:

1. Tobacco is a deadly poison. It contains a peculiar oil found in no other plant that grows, which is almost as deadly in its effects as prussic acid.

2. Tobacco is a poison to both lower animals and human beings. A drop or two will kill a cat in a few seconds, and five times that quantity is a deadly dose for a strong man.

3. Tobacco intoxicates. A man who uses tobacco is never really himself while he is under its influence. A hungry man takes an extra cigar or quid, and ceases to be hungry. A tired man indulges in an extra pipe, and no longer feels fatigue. All his senses are benumbed, and it is reasonable to suppose that the delicate moral sensibilities, like the more purely physical senses, succumb to this powerful narcotic. Benzone, who travelled on this continent (America) more than three centuries ago, thus described the effects of tobacco upon the aboriginal smokers: "They lost their reason," and "fall down as if they were dead, and remain the greater part of the day or night stupefied." Men who smoke much are really intoxicated all the time; and there is no doubt that the vice of smoking leads in a powerful manner to the vice of alcoholic intoxication.

4. Tobacco-using stunts the growth. When the use of tobacco is begun before the body is matured, its worst effects are seen.

It effectually stunts the growth. The intellect is also blunted. This fact is now so well known that France, Switzerland, and several states in this country, have prohibited the sale of tobacco to boys under sixteen years of age, and have even made it a crime to give tobacco to boys. If tobacco is so bad for boys, is it not unwholesome for men?

5. Tobacco is a great cause of disease. It would naturally be expected that a poison so powerful as tobacco would be a potent cause of disease, and the facts fully justify this conclusion. It is positively known that the use of tobacco, by lowering the vital tone, is a predisposing cause of many diseases, and it is equally well-known that it is a positive cause of many maladies, among which are the following:

1. Nervousness is one of the characteristic results of the use of tobacco. Every narcotic has the effect to diminish the nerve tone, and it is only a question of time that the nerve tone will become exhausted, and then the individual will become a victim of that hydra-headed malady, neurasthenia, or nervous debility.

2. Dyspepsia. Some people are induced to resort to the use of tobacco under the delusion that it is a panacea for dyspepsia. It will undoubtedly benumb the stomach, but it is an effectual cause of this protean malady rather than a cure for it.

3. Tobacco produces disease of the lungs. This is particularly true of smoking which introduces into the lungs a considerable amount of soot, which is deposited in the lungs and may cause the development of tubercle.

4. Tobacco using destroys the voice. This is particularly true of smoking. The hot, acrid vapors taken into the throat injure the delicate mucous membrane, and produce what is well-known to physicians as "smoker's sore throat."

5. The tobacco heart. The rigid examination made of men seeking to enter the army has developed the fact that a very large proportion of old smokers are afflicted with what has been called, "the tobacco heart." The pulse is feeble and irregular, and indicates that the heart is in a condition of chronic poisoning. This condition is the precursor of more serious diseases of this important organ, which may result fatally.

6. Tobacco blindness. The use of tobacco in any form is now well known to be a potent cause of a peculiar form of blindness which comes on insidiously, and is called "tobacco amaurosis." This disease is well known to oculists.

7. Paralysis. General paralysis, and especially that form known as creeping paralysis, is very frequently caused by the use of tobacco. Locomotor ataxia, a disease in which the patient reels like a drunken man when he walks, is also sometimes due to this cause.

Science says most emphatically, tobacco is a vile and filthy weed, destructive of both mind and body.

Reader, if you are addicted to its use, rid yourself of the baleful influence of this poisonous drug.—Health Tract.

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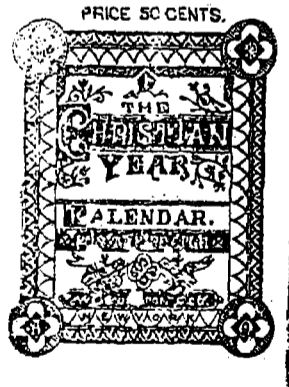


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