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The Church Guardian

OF MONTREAL.

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

A P Willis
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"TURN YE, EVEN TO ME, WITH ALL YOUR HEART, AND WITH FASTING, AND WITH WEeping AND WITH MOURNING."

ECCLIASTICAL NOTES.

A PERMANENT Welsh Church is about to be established in Manchester.

DURING the year 1891 the sum of £129,000 for Church work was raised by voluntary contributions in the diocese of Southwell.

THE Marquis of Salisbury has sent a third donation of £100 towards the building fund of a new church at Barking, Essex.

THE Archbishop of York (Dr. Maclagan) has decided that every curate under him shall have one day's rest a week, and shall only be required to preach one original sermon a month.

WE understand the Rev. W. F. Chambers, who recently was received into the Roman Catholic Church, has returned to the Church of England, and has been received back again under a commission from the Archbishop of Canterbury. —*Ex.*

THE Rev. Fr. Hall, who has lately returned to England from Boston, U.S.A., is announced to give a special course of addresses on the Fridays in Lent at St. Paul's, Great Portland street.

IT is stated that the British and Foreign Bible Society has now in preparation no fewer than thirty-six new translations or revisions of the Bible. Eleven of these are concerned with the African languages and dialects.

THE Salvation Army is being boycotted in Finland. No mention of it of any kind may appear in public print. So strictly is this law being carried out, that any mention of the Army, any advertisement bearing on the movement, is sufficient to cause an entire issue of a newspaper to be cancelled.

ST. PAUL'S Cathedral, London, England is to have a considerable accession of aesthetic ornamentation of an elaborate and costly description. The choir is to be adorned with marbles, mosaics, and bronze plaques. The dome is to be enriched with statues. A baptistery will be formed round the font, which will be covered with a costly canopy. A pair of bronze candelabra for the western approach to the cathedral are to be designed by Mr. Gilbert.

"SANCTIFY A FAST, CALL A SOLEMN ASSEMBLY, GATHER THE PEOPLE, SANCTIFY THE CONGREGATION, ASSEMBLE THE ELDERS, GATHER THE CHILDREN."

THOMAS WHITTAKER,

Church Publisher and Bookseller, 2 and 3 Bible House, New York.

THE Bishop of Lahore met with an accident on his recent journey from Bannu to Dera Ismail Khan. The tonga in which he was travelling went down an incline and turned over, and the horse was killed. The Bishop was thrown out and escaped, happily uninjured, except by a cut on one hand.

THE Rev. C. F. Dandridge has been appointed Lecturer on Pastoral Theology in St. Aidans' College, Birkenhead, and Rev. S. S. Stitt, Resident Tutor. Both, says the *English Churchman*, are members of the E. C. U., yet St. Aidans has been reputed "a very Low Church institution." It is announced that Canon Body, the well known Missioner, is to hold a *Retreat* at the College.

THE Bishop of Gloucester and Bristol declines to forego the use of the mitre, pastoral staff, and cope recently presented to him. In reply to the evangelical protest recently sent to him, his lordship declared that he accepted for himself and his successors in the See of Bristol certain ecclesiastical ornaments; and for him to undertake not to use them, and not to hand them down, would be disrespectful to the donors, and a course it was impossible for him to adopt.

BISHOP Wordsworth, of St. Andrew's, liberal Churchman as in many respects he is, will not allow Episcopacy to be lightly spoken of. The Duke of Argyll, at a Church Defence meeting in Edinburgh, said—"I don't think we have much need to be ashamed of our doctrine (as Presbyterians) when Dr. Lightfoot, the most learned of English bishops, has proved that the Episcopate was a mere historical development from Presbytery—an early development, it is true, from Presbytery—though not necessarily a Divine institution."

This was too much for the Bishop, who replied to the Duke in the *Scotsman*. He cites Bishop Lightfoot's exact words, which may well be put on record, since they are very commonly misquoted. The late Bishop of Durham did believe in the Divine origin of Episcopacy, though he would probably have gone no farther than Hooker on its necessity to the being of a Church. Here is the passage:—"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 of a Divine sanction."

"FORWARD" METHODIST STATISTICS.—One of the sure signs of a Forward Methodist is that he boasts of belonging to the largest Protestant Church in Christendom. To reach this result he lumps all the Methodist Churches together, though there are at least half a dozen separate denominations, and then he multiplies the number of adherents. When you come to deal with nearly six and a-half millions of members by four or five, as suits his fancy, in order to get at the number of adherents, it works out in this way, that if each member represents four adherents besides himself, you have a total of over 30 millions, or if he represents three besides himself, you have a total of over 25 millions; but if each member only represents two besides himself, you get a total of only 18 millions. "Whitaker's Almanack" has very quietly but effectually pricked his bladder of swollen estimates. Bishop Fowler stated at the Washington Council that the number of communicants of all Protestant Churches in the United States was about 21 and three quarter millions. If each member represents four adherents besides himself, there are considerably over 100 millions of adherents to the Protestant Churches in the States, which is a rather undue proportion, considering that the total population is only 62 millions!—*Echo*.

BISHOP'S COLLEGE, LENNOXVILLE.

February 24th was appointed for the purpose of the opening of the Divinity House and new School Building at Lennoxville, in connection with the college. The proceedings opened with service at 11 o'clock at St. George's Church, which had been kindly loaned by the Rector, the Rev. Professor Scarth. This service included the Litany and Holy Communion. At it Messrs. D. W. Sutherland and A. H. Moore were admitted as lay readers for the Diocese, and as such, members of the College Brotherhood of Readers. The sermon was preached by the Lord Bishop of Quebec, from the text "And the lot fell upon Matthias." It was a masterly exposition of the Church's position as regards religious education as well as regards the organic union of the present government of the Church with that of Apostolic times. What was temporary and what was permanent in the Apostolate was distinguished. The varied work carried on at Lennoxville, in college Divinity house and in school, was concisely summarized. The ideal of the Pastoral office for which the training in the Divinity house was an apprenticeship, was ably and faithfully put forth. The need of such an organization as the brotherhood of readers was insisted on in a country where it was rare to get the opportunity of training under a Rector as assistant curate. The work of the readers under the supervision of the Warden supplied the want of special parochial training to a great extent. The need of special devotedness was urged and the life and example of Bishop Mountain, Dr. Jasper Nicolls, Dr. Lobley were reverently commemorated and held up for imitation.

The Ven. Archdeacon Roc, Rev. Dr. Adams, and Prof. Scarth, took part in the service and in the administration of Holy Communion. Immediately after the service in St. George's Church a short special office of prayer was held in the Divinity House itself; the form of the service being prepared by the Rev. Dr. Allnatt, Divinity Professor.

A public meeting was held in the Bishop William's Hall at 3 o'clock, when the formal opening of the school took place, the Principal, Rev. Dr. Adams, presiding. Letters of regret were read from a number of prominent civilians and churchmen, amongst others Sir William Dawson, Hon. G. W. Ross, of Ontario; the Bishop of Sherbrooke, the Dean of Quebec, Judges Tait, Hall and Brooks. The large was filled and there were present the Lord Bishop of Quebec, the Chancellor (Dr. Heneker,) the Hon. Mr. Joly, Dr. F. W. Campbell (Dean of the Faculty of Medicine) Hon. G. Robertson, Canon Thornloe, Canon Foster, Mr. Parmelee (Sec. of the Protestant Board of Education) and many others. The Chancellor read an address to the Bishop in which, after referring to the work done in the erection of the building and expressing thanks to those who had contributed, made special mention of Robert Hamilton, Esq., of Quebec, and Col. King of Sherbrooke, he formally handed over to the Bishop as president of the Incorporation, the new building.

The Bishop then delivered an address in regard to the object of education, in which after expressing gratification at the restoration so far of the buildings which had been destroyed by fire, and expressing the hope that the chapel would soon rise again from its ashes in distinctiveness of structure and in moral significance, the dominant feature of the place, his Lordship said: "And here, before I bring these observations to an end, I should like to say something about the studies of the school. The first object we have in the establishment and maintenance of a school here is to lay the foundations of a liberal education. And if that is to be done the studies must be restricted and they must be thorough. They cannot be thorough unless they are restricted. I know that this is not the cry of the day. All the world wants to improve education, and most people seem to think that the way to improve education is to multiply the subjects taught

until there is no time to teach anything. And there comes now and again in reaction from all this a cry for the reduction of the curriculum. A boy's time, they say, is taken up with learning this and that which is of no use to him in after life. But here again some additional subject is always put forward by the same people as imperatively necessary, till in the end there are as many things to be taught as there are people with crotchets in their heads. What lies at the bottom of it all being, in fact, a craze for making the school a substitute for apprenticeship. But it cannot be done. *Fil faber fabricando*. It is in business that business must be learned. The plain rudiments of an English education must of course be taught, and taught well. After that the best subjects for instruction are such as will sharpen the wits. And I know nothing so suitable for this as the classics and mathematics. In unravelling a complicated sentence of a language so different in structure from his own, a boy's mind acquires flexibility and resource, and an insight into the intricacies of speed—a grasp of the import of expression, the art, in fact, of listening—the value of which will be apparent when we bear in mind that the accurate apprehension, and correct interpretation of men's language is half the business of life. And in the study of mathematics one must reason, as well as remember. There is room, no doubt, in the teaching of classics for cram. But I do not regard this as an unmitigated evil. Some reading in this much decried accomplishment is useful enough. Ability to acquire information rapidly, arrange it methodically, remember it distinctly, and apply it promptly is never thrown away. A man wants it all his life. But all cram makes Jack a dull boy. Now the learning of the classics cannot be all cram. The best part of it is not cram at all. Put a boy down with nothing but a pen and ink and a blank sheet of paper, and require him to turn a piece of English into Latin: the result will show—not the extent to which he has been crammed—but whether or no, and in what degree, his mind has been so exercised as to master the language. And so with mathematics, one who attempts to cram them will come to grief; but one who can accurately demonstrate the propositions of the first four books of Euclid can follow with precision a chain of reasoning. If he can solve problems and deductions he can construct reasonings for himself. And (which is the great thing in learning to reason—a thing impossible in matter about which there can be two opinions) when he is wrong he can be made that he is wrong. And if can follow the reasonings of the fifth and sixth books, why he will tread with surer steps in those more difficult and thorny paths of argument relating to the affairs of life in which men blunder so commonly and so complacently, and always think that they are right. A boy, I say, who has been taught in that way has made better preparation for success in life than one who has wasted his opportunities in the premature acquisition of a wrong way of bookkeeping, and a crude priggishness about the ways of business which when he comes to air it among men of business, will be derided and despised; whilst he has lost his chance of getting that knack of learning which enables the rightly educated man, in whatever position he is thrown, to master the matters it is necessary for him to know.

The Hon. H. G. Joly, Dr. Campbell, W. B. Ives, M.P., and Mr. Parmelee followed with short speeches, after which the Rev. Dr. Adams gave a brief historical sketch of the Divinity House and its aims and its hopes. He expressed gratitude to the many subscribers towards the total of \$15,000 which had been raised and of which over \$13,000 had been spent. The three chief donors had been Robert Hamilton, Esq., of a sum of no less than \$3,500, the Hon. E. J. Price \$3,000 and the S.P.C.K. \$1,450, and a sufficient sum of money had been promised to enable the committee to complete the rooms presently vacant on the highest floor of the building. As provision was now made for the candidates

for Holy Orders the College itself would be able to receive 40 resident students. The new arrangements gave new standing and dignity to both the faculties of Divinity and Art.

Speaking of the restoration of the school building property, Dr. Adams remarked that it was the third one erected on this site. The work had been achieved on a noble scale, and though costly was nearly paid for, but there was still room for further liberality on the part of the friends and alumni of the School. At least \$12,000 had been subscribed, and a grant from the Government was hoped for. Robert Hamilton, Esq., has given \$4,000, and Col. King, of Sherbrooke, \$1,000 towards the establishment of the King Laboratory of Chemistry and Physics, and Mr. Ives, M. P., \$500. Friends in the Eastern Townships had subscribed \$4,500, and he hoped that very shortly the debt of \$2,000 or thereabouts on the School building would be removed and that the excellence and standard of the third School might surpass the glory of the former two. Dr. Adams stated that there were not sufficient funds as yet to make the chapel habitable, barely enough to raise the roof. \$4,000 were required to complete it according to the plans and specifications of the architect, Mr. Taylor, who also had designed the Bishop William's Hall. And he expressed the hope that it would not be long before this sum would be forthcoming. Since this time last year \$16,000 had been raised, viz., \$12,000 for school, \$2,000 for chapel, \$2,000 for Divinity House. \$2,000 more were required for the school and \$4,000 for the chapel. Dr. Adams concluded, "We modestly think that the friends of education and the friends of the Church cannot do better with their money in behalf of this Province than by largely and liberally supporting this and kindred institutions. To-day we offer our grateful thanks to the Giver of all good, who has sustained us in the hour of trial and loss and who has enabled us to preserve the identity of our being under stress and strain, and has caused us to branch out as well as restore even in the year of desolation." (Applause.)

H. J. H. Petry, M. A., the Head Master of the School, next delivered a short address, after which an address was presented to the old and staunch friend of the institution, W. E. Chapman, Esq., M. A., Burzar of the College for many years.

In the evening a reception was held in the hall and was attended by many. The day was most successful and a happy augury for the future of the college and school.

THE ORDER OF THE JESUITS.

The Roman correspondent of the *Temps* sends, in view of the forthcoming election of a successor to Father Anderledy, a new general, or "Black Pope," as he is called in Rome, some particulars with regard to the Order of the Jesuits, which at the present time number 12,947 members. They are divided into five "groups," which are themselves sub-divided into provinces. The Italian group is composed of the provinces of Rome [397], Naples [312], Sicily [247], Turin [453], Venice [355], making a total of 1,764; while in France, where there are 2,863 Jesuits, or more than in any other country, there are the provinces of the Ile de France [886], Lyons [777], Toulouse [762], and Champagne [538]. The "German" group comprises the provinces of Germany [1,009], Belgium [935], Austria-Hungary [642], Holland [450], and Galicia [374], making a total of 3,470; while the Spanish group comprises the provinces of Aragon [945], Castille [869], Toledo [428], Portugal [205], and Mexico [123]. The seven English provinces are England [585], Maryland [564], Missouri [403], Ireland [267], Canada [240], New Orleans [165], and Zambesi [53], making 2,307 in all, all the above provinces having certain missions

in foreign countries. For the election of their general each province sends two deputies, who, in conjunction with the heads of each group and province (who are styled assistants and provincial), select not only the general, but his *socius*, or admonitor. The general is aided in his administration by a Curia, which is at present composed of thirteen Jesuit priests and ten coadjutors or lay brothers. The last two or three generals have, since Rome became the capital of Italy, and the celebrated Gesu monastery, from which the order founded by Ignatius Loyola derived its name, was taken over by the Government, resided at Fiesole, near Florence.

THE ATHANASIAN CREED.

(From *The Voice of the Prayer-Book*, by Rev. W. C. E. Newbolt, M.A.)

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God."—S. JOHN iii. 18.

The recurrence of the greater festivals brings with them the recitation of the Athanasian Creed, when, at all events, it is forced upon the notice of those who may not hear it said at other times. And this Creed is a very important item in the *Prayer-book*, not only from its great doctrinal value and spiritual help, but also because it has had to bear the brunt, in recent times, of a determined attack, levelled not only at the doctrines which it expresses, but at its method of expressing them.

Before proceeding to examine the Creed and its bearing upon our spiritual lives, there are certain questions which seem to detain us at the outset, and to demand an answer. Whence did this Creed get its name? What is its date? What is its use, its scope, and object? What are the reasons, if any, which could justify the suspicions and the hostility which it has evoked?

As regards the first of these questions, we may say almost with certainty that it is not called the Creed of S. Athanasius because it was drawn up by the great saint, but because it contains the doctrines with which his life and labours will ever be associated; just as we might talk of the Arian Creed, not meaning thereby a creed promulgated by Arius, but which contained the sum and substance of his belief; or of the Socinian Creed in like manner, not as containing necessarily the tenets formulated by Socinus, but the general beliefs of that sect; as, indeed, we commonly talk of the Apostles' Creed, not meaning a creed drawn up of necessity by the Apostles, but that which expresses the holy doctrines which they taught.

As to its authorship, various writers and compilers have been suggested, with this result, that with great probability it may be assigned to some Gallican writer in the fifth century. In our *Prayer-book*, its use is confined to thirteen occasions in the course of the Christian year, securing what is practically a monthly recitation; its ancient use, from the seventh to the sixteenth century in England, having been daily; while in the first reformed *Prayer-book* it was assigned to only six festivals during the year.

The scope and object of the Creed appear to be these. It has two main theses, the first being as follows: "Whosoever willet to be in a state of salvation, before all things it is needful that he hold the Catholic Faith. Which Faith unless a man shall have kept whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance." Then follows a long parenthesis, as it were, illustrating and enlarging upon this topic. Next follows a declaration as to the necessity of believing the doctrine of the Incarnation: "Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ." This, again, is followed by a parenthesis, explanatory

and illustrative, which takes us up to the end of the Creed. What the Creed sets before us being this—the doctrine of the Trinity in Unity, and the doctrine of the Incarnation, followed by the Passion, Resurrection, Ascension, and coming to judgment of our Lord and Saviour Jesus Christ. So far all is clear, and few will be found to object to the enunciation of these doctrines in themselves. That which people have objected to are what are called the damnatory clauses—clauses of condemnation, or, as perhaps we should rather call them, monitory clauses, or clauses of warning. They are these: "Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." "He, therefore, that will be saved must thus think of the Trinity." "Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ. . . . This is the Catholic Faith, which except a man believe faithfully he cannot be saved." People say that this language is unwarranted, that it is uncharitable, that it is dishonouring to Almighty God.

If we look at this a little closer, we shall see that the proposition asserted by the Creed is really this, that a right faith is necessary to salvation. This, undoubtedly, is not a popular doctrine. Men say, "I can believe that one who is a drunkard, or an adulterer, or a murderer, or a blasphemer, may lose his soul and be cast away; but not a man who does not hold the right faith. You are condemning half the race by saying so; you are consigning to perdition good people, innocent people. Such a creed is contrary to the law of love." Obviously, the subject is not an easy one, and therefore it will be well, before investigating the question any further, to satisfy ourselves first of all on this point: Does the Athanasian Creed in its statements, and more especially in its warnings, go beyond the words or the spirit of Holy Scripture?

Perhaps it is not too much to say that the very key-note, the foundation of the whole revelation of God to man, is just this, which appears to be the basis of the Creed before us—that a right faith is necessary to salvation. For this the Holy Scriptures were written, that we might *know*. It is the dominant idea of the Old Testament; it is repeated more emphatically in the New. It appeals to us, as the very postulate of a revelation at all, that there is a truth which it is necessary for man to know, and which God in His mercy has vouchsafed to teach him. That which is written at the end of the twentieth chapter of S. John's Gospel might be written down as the sum of the teaching of the whole Bible: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name." And if we look a little closer, we notice first in the Old Testament this fact, that the old dispensation is founded upon the assumption that a belief in the unity of the Divine nature was necessary for enjoying the Divine favour. A man was punished with death for idolatry by Divine command—a fact which stamps in the most visible manner the displeasure of Almighty God upon that which is an offence in a matter of faith only, not in connection with morality. And this, so far from being altered or modified, is a principle which is increased in the New, as will be seen from a comparison of these passages: "He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day;"² or again, "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God;"³ or again, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed;"⁴ or again, "If any man love not the

1 S. John xx. 31.
3 S. John iii. 18.

2 S. John xii. 48.
4 Gal. i. 8.

Lord Jesus Christ, let him be Anathema" ¹ or again, in the answer of S. Paul and Silas to the jailor at Philippi, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house;" ² or again, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned;" ³ or just one one more, in those words which breathe the very warnings of the Creed, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."⁴ But people may reply to this, "It may be that belief is necessary to salvation, but not this particular belief, with its turns, and twists, and subtleties of expression, and hard sayings." But here, at all events, honest members of the Church will be prepared to endorse the statement of the Eighth Article, that the doctrine of the Creeds, the Athanasian included, "may be proved by most certain warrants of Holy Scripture." The doctrine of this Creed is the doctrine of the Trinity in Unity, and the doctrine of the Incarnation; in itself, not a whit less simple than the Apostles' Creed, or the Nicene Creed, but only drawn out more fully under the pressure of unbelief.

The Church at first basked and reposed in the sunshine of personal love for our Blessed Lord; but when His existence and Divinity were challenged, it became necessary to define and explain. Where will our most precious promises be found, if Jesus Christ be not truly God? How will His Death save us, if He be not the Son of God? How do we know that sin is vanquished, if we are not sure of the power of Him Who has conquered it? How can One promise to us eternal life, if He has not the right of admission conferred by His eternal Sonship? How can we listen to One Who says, "I am the Way, the Truth, and the Life;" ⁵ if we are not sure that we are listening to One Who is "very God of very God?"

But now let us examine this a little further. Why is it that people wince under the assertion of this great doctrine? Why is it a matter of such importance, on the other hand, to assert that a right faith is necessary to salvation?

It is, after all, only a principle which we recognize every day. All truth has its damatory clause appended to it for cases of neglect. Our life, our human life here, may depend on the possession of the right knowledge of the truth at the right moment. Let a man, for instance, sever an artery when no help is near; it is necessary to the salvation of that man that he should know what to do. Let him take a journey on the Arctic snows, or under the sun of equatorial Africa; again it is necessary to that man's salvation that he should know how to manage his health under these conditions. Let him be smitten down with some disease, out of the reach of doctors; the truth, the exact truth it may be, is again necessary to save his life. And, further, you have only to suppose that you have instructed and equipped and done everything you can to furnish such a man with ready help, and he has despised and refused and wasted your help, so that you must say at last, "I must leave him to himself, for he will not let me help him." So it is with our souls—our souls, which are most delicate, and liable to that terrible disease of sin. Christ, the Good Physician, knows what we want, and instructs us how to treat, how to use, our souls, and we neglect His instruction. Do we not thereby imperil their salvation? He knows that we have to pass by a difficult and dangerous road—"a barren and dry land, where no water is"—and what He tells us is not merely "so much information upon the highest topics, but conditions of moral and spiritual renovation which are not to be found elsewhere." If a man rejects this, he does it to his great peril. If he wishes to be saved, "above all things it is necessary that he hold the Catholic Faith," simply because that

Faith contains the essentials, the supplies, the helps, the directions, for his journey through the desert of the world. And then, of course, in the end, wilfully to reject these helps, is to anger the All-holy God. "The wrath of God abideth on him," because he has persistently and wilfully and stubbornly rejected all help.

Surely, then, if we view the warnings of the Creed in this manner, they are not the impatient curses of an intolerant Church, interpreting the whims of a capricious tyrant. They are, in the first place, the assertion of a law that truth in anything cannot be neglected with impunity; and that, secondly, to go on rejecting warnings is finally to anger Him, Who spared nothing, not even Himself, to give us these warnings and His help.

But still some will say, "How awful a thing it is to pronounce sentence like this! Why not leave it to Almighty God?" The answer is simple. The Church *does* leave it to Almighty God. No one is condemned, and no set of persons is denounced. The Church merely says eternal punishment, eternal loss, is the sentence for unbelief; but the conditions are in the hand of God. He knows the antecedents, the opportunities, the moral circumstances, of each one to whom truth is offered, and also the deprivation which they suffer to whom it has not been offered; and He judges accordingly. Every universal statement like this implies conditions; all such statements, for instance, as "Give to him that asketh thee," "Resist not evil," "Swear not at all," "Pray without ceasing," must be taken with due limitation of circumstance. So with these sentences of God's wrath. The principle laid down is, "This is the sentence promulgated by God in His Holy Word, and this is the enunciation of the Church's faith in accordance with that Word;" but, at the same time, there will assuredly be many conditions, many cases of invincible ignorance, or defective teaching, or unfortunate bringing up, errors which cannot be termed wilful, which God Himself will reserve for His own treatment. But the Church cannot on that account relax her warning. The newspapers told us only the other day of a poor old woman who was wafted in an open boat across the North Sea, without rudder, oar, or compass, and who safely reached the shores of Norway, through a rocky entrance and shoal-bound fiord, where it would be pronounced impossible for a boat to live. We do not, therefore, henceforward say to all mariners, "Commit yourself to an open boat, use neither oar nor compass, and trust to get to land safely on the first coast which you see." No; we still say, "These are the laws of navigation, which except a mariner keep faithfully, he cannot be saved."

If the Church does not warn, God will surely require the blood of men's lives at our hand. If we refuse to say the Athanasian Creed from a spirit of false tenderness, we cannot say, "I take you to record this day, that I am pure from the blood of all men."

Would that we thought more of this great importance of a right faith! How much depends on the use which we make of God's Holy Word! How much depends on the use which we make of the Church, and of those Sacraments which our Church does not hesitate to say are "necessary to salvation"! If this or that person had only been told! If they had only been brought to God! If they had only the grace of the Church to fall back upon! But as it is, alas! the lives of too many are a sad commentary upon those awful but true words, "Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ."

1 Acts xx. 26.

News from the Home-Field.

Diocese of Fredericton.

The Rev. C. O'Dell Baylee has been appointed Rector of Derby and Blackville.

On the 4th inst. the parishioners gave their new Rector and his family a grand reception at the rectory where a very enjoyable evening was spent.

On the morning of the 5th Mrs. Baylee was surprised and delighted to find that the pantry and cellar at the rectory was stocked with all kinds of provisions for which she desires to thank her many kind friends.

Diocese of Quebec.

WINDSOR MILLS.

Mr. L. O. Armstrong, of Montreal, gave his most interesting lecture, "Round the World in 38 days" at this place in the evening of the 18th ult., and kindly donated one half of the proceeds towards the Parsonage Fund.

CLERGY HOUSE OF WEST CACOUNA.—The movement which was set on foot last summer to establish, at this popular summer resort, a house of rest, for the clergy of the Church of England, in the Ecclesiastical Province of Canada, has by no means been lost sight of by the church people who interested themselves in the project from its first inception; but has steadily and surely progressed. Owing mainly to the exertions of the summer residents of the place, the property adjoining the church, which seemed in every way most suitable for the purpose, has been purchased and paid for. It was also insured for three years as soon as acquired.

A small sum is in hand towards the repairs and alterations it was deemed necessary to make, and it is earnestly hoped that churchmen and churchwomen will bestir themselves to aid the committee in completing and furnishing the building in an adequate manner. It is estimated that \$1000 will be sufficient for the purpose. When it is considered how wide is the field and how many are the wealthy and large hearted churchmen within its borders, there should be no difficulty experienced in securing so small an amount.

Ladies have been appointed in various places to solicit subscriptions, and we would bespeak for them a warm welcome and the cordial help, pecuniary and otherwise of all church people.

The project has the hearty approval and generous support of several of the bishops.

The House will accommodate 10 or 12 clergy, and it is proposed that the charge for room and board for each individual shall not exceed 50 cents per diem.

Diocese of Montreal.

MONTREAL.

GRACE CHURCH.—Y. M. C. A. held its usual fortnightly meeting in the evening of the 23rd February, when Mr. F. Price read an interesting paper on "The Fiery Furnace," enforcing the lessons to be derived from the history of Shadrach, Meshach and Abednego.

TRINITY CHURCH.—The Band of Hope gave a pleasing and successful entertainment in the Lecture Hall on Thursday evening, the 23rd ult., Canon Mills presiding.

ST. GEORGE'S.—The annual festival of the St. George's Church and Sunday school was held last Friday evening, in the school house attached

1 1 Cor. xvi. 22.
3 S. Mark xvi. 16.
5 S. John xiv. 6

2 Acts xvi. 31.
4 S. John iii. 36.

THE death of the Right Rev. Ashton Oxenden, D. D., formerly Lord Bishop of Montreal and Metropolitan of Canada, is announced. It took place at Biarritz on the 22nd ult.

to the sacred edifice. Although Very Rev. Dean Carmichael was present, his poor state of health prevented him from performing the active duties of chairman, which he consequently relegated to Rev. L. N. Tucker. The children, as they filed into the large hall, were each presented with an orange and a parcel of candies, to which they did ample justice. Stereopticon views illustrating "Ben Hur" were displayed by Mr. L. O. Armstrong to the great delight of the little ones and their parents, who thronged the large hall. Miss Evans's class sang several choruses, Mr. Pickard recited and Miss Schneider gave several vocal solos.

The Bishop held a Confirmation at this Church on Sunday evening the 28th ult., when 41 candidates were presented for the "Laying on of hands," making 104 confirmed since January 1891.

LACHUTE.

The church here has on the whole been in a prosperous condition. During the last year the sum of two hundred dollars has been taken off the parsonage debt, leaving only \$800 to pay. Death and removals have greatly reduced the number of families, but we hope still to carry on the church work and at an early date so provide that the diocesan mission fund will not be drawn upon to pay our clergyman's salary.

We regret very much that the present incumbent, Rev. Wm. Sanders, has been obliged to give in his resignation to the Bishop, but hope that the rest he will obtain will be of benefit to him.

As in all cases where there is a contemplated change of clergy the people are anxious as to who will be appointed successor to Mr. Sanders.

CLARENCEVILLE.

The Rev. W. Robinson, of West Shefford, has been named by the Bishop Rector of this Parish, on nomination of the people and has accepted the appointment.

EASTMAN.

An oyster supper and entertainment in connection with St. John's Church, was held on the evening of the 17th ult.

ST. JOHNS.

The Rev. F. Charters, of Iron Hill, officiated in St. James Church here on Sunday, 21st ult., with great acceptance. The Ladies Aid gave another of their socials in the Baldwyn Hall on the evening of 23rd ult., realizing a nice sum.

Diocese of Ontario.

ODESSA.

On Friday evening, 12th inst, the church here was re-opened after being closed for eleven months. It is the most discouraging spot in the mission work of the diocese, but a resolute effort is being made to give it strength. The Rev. F. Dibb took charge of it last Tuesday. The church was very nearly filled, though a week night and very cold, at the opening service. Mr. Dibb said evening prayer, and Rev. Mr. Woodcock, of Camden, read the lessons. The choir of St. James', Kingston, with great kindness, attended in a body and discharged the musical part with hearty spirit. The rural dean, Rev. E. H. M. Baker, preached very effectively upon the use of the talent each one had entrusted to him. He spoke highly of the new missionary, of the generosity of the diocese to Odessa station, of the willing outside help, and of the call to the

people of the mission to do their part as fair minded christian people. Services have been appointed for morning and evening every Sunday. A committee under Ven. Archdeacon Jones and Mr. Pense, are giving every encouragement to the work there. Over \$200 has been collected in the city and vicinity.

SELBY.

The Rev. F. S. Greenhalgh has been appointed incumbent of this parish vice the Rev. C. O. D. Baylee removed to the diocese of New Brunswick. He enters upon his duties immediately.

The Bishop of the diocese writes that his health having improved very much of late he will return to Canada in April ready to resume active work in the diocese.

Diocese of Toronto.

TORONTO.

ST. ALBAN'S CATHEDRAL.—A list of subscriptions to the funds of the Cathedral has recently been published shewing a total amount of about \$35,000. The building, which is valued at \$75,000, has cost a total amount of \$74,000, inclusive of the estimated value of specific donations not included in the above \$35,000, and the land has cost \$11,480. The latter has increased largely in value, being now worth \$51,000, which with the building as above, and with the See House property valued at \$20,000, makes a total value of church property in the Cathedral block \$145,000. There is a bond debt, covering all the block except the See House, not payable for some years, but in the meantime subject to an annual charge for interest for which the Chapter are endeavoring to provide by special subscriptions independently of donations to the capital, with which they are meeting with gratifying success.

Under the auspices of the Guild of St. Luke, an illustrated lecture on "Japan and its People" was delivered on Monday evening 22nd Feb., in the school house of St. Luke's church by Mr. James Chappell, of Trinity College. Mr. Chappell was a resident of the flowery kingdom four years, and so was complete master of his subject. He attributed to the Japanese great genius in imitating the mechanical arts in which Europeans excel. He reviewed the progress the nation had made in the last three decades, particularly in the adoption of Christianity. He deplored the introduction of liquor, and said that it bids fair to become as much a curse to them as opium is to the Chinese.

GRACE CHURCH.—Rev. N. I. Pearson, of Orangeville, has been appointed assistant curate of Grace church.

GUILD OF THE GOOD SHEPHERD.—Those who were present at the concert given under the auspices of the Guild of the Good Shepherd in Holy Trinity school-house on Tuesday evening 23rd Feb., enjoyed an exceptionally good entertainment. Among those who took part in the event were Misses Abbott, May, Baker, and Smith, Mrs. Belle Rose Emslie, Mrs. J. Shields, and Messrs. Mull, Quayle, Birnie, Sutherland, Verrall, and Tinning. Sig. Glionna's orchestra was present and performed an excellent selection. The proceeds of the concert go in reduction of the debt on Grace Church.

ALL SAINTS.—All Saints' branch of the Women's Auxiliary to Missions met, and elected Mrs. R. G. Cox and Miss Osler life members

Rev. Prof. Clark lectured at Trinity College on Saturday afternoon, 20th Feb., on "The Principles of the Anglican Reformation," the lecture being the first of a series as to the historical position of the Church of England.

THE GIRLS' FRIENDLY.—At the last meeting of this society in Holy Trinity school-house a very pleasing programme of recitations and readings was rendered, after which Mrs. Woods, president of the Central Council, addressed the members upon the different phases of the work in England, and described the large gatherings in which she had participated while there.

To the Editor of THE CHURCH GUARDIAN,

DEAR SIR:—Will you kindly give space in your paper for the following resolution which speaks for itself.

W. E. COOPER, B.D.,
Secretary R. D. of Northumberland.

Moved by Rev. Canon Spragge, and seconded by Rev. J. E. Cooper, and resolved—

That the clergy of the Rural Deanery of Northumberland place in record the great loss they have sustained in the death of the late Rev. John Davidson, M.A., Canon of St. Alban's Cathedral, Toronto, Rural Dean of Northumberland, and Rector of Colborne. He was a man of earnest piety, unflagging energy, and kindly heart, who identified himself with the interests of his deanery and the Church at large.

We also desire to convey to Mrs. Davidson, and her family our heartfelt sympathy in their great trial and bereavement.

Diocese of Niagara.

HAMILTON.

The new Church of St. John the Evangelist was dedicated and opened for public worship on Sunday, the 21st of February ult. Four services were held. At 8 a. m. the Lord Bishop of the Diocese was present and celebrated the first Eucharist. At 10:30 a. m. Matins were said followed by celebration by the Rector, Rev. C. LeV. Brine, assisted by the Rev. C. E. Whitcombe. At 4 p. m. Children's Evensong was held, and at 7 p. m. regular evening service. Services were continued during last week every day. The building is a neat, unpretentious one on the corner of Locke and Hannah Sts., ecclesiastical in design, being of Gothic style of architecture, with walls of red brick. There is colored glass in all the windows and that in the Eastern end a beautiful design of The Good Shepherd. A fine baptismal font stands in the West end of the building. The Sunday school is amply provided for in the basement, where the vestries also are at present. The Lord Bishop of the Diocese preached a most impressive sermon in the morning from the text St. Matt. xviii, 20, enforcing the duty and the benefits derived from attendance in the House of God, especially at the Holy Table, where in an especial manner the presence of the Saviour was vouchsafed to the penitent and believing soul: though how present we know not. The Rev. W. H. Clarke, of St. Barnabas Church, Toronto, also preached in the evening. The building was crowded at both services. The music, which was choral in character, was well rendered by the surpliced choir of St. Matthew's Church. The most striking feature of the interior is the altar, with its pure-white altar cloth elaborately embroidered, its ornate decorations, and its lighted candles set in highly ornamental candlesticks. The estimated cost of the church is about \$7,000. The completion so auspiciously be-

gun of the work for which the Rector has labored persistently and earnestly, must have caused him deep satisfaction and joy; and it is hoped that through the services to be here reverently carried on, with such beauty and dignity of ritual as is possible, many a soul may be drawn to the true and living fountain of life, Jesus Christ Our Lord.

Diocese of Huron.

ST. MARYS.

On the evening of Thursday last a very pleasant social and parlour concert was given at St. James' rectory in this town. The evening was an exceedingly unpropitious one, but notwithstanding the inclemency of the weather the cosy rectory was fairly filled with visitors. Mr. T. D. Stanley acted as chairman, and an excellent programme was well rendered.

During its course the chairman made a short address in which he spoke of the steady increase in members in the Sunday school, and assured the rector and Mrs. Taylor that it was owing to their indefatigable labors that the school was now in a more prosperous condition than it had ever been before. While the chairman was delivering his address two of the members of the infant class, Master Harold Jamieson and Miss Flora Stafford came forward and presented Mr. and Mrs. Taylor with a handsome screen—valued at \$20.00—on behalf of the Sunday school. The screen was painted by Miss Morphy, and reflects much credit upon the young lady as being an artist of superior talent. Mr. Taylor's reply was full of feeling, and he thanked the parents, teachers and scholars for this expression of their appreciation of his and Mrs. Taylor's labors amongst them regretting his enforced absence from the school for the past month through his illness. After refreshments had been served games and other amusements were engaged in until nearly midnight, when the company broke up.

WINDSOR.

The missionary meeting in All Saints' School Room on Thursday, 25th Feb., was very respectably attended, notwithstanding the unfavorable weather. Rev. Canon Hincks, rector, occupied the chair and Rev. Canon Johnson occupied a seat on the platform.

The chairman opened the meeting with a brief appropriate intercessional service, and after the singing of a hymn, he introduced Mrs. Boomer, of London, relict of the late Dean of Huron, a noble christian woman who, since her husband's death, has thrown her whole heart and energy into the cause of missions in the North-west. Mrs. Boomer has earned a just reputation in the realm of letters, but her literary talents are now consecrated to the Master's work, and she has taken a foremost place in extending the Woman's Auxiliary Missionary Association, which has proved such an efficient instrumentality in every part of Canada and in connection with the Windsor branch, of which she lectured Thursday night.

Mrs. Boomer came forward, and with all modesty, but with great force and command, proceeded to advocate the support of the Anglican Missions in such remote and ungenial spheres as were to be found in the dioceses of Athabasca and Mackenzie River. She gave a graphic and touching description of the hardships which missionary labor involved in those climes, and urged a more practical and liberal sympathy with the almost superhuman efforts of the little missionary staff engaged.

Rev. Canon Johnson expressed his satisfaction

and gratitude for the treat afforded by Mrs. Boomer's telling and inspiring appeal, and also added some interesting instances of courageous championship of the cause of needy missions by church women in the sister churches of America. A collection was then made on behalf of N. W. Missions, and with the singing of the doxology and giving of the benediction, the meeting closed.

LONDON.

The new Sunday school building in connection with Christ's Church will be ready to open at Easter.

Rev. Canon Smith and Mr. S. Gregg held a missionary meeting at Mount Brydges on Tuesday, Feb. 23rd. Interesting addresses were delivered with much earnestness and great force. The weather was favourable and the attendance good.

The Executive Committee of the Diocese of Huron is called for March 17th in the Chapter House, London.

The Bishop is engaged every Sunday, visiting parishes and holding Confirmations.

BRANTFORD.

It is understood that Bishop Baldwin, well known as one of the most eloquent preachers of the day, and beloved by all denominations for his warm Christian sympathies, will, during Lent, deliver a series of discourses in Grace Church in this city, preaching every Wednesday evening, commencing with Ash Wednesday, March 2nd. The bishop's generous offer to undertake this duty was an entirely voluntary act on his part. In consideration of the heavy demands the care of the church in so large a diocese as Huron always makes on the time and strength of its chief pastor, this evidence of the deep interest taken by the bishop in Brantford cannot fail to be highly appreciated both by the members of his own and those of other communions.—*Brantford Expositor.*

BIENHEIM.

The Bishop of Huron visited this parish on Sunday, Feb. 21st. The service was taken by the Incumbent, Rev. L. Wood. A large class of 75 persons was confirmed. His Lordship's address was most searching and impressive. The large congregation was deeply impressed and rejoiced with the Bishop's visit.

DIOCESE OF NEW WESTMINSTER.

From the Bishop's report for 1891, which we find in *The Churchman's Gazette*, of New Westminster, for February, we take the following particulars as to this diocese.

The whole number of Church people is 5276, being an increase of 187 over last year. The Communicant list showed an increase of 267, being a general average of 33 0/10 of the whole number of congregations and there had also been an increase of 85 in the number of Confirmees during the year, the total being 133.

In offerings, offertories at Easter, and in subscriptions a total of \$3,660.89 had been raised within the diocese; whilst the whole sum contributed for Church purposes within the year had been \$18,546.99, an average of \$3.47 per head of the Church people for every man, woman and child, Indians and white people included.

To Foreign Missions, notwithstanding the emergencies of the diocese no less than \$346.90 had been contributed.

Referring to the Indian Mission work of the diocese the Bishop speaks encouragingly, and regards its stability and vitality as established through the test it had experienced during the year, through the difficulty in supplying the place of the Rev. E. S. Wright, who left suddenly in May; and the Indians had to be satisfied with Sunday services taken first by one and then by another priest, as they could be spared from other districts. Notwithstanding this there had been an increase in the number of Confirmees of 12, there being 82 in all, against 70 in 1890, and the constancy of the Indians to their Church was most remarkable and gratifying. The Yale school continued to afford the deepest satisfaction in both branches. The two native Catechists had both remained in the service of the missions and both were indispensable.

Remarkable progress had been made in the Kamloops Missionary District through the wise management of the Rev. A. Shildrick, who by patience diligence and good judgment had overcome the discouraging condition of things existing when he undertook the Incumbency, and had brought about a hopeful and promising future. The Communicants had increased from 130 to 196; Baptisms, from 36 to 44; Confirmees, from 2 to 39; offertories, from \$981 to \$1,568; Easter offering, from \$55 to \$139; and "subscriptions," which were blank in last year's returns, showed this year a sum of \$4,095.22.

The people of the District had increase their contributions towards local support from \$450 to \$1,690. The Kamloops district extends along the C.P.R. eastward, as far as the summit of the Rocky Mountains, in which there are now three priests, Rev. S. C. C. Kemm, Rev. T. W. Outerbridge, and Rev. Mr. Shildrick.

The Bishop regrets the failure of *The Churchman's Gazette*, the diocesan organ, to secure subscribers and advertisers, and expresses his opinion that the publication of parochial papers, two of which had been started, was a mistake; the diocesan organ if properly supported being alone sufficient and better than a mere parochial one.

DIOCESE OF COLUMBIA.

VICTORIA.

On Wednesday, February 10th, a special service was held in the Cathedral at 8 p. m., when the choir sang the 1st part of the Oratorio, "Christ and His Soldiers." The Oratoria (1st part) describes in brief, the Birth, Life, Death, Resurrection, Ascension and Pentecost, in the words of well known Hymns and Chorales. The second part in a similar manner deals with the work of the Disciples, "His Soldiers," left behind to fight His battle and their own. The music is by Edward Farmer, organist and choirmaster of Harrow School, England. The Cathedral choir hope to give the second part after Easter.

Six sets of plans for our new Cathedral were sent to England from Victoria, early in this year, and eight others have been sent in by English architects to Sir Arthur Blomfield who will shortly report as to which three are the winners of the prizes offered for competition. It is hoped that before long the committee here will be able to put out one design for tender and that this year will see the foundation stone laid, and the work begun. The present building has done its work. It is not large enough, it is not beautiful enough for the Mother Church of the Diocese, for the chief House of God in the Diocese, and it is not worthy of the finest site in the city of Victoria. We expect that when definite action is taken, Churchmen in the Diocese of Columbia will rally to carry to a successful issue a scheme devised for the glory of God, the welfare of His Holy Church, and the salvation of souls.

At the first regular meeting the Sunday School Teachers Association held in the Cathedral School Room, on Tuesday, January 12th, there were five Sunday Schools represented, viz: Christ Church, St. James', St. Barnabas', St. Saviour's and Cadboro Bay, by twenty-three clergy and teachers.

The Rev. E. T. Lipscombe read a most interesting paper on Sunday School Work, which offered several subjects for discussion one of them being the great need of a suitable Hymn Book for Sunday School use; this led to the appointment of a committee of three, viz: the Revs. Taylor and Hewetson and Mr. Wollaston, who were directed to enquire into the matter and report at the next meeting. A standing committee composed of the clergy and one lay member for each Sunday School, were elected to serve one year.

The object of this most important fund is to furnish the means of supplying the services of the Church in those districts where her members are not in a position to provide entirely for the necessary support of their Clergymen.

At the present time, 13 Clergymen (24 congregations) are more or less dependent upon assistance from this fund.

The Mission Fund is administered by the Synod, which is composed of the Bishop, the Clergy and the lay representatives duly elected from each parish, and the apportionment of the fund is made to the best of their judgment.

The income of the fund is derived from the interest of the invested capital (now \$30,000) of the Clergy Endowment Fund, the offertories in the churches on certain stated occasions, the proceeds of the annual missionary meetings and the annual subscriptions of the clergy and laity throughout the Diocese.

The following is the list of the grants made by the Synod for the current year:

Comox, \$500; Cedar Hill, \$500; Cowichan, \$250; Saanich, \$500; Chemainus, \$400; Cedar Districts, \$500; Wellington, \$500; Northfield, \$500; Metchosin, \$400; St. Barnabas, Victoria, \$250; St. Saviour's, Victoria, \$250; Salt Spring Island, \$500. Total \$5,050.

These grants are based on the understanding that by means of the above organization the necessary income of the Mission Fund will be supplemented by voluntary annual subscriptions from members of the Church, both clerical and lay, in every parish of the Diocese.

TOLMIE.

The new Church of St. Mark, the Evangelist is now under way: the foundations, having been commenced on the 1st February. The contract price is just under \$1,000, and the whole work is to be finished by Easter. The dimensions are as follows: Length, 40 feet; breadth, 25 feet; with accommodation for 120 people.

The Cadboro Bay District has been separated from Cedar Hill Parish, and provisionally connected with Christ Church Cathedral, with the Rev. W. H. P. Arden in charge.

The January concert at the Cathedral school room, together with the two previous ones, brought in \$250.

Brotherhood of St. Andrew.

The ST. ANDREW CROSS [monthly] will be sent FREE for one year, to any member of the Brotherhood remitting \$1.50 for a year's subscription to THE CHURCH GUARDIAN, [weekly.] Ad P. O. Box 504, Montreal.

LENT.

The season of Lent has been, for many centuries, set apart by the Church of Christ as a time of special self-denial and abstinence. It extends from Ash-Wednesday to Easter Eve, and has forty days, not counting the Sundays, which are always Festivals.

These forty days, as we are reminded in the Collect for the first Sunday in Lent, are kept in remembrance of our Lord's forty days' fast in the wilderness. The Church of England desires her children so to keep them.

There are some people who fancy that such abstinence is not consistent with the free spirit of the Gospel. But they must surely forget that our Lord, in His Sermon on the Mount, speaks of fasting just as He speaks of prayer, and gives directions as to the manner in which men are to fast, if they wish it to be a real part of their devotion. (Matt. vii. 16—18.) And in like manner, when His disciples were reproached with not fasting, Jesus said, "The days will come when the Bridegroom shall be taken from them, and then shall they fast." The Bridegroom is now for a season, taken from the Bride, and she must fast and watch and pray, and long for His appearing.

And besides, our Lord taught His disciples that great spiritual power could be obtained only through prayer and fasting. When He cast out devils, and His disciples could not, He told them: "This kind goeth not out, but by prayer and fasting."

The question of fasting, therefore, is quite settled for all who receive our Lord's teaching. If we want to be His disciples in deed and in truth, we must try to be so in His way. No one can tell us what a Christian is to be, or what he ought to do, but Christ, and those who are taught by Him.

I will not here cite many instances of what Christians in every age have said on this subject, but will give but one instance, drawn from the writings of one who is much looked up to by many persons who are unfortunately not now in communion with our Church. The Rev. John Wesley said in one of his latest sermons: "The man who never fasts is no more on the way to heaven than the man who never prays."

Well, but some one may ask: Why should we fast at particular times and seasons? Why should we not fast just when we feel the need of it?

Because in that case we should be almost sure to neglect fasting altogether. Suppose we had no special times for prayer, and only prayed when we wanted to pray—what would be the result?

Some, perhaps, would still "pray without ceasing." Some do live and would live as always feeling the presence of God. But many would, by degrees, give up the practice of prayer altogether.

It would be the same with fasting, or even worse. Perhaps most of us would never feel the need of it at all, and would forget the use of it: and so we should lose the blessing which God bestows upon us in this way.

Do you not need to fast? Have you no evil habits to break, no passions to subdue? Are there no holy habits which you desire to form? Do you not want to have more spiritual power—more strength to resist temptation, to do God's holy will, to live nearer to Him and to heaven?

Well, then, you need to practise self-denial and abstinence, and you ought to be very thankful that the Church has appointed this Season to help you.

How then shall we set about it?

1. First of all—remember what it is for. We do not fast for the sake of fasting. We do not fast that we may say say, "What good Christians we are because we fast so much?"

We fast that we may subdue the flesh, that the world may have less hold upon us, that Divine and spiritual things may enter more freely into our souls. We deny ourselves that we may become less carnal and sensual, and so obtain grace to break the power of sin.

2. Then, again, we must not hurt our bodily health by fasting.

Poor people need hardly make any difference in their food. Delicate people may not be able to do so. But every body, or nearly everybody, may make some alteration even in their food. They may be less dainty. They may cut off some luxury. Perhaps they can give up wine or beer, or take less than they do at other times.

3. But we can keep Lent in other ways. We can be self-denying in the use of our time.

(1.) We can cut off some of our recreations which are not absolutely necessary for our health.

(2.) We can abstain from society, either altogether or as much as is possible.

(3.) We can give a larger amount of time to private prayer, and meditation, and the reading of Holy Scripture, and the public ordinances of the Church.

(4.) We can engage in some good work for the glory of God and the good of our neighbours. We can teach or visit the sick or do some other good work for Christ's sake.

4. We may give to God and to the poor some of the money which we save by our acts of self-denial. This also is the fast which God hath chosen.

Dear reader, think well over these things, and then ask: *What can I do?* And then set to work and do it, heartily, regularly, perseveringly. And, *however small the Sacrifice, if it be made for Christ's sake, He will accept it.* And such a Lent will be the way to a happy Easter.—S.P. C.K. Tract.

To reject or pass over any one of the Principles of the Doctrine of Christ is, to say the very least, to mar the harmony of the Gospel teaching. Nor can it be overestimating the evil to argue that no thorough and complete development of the Christian character can be looked for when, in any such way, the whole counsel of God is not declared to His people. We must take heed, lest we take from, as well as add to, the words written in the Book of Life.—*Schleier.*

EDITORIAL NOTES.

We would call the special attention of our readers to the advertisement of Mr. Thos. Whitaker of New York of special and timely works for Lenten reading. To those desiring to keep the solemn and holy season of the Church in such manner as to reap the most benefit therefrom, such a helper as that of *Lenten Thoughts*: a Lent in earnest, or some aspects of sin; will be most welcome. We have seen and used the two first mentioned works and can heartily commend them.

The *Vino Sacro*, or special communion wine advertised in our columns again this week has the highest recommendations from the bishops and clergy of England, Scotland and Ireland, and from some in the Colonial Church. Some of the testimonials in its favor have been issued in neat pamphlet form by Messrs. Wigham & Son of Montreal, the Canadian agents, some of which we have had opportunity of reading and they agree in commending this wine.

THE CHURCH GUARDIAN,

—: EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, D. C. L., MONTREAL.

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

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CHANGES TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 13.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR MARCH.

March 2nd.—ASH WEDNESDAY.

(The forty days in Lent are to be observed as Days of Fasting or abstinence.—Ash Wednesday, collect to be used daily.)

“ 6th.—1st SUNDAY IN LENT. (Notice of Ember Days: Ember Coll. daily.)

“ 9th }
“ 11th } EMBER DAYS
“ 12th }

“ 13th.—2nd SUNDAY IN LENT.

“ 20th.—3rd SUNDAY IN LENT. (Notice of *The Annunciation.*)

“ 25th.—THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

“ 27th.—4th SUNDAY IN LENT.

“ LET THE PRIESTS, THE MINISTERS OF THE LORD WEEP BETWEEN THE PORCH AND THE ALTAR, AND LET THEM SAY, SPARE THY PEOPLE, O LORD.”

THE RELIGIOUS ELEMENT IN MODERN LITERATURE.

If a stranger from some country where Christianity is unknown, were to come among us in England to-day, and study our current literature desiring to know exactly what kind of folk we are, his perusal of the newest books, the Reviews, and even the daily journals, would compel him to exclaim with St. Paul at Athens, “I perceive that you are very religious.” For it could not fail to strike him as a thing most noteworthy, that so large a share of our attention is directed to questions of a religious nature. Unable to estimate the merits of the nice questions

discussed, he would only feel that he was among a people who, though evidently interested in a thousand other matters in different degrees, were unanimous in their zeal for religious inquiry.

There are two sides to religion, the side of conduct, and the side of intellectual belief. For right conduct the complete study of theology in all its bearings is not needful for the majority. Who is there that has not known the simple, devout soul, unversed in the history and philosophy of religion, yet leading the higher life by virtue of an unfaltering belief in the few facts it has apprehended? Yet none the less, for the permanence of Christian practice, is the preservation of the entire system of belief necessary. Were this to be neglected, the ethics of Christianity, though, doubtless, surviving for a time as a portion of our inherited consciousness, would with each successive generation become more and more attenuated.

Now the facts on which the superstructure of Christian morals is reared, have always been, will always be, subjected to sceptical enquiry. Very many of them in the past have had to undergo fiery ordeals, and have emerged unscathed. But at these ordeals the spectators were but few. The great crowd of men passed on their way, with their simple piety unsoiled, catching only faint and far-off rumors of things that did not immediately concern them, while the few awaited with anxious, but never failing, hearts the triumphant emergence of the truth.

But in our times all this is changed. With the number of readers, not necessarily students, vastly multiplied, with the curiosity that intrudes into all things in heaven and earth portentously developed, a danger to religion and morality has sprung up unknown to past times. Speculation is now no longer confined to the Schools; questions, properly academic, are discussed in every sort of publication; “fools rush in where angels fear to tread;” with this inevitable result, that the wildest theories of to-day are mistaken for solid conclusions, without awaiting the sober judgment of the morrow that comes after the night's reflection. And, worst of all, some of ourselves, whose religious earnestness we are not prepared to question, are so caught away by the impetuous rush of modern thought and modern practice, that on the arrival of each post from Germany they must needs proclaim upon the house-tops, so that all, simple and learned, shall hear, that what was true last year is incredible this; that what our fathers took for a solid orb of light is a mere nucleus with a halo round it; and that more and more of what is now taken for nucleus will probably be found to be portions of the halo.

Add to this the affected standard of taste by which the utterances of our Lord and His Apostles are measured. Words that have been the daily food of the saints; that have worked miracles of conversion, changing the proudest to the humblest of men, are coolly and presumptuously excised from among the divine sayings, because they fail to satisfy the nice requirements of an arbitrary taste.

And yet again. There are certain dominant religions that have influenced large areas of the world. We are now bidden not to contrast, but to rank Christianity with these, our sacred Scriptures with the Koran and like books, the teaching of Christ with the doctrines of other great teachers of men, as though the differences were differences, not of kind, but of degree.

Now all this is very calamitous. It is certain that the human reason will forever strive to extend its conquests, and carry its inquiries over still wider fields of speculation. But is it right, is it fair to the half-educated, the ignorant, the young, to pursue the inquiries before their face, and lead them to believe that the results arrived at, or supposed to have been arrived at, from day to day are the last words that can be said?

We have urged before, and we urge it again, that the authors of *Lux Mundi*, for example, if they felt bound to give literary expression to their views, would have been better advised in parading some of these less publicly, or have concealed them from others than students in the learned language of Latin. For nine-tenths of the readers of books and reviews and magazines, seeing it somewhere stated that on some perhaps unimportant matters Christian teachers have held mistaken notions, are apt to conclude forthwith that the whole of Christianity is false. They cannot judge, or do not take the trouble to judge, what are important, what unimportant points. They take an apparent flaw here and there for proofs of essential rottenness.

And such is the strange perversity of human nature that the more solemn the occasion, the more lofty the sentiment, the more sacred the object, the more easily is the sense of the solemnity and awe dispelled. A passing jest, a smart epigram, a ludicrous touch, can in a moment make the sublime ridiculous. To handle holy things with levity, or without awe, takes all the holiness from them. Even so, men and women by thousands who have never given a moment's thought to the amazing effects wrought by the advent of Christ; who have never reflected that all the order and freedom and happiness of their lives are the beneficent results of Christ's religion, are instantaneously converted to the belief that Christianity is a myth, because Professor So-and-so, in some popular review, has ridiculed some incident recorded in the Gospels. Or if a clergyman, who has obtained a cheap reputation for liberality and breadth of view, has brethren in an absurd light, straightway the fool says in his heart, There is no God.

To return to our starting point, it might be asked whether, after all, the public and promiscuous discussion of points of Biblical criticism proves that we are a religious people. The answer appears to us to be this. There is a widespread desire, daily on the increase, to find that Christianity is a fable. The demand is largely met by editors and others, who, under the pretext of giving fair play to all, or even with an honest desire to give it, afford a battleground for religious warfare. The defenders of the Faith rush into the conflict, but manifestly at a disadvantage, the conflict being an unequal one. For an apparently successful assault upon any portion of the line is taken by the spectators, who see, perhaps, a single incident in the fight, and pass on, to be a rout of the whole force.

Meantime, while we are told that this can no longer be held for truth, and this must be abandoned because someone somewhere finds that it offends his taste, we must, forsooth, shut our eyes to the past triumphs of the Faith, to all it has done for the world, to the solaces it gives in this life and the hope of the life to come, and keep our minds in suspense, it may be for centuries, until a form of Christianity has been evolved to which the most exacting taste can take no exception. And we must sustain ourselves with the assurance that, when the discarding process is completed, a remainder infinitely precious will be left, infinitely precious because infinitesimally small. This, assuredly, is the moral of the prevailing habit of publishing day by day every wild and foolish theory that anyone chooses to propound. Let us have certainties well attested by proof, and we will say no more. But we have nothing of the kind. Whoever should seek for an unanimous pronouncement on the subjects of present day Biblical controversy, would find that he would have to pin his faith ultimately upon the judgments of a narrow clique of disputants, or even of a single authority. The harm done to religion is incalculable through the suspicions, fears, despair needlessly caused; and the whole tone of contemporary morality is appreciably lowered by the doubts cast maliciously on the one side, and heedlessly on the other, upon the first preachers of the Faith, and even upon its First Founder.—*Church Times.*

THE CHURCH OF ENGLAND.

If any King or Bishop of England had been asked in the ages before the Tudors as to what Church he belonged, he would have answered, "The Church of England." In fact, England never had a Roman Catholic sovereign until James II became such, and lost his crown in consequence. Never was England worse trampled upon by the See of Rome than in the days of King John; yet that was the epoch of *Magna Charta*; and its first words proclaimed the freedom of "the Church of England," not of "the Church of Rome in England"—much less of "the Roman Catholic Church in England"—a Church of which nobody ever heard until after Queen Elizabeth's accession and the Romish Recusancy. And what is true of England is true of France and other Western Churches; their sovereigns and prelates belonged to the Gallican Church, the German Church, etc. In those days, then, "the Church of Rome" meant the See of Rome and its Italian Provinces, and there was no "Roman Catholic Church" in existence. This stupid and self-refuting name was born of the new ideas which took possession of the Latin Churches after Luther's day; and it is a badge of modernism which may well suggest the question, "Where was your religion before Luther?"

—*Bishop Cove.*

The Church of England in Canada.

In our last number we referred to the difficulties existing in the way of procuring accurate and positive information as to the membership of the Church of England in Canada. According to the Year Book of the Church of England for 1891, the number of Church people in the Dioceses composing the ecclesiastical Province of Canada, and of Communicants is given as follows:—

	Members.	Communicants.
Nova Scotia	63,000 (from figures furnished in 1890)	1,000
Fredericton	46,768 (figures given in 1881)	5,501
Quebec	26,760 (date of information not given)	4,309
Montreal	38,000 (figures given in September 1890)	9,000
Ontario	79,242 (figures supplied in 1888)	10,000
Toronto	107,533 (figures supplied in 1890)	15,500
Niagara	29,547 (figures given in 1889)	6,912
Huron	120,000 (figures given in October 1890)	8,910

Making a total membership according to these statements of 510,870 with a Communicant membership of 70,132.

These figures are taken from what purports to be the reports furnished by the Bishops of the several Dioceses and Printed in the Year Book of 1891, but as will be seen from the memorandum following each Diocese, are not in some cases of very late date, and do not probably show the present strength of the Church of England in this Ecclesiastical Province; and they do not include those of the Diocese of Algoma, the Dioceses of the Pacific Coast and those within the Ecclesiastical Province of Rupert's Land.

A correspondent of the *St. John Globe* lately gave the membership as 600,000, which we fancy is under the mark since according to Immigration statistics, it is stated that the Church population has largely increased throughout Canada. We understand that the census returns for 1881 gave the membership of the Church of England in Canada as 575,000.

THE EARTH'S POPULATION.

The most experienced geographers do their learned best to find out for us what is the population of the globe, but as the data for a very large area of the inhabited globe are to a considerable extent based on guesswork, it is no wonder that estimates should differ, and that we cannot be sure of the population of the world to within 50 millions, possibly 100 millions, either way.

The following tables gives the area and population of the great divisions of the earth's surface according to the latest data:—

	Square Miles.	Population.	To 1 Square Mile
Europe *	3,756,860	357,379,000	94
Asia †	17,530,686	825,954,000	47
Africa ‡	11,277,364	162,753,000	14
America §	14,801,402	121,713,000	8
Australia	2,991,142	3,230,000	1
Oceanic Islands	733,120	7,420,000	10
Polar Regions.	1,730,810	80,400	—
Total	52,821,684	1,479,729,400	—

* Without Iceland, Nova Zembla, Atlantic Islands, &c. † Without Arctic Islands. ‡ Without Madagascar, &c. § Without Arctic Regions. || The Continent and Tasmania.

In 1866 Dr. Behm estimated the population at 1,350 millions.

Among European countries Belgium still exceeds all others in density of population; the proportion is 530 persons to a square mile, and the United Kingdom with 312. If we take England alone we find the density to be close on 480 to the square mile, still considerably below that of Belgium. The density in Scotland is only about one-fourth that of Scotland, while that of Ireland is one-third. The most thinly-populated countries in Europe are Norway and Finland, which have only 16 people to the square mile.

There is an elaborate discussion in the latest geographical book issued in Germany on the subject of the population of China proper (the eighteen provinces), which at one time was greatly exaggerated, some authorities making it out to be 500 millions. After a careful examination of all available data, Drs. Wagner and Supan are inclined to estimate the total population for China proper at only 350 millions in round numbers, or about sixty-eight millions more than the estimate reached by Sir Richard Temple. Including Manchuria, Mongolia, Kansu, and Tibet, the total population of the Chinese Empire is given as 361,500,000, living on an area of 4,674,420 square miles. Corea is credited with a population of 10½ millions. The total population of Arabia is reduced by Dr. Wagner to 3,472,000, very different from the estimate of 10,725,000 given by Rashid Bey in 1875. The area assigned to Arabia by Wagner and Supan is 1,153,430 square miles. In the same work considerable space is devoted to Africa, with the

result that the population has been reduced to 164 millions, whereas a few years ago a common estimate was 220 millions.

Thus much is known, but still more has to be approximated by clever calculation, and there are vast regions where facts can only be learned by guesswork founded on travellers' hints and commercial statistics. What vast results has civilisation yet to achieve before we can know with any approach to certainty the population of the earth on which we live.—*The News.*

BROTHERHOOD OF ST. ANDREW.

According to the report of the Council at the second annual convention lately held in Toronto the number of chapters increased during the year from 28 to 60.

These chapters are divided amongst the several dioceses as follows:—Toronto, 20; Ontario, 12; Niagara, 9; Huron, 8; Montreal, 4; Rupert's Land, 2; Quebec 1.

33 meetings of the Council were held during the year.

The active membership of the Brotherhood now in Canada is considerably over 600 men.

Local assemblies in the diocese of both Niagara and Huron were formed during the year, and this feature of the work met the approval of the General Council.

The provisional Union of St. Andrew in Scotland has been formally organized as "The St. Andrew's Brotherhood in Scotland," on the principles of the Brotherhood in the United States and Canada.

31 of the Chapters in Canada report *Men's* Bible classes: 6 Chapters have *mixed* bible classes; 434 is reported as the average attendance at 32 Bible classes.

42 Chapters reported hospitality work at the Church doors. 54 work in the distribution of cards of invitation to Church and Bible class.

The funds received during the year amounted to \$315.53, all used in expenses save a sum of \$82.90, which remains on hand.

The report called special attention to Bible class work. "Let there be more general attendance on the part of Brotherhood men. Let more laymen fit themselves to take charge of the classes and let them deal with practical every day questions of Christianity. Remember that around the Bible class in the future as in the past will centre the most effective Brotherhood work."

"Forty days and forty nights
Thou wast fasting in the wild
Forty days, and forty nights
Tempted, and yet undefiled.

Shall not we Thy sorrow share
And from earthly joys abstain?
Fasting, with unceasing prayer
Glad, with Thee, to suffer pain."

A RECTOR is wanted for the parish of BRIDGETOWN AND BELLE ISLE, N.S. Applications may be addressed to

JOHN LOCKETT,
GEORGE V. KNIGHT,
Churchwardens,
Bridgetown, N.S.

24th February 1892.

Diocese of Qu'Appelle.

The Lord Bishop of the diocese issued the following earnest and devout Pastoral on Lent to the people of his diocese, directing it to be read in all churches on the Sunday before Lent or on the first Sunday in Lent:

Brethren, beloved in the Lord.

Once again, by the great mercy of God, we are permitted to have the great privilege of hearing the call of our Holy Mother the Church to her children, to gather round the Cross of our dear Lord, and to look upon the pierced Hands and wounded Side, and thorn-crowned Head of Him Who was wounded for our iniquities and Who bore the chastisement of our peace, and to ask ourselves very seriously and earnestly what share we—each one of us—have therein. It is a great privilege to be led year by year by loving hands to that holy spot to rekindle at that Furnace of Divine Love the love of our cold unfeeling hearts. True that we ought to live continually—every day—as in the very presence of that Cross, that its Shadow—let me say rather its Light—should fall on every act, every word, every thought of our daily life. But, who can say that this is really so with him or her? Do we not all need in our spiritual life times for re-awakening, for fresh and renewed efforts, for starting once again with increased earnestness and determination towards the mark of our high calling of God in Christ Jesus?

Such is the Season of Lent. It is a call to all—to clergy and to people. It is a call to the prodigal in the far off country, to forsake his evil ways, and to return to his Father who still yearns for his love, and He will abundantly pardon. It is a call no less to the son, who is still abiding in his Father's house, to remember the great and glorious privilege of his sonship, and to show his thankfulness by a life of ever increasing devotion. It is a call to deeper thoughtfulness in the things that concern the peace of our souls, and to more active work for God, and for His Holy Church, and for the souls of our fellow men. It is a call to the lukewarm and the indifferent, and to those who are halting between two opinions to decide whose service they will choose for eternity. It is a call to the most mature saint to come yet nearer to Jesus, and to know more of Him, and to be more filled with His love. For there is not one soul that might not learn yet more of His loveliness than it yet knows, that might not be more entirely filled with the richness and fulness of His grace and love.

We desire to celebrate the Festival of our Redemption—the glorious Feast of Easter—with hearts full of joy and praise and thanksgiving for the Victory then won for us, by the Captain of our Salvation, over sin and death. But if we are truly to enter into the joy and thanksgiving of that holy Season, we must prepare for it, we must realize more and more deeply *what it is for us individually*, our need of the salvation wrought for us on the Cross—our own share in it—we must feel more fully the greatness of the love therein manifested as from the depth of our sense of guilt and helplessness, we learn the great truth, "He loved *me* and gave Himself for *me*."

Lent is a time for special self-discipline and self-denial and mourning on account of sin; but it is, above all, a time for a preparation of heart for a nearer approach to Jesus, and a more entire self-dedication to Him. All should tend to this. We keep Lent not for itself, but for that to which it leads. Every Easter should see in us a distinct advance in the spiritual life, a real dying with Christ to the past, a real rising again to newness of life with Him, for Him, in Him.

Let us then briefly consider how we may use the self-discipline to which we are now called, for this purpose.

I. The Church orders the Forty Days of Lent i.e. the time between Ash Wednesday and Easter Day, exclusive of the Sundays (which

are never observed as Fasting days), to be kept as Days of Abstinence or Fasting. That *fasting* in the mind of our Church, means as it always did, a definite abstinence from food, and not merely as some people profess to think a vague and indefinite giving up of anything such as pleasures, excesses, or even sins, from which latter we are certainly bound to abstain equally at all times, cannot be doubted. The Homily on Fasting, ordered to be read in churches in the absence of a Sermon, says, "Fasting by Christ's assent, is a withholding of meat, drink, and all natural food from the body for a determined time of fasting." It is no mere distinction between different kinds of meat. The Homily further gives the following admirable reasons for this special discipline of the body:

"There be three ends," it says, "whereunto if our fast be directed, it is then a work profitable to us, and accepted of God.

The first is, to chastise the flesh that it be not too wanton, but tamed and brought into subjection to the spirit.

The second, that the spirit may be more fervent and earnest in prayer.

The third, that our fast be a testimony and witness with us before God for our humble submission to His high Majesty, when we confess and acknowledge our sins unto Him, and are inwardly touched with sorrowfulness of heart, bemoaning the same in the affliction of our bodies."

In the early Church the fast of Christians was often very rigorous. S. Chrysostom (fourth century) says, "There are those who rival one another in fasting, and show a marvellous emulation in it, some indeed who spend two whole days without food, and others who rejecting from their tables the use not only of wine, and of oil, but of every dish, and taking only bread and water, persevere in this practice during the whole of Lent." Our Lord not only sanctioned this special discipline of the body by giving rules for its proper exercise, and by saying that after His departure His disciples would fast, but He also expressly attached to it a great power over spiritual evil when He said to His apostles concerning the cure of the lunatic child possessed with a devil whom the could not cure. "This kind goeth not forth but by prayer and fasting." He, moreover, "promised a blessing, a reward to it, whensoever it is rightly performed; 'Thy Father which seeth in secret shall reward thee openly.'"—*Bishop Beveridge*.

It is true that our Church, while ordering certain days to be kept as days of abstinence or fasting, has not laid down any definite rules as to how her people are to observe those fasts. But it is only natural to presume that in the absence of any declaration to the contrary, the same days as had been observed previously being retained, it was intended also that the same manner of observing them should be continued.

In the early Church the rule, confirmed by the Council of Chalcedon (451), was that no food should be taken till the Evening or after four o'clock.

This is probably too rigorous a rule for those who have to work hard, and even for any person in our cold climate. Nevertheless, all who have any reverence for the authority of the Church, should observe her rule concerning this matter of fasting, in some real measure of abstinence from food. The ordinary diet of different persons varies so much that it is impossible to lay down any rule that would be applicable to all. The ordinary meal of many persons in this country would be considered a real fast to many others. The following general rules, however, can, I think, be very well adapted to the circumstances of all persons who desire to "hear the Church":

1. That all should *diminish* in some degree the quantity of their food on fasting days.
2. That all who are accustomed to eat animal food should abstain from that altogether on some days of the week, at all events on Fridays, which being ordered to be kept always as a fast day in remembrance

of our Lord's death, should be doubly observed during Lent.

3. That food, that is necessary to enable men to carry on the work they have to do, should be regulated both in kind and quantity by that necessity, and not allowed to become a luxury.
4. That delicacies, which may be properly used at other times by those who can afford them, be given up on fast days.

Over and above this discipline of fasting there should be during Lent a careful abstention from all parties and amusements as becomes those who are called to humiliate themselves and to mourn on account of sin.

In whatsoever we do, however, we must continually remember that *fasting* and all other acts of self-denial are only a *means* to an end, and must not be regarded as in themselves an end except as acts of self-chastisement. Their purpose and end is that we may learn the better to exercise self-control in greater matters, that we may subject the body to the spirit, and that by disengaging ourselves more than usual from bodily appetites and the attractions of the world, we may draw nearer to God.

II. It is a means to help to more earnest and continued *Prayer*, and *Meditation* on spiritual things.

We all recognize the necessity of prayer. And yet how few live a really prayer-full life? How few find a real delight in prayer? How few know what it is to *continue* instant in prayer, to wrestle with God in earnest entreaty, like Jacob, saying, "I will not let Thee go except Thou bless me." Perhaps the reason why our prayers are usually so weak and languid and short, is just because we have forgotten the connection that Scripture so often shows exists between fasting and prevailing prayer. "I humbled myself with fasting," says David, "and my prayer returned into my own bosom." As "prayer is the refreshment of fasting," so prayer cannot in its full power be exercised without the self-discipline and rigour which is included in fasting.

Oh! brethren, we want, above all, for ourselves, for the saving of souls around us who are perishing in their sins and cannot pray for themselves, for the welfare of the whole Church of the Living God, more souls filled with the spirit of supplication, more *men of desire*. We want more faithful souls like holy Anna serving "God with fasting and prayers." We want more true *saints*—men and women on whom rests the glory of near communing with God.

III. But fasting and other acts of self-discipline must lead not only to a nearer approach of the soul to God, but also to more active service to our fellow men. *Almsgiving* as well as fasting must give a wing to prayer. "The association" of these three duties "in our Saviour's teaching is no positive and arbitrary law, but a moral necessity." What you save by self-denial you must not store up for yourselves, you must give it to Christ for His poor or His Church. There is a spiritual force in almsgiving, as in fasting. Our blessed Lord says, "Give alms of such things as ye have, and behold, all things are clean unto you." The Angel said to Cornelius, the Gentile centurion, "Thy prayers and thine alms are come up for a memorial before God." There are few things, I think, that our Church people need more than a very much higher idea of the measure of self-denial that God requires in the matter of alms and gifts to His service. What most men give is utterly miserable and unworthy of those who call themselves Christians. It has no real self-denial or self-sacrifice in it. They spend all they think they require on themselves, and then give of the fragments that remain unto God, and, too often, then flatter themselves that they have done something praiseworthy in giving anything. If our Church people in this country gave to God's service (since they have no poor to whom to give alms), in anything like the measure of the early Christians, our Church, here, could be entirely self-supporting, and we should not have the ignominy of appealing to others to pay for our supply of the ministrations

of religion. When I remember that God required of His ancient people a tenth of their possessions as His *due*, besides all that they had to give in *free will offerings*, and that Christ required of some to give up *all* they possessed if they would be perfect, I am convinced that *one tenth* of what they possess is the *very least* that God can regard as an acceptable offering from those who profess to be disciples of Christ. And yet how few give even half—might I not say rather, even a quarter of that. Let every soul consider this Lent whether he might not raise his standard of offerings, and whether he ought not to do so.

I ask the clergy to make a point of further impressing upon the people in special Sermons during this holy Season these three essential religious duties. In conclusion, I will give a few very simple general rules that may help to the more profitable observance of this Season:

1. Be sincere and thorough in all you resolve to do. A less strict rule kept thoroughly and conscientiously is far better than a more strict one often broken.
2. Have a definite aim—the conquest of some special sin, the acquisition of some particular virtue.
3. Be thorough, but not morbid, in self-examination.
4. Make a definite rule concerning prayer, concerning fasting concerning alms-giving, concerning meditation on God's Word. Begin at once.
5. Offer your rule to God, and ask Him earnestly for grace and power to keep it.
6. Fasting and acts of self-denial are often found irritating to the temper, vexatious, wearying; be careful, then to guard against all moroseness and sullenness.
7. Enter upon the work in cheerfulness and hope, "When ye fast, be not of sad countenance," "You *must* be bright and happy for Christ's sake, for the sake of others, for your own sake, that you may persevere to the end."
8. Look to that end continually—more complete union with Jesus your hope of glory, your exceeding and great reward, your all in all. He for "the hope that was set before Him endured the Cross despising the shame." You, too, if you bear your cross with patience after Him shall be a sharer of His joy.

That He Who bore His Cross for you may enable you all ever more perfectly to bear your daily cross of self-denial for His sake, and by His Holy Spirit may make you all more fully able to perform His will, and may transform you more entirely into His likeness in all holiness and righteousness, is the earnest prayer of

Your Bishop and Servant in the Lord,
ADELBERT,
Bishop of Qu'Appelle.

You may be a most religious person—busy all day long about God's matters; you may give time and money and thought to Him, and yet

you may never converse with Him. And the danger is, that if you do not converse alone with Him each day you will certainly get thoroughly wrong altogether.

LITERARY NOTE.

ANSON D. F. RANDOLPH & Co. N. Y. will publish immediately "THE EARLY RELIGION OF ISRAEL," by Prof. Robertson, of Glasgow University; "THE LIFE BEYOND," by George Hepworth; "A GIRL'S WINTER IN INDIA," by Mary Thorn Carpenter; "THE GOSPEL OF THE HOLY SPIRIT," by S. W. Pratt. The Pulpit Commentary: JOB. Biblical Illustrator: JOHN, Vol. III.; THESSALONIANS; I TIMOTHY. "THE WELL-SPRING OF IMMORALITY," a story of Mission Life in India. "THE NEW LIFE," by Andrew Murray.

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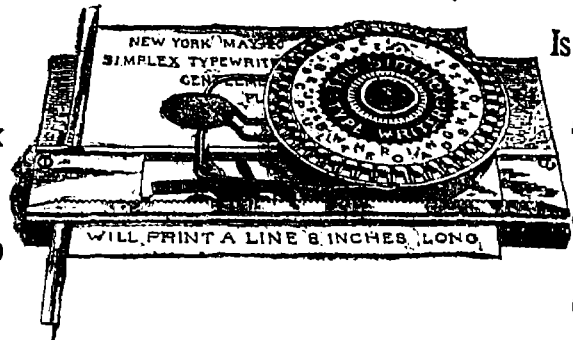
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The Bishop administered Confirmation to seventy persons, and publicly set apart six earnest native Christians for the work of lay evangelists, with the ultimate object, if the Lord directs, of the fittest being ordained to the work of the Ministry. So excellent is the spirit of the native Christians and such an aptitude have they for teaching, that the Bishop writes: "I shall be greatly disappointed if, within a few years, we do not have, not only a large number of lay evangelists scattered over the land, but also the foundation of a zealous native Ministry." Concerning the self-support of the native Church the following remarkable testimony in borne: "I should say that in no other part of the world is there to be found a native Church which is so disposed to support itself and its Ministry as the Church of Buganda. The land occupied by the missionaries is a gift from the people, the houses occupied by Messrs. Gordon and Walker were built for them by the Christians without any expectation of payment, and to crown all a large house of three rooms has been built for myself, and two smaller houses for the other members of my party. I have said this crowns all, but it does not. Every day the Christians bring us food in such quantities that we have more than enough for sustenance. I do not expect that it will be necessary for me to buy any food during my stay here. The people are only too anxious to keep one here."

Bishop Tucker also writes that, "the openings for workers are simply marvellous. I should say that such another open door does not exist in any other part of the world." He concludes his very remarkable letter by saying that he was about to return to England to obtain, if possible, at least seven additional missionaries.

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Temperance Column.

LIQUOR TRAFFIC.

Under the title of "The saloon curse" the Editor of The Arena in the November number says that in Chicago there are about 5600 saloons. During the year ending March 1st, 1891, the author of "Chicago's Dark Places" states that the expenditure for beer in Chicago alone was no less than forty million of dollars. The population being about one million two hundred thousand this makes an average of thirty three and one quarter for every man, woman and child. "And these results are gained after the most conservative figuring." This would give 53 gallons of beer to be consumed by every man, woman and child in that City." The estimate in Germany is only 25 gallons per head, and Germany is called "the beer drinking country."

If Chicago's expenditure, for beer only, amounts to forty million dollars the writer thinks that it may safely be said that the expenditure for all kinds of intoxicating beverages, including wines and distilled liquors, must have been in that year upwards of eighty millions of dollars.

On a certain evening in Milwaukee, 468 persons were seen to enter a single saloon, most of whom were young men and boys.

In Albany, Ind., one evening within one hour and a half, 983 young men and boys were seen to enter 19 saloons in that place.

The author of "Chicago's Dark Places" is said to be, "an earnest Christian gentleman who has had a committee of conscientious men and woman investigating the actual condition of the social sceler of Chicago."

If the clergymen of our great cities would carry out the example set by their Master, would refuse to take the words of those who are blinded and callous by conventional thought and the indifference which comes to sordid natures long accustomed to mingle with wretchedness, and themselves frequently visit the exiles of society in the cities where they dwell: if its members would for one day in each week visit the miserables of society, I doubt not that the pulpit would soon become a most powerful battery of moral power and light, which would, in a surprisingly short time, revolutionize our conditions, so that in the place of thousands of people, sandwiched in dens of indelible squalor, we would see healthful apartment houses: instead of horrible drinking dens and rendezvous of degredation and debauchery, flourishing and rank as tropical forests, we would find temperance eating houses: social club houses where every evening the poor man and his family could spend an hour, looking through the paper of the day, enjoying the illustrations and intellectual worth of our periodical literature, or, if they choose, hear in other rooms lectures or charcoal talks dealing with practical pictures of life, of history, travels, social problems, and other themes of value, and where at a very moderate price healthful and nutritious food may be enjoyed, well-

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