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The Church Guardian

A. P. Willis
226 St. George
1 apr 90

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTRÉAL, WEDNESDAY, MARCH 12, 1890.

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ECCLIASTICAL NOTES.

THE Rev. Edward Abbott, of Cambridge, Mass., who was elected Bishop of Japan at the last Convention, has declined the office.

THE Duke of Leeds has contributed the handsome sum of £1,000 towards the fund for the restoration of the churches of Breage and Germeo.

THE death is announced of Mrs. Moberly, widow of the late Bishop of Salisbury, which took place at her residence, the Hall, Salisbury, Eng., in her seventy-eighth year.

THE *Record*, Eng., is authorized to announce that Canon Saumarez Smith has withdrawn his claim to the Bishopric of Sydney, in so far as the disputed election is concerned.

THE Bishop White Prayer Book Society at its fifty-sixth anniversary reports that 9,489 Prayer Books and 9,581 Hymnals have been distributed during the year among forty-one dioceses and missionary jurisdictions, among seamen, the army and institutions.

THE Bishop of St. Albans, Eng., has placed his resignation in the hands of the Archbishop of Canterbury. Not in the hands of the Prime Minister, be it observed! This is a timely recognition of his Grace's spiritual authority over his provincials.—*Family Churchman*.

TRINITY CHURCH and Chapels, New York, have twenty clergymen. The mother church has daily celebration of the Holy Communion, and Choral celebration on Holy days. Daily prayers are said in all the chapels. Parish schools, night schools, industrial schools, and a large array of guilds and associations are in operation for carrying on Church work.

MR. PAGE ROBERTS (a Broad Churchman), preaching at St. Peter's Vere-street, London, recently, said—Who can be perfectly contented to see a learned, energetic, and deeply pious Bishop on his trial for a few trifling postures and decorations? If he had been a society prelate, a teller of good stories, the grace of dinner parties, and imposingly moderate in views, labors and piety, such a thing could not have happened.

THE Bishop of Ripon, Eng., officially intimates that *literate* are not admitted in his diocese. Non-graduates must qualify for his ordinations by spending two years at a theological college, and by obtaining not less than a second-class certificate at the preliminary theological examination, which is held at different centres at Easter and in October. The Bishop will hold his first ordination this year on March 2.

HERE is a contrast from the *Record*. A new church has just been built at Rhyd. The largest subscription was the vicar's of £520. The building fund was raised almost entirely within the parish. Now for the pendant to the picture. The receipts of the

Liberation Society for the whole of North Wales during the month according to the published report, amount to £1 3s. 6d. Mr. Osborne Morgan will find it hard to square these two facts with his contention that the Principality is groaning beneath the yoke of an alien and indifferent clergy and unanimously in favor of Disestablishment.

A LENGTHY correspondence has taken place between some of the parishioners of Kilmarsb. Derbyshire, Eng., and the Bishop of Southwell as to alleged innovations introduced by the Rev. F. J. Metcalf, the vicar. The Bishop says that the vicar was appointed owing to his exceptionally good work in a colliery district, and that he sees no advantage in interfering with "trivial varieties in ritual." He adds that if strangers had been in the parish, as in neighboring ones, they teach a much worse superstition than that against which they protest, "in dividing a parish and obstructing good influence and work."

In the parish of St. Mary's, Swansea, Wales, there were last year 293 volunteer teachers and 3,513 scholars in the Sunday schools and Bible classes, or nearly 4,000 people in all, giving or under religious instruction in classes in the course of the year. This great town was, so recently as the Church Congress of 1879 almost given up to dissent, full of large chapels, and with hardly any Church services in the Welsh language, or free to the parishioners. Its one strong point was the Church day schools. But the Church Congress began an awakening amongst Church agencies which is working well.

In the House of Laymen of the Convocation of Canterbury the following resolution was adopted at the February meeting:—

1. That the observance of Sunday as a day of rest, worship, and religious teaching has been a great blessing in all Christian lands in which it has been maintained. 2. That the making Sunday a day of secular amusement is strongly to be deprecated, and that careful regard should be had to the danger of any encroachment upon the rest which on this day is the right of servants as well as of their masters, and of the working classes as well as of their employers.

PREACHING at York Minster, Eng., the Dean of York, referring to the trial of the Bishop of Lincoln, said it must pain tender hearts, shock sensitive minds, and harden sceptical and cynical observers, when they saw by the agency of one party in the Church a Bishop, whose piety, efficiency, and zeal were unquestioned, arraigned for not strictly complying with some of those Rubrics and directions which the very members of that party did not profess to have entirely observed, and would not if they were required to do so. The effect of such prosecutions might kindle a flame not easily, if ever, extinguished.

KING CHARLES THE MARTYR.—The commemoration of the martyrdom of King Charles the First, so long disused in England, was restored this year at the church of St. Margaret Patten, Fenchurch-street, London. The Holy

Communion was celebrated at 12, and at 8 there was evensong and sermon, at which the lessons and collects from the service formerly printed in our Prayer Books was used. The sermon in the evening was preached by the Rev. R. C. Fillingham of Berwick-on-Tweed, who took for his text the words, "To him that overcometh will I grant to sit with Me in My throne," and contended that King Charles won the truest victory in refusing to yield points which he believed it wrong to give up, when such yielding might have saved him his life, and contrasted his action with the spirit of compromise and self-seeking which sullies all modern politics.

BROTHERHOODS.—The following resolutions on this subject have been adopted by the Lower House of the Province of Canterbury: all except the last being moved by Archdeacon Farrar:—"That in the opinion of this House the time has come when the Church can with advantage avail herself of the voluntary self-devotion of brotherhoods, both clerical and lay, the members of which are willing to labor in the service of the Church with appealing for funds or any form of public support." "That the members of such brotherhoods should be allowed to bind themselves by dispensable vows of celibacy, poverty, and obedience." "That such brotherhoods should work in strict subordination to the authority of the Bishop of each diocese in which they are established, and only on the invitation and under the sanction of the parochial clergy." "That a wide elasticity is desirable as to the rules and system of such brotherhoods as may be formed in the several dioceses."

DIOCESE OF MANCHESTER.—The Manchester Diocesan Directory for 1890 gives the total number of clergy as 886, of whom 514 are incumbents (including the dean and archdeacons), the number of curates, chaplains, etc., being 372. There is accommodation provided for 454,116 worshippers, 317,292 of the sittings being free. During the year eight new churches or chanels have been consecrated, and nine churchyards, and five new ecclesiastical districts formed. At present eight new churches are being built. In 1890 the Bishop will hold four ordinations, viz., on the second Sunday in Lent (March 2), Trinity Sunday, (June 1), Sunday, September 21 (for deacons only), and on the fourth Sunday in Advent (December 21.) During the past year the Bishop, with the assistance of Bishop Cramer-Roberts, has held 94 confirmations, and the number of those confirmed being 6,371 males and 10,109 females, a total of 16,480. This is the largest number, except in 1887, confirmed in any one year in this diocese. From the surplus revenues of the Dean and Canons grants are made to 109 benefices in the ancient parish of Manchester, the total being £18,660.

MARRIAGE is the foundation of the family and the home. On its loyal observance depend the maintenance of manhood and the honor of womanhood, the good name of children, the rightful inheritance of property. It is a sacred tie in which are bound up domestic happiness, public morality, national welfare.

THE BISHOP OF LINCOLN'S TRIAL.

(From the Correspondent of the Church Review.)

On Tuesday, Feb. 4th., in semi-darkness—inside as well as outside the Lambeth Palace—the case against the Bishop of Lincoln came on for hearing on its merits. The Archbishop had on his right the Vicar-General, Sir J. P. Deane, and the Bishops of Hereford (in place of Winchester) and Oxford; and on his left the Bishops of London, Rochester, and Salisbury.

Sir Horace Davey appeared for the promoters, with him being Dr. Tristram and Mr. Dankwertz; and the Bishop was represented by Sir Walter Phillimore, Q.C., Mr. F. H. Jeune, Q.C., and Mr. Kempe, instructed by Messrs. Brooks and Jenkins.

The case having been called on by Sir John Hassard, the registrar, three witnesses were sworn to prove that at St. Peter-le-Gowts at Lincoln, and in the Cathedral, the Bishop had celebrated the Holy Communion standing eastwards, and had performed the manual acts in such a manner that he could not be seen by the people, that being the only one of the ten charges which the Bishop denied. These witnesses deposed to having been sent by the Church Association to watch the Bishop—their names being Walsh, Read, and Tennant, the latter a commercial traveller at Wood Green—and they all swore that no one could have seen what his lordship did, and one even pretended to be in doubt whether the manual acts were performed a gratuitous piece of impudence repudiated by Sir Horace Davey. Sir Walter Phillimore, in cross-examination, elicited from Walsh that he had on several previous occasions been similarly employed by the Church Association. Much amusement was caused by Mr. Walsh when asked as to the "Altar," "Altar rails," &c., deliberately saying "Communion table" and "Communion rails." The proceedings were "a little dool." The Bishop of London was evidently bored and asked one or two questions. "My Lord of Rochester" took notes, and the Bishop of Oxford protected himself from the draught with his capacious scarf. Sir John Hassard, Sir Walter Phillimore, and Mr. Edward Jenkins, occasionally passed beyond the charmed circle, and the last-named was much interested in the artists who were depicting a scene that will become historical. Dr. F. G. Lee watched the proceedings with ill-disguised contempt for the witnesses if not for other more important folk. I was told Canon Carter was present for a short time, but I did not see him. Several ladies graced the scene, and a country Cleric from Cumberland was much awed and astonished at all he saw on his first visit to Lambeth. Mr. Dankwertz was as usual wide awake, and had coached Sir Horace Davey well. That learned counsel said by the *World* to have the enormous fee of 500 guineas, rose soon after twelve, and his speech, which was not concluded when the Court rose at the abnormally early hour of two o'clock, was simply a contention that the Court was bound by the Privy Council judgments, lengthy extracts from which he read at tedious length. He congratulated himself that the question was not one which involved faith or doctrine, with which he might feel himself unable to deal; nor did it turn upon any historical enquiry as to the use of the Anglican or any other Church, but was simply one of rites and ceremonies, declared in the Prayer Book to be in themselves matters of indifference, but as to which it had been the policy of the Church to lay down rules. The matter before the Court was, in fact, one of the construction of words, and his task was rendered easier by the full discussion of the matters before them which had taken place of recent years. He submitted, with great respect, that the decisions

of the Privy Council was binding on the Court, or, if not so held, would be received with the respect due to the eminent persons by whom they were pronounced. The learned counsel cited the case of *Faulkner v. Lichfield*, decided in January, 1845, as bearing out his contention that it was not enough for a ceremony not to be condemned. It must be positively ordered. He then cited the judgments in "*Martin v. Mackonochie*," "*Westerton v. Liddell*," and other cases, with the same purpose. He further maintained that not only by Act of Parliament and statute law, but by the canons which were binding on the clergy, any addition to the rites or ceremonies in the Prayer Book were forbidden. The learned counsel dealt first with the use of lighted candles on the Altar, and next considered the question of the mixed chalice. On both questions he read, at length, a number of judgments of the court in the Ridsdale and other cases, forbidding both usages, though the prohibition of the mixed chalice only applied to its being done during the course of Divine service. He then turned to a different class of charges—namely, as to the position of the Bishop when celebrating the Holy Communion, and his manner of performing the manual acts, so that they could not be seen by the people. Had not persons whose opinions he was bound to respect held that the west side of the Table was the north end, he could not have conceived such an interpretation possible. He dealt with the different directions of the various Prayer Books as to the manual acts, and said that if the Bishop celebrated the Holy Communion, he was bound in good faith to take up such a position that the congregation could see all he did. Would a person wishing others to see him break bread deliberately turn his back on the people, specially considering the ample character of the Bishop's robes? The whole object of the rubric was that the people—not merely the clergy or choir—should see the manual acts. He did not for one moment suggest that the Bishop did not break the bread and take the cup in his hands, but that was not enough. These acts must be seen.

On Wednesday, February 5th, the Court resumed at ten o'clock, being composed as on the previous day. Two or three of the Bishops took notes, and the Bishop of Oxford, in the course of the arguments, sent out for several books of reference. There was a larger attendance than on Tuesday, but at luncheon time most of the ladies disappeared. Canon Rowsell was present for a short time, looking very ill. The Dean of Windsor was in attendance on the Primate, and it was generally understood that he would be the New Bishop Durham, though much annoyance was expressed by his friends at the premature announcement.

Sir Horace Davey, in resuming his speech, said that of the ten charges against the Bishop he had already dealt with (a) Altar lights, (b) the mixed chalice, and (c) standing with his back to the people at the prayer of the consecration. Resuming his argument on the latter point, he contended that the judgment in the Ridsdale case did not weaken his contention as to the illegality of the eastward position. Incidentally, in answer to a question from the Court, he said that it was true the defendant did not appear, but he did not know that the circumstance was any disadvantage to a defendant in the House of Lords and the Privy Council, as the Courts almost constituted themselves defendant's counsel, to say nothing of the judgment of the Court below, which was appealed against, and was an argument in his favor. Having read at great length the judgment of the Privy Council in the Ridsdale case, he maintained that though the celebrant need not stand at the north side of the Altar during the prayer of consecration, he must so stand that the manual acts could be seen. The Bishop, at all events, did not at the parts of the Com-

munion Service, stand at the north end of the altar as directed. The learned counsel then passed on to consider the charge of allowing the *Agnus Dei* to be sung after the prayer of consecration, as to which he quoted the judgment in the *Purchas* case condemning it as illegal.

Mr. F. H. Jeune objected to this construction being put on the judgment.

Sir Horace Davey mentioned that the ceremony in question had been condemned alike by Sir Robert Phillimore and Lord Penzance, as well as by the general rule laid down in "*Westerton v. Liddell*," that ceremonies not specially mentioned were to be considered as abolished. Sir Horace then proceeded to argue that the making of the sign of the cross during the service and the use of ceremonial ablutions were condemned.

Sir Horace said that he had now considered in detail the various charges against the Bishop, all of which he considered he had shown to be illegal; but he should not be fulfilling his duty if he did not put before the Court the great difference between our present office for the Holy Communion, and that in the First Prayer Book of Edward VI. Nearly all the practices complained of were allowed in that Book, and deliberately omitted from our present one. He went at some length into the varying rubrics of the different Prayer Books, and said that the significance of the omission of these ceremonies in the present Prayer Book could not be denied by anyone of common sense. The elaborate preface as to ceremonies in our present Prayer Book was a further argument in his favor; and he moreover contended that while singly some of the practices objected to might be innocent when the whole Altar ritual of the First Prayer Book of Edward VI. was practically restored people might naturally be alarmed.

The Archbishop of Canterbury: Does the second Prayer Book express any opinion on the first?

Sir H. Davey: I think not.

The learned Counsel, in some remarks as to the ablutions being something more than the consumption of the elements prescribed in the rubric, was asked by the Archbishop whether they did not take place after the service was over. The Bishop of London asked if the congregation were in the Church. Sir H. Davey thought that many persons had not left. He pointed out that the Judicial Committee of the Privy Council gave no decisions, but proffered advice to Her Majesty, who issued directions in Council, and he put it to his learned friends how Churchmen could disregard, with any respect to the Sovereign who was so justly revered by all, the judgments given under such solemn sanctions. He hoped that he had not said a word inconsistent with the highest regard for the personal character of the Right Reverend Defendant.

Sir Walter Phillimore, on rising to address the Court for the defence, first read the following statement of the Bishop of Lincoln:—"Your Grace's clemency in allowing me to make an informal statement of my position at an earlier stage of this trial emboldens me to hope that the same indulgence may be granted to me at the present time, when we are entering upon what may be called the merits of the case. I am anxious to state very briefly the principles which have guided my actions and my words in the matter of ceremonial. In regard to the externals of worship generally, I believe with Bishop Butler 'that the form of religion may indeed be where there is little of the thing itself, but the thing itself cannot be preserved amongst mankind without the form.' As to the ceremonial prescribed or allowed within the Church of England, I believe that the rubric immediately preceding the order for Morning Prayer is to be taken in its literal and grammatical sense; and that so taken, it establishes the lawfulness of such or-

naments of the Church and of the ministers thereof as were in use under the first Prayer Book of King Edward VI. I believe further that this rubric, with other rubrical directions of the Book of Common Prayer, ought to be interpreted—(a) On the principle of the continuity of the Church of England, that is to say, that omission is not, as such, equivalent to prohibition, but that intrinsic reasonableness and ancient usage are, on points not expressly determined, the recognized guides of the English Church. (b) On the principle of equity. Absolute uniformity of practice in all places and under all circumstances being unattainable and undesirable; this fact ought to be taken into account in the administration of the law. Otherwise endless prosecutions for defect as well as for excess must follow. (c) The liberty thus conceded upon the ground of equity must be regulated by two principles—loyalty to the doctrine of the Church of England, and the edification of her children. In judging of the latter I should attach great weight to national temperament and to local customs. As to the former, I hold that as it is laid down for preachers by the Convocation of 1571 'that they shall never teach anything from the pulpit to be religiously held and believed by the people but what is agreeable to the doctrine of the Old and New Testament, and collected out of that very doctrine by the Catholic Fathers and ancient Bishops,' so we must repudiate any ceremonial observances which express beliefs or tend to bring back usages which the Church of England, following the authority of the Primitive Church, rejected at the time of the Reformation. The same principles would apply with still greater force to doctrine or forms of devotion which have grown up or been authorised in the the Roman Communion since that period, which bear the stamp of novelty upon their face." The learned counsel, proceeding with his address, referred to the manner in which this prosecution had been promoted by the Church Association, who had sent Mr. Walsh and Mr. Clements—two strangers—down to Lincoln to obtain evidence. It was difficult for him to restrain his language in the circumstances of a Bishop having been drawn from the natural duties as a chief pastor to answer charges which, as Sir Horace Davey admitted, involved no questions of doctrine at all. Passing, however, to the strictly legal aspects of the case, he would point out that in dealing with the Ornaments and other rubrics they could not overlook the fact that the rubrics were neither explicit nor exhaustive, and he contended that the services of the Church could not be carried on without reference to documents outside the Prayer Book. With reference to the question of ornaments, what ornaments were in use by authority of the Parliament in the second year of King Edward VI. was a matter which had given occasion to considerable controversy and discussion. But when they had found the ornaments, when they had settled that the ornaments were in use by authority of the Parliament in the second year of Edward VI., then the process was perfectly simple for arriving at the conclusion that the ornaments must be used, and he apprehended they must be used in the same way under the present Prayer Book. When they were looking at the state of things with which Queen Elizabeth and her Parliament had to deal, they must remember that Mary had been on the throne for five or six years, that she had reintroduced the ritual of the time of Edward VI., and possibly had made the Church a great deal more Roman than ever it was before, and the second Prayer Book of Edward VI. had never really got a hold of the people. Therefore it was only natural that the Parliament of Elizabeth should have compromised, should have kept the last Prayer Book with one or two material alterations, and should have kept to those ornaments to which the people had become accustomed. As

to the lawful use of the cross in baptism, he quoted the 30th Canon, which dealt with the lawful use of the cross at that ordinance, and said that things of themselves indifferent in some sort altered their natures when commanded or forbidden by a lawful magistrate, and that they "may not be omitted at every man's pleasure, contrary to the law, when they be commanded, nor used when they are prohibited." In reference to the use of flowers, he quoted the judgment of the Bishop of Exeter, who, in 1847, held that flowers were an innovation, and jumped to the conclusion that they were illegal. In 1890 nobody now questioned that they were legal, they were not inconsistent with the rubrics, and were generally used. That was one example of how matters, against which there was prejudice on the part of people who did not desire change, passed out of the category of objection and were generally adopted.

(To be Continued.)

"MISERABLE SINNERS."

Another expression in the Prayer Book which we fear is regarded by many as highly conventional is this, the acknowledgment that we make more than once in our Liturgy that we are "miserable sinners." We think it is Emerson, in his "English Traits," who pours ridicule on the expression. He paints the sleek, well-to-do, pampered Englishman, in his softly-cushioned pew, simpering out the hackneyed phrase, "miserable sinners."

But yet let us look at the expression from different points of view. Let us try, in the first place, to think of the Fall and endeavour to conceive what were the feelings of the first pair of mankind when they found themselves all at once shut out from the blessings of the Paradisaical world, and when they realized that they were the subjects of a tremendous curse, which had fallen on them in consequence of their transgression. What a gulf from that moment forward separated them from their Creator! Well has Milton pictured for us the immediate consequence:—

"Earth trembled from her entrails, as again
In pangs; and Nature gave a second groan:
Sky lowered, and, muttering thunder, some sad
drops
Wept at completing of the mortal sin.
Original! Up they rose
As from unrest, and, each the other viewing,
Soon found their eyes had opened, and their
minds
How darkened! Innocence, that as a veil
Had shadowed them from knowing ill, was
gone.
Just confidence and native righteousness
And honour from about them, naked left
To guilty shame. . . . They destitute
and bare
Of all their virtue. Silent, and in face
Confounded, long they sat as stricken mute."

This is Milton's picture, and it is not overdrawn.

The reflection that the human race are the inheritors of this tremendous tragedy would lend a new emphasis to the confession that we are miserable sinners, if duly reflected upon. But it is with us as with people born in a garret and condemned to a gutter existence; we are in a measure born to it, and the burthen of the fall, consequently, sits lightly upon us.

Another thing that robs this confession of its reality with so many is their inadequate sense of sin. Their standard of transgression is measured by offences that shock society, or would place them within the cognizance of the law. Their attitude with respect to God, the Great Lawgiver, is overlooked; yet in the General Confession this is everything. "We have erred and strayed from thy ways like lost

sheep. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders." This is a humiliating confession to have to make; and the man who makes it with a full consciousness of its import will not resent the imputation that he is a miserable sinner.

The Litany was drawn up as a solemn deprecation of God's anger, and in its opening sentences, appealing in turn to the Three Persons of the Blessed Trinity, and then to Them all together as the "Holy, Blessed, and Glorious Trinity, Three Persons and one God," we implore of them to have mercy upon us, "miserable sinners."

It may occur to some to ask the question, is it desirable to put such language into the mouths of men which, in the case of many, must be unreal? The answer to this question is to be found in the fact that a similar difficulty lies with regard to the use of a different kind of language in our Prayer Book, the language of high spiritual emotion, of praise and thanksgiving. The standard of the Prayer Book is high, whether we take into consideration the profound acknowledgment of sin or the ecstatic language of devotion; the aim of every true spiritual worshipper will be to descend into the depths of conscious abasement in the presence of Him who is of purer eyes than to behold iniquity, and also to rise on the wings of praise and exaltation, and sing at Heaven's gate as a pardoned soul.

There is a third place in our Liturgy, where we find the expression, and where, probably, the least difficulty is felt in making it our own. It is in the very beautiful exhortation in the Communion Office, and which we fear is increasingly less heard amongst us. We there use these words, "Who did humble Himself even to the death upon the cross for us miserable sinners who lay in darkness and the shadow of death." The language, indeed, is here retrospective, as if we had been delivered from this our misery by the death of Christ, but not the less can the expression be used of the present, just as St. Paul says:—"Oh wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord."

The fact that we have been redeemed by Christ, and made partakers of His Spirit, should intensify the feeling of our miserable estate when we realize what an ill requital we make for all this mercy!

When we make the above consideration ours, and others which we may mentally add to them, we shall come to the conclusion that the confession "miserable sinners" is singularly appropriate on the lips of every genuine Christian when he draws near to God in public worship.—*Irish Ecclesiastical Gazette.*

PREACHING at York Minster the Dean of York, referring to the trial of the Bishop of Lincoln, said it must pain tender hearts, shock sensitive minds, and harden sceptical and cynical observers, when they saw by the agency of one party in the Church a Bishop, whose piety, efficiency, and zeal were unquestioned, arraigned for not strictly complying with some of those rubrics and directions which the very members of that party did not profess to have entirely observed, and would not if they were required to do so. The effect of such prosecutions might kindle a flame not easily, if ever, extinguished.

If we labor for ourselves alone, for our personal future, we know that what awaits us in the future is death. And death will destroy all the fruits of our labor. Consequently a life for self can have no meaning. G. McDonald.

NEWS FROM THE HOME FIELD.

DIOCESE OF FREDERICTON.

FAIRVILLE.—*Church of the Good Shepherd.*—

The stormy and uncertain state of the weather did not prevent a large number of the friends and acquaintances of the late Mrs. Dowling from attending the memorial services in the Fairville Church on Sunday afternoon, March 2nd. It was also the occasion for the dedication of a beautiful ash screen and choir stalls, which had been erected in her memory. The screen is 22 feet long and 12 feet high, consisting of three ornamented arches on either side, and a central arch rising four feet higher, surmounted by a large halood cross. The pulpit, which was presented to the church some time ago, is entered through one of the arches on one side and the lectern through the central arch on the other side. The choir stalls are made out of polished ash and in keeping with the screen, the whole of which with the other ornamental work of the church was designed by the priest in charge and faithfully manufactured by the enterprising firm of church furniture makers, Ross and Macpherson, of Sassaoox.

The service on Sunday commenced at 2:30. and consisted of Pro. hymn 437, and shortened evensong with special hymns and Psalms 101, 122, 133. The service was read by the lay reader (Mr. Perkins). The Rev. Mr. Titcombe, priest in charge, presided at the organ. The lessons were read by the Rev. R. Mathers and Rev. J. DeW. Cowie. After hymn 277 had been heartily sung by choir and congregation, the service arranged for the dedication was conducted by Mr. Titcombe and was as follows:

In the name of the Father, &c.

Except the Lord build the house their labor is in vain that build it.

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. O Lord hear our prayer.

R. And let our cry come unto Thee.

V. Blessed be the name of the Lord.

R. From this time forth for evermore.

The glorious majesty of the Lord our God be upon us. Prosper Thou the work of our hand upon us. O prosper Thou our handiwork.

Spiral Prayers.

O eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands, and who yet has been pleased to promise Thy especial presence in whatsoever place even two or three are gathered together to offer up their supplications and their praises to Thee; Vouchsafe, O Lord, to be present with us, who are now gathered together, with all humility, to dedicate, this screen to Thy glory and the beautifying of Thy house. Accept, O Lord, this memorial and offering at our hands, and bless it that it may tend to Thy honor and glory through Jesus Christ, our Blessed Lord and Saviour. Amen.

O most blessed Saviour, who by Thy gracious presence at the feasts of dedication didst approve and honor these and such like religious services, be pleased so as to possess our souls by Thy presence, that we may be living temples, holy and acceptable unto Thee, and being cleansed from all carnal and corrupt affections may be devoutly given to serve Thee in good works, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen.

Let us pray.

Our Father, &c.

Blessed be Thy name, O Lord, that it hath pleased Thee to put into the hearts of Thy servants to erect this screen in Thy honor and worship and to the memory of one of Thy saints. Bless, O Lord, them, their families, and their substance, and accept this work of their

hands. Remember them concerning this; wipe not out this kindness that they have showed for the House of God and the officers thereof; and grant that all who shall enjoy the benefit of this pious work and pass through this screen to Thy holy altar to partake of Thy holy mysteries may show forth their thankfulness by making a right use of the same to the glory of Thy holy name, through Jesus Christ our Lord. Amen.

O, most glorious Lord, we acknowledge that we are not worthy to offer unto Thee anything belonging to us, yet we beseech Thee of Thy great goodness graciously to accept the dedication of this screen to Thy service and to prosper this our undertaking. Receive the prayers and intercessions of all Thy servants who either now or hereafter entering into this thine house shall call upon Thee; and by Thy grace prepare our hearts to serve Thee with reverence and godly fear. Fill us, we beseech thee, with a deep sense of our unworthiness, that so approaching through this screen to Thy holy sanctuary with lowliness and devotion, and cowering before Thee with pure hearts, and bodies undefiled and minds sanctified, we may always render a service acceptable to Thee through Jesus Christ our Lord. Amen.

Almighty and Everlasting God, Who by Thy Holy Spirit hast taught us to make prayers and applications, and to give thanks for all men, we bless Thy holy name for all Thy servants departed this life in Thy faith and fear, especially for Thy servant Caroline Jane Dowling in whose memory we do here dedicate to Thy honor and service this screen and choir stalls for Thy sanctuary, and we beseech Thee to give us grace so to follow their good examples that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Redeemer. Amen.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of Thy Son, Christ our Lord, grant us grace so to follow Thy blessed saints in all virtues and godly living, that we may come to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee, through Jesus Christ our Lord. Amen.

O God, without whom nothing is strong, nothing is holy, sanctify and build up these walls to Thy honor and glory. Let the light of Thy holy presence ever shine upon them, and may Thy Holy Church, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone fitly framed together and compacted by that which every joint supplieth, grow into an holy temple in the Lord. Amen.

Then standing in front of the altar Fr. Titcombe said the following prayers:

O Lord Heavenly Father, we most meekly beseech Thee favorably to accept for the beautifying of Thy earthly Temple, this screen now presented unto Thee. Thine O Lord be the glory in all our works for Thee. Grant most gracious Lord, that what we now faithfully offer unto Thee in the uprightness of our hearts may be religiously preserved from all profane and secular uses and may ever continue in that holy service whereunto it is now dedicated through Jesus Christ our Lord. Amen.

Prevent us O Lord, etc.

The grace.

Hymn 448 was then sung, after which Rev. R. Mathers preached a very appropriate and impressive sermon. The service closing with hymn 457 and the benediction.

The screen which had been decorated with white lilies bears a brass plate with the following inscription:

To the glory of God and in loving memory of Caroline Jane, wife of the Reverend T. E. Dowling, sometime priest in charge of this parish, entered into rest on Tuesday, June 4th,

1889. This screen is erected by a few of her many friends.

'Tis sweet as year by year we lose
Friends out of sight, in faith to muse,
How grows in Paradise our store.

ST. JOHN.—The funeral of the late Mr. Andrew Cowie, jr., took place Thursday afternoon, March 6th, from his late residence, Queen st.

A very large number of representative citizens followed the remains from the house to Trinity Church. St Andrew's Curling club, of which the deceased was a member, and Hibernia Lodge, F. & A. M., attended the funeral in a body and preceded the hearse. The pall-bearers were Messrs. Fred. E. Sayre, W. R. Avery, C. E. Scammell, Alfred Porter, R. Murray Boyd, and C. E. A. Symonds. At the church the service was conducted by the Rev. Canon Brigstocke, assisted by the Rev. A. J. Gollmer. The choir sang hymns No. 341, 'Brief Life is Here our Portion,' and No. 405, 'Jesus Lives! Thy terrors now can no longer, death, appal us.' The 39th Psalm and the Nunc Dimittis were also chanted. The body was then taken to the I. C. R. station, where it was forwarded to Liverpool, N.S., where the interment will take place. The public sympathy aroused by the sad death of a young and popular citizen found voice in the many beautiful floral tributes sent as memorials.

DIOCESE OF QUEBEC.

COATICOOK.—The Archdeacon of Quebec, Ven. Dr. Roe, held a visitation at Coaticook on St. Matthias' Day. He preached on the Sunday evening before in the parish church, to a full muster of the church people of the neighbourhood.

The following morning at 9 o'clock there was an administration of the Holy Communion. After which the Archdeacon delivered the first part of his charge. At the conclusion members of the Conference, upon invitation, discussed certain points in it, particularly the question of lay help in church work. The remarks offered fittingly introduced a well written paper prepared and read by Rev. A. Stevens, of Hatley, "On the more efficient Organization of Lay Helpers' Work." This paper and the debate which followed dealt thoroughly with the subject. As a result, what can lay people do for Christ and His Church? became rather what can they not do to assist the clergy? If we did all we could, not only would the Church be more greatly edified and wanderers reclaimed, but the ground lost through negligence in the past might be regained. The conference adjourned for lunch at noon.

Upon reassembling the Archdeacon delivered the remainder of his charge, which, like the first part, was able and very practical. The duties of churchwardens were well defined, and it was shown how very high a position they held in the Church's system. They are the Bishop's officers, and are responsible to him. They are much more than mere money collectors; and though having officially no spiritual functions, can be helpful to the clergyman in spiritual matters. It was clear in conference that when the lay officers of the Church realise and rise to the discharge of all the capabilities of their position there is hardly any limit to their power for good. Considerable debate took place on modes of raising funds for Church purposes, and vigorous was the protest against questionable practices in this connection. It was urged that where there was strong faith in God and firm resolution to act on Bible lines, there would be no lack of necessary funds.

Next came a paper by the Rev. Canon Thorneloe, of Sherbrooke, who was invited to the district for the purpose, on "How to keep our Young Men and make them Devoted Christians and Churchmen." It was evident that a wise choice had been made in selecting Canon

Thorneloe for this paper, for it was of a very high order. Space will not permit of an extended report of its contents. It led to an interesting discussion; and there can be no doubt that, by pursuing the course advocated, any drift of our confirmed ones back to the world would be reduced to a minimum, and others would be saved from being attracted from us by the sects.

As soon as the intention of holding the Conference at Coaticook was announced, Churchmen in the neighbourhood readily volunteered hospitality to visitors; and hearty was the vote of thanks in the Conference. The proceedings of the day concluded with Evening Prayer at 5 o'clock.

The Conference was a most successful one, and Archdeacon Roe and the Rector, Canon Foster, and all concerned are to be congratulated upon the event. There was distinct evidence of vigorous life and onward movement of the Church in these parts. There was a large attendance of laity, and the parishes and missions which were represented by churchwardens and lay delegates sent men who meant business, whose names we are unfortunately unable to record, owing to our list being very imperfect. The clergy present were: Rev. J. Eames Barnston; W. T. Forsythe, Stanstead; J. U. Thompson, Waterville; C. B. Washer, Barford; and W. A. Adcock, Fitch Bay.

MELBOURNE.—I keep the old name of this parish, (as my recollection goes back to the incumbency of Dr. Falloon), now the town of Richmond has become incorporated into the title. The general appearance of the town is improved, and the streets are well paved.

The situation of the parish is very pleasant, and the soil is fertile. The people are generally well-to-do, and the spiritual needs are well supplied.

The former Rector was working hard, and laborers abundant in every part of the parish. The present Rector, Rev. James Hepburn, M.A., has an apparently strong assistant in the Rev. Geo. Murray, who takes more particularly the work in the Township of Melbourne. This leaves the out stations in the Township of Cleaveland still to be looked after as well as the Town of Richmond. The special Lenten services have for so far been well attended, and the Rector hopes to secure the aid of one of the neighboring clergy weekly for a sermon or lecture. A debt on the Church has delayed the erection of a Rectory to replace the old parsonage which was burnt down during the absence of a former incumbent in England. The many cheering prospects at present would seem to indicate a speedy increase in temporal prosperity of the parish.

DIocese OF ONTARIO.

BROOKVILLE.—The Gananoque Journal announces that the Ven. T. Bedford Jones, LL.D., Archdeacon of Kingston, has been appointed Rector of St. Peter's Church, Brockville.

Speaking of the removal of the Archdeacon the Napanee Beaver says: The announcement which was made on Wednesday, that the Ven. Archdeacon Bedford Jones had received an unanimous call from the congregation of St. Peter's Church, Brockville, and that he had decided to accept it, was received with universal regret by the people of Napanee, as we have no doubt it will be by his many friends in the surrounding country. Dr. Jones' indomitable energy, broad sympathies and great public spirit have led him to take an active interest in everything that might tend to the welfare of the community or the advancement of the social, moral, or religious standing of the people. During nine years of residence here, he has in multitudinous ways made himself so useful, and his influence has been so uniformly

and skilfully exerted to promote Christian unity in the town that he will be greatly missed by all classes. The loss will be chiefly felt by his own congregation of the Church of St. Mary Magdalene. Under his pastorate the financial position of this parish has been placed in much better standing than before; the church and rectory have been greatly improved; the congregations have increased in numbers and in spiritual interest, as is shown by the attendance at the daily Lenten services, now being held; the Sabbath School has flourished, and the Rector's own Bible Class is largely attended. In fact every department of church work has flourished under his direction. The call comes to the Archdeacon unexpected and unsolicited. The Bishop's recommendation was strongly in his favor, and the people were unanimous in their request for his appointment, when it was learned that there was a possibility of his services being obtained. Though we contemplate Dr. Jones' removal with regret, yet we must congratulate the people of St. Peter's on having made so wise a choice. The Archdeacon will in every respect find himself more comfortably situated there than here; there are also sad associations in connection with this parish for both the Dr. and his good lady, and a change will for this reason be acceptable. The influence of Dr. Jones and his whole family has been for good in this community, and we deeply regret their removal, but we none the less heartily wish them great peace and happiness in their new home. The Archdeacon will probably remain here until after Easter. No steps have yet been taken towards securing a successor.

DIocese OF ONTARIO.

TORONTO.—The Toronto Mail says of the opening of St. Margaret's Church on the 21st inst.

Judging from the congregation and the hastiness of the services there is a very beautiful future in store for the new St. Margaret's Church (Anglican) on Spadina avenue, near Queen street, which was first opened for Divine service yesterday. The building is of red brick, the style of architecture being Romanesque, and the seating capacity is for between 600 and 700. The Rector in charge is Rev. G. A. Moore, who was until recently curate of St. George's Church. The opening services were not distinguished by any particular decorations in the Church beyond a pair of vases of flowers over the altar. Mr. Norris led the surpliced choir of forty voices, and, considering the fact that they have been practising only four weeks, they sang exceptionally well. The duties of organist were carried out by Mr. Loud, late of St. George's Church. His Lordship the Bishop of Toronto preached at the morning service from the words of Jeremiah, "Seek ye the old ways. The discourse was scholarly and practical. In the evening the Rector preached from I. Corinthians iii. 15 verse: "Know ye not that ye are the temple of God." Before entering into his subject he announced that the seats in the church would be free, but that during the coming week, as there were very many little things to be attended to, there would not be the usual Lenten services. On the following Sunday the morning sermon would be preached by Rev. Professor Clark, and in the evening the discourse would be delivered by Rev. Dr. Langtry, of St. Luke's. The regular organization of the Sunday school would be perfected at three o'clock on Sunday 9th inst. The main ornament of the church is the stained glass in the east window, which contains as the central figure a life sized representation of our Saviour in the act of imparting a blessing, with the inscription underneath: "I am the Way, the Truth, and the Life." It is the gift of Mr. A. M. Brown, of Beverley street.

TORONTO.—We are pleased to learn that the Lord Bishop has been pleased to appoint Mr. C.

R. W. Biggar, M.A., Q.C., to be registrar of this Diocese. Mr. Biggar has been for more than ten years past an active and faithful member of Synod, and has given much of his time and labor to the service of the Church. An enthusiast in Sunday school matters, he has, as Secretary of the Diocesan Sunday School Committee, and editor of the Teacher's Assistant, wrought a revolution in our Diocesan Sunday School system which has been felt far beyond the bounds of the diocese and even of the Ecclesiastical Province. He has also organized and kept alive the Toronto Church Sunday School Association, which is now in the sixth year of its existence, and has proved a great success. In 1885-86, at the request of the Lord Bishop, he undertook and carried out at the expense of much labour a consolidation of the constitution, Canons, by laws and resolutions of the Synod, which has proved most invaluable and for which he received the thanks of the Synod. Mr. Biggar is a graduate of Toronto University, in which he took first class honors in every year of his course, and for which he received in 1869 the degree of B.A., and the gold medal in Physical Sciences. Four years later he took the degree of M.A., which he now holds. In 1888 by a unanimous vote of the City Council of Toronto he was appointed City Solicitor, and in 1889 he was appointed a Queen's Counsel by the Dominion and Provincial Government. Mr. Registrar Biggar, and Mr. Chancellor Snelling, are both of them members of the congregation of St. George's Church.—Canadian Church Man.

TORONTO.—The services at St. James' Church on Wednesday evening, the 7th inst., were very interesting. The subject was "The Power of God unto Salvation to every one that believeth." The services were conducted by the rector, Rev. J. C. Davidson, while Canon Rollit, of Montreal, read the lesson. The services were entered into heartily by the congregation, and the address of the evening was listened to with marked attention.

ORILLIA.—On the first Sunday in Lent, the Rev. R. W. E. Greene preached a temperance sermon. His text was, "take up the stumbling block out of the way of my people." The collection was for the Diocesan Society.

On Sunday evening, March 2nd, Canon Rollit, of Montreal, preached in St. James' Church. His text, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth," was very appropriate to the object of his visit—to plead for the Sabrevois Mission to French Canadians. Canon Rollit will return shortly to solicit subscriptions for this excellent work.

The Rev. R. W. E. Greene is preaching on the so called stumbling stones of the Bible, each Sunday during Lent. The Book of Revelation is the topic of Wednesday evening discourses, and there is morning service every Friday.

A Conference will be held in St. James' Sunday-school house, next Monday and Tuesday, to increase missionary knowledge and effort, discuss missionary work, and pray for more laborers in the harvest field. Mr. F. Evans, the Rev. C. H. Marsh, the Rev. C. H. Snutt, the Rev. J. Jones, Mr. B. R. Browe, and Mrs. Bolster, will read papers or introduce topics.

On Thursday afternoon, February 27th, a number of girls from St. James' Sunday-school, met at the residence of Mr. Frank Evans, for the purpose of organizing a Band of Mission Workers, under the leadership of Miss Jennings, who is President of the Society. Miss Jessie Evans was appointed Treasurer; Miss

Lena Dunn, Secretary. The next meeting will be at Mr. Evans' house next Thursday, at sixteen o'clock.

DIOCESE OF ALGOMA.

HUNTSVILLE—The following subscriptions have been thankfully received since November 27th, 1889, by the Building Fund Committee of All Saints' Church, towards the erection of a new Church building:

Church of the Redeemer, Toronto, \$38.25; All Saints' Church, Toronto, congregation, \$25; Bible Class, \$35.50; a friend \$10; H. G., \$100; W. S., \$5; Mr. A., \$5; Mrs. G., \$20; per Rev. A. H. Baldwin: A. W., \$1; H. W., \$10; W. L., \$25; Anon. 31; A. H. B., \$10; Glenroad, \$2; S. G. W., \$20; per G. S. W.: Mrs. F. B., \$5.—Total \$312.75. Amount previously acknowledged \$252.69. Total to date \$565.44.

CONTEMPORARY CHURCH OPINION.

The Church News of St. Louis, Mo., says:

To intensify and broaden the life of the Christian is the central idea and purpose of the Lenten season. It does not mean a difference in kind of Christian experience and activity, but a difference of quality and quantity; deeper, stronger, wider, quicker in life and more sensitive to spiritual influences and the sense of duty. Nor does it mean that a little extra devotion for forty days will do up one's religion for the whole year; rather it is intended to give us power to live in a more constant and

usual, fixed hours for meditation with a purpose, confession, penitence, frequent Communion to bring ourselves closer to the Saviour, worship in God's house, week days as well as Sundays, all of these are means of grace provided by the Church and enjoined by God's Holy Word to help, guide and instruct us in cultivating and enlarging the spiritual affections in bringing the soul into vital inseparable union with Christ the living Head.

The Irish Ecclesiastical Gazette says of the proceedings against the Bishop of Lincoln. The Church of England has always distinguished itself by opposing its most earnest men. So was it with respect to John Wesley in the last century, and so is it now with respect to Dr. King, Bishop of Lincoln. A great deal was made last week of "the manual acts," and the importance of the congregation being able to see them. But it is remarkable that these same manual acts were suppressed as superstitious, in the second and most Protestant Prayer Book of Edward VI. Now, the Church Association, through its Counsel, is arguing that it is essential that these acts should be done so as to be seen by the congregation. It is conceded by Counsel for the prosecution, that the mixed cup may be used, provided the water is added before the service, and the ablutions may go on in the vestry, though forbidden in the church. Really, when the matter is regarded with an unprejudiced eye, it must be conceded that the great legalists and ceremonialists in these matters, are the members of the Church Association, who would lay down a hard and fast line on either side of which it would be impossible to pass. This attempt to enforce a rigid conformity in the conduct of divine service must defeat itself in the

long run, and we shall be greatly surprised if the result of the present action will not be to render more elastic rather than more restrictive the Use of the Church of England in such matters. An increasing tendency is showing itself to interpret the present Prayer Book in the light of those which have gone before, and to take an eclectic view of the ceremonial of the Church of England. It is impossible that future judgments will not be enormously affected by the results one way or the other of the present Lambeth trial, an epochal event as it is in the history of the Church.

MARRIAGES IN LENT.

BY THE REV. DR. WIRGMAN, RURAL DEAN.

A paper read before the Ruri-Decanal Chapter of the Rural Deanery of Port Elizabeth, South Africa.

When a custom, based on the Canons of the Primitive Church, comes down to us with the universal consent of the Church from primitive times to the present day, we conclude that the Church has proved the value of that special rule or custom, and we cannot, as loyal Churchmen, reject what the practical experience of eighteen centuries has sealed with its approval and consent. There are certain canonical regulations with regard to the observance of Lent, which come down to us with the ap-

proval of the Council of Laodicea, which forbids Lenten marriages. After forbidding public games during Lent (Canon 51) it forbids the celebration of birthdays and marriages during Lent. Birthdays in the fourth century were kept with a grand birthday feast, which was out of place amidst the solemnity and self-discipline of the Lenten season. Marriages involve a time of rejoicing and a marriage feast, innocent enough in due season, as our Lord's presence at the marriage feast of Cana indicated, but, like the birthday feast, out of place in Lent. Here is the common sense reason which has made the Laodicean Canon forbidding Lenten marriages the universal rule of Christendom.

We have now to deal with this Canon as it affected the Church of England. Our National Church did not accept the whole body of the Canon Law of the Western Church. The local councils of the Church of England passed Canons which supplemented the universally accepted body of Primitive Canon Law, and which were locally binding. In the year 1003 the National Church held a council at Eynsham, in Oxfordshire, under St. Alphege, the courageous Archbishop of Canterbury, who was murdered shortly afterwards by the Danes. England was in daily peril of Danish invasion, and the lines of ecclesiastical discipline were drawn tighter by the imminent danger of the Church and nation. The Laodicean prohibition of Lenten marriages was extended and amplified by forbidding marriages from Advent to the octave of Epiphany, and from Septuagesima to the octave of Easter. The good Archbishop laid these additional restrictions on the Church of England in a special time of public distress and calamity. And these restrictions of the Council of Eynsham find a place in the Canon Law of Lynwood, our great

English canonist, and also, as is well known, in the rubric of the Sarum Manual. But St. Alphege and his bishops had no primitive warrant for these restrictions. There is a doubtful Canon of the Council of Lerida, A. D. 524, forbidding marriage from Advent to Epiphany, and also during the three weeks preceding the festival of St. John the Baptist. But if we frame rules upon the authority of a doubtful Canon, we run the risk of "teaching for doctrines the commandments of men," instead of following the undisputed law of the Church.

We have now to deal with the Post-Reformation usage of the Church of England with regard to Lenten marriages. Although the Sarum rubric specifying the "prohibited times" was not re-enacted, the Lenten prohibition remained as an unwritten law of the Church. The other "prohibited times" were also in some cases observed and Bishop Cosin desired to re enact them in 1662. Although this was not done, the Lenten prohibition was considered to be in full force, so far as the usage of the Church went, and, although the period of the Commonwealth had relaxed all Church discipline, this prohibition was generally observed.

The Church of Ireland, in 1632, in its Canon on Marriage, contained these words as to "prohibited times": "Neither in the time of Lent, nor of any public fast, nor of the solemn festivities of the Nativity, Resurrection, and Ascension of our Lord, or of the Descent of the Holy Ghost." The Irish Church thus adopted a more stringent rule than the Church of England of the same day, as it is expressed in the rubric of the Sarum Manual.

The Bill was lost. Convocation also made an attempt in the same direction in 1575, moved doubtless by Puritan pressure. This attempt was also frustrated, and since that time no efforts have been made in convocation or Parliament to attack the principle of "a prohibited time" for marriages. Post-Reformation evidence might be multiplied. Parish register books had "the prohibited times" written in them as a reminder to clergy and people. Bishops, in their articles of enquiry, asked whether they were observed, and, as late as 1760, we find Archbishop Sharpe, of York, speaking of the observance of these prohibitions. The habit of disregarding them seems to have been formed during the period of laxity that closed the 18th century. The first to go were, of course, the prohibitions which did not rest on primitive authority. The feeling against Lenten marriages probably lingered on till the days of Oxford Movement of 1833. Since then we have, in a great measure, been able to restore this primitive rule of the Church. I do not think that it is wise to press for more than the Lenten prohibition. We may say to our people with regard to the other "prohibited times," that they were observed for centuries in the Church of England.

More we cannot say, and a fierce insistence upon rules that are not primitive, will undoubtedly endanger the observance of the one primitive prohibition.

There is no rule without its exception, and *exceptio probat regulam*. There are cases which may occur in which immediate marriage, as an act of reparation, is the only course open. A marriage under these circumstances is without its feast or outward merriment and should be solemnized merely in the presence of the witnesses required by law. Such a marriage as this, by leave of the bishop, might and ought to be celebrated in Lent.

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Another question now arises. Can a clergyman refuse to marry in Lent? To begin with, it is very doubtful whether an action would lie against any clergyman for refusing to solemnize a marriage. It is of course conceivable that if damages in the legal sense accrued to a couple for an unreasonable refusal on the part of a clergyman, an action might lie. But in the case *Davis vs. Black*, tried before Lord Denman, upon these grounds, the clergyman won his case, Lord Denman laying it down in his judgment that a clergyman's refusal to marry is actionable "if it be malicious, and without probable cause." The refusal to marry persons in Lent would not be constructed as "malicious" in any court of law, nor, in the face of the arguments I have adduced, could it be considered as "without probable cause." The Divorce Act specially provides for the case of a clergyman exercising his right of refusal to marry. By Canon 68 of 1603, ministers refusing to christen or to bury were subject to three months' suspension. But nothing is said about refusing to marry, which is a significant omission in considering the legal point before us. We may sum up the matter in the words of Blunt's Book of Church Law, p. 150, where he considers that "a reasonable refusal on the part of a clergyman would be respected by a court of law." To sum up the whole matter we may conclude:

- I. That the prohibition of Lenten marriages is a part of the Primitive Canon Law of the undivided Church of Christ.
- II. That other "prohibited" times have not the same sanction.
- III. That the Post-Reformation practice of

our people we should use careful and diligent explanation, we should avoid the semblance of dictatorial authority, and we should show clearly that we are not acting upon our own will or caprice, but simply administering the Primitive Canon Law of the Church, which is commended to our observance by the common sense and right feeling of Christian people generally.—*Living Church*.

FASTING.

FROM THE PARISH MESSENGER, OMAHA, NEB.

Fasting is abstinence from food and drink. Some Christian people tell us the true fact is to abstain from sin. Abstinence from sin is certainly better than abstinence from food. But abstinence from sin is not fasting at all. The Church does not appoint the Lenten fast for us that during its continuance we might abstain from unlawful or sinful actions. These are forbidden all the year round.

When the Church orders us to fast she means to fast from food, and to abstain for the time from the ordinary social pursuits which are in themselves innocent at other seasons. Riot, excess, and worldliness are wrong for Christians at all seasons. To follow these things wildly up to the very beginning of Lent and to renew them as the sun of Easter sets, is not Christian at all. A Lent sandwiched in between a pre-Lenten carnival and a post-lenten saturnalia, is a sham, and they who keep such a Lent are shallow, heady, having the form of godliness, but denying its power.

To fast is to go without eating at all for one or more meals of the day. To abstain is to

deny oneself a full meal, or some particular food that the appetite craves strongly. It is not abstinence to substitute one kind of pleasant food for another not more so. To rise from the table with the appetite unsatisfied, or to satisfy it with less pleasant food, this is abstinence.

Withdrawal from innocent social pleasures and amusements is also abstinence. To be of value to the soul it must be a glad, willing abstinence. The social butterflies who simply comply with the general social custom to be more quiet, because it is Lent, but who comply reluctantly, and look forward impatiently to post-Lenten renewal of gay pleasures, these abstain not profitably.

Nor is it abstinence to give up the more gay, public, social indulgence, while we quietly engage in private, quiet parties, where salads are not so much in use perhaps, but other good things are; where dancing is not engaged in to the music of a band, but where "a quiet set" is made up, to the music of the family piano; where no public announcement is made in the society paper of a "high five" party, but where a quiet hand of modest "high five," or "progressive euchre" is made up "quite impromptu," with "refreshments afterwards."

Nor is it profitable Lenten self-denial to live in abasement, and eschew the ordinary run of the theatres, but on the coming of the stars of the theatrical firmament to secure tickets quietly some days ahead, to see Booth, or Mary Anderson, or to hear Patti, or Kellog. A sham Lent is the worst kept Lent. An open, honest worldling is always a better, nobler animal, than one who tries to conceal his worldliness.

same is a sham and a deceit, the Lord's anointed though he be.

A faithful, genuine Lent kept, as far as the imperative duties of life will permit, apart from the world, is the only honest, profitable Lent. Living apart from the world as much as possible in communion with God, and in honest self-examination of our own deceitful hearts, meditating on the emptiness of this sorrow-filled world and on the fulness of joy in God's presence, this is the only Lent worthy the thought or heart of Christian man or woman. The rest is only vanity and vexation of spirit.

CORRESPONDENCE.

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

To the Editor of the Church Guardian:

SIR,—Notwithstanding the efforts made to show that the Theological Colleges have no power to confer Degrees in Divinity, I hold with what I believe to be the majority in thinking that they have. When this truth is questioned, it is my business to make the fact known that they so possess the power, and the grounds on which it rests, and I gladly avail myself of the opportunity afforded me for this purpose by those who seem inclined to dispute the fact. But it is a fact, and will remain so as long as the present arrangement lasts.

The University calls upon its Chancellor to confer degrees upon its students in its own building after examination had. This is what a University does when it confers its degrees. So the Theological College calls upon the Metropolitan (who by the Legislature is author-

ized to act the part of a University towards it in this respect) to confer degrees upon its students, in its own building, after examination had; and what is the difference in the two cases? People may quibble about the difference, but the public form their own independent judgment. The Metropolitan was made a University sole for the Colleges: not for the Universities unless they choose, for they did not need it. Consequently the Colleges can confer degrees through the Metropolitan, as their Chancellor, Q. E. D. The wisdom of the arrangement is great, for it satisfies both parties. The Universities are content, and so are the Colleges.

I am yours, truly,

WM. HENDERSON.

P.S.—A reciprocity—Provost Body thinks "one or two sentences in Principal Henderson's letter—so extraordinary." Principal Henderson, in like manner, thinks one or two sentences in Provosts Body's letter so extraordinary. Principal Henderson understands thoroughly that "the Universities in no way surrender any portion of their chartered rights," and so far as he is concerned, the lucid explanation and reference of the Provost on a previous occasion was not required. But he submits that there is not one sentence in his letter of the 19th, as quoted by Provost Body, which contravenes that understanding. The extraordinary part is that Provost Body should imagine it.

The question is what are the additional powers given "under the Canon,"—observe "under the Canon"—to the Universities on the one hand and the Colleges on the other.

1. There is power to create an examining

Metropolitan, but under the Canon, they can do so if they please. Therefore, the word "do" in the Provost's sentence is not to be taken in an absolute sense, when he says, "nor do they act under the Canon by any other powers than the powers they had before the Canon was passed. They may do otherwise if they like. This is evidently the interpretation of the words, because the alternative expressed does not apply to the Colleges, and except in relation to the Universities, the first part of the alternative would be superfluous. Surely the Universities did not need permission from the Canon to proceed "under the existing University powers" alone.

It may be said, the first part of the alternative refers to the Universities, and the second to the Colleges, but the rest of the sentence conflicts with this view. The whole sentence runs thus: "Every candidate shall have the right of proceeding to his Degree, either under the existing powers at his University or under the powers thus conferred upon the Metropolitan at the University or College to which such candidate belongs." The words "at the University" should have been omitted in the last clause if the above interpretation be not correct.

Objection was taken in Committee, the Provost says, to the proposition that all the Institutions should be placed on the same footing. Naturally so, for it would look like a surrender of their charter by the Universities. But the difficulty was overcome by showing that they did not surrender it; and that was done by granting the alternative to the Universities, which of course the Colleges did not require.

Excuse the length of this communication, and believe me, Yours truly,

WM. HENDERSON,

For further correspondence see page 11.

The Church Guardian

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See page 14.

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CALENDAR FOR MARCH.

- MARCH 2nd—Second Sunday in Lent.
" 9th—Third Sunday in Lent.
" 16th—Fourth Sunday in Lent.

(The Churchman's View.)

As so very many Churchmen have incorrect ideas of the nature of the Church, her ministry, doctrines, and usages, we feel no apology is needed for calling attention to this fact and clearly stating, from time to time, what the Church really is. In the lives of most Churchmen, there is an apparent inconsistency that seems to escape their notice. We refer to their saying, Sunday after Sunday, solemnly before God and in the presence of the congregation, that they believe in the Catholic Church, and then when once out of the sacred edifice and among their fellow-men, calling an alien communion—a branch of Christ's Church acknowledging a foreign ruler as its earthly head—the Catholic Church. We have often thought why this was so, and can only attribute it to ignorance or bigotry. These persons seem to forget how much they help the Roman Catholic cause by constantly calling the Church of Rome the Catholic Church. To be consistent they should become Roman Catholics, if they really believe the Church of Rome is the Catholic Church, or else they should call that Church by its proper name. Custom will not excuse their blunder, for "custom without truth is but the rust of error." Nor will the Protestant plea that the Catholic Church means all Christians excuse them, for the Bible and Ecclesiastical History are against them. We regret to say that these persons often refuse to be enlightened, and if one does attempt to point out their error to them, and explain the right use of the term Catholic, frequently a warm and spirited debate, often bordering on anger, follows.

But we can thankfully say that there are

many Church people, and their number is increasing, who are anxious to learn about the Church and the proper use of ecclesiastical terms. They purchase and circulate tracts and books containing sound Catholic teaching, and they become subscribers to Church periodicals of like reputation. They are willing to give Roman Catholics all that is due to them, yet they are not going to sacrifice their own position or confound Catholicism with Romanism. They see in the Church that visible kingdom Christ established on earth, which, like a grain of mustard seed, has risen from a small beginning and increased to such a degree that it is now found in nearly every part of the earth, embracing all nations. This fact alone proves it is Catholic.

These Churchmen realize that the Church is a society or corporation, having its proper Head and Governor, Christ, and laws and ordinances that are agreeable to its polity. The officers of this great society must derive their authority from somewhere, and these Churchmen believe that it is from Christ Himself by means of Apostolic Succession. That there must be some sort of government in this society is evident to all. Were all to command and none obey, the Church would cease to exist. So these Churchmen believe in the government by Bishops, which they think can be proved from the Scripture themselves. They believe that this great society is guided by the Holy Spirit, and that it is necessary for all loyal Churchmen "to hear the Church." Whatever, therefore, has been officially decreed by this Church, in council assembled, these Churchmen receive,

These Churchmen believe that the Prayer Book put forth by these Reformers was and is a Catholic book, the "noblest monument of piety, of prudence, and of learning, which the sixteenth century constructed." That book shows the nature of the English Reformation, and that the Church of England continued to be Catholic. So these Churchmen conclude that if they call the Roman Catholic Church by the name so many persons do, they are virtually betraying their own church and her principles, as well as aiding Rome, and thus obscuring the great difference between what is Catholic and what is Roman. Reader, art thou one of these Churchmen?

THE APPOINTED GUIDE.

(Continued.)

But in the Holy Scriptures we have not only precept on this matter, but example also, which is oftener the most convincing of the two, and which is recorded for our edification and guidance. Let us see then how the Church of Christ acted

IN EARLY TIMES

with respect to any matter of doubt or difficulty and learn whether Christians of the present day always act in the same manner with regard to matters of dispute amongst us.

We read in the 15th chapter of Acts of the Apostles, of certain men that came down from Judea and raised dissension in the church at Antioch, by teaching that all the Gentile con-

great body is not now outwardly united, as they believe the New Testament clearly teaches that Christ's kingdom was to be so in order that the world might believe that God had sent His Son. Yet they rejoice that all portions of this Church are really at unity in essentials.

These Churchmen are likewise tenacious of Anglican Church principles, for they see in them most of the teaching of the undivided Catholic Church. The Church of England nowhere in the Prayer Book calls herself a Protestant Church, but rather lays claim—and she is ever ready to produce her credentials to establish such a claim—to being a portion of the One, Holy, Catholic and Apostolic Church. She uses the Catholic Creeds; she has the three-fold ministry; and she duly administers the two Sacraments "generally necessary for salvation. This being the case, these Churchmen cannot and do not call the Roman branch the whole Church. We know these Churchmen are often called harsh names, "Romanizers," "Jesuits in disguise," and "betrayers of the glorious principles of the Reformation," but abuse is one thing, argument quite another. We regard the position of these Churchmen as one quite consistent with the principles of the Prayer Book. They believe that the principle of the English Reformation was an appeal to the teaching of the undivided Church, as expressed by General Councils and the Fathers, or understood by the Vincentian Canon. They believe that Henry Eighth did not found the English Church, and if he did, they would like to see the proof of it. They believe that the Reformers did not have the slightest idea of separating from the Catholic Church, or of founding a sect; that all they intended to do was to abolish only that which had been recently added to the Faith, and to separate what was Roman from what was Catholic.

righteousness of Isaac, it was, as it were included in baptism; but they came troubling the brethren; and raising doubts and difficulties in their minds, which even the arguments and teaching of their two Apostles, Barnabas and Paul, could not remove and set at rest. It is not with the matter of dispute, however, that we have here to do, but with the manner in which the Christians at Antioch acted, in order to decide upon the question in dispute. And let us pause for a moment and consider how they might have acted if the spirit of many in the present day had been among them. We have no reason to suppose that those "certain men which came down from Judea," and "taught the brethren," were not truly zealous and sincere. We learn from the 24th verse of this chapter, that they had gone forth from the church at Jerusalem, with no commandment from the Bishop or pastors there, to preach the doctrines with which they troubled the brethren at Antioch. We may suppose that their own private judgment had decided that circumcision was necessary to salvation, and that they burned with zeal to make known this truth, as they considered it, to their fellow Christians, whom they thought of course in grievous error upon this point. But

SINCERITY AND ZEAL

are not to be taken as certain proofs of truth. The Christians at Antioch no doubt were divided in opinion concerning the doctrine of these zealous preachers, and they might have done, as is done now:—a sect, following the new teachers, might have been formed, while the rest "continued steadfastly in the Apostles' doctrine and fellowship." But they did not act thus; they did not give such a precedent for the divisions of later times. They determined to know what the voice of the Church

would be on this matter; and "they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the Apostles and elders about this question." And this caused the

FIRST COUNCIL

to be held; that is, an assembly of all the governors and rulers of the Church, or of as many as could attend, who would meet to decide upon the question in dispute, with perfect trust in the promise of their Lord, that He would be with them always, and that the Holy Ghost would guide them into all truth. The Council met, and we have an interesting account of its proceedings; how Peter first of all spoke, as he had been the one first chosen of God to preach to the Gentiles, and so the question which they were assembled to decide was a question relating to Gentiles. And then Paul and Barnabas astonished the multitude there met with the account of "what miracles and wonders God had wrought among the Gentiles by them": all proofs that they had received the Holy Ghost as well as the Jewish converts, that baptism had admitted them to equal privileges, and, therefore, that circumcision was unnecessary and vain. Then James, the Bishop of Jerusalem, and of course presiding at the Council, reminds them of the prophecies which had been concerning the Gentiles, and declares that his sentence would be, that those which from among the Gentiles were turned to God, should not be troubled with those things from which the faith of Christ had set both Jew and Gentile free, and they should write a letter to them to that effect; only advising them to guard against immorality and those things which were not considered ex-

which the early portion of the Christian church had not, for we have the voice of the church through many councils, which in the first ages were frequently held; and necessarily so, as every doctrine of the Christian faith became in turn a matter of dispute through the preaching of those false teachers who were continually springing up; but we acknowledge with humble gratitude how even these heresies, these disputes upon all the chief doctrines of our holy faith, were overruled by the mercy of God for our benefit; for they were the means of calling forth the decision of the church upon every article of our faith, and a fixed and unwavering declaration of what is to be believed; so that we have the voice of the church to guide us, and the councils of the church to apply to in every case of dispute, which can effect our conscience or disturb our peace. But where, it may be asked, shall we find these declarations of the councils of the church? even where the most unlearned and the poorest may have access,—

IN HER CREEDS.

"Creed" means "belief," and in the creeds preserved in the church we have the decision of the church on every point of Christian doctrine, and these are to be found throughout Christendom, and in our own country in the Book of Common Prayer, as we all must know. Oh! well may creeds be called *the bulwarks of our faith*: would that all would retire behind them for defence against the enemy! They are the

VOICE OF THE CHURCH

speaking to us and continually reminding us of the voice of holy Scripture respecting the truth as it is in Jesus. And if in these creeds

not be difficult so to do on matters of discipline, form and practice; and these are the things concerning which different parts of the fold have different customs, according to the position and circumstances in which each is placed. When the spirit of obedience prevails, every regulation of the branch of the church, the part of the fold to which we each individually belong, will be considered as binding upon us, and we shall rejoice to yield the willing obedience of children, who only require to be told what is their mother's will, and is done in the spirit of trusting love. Now, this

APPOINTED GUIDE

is easy to be found; yea, behold it even at our doors. There are many unmistakable marks that point it out, even amongst the many pretended guides that beset our path. One of these marks is an

APOSTOLIC MINISTRY;

that is, not men who by the pureness of their lives bear a likeness to the Apostles, although this ought indeed to be seen in every successor of "that glorious company," but men who, by "the laying on of hands" have been regularly ordained by duly ordained Bishops, from the Apostolic times until now; none of those sects who separate from the Church can lay claim to this *proof* of authority, and therefore they endeavor to set it aside altogether, and treat it with ridicule and scorn, those never-failing bulwarks of a cause otherwise weak; and alas, sincerely believe and teach that the people may "heap teachers unto themselves." Another mark of the presence of the appointed guide is the *right* and *due* administration of the

HOLY SACRAMENTS;

and administered by those who nevertheless

guidance and authority was given to the pastors of the Church at their solemn ordination. Why do not we of these latter days

FOLLOW THE EXAMPLE

here set before us? Why is it, that within the last three hundred years a different spirit has been up amongst us, and that now upon the appearance of any difficulty, or of any misapprehension of doctrine, which to every individual mind will continually arise, we do not at once apply to the appointed guide, and ask that the Church decide; but must be bent upon doing and receiving only that which pleases ourselves, or appear right in our own eyes? And what is the consequence of this spirit? Even the rending of the body of Christ, and the division of the Christian world into most unchristian sects. And those who like not the doctrine that teaches the giving up of private judgment to the decision of the Church, should remember, that "there is a way that seemeth right unto a man, but the end of that way is death." Can we say that strifes and divisions do not form a part of that way?

But perhaps some may say,

"HOW CAN WE

consult the Church as the early Christians did, for there are no Councils now, no assembly of Apostles and Elders to which we can refer." It is true that from various causes, partly from the lukewarmness of the Church herself, and partly from the opposition that civil governments, with which the Church is now connected, offer to an assembly of her Bishops and Elders for the purpose of deciding upon any disputed points, we have not exactly the same mode of appeal as had the Christians at Antioch. But in some respects we have advantages

and they will point to those that have been held in the Romish Church, but with these we have nothing to do; we rest upon the decisions of councils held many years before the Romish Church claimed the supremacy it now does, or had become so corrupted; those councils which were composed of the bishops and elders of the whole universal church, not of one part only. And if these erred, how can any individual among us presume to think himself right? Rather let us, though we cannot see it now, believe that we are wrong, and bow with humble submission to our appointed guide; and if it were possible for us to lead us wrong, it surely would not be laid to our charge that we had given us self rather than oppose ourselves to the Church of Christ.

If there is to be unity, there must be

SOME AUTHORITY

to which all must bend; it is true we may each take our Bibles, and ought each to take our Bibles, and search in them for the doctrines which we have been taught, and if studied with humility and prayer, we may hope to read there the same things; but human pride and human infirmities will still creep into all our hearts at some unguarded moment, and we may each be led to find even in the same Holy Book, as we think, different doctrines; then comes the time to appeal to our appointed guide, who is the interpreter of Scripture; for we must remember that "Holy Scripture is not so much the depository of doctrine as of that on which doctrine is built." And the Church has been the appointed builder of the superstructure raised upon that unchangeable and sure foundation.

And if no matters of doctrine we have learned to give up our own will, surely it will

and breaking the unity of the body of Christ, by asserting that it was a *spiritual* unity that was meant and nothing more, when we are told to be one, to be of one mind, to rend not the body of Christ; but our blessed Lord, in His most beautiful and remarkable prayer, uttered for our sakes, on that night which preceded the great sacrifice, says these words, full of a depth and meaning we have not even yet fathomed: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they *all* may be one; as thou Father art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou has sent me." What is meant in these words by our blessed Lord but

VISIBLE UNITY?

for if it were to be only a spiritual oneness, an invisible church, how could their unity be a *witness to the world* of the great Redeemer? Oh! surely the disciples of the Lord were to be one in spirit, one in practice, one in communion,—having "one Faith, one Baptism, one Lord."

But to have this unity we must acknowledge the appointed guide. We must lay aside all self-will, all self-pleasing, and instead of the question so generally, though perhaps unconsciously, asked each to our own soul, "What do I like best?" must be substituted, "*What does the Church teach?*" What says my appointed guide? This would be a hard task to some; the very idea of what would be called such spiritual thralldom would be intolerable to many.

But, suppose this self-denial and this thralldom be really ordained by God; suppose at the last day, to your astonishment and dismay,

you find that in resisting the Church you resist the voice of God; that in refusing to receive the great Shepherd Himself; for if those who received His ministers, receive Him, who shall say that those who reject His ministers, reject not Him: how will you desire only to be allowed to retrace but a short distance of your journey through this life, if haply you might find, and be led to the haven of peace by the appointed guide.

Far be it from us to pronounce that the error of schism and division is a fatal one; fatal that is, to individual salvation; we would believe that many of those who thus sin will obtain mercy, in that they do it "ignorantly," and it does indeed believe us who see the sin, to take heed that even those who commit it enter not into the Kingdom of heaven before us; but, if it be a dangerous error, if it be a state even of uncertainty, if there is a chance even of your being grievously mistaken should you not think deeply and humbly upon what you are doing, and with prayer and fasting turn to God, and beseech Him to show you His appointed guide?—*Nottingham Church Tract.*

FAMILY DEPARTMENT.

LENT.

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

Hark! the Voice of Jesus speaks
Ere the Lenten fast begin,
When from outward things we turn
For awhile to look within.

"Ye who would a blessing seek,

With your Saviour come and mourn.

"Fear ye not, for where I tread,
Midst the thorns spring flowers of love;
Such as weep and pray for Me,
Find the peace of God above.

"True and contrite hearts draw near,
Come apart, and watch and pray;
So with Me to newer life
Ye shall rise on Easter Day."

—E. M. DAWSON in *Family Churchman.*

PRAYING IN HALF A ROOM.

In a large and respectable school near Boston two boys—from different states, and strangers to each other—were compelled by circumstances to room together. It was the beginning of the term, and the two students spent the first day in arranging their room and getting acquainted. When night came the younger of the boys asked the other if he did not think it would be a good idea to close the day with a short reading from the Bible and a prayer. The request was modestly made, without whinnying or cant of any kind. The other boy, however, bluntly refused to listen to the proposal.

"Then you will have no objection if I pray by myself, I suppose?" said the younger. "It has been my custom, and I wish to keep it up."

"I don't want any praying in this room, and won't have it!" retorted his companion.

The younger boy rose slowly, walked to the middle of the room, and standing upon a seam

in the carpet which divided the room nearly equally, said quietly:

"Half of this room is mine. I pay for it. You may choose which half you will have; I will take the other and I will pray in that half or get another room. But pray I must and will, whether you consent or refuse."

The older boy instantly conquered. To this day he admires the sturdy independence which claimed as a right what he had boorishly denied as a privilege. A Christian might as well ask leave to breathe as to ask permission to pray. There is a false sentiment connected with Christian actions which interferes with their free exercise. If there is anything to be admired, it is the manliness that knows the right and dares to do it without asking anyone's permission.—*Selected.*

TEDDY AND THE WOLF.

The Doctor had said: "Now, Mr. Rowland, I will be frank with you. Unless you get away from the city, and stay away, I will not answer for the consequences."

Of course, there could be no hesitation after that, and Mr. Rowland, Mrs. Rowland and Teddy packed up their little keepsakes, sold everything else, and transferred themselves to Bartonville.

Here the bread-winner of the family bought a slender stock of goods and opened a small store.

"You will see how I shall prosper," he said to his wife. "My city experience will give me a great advantage over the other trades-

men. I shall be successful." Mr. Rowland had put all his money into the hoes and rakes, axes and brooms, which stood looking so clean and trim before the door. They stood bravely to their posts, and equally faithful were the rolls of cloth and barrels and boxes on duty indoors. But hardly a strange foot crossed the threshold to mar the freshly sanded floor; only a few villagers, from curiosity, strayed aimlessly in and out again, to make their purchases elsewhere. Many, in welcoming the new comer, had reminded him that "Competition was the life of trade," but he was beginning to think, sadly enough, that it was also the death of trade, in some cases at least. The rent, the butcher, the baker and candlestick maker had taken the few dollars saved "to get a good start." Mrs. Rowland had darned and criss-crossed Teddy's red stockings into ridges and lumps; she had turned and "fixed" her few dresses until she felt that her worried little brain needed turning and darning too. But their money was gone, and the thriving trade had not begun.

Mr. Rowland tried to be hopeful, but his set lips grew into grim hardness; and he talked less and less of his prospects as the future became more uncertain.

Teddy found no fault. He admired his well-mended stockings, and pitied those who lacked the picturesque variety of contrasted patches. Soon after the sun was well above the hills Teddy's bread and milk made its daily visit to his bowl, and Teddy never thought of asking awkward questions in the case of either mystery.

One morning the discouraged store-keeper went to the bank to draw out his last small balance.

"Going to close your account?" asked Mr.

Prentice, the president, who always was particular to speak to his customers.

"For a time only, I hope," replied Mr. Rowland bravely, counting the few small bits of paper, with thoughts far away from any consideration of arithmetic.

"You must not withdraw your patronage," said the smiling president as he turned and walked back to his cozy office.

Mr. Rowland was usually silent during the evening, and even forgot to tell Teddy his regular story before putting him to bed. The little boy noticed his father's depression, and kept very quiet. When his mother began to look meaningly at the clock Teddy came and said good-night, and went to bed without a word of objection.

"Poor boy! He must be tired out," said Mrs. Rowland when she returned to the room. Then she sat down to her stocking basket.

But Teddy was not tired; he was thinking. He was wondering what troubled his father. Teddy did not mean to lie awake, much less to listen to the conversation between his mother and father. The door was ajar, and he could not help noticing that the usual reading aloud was omitted; nor could he fail to hear a word or two now and then. What he heard convinced him that he was right in thinking his father out of sorts and worried, and also made him sure that he knew what was the trouble. He heard his father saying:

"So you see, Anna, there's no need for me to go to the store. I might just as well be here with you; at least I could be at work in the garden, and then there would be something done toward keeping the wolf from the door."

Teddy heard no more, for he fell fast asleep.

turned briskly toward the house. The first thing to do was to get his bow-gun. He did not remember where he put it, but that did not disquiet him; he would ask his mother.

"Mamma, where is my gun?" asked Teddy in perfect confidence.

"Where did you leave it?" asked his mother, a little absent-mindedly. Teddy leaned up against the kitchen table, with one small finger in his mouth, and tried to think. But he hadn't an idea. At length Mrs. Rowland said:

"You were playing African hunter yesterday, and borrowed your father's big boots. Go and find the boots, and perhaps you may find the gun too."

Teddy climbed the attic stairs two steps to each stair, found the gun stowed away in one of the boots, and was so impressed by the mother's suggestion that he almost resolved to consult so clever a mother about the terrible wolf.

But Teddy was accustomed to rely upon himself, and had been so often told to try his own powers before seeking help that he concluded to keep his own counsel. Now that he had the gun, he sought the next thing needed for his plan. This was something which had not occurred to him until just as he was parting his hair that morning, on the third trial, for Teddy liked "the little pat to the top of the head" very straight indeed.

"Mamma, can I go and get something from papa's workshop?" he asked, when he came back to the kitchen. "I won't hurt myself a bit; and I don't want to tell you what it is!"

"Yes, Teddy," said Mrs. Rowland, hardly noticing the strange request—she was thinking of the wolf, too!

(To be continued.)

AD VANTAGE OF THE CHURCH YEAR.

We are under obligations to the Standard and Church for the following statement of the advantages of the regular system of the Church for the instruction of her children, as against any other, which leaves out the orderly impression of the leading events in our Blessed Lord's life, and the prime facts of Christian training. In this respect the International Series is a hindrance rather than a help, a fact to which many leading minds in other religious bodies are awakening. The Standard and Church says:

"Rev. Dean Bartlett, in a communication this week, points out that the daily Scripture lessons appointed in the Calendar afford an example of combining many of the themes of the Bible with the special seasons of the Christian year. The thorough and comprehensive study of the Bible contemplated in the daily lectionary is fruitful of many suggestions of which most Churchmen may need to be reminded. Our correspondent does not undertake to say, however, that the very best lesson that could be selected for the one hour a week devoted to Bible study by a Sunday School

filled with that event, and it is an outrage to drag your scholars back into the close of Solomon's reign. They won't do it in our school; we will bid Solomon an everlasting adieu, and we will talk to them about Christ and about His advent into this world. Oh, let us go from Solomon to Christ, and on Sunday next teach the boys and girls, and the young men and the young women, and the old men and the old women, how Christ came and was born in Bethlehem as our Saviour, and lived as a little child on the earth, and died a sacrifice for our sins."

Following in the same strain, a writer in the Christian at Work regrets the absence of the regular teaching of the Christian year, from the International Series, and says:

"But there are not wanting indications that this order will not be continued, and that eventually the International Committee will be obliged to extend the range of Sunday School instruction so as to include the principal events of the Church year, or failing that, an Interdenominational Committee will furnish the lesson series which the International Committee declines to give. It is clear that the Church year is growing in favor among all

ence to the Christian year is infinitely preferable to one obstinately arranged to ignore it. As between the two schemes, since our present correspondent does not argue that the International is superior, no one can begrudge the consolation which he finds in it for those who, loving the anniversaries that centre in the person of Christ, are yet compelled to use lessons among which those anniversaries find no place."

The Church of To-day takes up the same subject, with forcible expression of the necessity for the observance of the Christian year, and quotes from an address the week before Christmas, by the Rev. Dr. Meredith, of the Tompkins Avenue Congregational Church, in Brooklyn, who, after explaining the lesson on the close of Solomon's reign, in the International Series, said:

"Dear brothers and sisters, we have finished the year's work. I have taught this lesson just as faithfully as I could. Now, I advise you to drop it to-night, and don't you teach it. Next Sunday is Christmas Sunday, and I wouldn't think of taking anything to my class but a lesson on the advent of Jesus Christ. I will never cease to protest against this International Lesson system at that point. It is wrong. It doesn't make any difference when you tell me that perhaps Christmas day is not the day of Christ's birth at all; it is the day when the mind of all Christendom turns toward that event, and when the minds of all your children are

PUBLIC WORSHIP LEAFLETS.

To the Editor of the Church Guardian:

SIR,—In reference to the communication of "Ektenestron," I have copies of "The People's Service," printed for the use of parishes in due time for prior distribution, by the American Church Press Company, Streator, Ill., including Morning, Communion and Evening services, in separate Leaflets—at the cost of about four for one cent. Also copies of the Special offices for Baptism, Burial, and Communion for the sick—costing each one half cent. But these are suited to the U. S. Church Prayer Book. With some united action on the part of parishes the boon of a Canadian Edition from the same press could be as cheaply had.

Would you invite cooperation in this matter. Yours,

A.

Talk about questions of the day, there is but one question and that the Gospel. It can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with Divine revelation.—Gladstone.

Are the humble the most devout?

MARRIED.

SNARE-SQUIRES.—At the Church of St John, Cornwalls, N.S., on Wednesday Feb. 12th inst, by the Rector, Rev. F. J. H. Axford, Charles Havelock Snare, to Leah, eldest daughter of Richard Arch Squires, of Broad Cove, St. John's, Nfld

CRAWFORD-MILLER.—On Feb. 10th, at Stellarton, by Rev. D. C. Moore, Jas. Edw. Crawford to Mary Miller.

DIED.

RINES.—Died at Sea, on the voyage from Calcutta to New York, on board ship "Esther Roy," of Asiatic cholera, Henry George, only son of Daniel and Marlon Rines, of Maitland, in the 22nd year of his age. 41-2

Memorial Tablets.

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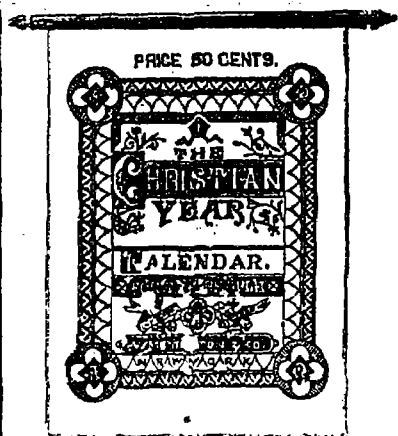
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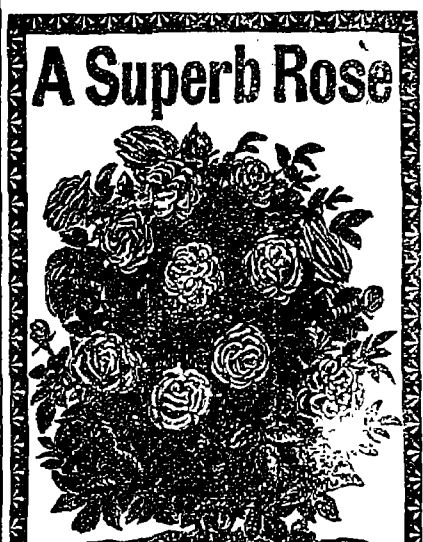
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