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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLIASTICAL NOTES.

THE Archbishop of Canterbury has accepted the presidency of the Palestine Exploration Fund.

THE Church of the Heavenly Rest, New York, is preparing for a considerable enlargement of its ground and buildings.

IT is stated that Lord Ardilaun has resolved to erect a chapter-room for St. Patrick's Cathedral, Dublin, Ireland, at a cost of £10,000.

ACCORDING to the *Chichester Diocesan Calendar*, the voluntary contributions of the diocese for Church purposes amounted in the year 1890 to £118,630.

THE P. E. Church in the U. S. has lost another of its leaders, through the death of Bishop Paddock, of Massachusetts, who entered into the rest of Paradise on Monday, March 9th.

WHILE the population of Virginia increased 10 per cent. from 1880 to 1890, the number of communicants of the Protestant Episcopal Church increased in the same time about 33 per cent.

THE committee of the Diocesan Convention of Virginia, appointed to consider the matter, have decided unanimously upon a report in favor of a division of the diocese into two dioceses of about equal proportions.

THE Archdiocese of York, Eng. to which Bishop Magee, of Peterboro, has just been promoted, has 934 clergy. During the last year 7980 persons were confirmed. The population of the diocese is given at 1,304,429.

MR. FRANK SELLWOOD, of Cullompton, Eng., promised the C.M.S. £1000 if it should be definitely resolved to extend the work to Usogo. We learn that an anonymous donor has since left a bank note for £1,000 at Salisbury square.

THE appointment of the Rev. the Marquis of Normanby to a canonry at Windsor, Eng., will give great satisfaction to the temperance party. He has long been known as a militant teetotaler and a thorn in the side of every moderate drinker.

BISHOP PERRY entered upon his eighty-fifth year on Tuesday, and is still sufficiently active to take an interest not merely in the more important discussions at the C.M.S. House, but also in such gatherings as those of the London Clerical and Lay Union.

THE Bishop of Newcastle's Fund, with which so much good work has been done during the past eight years in helping to build, extend, and repair churches and mission halls, and in augmenting stipends, has now reached the large sum of £79,480 13s. 9d.

WHITTONHALL, London, is the place selected for the opening of the next Labor Home under the auspices of the Church Army Social Scheme. A large house has been taken between the

Pavilion Music Hall and another very well-known public house. Behind it is the mortuary where the body of the recently murdered woman was deposited.

A LARGE increase in the number of candidates for Holy Orders in Indiana, U. S., is reported by Bishop Knickerbacker. There are twelve candidates and three postulants. A vigorous Episcopal administration in that heretofore weak and unpromising diocese is, under God, bringing about a great change for the better.

WHETHER the Episcopal Church in the United States can fairly be called one of the "smaller denominations" is at least an open question when it is considered that the Anglican Church, of which it is a part, outnumbers all other Protestant bodies in the English speaking world combined. There are 230 Bishops and 32,938 other clergy.—*Pacific Churchman*.

THE Ven. W. E. James, Archdeacon of Carmarthen, Wales, has issued a statement showing the amount of money spent in the diocese of St. David's during the past year in the restoration and erection of churches, mission chapels, &c. The total amount comes to £22,750. The voluntary contributions to this one branch of Church work were in 1888, £15,828; in 1889, £16,749; in 1890, £22,750, making a grand total in three years of £55,327.

THE Exchange Telegraph Company learns that the Church Missionary Society has received a letter, dated "South End of the Victoria Nyanza, December 18, 1890," confirming the news of the death of two missionaries, the Rev. G. W. Dunn and Mr. H. J. Hunt, from fever at Lake Nyanza. The dispatch adds that Bishop Tucker, who heads the missionaries, was just recovering from successive attacks of fever when the mission boat returned to Usambiro on Nov. 28.

BISHOP POTTER says that the Church is preaching the Gospel in New York city "not only in almost all the tongues of Europe, but in those of China, Armenia, Turkey and Persia." One parish has promised him \$3,000 a year for city missions among the various classes and nationalities, and the daughter-in-law of Robert Browning has promised to build a \$40,000 chapel. But still the Bishop feels that but little is being done compared with the vast needs and opportunities.

IN "Darkest England," page 189, General Booth boasts of the thirteen Homes in Great Britain, accommodating 307 girls, together with seventeen Homes abroad, as "constituting, perhaps, the largest and most efficient effort of its character in the world." But the *Church Penitentiary Association* has eighty-three Homes connected with it, and last year reported over two thousand five hundred fallen girls and women restored to respectable life—and yet we have not heard of its boasting at all.

GIVE US HEARTY RESPONSES.—The beauty of the Church service is sadly marred when the responses are feeble. Would a Churchman tolerate whispering on the minister's part in

his portion of the service, or humming of the tunes on the part of the choir, in its allotted portion? No wonder we lose so much of the benefit designed for us by the Church when we fail to comply with her requirements. No wonder that strangers fail to see the beauty and appropriateness of the prayer book service when the congregation's part is poorly rendered. A devout priest, a reverential choir and a participating congregation, acting conjointly, can do more good in this respect than all the praise ever bestowed upon the service book, and commend it more to strangers than all the expositions of its intrinsic excellencies. A faithful use will show anyone its advantages.—*Selected*.

THE *New York Freeman's Journal*, Roman Catholic, has this to say concerning an interesting innovation in that church: "A new step in advance has now been made by the Paulists in the introduction of congregational prayers and singing at the nine o'clock Low Mass. This was first attempted last Quinquagesima Sunday morning, the Rev. Father Elliott, by whom the Sunday night services have been so successfully conducted, acting as a sort of precursor or leader in the pulpit. Without a word of exhortation or direction the people joined at once with full voice in all the prayers and hymns. This devout method of assisting at Low Mass will no doubt be recognized as a great boon, and we venture to predict that it will spread rapidly throughout the country."

UNPAID LAY READERS.—The first effect of transferring the unpaid Lay Readers of the Diocese of London, Eng., from the charge of the Bishop's private chaplain to the care of the new Readers' Board under the chairmanship of the Bishop of Marlborough, is the removal of 91 names from the list of Lay Readers, and reducing the number to 133. The Bishop of London's private chaplain had in recent years exercised so little care in the admission of readers to be commissioned by the Bishop after a very solemn service, that several of those still retained on the list would hardly be admitted to the office now by the Readers' Board. It is hoped by this weeding process to raise the status of the office, and make it more acceptable to the more spiritually-minded laity, who have been apt to hold aloof from an office recently conferred with so little discrimination, though with great solemnity. The further action of the Readers' Board is being watched by male lay workers in London with much interest, as the regulation under which parochial readers are to be appointed are much less stringent than before. Improvements in the spiritual qualifications of the new men must come from administration rather than from the regulations, which seem in some respects weak. No diocesan readers have yet been admitted to that office.

NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order. The label on each paper shows the date to which subscription has been paid.

CONVOCAION OF PROVINCE OF CANTERBURY.

The Upper House, at its last meeting, adopted the following rules as to Sisterhoods, Deaconesses and Brotherhoods:

I. Sisterhoods.

1. That those who enter a Sisterhood should be permitted, after an adequate term of probation, and being not less than thirty years of age, to undertake life long engagements to the work of the community, provided that such engagements be subject to release, on cause shown, by the Bishop of the diocese in which the Sisterhood is established.
2. That the form of such engagements should be a promise made at the time of admission before the Bishop or his commissary.
3. That the statutes of the community should be sanctioned by the Bishop under his hand, and not be changed without his approval signified in like manner.
4. That no statutes should contain any provision which would interfere with the freedom of any individual Sister to dispose of her property as she thinks fit.
5. That no branch house of a Sisterhood should be established, or any branch work undertaken in any diocese, without the written consent of the Bishop of such diocese.
6. That no work external to the community should be undertaken by the Sisters in any parish without the written consent of the incumbent of such parish, subject, if that be refused, to an appeal to the Bishop.

II. Deaconesses.

1. That deaconesses having, according to the best authorities, formed an order of ministry in the early Church, and having proved their efficiency in the Anglican Church, it is desirable to encourage the formation of Deaconesses' institutions and the work of Deaconesses in our dioceses and parishes.
2. That a deaconess should be admitted in solemn form by the Bishop, with benediction by laying on of hands.
3. That there should be an adequate term of preparation and probation.
4. That a deaconess so admitted may be released from her obligation by the Bishop of the diocese in which she was admitted, if he think fit, on cause shown.
5. That no deaconess shall be admitted to serve in any parish without the licence of the Bishop of the diocese, given at the request of the incumbent or of the curate in charge.
6. That the dress of a deaconess should be simple but distinctive.
7. That a deaconess should not pass from one diocese to another without a written permission of both Bishops.
8. That special care should be taken to provide for every deaconess sufficient time and opportunity for the strengthening of her own spiritual life.

III. Brotherhoods.

The Bishop of London, in introducing a series of resolutions respecting Brotherhoods which had been passed by a committee of the House, touched on the nature of the work to be done by these bodies. The clergy needed associations of men who would devote themselves to work without requiring pay for what they were doing. It would be to the advantage of the Church if there were funds to increase the number of the clergy in each diocese, but the members of Brotherhoods were substitutes. Brotherhoods were new things, but there were new conditions of things prevailing. The Church now had to consider how to meet the enormous mass of practical heathenism amongst the lower classes in great cities, and especially in London. They could not grapple with everything, but the moral degradation of these masses was a matter which concerned them, and one of the most effective measures towards

dealing with it would be the establishment of Brotherhoods, lay and clerical, to reach the people by constant personal intercourse. It was not enough to preach them, and get them to come to church. Men were wanted to give themselves up with enthusiastic devotion to living amongst them, and he thought the Church was prepared to welcome these. He moved as a resolution:—

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 without appealing for funds to any form of public support.

The Bishop of Rochester, in seconding the resolution, agreed that other means were now needed to reach the people, and proceeded to point out some of the advantages to be attained by such organizations as were proposed. Men, by living together in a house, would practice economy in both money and service, and their inter-communion would encourage them over depressing work and foster sympathy and the deepening of spiritual work. They did not wish to try to carry out this work by arranging rules that could only be accepted by one school in the Church, or to limit personal liberty, that freedom which God had given to everyone and which was a part of man's manhood. Nor was there any idea of going back to anything—he felt ashamed to use the word—Roman. They did not want to commit themselves to details that might cause opposition, and had no desire to interfere between the soul and God. A point that had been much dwelt upon in connection with this movement was the celibacy of the clergy, concerning which a great deal of what he must qualify as simple nonsense had been talked. They thought that young men joining these brotherhoods would shrink from taking wives and children into such surroundings as they would find, but they had no thought of interfering with what they might do ten or twelve years later. No one thought of accusing the Wesleyans of Romanism because they laid down a rule that young ministers were not to marry, and these accepted it. He ventured to impress on them the necessity for some devoted effort of this kind. They saw schemes springing up with which they could not co-operate, but some effort of this kind would meet the need.

The following resolutions were also adopted:

That a wide elasticity is desirable as to the rules and systems of such Brotherhood as may be found in the several dioceses.

That those who enter a Brotherhood should be permitted after an adequate term of probation, and being not less than twenty-five years of age, to take life long engagements to the work of the community, provided such engagements should be subject to release, on cause shown, by the Bishop of the diocese in which the Brotherhood is established.

That such Brotherhoods should work in strict subordination to the authority of the Bishop of each diocese in which they are established or employed, and only on the invitation and under the sanction of the incumbent or curate in charge of the parish.

That the statutes of the community should be sanctioned by the Bishop under his hand, and not be changed without his approval signified in like manner.

OUR CONFIRMATION CLASSES—BELIEF AND CONDUCT.

The fourth question in the Catechism will open up an ample opportunity for setting before the candidates the two great divisions of the Christian life—belief and action. The necessity for a right belief must be insisted upon, and it must be pointed out how right conduct will always depend upon a true and genuine belief. The consideration of the

Apostles' Creed will afford a fine opportunity likewise for dilating on the chief points in the Christian faith, the belief in God, in the mystery of the Trinity, of the two Natures in Christ, the Atonement, the Resurrection, and the Life to come. It must also be pointed out how intimately the existence of the Church is connected with the work of the Third Person in the Blessed Trinity—God the Holy Ghost—'I believe in the Holy Ghost, the Holy Catholic Church.' On the general subject of Creeds it is desirable to show how such forms came into existence, that they were in the first instance required as an expression of faith on the part of the catechumens, and were necessarily short and simple in their character, such a confession of faith, for example, as was made by the Eunuch before his baptism; how creeds afterwards become longer and more complex as heresies arose, and different portions of the Christian faith came to be questioned; how creeds eventually took the form of fences—to use Canon MacColl's illustration to hedge in and protect the domain of the Church of God against trespassers, who would ravage it and lay it waste. It will be well to point out that creeds are no unusual thing, but that we find their germ in the New Testament, and evidence that forms of sound words and traditions existed from the first. The larger and fuller symbols of the faith that afterwards came to be used were lawful developments drawn out of Scripture, and legitimate conclusions from the original deposit of the faith.

A well known passage in St. Paul's Epistle to the Romans—chap. x. verses 9 and 10—will here be found very suitable to enlarge upon, as showing after what manner we are to hold and confess the Christian faith; that it is 'with the heart man believeth unto righteousness,' while 'with the mouth confession is made unto salvation.' The Creed in itself may be only 'a form of sound words,' but it is full of vital truth to the saving of the soul. The concluding portion of the Creed will suggest a few words on the nature of the Christian Church; and its 'Notes,' as set forth in the Apostles' and Nicene Creed combined—'One,' 'Holy,' 'Catholic,' and 'Apostolic'—each of these notes is fundamental and ought to be pressed home, and the sin of schism enlarged upon; the injury done to Christ's Body, which is the Church, by breaking it up into parts and parties. It will be important likewise to point out that while 'holy,' our Lord plainly foretold that tares would be mixed with the wheat from the first, the sheep with the goats, that it was to be a net that would gather together the good and the bad alike, and that the discrimination is out of our hands and will only be made by the angels at the end of the age. One fruitful source of schism arises from fancy pictures of the Church drawn by Plymouth Brethren and others, and which have their weight often with young and emotional Christians, drawing them away, perhaps, into strange folds, where they will find sooner or later to their cost that no body of professing Christians is perfect, and that 'pride, vain glory, and hypocrisy, envy, hatred, malice, and uncharitableness,' may flourish and abound even where the lines are drawn the closest. 'Take a ladder and climb to heaven by yourself,' was the saying of an ancient Christian to one who clamoured for a perfect Church on earth. 'There are those who would dry up the ocean to a thread in the hope of keeping it pure,' was another saying of ancient times.

From belief to practice is a natural step; right conduct is founded on a right belief (see Art. XII.), and so the rehearsal of the Ten Commandments follow on a repetition of the Creed. It will be well in passing on to these latter to draw attention to the tenses used in the answer to the question, 'What dost thou chiefly learn in these articles of thy belief?' Creation is past, redemption is past, but sanctification, obedience to the will of God in thought, word and deed, is present and progressive.

The Ten Commandments, of course, will afford opportunity for pressing home the absorbing character of our duty at once to God and to our fellow man; and it will afford opportunity likewise for very plain speaking when such speaking is deemed desirable. The fine word 'Duty' here comes in more than once. 'My duty towards God is to believe in Him, to fear Him and to love Him, to worship Him, to give Him thanks, to put my whole trust in Him, to honour His Holy Name and His Word, and to serve Him truly all the days of my life.' Here, indeed, we have a noble field of Christian duty and privilege set forth, suggested by such words as 'believe,' 'fear,' 'love,' 'worship,' 'thanks,' 'trust,' 'honour,' 'serve.' The reverence due to His Holy Name and Word, and the worship we are called on to offer Him, will allow of much reasonable instruction; regard for the Scriptures as 'the Word of God,' regard for the House of Prayer and the solemnities of the Divine service, communion with God as a loving Father, in whom we should put our 'whole trust,' while we love Him with all our heart and soul and mind and strength. It will be well to appeal to the theopathic affection in the hearts of the young catechumens, and set before their minds the loving tenderness and pity of God. A consideration of the 103rd Psalm will here be found very useful. The answer which sets forth the duty to one's neighbour is so full and explicit, that it needs little more than pressing home each separate sentence. It is probably the noblest exposition of duty to ourselves and our fellow-men to be found in any language. The golden rule is here emphasised—'to do to all men as I would they should do unto me;' Reverence for parents. Loyalty to the Sovereign, Love towards our fellow man, 'Temperance, Soberness, and Chastity;' Justice, Truthfulness, and Content—all are enlarged upon and set forth in plain and unadorned sentences that have the ring of honour, uprightness, and true nobility of life in them. That country can never sink in the scale of nations whose children are so brought up, and whose motto is the noble one of DUTY, here set forth.—*Irish Ecclesiastical Gazette.*

MAN, MINISTER, OR PRIEST?

Uncertainty as to the relative position in which these three titles stand to one another in the ministry of the Church is without doubt the cause of much hindrance to the Church's work. Some persons worship the 'man,' some adore the 'minister,' some almost prostrate themselves before the 'priest.'

In most cases the clergyman is judged from the purely human side. His office and his commission and the authority they give are but lightly regarded in comparison with his manly and social qualities. No matter how diligent he may be in the Master's service, no matter how faithful he may be in the discharge of his duty, in the services of the Church, among the sick and poor and in the study, he will not be a success in the eyes of the world unless to his work in his parish he can add those social qualities which will make him entertaining in every society, and able to hold his own in all matters connected with the affairs of the world. Qualities that flash and sparkle and attract are more sought for than those which more generally characterize depth of learning and great scholastic attainments. A man may be like Apollo, mighty in the Scriptures, but, unless he is like him also in being an eloquent man well instructed in the world's varied knowledge, his knowledge of the Scripture will not in these days gain him the rectorship of any large church.

The call for men well versed in the affairs of the world who can 'run' the church on business principles and make it successful, at all events from a financial point of view, is nowa-

days so imperative that it is listened to with attentive interest by those who would seek the high places in the church. The young man, talented, energetic, full of zeal for his Master's service, knows before he begins his ministry that the feeling abroad, amongst those to whom he will be called to minister, will judge his abilities not by their spiritual force but by purely human standards. If he starts out with the idea that his office as the ambassador of Christ will be sure to gain him interested hearers wherever he goes to declare the glorious message committed to him, the chances are that he will soon be grievously disappointed.

Humiliating as it is to acknowledge it, the people think more of the man than they do of the priest; more of the worldly qualities than they do of those which are strictly ministerial. In seeking to supply a vacancy in the rectorship, the authorities in any parish too often reject the quiet, earnest, godly man, and prefer one who has more push and energy in worldly matters, more force, even if less spirituality. Not that deep spirituality may not be found in connection with those qualities which are more generally attractive, but that it is not sought after for its own sake alone—is not the chief desideratum, and may be altogether dispensed with if mere outward show and parochial prosperity are sought for.

Man, minister, priest, this is the common order, whereas it should be reversed and the 'priest' put first in all matters connected with the church. A faithful parish priest is the chief need in every parish. An eloquent preacher, a ready speaker, a good minister, is by no means so important an addition to the parish—while, as a man, possessing social and attractive qualities, but no earnestness and devotion in Christian works, he is but little needed in the ministry of the church.

Happy is the parish which secures the services of a rector blessed in the possession of all three qualifications, but woe to the church which neglects to reverence its rector as its parish priest. Virtue, goodness, simplicity, gentleness have their influence for good upon others wherever they may be, and he who leads a godly life is one whose example may always be followed with implicit confidence. First the priest—last the man.—*North East.*

BOOKS ON THE PRAYER BOOK.

During the period of nearly three hundred and fifty years which has elapsed since the Book of Common Prayer was set forth in English there are few of the books written in illustration of it that have not a permanent value. But a larger part of the material collected by earlier writers has been used by their successors, and incorporated with the results of more recent research; so that it is not necessary, unless one is entering upon an exhaustive study, to read all that scholarly men have written upon this subject. Thus, one ought not to fail to make a note of L'Estrange's *Alliance of Divine Offices*, written before the last revision of the English Prayer book; but it contains little that cannot be found in later and more accessible books. Again, there are works like those of Nicholls and Shepherd and Comber, valuable chiefly as suggesting devotional meditations on the Church's services, liberal selections from which are to be found in Bishop Brownell's *Family Prayer book*; but they do not contribute very largely to our knowledge of the book itself. On the other hand, one should always speak with respect and gratitude of *Palmer's Origines Liturgicæ*, published in 1831, the first book which really showed that there was in the Church of England a continuity of worship from the very earliest days, as real as her continuity of orders. It can still be read with profit and pleasure,

though, to those who have later books, it is not indispensable. There is an earlier book, however, the embodiment of wide study and real learning, which has not been superseded, and which is likely to retain its value for a long time to come, Wheatly's *Rational Illustration of the Book of Common Prayer*, dating from 1714. It is a real mine of information and of suggestion; it is written in an easy and interesting style; and its study goes far towards the making of the intelligent Churchman. It preserves the memory of ancient customs, suggests and answers many questions as to the origin and uses of observances and services; it gives a sort of running commentary on all the offices of the Prayer book; and, withal, it attracts any interested reader to a study of the book of which it treats. Wheatly's volume (it is most easily found now in Bohn's edition) ought to be widely and constantly read by both clergymen and laymen.

As the fruit of more recent studies on the Prayer-book, there are a great many books which are worthy of notice. Freeman's *Principles of Divine Service* treats of the rationale of the daily and eucharistic offices after the manner of a thorough and a devout theologian. Blunt's *Annotated Book of Common Prayer* is especially useful as giving the Latin originals of the collects and other prayers, and of other parts of the service in parallel columns with the English; it has also plentiful explanatory notes, largely in the nature of devotional commentary, but containing much historical information. The compendious edition is in price nearer the range of most persons, and it has an introductory preface on the American Prayer-book, but it does not contain the originals of the collects, etc. Procter's *On the Book of Common Prayer* is well and favorably known. It treats of the whole book and of each of its offices in a very thorough way, giving the history in full, and treating of the sources of the several parts of the book, with large quotations from the originals, and discussions of the principles on which they are arranged. The American Preface has not been brought up to date, and, in the text of the latest edition, things proposed in our General Convention and things passed by it are somewhat confused. This is the most useful book for the detailed history of the English Prayer book during its successive revisions. For the general history of the book, going back to its origins and tracing its connection in the ancient liturgies and offices, and also showing (in part from lately discovered material) the influences which have affected it, Barbridge's *Liturgies and Offices of the Church* is invaluable; it should be studied by all who wish to know what the Prayer-book really is. If it can be had, the second edition of Keeling's *Liturgæ Britannicæ*, giving the successive editions of the English Prayer-book, is of great use to the student; or the first three books (those of 1549, 1552 and 1559) can be had in reprints; those in the *Ancient and Modern Library of Theological Literature* are in very good shape and very cheap. Bright and Medd's translation of the Prayer-book into Latin—*Liber Precum Publicarum*—gives in a handy shape the originals of all ancient formularies, together with the Psalter, the Epistles and Gospels, from the Vulgate. And Bishop Dowden's *Annotated Scottish Communion Office* shows the source to which we are indebted for a most important part of our Prayer-book.

This list is by no means exhaustive, and it includes no works on the ancient liturgies, such as Brett's some two centuries ago, and Hammond's, of our own day. If a choice is to be made among the books, as to their value to the clergyman or the layman whose time and purse are limited, I should be inclined to advise securing Barbridge's Wheatly's, and Procter's works, and in the order named, with a modern English book, and reprints of those of earlier dates.—*Samuel Hart in Pacific Churchman.*

DISCIPLINE.

One purpose of a school is discipline, to train the pupils in habits of obedience and self-control, to teach them to do their own thinking, to manipulate their mental powers with precision and accuracy, and in the end to round out the full intellectual man. The Church is a school; the Christian life is a discipline. This truth is emphasised by the coming of Lent. It is the regular annual examination, when the work of the year is gathered up and reviewed, and the tests are laid on to prove the spiritual progress of the pupil of Christ. The dominant idea is discipline, which cuts away self-indulgence, and brings out the finer lustre of human nature. An army, too, is another illustration. A regiment awes a mob ten times its number. Its direct strength and invincible force lie in its exacting iron discipline. Unfailing obedience and the coalescing of the wills of those in the ranks with the will of the commander make it a giant of massive power. The Christian is a soldier. Under his Great Captain his warfare counts; fighting outside the ranks he is an unarmed individual in a mob beating the air. Kick against the pricks as we may, discipline is here, and it is the one thing in our own power that makes us. "Prove your own selves." While we may wonder that religion is not a bed of roses it is better to stop our wondering and face the facts. Doubtless we would like to change the constitution of things, abolish sin and make it all easy, but the facts are as they are, and the only way to make anything of life is to put ourselves humble people in the school of God's Church, and enlist as soldiers of Christ, willing to submit to the training of our gracious Teacher, and ready to accept the stern discipline of the warfare that brings sure victory in the end.

INSTRUMENTS OF DISCIPLINE.

A recognized necessity of success in the world is self-restraint, limitation in one direction in order to full activity in another. The scholar foregoes the idea of accumulating wealth. The successful business man must give up the delights of intellectual culture and the supposed pleasures of dissipation. Everywhere self-control is the key to success. It is the one thing that enables a man to make the best use of himself, and determines to what extent he will have in the community what is called weight of character. Why not recognize this principle in the spiritual life? Practically and personally the underlying idea of Lent is precisely this, to show what sort of stuff we are made of, to find out who is going to be master, our better selves, or our appetites and desires. We are so entirely broken up by sin that we need outside help to make us strong enough to rule ourselves, and therefore the Church brings us at this time special and definite instruction what to do and what not to do. Fasting or abstinence from a favorite dish, if it only give a person the supreme satisfaction of knowing that he can rule his appetite, is worth a vast deal. But this is a small part of its possible blessing. It clears the intellect, it gives spiritual freedom, it gives play to the affectionate to grasp with fresh vividness the precious gifts of Jesus. And so with healthy self-examination, a sense of personal sinfulness that leads to heartfelt confession, increased time spent in prayer, both in private and in God's house, more frequent attendance at the dear Lord's table, thoughtful study of His Holy Word, and the cultivation of patience and kindly love toward those around us; all these are helps toward a sweet spirited self-control and the crowning happiness of the liberty where-with Christ hath made us free. As for the things not to do, amusements for self-gratification, and the usual round of worldly pleasures, it seems almost absurd that Christians should be

asked and urged to drop them, for the simple reason that the soul that is at one with Christ, in good earnest to do his will, is so taken up with better things, and nobler pleasures that it neither has any desire for them, nor is it any privation to them to be without them.—*The Church News.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

PERSONAL.—It is announced that the Lord Bishop, Dr. Courtney, has gone to Bermuda for his health. He will be followed by the earnest and loving prayers, not alone by the people of his own diocese, but by many others throughout Canada and the United States, that he may become completely restored and soon be able to return to his diocese.

DIOCESE OF FREDERICTON.

ST. JOHN.—A Memorial service was held in St. James' Church on Sunday evening, March 8th, in remembrance of the late Mr. Edward Willis, one of the churchwardens. In his sermon the Rector, Rev. C. J. James, referred to Mr. Willis' early life, and to his home life, as well as to his work in the Sunday school and church. His public life had been so fairly treated by the press that the preacher thought it would only be repetition to go over it again. When Mr. Willis first came to this city he was without friends and influence, but by his wonderful pluck and perseverance he had acquired both—the large and representative gathering of citizens at his funeral testifying to the esteem in which he was held. In his family life the deceased had ever been a faithful and loving husband and a kind and indulgent father. In his work as superintendent of St. James' Sunday school he had been indefatigable, being at his post in all kinds of weather, and it was to his efforts that the school had grown and prospered to the degree it has at present. Mr. Willis had been connected with St. James' Church during the greater part of his residence in this city, and had been a very regular attendant at the services, as well as a frequent communicant. In vestry and committee meetings he was ever ready to give his best assistance, and whatever church work he undertook he endeavored to carry it out. The sermon was listened to very attentively by a large congregation. There were special lessons and appropriate hymns, the latter being: 'Rock of Ages,' 'Abide with me, fast falls the eventide,' 'Peace, perfect peace,' and 'Days and moments quickly fly ng.'—*St. John Globe.*

DIOCESE OF MONTREAL.

ABBOTT-FORD.—A subscription list circulated on behalf of the widows and orphans of the Spring Hill Mines, realized the sum of \$29.35. St. Paul's Church has been improved by painting and decorating of the chancel, thanks to Canon Robinson, at whose expense this was done. Last fall the outside of the Church was painted through the liberality of N. C. Risk, Esq. Other improvements are to follow.

CLARENCEVILLE.—The sum of \$21 has been forwarded to the treasurer of the Springhill mining accident fund, by the Rev. W. N. Duthie, Rector of Clarenceville, as a contribution from the two Church of England parishes of Clarenceville and Noyan.

KNOWLTON.—The first annual meeting of the Young Ladies' Industrial Society was largely attended on Saturday. Reports were presented showing about forty regular paying members of the Society, 26 meetings held in nineteen different houses, and a great deal of sewing done. In all the gross revenue has approached \$150, of which \$102 is invested at good rates of interest. The officers were all re-elected for

the current year; Mrs. J. H. Hall, being appointed one of the lady directresses of needle-work. A committee to arrange for places of meeting during the year was appointed, consisting of the Treasurer, Miss Corinne Kimball, Miss Belknap and Miss M. B. Knowlton. It was determined to hold a sale of work, and to give a grand entertainment on Wednesday, 1st proximo.

MONTREAL.—St. Jude's.—The special services in connection with the opening of this Church were continued on Sunday, the 15th inst., when the Very Rev. the Dean of Montreal preached in the morning, and the Ven. Archdeacon Evans in the evening. Large congregations attended and much interest was manifested in the services. The Rector, the Rev. J. H. Dixon, should be congratulated upon the greatly improved appearance, ecclesiastically, of the church, both inside and outside, and also upon the fact that by the addition increased accommodation for the rapidly increasing population of this section of the city has been secured. If we mistake not, by this addition, St. Jude's comes well to the front amongst the churches of the city, as to the number it can accommodate.

St. James'.—It is said that the enlargement of the church immediately after Easter has been determined upon, and that by extending the building towards the street, for which ample space exists, additional seating capacity will be given to the extent of 150 more sittings and the appearance of the church ecclesiastically will be much improved. As is well known, the church is one of the most beautiful in the city internally, and the service is probably the most perfect of any. This with the contemplated erection of a new Mission Chapel above St. Catherine street, at the extreme limits of the city evidences earnestness and life on the part of the parishioners. It is also worthy of remembrance that the parish of St. James includes within its bounds the municipality of Cote St. Paul, where for many years a Mission of the Church of St. James the Apostle has been successfully carried on. There is also a Mission on Richmond Square, conducted by the Rev. S. Massey, where Sunday morning and evening a good congregation is to be found in attendance.

Grace Church, Point St. Charles.—Here too, the Church is making rapid progress under the able administration of the Rev. J. Ker, B. D. The building is wholly inadequate to accommodate the numbers who wish to attend the services. Many it is said have to leave, being unable to get access. A new church of much enlarged size is urgently required, and it is said that the Rector and people are at one in desiring to secure this as early as possible.

DIOCESE OF ONTARIO.

PAREOULT.—This parish was visited on Friday evening, March 6th, by the Lord Bishop of Qu'Appelle. He gave a very interesting address on the Missions of the Northwest, which was well calculated to stir up an interest in the hearts and minds of the people in the spiritual welfare of our countrymen in the Northwest.

He told us plainly that the Church in Ontario had been lacking in her duty to her children who went out to that vast territory to carve out for themselves and their families a new home and to build up this great Dominion. They were worthy of our kindest sympathy and should have our support in sending to them the ministrations of our Church in their loneliness and isolation. The fact should be brought home to them that their brethren in Ontario had not forgotten them as the chief butler did Joseph, but remember the injunctions of St. Peter to have compassion one of another to love as brethren, and to render blessing. There is no way by which they could translate into action this sympathy, brotherly love and blessing more effectively than by using their

utmost efforts, and by being ready to make sacrifices to sustain and extend the missions of the Church of England in the vast domains of the Northwest.

OTTAWA.—On Sunday, 8th March, the Hon. A. J. R. Anson, Lord Bishop of Qu'Appelle, who has come to this diocese at the request of the Board of Missions to give information as to his work, preached in the morning at Christ Church, in the afternoon at St. Margaret's Janesville, and at St. John's in the evening to crowded congregations. He gave descriptions of the immense Mission field in the Dioceses of Rupert's Land, Saskatchewan, Calgary and Qu'Appelle, and made a strong appeal for help to Canadians who, he said, in the past have not been contributing one fortieth part of the amount given by the Church in England to Northwest Missions. The following evening his Lordship lectured in St. John's Church Sunday school hall on the Mission work in Assinibois; the Ven. Archdeacon Lander presiding.

St Alban's—On Thursday evening under the auspices of the Women's Guild, an entertainment was given in St. Alban's schoolroom, the programme consisting of sacred music and recitations; no refreshments being served in view of the Lenten season.

St. John's.—A very enjoyable at home was given in the school hall on Wednesday evening last, under the direction of the Misses Thistle. The programme of instrumental music, songs and recitations was excellent and quite a handsome sum was realized, notwithstanding the nominal price of admission, 10c.

DIocese OF TORONTO.

TRINITY COLLEGE.—Last week the Bishop of Saskatchewan and Calgary addressed the members of the Theological and Missionary Society at Trinity College. The Bishop referred to the particular interest he must always feel towards Trinity, since a special honor was conferred on him by this University just prior to his elevation to the Episcopate. He then proceeded to give an account of the progress of missions in the North-West, since he first went to that country in 1868. The Diocese of Rupert's Land then embraced more than the whole North-West. It had 22 clergy in a district now made up of eight dioceses, with six Bishops and 124 clergy. There were a number of vacancies, and if the full complement was made up it would consist of eight Bishops and 140 clergy. He expressed a hope that Trinity University would send its complement of men to this mission field.

TORONTO.—*Grace Church*.—Rev. L. P. Spencer, rector of Thorold, delivered an interesting and instructive lecture in the lecture room of Grace Church last week on the subject of the Missions of the Church of England throughout the world. The lecture was admirably illustrated by lime light views. Mr. Spencer conducted his hearers through the Dark Continent, across India among the islands of the Pacific, and back home by way of British Columbia and our North West. He explained the work which the martyred Bishops Hannington and Patterson, undertook, and pointed to the marked influence for good the Church of England is exercising among the millions of the Queen's Eastern empire. The work in Canada was systematically dealt with. Bishop Bompas, of the Mackenzie river, and Bishop Horden, whose diocese includes Labrador, were presented to the audience pictorially, and an insight was given into the labours and hardships those Prelates have to endure. Bishop Bompas has not been out of his Diocese for fourteen years, although Mrs. Bompas has been compelled through ill-health to retire to Montreal. Dr. Hordeau also devotes himself energetically and continuously to his missionary duties, though,

he is the possessor of an ample private fortune, he could, if so disposed, enjoy the comforts and luxuries of civilization. Coming nearer home, Mr. Spencer gave an outline of the work among the Indians of the Territories, and of the work which Dr. Sullivan is performing in Algoma. Incidentally he observed that some Church people were under the impression that Algoma should be well supplied with funds, because the Bishop's See house at the Sault is a rather imposing structure. This house, however, had not been built out of the diocesan funds or out of missionary collections. It was built for the use of the Bishop of the Diocese, whoever he might be, by a charitable lady in England. The lecture throughout lent a new interest to the missionary enterprise of the Church.

A bill has been introduced into the local Legislature here, whereby it is provided that the officers of the Salvation Army shall have the right of solemnizing marriage, and of keeping Registers of births, marriages and deaths. The Bill states what would appear to be difficult of acceptance even by the ministry of the various denominations surrounding the Church—and certainly cannot be admitted by the Church of England. It states that "in the religious Society called the Salvation Army there are official persons known as Commissioners, and other officers whose positions and duties in the Society are substantially the same as those of clergymen and ministers in the Churches and religious denominations mentioned in the first section of the Act representing the solemnization of marriage, etc."

The Attorney General of Ontario must have a peculiar idea of the duty and position as well of the clergy of the Church of England as of the ministers of the various denominations, when he classes these with Salvation Army officers. Whatever departure from Catholicism may have been made by the various denominations through their severance from the One Body few of them have set at naught the Sacraments ordained by Christ Himself.

The Salvation Army, so far as we understand, denies the necessity of Sacraments and could hardly have any officer appointed to administer the same; and whilst marriage is not regarded as a Sacrament it has always been clothed with a certain sacramental character; and the enregistration of births bears upon Baptism, that is heretofore it has not been a mere Civil Act but one connected with the Baptism of the child.

Are the Salvation Army officers to be authorized to keep a register of births independently of Baptism? It would certainly seem that the Act in question should be opposed by all denominations of Christians as involving grave peril to the welfare of the State, to say nothing of the Church.

PETERBORO'.—*St. John's*.—A large congregation attended on Wednesday, the 11th inst., when the Rev. Canon Damoulin, of St. James' Cathedral, Toronto, delivered the fifth of the series of Wednesday evening Lenten lectures. His subject was "The Bible," and this the able lecturer treated in a learned and practical manner, delighting his audience as well as instructing them. In opening he said there were three books which were in common use by them all, viz The Bible, Prayer Book and Hymn Book, which if they only kept constantly in use and made them part of their lives they would do well indeed. He had already spoken to them in regard to the Prayer Book, and Hymn Book, and now intended to offer some remarks in regard to The Bible, the first and chief of the three. He then proceeded to discuss his subject from three standpoints, viz., the Literary, Human, and the Divine, element of the Bible. Under the second head he pointed out that whilst the Holy Scriptures was written by inspiration yet that the individuality of the writers of The Bible was not

destroyed, and each Author's peculiarities and personal characteristics came out more or less in his writings. The lecture throughout was an able one and characterized by much learning.

DIocese OF HURON.

THE many friends of the Lord Bishop of Huron will have learned with extreme regret that his Lordship has been seriously ill from an attack of diphtheria. We trust, however, that ere this number reaches our readers his Lordship will have passed the dangerous stages of the disease and be in a fair way of recovery.

INTER DIocESAN COMMITTEE.—This Committee was appointed under resolution of the Provincial Synod, and notice has now been given by the Hon. Secretary, C. R. W. Biggar, Esq., of Toronto, that the next meeting will be held, pursuant to adjournment, in the Cronyn hall, London, Ont., at 10 a.m. on Tuesday, the 7th April next. The Board on Domestic and Foreign Missions meets in the same place on Wednesday, the 8th April.

PROVINCE OF RUPERT'S LAND.

Comprising the Dioceses of Rupert's Land, Mooseonee, Saskatchewan, Athabasca, Qu'Appelle' Calgary and Selkirk.

DIocese OF RUPERT'S LAND.

WINNIPEG.—On February 8th the Lord Bishop of the Diocese commenced a course of Sermons on the Lord's Prayer at Holy Trinity Church, to be continued during Lent on Sunday morning.

The Bishop proposes to hold an ordination at Christ Church on Wednesday, March 25th, being the day of the annunciation of the Blessed Virgin. The sermon will be preached by the Rev. Canon Pentreath, B.D.

In the evening of the same day it is intended by the Bishop to hold a Confirmation in Christ Church.

The Bishop intends to hold a Confirmation for Holy Trinity Parish before Easter.

Classes for early Confirmation have also been formed in the Cathedral and St. George's Parish.

Services were held in January in the Lake Dauphin District by Rev. Welbury T. Mitton. His visits are much prized by the settlers here.

The prospects of the Church at Morris are brighter than they have been in many years past. Services are held every Sunday, and the debt on the Church is now very small.

It is expected that the bequest of the late W. Magnus Brown of two thousand dollars to St. John's Cathedral will now soon be paid by the executors of the estate. The late Mr Brown was formerly one of the Wardens of the Cathedral Parish. He also bequeathed five hundred dollars for a 'Brown Scholarship' at the Ladies College, in memory of an only daughter.

Services are now given fortnightly to Lake Francis and to Wakefield. Occasional services are also given at Foxton.

The next regular quarterly meeting of the Executive Committee of the Synod, is fixed for the second Friday in April, at 4 p.m.

APPOINTMENTS.—The Bishop has made the following appointments:—

The Rev. W. A. Barman, B. D., Incumbent of St. Paul's Parish and Principal of the Rupert's Land Industrial School and formerly Rural Dean of Brandon, to be Rural Dean of Luegar in place of the Rev. Alfred Fortin resigned on removal to the Incumbency of Rat Por age.

The Rev. Welbury T. Mitton, M. A., Incumbent of Birtle, to be Rural Dean of Minnedosa in place of the Rev. M. Jukes, who has left the Diocese.

The Rev. George Rogers B. A., Rector of St. Matthew's, Brandon, to be Rural Dean of Brandon in place of the Rev. W. A. Burman, resigned.

The Rev. W. Walton, Rector of St. Thomas, Morden, to be Rural Dean of Dufferin in place of the Rev. T. N. Wilson, who has left the Diocese.

The Ven. Archdeacon Phair, Archdeacon of Islington, to be Rural Dean of Islington in place of the Ven. Archdeacon Cowley, D.D., deceased.

WINNIPEG.—*Christ Church*.—Rev. Canon Pen treath preached on the second and third Sunday evenings in Lent, on 'John Wesley the Churchman,' in commemoration of the Centenary of Wesley's death; the sermon creating a great deal of interest.

St. George's.—Rev. F. H. DuVernet, of Wycliffe College, is conducting a Mission in this parish.

MORDEN.—A service of song, 'The Risen Lord,' will be given in St. Thomas' Church on the first Sunday after Easter.

The Morden Farmer's Club held their first annual service recently, when the Rev. W. Walton, chaplain, preached.

RUPERT'S LAND INDUSTRIAL SCHOOL.—Ice cutting has begun; the ice in the Red River is three feet thick and as clear as glass. There is thus plenty of exercise for the boys.

All the members of the Rupert's Land family are well, and the bright clear days give a stimulus to both teachers and children.

The days are drawing out and the boys have a game of ball every evening after supper. All being free until evening study, a much larger gathering can be had than during the day.

A new minister has been added to the staff Miss Logan, of Stonewall, having taken charge of the girls in the laundry. She will, besides, instruct them in different household duties.

The carpenter and his pupils have been busily engaged at inside fixtures lately because of the severe weather. During the last few fine days the building of the new ice house has been begun.

DIOCESE OF SELKIRK.

We regret to have to state that sad news has recently been received respecting Rev. W. Ellington, of the C. M. S. Mission at Buxton on the Upper Yukon, in the new Diocese of Selkirk. The arduous work and isolation of the district have proved too great a strain upon his mind and it has become seriously affected. Last fall under the care of two men he was sent from his station down the Yukon in the hope of catching a steamer. This they failed to do, and no news having been received of them they are supposed to be wintering somewhere along the river. Before proceeding to the north Mr. Ellington worked for some time in the Rainy River District, and his many friends will, we are sure, be grieved to hear of his terrible affliction.

CONTEMPORARY CHURCH OPINION.

The Churchman, N. Y.:—It would perhaps be more strictly accurate to speak of the festival which is about to be held by the Methodist body in commemoration of the hundredth anniversary of John Wesley's death as the 'Wesleyan' rather than the 'Wesley' centenary. For it is taking the form of a glorification of Wesleyan separation from the Church, and thus is a most unfair and one-sided exhibition of the aims and teaching of the great Oxford Methodists, as Mr. Tyerman, their biographer, termed them. Nothing is more certain than that the creation of an absolutely distinct religious organization by the side of, if not in antagonism

to, the Church was never intended by Wesley, and yet the aim of his present day followers is to obtain for their society recognition as a 'Church' and to claim for its 'Love Feast' the validity of a sacrament. That the keeping of the centenary will indirectly strengthen the Church and open the eyes of many Wesleyans to the unsoundness of their position is more than probable for, apart from the historic light which is being let in through the articles which are appearing on the subject, many of the clergy have announced their intention of preaching to-morrow upon the subject. The veteran Canon George Venables in the March issue of his 'Garianonum Greetings,' (as he quaintly terms the little magazine of his Norfolk parish, in allusion to its ancient name) devotes several pages to a most useful review of the teaching of the Wesleys on the Lord's Supper, quoting some of the most striking passages in their hymns to prove that they held the doctrine which is now taught by advanced High Church men in reference to the Holy Sacrament. A similar course will doubtless be taken to-morrow in many pulpits.—*London Correspondence.*

Pacific Churchman:

In one respect our keeping of Lent is a failure year by year. It is intended, we hear it said, as a season and means of revival of spiritual life and zeal. Now, in every parish and every community, besides the great mass of almost utterly irreligious people upon whom the Church has little or no hold or influence, there are large numbers—the majority, we fear—who scarcely more than have a name to live. They attend services with more or less frequency, and occasionally come to Holy Communion, and contribute a little toward the support of the parish. But they take little or no part in the actual work of the Church, and in fact know or care almost nothing about it. They do not seem capable of any deep or sustained interest in it. They take no Church paper, or, if they do, they leave it unread. Do our Lenten services reach this class of people, to 'revive' them, in any appreciable degree? Now and then one may be induced to attend and be benefitted. But, as a matter of fact, those who come to the Lenten services, and upon whom their life and zeal-awakening powers are exercised, are the few who all the year, and all their lives may be, had been earnestly and faithfully trying to live Christian lives and do the work of Christ. These, indeed, are strengthened and encouraged; but they are the very same ones who made up the week day congregations last Lent and the Lent before. Thus we work over the same material year after year—well enough, as for that—but is not what is really wanted a reaching out to, and a getting hold on, and a revival of that large class of lukewarm, uninterested, untaught, nominal Christians and Church people, of whom we have spoken?

The Church Helper, Michigan:

Lent is not designed especially for aged and pious people, but that worldly people may become saintly, and the saintly more saintly. Lent is as needful for youths as for their elders, and as helpful for Christian men as for Christian women. And like all other means of grace, Lent is fraught with injuries for such as neglect to secure its benefits for themselves. If any will not be softened by it, then they must be hardened by it. If any will not avail of the help of Lent in breaking the power of the world over them, then it is inevitable the refusal of the proffered good will react to rivet on them more tightly the world's chains. None can escape the alternative of sacrificing something; either the heavenly for the worldly or the worldly for the heavenly. This is the moral responsibility incurred by every neglect of Divine Grace and Church privilege. 'If I had not come and spoken unto them, they had not had sin.'

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.]

MISSIONS TO THE JEWS.

To Editor of the Church Guardian:

Sir,—In a late issue, "Churchman, Diocese of Huron," requested information regarding two societies asking help in Canada for Jewish Missions. Allow me to say that the Parochial Missions to Jews' Fund, for which I appeal, is not called a Society. It is a Fund, administered by a Committee, and is so called, perhaps to show that it has a distinctive principle, which is different from that of the ordinary missionary societies. There need then be no rivalry between the London Society to the Jews and the P. M. J. Fund. Each has its own principle and modification, which commends itself to its respective supporters, and there is room enough in this broad land for both.

The London Society to the Jews has a very large income, by means of which it is enabled to maintain a large official establishment in London, and to employ a large number of Missionaries to Jews in foreign parts. The Society trains its own Missionaries, employs them, pays them, controls them, posts them where it thinks best, dismisses them. They are not under the control of their Bishop. They are controlled by the Society, and are responsible only to the Society. This principle or mode of action commands itself to a very large number of people. It prevents the Bishop from having too much power, while it leaves him no margin for enterprise. Thousands of people believe in this principle, and the majority of the Clergy in Canada, notably the whole body of Clergy in Montreal and Huron, with some half dozen exceptions.

The Bishop whom we have sent out to the East is not enamoured with this principle; it is not likely that he would be. I suppose that no clergyman in Huron or Montreal, if he were made Bishop, would admire a principle or modification, which made his clergy responsible to a Society rather than to a Bishop. Still the London Society has done good work, and it has a great work before it: and Bishop Blyth, while he would like to see its methods reformed, desires the continued support of its work.

Meanwhile, the P. M. J. Fund is at hand to render the Bishop's lot less unhappy and anomalous. It acts upon a principle, which so far has the support only of the minority, but in the end is bound to prevail for it is founded upon eternal Truth. That principle is, that it is to *The Church* Christ gave the great Missionary Commission, and not to any Society or close corporation irresponsible to the Church. Upon this principle the Provincial Synod acted in establishing the D. & F. Missionary Society. This is the principle of the S. P. G. and S. P. C. K. in making block grants to Missionary Dioceses. It is the principle of the P. M. J. Fund, which neither employs, nor controls, Missionaries; but makes grants to the Bishop, whereby he is enabled to employ and control his own clergy, to send a man here, to seize a point there, and like a good general to marshal the forces at his command in the most effective way.

It is fortunate therefore for Bishop Blyth that though the C. M. S. and the London Jews' Society give not one shilling to the Bishop's Mission Fund, the S. P. C. K., and the S. P. G., and the P. M. J. Fund, each make grants which have enabled him to employ and to post a few Missionaries according to his own judgment, and have secured him a certain amount of independence in the work under his charge.

Holding then, as I do, that the principle upon which the P. M. J. Fund is administered, is from a Church point of view a true and sound

principle, and allowing others their full right to see things from a different point of view, I cannot help wishing that all my brethren should recognize the soundness of the principle of directly furnishing our chief Pastors with the means necessary for their arduous work, and laboring to that end.

J. D. CAYLEY,
Hon. Sec. P. M. J. Fund.

March 16th, 1891.

JERUSALEM BISHOPIC MISSION FUND.

We have received the following interesting letter from Rev. W. Sadler, Secretary of the above Fund.

DUMBLEBY RECTORY,
Folkingham Lent, 1891 }

Dear Sir,—May I beg your continued kind help and sympathy for Bishop Blyth's work, and express the hope that you will kindly give an offertory to his fund on Good Friday, or some early date.

He is now personally responsible for an outlay of \$2 000 a year; and needs £5,000 a year to work his charge properly.

The accompany report speaks of work strengthened and increased; but more has been since undertaken; while much remains urgently pressing.

The Bishop writes, Feb. 5th last: "The Jews are 'coming in upon the Flood.' The strain is very great." Educational work on lines of sympathy with the Eastern Churches is also of immediate importance to promote a truer mutual understanding.

The prayers and help of all who would observe fully the great Missionary Commission of our Blessed Lord (St. Luke xxiv, 47, and further the unity for which He prayed (St. John xvii, 21) are most earnestly sought,

I am, dear sir, yours faithfully,
WM SADLER, Secretary.

SYNOD COLLECTIONS.

The *Rupert's Land Gleaner* in a leading article on Synod Collections refers to contributions in its own Diocese as follows:—

We cannot but think that there is room for increased liberality in the support of the Home Mission Fund among our own people. We do not at all overlook the fact that the \$1,800 subscribed from local sources does not at all represent the total contributions of our people; we do not forget that in nearly every one of our over forty missions, nearly four hundred dollars a year is given towards the clergyman's stipend, besides the amounts given for other purposes; we would by no means ignore the very remarkable efforts that have been put forth by our people during the last few years, in the way of the building of new churches; the multiplication of new churches has lately been a most pleasing and progressive feature of our Diocesan work; but while fully recognizing all these tokens of a generous spirit, we do think that more than \$1,800, should come in to a fund of such vital and supreme importance as is our Home Mission Fund.

There are many reasons which may perhaps suggest themselves as accounting for this limited support of the Home Mission Fund; but without minutely enquiring into these we shall proceed to say how, in our opinion, a very substantial increase of this Fund might be made by our own people. In the first place, in Missions at present receiving grants from the Mission Fund a very determined and vigorous effort should be made to increase the contributions from local sources, to their clergyman's stipend, and so set free for other fields a proportional amount of the grant the Mission is receiving. In many of our Missions, this could easily be done without any very serious strain upon the resources of our Church people. If our Church is ever going to flourish and be

strong, its members must get entirely new ideas as to the scale of giving in proportion to income. We might expect that a farmer who has received \$1 500 or \$2 000 for his cattle or his wheat should give \$50 of that amount to the clergyman's salary and yet, not at all transgress the limits of a right and reasonable self denial. There are not many of our Missions which might not hold out to themselves, the purpose in the not far future, of becoming entirely self supporting, it may be some years before they can reach this state of things but they should at least keep this before them as the aim to be striven for and ultimately attained.

Another means by which our clergy and laity could more heartily sustain the Home Mission Fund is by better organized efforts for securing subscriptions towards it. Not a single mission or parish should be without a local society for the support of this fund. This Society should arrange to secure from every member of the parish some subscription, however small, towards this fund. A scheme for obtaining at least five cents a month from every adherent of the Church, young or old, has been sanctioned by our Synod and has been in successful operation in some of our parishes for several years.

If this scheme could be generally adopted and thoroughly worked throughout the Diocese, it seems to us certain that a very large increase in our Home Mission Fund would be the result.

In this connection we would urge the importance of well arranged Missionary meetings, to be held in each Rural Deanery under the direction of the Rural Dean, at which such local societies could be launched with enthusiasm and success.

And then again, we ask, are our prominent and more prosperous laity doing all that they can to support this fund? From the laity of Winnipeg \$800, was received last year. Are there not eight laymen in Winnipeg who could give one hundred dollars each to this fund, and still have money left for their own parochial calls? Or to put it a little differently, could there not be found sixteen laymen who could give fifty dollars each per year, to this fund and so, by assuring all that is now given, leave room for a great increase in this source of supply.

We sincerely trust that this year may see throughout the whole Diocese, a determined effort towards a very marked increase in the support of this, the most profoundly important of all our Diocesan Funds.—J. D. O. M.

**PUBLIC WORSHIP BINDING UPON ALL,
AND TO BE SUPPORTED BY ALL.**

God is King, and all loyal subjects owe their King public homage.

This public homage is a duty from which none can escape, and none are exempted.

This public recognition should be made by the whole people, by every class, rich and poor, old and young, week by week.

We can worship God privately, but that is not enough.

It is public worship in which all shall engage that God demands. Our forefathers obeyed this command, and in times of persecution, instead of saying their prayers in private, persisted in holding assemblies in the teeth of the law, and at the peril of their lives.

Public worship is common worship, social worship, worship by all baptized persons, "as members of Christ," in which all in the parish should engage.

Public acknowledgement of supremacy is rendered to our earthly sovereign, and this same public acknowledgment must be made to the King of Kings, and Lord of Lords.

Public worship is offered in God's Courts, and is rendered in order to proclaim to all that

we are not ashamed to confess Christ before men.

Public worship kindles mutual devotion, and is designed to prove that all Christians, being members of one Body, should worship together; that they draw towards one another in bonds of love; and that believing that union is strength, they present a united phalanx against the common foe.

Public worship differs from acts of prayer, thanksgiving or even praise, inasmuch as:

Public worship is to adore—to present ourselves, our souls and bodies, our substance, as a living sacrifice to God for His service.

God is pleased with the heartfelt expression of the lips, the reverential attitude of the body, and the ardent outpourings of the soul. But more is demanded from His children.

Two great principles are essential to attain to the Scriptural standard of public worship, and without their observance, God is robbed of the honour due to Him, the individual worshipper is a loser, and the manner of worship is imperfect.

The first of these principles requires that the place of worship shall be equally accessible to all. If the Gospel message is to be delivered to all people, it is clear that all shall be able freely to enter the Sacred building, in order to hear it, and

Secondly, to make our worship complete and acceptable, the praise and thanksgiving must be accompanied by a material offering of the fruits of our labour.

This offering must be a real act of self sacrifice, and 'worthy' of Him to whom it is presented.

If this duty of giving be omitted, the worshipper loses the blessed results, which always flow from the sacrifice of self, and the Church loses the power of progress and extension.

Following the ancient Scriptures, we find that not only was a material offering always made in worship, but the offering was itself the worship. That is to say, worship is sacrifice and sacrifice is the devotion to God of material things, valuable to their possessor.

No one supposes that the duty of making these offerings to God ceased with the foundation of the Christian Church. The early Christians devoted all their substance to the common treasury of the Church so that none might lack, and later on they were commanded to bring their offerings on the first day of the week as God had prospered them.

God has a claim to the gains of all His creatures, and an acknowledgement of this claim must be made in worship by returning a part to Him. We obey the command, "Honor the Lord with thy substance and with the first fruits of all thine increase," by bringing an offering into His Courts.

This offering should bear some fixed proportion to our means. "What shall I render unto the Lord for all His benefits? There is no written law on this point in the New Testament any more than there is for the observance of Sunday instead of the Sabbath, but from the history of the Church during the earlier centuries, we learn that the Tenth was the proportion given for pious and religious purpose. In any case, St. Paul's words should be well considered: "But this I say, he which soweth sparingly shall reap sparingly, and he which soweth bountifully shall reap also bountifully."

Public worship then is binding upon all, and to render it complete and acceptable to God, an offering of our worldly goods—proportioned to our means, and as God has blessed us should accompany it—and should be made by all.

God's orders are: 'None shall appear before ME empty.' This offering is as much a part of our worship as are praise and prayer; it must not be omitted. The Church orders it, and provides that the 'Basin' containing the alms be 'reverently' brought during the service to the Priest, who shall humbly present and place it upon the Holy Table.—*Open Church Assn. Tract.*

The Church Guardian

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1. Any person who takes a paper regularly on the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR MARCH.

- MARCH 1st—3rd Sunday in Lent.
 “ 8th—4th Sunday in Lent.
 “ 15th—5th Sunday in Lent.
 “ 22nd—Sunday next before Easter.
 “ 23rd—Monday before Easter.
 “ 24th—Tuesday before Easter.
 “ 25th—Wednesday before Easter. The
 Annunciation of the Blessed
 Virgin Mary.
 “ 26th—Thursday before Easter.
 “ 27th—GOOD FRIDAY. Pr. Pss. M., 22, 40
 54 E 69, 88.
 “ 28th—Easter Even.
 “ 29th—EASTER DAY Pr. Pss. M., 2, 57,
 111, E. 113, 114, 118. A. ban.
 Cr. Pr. Prof. in Com. Service.
 “ 30th—Monday in Easter week.
 “ 31st—Tuesday in Easter week.

BISHOP BLYTH.

We have before us the Second Annual Report of the JERUSALEM BISHOPRIC MISSION FUND, for the year ending June 30, 1890. In view of the annual collections on Good Friday for Bishop Blyth's work, we place before our readers some information regarding this Fund, and the work depending upon it.

This Fund is used as a quasi-diocesan fund for work under the Bishop's charge. Its operations extend over Palestine, Syria, Egypt and Cyprus. There are three separate branches of such work—(1) Jewish Missionary Work (2) English Chaplaincies; and (3) Reunion Questions. Grants in aid for schools, and to provide improved means for Church services, are also given from this Fund.

The Jewish Missionary Work embraces (a) *The Industrial Home for Jewesses*, founded in 1889, in charge of Miss Blyth, and Miss Pigott, who has had experience in work among the Jews in London, and is a trained and devoted Church worker; (b) *the Jewish Curacy at Beyrout*, which has been blessed with marked success during the past year; and (c) *The Mission to Jews at Cairo*. As Bishop Blyth is depending on our Church in Canada for the chief support of this work, we give somewhat fuller particulars concerning it. The number of the Jews at Cairo is now estimated at 30,000. Among these there was no work of the English Church

until the opening of Bishop Blyth's Mission last year. The Bishop spent some time at Cairo, holding a Confirmation at All Saint's Church, where Dean Butcher, the English chaplain, has attractive and crowded services. He also visited the Miss Whately's Schools, which were full and well managed.

Dean Butcher having very strongly advised Mission work among the Jews, an unusual opportunity, and placed the services of the Rev. Nasr Odell, an Arabic speaking clergyman, at the Bishop's disposal. A house was taken large enough for the work of the Mission, close to the Jewish quarter, affording a room for a well appointed chapel, rooms for residence for the missionaries, and for class rooms.

Miss Allen (lately of the Universities' Mission to Central Africa) has joined this mission for medical work and nursing, after having spent a year helping to open the Bishop's Industrial Home for Jewesses at Jerusalem.

Mrs. Odeh, an English lady of much ability and missionary zeal, will greatly help to maintain the comforts of home around the little staff.

The work at Cairo is already prospering. The report of the baptism of the first convert, on St. John Baptist's Day, in the Mission Chapel, as given by Mr. Odeh in a letter to the Bishop, and by Mrs. Odeh to Miss Blyth, is simply a delightful description of the brightness which such an event sheds over a mission house. The calm devotion of the candidate, who had gone through the terrible ordeal of choosing between the Lord Jesus and his home, the sympathetic presence of Dean Butcher, the brotherly rejoicing of an older convert, baptized last year by the Dean and confirmed this spring the kindly interest of the small congregation, the early celebration of the Holy Communion with which the day is naturally marked, when special remembrance was of course made of the newly baptized who assisted at the service, all this is vividly brought out in the simple, single hearted words of the Odehs' letters.

Mr. Odeh's long experience in Palestine, his thorough knowledge of Arabic, English and German, eminently fit him for the work.

It will be necessary to open a school in connection with this work, and the Parochial Missions to the Jews Fund is trying to meet the Bishop's efforts in this direction. The call for it is felt to be urgent, for a Christian Mission which does not provide for the care and education of children is an anomaly.

The Bishop writes that he (and his supporters) have to remember that the work undertaken at Cairo at a cost of about £300 a year is only an instalment of four times that amount which must be met as soon as practicable. The Parochial Mission to Jews Fund provides the stipend of Mr. Odeh—£150 a year.

If we had space to speak of all that Bishop Blyth is doing, it would be apparent how great the work is and how much remains to be done. The work is arduous, and the need of money great. Happily the Church of England everywhere is beginning to recognize the debt we owe to the Jews, and since the appointment of the Bishop, offertories, subscriptions and donations have come in from all quarters. Grants in aid are made by the S. P. C. K. and P. M. J. India sends £175, almost as much as our contribution from Canada last year, viz., \$1,254 49.

We trust that the clergy of the Canadian Church will make a special effort on Palm Sunday to secure larger offerings on Good Friday. We are persuaded that very much more might be done in this way with a little trouble. Some of our readers may feel disposed to send private donations to Bishop Blyth's work. All such donations should be sent to Rev. J. D. Cayby, Toronto, Hon. Secretary P. M. J. Good Friday offerings should be sent to the Sec. Treasurer of the Diocese, where they are made.

N. B.—Care should be taken to mark all offerings for 'Bishop Blyth's Fund,' otherwise they go astray.

MID LENT.

Bishop Gillespie, of Western Michigan, has issued the following pastoral to the Clergy and laity of his diocese:

The chief obligations of the Lenten Fast are well understood and constantly urged in the preaching of the season.

We call attention to some duties that not necessarily of the Fast, are by our system connected with it, or naturally grow out of its chief intent.

First we may refer to the temporal affairs of our parishes. Law, civil and ecclesiastical, has made Easter the time of closing the financial year of the parish. The selection is not altogether happy, but we must abide by it. Let then the temporal estate of the parish have the attention and judgment every good business man gives to his affairs. Let parish officers conscientiously scrutinize the expenditures and the indebtedness; on both sides of what the parish owes, and what is owing to it. Let means be devised to clear off as far as may be, the indebtedness. And let these matters have attention before the solemnities of the Passion are 'evidently set forth before our eyes.' The solemn days before Easter are not the time for vestry meetings or for circulating subscriptions.

We turn now to more spiritual matters. Duties are overlooked except as they have their assigned times of attention. It is certainly the duty of a Christian man or woman, to meet honestly and willingly the demands upon their property as 'Stewards of God.' How few ever consider what proportion of their income finds its way into God's treasury. Giving is generally more as necessity requires, than as principle and desire prompt. And even when there is more of the willing giver, how small is the proportion, and how far it is from any pronounced self denial.

Here then is Lenten opportunity and duty. Let all look not alone on what they give, but on what they spend, and how they spend, and what they lay up, and what is the need to hoard. Let all think where their gifts go. Do they reach out into the Diocese, into the Church at large, and the world? or are they confined to one's own parish or locality—giving that is all right, but that has in it an element of self, that makes a certain personal return.

Rising higher in the scale, there is a relation of which the Church has most serious thought—that of sponsorship. Most communicants have at some time entered into it. But the Church's thought is not that of sponsors generally. Sponsorship is forgotten, it is discharged by an occasional present, it falls under the law, 'out of sight out of mind.' Were it not a very proper use of Lent to recall the standing at the font and answering the solemn questions, to read over the baptismal office, specially to know and realize a sponsor's duties? God-fathers and God-mothers, 'the vows of God are upon you.' They will not be discharged until you have seen your spiritual wards before the Bishop for the laying on of hands. They devolve upon you, as far as may be, the watch and ward that a Godly parent keep over the children God has given. Let this Lent make you a sponsor in will and deed.

One more duty may be mentioned. It is that our blessed Lord enjoined, when he said, 'From your hearts forgive every one his brother his trespasses.' None of us can live in a world where there are so many delicate and difficult relations, and where we must with our own weaknesses of character, encounter peculiar dispositions of men and women, without painful antagonisms, involving lasting separations and enmities. Yet the Master's law is upon us; with the unforgiving spirit we are none of his. We must take home the hard saying, and let every alienation come before it for decision.

The task is painful, and hence all the more adapted to the Lenten tide. Let us 'enter into our closet,' with the brother or sister, to whom we will not speak, whose offences we are often telling, whose ill fortune at least we do not regret, whom we must admit we hate in our heart, before our mind, in our self-examination, in our prayer. Then may we come to the Holy Communion, hearing with a clearer conscience, when the Church reiterates her invitation, 'Ye who are in love and charity with your neighbors, draw near with faith and take this Holy Sacrament to your comfort.'

JOHN WESLEY, PRIEST OF THE CHURCH OF ENGLAND.

(From the Irish Ecclesiastical Gazette.)

On Monday next will be celebrated the celebrated the centenary of the death of one of the greatest and most remarkable of English Churchmen, the Rev. John Wesley, M.A., Oxon, Priest of the Church of England. By a curious irony the celebration will be chiefly in the hands of Dissenters from the Church, John Wesley lived and died in the communion of the Church of England. Those who call themselves by his name are now, we regret to say, to be found in large numbers among the most bitter and intolerant of its enemies. If John Wesley were alive now it would not be difficult to say in which communion he would be found worshipping; certainly it would not be in the pretentious Gothic chapels of those who call themselves by his name, whose preachers have assumed all the responsibilities of the priesthood, and who, *contrary to Wesley's express injunctions*, administer the Sacraments, and in every respect claim to be independent ecclesiastical functionaries, dressed out in the preciseness of the clerical garb, with M.B. waistcoat, stiff collar, and 'Reverend' as their official designation.

We do not, indeed, object to all this on any professional grounds; Wesleyan ministers, as far as we are concerned, are welcome to all the ecclesiasticism they can assume, and if they do claim the priestly office, they are wise in assuming with it those externals which the world connects with it: only let them remember that in doing so, they want the authority and approval of the Rev. John Wesley.

The whole thing is in a nutshell, and cannot be denied by the Methodists themselves, their own leading organ being the witness. John Wesley lived and died in the communion of the Church of England. In answer to a direct question, in a recent issue of the *Methodist Times*, the Editor wrote as directly: 'There is no doubt that John Wesley never by any formal act withdrew from the communion of the Church of England, and he was never formally expelled by any ecclesiastical authority.' But we have stronger evidence than this, we have Wesley's solemn statement, made shortly before his death, that he lived and died a member of the Church of England; and his desire that none who regarded his judgment or advice should ever separate from it. So little, at the time of his death, was Methodism regarded as a new 'Church,' that in his epitaph on the marble tablet in the New Chapel, City Road, John Wesley was spoken of as 'the Founder of the Methodist Societies,' and as 'the Patron and Friend of Lay Preachers,' words that were afterwards, under the influence of the uneasy Methodist conscience, either or altered. In Wesley's mind, his Preachers were laymen. Two years after his death the Conference put forth certain minutes in which it was solemnly declared that Wesleyan teachers 'were only preachers and expounders,' and 'the original Methodist plan' was upheld against the new-tangled 'ordination scheme.'

Never in all history was there a more remarkable instance of an entire community running

counter to the original desires and intentions of their founder than is afforded by the case of the Methodist body. 'Love the Church of England, and resolve never to separate from it,' said John Wesley in so many words (*Code of Directions* drawn up by Wesley, and endorsed at the Wesleyan Conference of 1797); 'do not despise the prayers of the Church; do not call your society 'A Church,' nor your Preachers 'Ministers,' nor your houses 'Meeting Houses': call them plain 'Preaching House.' In his famous sermon, preached in Cork, 4th May, 1789, and printed by him in the *Arminian Magazine*, a year before his death, John Wesley said:—'None of them dreamed that the being called to preach gave them any right to administer Sacraments. And when that question was proposed, 'In what light are we to consider ourselves?' It was answered, 'As extraordinary messengers, raised up to provoke the ordinary ones to jealousy.' In order hereto, one of our first rules, given to each Preacher, was 'You are to do that part of the work which we appoint.' But what work was this? Did we ever appoint you to administer Sacraments, to exercise the Priestly Office? Such a design never entered into our mind; it was the furthest from our thoughts.' He went on to say: 'The Methodists are not a sect or party. They do not separate from the religious community to which they at first belonged. They are still members of the Church; such they desire to live and to die. And I believe one reason why God is pleased to continue my life so long, is to confirm them in their present purpose, not to separate from the Church. A year previously [in 1788] Wesley had said in another sermon: 'I hold all the doctrines of the Church of England; I love her Liturgy; I approve her plan of discipline: I dare not separate from the Church; that I believe would be a sin to do.'

We are aware of the fact that it is a common practice with the Methodists of to-day to postulate two John Wesleys, and represent Wesley as having undergone a remarkable change of opinion on matters of Church doctrine and practice about the year 1740—in fact, that about that time John Wesley gave up the High Church sacramentalism of his earlier years. But was it so John Wesley himself being witness? In 1789 he writes in his Journal: 'I have uniformly gone on for fifty years, never varying from the doctrines of the Church at all [Journals, xviii, 89]. And in 1790, a year before his death, he writes: 'I have been uniform both in doctrine and discipline for above these fifty years, and it is a little too late for me to turn into a new path now I am grey-headed' [Methodism of the Future, p. 111]. This does not look as if Wesley was conscious to himself of any such change in his religious opinions as is attributed to him. He was a High Churchman all his life in his doctrinal views, although erratic in some of his later actions. He was, in fact, says his latest and most able biographer, 'a Puseyite a hundred years before Pusey flourished' ['Tyerman's Life,' I, 148]. He was, says the same writer, regarded by some as a Roman Catholic, because he rigidly excluded all Dissenters from the Holy Communion, because he received some Roman Catholics as saints, because he endeavored to establish and enforce confession, penance, and mortification; mixed water with wine at the Sacrament, and appointed deaconesses [Ditto, p. 1478]. He considered it, among other duties, a right thing to pray for the faithful departed, and to turn to the east at the Creed [*M. S. Notes*; about 1741].

It is a strange thing that such a man as this John Wesley should ever have been credited with having founded the largest schism on record in the Church of England. According to his own statement he remained a faithful son of the Church to the last, and warned the Methodists that if ever they forsook the Church of England God would forsake them. It is not difficult, however, to see how Wesley himself by his strange action in ordaining Dr. Coke a

pseudo bishop, and afterwards laying his hands on some of his preachers, prepared the way for the inevitable schism that followed in his death. He did this contrary to the advice of his brother, Charles Wesley, and he lived to repent of it with tears. There is no evidence that he laid hands on any after the year 1788. It was the restless ambition of Coke that prevailed on Wesley to set him apart as a 'superintendent' in his bedroom in Bristol in 1784, so little did Coke believe in the reality of the episcopal office thus pretended to be conferred on him, that he subsequently sought consecration without avail from Bishop Seabury of Connecticut and Bishop Waite, of Pennsylvania. Charles Wesley saw the ridiculous side of his brother's action when he penned the well known epigram:

"How easily are Bishops made
By man or woman's whim;
Wesley his hands on Coke hath laid,
But who laid on him?"

The act was far from agreeable to the minds of many of Wesley's most trusted friends. Whitehead pointed out that Coke had as much right to lay his hands on Wesley as Wesley on Coke. Another wrote, 'I wish they had been asleep when they began this business of ordination; it is neither Episcopal nor Presbyterian, but a mere hodge-podge of inconsistencies'—[Tyerman's Life, vol. iii., p. 439].

Our Methodist friends are fully justified in making the most they can out of their connection with John Wesley, Priest of the Church of England; but how little they are justified in claiming THE John Wesley of history as their head we have now shown. They and he belong to different communions. I live and die, said Wesley, a true son of the Church of England—but who and what are those who to day shelter themselves under his venerable name?

HINTS TO S. S. TEACHERS.

1. Always study the lesson carefully and thoroughly during the previous week. Seek to get a knowledge and control of the whole subject. Read all references in the Bible and Prayer Book. Ask God's help to understand the lesson and to impart it to your scholars.

2. Decide as to just how much of the lesson each scholar is to commit to memory during the week. It is better to make it too easy than too hard. A short lesson thoroughly learned and understood is much to be preferred to a long lesson half studied. Encourage your scholars to learn longer lessons by degrees.

3. Try to impress a few important points on the minds of your scholars, very clearly, at each session. Let them leave the class feeling that they have learned one thing well.

4. Encourage your scholars to ask questions, but never allow anything that leads to frivolity. Be thoroughly in earnest yourself, and seek to have your scholars in earnest also.

5. Remember that you are assisting the Rector or Priest in charge, in the sacred work of "sufficiently instructing" the children who have been committed to his care. Listen to his instruction; ask his advice and assistance in all difficult matters, and your work will not only be much easier, but more fruitful.

6. Never teach your own ideas or opinions, but teach the doctrines and practices of Christianity, as the Church holds them. The Christian religion is not a set of theories, but a system of facts, and your duty is to ascertain what those facts are, and impress them on the plastic minds of the young Christians in your charge.

7. And, above all, continually bear in mind that whether you do much or little, the success of your work depends entirely upon the spirit with which it is undertaken. Your only motive—the only end for which your work should be begun, continued and ended—is the Glory of God, and the advancement of His cause and Kingdom on earth.

FAMILY DEPARTMENT.

THE THREE HOURS.

[The following verses were suggested by an incident which occurred on Good Friday last, and which became known through a member of the Girls' Friendly Society of St. Andrew's Church, New York City.]

The shadows of Good Friday wrapped the world,

All Holy Church was hushed in solemn awe,
The bitter sacrifice on Calvary's hill
Crept like a flame thro' every faithful heart.

Between the porch and altar, as of old,
Both priest and people knelt and wept in prayer;

And saint and sinner, mourning for their guilt,
Raised solemn *miserere* to the skies.

And e'en among the crowded city marts,
Where breathless rush of labor still pursued,
And weary workers struggling for their bread
Could find small respite to draw near their God.

Some few brave women, toiling at their work,
'Mid whirl and din of countless humming wheels,
Thrilled with the sense of Christ's stupendous love,

Burned in their hearts to keep this day with Him.

Came noon, and one among them gave the word:

"Through all three hours the Church sad vigil keeps;

May we, by silent lips and prayerful hearts,
Watch with the Church the agony of Christ."

The whisper ran throughout the crowded room,
"The girls are keeping service 'mong themselves!"

Some raised a scoff, and some indifferent were;
But some were earnest souls, and joined the few.

A hundred wheels around them whirled and hummed.

The stir and din of labor filled the room;
But no word spake these fervent, faithful souls,
They worshipped 'round the Cross on Calvary,
And thus the Anglo and the Roman Church,
And sect unblest by Apostolic rite,
Without a priest or altar to their aid,
Through all three hours, in silence and in prayer,

Raised one united act of love to heaven
For Christ's great Passion wrought to save
their souls;

And though in deed they served the world's
emprise,

In heart they watched with Christ, and shared
His pain.

O God, fulfil the time, we plead, we cry,
When all shall raise Thee with a common
creed,

One Lord, one Father, one Baptism for all,
One great Communion of a Catholic Church.

—St. Mary's in The Churchman, N. Y.

THE ROYAL FAIRY.

BY M. M. M.

Author of 'Little Lady Mildred's Inheritance,'
'The King's Visit,' etc.

CHAPTER I.—Continued.

'I think you're a brick to spend all this time with me, if you only have forty days to stay in the world,' exclaimed Jack, and he gave his friend's hand a big squeeze, 'how did you come to do it?'

'Why, you see it is my Lenten work to help the weary and discontented ones; and to brighten the lives of all that I meet, by showing them how to be better and more thankful. So as I heard what you said to your sister as I passed your windows a few minutes ago, I

thought I would teach you a little lesson in contentment to-night by showing you how some very great and wise men were often very much discouraged and weary of living when they were boys, and not in a very different way from the way you were feeling just this evening. So we will travel about the world together a little, to-night, and we will soon have gone back more than four hundred years, which is a long time ago, my boy.'

'Four hundred years!' cried Jack, in the greatest astonishment, 'how is such a thing possible?'

'Why there's nothing easier in the world, if you only know how to go about it. But now have your eyes wide open, for we shall soon be in Italy, where our first visit is to be made.'

'In Italy!' exclaimed Jack, 'why we were in New York only a few minutes ago!'

'Yes, I know,' responded the fairy, 'but we know just how to get into an electric current, and then the greatest distances are nothing, as you have seen, for here we are over Florence and in a minute we will be at our destination; a little town by the name of Settiquand.' And looking down, Jack saw below him a large city, with many tall spires and chimneys; and then, as these disappeared, he felt that they were descending slowly, and the next instant they were speeding through the principal streets of a quaint old town, still above the heads of the people but near enough to distinguish their foreign, bright colored garments, and to see a long funeral procession enter the doors of a large church, preceded by many priests and acolytes and chanting choristers. 'Don't forget,' said his old friend, 'that we are not only invisible, but that we can speak softly without the least danger of being heard,' and before Jack had time to answer they had passed through the open window of an humble house in a side street, and entered a small, gloomy room, full of a damp musty odor, which was very unpleasant. Around the walls were shelves filled with the strangest looking books and rolls of yellow parchment, and here and there a strong metal box; and the furniture consisted of a wooden table with two chairs beside it, and two desks with a high stool before each. One of these filled a corner of the stuffy little room, and as they approached near it the fairy said: 'Listen carefully, and remember all this took place over four hundred years ago.' In silent wonder, Jack looked with deepest interest at the boy before him bending over a big book, and repeating over and over again the words he was trying to learn by heart. But there was no light of interest in his face and no spirit or life in his efforts, and all at once it seemed as if some pent up fury had burst the iron bars of its prison house within his breast, for he pushed back the book with hasty hands, and rising from his seat, paced hurriedly up and down the narrow room, while angry words poured one after another from his lips.

'Why! O, why! must I, the son of a noble house, spend my days in this drudgery, while within my heart burns a genius which is consuming me?' exclaimed the boy, and even his soft native tongue grew harsh as he continued: 'A lawyer! or a notary! these are my father's highest aims for his eldest son! These the de-meaning alternatives given me to choose between! No! ten thousand times no! give me a chisel and a hammer, or a painter's brush and I will rise to fame before I die. Oh! if the master Ghirlandajo can but prevail upon my father, the way to freedom and happiness will then stand open before me! What if I am but a boy, my fourteen years cry out against this life, and my brain whirls, and I am so tired, so tired! and with a sob the boy's head went down upon his folded arms, and he burst into a flood of tears.

'Poor fellow! who is he, can't we do something to help him?' cried Jack, almost in tears himself at the sight of the terrible grief before him.

'You forget that all this took place more than four hundred years before you were born,' answered his friend, 'and I wonder what you will say when I tell you that this boy's name is Michael Angelo, and that, as both artist and sculptor, his fame will never die. For so it is.'

'Michael Angelo, the painter of the 'Last Judgment,' and the architect of the dome of St. Peter's in Rome!' cried Jack, 'why my teacher was telling me about him only yesterday,' and he would have gone forward and looked more closely, had not the fairy held him back, as he said:

'Yes, yes, you are quite right, and I hope you will see them both some day, but we must hasten on,' and with a last look at the weeping child they passed out once more into the open air.

CHAPTER II.

'We have one more visit to pay in sunny Italy,' continued the fairy, as they flew on over the housetops, and out over the country again, 'the little town you see in the distance is a very important place in these early days and bears the name of Genoa.' In a few minutes they once more were passing down a busy street, and Jack silently followed his guide into the sitting room of a comfortable-looking house in the humbler quarter of the place, and looked about with open eyes at the queer old carved furniture and quaint surroundings. At one of the small windows stood a youth, who was watching with listless eyes the passers in the street below, drumming now and then with impatient fingers on the window frame, or turning idly the pages of a manuscript he held.

'Why did they send me to Pavia and allow me to learn of the great world and its wonders, only to bring me back to pine my life away?' muttered the boy, and, his brown eyes flashing with anger, he continued in louder tones: 'Better far that I should have retained the ignorance that was my birth right, and that I had remained forever the humble, uneducated son of the woodcarver! They do not understand my acquired knowledge, and I cannot find my old interest in their simple life, and I am suffocating in this dull and stuffy town of Genoa! Oh! I cannot stand it, I am so tired of it all! so tired!' and the paper roll fell at his feet as he strode across the room, and, seizing a cap, rushed from the house, and down through the town to the water side. As they followed him, the fairy said in his quiet way:

'I want you to take another look at him, Jack, before we leave him, for his name is Christopher Columbus and we Americans have a great deal to thank him for, you know.'

'Not the Christopher Columbus who discovered America?' exclaimed the boy.

'The very same,' answered his friend, 'and he was not alone the great discoverer, and the protege of Queen Isabella; but a good friend a magnanimous enemy, and a lover of God and man, which is far better still. Give him a last look and say good-by, for we have many miles to travel yet,' and as Jack watched the lad as he seated himself on an empty cask and gazed sadly out to sea, he felt himself being drawn upward, and was soon many miles away.

'Where are we going now?' as asked, as they hurried on.

'To Germany,' was the ready answer, 'to see another boy who lived just about the same time. Our destination is a place called Eisleben, in Saxony; have you ever heard the name before?'

'I don't believe I ever have,' answered the boy, and almost as he spoke they descended slowly, and found themselves before a poor miner's cottage on the outskirts of a small German town. It was mid-winter, and the ground was covered with ice and snow, while the wind whistled about the humble dwelling, and sounded like the shrieking of the Wal-kure.

'Wait a minute before we enter,' whispered the fairy, and as they stopped an instant a cry louder than the cry of the wind rose again and again, and drowned in its fierceness the noise of the storm. It was a woman's voice, and they heard distinctly her words of distress, broken by sobs: 'O save him this once, my husband! save him! spare the lad, thou wilt kill him in thine anger!' and then, as she paused, they passed through the low door, and into the one large-sized room on the ground floor. There, huddled together before a smoldering peat fire, were several poorly clad children; and in the further corner, on the lowest rung of a rude ladder, sat a woman whose blue stuff apron was thrown over her head as if to stifle the sobs which shook even her sturdy frame.

'Oh! dear! what is the matter?' asked poor Jack, who had never seen such unhappiness before.

'Come and see,' answered the fairy, and his round face looked very sad as he drew the boy up the ladder end into the attic above. It was very dark, and for several seconds they could distinguish very little, but then they saw before them a wretched bed of straw, and lying on it a boy not twelve years old, who seemed to be almost senseless, and unable to move hand or foot to stay the uplifted hand of the hard-faced, powerful man who stood over him. He struck him over and over again with the heavy iron chain he held in his firm grasp—'Let this be a lesson for thee, not so soon forgotten as the last,' he exclaimed in angry tones, 'I'll teach thee to leave thy learning when I bid thee;' and with a final blow he tossed the chain into a corner and disappeared down the ladder, where in the room below was soon heard his harsh voice, giving orders and reprimanding his wife and children. But Jack heard nothing but the low sobs of the poor, suffering boy before him, and, seizing the fairy's hand, he cried:

'Oh! he will die, can't you save him? Poor boy, that dreadful man has killed him.'

'No, Jack, my boy,' answered his friend, 'he has many years to live yet, for this poor boy's name is to become very famous a few years hence, when, as the leader of a great movement called the Reformation, all Germany shall ring with the name of Martin Luther, and be echoed and re-echoed throughout the known world. But come with me to another place not very far away, and to a different scene, for we must leave him alone to become famous as the years go on,' and they left the wretched garret, and hastened up through the frosty air.

'I never knew how much sorrow there was in the world before,' sighed Jack, 'and I thought that I was so unhappy because I had a few lessons to study. Just think of it!'

The fairy winked a funny little wink, as he answered, softly: 'Yes, you see that's just the trouble with us all, we are so taken up with our-

selves that we don't stop to think of the troubles of other people. But here we are crossing the boundary line between Germany and Austria, and we shall soon reach Vienna, where our next visit is to be made. I hope we shall not be late,' and pulling the tiniest gold watch imaginable from his pocket, he looked at it, and added, 'just a minute or two behind time; you see we felt so badly for poor little Martin Luther that we stayed longer than we should have done beside him.'

'Too late for what?' asked Jack, as he felt their pace slacken, and the fairy only had time to say, 'Hush, and you will see,' when he found himself passing swiftly through the roof of a great cathedral and his ears were greeted by the deep tones of a great organ, and the softest, sweetest singing he had ever heard. They passed up the nave to the choir and, silently entering, took their places in the stalls beside the choristers, and as they did so Jack's companion whispered, 'Watch the boy on your left, for we have travelled many miles to see him.'

(To be continued.)

BEGIN THE DAY RIGHT.

Different people have very different ways of beginning the day. Some begin it with a morning walk, some with a morning ride, and some with a morning dram. A morning dram has spoiled many a precious day. No matter how beautiful the sunrise, how charming the bird-songs, how sweet the flowers, a morning dram draws down a cloud of sorrow and death upon it all. Many a man would have done an honest day's work, who was discharged for negligence, had it not been for the morning dram. Many a blighted home would be happy to-day, and many a poor man would have a competence were it not for the morning dram. God hasten the day when the accursed drink shall be put away from among us!

Some plunge eagerly into the business of the day as soon as they are out of bed and have dispatched a hasty meal, while others only linger long enough to say a cross word to their wives and scold the children. How much better to begin the day with prayer? Let the husband gather his wife and children around him before the busy duties of the day begin, and read with them a few verses of the book divine, and then bow down and talk a little while with God, and close the service by repeating with them our Lord's beautiful prayer; it may occupy fifteen minutes, but it will not be lost time. Those few minutes will add hours to the length of the day; they will put peace and strength and profit into the day's work; they will secure the support and protection of an overruling Providence, without which no life can be, in the highest sense, successful.—T. O. Reads.

God always has an angel of help for those who are willing to do their duty.—Dr. Caylor.

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MISSION FIELD.

THE BISHOPRIC OF THE
CHURCH OF ENGLAND IN
JERUSALEM AND THE EAST.THE FIRST-FRUIT OF THE BEYROUT
MISSION.

"Beginning at Jerusalem," St. Luke
xxiv. 47.

A conversion—not the first that has rewarded the labours of those who are working under Bishop Blyth's immediate direction for several baptisms have taken place from the Industrial Home for Jewesses—but a conversion of unusual interest has just taken place under the Beyrout Mission to Jews. A young man of about twenty years of age of good birth and wealthy connections, has 'given up all to follow Christ.' This is an answer to that common taunt so frequently levelled against all Missions, and of late especially against Missions to Jews that on the very poorest and most ignorant of those whom the Missionaries address become converts; the implication being that the change of faith is not without interested motives. They, indeed, who remember the place our blessed Lord was contented to take in the world, who have learnt with thankfulness to note the meanness of the instruments with which God most frequently works great things for men have long accepted the saying of the most learned and self-sacrificing of the Holy Apostles which teaches us that 'not many wise men after the flesh, not many mighty, not many noble are called' so true is it that wealth and rank place peculiar difficulties in the convert's way that even without trusting in his riches the rich man may shrink from becoming a disciple because of what his open profession of a change of faith must bring upon those of his household. He may be ready to 'endure all things' in his own person but the truest teaching of Christianity only strengthens the instinctive feeling of the best among men, that it is good to bear one's burden alone. The slowness to wound the love of friends the shrinking from inflicting social disgrace on the inmates of one's home, must not be hastily condemned; all we dare say, and must faithfully say, to those on whom this cross is laid, is that the Lord Jesus must be loved more than all by such as would be worthy of Him. Yet it is not true that the Gospel of Christ has no power to win its way among the wise and noble of any nation for in contemporary missionary records the names of such converts are sufficiently frequent. With thankfulness, therefore, to 'the God of the spirits of all flesh' for the encouragement given to our fellow-workers at Beyrout, we hear of this young convert, that he has approved himself as sincere to all who have had to do with him, and that the Bishop to whom he was sent reports of him as 'very staunch and determined.' As usual it had been found necessary to send the young man to a distance on account of the hostility aroused by his conversion; though even then such is the influence of his people, he was imprisoned where he



life easier—often it's right beside them—those who are bright enough to embrace it get the benefits; those who don't go backwards—their work grows harder. Pearline makes life easier and cleaner. Washing and cleaning done with Pearline has about enough work in it to make it good exercise—but not enough to tire the body or ruffle the temper.

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between the WOMAN who is wedded to old-fashioned ideas and she who is bright enough to appreciate a new one. Everybody is striving to get something to make



sought refuge. Lately he has been released. The night school of the Jewish Missionary which he attended has incurred a check believed, however to be momentary only. To put the young man in the way of earning a livelihood, which has now become necessary, he is being taught the trade of a bookbinder. Possibly, from his previous circumstances he may be capable of higher employment when he has given further proof of his devotion and soundness in the Faith.

The Chaplain's Work at Beyrout proves to be most valuable. The English community for many years existing in this important commercial centre was long left without Church privileges. The Chaplain thankfully reports the existence of good Church feeling, and the appreciation in which the weekly celebration of the Holy Communion and the daily services of the Church are held. Last spring, soon after his appointment, the Chaplain presented two English candidates for confirmation. At this moment Bishop Blyth is making his fourth visit to Beyrout, particulars of which we may hope to receive in time for our Annual Report. In addition to the services in the Church room, the Chaplain occasionally, by request, holds a Sunday evening service in Mrs. Mott's Training Institution of the British Syrian Schools, where he has a congregation of seventy children. He has also a class for young men on Sunday afternoons.

Under date of the 28th of last month the Bishop writes that for the work for which he has been obliged to become personally responsible in Palestine, Syria, Egypt and Cyprus, he must now ask for £170 a month. We gratefully accept the privilege of putting the claims of this work

before fellow Churchmen. Though there are, of course many anxious moments for us, since we seldom have in hand more than enough for a month or six weeks' wants, yet we cannot but be thankful that so far the needs of each month have been provided for. For work urgently pressing a much larger sum is required. Is it, then, too much to ask he continued help of all who have hitherto helped us? But it is necessary that we should at once almost double our income. Will not some of our friends, therefore, work a local branch for us to help us to do this? That would be most helpful; and such branches might be started with a meeting which one of the Bishop's Commissioners, or the Fund Secretary, would gladly attend.

WM. SADLER, Secretary.
Dumbleby Rectory.
Folkington, May 1890.

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PARAGRAPHIC.

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A Londoner in New York thinks the elevated railroads are a great improvement upon the underground system in London.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous complaints, and having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

A yacht manned by women would seem to be an anomaly, yet it is said to be considered as an attraction for a fashionable resort next summer.

A bachelor says, if you hand a lady a newspaper with a paragraph cut out of it, not a line of it will be read, but every bit of interest felt in the paper by the lady will centre in finding out what the missing paragraph contained, even if it was only a Minard's Liniment advertisement, stating that it cures rheumatism and all aches and pains of the human race.

'A Dream of Health for Sick Children' is the curious name of a fair held in Kensington, England, in aid of a fund for furnishing a home for convalescents.

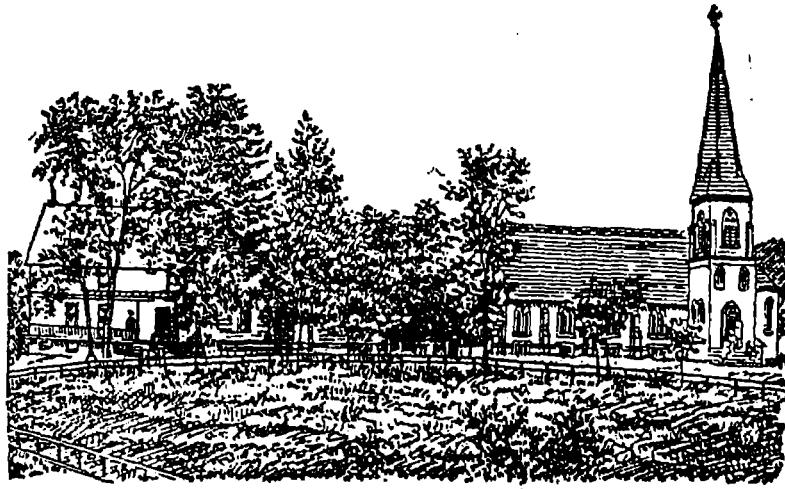
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J. M. CAMPBELL,

Bay of Islands.

The English authorities are investigating the habit of ether drinking, which is said to be spreading in that country, many persons using ether as a substitute for alcoholic liquors.



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