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The Church Guardian

W H Naylor 1896

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, MARCH 13, 1895.

In Advance } Per Year
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ECCLESIASTICAL NOTES.

ROMAN Catholic marriages in Scotland in 1894 decreased by 137.

THE Bishop of Wakefield thinks that six or more new Sees are required in England.

THE Rev. A. R. Fitchett, formerly a Wesleyan Methodist preacher, has been appointed Dean of Dunedin, New Zealand.

IN Detroit, Mich., there are 14,000 Church people, only one Protestant body equalling its numbers, viz.: the Presbyterians.

THE Roman Catholic journalists and writers in London, Eng., are organizing themselves as the Guild of SS. Dunstan and Bride.

THE Bishop of Lincoln has given a second donation of £450 to the Emergency Fund of the Lincoln Diocesan Board of Education.

THE clergy and others are warned against John K. Crouse, formerly a student of theology. He is unworthy of confidence. Wm. J. GOLD.—*Living Church.*

FIFTY years as an organist in one church is exceptional. Mrs. T. B. Church, of St. Mark's, Grand Rapids, Mich., celebrated her jubilee as organist of that church last month.

THE first Chapter of the Brotherhood of St. Andrew in Ireland has been fully organized in the parish of Ardara, County Donegal, and has made application for a Charter. The Charter members are 16.

A first edition of the copy of the Latin Prayer Book of King Charles II. has been given to the Whittingham Library, Baltimore, by the Rev. S. Southgate, D.D. It was published in Little Britain in 1670.

WHEN one is dull there is always the *Rock* to turn to. It is stated that 600 persons, formerly Presbyterians, have joined the Scottish Episcopal Church in the Diocese of Edinburgh during the past 12 months.—*Scottish Guardian.*

AN unusual number of special Lenten services, with courses of sermons or short addresses, have been arranged by the city clergy of New York to meet the needs of the many sorts and conditions of men and woman.

THE Episcopal City Mission in Boston is the only general missionary organization of the Church there. Its five churches, two sailors' missions, Swedish mission and other branches are conducted by nine clergy, including the superintendent and eleven missionaries.

THE Duke of Bedford has subscribed £100

to the special appeal which is being made by the Dean of Peterborough for £4000 for the repairs to the north and south transepts of the Cathedral and the eastern Chapel, which Mr. J. L. Pearson, R.A., certifies to be urgently required for the safety of the fabric.

OF the special services in New York during Lent none are more important than the two to be held for the boys of New York on the first two Fridays in Lent. These are intended for office boys, news boys, messenger boys, and factory boys who work for their living within the sound of the bell of old St. Paul's church.

A most successful mission lasting ten days was held last month in St. James' church, New London, Conn. The missionary preached four, five and six times a day, attracting ever increasing congregations. The rector of the parish and the missionary received subsequently thanks, not only from parishioners, but from Congregationalists, Baptists, Roman Catholics and Methodists.

AT the Park Theatre service in Philadelphia on a late Sunday evening an effort was made to ascertain the proportion of the congregation which had been drawn from other services and of those who would not have gone to any service. It was estimated by having those present stand up that out of 2,700 people present about four-fifths would not have gone anywhere else, and were so reached only by the special service.

AT Birmingham the Bishop of London, speaking of the unemployed, said that his knowledge of them—and it was pretty extensive—was that they were quite willing to work, but on this condition, that for every two days' work there should be at least two days' holiday, and that they should not stay more than four days in any one place. In the winter they flock into London and call themselves the "unemployed."

THE Bishop of Peterborough recently consecrated at Kettering a stone church, dedicated to St. Mary-the-Virgin. The entire cost is about £7,000, all of which has been defrayed by an anonymous donor. The late Canon Lindsay, rector of Kettering, five years ago received an offer from some one, whose identity has never been revealed, to erect a church in the town at a cost of £5,000. The offer was accepted, and a temporary iron church was at once put up, and this now gives way to the present handsome structure. Though the cost has exceeded the original offer by £2,000, the whole of the money has been paid.

A good ten years' work in the Episcopate is that of Bishop Worthington, of Nebraska. Of the 11 churches in Omaha nine have been built and the land they stand on acquired since his consecration ten years ago. Twenty-four

out of the forty other churches in the diocese have also been built and the land acquired within the same period. In all there have been built 44 churches, 14 rectories, and a Parish House and Parochial School, the value of which cannot be less than \$125,000, of which the Secretary's imperfect record show that not less than \$53,000 was given by the Bishop and his family. The foregoing is only a small portion of the work accomplished.

THE sum total of Peter's Pence received at the Vatican has been for some years steadily declining. Italy gives less than any other Roman Catholic nation: the total amount collected there annually amounts only to a few thousand francs, and counts for little in the Papal budget. France has hitherto given most. Indeed, until lately she gave more than all the other countries of Europe put together. Some years ago the amount received from France was three millions and a half francs; in 1893 it was only one million eight hundred thousand; and during the year just closed it did not amount to one million. It is said that, besides political reasons, the frauds in the exchequer of the Vatican that are constantly coming to light, and its rash speculations by which it lost over 30,000,000 of francs, have cooled the ardour of many of the wealthiest European Roman Catholic families, and account for this enormous diminution. It is said that strong efforts are to be made this year to raise Peter's Pence in England and America.

A SIGN OF THE TIMES—A very remarkable deliverance is made in the first number of a local magazine called the *Coventry Nonconformist*. The writer says: "A comparison is often made between the reverence manifested in the Church of England and that shown in Nonconformist churches. The comparison is not edifying; honestly we must admit that it is to our conspicuous disadvantage. Do you ever see the collection counted on the Communion Table of the Church of England? Nonconformity has been known to do it. Does the Church walk up the aisle with its hat on? Nonconformity frequently does, and the hats Nonconformity wears are not renowned for being picturesque. Does the Church reserve all its gossip until ten minutes before or two minutes after the service? Nonconformity can scarcely wait for the "Amen" of the Benediction. No sooner has the last syllable been pronounced when feet are shuffled, hats are dived for, umbrellas are rattled, curtains are flung back, doors are banged and the whole place becomes a miniature Bédlam. We have often found that 'sweetly solemn hush' at the close of the service in the Church to be one of the most impressive moments of the whole hour of worship. There can be no real worship without reverence. Nonconformity is too fussy. If we are not too strongly possessed with the devil of intolerance we might well learn a lesson from the decency and order and solemn appreciation of time and place which characterise the worship of the Church of England." The passage is a veritable "sign of the times."—*Irish Ecclesiastical Gazette.*

FASTING AS A HEALTH FACTOR.

[By H. T. WHITFORD, in the "Church Eclectic."]

No one is likely to realize a truth who is unable to recognize a fundamental principle lying at its base. Experience as well as science teaches us the necessity for restraint and abstinence. Rest as well as activity is a fundamental law or principle of created life. Good and evil, life and death, both are set before us. Success or failure depends upon the recognition in time of the law of health; and rest is essential to health. The prolongation of life to extreme old age is impossible to the man whose 'god is his belly,'^a who fares 'sumptuously every day'^b: a perpetual feast involving a strain of ceaseless activity upon the organs of digestion. On the other hand science admits that 'there is certainly no physiological reason why the ages assigned to the patriarchs before the flood should not have been maintained.'^c Let so much be admitted; then survey the situation. Where are we? It is evident we are in captivity. When we open our eyes and move about we can easily discover the chink in the wall of our prison house. The fallacies common to fallen humanity may be seen floating about in overwhelming numbers. The perplexities of human life can be unravelled by those alone who will admit the full rays of Divine light by taking down the shutters in the cell. The history of the past is recorded on the face of one shutter, the problems of philosophy are stated on another. The fair complexion of nature outside ourselves will raise our hopes and make us long for the fresh air of liberty. Tradition and heredity are responsible for our captivity; it is important that we should master the evil and try to find the way of escape.

It seems impossible to learn some lessons without the force of bitter personal experience. When nature raps us on the knuckles the pain is sure to open our eyes. This is particularly the case with respect to the natural appetites and desire for food. The snare of the table can be recognized best by those who have been caught and suffered the most. It is so easy to be led into temptation when the fruit appears to be good for food and designed to make one wise.

Unless we are to look upon the account of the fall as a myth, we must believe that abstinence was the first test of obedience. The Law revealed the same principle. May we not reasonably expect to find the idea further developed and inscribed on the foundations of the present Dispensation? 'It is not God's way to destroy. He carries the bud into the flower, the germ into the fruit, the child into the man, the shadow into the substance; the one is done away because it is fulfilled in the other.'^d The New Testament which has been handed down to us as being the true record of the days of Christianity has many references to the subject of health, and its associates, food, rest, and longevity. Dives and Lazarus are familiar types. . . . A man who has provided his good things and fares 'sumptuously every day'^e can not see the advantage for fasting even on the day of atonement. He makes a great mistake. The act of disobedience stifles the conscience. Self-discipline is imposed upon all and cannot be dispensed. 'Never to have known hunger, never to have suffered from thirst is fatal to

the full understanding^f of the Divine law. He is apt to doubt the authority for the command to abstain from that which is designed to nourish the body. He is easily convinced that neither Moses nor the Prophets appointed a set time for fasting, and feels that it 'is not required of any man . . . to weaken (himself) by the pangs of actual hunger.'^g If perchance he believes in the inspiration of the Bible he will interpret the command 'afflict your souls' as referring to pleasures other than those of eating and drinking. Besides, he has always been considered a moderate eater. Fasting from sin is the great idea which all are bound to recognize. There is no virtue in depriving oneself of the food which is necessary to sustain the bodily functions. I must eat to live, says he, (quite unconscious that he has lived to eat.) The desire for food is the demand of a natural appetite. He knows no limit to its gratification. Are there no limits? There can be no law without a penalty for its breach. The penalty for neglecting the day of atonement was very severe. 'Whatever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.'^h Separation and suffering are results of disobedience.

Abstinence is as old as the hills. It is a law of nature. The whole creation needs its seasons of rest. . . . Reason and nature are indeed important witnesses; antiquity, the records of our forefathers, the Bible, the lives of the saints, have their testimonies to offer. Seeing the present general neglect of fasting, it would be a mistake to neglect looking at the subject in the light of past experience. Among early writers who gave fasting a large share of their attention the following names occur: Irenæus, Justin Martyr, Victor, Tertullian, Polycrates, Dionysius of Alexandria, Constantine the Great, Basil the Great, Gregory, Nazianzen, Epiphanius, Ambrose, Jerome, Chrysostom, Prudentius, Augustine, Cyril, Theodoret, Leo the Great, Chrysologus, Aurelius, Cassiodorus, Isidore, Gregory the Great, Joannes Moschus, Venerable Bede, Theodolphus of Orleans, Joannes Damascenus, and Andrew of Crete. Omitting altogether the vast number of writers in the interval and coming down to recent times, even so late as the last century, the Wesleyan movement began with strict rules respecting fasting,ⁱ and the Salvation Army at the present time recognizes the advantage of abstinence as an act of discipline. The strength of combination, the point of direction, the force of enthusiasm, and the weight of numbers, may be seen in the large contributions which the order 'fast and give' produces in the 'army.' Thus the poor can deny themselves as well as the rich. It may be harder for the latter to do so owing to the apparent absence of any necessity, the former by bitter experience know what it is to fast and feel the effects of involuntary hunger and thirst.

What is the definition of fasting? and what degree is beneficial rather than prejudicial to health? These are the two questions which appear to me should take precedence in dealing with the subject. Although fasting is generally considered in its religious aspect, the main idea in this paper will be to demonstrate, so far as a layman can do so, the physical benefit and advantages of the practice.

A noted preacher has asserted that 'an unregulated desire for something to eat ruined the race in Paradise, and an unregulated desire for something to eat keeps it ruined. The world during six thousand years has tried to digest

that first apple. The world will never be evangelized until we get rid of a dyspeptic Christianity.'^j It will be impossible to get rid of the disease until we have ascertained the cause. A leading scientist points out the cause in this fashion: 'I have for some years past been compelled by facts which are constantly coming before me, to accept the conclusion that more mischief in the form of actual disease, of impaired vigour, and shortened life, accrues to civilized man, so far as I have observed in our own country and throughout western and central Europe, from erroneous habits in eating, than from the habitual use of alcoholic drink, considerable as I know the evil of that to be.'^k

Another scientist has been trying to make us 'understand three facts: 1. The exceeding small amount of flesh-forming matter that is called for to make up the waste of the muscular organs. 2. The enormous amount of wasted material which is thrown off or laid by without ever having been applied to any useful purpose in the body. 3. The tremendous measure of living energy that has been expended in throwing off from the body substances which ought never to have been put into it.'^l

These are the conclusions of men having special knowledge. The subject of fasting should be dealt with having the ascertained facts of science as the basis of the argument. Let us hope that our teachers as well in theology as in science will investigate the matter further without bias and unnatural restrictions. Then we shall expect splendid results from their joint efforts, and the rising generation derive eternal benefit through obedience to the laws which they enunciate, for it is plain 'there are virtues and vices which can only be acquired or avoided, in particular cases, by attention to rules of diet which are the discoveries of medical science.'^m

In this pre-eminently luxurious age, when the gifts of nature are brought within the easy reach of the masses, the tendency to over-indulgence in eating and drinking has caused the 'ills that flesh is heir to' to multiply abundantly, and diseases of which our forefathers had no conception whatever are alarmingly common. This generation when compared with the last, truly is weaker, if happily it be wiser. How to correct evil, how to maintain the highest vigour among civilized nations, more particularly that those who come after us may not be crippled by serious natural defect and tendency, is of supreme importance.

Careful study of the subject, therefore, brings fasting within the domain of scientific treatment, and will show, when properly understood, it is a fundamental law of life. Not only does the neglect of proper and due rest of the digestive organs impair and cause degeneration of the human race and produce the greatest havoc with the constitutions of those who indulge their appetite to excess, but the neglect of fasting by the least indulgent prevents them also from realizing the possibilities of prolonging 'the life that now is,'ⁿ to that extent which philosophers, in harmony with scientists, maintain is the ideal, the study of the human body indicates.^p

^j Sermon by Dr. Talmage, reported June 21, 21, 1880.

^k 'Diet in Relation to Age and Activity,' by Sir Henry Thompson, in *The Nineteenth Century*, May, 1885, p. 777.

^l 'Foods for Man,' by Dr. B. W. Richardson, in *Longmans' Magazine*, May, 1888, p. 43.

ⁿ 'Positivism in Christianity,' by Wilfrid Ward, in *The Nineteenth Century*, Sept., 1887, p. 412.

^o 1 Timothy, iv, 8.

^p See 'The Storage of Life,' by Dr. W. B. Richardson, in *Longmans'*, Aug., 1888, p. 383, and 'Principles of Biology,' by Herbert Spencer, p. 85.

(To be continued.)

^aPhilippians, iii, 19. ^bSt. Luke, xvi, 19.

^c'The Art of Prolonging Life,' by Dr. Robson Rooso, in *The Fortnightly Review*, June, 1889, p. 858.

^d'The Last Supper of our Lord,' by J. Marshall Lang, p. 34.

^eSt. Luke, xvi, 19.

^f'Characteristics of Christ's Teaching,' by the Bishop of Llandaff, p. 18.

^g'Fasting,' by the Ven. Archdeacon Farrar, in the *English Illustrated Magazine*, May, 1890, p. 609.

^hLeviticus, xxiii, 27.

ⁱ'Wesley's Life,' by Tyerman, iii, 630.

BISHOPS SHOULD BE FAITHFUL AND COURAGEOUS.

It is quite common, on occasions of ordination, to hear sermons in which are set forth the requisites and characteristics to be looked for and expected in the lives and ministries of Deacons and Priests in the Church of God. But we do not so frequently hear sermons setting forth the characteristics which are both requisite and essential in the life and official ministries of those who have been elevated to the high and responsible office of Bishops in the Church. Probably the very best sermon on this subject is the one preached by the late Canon Liddon, in St. Paul's, entitled, "A Father in Christ." Another, very different in some particulars, was preached by Archdeacon Farrar, a few years ago, in Westminster abbey. The newspapers gave extracts of portions of it, and from them we draw in part what we have to say on the subject. The faithfulness of the Bishops in setting forth their *Pastoral Letter*, a short time ago, makes this a suitable time for us to preach our little sermon.

Many qualifications should unite in the person of the Bishop, but at present we will dwell on only one or two. A Bishop should be a man of *undaunted courage*. Scorn of mere passing popularity should be among his first qualities. The best Bishops in the times of persecution were invulnerable, because they sat loose to the world and its interests; because they cared not for the world, or for what the world might say. When the persecuting Emperor Valens sent his Prefect to threaten St. Basil, and was met by a flat refusal of his demands, the Prefect started from his seat, and exclaimed, "Do you not fear my power?" "Why should I?" asked Basil; "what can happen to me?" The Prefect answered, "Confiscation, banishment, torture, death." "Is that all?" answered Basil; "he who has nothing, beyond my few books and these threadbare robes, is not liable to confiscation; banishment! how can I be banished, when God is everywhere; torture! that can harm me only for a moment; and death! is a benefactor, for it will send me the sooner to Him who I love and serve." "I have never been addressed so by any one before," said the Prefect. "Perhaps," replied Basil, "you never met a Bishop before." Bishops, in these days, are seldom required to meet kings and rulers, but would to God they all had the courage to face a false world, to tell the truth to false partisans, to confront the wild and cruel ignorance too often seen in public opinion, to despise the soft flatteries of an easy popularity, and to know, by experience if need be, that Christ meant something when He said, "Blessed are ye when men revile you for My Name's sake."

Bishops are called upon by their duty, to exceptional *moral faithfulness*, to be, as it were, the embodied conscience of the Christian Church before the world. That was a splendid example set by St. Ambrose. Theodosius was a great, victorious, and, in some respects, good Emperor; but he had, in a fierce outburst of temper, let his soldiers loose into the amphitheatre at Thessalonica, and had slain some five or six thousand persons, the innocent with the guilty, in indiscriminate massacre. Courtiers said nothing, the world said nothing, civil rulers said nothing; but St. Ambrose stood forth like the incarnate conscience of mankind. For eight months he excluded the Emperor from the Cathedral at Milan; and when he came, at Christmas-tide to receive the Holy Eucharist, St. Ambrose met him at the door, and forbade him to enter till he had laid aside the insignia of a guilty royalty, and prostrate with tears upon the pavement, had performed a penance as public as his crime. Many persons have seen Reuben's splendid painting, in which St. Am-

brose, in golden cope and jeweled mitre, is almost as magnificent as Theodosius himself. The reality was no doubt quite different. But Ambrose, in his simple dress and humble poverty, was brave enough to tell the Emperor the truth, which may have been his salvation. Well had it been for the clergy and the Bishops of England, if, in the days of the slave trade, and the days of the Gin Acts, in the days of the American revolt, and in the days of factory and other abuses, they, too, instead of torpor and acquiescence, had spoken in prophetic voice to the oppressor, and had rolled the thunders of the moral law over the slumbering consciences of men. Or take an age of luxury. Read the sermons of St. Chrysostom, and see with what fidelity he dealt with wasteful extravagance and insolent display, while the poor were suffering. It cost him something; it cost him his home, his Bishopric, his peace, his health, his life. He who, in this age, would do such a work as Chrysostom did in his, would have to live in a humble, lowly fashion; he would be hotly hated and savagely maligned; but he might die as that saint did, conscious that he had done something worth doing in the world, leaving an honorable name behind him, and with the words "Glory be to God for everything" upon his lips.

Once more, let us take the case in which the Church herself has become corrupt, has fallen into heresies and superstitions; has forgotten "the rock whence she was hewn or the hole of the pit whence she was digged;" has given herself over unto will-worship, formalism and bondage. To whom should we look but to the Bishops to shake off the influence of cliques and factions, and, above all, to keep the streams of Gospel truth pure and undefiled? That was what Athanasius did. In vain he was denounced, banished, calumniated with loads of lies, and hunted like a partridge on the mountains; in vain he was persecuted by the Emperors Constantius, Julien, and Valens; in vain he was attacked by apostatizing prelates and their priestly and other hireling; but, in the face of all opposition, he upheld the struggling banner of the truth, on which he inscribed his now famous *Homoousion*. In the Council of Rimini, as St. Jerome says, "the world groaned and found itself Arian"; but Athanasius had the courage to stand against the world. And to him the whole Church owes a debt of gratitude to-day, and has been his debtor all down the ages, for the firm, unflinching stand he took in defence of the unchangeable faith.

We have had abundant evidence of late, that there is work of the same kind which true Bishops, even in our days are called upon to do. They are not to be cajoled by, not to tamper with, not to be afraid of, those who swerve from the truth, or to be drawn aside by a secular press, or to be influenced by whispering, intriguing faglesmen; but to stand up, faithful among the faithless, for the truth of God, and for the blessed Gospel of Jesus Christ. Yes, we need just such Bishops—and, thank God, we have them, too—Bishops as brave as—Ambrose, as self-denying as Augustine, as faithful as Chrysostom, as courageous and true as Athanasius, as large hearted as Leighton, as gentle and loving as Ken, as virtuous and charitable as Berkeley. We want to see our dioceses filled with true men, not by *party favorites or narrow ecclesiastics*. We want strong, manly men; men who have in them somewhat of the prophet as well as that of the priest; men with the love of God burning like fire on the altar of their hearts; men who are not afraid of toil, who love the Church because it is the Bride of Christ, and are not ashamed to speak for it; men who value the Faith of Christ more than they do the opinions of men; men whom the rich and the insolent, when they do wrong, shall fear, and to whom the trusting and the innocent shall look for defense and love; men who will not swim with the stream, but have fortitude to breast its fiercest waves when necessary; men

who, to the honied whispers of flattering cliques, shall prefer the mountain air of truth, and the beatitude of malediction; men whom God shall honor by making bad men and heretics despise them.

Such men will gain no honors from their copes their mitres, their titles, their incomes or their palaces; but they will gain the highest honor of God, if they have the courage to scorn the seductions of wealth, when truth is at stake, to defy the rage of party, to rebuke the insolence of unfaithfulness, to defend the weak against the strong, to undo the heavy burdens and let the oppressed go free. Such bishops are a blessing in the Church of God, to whom obedience is better than sacrifice, and whose most acceptable service is love to God and love to man.—*The Church Advocate*.

THE REALITY OF WORSHIP.

When the day comes that men believe honestly and thoroughly in God the Father, and Jesus Christ, His Beloved Son, our Saviour, and the eternal Life which is given to those who in faith seek for it, there will be two uses for money: first in the worship of God, second in help to man. When the day comes that Christians truly love God, and their neighbors as themselves, there will be no limit to the beauty of worship and the true charity of helping our fellow men. The loss of faith and love has been seen in the barren accessories of the secular worship of the last century. The modern day offering of religion is hardly to be distinguished from the lecture platform. A bare building, no distinctive religious dress, no altar, secular songs and hymns, cheapness, meagreness, poverty, not only in detail, but in the whole act of worship, not worthy of the worship of the God we serve. There is a true dignity, a true reverence, a real greatness in true worship. In every place where these things are recovered, where, so far as we are able, we can set forth the glorious beauty and dignity of true worship, we are helping forward the cause of Christ and His glorious Gospel, we are leading men from the things of earth to the things of Heaven. It is the business of all Christians to see that the worship of God shall be, so far as possible, of that glorious order which pertains in the unseen regions of the heavenly kingdom, in which they dwell even here. It is the business of all Christians, for the sake of mankind, to see that the beauty of holiness reigns in the worship of God. Everything which cheapens, lowers, or degrades religion, is against religion, and is playing into the hands of the forces of unbelief and heresy. Never be afraid of God's House being too beautiful or too glorious; rather be afraid of a poverty-stricken aspect, which lowers men's conception of the Everlasting Gospel.—*Parish Notes*.

THE TEMPTATIONS OF CLERICAL LIFE.—

Every calling has its own peculiar temptations. The clergyman is not exempt from his. In his ordinary life he is tempted to forget the value of time for which he is not called upon to account. The Bishop of Algoma says that it would be a good thing if every prospective clergyman could obtain a few year's training in business habits. It would teach them the value of a right method, the way to use time to the best advantage, the need of punctuality, and the danger of procrastination. Good manners are a requisite in Christian social life, and, above all, in the clergy; for manner, while it carries some weight with everybody, is the prime requisite with many. But while manner has its proper place, method is absolutely necessary for success. Method or want of method in work nearly always marks the distinction between the successful and unsuccessful minister in the work of a parish. The use of right methods applies to spiritual as well as to temporal things, for order is heaven's first law.—*Selected*.

News from the Home Field.

Diocese of Fredericton.

It is said that the Rev. E. A. Warnford, rector of Bloomfield, King's Co., for forty years, will resign and return to England to live.

DEANERY OF ST. JOHN.—The Deanery of St. John met in quarterly session in St. James' church on Tuesday morning, 5th March. The clergy present were: Venerable Archdeacon Brigstocke, Canon DeVeber, and Rev. Messrs. deSoyres, Dickier, Raymond, Dowdney, Sampson, Barnes, Hoyt, McKiel, Armstrong and Hays. The services were conducted by Rev. W. H. Sampson and Rev. Mr. Dewdney. Rev. Mr. Dickier preached the sermon, taking as his text: "The tribe of Levi were sealed twelve thousand." After the services the members of the Deanery assembled at Rev. Mr. Dewdney's residence for business. Owing to the absence of the secretary, Rev. Mr. Eatough, through illness, Rev. W. O. Raymond was requested to act provisionally. The latter part of the fifth chapter of 1st Timothy was read in the original, followed by an exposition from Canon DeVeber. A general discussion then took place, in which all the members joined. The discussion will be continued at the next meeting of the Deanery. A committee was appointed to attend to the placing of notices of the Church of England services in hotels and public places, and another to arrange for the holding of services at the Lunatic Asylum every fourth Sunday. A resolution was passed expressing the regret of the Deanery at the illness of Rev. Mr. Eatough, and trusting that he would speedily be restored to his former health and usefulness. Rev. Mr. Dewdney introduced as a topic of discussion the reflex benefit of missions. A very interesting discussion followed in which references were made to the recent visit of the Bishop of Moosonee, and the work of Rev. J. Cooper Robinson in Japan. The matter of establishing a district nurse at the hospital came up, and Ven. Archdeacon Brigstocke read a copy of a letter he had written to the commissioners on behalf of the Deanery. He referred to the movement set on foot in 1892 to provide salaries for eight or ten district nurses by collections in the various churches of the city. He had been told by Dr. Walker, treasurer of the fund, that only two collections had been received, one from Trinity and one from St. John's, amounting to \$129.49. The clergy of the Church of England are now undertaking to provide \$150 annually for the payment of a salary for one district nurse. The Archdeacon read a courteous acknowledgment of the receipt of his communication from the commissioners, and further reported that the matter had received favourable consideration at their hands. It was, on motion, resolved that Rev. Messrs. Brigstocke, DeVeber and deSoyres be a committee to make all necessary arrangements with the hospital commissioners for the establishment at an early date of a district nurse, under rules to be mutually agreed upon. The next quarterly meeting will be held at Fairville.—*Globe*.

At the quarterly meeting of the members of the Women's Aid Association of the Diocese of Fredericton, held in the Guild Room of the Church Hall, Fredericton, on Wednesday, March 6th, 1895, the following resolutions were proposed by Mrs. T. B. Winslow, Vice-President, and seconded by Miss Robinson, Secretary, and carried unanimously:

"That we, the members of the Women's Aid Association in quarterly meeting assembled, desire to place upon the minutes the following resolutions:

Whereas it has pleased our Heavenly Father to call our beloved Secretary, Mrs. Street, to Himself; be it resolved that, in the opinion of the Women's Aid Association, the Church in this Diocese, and especially the Women's Aid Association, by her death, has sustained an irreparable loss. From the formation of the Society, Mrs. Street has been closely identified with every branch of its work; so zealous, so untiring in her interest, that we hardly knew, how much we leant upon her, until she has been taken away from us.

Resolved,—That we cannot speak too highly of her faithfulness, her gentle goodness, and of all she has done for us. We can only show our love and respect for her memory by doing everything we can for the Association that she loved and so successfully worked for.

Resolved,—That our heartfelt sympathy be extended to Mr. Street, and that a copy of these resolutions be sent by the Secretary to him.

Diocese of Quebec.

(From Diocesan Magazine.)

Report of Church extension in the District of St. Francis, by the Ven. Archdeacon Roe, D.D., [CONTINUED.]

9. We now come to the remarkable movement in favour of a more vigorous policy of Church extension which began in 1888.

The first steps were taken in the Deanery Board of 1887, when a deputation was appointed to bring before the Diocesan Board and the Synod the urgent need of an immediate and considerable addition to the number of the Missionary Clergy in the District. A memorial carefully drawn up (which ought to be recovered and printed) was presented to the Diocesan Board, and the next day a resolution was moved in the Synod calling attention to the openings for aggressive Church work offering in the Mission fields of Hatley, Magog, Eaton, Bury, Durham, Danville, Dixville and Melbourne. An important debate followed, and, as its result, a special fund was raised at once to open three new Missions. These were opened,—Randboro' and Island Brook in September 1887, in charge of the Rev. A. H. Robertson; Barnston about the same time, under the Rev. Joseph Eames; Fitch Bay in October, 1888, under the Rev. W. A. Adcock.

Island Brook owes its origin in part to the late Rev. E. C. Parkin, who served it from Cookshire and in part to a zealous layman, Mr. James Weston who collected money and built the Church.

Randboro' was founded by Mr. Judge, who searched out the people, organized the station and built the Church. The *Preparatio Evangelica* in Fitch Bay was the work of Mr. Hepburn, and that in Barnston, of Canon Foster, Mr. Balfour and Mr. Stevens.

10. But the movement did not stop there. In June, 1889, the Parish of Hatley was divided and the new Mission of Waterville set, off to take charge of which the Rev. Isaac Thompson came back to us from New York.

11. In the autumn of the same year, the Mission of St. John's Melbourne, which had fallen back for several years under the care of the Rector of Richmond, was provided with a clergyman; and within this year it, together with the two Mission Stations of Rockland and Melbourne Ridge, has been canonically erected into a separate pastoral charge with a clergyman resident on the spot. The first result of this important advance has been that money for building a Parsonage House has been provided and the contract for it given out.

12. The two Townships of *Barford and Hereford*, which form the South-Eastern corner of

our Diocese and District, were, after many years of more or less Travelling Missionary work, given a resident clergyman in 1875, with his head-quarters at Dixville. The Rev. Albert Stevens began his ministry there, and by his good sense, power of adaptation and untiring devotion to his work, gave the Mission all the elements of permanency. But, the interval of some seventeen miles which separates Dixville from Hereford Church, made the work of serving the latter very unsatisfactory, and at last Hereford, ceasing to pay its assessment, when the zealous parishioner who had kept things together died, was dropped altogether. Meantime, the Incumbents of Dixville, Messrs. Washer and Murray, had been spreading themselves out in all directions, and had now, apart from Hereford, four Churches, (three built by them) under their charge.

13. Hereford remained closed for some seven years and was then reopened by Mr. Murray, and at his request the Archdeacon for the three years of his work as General Missionary Agent, gave much time to its development and organization. Finally the Bishop provided for Hereford also a resident clergyman, and on the 1st October, 1893 the Rev. E. K. Wilson was appointed to the charge. A beautiful new Church has been built on Hall's Stream, hard by the spot where Vermont and New Hampshire corner on Canada, and three stations are served every Sunday.

But, as often happens, no sooner had the Mission been fairly launched and all things began to look bright and prosperous, than a thunder cloud burst over our heads, and all our buildings seemed in danger of being swept away. Our great friend and supporter at Hall's Stream was a wealthy lumber merchant, Mr. Edwin Bean; and he, by a stroke of paralysis, has been suddenly called away. His family in consequence has left the place, and the loss to us both in point of influence and of financial support is overwhelming.

Mr. Wilson however, is not cast down, but works on with good heart, and already has planned out new stations to be occupied in various directions. The field is one which can now never be given up, and the results already are most encouraging.

14. In this account of Church extension, it would be most ungrateful to pass over the Missionary work done in and upon the City of Sherbrooke. The munificence of Sherbrooke Churchmen in contributing to every good work outside their own parish is a noble example and a most substantial source of progress. But, besides this, the building of the *Church of the Advent* in East Sherbrooke in 1887, and providing out of their own resources a Clergyman to work it in 1889, is in the best sense—Church Expansion. Besides this, two outstations, each *some five miles out of town*, have for a number of years been regularly supplied with Sunday Services by the Clergy of Sherbrooke. Finally, it may be truly said that without the cordial encouragement and co-operation of Canon Thornloe and the generous help of his large hearted laymen, the Church Extension recorded in this paper could not possibly have been carried out.

Such is a brief sketch of the work of Church Extension in our District for the twenty-seven years which are now closing. During these years, work, important, arduous and successful, has been done in these Townships to the benefit of many souls and to the glory of God's Most Holy Name. Much remains to be done in many directions. But when we look back over the past, we may well say: "Hitherto hath the Lord helped us"; and looking forward to the future, we may surely thank God and take courage." H. R.

Windsor Mills, 11th December, 1894.

Diocese of Montreal.

Christ Church Cathedral in this city has suffered what is felt by many to be a severe loss through the death of the Rev. W. A. Morvyn, its assistant minister, who entered into rest on Thursday, the 7th of March inst. Mr. Morvyn had been ailing for a number of months, but his decease was almost unexpected, although he has been unable to fully discharge his duties for some time past. He has filled the position as assistant at the Cathedral for about two years, having been called thereto from Montreal Junction, in which mission he was largely instrumental in securing the erection of the small church and the organization of the mission into a parish. At the Cathedral he endeared himself to those with whom he came in contact, and was highly thought of by a large circle of friends, being attentive and devoted to his work and kindly and considerate towards all. Mr. Morvyn received his education in Trinity College, Dublin; originally connected with the military service, he determined to enter into the Ministry, took a course of theological study at the Diocesan College in Montreal, and was ordained by the Lord Bishop of the Diocese thereafter both as Deacon and Priest. One of his brothers is a minor Canon in St. Patrick's Cathedral, Dublin. The funeral took place on Saturday, the 9th inst., from the residence of the Rev. Canon Norton, D.D., Rector of Christ Church Cathedral. The body was vested in the priestly vestments and lay in state for some time in the drawing-room of the rectory, where it was viewed by a large number of persons. There were present at the funeral as pall-bearers six of the deceased's former fellow students in the College, amongst whom were the Revs. Thomson, of North Shefford; Strong, of Waterloo, and North. There were also present at the service some thirty of the clergy of the diocese, but the Bishop was prevented from attending through illness. The service was fully choral, and was rendered in an efficient manner by the choir of the Cathedral which attended in force; The Rev. Canon Anderson read the opening sentences of the Burial Service; the Rev. Dr. Henderson, Principal of the College, the Lesson; the Rev. Dr. Norton read the Committal, and the Very Rev. the Dean of Montreal closed the service.

ST. ARMAND EAST.—The Rector of this parish, Rev. Canon Davidson, M.A., following the practice of many past years, issued a Lenten Pastoral to his people. Its outside page bore the following: "They that wait upon the Lord shall renew their strength."—Isaiah xi. 31. Remember, Christian soul, that thou hast *this day and every day of thy life*, God to glorify, Jesus to imitate: a soul to save, a body to mystify, sins to repent of, virtues to acquire, eternity to prepare for, time to profit by, neighbors to edify, the world to despise, evils to combat, passions to subdue, death, perhaps, to suffer, judgment to undergo. **WORK! WATCH! PRAY TO-DAY.**

Within the Pastoral read:

Dear Friend in the Lord,—Your Pastor often looks upon the fair exterior of our house of prayer. It embodies assurance, "they shall prosper that love Thee."—Ps. xxii. 6. Every brick and line, however, but suggests "living stones built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God, by Jesus Christ.—1 Pet. ii. 5. Are you one of these "lively stones" with a heart glowing with thoughts of Baptismal privilege, of Confirmation, of Consecration, of Holy Communion nourishment, of willing, ardent service, of final Easter Resurrection? "Unto you, therefore, which believe He is precious." The

Master's voice is distinct, "Follow Me." The Church says particularly, *now*. The servant of David, under the pleas of royal and rebellious friend said, "Nay, but when the Lord and his people, and all the men of Israel choose, his will I be, and with him will I abide."—2 Sam. xiv. 18. What as the world would divert and engross is your individual reply to the Master's invitation: "Come ye sinners apart." St. Mark vi. 31. The Church calls and the bell of mercy invites, and the gospel record will fructify the soul of every living listener. To you personally it is true, that the Saviour by every opportunity, accepted or rejected, says, "Behold I stand at the door and knock."—Rev. iii. 20.

Again, desirous of showing forth his glory, who hath called you out of darkness into His marvellous light, to whom have you said, "Come thou with us, and we will do the good."—Num. x. 29. What word will you now speak and by what act will you draw some other undying and redeemed soul, to the message and opportunities of this "time of refreshing which comes from the presence of the Lord."—Acts iii. 19. Consistent profession, humble, sincere, walking with God in repentance and assured pardon—would fill our House of Prayer and secure the priceless blessings of glad worshippers on Sundays at 11 a.m. and 7 p.m.; each Wednesday in Lent at 7 p.m.; each Friday in Lent at 3.30 p.m. In Holy Week on each day, according to special announcement, leading through the unutterable scenes from Gethsemane to Calvary—to the glorious Easter morn, and the well-founded hope of "the glorious liberty of the children of God."—Rom. iii. 21.

Sincerely and affectionately, your PASTOR.

Diocese of Toronto.

KINGSTON.—A special meeting of the House of Bishops of the Ecclesiastical Province of Canada has been summoned, it is said, by His Grace the Archbishop for special business, to meet in April next in the city of Kingston.

Diocese of Ontario.

ORILLIA.—The Rev. R. W. G. Webster is assisting the Rev. Canon Groene at St. James' Church here during Lent. Besides preaching on Sunday he takes the Wednesday evening service. Services are also being held at 5 p. m. on Friday during Lent.

Diocese of Niagara.

GUELPH.—Last month the Sunday School children of St. James' parish enjoyed a sleigh drive, and had an entertainment afterwards furnished by the ladies.

The annual meeting of the Parochial branch of the Woman's Auxiliary was held last month, when there was a large attendance and much interest manifested. During the last summer the branch contributed a bale of over one hundred and twenty-five articles of clothing to the Rev. G. Bruce, Fairford Lake, Man., for distribution in his mission, and another will be sent to Manitoba this spring. A junior branch was organized during the past year and is in successful operation. The number on the roll of the senior branch is twenty-two. Sixteen subscribed to the extra cent a week fund, which goes towards the support of a lady missionary in Japan. The senior branch also made a substantial offering last year towards the organ fund. For the present year the officers of the association are: President, Mrs. Saunders; Vice-president, Mrs. Pipe; Secretary, Miss McCrae; Treasurer, Miss Howes; representatives to the Diocesan annual meeting, Miss

Orton and Miss Keating. The junior branch is under the direction of Miss Keating, and there are now thirty-six members and new names are being added each week. Quite a large number of garments, new and second hand, suitable for children from eight to eleven years of age have been prepared and will with others be forwarded to one of the Indian Homes in the Northwest.

Lent is being well observed in this parish, at least so far as opportunity for prayer and worship are concerned. Service is being held every day, except Thursday, at 4 p.m., and on Thursday there is an administration at 10 a.m., and Evensong at 8 o'clock. The rector, Rev. A. J. Belt, M.A., is also delivering a special course of sermons at the services on Sunday morning and evening, and at the Thursday evening service the Rev. C. H. Short, M.A., rector of St. Cyprian's church, Toronto, is delivering a course of sermons on the "Communion of Saints."

Diocese of Huron.

HURON COLLEGE.—The Record, of London, England, for Feb. 1st, last, contains the following, which we are asked to reproduce in our columns:

We are indebted to Mr. C. C. Purton, a son of the late Rev. W. O. Purton, of Poyning, and brother of the Rev. W. A. Purton, of the South Eastern College, for the following account of Huron College:

About a hundred years ago Lieutenant-Governor Simcoe visited the Western Peninsula of Upper Canada with the object of finding a suitable place for the foundation of a provincial capital. The seat of government at that time was Newark, now Niagara; he felt, however, that this was unsafe, as it was so near the United States' territory.

The Governor was charmed with the locality at the junction of the two branches of the Thames where the city of London now stands. He encamped on the rising ground on the banks of the northern branch of the Thames, where Huron College is now situated.

It is said he prayed that from this place, as a centre, the Gospel of Christ should spread to all parts of the country. His prayer was answered in the foundation of Huron College. A portrait of General Simcoe painted during his lifetime may be seen in the College hall.

Huron College was founded in the year 1863. It was incorporated by an Act of Parliament, which received the Royal Assent, May 5, 1863. It was opened by the Right Rev. Dr. Cronyn, first Bishop of Huron, on December 2nd in that year; the inaugural address on that occasion being delivered by the Right Reverend Dr. McIlvaine, Bishop of Ohio. The first Principal of the College was the Right Reverend Dr. Hellmuth, sometime Bishop of Huron. The College arose out of a need felt by the first Bishop of Huron, Dr. Cronyn, for a supply of faithful ministers of the Church for the wants of his vast diocese.

On his consecration to the Episcopate in the year 1857, he found that out of 138 townships in the thirteen counties constituting the Diocese of Huron, not more than thirty were supplied with the ministrations of the Church; this being on an average about two clergymen to each county. This will give an idea of the many difficulties to be met with in a colonial diocese, though happily they are not so great as formerly.

The principles of the College were fully expressed by Bishop Cronyn in his opening address, viz.: "That the institution shall be avowedly for the training of students in the Protestant and Evangelical principles of the Articles of the Church of England."

The College, which is situated in the north

end of the city, was, thanks mainly to the untiring energy of the present Principal, enlarged recently, the east end forming the residence of the Principal, the centre being occupied by lecture and examination halls, the library and the dining hall, while on the next floor there is accommodation for the students.

The well-being and usefulness of a Theological College depends before anything else on the personality of its Principal, and in this way differs from all other collegiate institutions; in the latter you will find students some of whose prospects are entirely different to others; but in a theological college every one is working for the same end, and in the present Principal, whose energy and labours are known far outside the Diocese of Huron, the College has what it needs.

The Rev. Herbert G. Miller is the son of the Rev. G. D. Miller, sometime Vicar of Woodkirk, Yorkshire, England. He graduated from Sidney Sussex College in 1876, and for two years and a half he held the position of Master of Dover College, from thence he went to St. John's Hall, Highbury, where he spent a year previous to nomination under the late Dr. Boulthée. Ordained in 1879, he worked for two years under Canon Ball at Cheltenham; subsequently he laboured at Northampton, Manchester, Birmingham, Clifton and Eastbourne, at which latter place he succeeded Bishop Poole, resigning in 1890, in order to take the responsible position which he now holds.

Besides the resident staff, at the head of whom is the Rev. J. Burgess, M.A., a distinguished graduate of Queen's University, Kingston, the Bishop of the diocese, Dr. Baldwin, lectures every week to the students, and the Rev. J. B. Richardson, Canon of St. Paul's Cathedral, also lectures on Church History.

There is during the winter terms a Literary Society for the students, and frequently there is a missionary meeting, some experienced missionary addressing the students on the importance of Mission-work. The Bishop of Athabasca and the Ven. Archdeacon Phair, of the C.M.S., among others, visited the College during the past year.

There is daily Morning and Evening Prayer, and on every Friday evening there is a meeting for the study of God's Word, also open to the city clergy.

Several of the students are engaged in conducting Missions on Sundays throughout the diocese. May these and all who are preparing for the sacred ministry ever bear in mind the responsibility of the great work to which they have been called.

Diocese of Qu'Appelle.

QU'APPELLE.—The Rev. James Williams, deacon in charge of Whitewood has been ordained to the priesthood by the Bishop of the diocese.

On January 24th, the Bishop of the diocese consecrated a new church at Regina under the name of St. Paul. There was a large congregation present. The building is a substantial one and a real ornament to the town. It is of red brick with a tower and spire at the south-west corner, gothic windows, rose window in the westend, which with the east windows are filled with tinted glass. The interior is most churchlike and striking. The sanctuary carpet, matting and handsome seats made of oak and ash are gifts of the Church Woman's Guild, whilst the furnace and the electric lighting are the gifts of another association of the church women in the parish. The roof is lofty and open and ceiled with British Columbia cedar. Mr. Abbey gave the lectern, which is of correct pattern and workmanship; Mr. Young, a linen cloth with fine needle work, Messrs. Owen and Riley the Litany desk, which was nicely carved by Mr. Gerald Spring Rice. The following

clergy were present: Revs. J. P. Sargeant, Qu'Appelle Station, who acted as chaplain and carried the pastoral staff; T. G. Boul, Grenfell; F. H. Statham, Broadview, F. W. Johnston, Fort Qu'Appelle; D. Munroe, Craven; T. W. Cunliffe and W. Watson, Moose Jaw; F. V. Biggar, All Saints, Winnipeg; H. Holmes, Regina, and the Rector. The Bishop himself preached from Rev. xxi. 26.

In the evening a large social gathering of church people assembled in the Town Hall to commemorate the event, at which short speeches were delivered by the Lord Bishop, the Rector of Regina, and Messrs. H. LeJeune, and N. F. Davin, M.P.

In his Lenten letter to his diocese the Bishop of Qu'Appelle says:

1. Easter comes at the end of Lent—not by any accident, but of purpose. Lent is the preparation for Easter. A well spent Lent will beyond any doubt lead us to Easter joy and gladness; and the preparation is a preparation for our Easter Communion. I do not urge the duty of all Christians to be Communicants, do not urge that I do not know any excuse that can excuse us from obeying the direct and distinct command of Him whom we call our Lord and Master; but this which for all Churchmen should be sufficient: the Rubric in the Prayer Book reads so: "Note that every Parishioner shall Communicate at least three times in the year of which Easter shall be one." Those who are regular and frequent Communicants will endeavour to make their preparation more thorough, their repentance more deep, their faith more strong, and if I am speaking (in this letter) to any who are not Communicants, let me urge upon you in all loving earnestness to give this matter a careful and prayerful consideration, and I pray God may in His mercy make you to know His will and give you grace and courage to do it.

2. Lent is as you know a time for self-denial, not only for our own good, but for the good of others. Some of you will see that some of the good things you do without yourself, find their way to the tables and homes of the poor and hungry; that is well. I have to suggest to Clergy and Laity that the sufferings of our Sunday school children or the offerings of children at home where there are no Sunday schools, might be given to our Indian Missions. There are Sunday schools in Toronto that sends us up the children's offerings in Lent, and one of the Sunday schools in our own Diocese has done so, why not more? The collections could be offered at the altar on Easter Day.

BROTHERHOOD OF ST. ANDREW.

The *St. Andrew's Cross* for March contains a Lenten address to the Brotherhood by the Rt. Rev. F. D. Huntington, S.T.D., Bishop of Central New York, together with a very fair cut of the Bishop. Dr. Huntington is well known as one of the leaders of thought and one of the ablest of the Bench of Bishops in the United States, and every word of his is worthy of consideration.

Dr. William L. Ludlow, of St. Mark's chapel, Seattle, Wash., has been chosen by Bishop Graves as the Brotherhood Missionary to China. Dr. Ludlow is a young physician, who at one of the Conventions offered himself for the missionary cause as soon as God should open the way. His medical knowledge will be most useful to him in China.

Twelve volunteers for the work in Arizona, about which Bishop Kendrick wrote in the February number of *The Cross*, give evidence of the growth of the missionary spirit in the Brotherhood.

Twelve hundred and ninety chapters of the

Brotherhood now exist in the United States and fifty local assemblies.

The tenth annual Convention will be held at Louisville, Ky., from September 26th to 29th, 1895.

In Iowa preliminary steps have been taken for the formation of a State Assembly.

In a number of cities of the United States the Chapters of the Brotherhood have arranged for daily Lenten services.

Bishop Atwill, of Western Missouri, has appointed a committee of Brotherhood men to assist him in making known to Church people the needs of the missionary work of his diocese. This is a new field, it seems to us, for Brotherhood work.

One hundred and seventy-three Chapters are announced in *The Cross* as existing in Canada.

One hundred and twenty-five Chapters exist in the United States.

REPENTANCE AND LENT FROM A GREAT NON-CONFORMIST.

As certain fabrics need to be damped before they will take the glowing colors with which they are to be adorned—so our spirits need the bedewing of *repentance* before they can receive the radiant coloring of delight. Have you ever seen clearer shining than that which follows a shower. Then the sun transforms the raindrops into gems, the flowers look up with fresher smiles and faces, glittering from their refreshing bath, and the birds from among the dripping branches—sing with notes more rapturous, because they have paused a while. So when the soul has been saturated with the rain of penitence, the clear shining of forgiving love makes the flowers of gladness blossom all around. *The steps by which we ascend to the palace of delight, are usually moist with tears. Grief for sin is the porch of the House of the Beautiful, where the guests are full of "the joy of the Lord."*—*Spurgeon.*

FROM THE ENQUIRY COLUMN OF THE "PARISH RECORD," BOSTON.

Question 23. Is the Creed of the Church of Rome the same as ours?

Answer. Originally all the branches of the Church Catholic had practically the same Creed—the Apostles'. Then, after heresies had crept into the Church, the Nicene Creed was formulated, not as containing or setting forth any new Articles of Faith, but as re-stating more clearly certain of the old Articles, concerning which there had been heretical teaching. This Creed, too, was accepted by the whole of the Catholic Church. At the close of the Council of Trent, in 1564, Pope Pius IV. promulgated twelve articles of faith, as the summary of the decrees of that Council, and added them to the Nicene Creed. These articles are now required, as are also the Immaculate Conception (1854) and the Infallibility of the Pope (1870), to be confessed by all persons received into the Communion of Rome. Here are fourteen new articles. There are just twelve articles in the Apostles' Creed, and no new ones in the Nicene. But the present Creed of the Church of Rome contains *twenty-six*, i.e. the Apostles' and Nicene, plus that of Pope Pius IV., plus Immaculate Conception, plus Infallibility of the Pope. If these late additions are *true* articles of the faith, then it follows that for centuries, yea, even down to 1854 and 1870, the 'Holy Roman Church' did not possess the 'all truth' into which our Lord promised that His Apostles would be guided. See '*Catholic: not Roman Catholic*,' in the first number of this paper, page 7.

Question 24. Please explain how, or in what sense, the Church of England holds the 'Royal supremacy?' I have heard Romanists speak of the Pope as the 'supreme head' of the Church of Rome, and the English Sovereign as the 'supreme head' of the Church of England.

Answer. The 'Royal supremacy' does not mean, and never did mean, that the Sovereign possessed any spiritual headship over the Church, or anything else than (what had always been asserted) that the clergy of England, as well as the laity of England, are subject to English law, without any right of appeal against it to a foreigner like the Pope. In other words, that the last appeal of all alike is to the Sovereign. This royal supremacy or headship of the Sovereign was asserted for Henry VIII. over all subjects, clergy as well as laity, and was as vigorously maintained by Queen Mary as by her predecessor, Edward VI., or her successor, Elizabeth. Indeed, Elizabeth, lest the title should be misapprehended, caused it to be explained, so that no misconception could ensue as to her claiming any authority in the administration of the Church in word and sacraments, and she absolutely refused the title 'supreme head,' and called herself 'supreme ruler.'

Neither Henry VIII., Queen Elizabeth, nor any other English Sovereign, ever claimed to give spiritual jurisdiction to any of the Bishops. Nor did any one of them ever exercise more power, in the Anglican Church, than Constantine and his sons were permitted to exercise over the whole Catholic Church during the 4th century. More anon.

Question 25. What are the 'Three Estates of the Realm?'

Answer. A common mistake is to suppose that they are the Queens, Lords and Commons. Correctly speaking, they are:

1. The Clergy or Spirituality (as represented by Convocation), or, as we say, the Lords Spiritual.
2. The Lords Temporal.
3. The Commons. The Sovereign being the Head of each, as explained above.

FASTING, PRAYER, SELF-DENIAL, SELF-DISCIPLINE.

The Church of God would be far stronger to wrestle with this ungodly age if she were more given to prayer and fasting—St. Matt. xvii.

There is a mighty efficacy in these two *Gospel ordinances*. The *first* links us to heaven. The *second* separates from the earth. Prayer takes us into the banqueting House of God—Fasting over-turns the surfeiting tables of earth. Prayer gives us to feed on the Bread of heaven, and fasting delivers the soul from being encumbered with the fulness of bread, which perisheth.

When Christians shall bring themselves up to the uttermost possibilities of spiritual vigor, then they will be able, by God's Spirit working in them, to cast out devils, which to-day, without the prayer and fasting, laugh them to scorn.—*Spurgeon*,

SPECIAL SEASONS.

"A man who does not pray usually is but a hypocrite, when he pretends to pray especially. Who would care to live in a miser's house, who starved you all the year round, except that now and then, on a feast day, he fed you daintily? We must not be miserly in prayer—neglecting it regularly, and only abounding in it on particular occasions, when ostentation rather than sincerity may influence us. But even he who keeps a bounteous table, sometimes spreads a more luxurious feast than at other times, even so must we, if we habitually live near to God—select our extraordinary seasons, in which the soul shall have her full of fellowship.—*Spurgeon*.

THE FAITH ENSHRINED IN THE CREEDS.

The Church's Faith, which she received from her divine Head and Founder, is enshrined and contained in her Creeds. These Creeds are not in any sense expressions of *men's opinions* concerning the Faith of Christ. They express no opinions whatever. They are made up of facts, and facts never change, but are equally true in every age and in every clime. The Church *did not make the Faith, she received it*, as a sacred deposit for mankind. Therefore she is the *Trustee*, and the trust is committed to her care, and she may not, she dare not, alter the conditions of the trust, or put new meanings or new interpretations upon it. The Bishops of the Church are, in a very emphatic sense, the joint trustees of this most valuable deposit in co-ordination, and it is required in the case of all trustees' "that a man be found faithful." The faith is to be "kept," and in no way changed or altered.

During the early centuries crafty, designing men began to put new meanings into the words of the Church's formularies, and by new interpretations to teach their own deadly heresies. Of these *Arius* was the chief. The Nicene Council, made up of 318 Bishops from all parts of the Christian world, came together to settle these heresies. Here, it will be seen, were the joint trustees met together at Nicene under the guidance of God the Holy Ghost. The question put to each of these 318 Bishops and Trustees was, not what is your opinion as to the teaching of Arius, or as to what the faith ought to be, *ut What has been the faith of the Church in your diocese from the beginning.* The answers given disclosed the fact that the Faith in each and all the dioceses or Churches, represented by the assembled Bishops *was the same*. It had been received from the same source, had been understood in the same way, and had been "kept whole and undefiled." Here was a case in which may be seen the force of the old motto "*Contemporanea expositio est optima et fortissima in lege.*" The old Creed of the Church—the Apostles'—was the summary of the doctrine of Christ, as received by the Church. But as heretical teachers had put new meanings and new interpretations, upon some of its articles, the trustees and custodians of the deposit put forth a new formulary known as the *Nicene Creed*. Be it remembered, however, this Creed does not contain any *new article* of Faith. Indeed it does not contain all of the twelve articles found in the Apostles' Creed. But it does contain the articles about which there had been heretical teaching, expressed in language that would make clear the sense in which said articles had always been understood in the Church. Thus the Faith *was conserved* and the heretics condemned.

It cannot be made too plain that "the Creeds were not adopted or approved by a majority of votes, as a bill is passed by our Legislature or Congress; but they were accepted as embodying the faith which the Church had received. The Creeds are not the expressions of the opinions of men, but they are substantially 'the form of sound words, which St. Paul bids us hold fast,' and from which he quotes (1. Cor. xv. 4): 'I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.' These are "closed questions" in the Church, as she herself teaches, and these are found in her Creeds, as well as in the sense in which they have been held in all ages."

Our own branch of Church (the Protestant Episcopal in the U. S.) has of late been greatly troubled and perplexed by certain per-

sons (recognized teachers in the Church) who have publicly and officially, both from the pulpit and by the use of the press, proclaimed and taught meanings and interpretations, of articles of the Creed, contrary alike to the consentient voice Catholic antiquity and to "the doctrine of Christ as this Church hath received the same." When faithful clergy and laity (who are always suspicious of new interpretations and new doctrines) could no longer forbear, they appealed to our Right Revd. Fathers, the Bishops of the Church, (in the United States), to interpose, in behalf of the faith, which was in part seriously imperilled. The appeal was not made in vain. The Bishops have set forth a "*Pastoral Letter to the Clergy and Laity*," which ought to be read and pondered by all. It is worthy of that Board of Trustees, and covers clearly and succinctly the points about which the recent controversies were waged. Again, as at the four undisputed General Councils, the Bishops have shown what the doctrine of Christ as received by this Church is. No man will hereafter be held excusable, if he teaches and preaches interpretations and individual opinions, contrary to what is now officially declared to be the received interpretation of this Church. We trust the theological atmosphere is now cleared, and that all alike, clergy and laity, will loyally accept the declaration of our chief Pastors, and unite in a grand, harmonious effort to make Christ and His truth and His salvation known throughout this entire land.—*The Church Advocate, Boston.*

Correspondence.

To the Editor of the CHURCH GUARDIAN.

SIR,—In looking over the report of the Board of Domestic and Foreign Missions, one is inclined to ask if the division of the funds for foreign missions is the wisest that could be made. We pride ourselves now on having a foreign mission of our own—that to Japan. Should it not be our care, then, that this mission be fully equipped and properly supported? Yet the amount given by the whole Canadian Church for the support of its one foreign mission is much less than that given by a section of the Church for another mission in the same country. And, further, we find nearly two thousand dollars contributed for Societies for missions to the Jews. Is not this an unnecessarily large contribution from our Church to those particular societies and their work. The size of the offering is owing no doubt partly to the fact that the whole of the Good Friday collection is devoted to this object, and that two Societies make strong appeals every year for contribution. Would it not be well to make our Good Friday collection especially for our own foreign mission; or, if not, then to make a special collection at some other time for it? One of two things ought certainly to be done,—either the mission should be withdrawn, or it should be properly equipped and supported.

R. W. PATERSON.

Deer Park, March 8, 1895.

LENTEN REFLECTIONS.

1. Our Lord's preparation for His temptation, by the anointing of the Holy Ghost.—Mat. iii. 16.
2. First part of our Lord's temptation.—Mat. iv. 2-4.
3. Second part of our Lord's temptation.—Mat. iv. 5-7.
4. Third part of our Lord's temptation.—Mat. iv. 8-10.
5. He was tempted in all points like as we are, yet without sin.—Heb. iv. 15.
6. In that He suffered, being tempted, He is able to succor them that are tempted.—Heb. ii. 18.—*Selected.*

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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ments See page 15.

CALENDAR FOR MARCH.

MAR. 3—	1st Sunday in Lent.
" 6—	} Ember Days.
" 8—	
" 9—	
" 10—	2nd Sunday in Lent.
" 17—	3rd Sunday in Lent.
" 24—	4th Sunday in Lent. [Notice of An- nunciation.
" 25—	The Annunciation of the Blessed Vir- gin Mary.
" 31—	5th Sunday in Lent.

THE BISHOP OF MANCHESTER ON THE CLAIMS OF ROME.

(From the Scottish Guardian.)

Preaching at Manchester Cathedral on Sunday week, the Bishop of Manchester continued the discussion of the questions—raised by him at his recent Diocesan Conference—as to what evidence there was either that St. Peter was Bishop of Rome or that his prerogatives as Apostle, whatever they might be, descended to his alleged successors in that see. The Bishop said St. Jerome, in his lives of illustrious men, made the statement that "Simon Peter . . . himself chief of the Apostles, after having been Bishop of the Church of Antioch . . . pushed on to Rome in the second year of Claudius (i. e. A. D. 42), and held the sacerdotal chair there for twenty-five years." In these words he stated the belief of the Church of Rome. Let them ask what historical basis there was for it. It was plainly inconsistent with the Scriptural notices of the period referred to. In the year A. D. 58, that was sixteen years after St. Peter was supposed to have become Bishop of Rome, St. Paul wrote a letter to the Romans. In that letter he said: "So have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To Whom He was not spoken of they shall see, and they that have not heard shall understand" (Rom. xv. 20-21.) That was the Apostle's practice. If, then, St. Peter had been Bishop of Rome for sixteen years, they might be sure that he would not go to Rome to preach the Gospel and to impart to them Apostolic gifts. Yet this was precisely what he said he hoped to do. "For I long to see you that I may impart unto you some spiritual gift, to the end ye may be established" (Rom. i. 11.) This compelled them to strike out sixteen years of St. Peter's supposed episcopate.

Next, they might be pretty sure that St. Peter was not Bishop of Rome before the end of St. Paul's imprisonment in that city, viz, before A. D. 63. For during that imprisonment St. Paul wrote many letters to Gentile Churches and to individuals. In these, especially in his letter to the Colossians, greetings were sent to his correspondents from saints in Rome, but no mention of any kind was made of St. Peter, who whether present or absent, must according to the Roman hypothesis, have been the believer of most power and influence in the Church. This was to him inconceivable. And thus once

more they must strike out five additional years from St. Peter's supposed episcopate. During twenty-one, then out of the twenty-five years, he certainly was not Bishop of Rome. But if they came to such a conclusion as this, of what value could they hold that testimony to be which contained as an essential part of it the statement that St. Peter's episcopacy lasted for twenty-five years? Roman apologists had urged that the most ordinary prudential considerations must have hindered the early Christians from allowing St. Peter's movements and official acts as head of the whole Church to be made known to the heathen authorities. To that he replied that St. Paul was not writing to the heathen authorities but to Christian Churches.

Roman apologists often ignored the alleged period of St. Peter's episcopate, and contented themselves with an endeavour to establish the fact. But indeed, the bare fact was only one degree less improbable than its alleged duration, for it was utterly inconsistent with all which they knew of the general character of St. Peter's ministry. The Bishop pointed to many passages of Holy Scripture as showing that the hypothesis of St. Peter's bishopric of Rome was inconsistent. Were there, he asked, any Scriptural quotations which looked the other way? There was not one. The only expressions to which he had seen reference made was not alleged to prove that St. Peter was Bishop of Rome, but only founder of the Church there. As, however, they were cited to exclude St. Paul as a founder, they perhaps deserved examination. The assertion that St. Peter was Bishop of Rome was opposed by the earliest and most reliable records of ecclesiastical history. The very earliest reference to St. Peter's work at Rome was made by Dionysius, Bishop of Corinth, about 170 A. D. He said in a letter written to the Roman Church, "You have by such an admonition bound together the planting of Peter and of Paul at Rome and Corinth. For both of them planted and likewise taught us in our Corinth. And they taught together in like manner in Italy, and suffered martyrdom at the same time" (Eusebius, *Hist. Eccles.* ii. 25.) That was in many ways a very remarkable passage. It showed the looseness with which the earliest fathers used such words as "founder" and "founding;" and so loose a usage of words showed them how cautious they should be in interpreting such words too strictly. Again the planting of Peter and Paul was said to be the same at Rome and at Corinth. But who ever argued that because St. Peter and St. Paul planted the Church at Corinth either of them was Bishop of Corinth? If such phrases showed that either of them was a Bishop of Rome or Corinth, they showed that both were—a thing impossible in the early ages. Again, Tertullian, writing about thirty years later, told us that "as the Church of Smyrna recounteth that Polycarp was placed there by John," so "that of Rome doth that Clement was in like manner ordained by Peter" (*De Prescript. Her.* xxxii.) His only remark on that point was that Tertullian knew no relation between Peter and Clement which was not equally true of that between John and Polycarp. But whoever thought that because John ordained Polycarp, therefore John was bishop of Smyrna? Why then should it be assumed that because Peter ordained Clement he was bishop of Rome?

In his address to the Diocesan Conference he had quoted a passage of Irenæus in which they found the same relation preserved between the two great Apostles of the Roman see. Irenæus told them that "the blessed Apostles having founded and built the Church, committed the episcopal office to Linus. To him succeeded Anacletus (elsewhere called Cletus, or Anacletus), and after him Clement succeeded; in the third place from the Apostles" (*Her.* iii. 3.) They had seen what Irenæus meant by "founded." He

meant that the two founders, Peter and Paul, assisted in the establishment of the Roman Church. What the one did the other did. And on the authority of this passage they had no more right to say that Peter was Bishop of Rome than that Paul was. The supposition that either was absolutely excluded by the statement that Clement was the third. Both Apostles were thus excluded from the enumeration of the Roman Bishops. That was the case in the year 180, and he (the Bishop) thought he should be able to show conclusively that all later statements that Peter was Bishop of Rome were mistakes founded on a forgery. This list of the early Roman Bishops was universally accepted after him; it was accepted by Epiphanius in the East and Rufinus in the West, and was contained in the Roman liturgy to the present day. Every careful student of Patristic literature had perceived that at a very early period the mistake had in some way been introduced that Clement was ordained by St. Peter as his successor in the Roman see. Tertullian, at the beginning of the third century, had heard and believed the story. Obviously it was in direct conflict with the correct statement of the fact. St. Peter died in 67 A. D. and St. Clement became Bishop of Rome in 90 A. D. How, then, could St. Peter have ordained him twenty-three years after his own death? "Accordingly," says Dr. Salmon, "another list of Roman Bishops was published, which puts up Clement to the second and pushes down Anacletus to the third place" (*Infallibility*, p. 355). It did more. It took Cletus and Anacletus to be two persons, instead of two names for one person, and made the imaginary addition a Bishop of Rome. No one attributed deliberate fraud to the Roman Church. The false statement was not invented by that Church, but came to it from without, and the only fault committed consisted in the too easy acceptance of what fell in with its own desires. Its own true tradition made it impossible for it to claim St. Peter as its first Bishop. He was no more its Bishop than St. Paul was. He was pointedly excluded from the succession. But in the new story that had come to it both these difficulties were removed. St. Peter was separated from St. Paul, and he was called Bishop of Rome. Such a report was most welcome, and it was eagerly received. No doubt it created immense difficulties, but difficulties might be met by more or less ingenious speculation.

(To be continued.)

A TIMELY LENT.

By the Right Reverend FREDERIC DAN HUNTINGTON, S.T.D., Bishop of Central New York.

How is one Lent, as it comes to the Church, different from another? Each year the Lenten season has something different in the expression of its face. The Kingdom of God is the same; no statute in the law of God has been amended or revised; the deep sharp line between right and wrong has not shifted right or left; human nature has not been transformed; no item is added to the black list of vices to be killed or devils to be cast out; no unheard-of blossom in the floral of graces is to be gathered. Yet the Lent of 1895 will not be to any one of us, to conscience, heart, will, character, what any Lent heretofore has been. The Voice that calls will not be changed; but if we listen anxiously there will be accents and there will be specifications, in the warnings and appeals, that we have not heard before.

It is the conditions that are new—conditions of society, industry, trade, property, politics. In these varying scenes the changeless principles of the eternal Gospel must have their ap-

plication. Christian speech and Christian action will be modified in that application, as to the method, manner, aim, degree of attention, proportion of pains and emphasis according to the time and place. A well-kept Lent will not be in a community of farmers and their families among the hills exactly what it would be in New York and Chicago; in Fifth Avenue fashions and notions, or at Tuxedo and Lakewood, what it would be in mining districts and factory populations; in the United States what it would be in Syria, or Egypt, or Judea. Brotherhood men know this. Preachers ought to remember it.

Our place is here, our time is now. What ever other enemies to the righteousness of Christ threaten and imperil our communities, to the present writer four stand in sight, and at hand, with terrible strength, with alarming ubiquity, with strong self justifications, with subtle fascinations. The names are familiar. The shapes are manifold. One secret source and motive, self indulgence, is common to them all. Arrayed against the will of God and the good of men, women, and children are lust, intemperance, selfish wealth, immoderate amusement. Nobody can deny that licentiousness is foul, debasing and destructive. None but the saloon itself denies that the saloon is pernicious, audacious and ruinous. No men but those who have got or are getting more than their share deny that greedy capitalism is heartless mean and cruel. Only those who are swept on under its illusions and fanaticisms forget that the tide of pleasure-seeking bears down the nobler traits of humanity, hides the true ends for which life is given, and carries with it a wicked waste. So far have these depravities corrupted the fountains of social welfare, so far have the wrongs perverted the standards of moral judgment, that men who have studied much and thought more gravely question whether the coming age in our own country, in spite of Christianity, will not confirm the awful observations of the past, that as civilization ripens it rots. God's ordinances in the Family, the School Business, the State,—have they gained or lost in our generation? Be that as it may, what have the twelve thousand Christian men in the Brotherhood to do about it? The inquiry is not put to the mass, to Chapters, to conventions or conferences, but to every member. It is not put by a man; another Lent puts it.

It would appear then that God's providence in the Church has appointed Forty Days this year in which to apply with special rigor the eternal principles of righteousness, such as purity, self-control, justice, religious seriousness, to these four particular departments or lines of practical duty. The devout opportunity and the apparatus, the multiplied services and the public expectation are provided. Generalities of intention or generalities of language, in the periodical, in the pulpit or the meeting, will not accomplish a great deal. "Canst thou draw out Leviathan with a hook?" Canst thou stay a flood with pen and ink? Canst thou wash the house and street with a mist?

A recent census report states that there are forty thousand prostitutes in the city of New York. It would be moderate to say that five times as many women and ten times as many men violate chastity in some way secretly, universal shame being a part of the natural human protest against that violation. Compare the knowledge and experience on that subject now with what men had in Sodom and Gomorrah. Which generation is chargeable with the greater sin? One can only conjecture how many of these modern transgressors hear sermons and say prayers on Sundays. Does "society" ask as carefully what are the morals of the men it invites and smiles upon as it asks what they own, how they dress or who accepts their cards? Does it ask about their morals at all? If it did, and if the answer were "No-

toriously bad," would the invitations be withheld? Would it outweigh the property the Blue Book, the title, the family name? Is it charity or is it profanity that sets up a chancel ornament beside a tablet inscribed with the Seventh Commandment, accepting it at the hands of a wife whose manners are a jest with other women's husbands? One of the duties and honours of St. Andrew's men is so to treat the young men they meet and deal with as to draw them into the Church. By their tact, conduct, acquaintance with temptation, they can do quite as much to draw them away and keep them clean from debauchery. Sexual clowniness is perhaps the one virtue which a brave layman can do more to promote than the most faithful and experienced clergyman. To Christian knightship the honor of a shop-girl is as sacred as that of a duchess. Passion kills its victims. Moral cowardice lets them die. This is a time to fast and pray for courage.

An entirely responsible and accurate authority said not long ago that the city of Boston was ruled and misruled, by sixteen wholesale liquor dealers. Those sixteen dealers controlled the retailers to the number of many thousand, and the retailers practically controlled the voters. An equally responsible authority has more recently said that in New York the saloons are mortgaged to the brewers, the politicians are mortgaged to the saloon keepers, the people are mortgaged to the politicians. The *New York Times* was in its senses when it declared that the saloons had more to do directly with the government of this country than all the teachers and preachers. How much the teachers and preachers could do if they set about it directly, expressly and without ambiguity, we have no way of measuring. Our proposition is three fold. Intemperance and liquor selling being an enormous iniquity everywhere, the Church as the Body and Messenger of Christ has it for a prime duty to testify unequivocally and consistently against it. This testimony is not to be shifted off by ministers upon legislators and policemen and "reformers," nor yet by these upon ministers. The spiritual instrumentalities of the Church, Lenten prayers, intercessions, watchings, labors included, are surely to be employed for awakening consciences and stirring efforts to this end.

No room is left for misunderstanding as to the legitimacy of Lenten remonstrances against injustices of accumulation and abuses of property. "Is not this the Fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" "I will come near to you in judgment, and I will be a swift witness against false swearers and against them that oppress the hireling in his wages and the widow and fatherless, and that turn aside the stranger from his right, and fear not me, said the Lord of hosts." "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth. Your gold and silver is cankered and the rust of them shall eat your flesh as it were fire." Will the fire scorch Hebrew monopolists only? Will it skip the pews of nineteenth century capitalists, owners of foul sweating shops, unsanitary tenements, selfishly managed mines, factories and railways, because the warnings have rung down through eighteen centuries? There are inequalities that the Almighty permits; there are other inequalities which man makes and God abhors and rebukes. One of these must be that where a privileged, sbrowd and fortunate employer makes miseries along with his millions. There are competitions fair and scrupulous; there are others as despicable as they are despotic. He who sitteth above the waterfloods that are rising already over the foundations of national order and concord

knows which are these and which are those. It is a good time to pray Heaven to open the eyes of the blind, to give us judges and law makers that money cannot buy, and to bless those sufferers who wait patiently for the coming of the day of recompense.

The social frivolities that intoxicate our cities and towns could be dismissed with little concern if they began only in folly and ended in nothing but stupor. It would be enough to pity the minds that can be content with them and to lament the losses of nobleness, high service and joyful simplicity which they cost. It is in that region of excess and dissipation, however, that most of the greater sins we have deplored are stimulated, multiplied and displayed. They flatter "the world," influence "the flesh" and obey the devil." Rational amusement, innocent recreation and wholesome mirth are discredited and mocked by their affectations, vanities, profanities and lies. They are the very scandals to the Church and the very dangers to the soul that the coming season of penitence, vigilance and self-denial is set in the Church year to avert or subdue.

It is too much to hope for, that the men of the Brotherhood throughout the country seeing the foes to be resisted and the victories to be won, will be united in supplication and sacrifice as they are in the fellowship of the faith?

"God give us Men! A time like this demands Strong minds, great hearts, true faith, and ready hands;

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who love honour—men who will not lie;
Men who can stand before a demagogue,
And brave his treacherous flatteries without winking!

Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,

Their large professions and their little deeds,
Mingle in selfish strife, lo! Free lam weep,
Wrong rules the land, and waiting Justice sleeps."

—*The St. Andrew's Cross.*

THE CHURCH HAS OUTLIVED DYNASTIES AND EMPIRES.

The Church is a tower of strength, whose maker and builder is God. Stronger she must become, in the estimation of the world, as years run on, and she remains unshaken, so that her bare existence is a weapon of evidence, whose power increases with its age. Already the Church has lasted longer than all the world's dynasties and empires, and kingdoms and states. She is the survival of an age which has left nothing else living on the earth. Classic antiquity is dead, its cities are buried, its languages are no longer spoken. The Gospel was preached, baptism was administered, the laying on of hands followed, and the believers continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and in prayers when Tiberius was on the throne of the Caesars; the same Gospel is preached and the same government in Bishops, Priests and Deacons shelters the same creed and sacraments, and worship still. There has been no change as touching anything essential. Languages have died, and new tongues have sprung up, and new peoples speak them. The old order of things have vanished away, and in succession have come a Western hemisphere and modern thought and civilization, but the Church and her institutions remain unchanged, like her Divine Head, who is the "same yesterday, today, and forever."—*Parish Record, Boston.*

Family Department.

LENTEN SHADOWS.

BY C. P. L.

Softly the Lenten shadows fall;
On Jesus Christ we sinners call,
Lord pity all!

The hasty word, the erring thought,
The gay and earthly pleasures sought,
Hath sorrow wrought.

But now, apart from worldly voice,
On Christ alone we rest our choice;
Sinners, rejoice!

As we repent the sinful past,
And kneel before the cross at last,
Accept our fast.

For us thou fastedst in the wild,
Have pity on each humble child,
O Saviour mild!

Teach us to curb our restless will,
Our haughty passions all to kill;
Say, "Peace, be still;

The sick and hungry we will feed,
And do each hour some kindly deed
For those who need,

For all the erring we will pray,
Striving to toll them day by day:
"Christ is the way."

In holy church we'll plead for peace,
Until from sin we find release.
And troubles cease.

The Altar-feast brings heaven nigh,
Voices celestial we descry.
The Lord is by.

Then one by one the shadows flee,
The Easter-light we all may see,
Poured forth from Thee.

No more the world can charm us here,
For we have tasted hopes more dear,
And God is near.

—Living Church.

The Story of a Short Life.

BY JULIANA HORATIO EWING.

CHAPTER X. (Continued.)

'I wish you could have seen my engineer doing St. Martin. He had to go directly afterwards, and then the chaplain came and stood in front of me, on the hearth rug, in the firelight, just where my engineer had been standing, and he took up the picture, and looked at it. So I said, 'Do you know about St. Martin?' and he said he did, and he said, 'One of the greatest of those many Soldiers of the Cross who have also fought under earthly banners.' Then he put down the picture, and got hold of his elbow with his hand, as he was holding his surplice out of the way, and said, "Great as well as good, for this reason; he was one of those rare souls to whom the counsels of God are clear, not to the utmost of the times in which he lived—but in advance of those times. Such men are not always popular, nor even largely successful in their day, but the light they hold lightens more generations of this naughty world, than the pious tapers of commoner men. You know that Martin the Catechumen became Martin the Saint—do you know that Martin the soldier became Martin the Bishop?—and that in an age of credulity and fanaticism, that man of God discredited some relics very popular with the pious in his Diocese, and proved and exposed them to be those of an executed robber. Later in life it is recorded of Martin, Bishop of

Tours, that he lifted his voice in protest against persecutions for religion, and the punishment of heretics. In the nineteenth century we are little able to judge, how great must have been the faith of that man in the God of truth and of love.' It was like a little sermon, and I think this is exactly how he said it, for I got Aunt Adelaide to write it out for me this morning, and she remembers sermons awfully well. I've been looking St. Martin out in the calendar; his day is the 10th of November. He is not a Collect. Epistle, and Gospel Saint, only one of the Black Letter ones; but the 10th of November is going to be on a Sunday this year, and I am so glad, for I've asked our chaplain if we may have the Tug-of-War Hymn for St. Martin—and he has given leave.

It's a long way off, I wish it came sooner. So now, Mother dear, you have time to make your arrangements as you like, but you see that whatever happens, I must be in Camp on St. Martin's day.

Your loving and dutiful son.

LEONARD.

CHAPTER XI.

It was Sunday. Sunday the tenth of November—St. Martin's Day.

Though it was in November, a summer day. A day of that Little Summer which alternately claims St. Luke and St. Martin as its patrons, and is apt to shine its brightest when it can claim both—on the feast of All Saints.

Sunday in Camp. With curious points of likeness and unlikeness to English Sundays elsewhere. Like in that general aspect of tidiness and quiet, of gravity and pause, which betrays that a hard-working and very practical people have thought good to keep much of the Sabbath with its Sunday. Like, too, in the little groups of children, gay in Sunday best, and grave with Sunday books, trotting to Sunday-school.

Unlike, in that to see all the men about the place washed and shaved is not, among soldiers, peculiar to Sunday. Unlike, also in a more festal feeling produced by the gay gathering of men and officers on Church Parade (far distant be the day when Parade Services shall be abolished!), and by the exhilarating sounds of the bands with which each regiment marched from its parade-ground to the church.

Here and there small detachments might be met making their way to the Roman Catholic church in Camp, or to places of worship of various denominations, in the neighboring town; and on Blind Baby's Parade [where he was prematurely crushing his Sunday frock with his drum-basket in ecstatic sympathy with the bands], a corporal of exceptional views was parading himself and two privates of the same denomination, before marching the three of them to their own peculiar prayer-meeting.

The Brigade for the Iron Church paraded early (the sunshine and sweet air seemed to promote alacrity.) And after the men were seated their officers still lingered outside, chatting with the Staff, as these assembled by degrees, and sunning themselves in the genial warmth of St. Martin's Little Summer.

The V. C. was talking with the little boys in sailor suits and their mother, when the officer who played the organ came towards them.

'Good morning, Kapellmeister!' said two or three voices.

Nicknames were common in the Camp, and this one had been rapidly adopted.

'Ye looked cloudy this fine morning, Kapellmeister!' cried the Irish officer, 'Got the tooth ache?'

The Kapellmeister shook his head, and forced a smile which rather intensified than diminished the gloom of a countenance which did not naturally lend itself to lines of levity. Was he not a Scotchman and also a musician? His

lips smiled in answer to the chaff, but his sombre eyes were fixed on the V. C. They had—as some eyes have—an odd, summoning power, and the V. C. went to meet him.

When he said, 'I was in there this morning,' the V. C.'s eyes followed the Kapellmeister to the Barrack Master's hut, his own face fell.

'He wants the Tug-of-War Hymn,' said the Kapellmeister.

'He's not coming to church?'

'Oh, no; but he's set his heart on hearing the Tug-of-War Hymn through his bedroom window; and it seemed the chaplain had promised we shall have it to-day. It's a most amazing thing,' added the Kapellmeister, shooting out one arm with a gesture, common to him when oppressed by an idea,—'it's a most amazing thing! For I think, if I were in my grave, that hymn—as these men bolt with it—might make me turn in my place of rest; but it's the last thing I should care to hear if I were ill in bed! However, he wants it, poor lad, and he asked me to ask you if you would turn outside when it begins, and sing so that he can hear your voice and the words.'

'Oh, he can never hear me over there!'

'He can hear you fast enough! It's quite close. He begged me to ask you, and I was to say it's his last Sunday.'

There was a pause. The V. C. looked at the little 'Officers' Door,' which was close to his usual seat, which always stood open in summer weather, and half in half out of which men often stood in the crush of a Parade Service. There was no difficulty in the matter except his own intense dislike to anything approaching to display. Also he had become more attached than he could have believed possible to the gallant-hearted child whose worship of him had been flattery as delicate as it was sincere. It was no small pain to know that the boy lay dying—a pain he would have preferred to bear in silence.

'Is he very much set upon it?'

'Absolutely.'

'Is she—is Lady Jane there?'

'All of them. He can't last the day out.'

'When will it be sung—that hymn, I mean?'

'I've put it on after the third Collect.'

'All right.'

The V. C. took up his sword and went to his seat and the Kapellmeister took up his and went to the organ.

* * * * *

In the Barrack Master's Hut my hero lay dying. His mind was now absolutely clear, but during the night it had wandered—wandered in a delirium that was perhaps some solace of his sufferings, for he had believed himself to be a soldier on active service, bearing the brunt of battle and the pain of wounds; and when fever consumed him he thought it was the health of India that parched his throat and scorched his skin; and called again and again in noble raving to imaginary comrades to keep up heart and press forward.

About four o'clock he sank into stupor, and the doctor forced Lady Jane to go and lie down, and the Colonel took his wife away to rest also.

At Gun-fire Leonard opened his eyes. For some minutes he gazed straight ahead of him, and the Master of the House, who sat by his bedside, could not be sure whether he were still delirious or not; but when their eyes met he saw that Leonard's senses had returned to him, and kissed the wan little hand that was feeling about for the Sweep's head in silence that he almost feared to break.

Leonard broke in by saying, 'When did you bring Uncle Rupert to Camp father dear?'

'Uncle Rupert is at home, my darling; and you are in Uncle Henry's hut.'

'I know I am; and so is Uncle Rupert. He is at the end of the room there. Can't you see him?'

'No, Len; I only see the wall, with you text on it that poor old father did for you.'

'My 'Goodly heritage,' you mean? I can't see that now. Uncle Rupert is in front of it. I thought you put him there. Only he's out of his frame, and---it's very old!
'What's odd, my darling?'
'Some one has wiped away all the tears from his eyes.'

* * * * *
'Hymn two hundred and sixty-three: 'Fight the good fight of faith.'
The third Collect was just ended, and a prolonged and somewhat irregular Amen was dying away among the choir, who were beginning to feel for their hymn-books.

The lack of precision, the 'dropping shots' style in which that Amen was delivered, would have been more exasperating to the Kapellmeister, if his own attention had not been for the moment diverted by anxiety to know if the V. C. remembered that the time had come.

As the Chaplain gave out the hymn, the Kapellmeister gave one glance of an eye, as searching as it was sombre, round the corner of that old little curtain which it is the custom to hang behind an organist; and this sufficing to tell him that the V. C. had not forgotten, he drew out certain very vocal stops, and bending himself to manual and pedal, gave forth the popular melody of the 'Tug-of-War' hymn with a precision indicative of a resolution to have it sung in strict time, or know the reason why.

And as nine hundred and odd men rose to their feet with some clatter of heavy boots and accoutrements the V. C. turned quietly out of the crowded church, and stood outside upon the steps, bare headed in the sunshine of St. Martin's Little Summer, and with the tiniest of hymn-books between his fingers and thumb.

Circumstances had made a soldier of the V. C., but by nature he was a student. When he brought the little hymn-book to his eyes to get a mental grasp of the hymn before he began to sing it, he committed the first four lines to an intelligence sufficiently trained to hold them in remembrance for the brief time that it would take to sing them. Involuntarily his active brain did more, and was crossed by a critical sense of the crude, barbaric taste of childhood, and a wonder what consolation the suffering boy could find in these gaudy lines:—

"The Son of God goes forth to war,
A kingly crown to gain;
His blood red banner streams afar,
Who follows in His train?"

But when he brought the little hymn-book to his eyes to take in the next four lines, they startled him with the revulsion of a sudden sympathy; and lifting his face towards the Barrack Master's hut, he sang—as he rarely sang in drawing-rooms, even words of the most felicitous to melodies the most sweet—sang not only to the delight of dying ears, but so that the Kapellmeister himself heard him, and smiled as he heard:—

"Who best can drink His cup of woe,
Triumphant over pain!
Who patient bears His cross below,
He follow in His train."

On each side of Leonard's bed, like guardian angels, knelt his father and mother. At his foot lay the Sweep, who now and then lifted a long, melancholy nose and anxious eyes.

At the foot of the bed stood the Barrack Master. He had taken up this position at the request of the Master of the House, who had avoided any further allusion to Leonard's fancy that their Nasoby Ancestor had come to Asholt Camp, but had begged his big brother-in-law to stand there and blot out Uncle Rupert's Ghost with his substantial body.

But whether Leonard perceived the ruse, forgot Uncle Rupert, or saw him all the same, by no word or sign did he ever betray.

Near the window sat Aunt Adelaide, with her Prayer-book, following the service in her own orderly and pious fashion, sometimes saying a prayer aloud at Leonard's bidding, and anon replying to his oft-repeated inquiry; 'It is the third Collect yet, Aunt dear?'

She had turned her head, more quickly than usual, to speak, when, clear and strenuous on vocal stops, came the melody of the 'Tug-of-War' hymn.

'There! There it is! Oh, good Kapellmeister! Mother dear, please go to the window and see if V. C. is there, and wave your hand to him. Father dear, lift up a little please. Ah, now I hear him! Good V. C. I don't believe you'll sing better than that when you're promoted to be an angel. Are the men singing pretty loud? May I have a little of that stuff to keep me from coughing. Mother dear? You know I am not impatient; but I do hope, please God, I shant die till I've just heard them tug that verse once more!'

* * * * *
The sight of Lady Jane had distracted the V. C.'s thoughts from the hymn. He was singing mechanically, when he became conscious of some increasing pressure and irregularity in the time. Then he remembered what it was. The soldiers were beginning to tug.

In a moment more the organ stopped, and the V. C. found himself, with over three hundred men at his back, singing without accompaniment, and in unison—

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Around their Saviour's throne rejoice
In robes of white arrayed."

The Kapellmeister conceded that verse to the shouts of the congregation; but he invariably reclaimed control over the last.

Even now, as the men paused to take breath after their 'tug,' the organ spoke again softly, but seraphically, and clearer and sweeter above the voices behind him rose the voice of the V. C., singing to his little friend—

"They climbed the steep ascent of Heaven,
Through peril, toil, and pain"

The men sang on; but the V. C. stopped, as if he had been shot. For a man's hand had come to the Barrack Master's window and pulled the white blind down.

(To be continued.)

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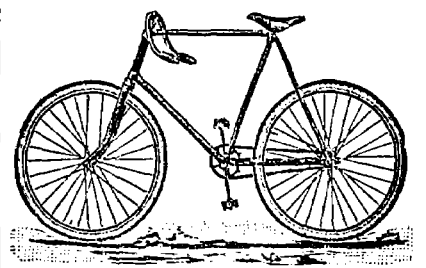
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The population of Japan is forty millions. Of this number sixteen millions are in the Missionary Jurisdiction of Tokyo.

The remaining twenty-four millions are in the territory assigned to the three English Bishops.

The Missionary Jurisdiction of Tokyo is more than 700 miles in length and three hundred in breadth. It is divided into two Convocations, known as the North Tokyo and the Kyoto Convocations.

These two Convocations are separated by a district 300 miles in length, which is under the jurisdiction of the Right Rev. Bishop Bickersteth, of the Church of England.

The present territorial division is very awkward for Episcopal supervision. At present, re-arrangement of Jurisdictional lines seems almost impossible, if the interests of the Missionary Societies are to be conserved.

Four Missionary Societies of the Church of England, each independent of the other and of English convocational authority are at work in the district, lying between the two convocations of North Tokyo and Kyoto.

These various Missions of the Church of England unite with the Mission of the American Church in forming the *Nippon Sel Koo Kwai*—'The Holy Catholic Church in Japan.' This Japanese Church has a Constitution and Canons and Missionary Society of its own. Its Prayer Book is a translation of the English and American Books. The Japanese Church has divided the Empire for Synodical convenience into four districts, each of which has an annual synod with clerical and lay representatives. The whole Church meets triennially in General Synod.

The Constitution provides that the Bishops shall vote separately from the Clergy and Lay representatives, and no resolution shall be deemed to have been carried unless a majority of the Bishops and of the clerical and lay representatives, voting conjointly or by orders, vote in its favor.

The American Church Mission is doing work in the largest three cities of the Empire—Tokyo, Osaka and Kyoto.

Tokyo, the Capital and the official and educational centre of the Empire, has a population of more than 1,200,000.

Osaka, the second city and the commercial capital of Japan, has a population of more than 500,000. It is the best centre in Japan for evangelistic work.

Kyoto, the third city and the capital of Japan until 1870, has a popu-

lation of 300,000. It is the stronghold of Buddhism.

We have also in the North Tokyo Convocation, clerical missionaries residing at Sendai and Maebashi, and lady Missionaries at Fukushima and Aomori.

In the Kyoto Convocation, in addition to the Missionaries living in Osaka and Kyoto, we have a clergyman and a lay-worker, sent by St. Andrew's Brotherhood, stationed at Nara.

In addition to our Mission staff of twelve clergy, three laymen and nine lady workers we have seven Japanese clergy, thirty-five catechists and a number of Bible women.

THE RELIGIONS OF JAPAN.

The religions, if one may so call them, of Japan, are two—Shintoism and Buddhism.

I. *Shintoism*.—This is a native cult whose origin is veiled in mythological mist.

Shintoism has a pantheon of eight million gods: it deifies the powers of nature; there are fire gods, thunder gods, good gods and evil gods, kitchen gods, *et cetera ad infinitum*.

Local divinities are supposed to guard the interests of each village.

Shintoism's great hold upon the mass of the people is its apotheosis of patriotism; it has a Walhalla for all departed Emperors and heroes.

Shintoism has no system of theology. Its code of ethics consists chiefly in teaching loyalty to the Emperor and love of country.

[To be continued.]

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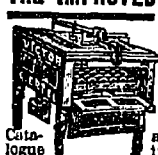
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But we have been wrestling—and we and our predecessors in the struggle for Temperance Reform—for more than half a century; and we still see the public-houses at “the thievish corners of the streets,” batten on the misery and horrible demoralisation of the poor; and we see tens of thousands of young men ruined, and old men disgraced, and women turning womanliness to loathing by drink; and we still walk through streets where, because of this shameful temptation, there is not a house where there is not one dead; and we still cherish among us “the intolerable and interminable malignity of a curse,” more fatal, because more continuous, than war, famine, and pestilence combined.

In spite of all that we have tried to do to rescue the millions of generation after generation from the poisonous flames of the gin-shops in which they singe themselves to death like moths, and leave the curse of a dehumanising heredity to another blighted and ruined generation, the drink trade still wallows in the midst of us amid oceans of blood and gold, and no St. George has ever yet succeeded in piercing the scaly hide of this pestilent dragon.

Hitherto the forces of hell have been too strong for us. The poor perish in multitudes, sinking into the lowest depths of shame, misery, and crime; and no man layeth it to heart. Drink-selling millionaires, the owners of houses where this work of death is done, are turned into titled and hereditary legislators, and the wretched continue “to lie in the hell like sheep,” while death gnaweth upon them suddenly in the morning in the sepulchre out of their dwelling.

And still half the clergy are icily apathetic and Laodicean in the matter, though the air round them is tremulous with the sighs of the perishing. A few are doing something, but the work is very slow, and the powers that make for evil, and for the destruction of the human race, will not give up their master in moment of destruction without efforts far more whole-hearted and unanimous than any which have yet been made.

After all that has been said, and done, and suffered, the conscience of the nation is unaroused; and I for one fear that England may trespass too long on the forbearance of God, and suffer too many to perish “for whom Christ died”; until at last the cup of her crime in this matter will be full, when “Vengeance will leap upon the stage,” and the tragedy will be short, through the hideous comedy has been so long.

The cigarette habit is becoming, says the *Evangelical Churchman*, so widespread that something should be done to save the rising generation from its baneful effects. Lord Randolph Churchill's condition was said to be due to it, and Robert Louis Stevenson was a perfect slave to it,

and undoubtedly died from its effects. He smoked from 100 to 150 cigarettes a day. When he started on a slow sailing vessel from England to Samoa he carried 200 boxes of cigarettes with him, and then, fearing that he might run short, he had a large reserve supply of tobacco and paper.

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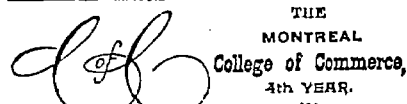
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