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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLIASTICAL NOTES.

DR. HUTCHINS' S. S. Hymnal and Service Book has reached a sale of 220,000 copies.

THE Wife's Sister Bill has passed its second reading in the British Commons by 202 to 155—less majority than last year.

THE head of the Cambridge (Eng.) mission to Delhi is appealing for more clergy to extend the work amongst the Mahomedans of that city and the villages around it.

THE Rev. Canon Waugh, vicar of St. Mary's, Brighton, Eng., and Examining Chaplain to the Bishop of Ripon, will succeed the late Canon Holmes as Canon Residentiary of Ripon Cathedral.

THE Rev. Marsham Argles, D. D., has been instituted to the Deanery of Peterborough, Eng., by Dr. Magee (Archbishop-elect of York), and was afterwards installed by the Bishop of Leicester and Archdeacon Thicknesse.

THE Bishop of Wakefield, Eng., states that the amount of subscriptions in aid of his Appeal Fund 'for the development and strengthening of the work in the diocese of Wakefield' is now approaching £20,000.

THE Bishop of Bangor, Wales, has been presented by the inhabitants of Brecon with a purse containing 300 guineas, together with an address congratulating him upon his elevation to the episcopacy. An anonymous donor has presented his Lordship with a pastoral staff.

THE memory of James Hannington, the martyred Bishop of Eastern Equatorial Africa, is to be perpetuated in his own University. A committee has been formed at Oxford to raise funds for a Hannington Memorial Hall, which may serve as headquarters of the University Missionary Union.

MR. WILLIAM BOOTH represents the number of paupers as increasing. What are the facts? In 1868-9, of the whole population of 43 per 1,000 received Poor-law relief; in 1890 the number is a fraction over 20 per 1,000. Taking all England, the number of paupers is just half of what it was thirty three years ago.

AN eminent Nonconformist scholar writes to the *British Weekly* in a private note:—"You will see that I have pronounced strongly against Hatch's main contentions in the Bampton Lectures. I have read the book over four times, and its enchantment has diminished every time. If Nonconformists build on Hatch against the High Church people, I fear they will find themselves in a bog!"—*Church Eclectic*.

THE meeting of the Church Guilds Union at Sion College, London, Eng., although it deprecated any discussion of Mr. Booth's book, was in reality a full answer to it. Speaker after speaker showed that the Church was very much in earnest in her endeavors to raise the submerged tenth, and that she had been so

employed, without drawing over much attention to it, before the *Salvation Army* was ever dreamt of.

MANY persons in these days of free churches get their religious privileges at a very cheap rate. Never binding themselves to make any regular offering, they would probably be ashamed to think of the smallness of the amount they give in the course of the year. If it were possible to declare that amount in public how few who live in luxury all their days would be quite contented and satisfied to hear such declarations made; and yet God sees and knows.—*North East*.

THE Church seems to be determined to keep pace with the expansion of English influence in South Africa. A diocese of Mashonaland will almost immediately be formed and a Bishop consecrated. Meanwhile missionaries are to be sent out to prepare the way, and it is expected that very soon there will be four or five clergy men settled at various points within the territory of the South African Company, who will act partly as chaplains to the Europeans and partly as missionaries to the natives.

A VAST fortune has just been devoted to a new religious order. The "Sisters of the Most Holy Sacrament" is the name chosen for the new religious order founded by Miss Kate Drexel, otherwise known as Sister Catherine. Miss Drexel makes her final vows in February, and the ceremony will take place in the chapel of Mercy Convent, Pittsburgh, Pennsylvania, when she will formally renounce her immense fortune, estimated at £1,600,000. This sum she gives to the new order, making it, possibly, the wealthiest religious order in the world, excepting that of the Jesuits. The special objects of the Order will be to ameliorate the condition of the North American Indians and negroes.

'GENERAL' BOOTH appears to be a universal appropriator. According to Mr. H. S. Wilde, of the C. E. T. S., his late scheme (that for aiding discharged prisoners) has been "annexed" from that Society. Mr. Wilde writes:—"This Society has with the others that have been mentioned, anticipated 'General Booth' in his suggested effort to aid discharged prisoners. It has appointed missionaries at all the police-courts in London and in most of the larger towns in the country, and praise has been awarded by all the magistrates of such courts to such missionaries for the assistance they have rendered to them, and for the benevolent care tendered to the prisoners. Workshops have been instituted to give them temporary occupation till permanent situations can be provided, and the best results have been realised by the Society in this direction."

THE Upper House of the Convocation of Canterbury has passed resolutions laying down regulations for Sisterhoods, Deaconesses and Brotherhoods. Those who enter a Sisterhood are to serve an adequate term of probation. If at least thirty years of age, they may undertake lifelong engagements to the work, subject

to release on cause shown by competent authority. The form is to be a promise made at the time of admission before the Bishop or his commissary. Meanwhile no statutes are to interfere with the freedom of any Sister to dispose of her property as she thinks fit. No branch Home of a Sisterhood can be established or any branch work undertaken in any diocese without the written consent of the Bishop of that diocese. Nor is any work external to the Community to be undertaken by the Sisters in any parish without the written consent of the parish priest—subject, if that be refused, to an appeal to the Bishop.

Deaconesses are, after due probation, to be solemnly admitted and licensed by the Bishop, who may release them from their obligations, for sufficient cause shown. Self-supporting brotherhoods both clerical and lay, are also sanctioned; a wide elasticity as to their rules being permitted. They are to work in subordination to the Bishop's authority, and by sanction of the parish priest. Lifelong engagements, dispensable by the Bishop, are allowed. The statutes are to receive the Bishop's formal sanction, and not to be changed without his formal approval.

AT the election of the Bishop of Rochester to the Bishopric of Winchester, Eng., the Dean (Dr. Kitchin) took especial pains that the whole proceedings should be conducted strictly on ancient lines, and the ceremonial observed was exactly the same, *mutatis mutandis*, as at the election of Bishop Waynflete in April, 1447. After the first Lesson the great bell was tolled, the Cathedral body proceeded to the chapter-house, and the Dean and Canons alone entered to proceed with the election. The Cathedral bells then rung a joyful peal, the choir and clergy returned to their places, the *Te Deum* was sung, and the Dean, standing before the altar, said:—"Good Christian people here assembled together, be it known unto you and all others of the fold of Christ's Church, that we, the Dean and Chapter of the Cathedral Church of the Holy Trinity of Winchester, in accordance with authority granted to us by Her Most Gracious Majesty the Queen, dated the 28th day of January, 1891, and issued under the Great Seal, and hearkening dutifully to the advice and recommendation herewith conveyed to us, have this day, after notice duly given and received, met in Chapter, and have with one heart and one voice elected to the Bishopric of Winchester, now vacant by the resignation of the Right Reverend Edward Harold Browne, formerly Bishop thereof, the Right Rev. Anthony Wilson Thorold, Doctor of Divinity, Bishop of Rochester, and we pray you to yield all due obedience to him as your spiritual pastor in God, and to remember him in your prayers, that he may receive grace and truth wisely to rule over this diocese to the glory of God and the eternal welfare of the souls of men now to be entrusted to his care."

AT Grahamstown the Dean as an examiner elicited the following comparisons of ill:

Ill, iller, illest.
Ill, worse, better.
Ill, worse, dead.

THE CHURCH'S WORK IN "DARKEST ENGLAND,"

At the annual conference of delegates of the Church Guilds Union of London, England, held last month, after the usual formal business had been disposed of, the meeting applied itself in good earnest to that all absorbing subject of discussion, "The Church's Work in 'Darkest England.'"

The president, Mr. John Trevarthen, said they had selected for the subject of their annual conference a topic which had lately caused a considerable amount of discussion. It was a subject, moreover, in which he ventured to think the members of the Union were especially well informed, seeing that they had been for many years engaged in work among the masses. They were not there to discuss General Booth, or Boothism, or Mr. Booth's book, but the question of 'The Church's Work in Darkest England'—what the Church had done, was doing, might do and ought to do. It was a very difficult question, he admitted, but, whilst not claiming that the Church had done all that it could do, it had certainly done more than it received credit for (applause). If they could only find the sinews of war, which sometimes meant money, and sometimes men, there would be every just reason for hope and encouragement. He trusted that the result of the conference would be good. It should be profitable as well as interesting. He was surrounded on the platform that evening by those who had personal and practical knowledge of what the Church was doing. Such a title as 'Darkest England' was not an appropriate title to give to their country, because for many years England had never been so forward in Christianity as it now was. On this he was persuaded that if there were such a thing as 'Darkest England' their excellent friend the Bishop of East London knew what it was. He had much pleasure in calling upon his lordship to address them.

The Bishop of Bedford, who met with a cordial reception, said that he was very glad they had not met together that evening to discuss Boothism, for he could assure them that he was heartily sick of it (applause). The result of the score had shown to him that money and wisdom were by no means always connected, and he doubted very much whether those who gave money to the scheme had any more wisdom than those who were going to try to carry it out. As he had said before, however, they were not there to discuss Boothism, though he might say in passing that, coming from the East of London as he did, they knew very little either of the Salvation Army or of 'Darkest England' (applause). He very well remembered the Army starting there, but it always had a cherished tendency to move westwards, towards the land of the setting sun—(applause and laughter)—and he sincerely hoped it would not return. It had been said that the East end was in a worse condition than formerly. To that statement he was in a position to give a most absolute and emphatic denial. He had lived among the people for many years, and had witnessed, he was thankful to say, many changes for the better in their condition and circumstances. Their condition, he maintained, could not be gauged by accounts given by persons who posed as 'amateur casuals' or 'waifs and strays.' On the contrary, the fact was that the East end was infinitely better off than it was, and he ventured to add that it would be still further improved if people would only let it alone. He for one, and many of his brethren, clerical as well as lay, knew more of the real sentiments of the people than any 'amateur casual' possibly could do. During the eleven years he had lived among them in his parish at Spitalfields, he had seen a wonderful change come over the people. That change

had reference not only to the people's way of living, but to the manner in which they now regarded religion and religious teaching. Nowhere was the great mission of the Church of the Incarnation more heartily recognized, or its ministers more trusted and welcomed. The East-end was not worse, but eminently better, although they had to contend with hard times, and if they had been left more alone would have been better still. If in the dock strikes, for instance, they had been left to themselves they would have been better off. The people had, in fact, come to regard the Mansion House Fund as one that did them no real good. The Church had taught them to be more thrifty and self-reliant, and his hearers would have noticed that during the severe weather they had gone through recently the people had existed without appealing for outside aid. It was true the resources of the people had been reduced to a very low level, but happily the fine weather had come just in time to save them. Such facts as these brought him to the conclusion that the number pertaining to what were called 'the submerged tenth' had been very greatly overrated. The clergy of the old-fashioned Church of England had always been endeavoring to relieve them. Of course they might by attracting a number of people to one of the London bridges, discover that they were congregating there at a certain hour of the night (applause and laughter). Much of what had been done was attributable to the steady, persistent work which had happily been going on for so long a time. The parochial clergy had visited, literally by night and by day, and year after year. He was proud to say that he himself had visited them by day and night (applause), and it was only individual work like that—close personal contact with a people—which could possibly influence them for good. And what did they find in the East-end of London to-day in comparison with former times? Not 'waifs and strays' now, as then. And why was that? Because the Church had gone forth in her Divine mission to look out for souls, and save them in His dear Name. The Church had been constantly engaged in rescue and preventive work, and the clergy had themselves spent tens of thousands of pounds in sending people back to the country who were looked upon as unfit for London life, and in helping others to emigrate to the colonies. So much interest did the parochial clergy take in this work that he knew several who had spent their holidays last year in Canada on purpose that they might find out for themselves how their proteges were getting along (applause). Not alone, however, was the Church looking to the bodily welfare of the masses, but she was attracting them to her services. But all this was unknown to the world; it was done in a quiet and unobtrusive way, none the less effective, however, because the clergy objected to advertise themselves or their work. He did not believe that there was any part of England where the Church's work is more to the fore than in the East end of London. In what were called the 'slummy' parts, he believed that the Church was the only real minister for salvation and the parish clergyman the only welcome visitor. She was doing a great work for God. Her sails were set, her course was clear, and the result would be more lasting than those of any new-fangled scheme, even though it were backed by £100,000. Rescue work among fallen women was done, he need scarcely tell them, in a better way than it could be effected by any other denomination of Christians. Indeed, the question might truly be asked, what was the Church doing if she could not take in hand such a work as that? Then, again, their East end friends were attracted to the services of the Church, and joined in the worship with marked indications of reverence and earnestness. It was, surely, a most enjoyable and impressive sight to go into their churches and see, as often they could do, the

sons of toil kneeling before the Bishop for the solemn 'Laying on of Hands.' When such sights as those presented themselves, let them go back, if they dared, and say that the Church of England was not what some called 'in touch' with the people. A great lee-way had been made, hearts had been touched and lives influenced, and the whole work must prosper in God's own good time and way (applause).

Mr. David Howard, described by the Chairman as a large employer of labour at the East-end of London, said that all his life he had lived just outside the East end, and was well acquainted with its needs and all that had been done to meet them. He could assure those present that he was in a position to express his entire approval and give an emphatic assent to everything that the Bishop of Bedford had said. He, the speaker, could think, and very thankfully too, of much that had been done in the way of Church extension. He had then in his mind a place—not long ago a market garden—whereon there was now a church and 15,000 souls being tended by the clergy of their beloved church. And what as to the success of the work of the Church in that district? The good that had been done, and would still go on, was most striking from every point of consideration. In that and many other districts the zeal and energy put forth by the clergy and lay workers led to results which might well stimulate to the renewal of incessant labour. One vicar said to him only the other day, 'See how the faith of these people triumphs over difficulties!' And well, indeed, might he say so, from what he (the speaker) knew of that district and its circumstances. From personal knowledge of the East end people, and the loving self-denial which they exercised to such a marked degree, he was convinced that there was more Christianity oftentimes to be found in an East end common lodging house than in a West end palace (applause). In pursuing their work for God among such a class, he was persuaded that they did not need great excitement or violent emotional appeals. The clergy were nobly, manfully doing their work, and he felt constrained to say that he considered the laity were to blame, and not the clergy, for any work that remained yet to be done. Why, he would ask, were the laity allowing the clergy to be in some instances single-handed in such vast districts? Why did they not let them go forth 'two and two' as their Divine Master sent them? The real truth was that his brother laymen had yet to realise in a larger degree that they were members of one body. The work would be good and Christ-like in proportion as it was vigorous, unselfish and patient. Patient, quiet work would far outdo all noisy movements. He had seen earnest work done for God among what were called very widely differing 'schools of thought.' As the good Bishop had said, it was personal influence that was needed in the East end; and if they wanted real Christian friendship they must go to the poor and not to the rich to get it [applause]. He would urge them to feel the reality of Christian brotherhood. The Church stood before the living and the dead at that moment, and the Church, and the Church alone, was the safeguard.

The Rev. J. G. Deed, secretary to the Additional Carates' Society, followed. He considered that dark England did exist, but 'Darkest England' as a parallel to dark Atria had no existence in fact. The Church had been hard at work in the home mission field in various ways and by means of various agencies. 'The Official Year Book of the Church of England' would do a great deal to dispel the apparent ignorance as to what the Church was doing.

Mr. J. A. Winfield (Home Missions in East London) believed that the outlook was not so bad as it was sometimes painted. There would always be a submerged tenth, so long as drink and impurity prevailed. It was said that the clergy did not visit the people. If that were

true, how was it that they always managed to know so much about the needs of their parishes? A little work done parochially and well was far better than the recent schemes which had been put forth. The Church was in touch with the people. At a recent confirmation in Poplar a lady, well known in London society, knelt beside some of her poorer sisters to receive that sacred rite. That lady was formerly known as an avowed Agnostic, and at last was brought to the holy fold and partook of blessings in company with some who were called the submerged. They must go on with the work, well knowing that they had the Lord's promise that 'righteousness should cover the earth.' [applause]

The Rev. W. J. Sprigs Smith [St. Paul's, Bermondsey] gave an interesting description of his midnight and early morning walks along Blackfriars and other bridges. He and the friend who accompanied him did not discover the class of persons which had been alleged congregated there. He was of opinion that the statements which had been made in a certain book were a slander upon the Christianity of England [applause]—*Church Review*.

THE BISHOP OF LINCOLN ON THE CONTINUITY OF THE CHURCH.

The Bishop of Lincoln on the 16th Dec. last officiated at a dedication service at St. Andrew's Church, Lincoln, Eng., when a new memoria chapel was opened. The chapel, which is situate on the south side of the chancel of the church, has been erected to perpetuate the memory of Canon Vernon Woolaston Hutton, late vicar of Sneinton, who for many years worshipped at St. Andrew's, and worked in the parish. It will be used for week day services, early celebrations of Holy Communion, and for classes and guild meetings. In an address which the Bishop gave from the text, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," his lordship said they had not yet had that full restfulness and peace which God intended them to have in the Church of England. There had been many things to disturb them. One thing which some people had needlessly been disturbed by was this: they had said, "Are we the Old Church? Have we got the one true Church which was first founded in this country? Had not the Reformation started a new Church?" He wanted not to flinch from any amount of trouble that might come upon them more or less through looking into questions. They had been deficient heretofore in the study of the history of their Church. There had not been sufficient instruction given. They had been ignorant, and in their ignorance they had become afraid and timid. It was not the fault of the people. Partly, and indeed very largely it was, he thought, the fault of them (the clergy), and one reason of that was this: for many, many years the ruling of the Bishops with regard to the study of history by their candidates for Holy Orders was of this kind—they required the young candidates for Holy Orders to read and bring up for examination the first three or five centuries of the history of the Church, and then to make a jump of a thousand years until they came to the Reformation. The meaning of reformation was, as they knew, reformation. It was not to make a new thing. When railways were first introduced into this country they did not speak of railways as having been reformed, but they spoke of them as being introduced. But if now railways were to be worked by electricity instead of by ponderous locomotives they would speak of that as a reformation in railways. If they reflected, therefore, they would see that the Reformation was not the creation of a new Church, but it was the pushing away of those abuses which

had grown up in that thousand years—the pushing them away and the maintaining of the old Church which was from the first. He would read an extract from the work of one of their greatest historians, Professor Freeman—"It is certain that no English ruler, no English Parliament thought of setting up a new Church, but simply of reforming the existing Church." That was the summary, as it were, of one of their most learned historians. What he would ask of them was to try to give their time and take their share in the burden of diffusing sound and true knowledge as to the real nature and history of the English Church as being by God's mercy as true a part of the one Holy Catholic Church in which they expressed their belief in the Creed as was any part of Christendom.—*Church Eclectic*.

LENTEN NOTES.

The present season of the Church directs the thoughts to Christ crucified.

What are the rewards of a well kept Lent?

A knowledge of one's own personal weakness; increase in moral force; greater self-control; a satisfaction in having kept it as we had resolved to keep it; the joy of Easter Day; the approval of our conscience.—*Cohoes Parish Record*,

How little real self sacrifice enters into Christian duty! How few people are content to give up anything connected with their own comfort for the sake of helping on the work of the Church. Selfishness is the sin of sins, fight against it every moment during Lent, and Easter will have a great victory to celebrate.

Thus saith the Lord, consider your ways; O that they were wise, that they understood this, that they would consider their latter end. It is the object of Lent to repeat this cry year by year.

One of the crying sins of the day is worldliness which will not allow thought or time for any of the duties of religion.

Following after the things of the world, pleasure and folly and fashion, the heart has soon no room left for the dear Son of God. By giving way to the world we lose our Christian influence, worldly people frequently have much more correct views than we should perhaps expect of what is and what is not consistent with a Christian's profession and they usually in their hearts despise those who while making a profession of Christianity live practically on the world's own level.

The needs of the soul are real needs and unless they are supplied by prayer and reading and sacrament, the spiritual life must die. What can the world give that can compare with eternal riches? What can a man give in exchange for his soul?

Remember the effect of your influence upon others. As churchmen and churchwomen the honour and dignity of Christ and His Church are committed to us, and there are many enemies ready to scoff and sneer at us if we are not faithful to our trust.

In our intercourse with the world we shall select those opportunities in which we shall least find ourselves involved in a worldly atmosphere—those occasions on which the characteristics of worldliness are least displayed, and in which heretofore we shall be least in danger of compromising ourselves. In fact we may indicate the line of true Christian expediency thus: We shall ever seek in our intercourse with the world to obtain the maximum of influence with the minimum of compromise or of anything that may be taken for compromise. We shall seek to increase and extend our influ-

ence over worldly people by habits of courtesy and friendliness; but we shall shrink from condescending to any forms of conduct that may diminish our real influence or involve any concession to a worldly spirit.—*Aitken*.

Duty to the Church requires of us all the earnest support of all the works undertaken for the good of the parish by its rector. His best endeavors are frequently of no avail, because they do not receive the expected support from those from whom he has a right to expect assistance. If a service or an instruction is appointed for any special purpose during Lent it should be loyally attended, not only for the sake of profit to oneself but for the sake of influencing others to listen to teaching which in these days is most needed.

Make Lent a time of self-denial in all those respects and the season cannot fail under God's blessing to bring health and strength to the soil.—*North East*.

CLERICAL ELOCUTION.

The art of elocution, though well worth the study of all, is especially a very necessary part of a clergyman's equipment for his work. Everyone has experienced the sense of irritation which is caused by slovenly reading and speaking, and has probably wondered why clergymen of all people should despise the aid of elocution. The first essential for a reader is a distinct articulation. When that has been attained, the modulation and management of the voice require attention. It is no unusual thing to hear the lessons read in a distressingly high and monotonous voice, which goes far to obscure both the meaning of the matter read and the beauty of its form. We are far from wishing to advocate staid effects, or exaggerated expression. But there is a happy mean by which the due reverence and dignity can be combined with the necessary amount of expression. And surely especial care should be given to the rendering of Our Lord's own words wherever they occur, though strangely enough this point, which would seem to be the natural outcome of reverential feelings, is often neglected. Preaching demands a still further training in the rules of elocution. Unhappily the art of pulpit oratory, as indeed of public speaking altogether, has been much neglected in England. French orators on the other hand, owing to a careful and thorough system of training, are unrivalled for the grace and finish of their delivery. One of their number, the Abbe Baintain, in his *Art of Extempore Speaking*, gives most valuable hints on the management of the voice and the use of fitting gestures. The point to be aimed at is not the imitation of another's manner, but the careful cultivation of one's own. Too close imitation of another is sure to result in a manner evidently artificial, though on the other hand it is the greatest possible advantage for beginners to hear fine speakers, and so form a standard to work towards. A persevering study of good models and of the rules of elocution, will not make every man a great orator, but it will make his reading and speaking pleasing to his hearers, it will remove all those odd and crude mannerisms, which are so inexpressibly wearisome to a congregation, and will add much to the dignity and impressiveness of the service. We are glad to find that in the Diocese of Grahamstown, 'reading aloud' is part of the prescribed examination for Deacon's Orders.—*The Southern Cross, Africa*.

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX—At a session of the Urban Deanery it was decided to call a meeting of the church people to consider the advisability of forming a society to promote systematic and proportional giving.

Such an assembly being called, it met in the Church of England Institute on the evening of the 24th ult.; but owing to the inclemency of the weather it was not so well attended as it should have been.

However, a motion was then brought forward and passed to form an association to be known as 'The Society of the Treasury of God for the Diocese of Nova Scotia.' The members present then appointed officers for the Society, and also a committee to draw up a form of constitution to be submitted at the next session. After this members were enrolled. The meeting then adjourned to March 19th.

PERSONAL—Mr. Wm. E. Dimock, only son of Wm. Dimock, Esq., died on Thursday last, after a brief illness of about ten days. He had always enjoyed good health, and his unexpected death is a great shock to the family, as also a source of deep regret to very many friends in Windsor and elsewhere. He will be particularly missed by the congregation of Christ Church—of which he was a sincere and devoted member—having always manifested a warm interest in all the affairs of the parish. The funeral took place on Sunday, the remains being conveyed to the parish church, where the burial service was conducted by the Rev. Archdeacon Weston Jones and Rev. Canon Maynard, the same clergyman officiating at the grave in Maplewood cemetery, where the interment took place.—*Hant's Journal*.

SPRINGHILL—The dreadful disaster which caused the loss of 123 lives has cast a gloom over the whole country. The English Church congregation in Springhill has lost heavily. Church work in such places is peculiarly difficult in consequence of the constant influx of strangers and continual changes in the congregation. The Rector of Springhill reports sixty-eight family changes in eight months. In cases of accident experienced nursing and attention are obtained with great difficulty. The Rev. Mr. Wilson has issued the following appeal, which we hope will receive the spontaneous recognition it deserves. The wealthy might respond liberally, and every clergyman could perhaps give one offertory for this laudable purpose. The contribution should be full and prompt, and we shall gladly receive and acknowledge any amounts sent to this office.

APPEAL FOR CHURCH MINERS AT SPRINGHILL.

The recent appalling colliery disaster at Springhill, in which 123 souls were suddenly called to meet their God, has dealt a dreadful blow to the English Church congregation at Springhill. Twenty-eight Churchmen were killed. Twelve widows, and forty orphans have been bequeathed to our congregation by this calamity. In three Church households, three members from each house were carried to the church and to the grave. Thousand and sights of woe have overwhelmed us. For three long years have we appealed to 'the household of faith' for help to build a hospital for our Miners. Hamanly speaking, if the hospital had been here, and proper nursing had been provided, some of the wounded might have been saved. We had hoped to have begun building operations this year, but this sudden blow has killed local aid. We implore our brethren to liberally help us at once to erect the hospital, and to strengthen our work for Christ in these districts of desperate danger. Contributions

may be sent to the Editor of *The Church Guardian*, Montreal, or to Rev. W. Chas. Wilson, the Rectory, Springhill Mines, N.S.

DIOCESE OF FREDERICTON.

CABLETON—At the annual meeting of St. Jude's Band of Mercy, held in St. Jude's school house, on Monday evening, March 2nd, Mrs. J. V. Ellis was elected president, and Miss Annie Turmott, treasurer. Miss Jessie Slipp was chosen secretary. A donation of \$10 to the funds was made by Rev. J. O. Crisp in loving memory of his daughter Hilda, and the Band appropriated this to the Fountain fund. The business concluded, an interesting literary and musical entertainment followed.

ST. JOHN—The concert for the benefit of the Springhill sufferers, held in the schoolroom of St. John's (Stone) Church, on 27th ult., was largely attended, and an excellent programme was carried out. The songs by Mrs. Carter and Messrs. G. C. Coston, A. H. Lindsay and F. H. J. Buel were greatly enjoyed. Mrs. Carter was obliged to respond to a hearty encore. Miss Bowden's Cello playing was excellent, as was the duet by Mrs. J. R. Armstrong and Mr. G. L. Robinson. The piano solos of Miss Goddard and Mr. Ford were exquisitely rendered. A feature of the evening was the quartette, 'Float, Gently Float,' composed by J. S. Ford, which was sung by Mrs. Carter, Miss McInnis, Mr. Lindsay and Mr. Burnham. It was heartily encored. Mr. William Bowden's violin solo, 'Spinning Song,' was well received.—*St. John Globe*.

DIOCESE OF QUEBEC.

QUEBEC—Mrs. Cummings, a lady deeply interested in missions in the Northwest, addressed a mass meeting of members of the Church and Church workers, especially members of the Woman's Auxiliary, in the Cathedral Church Hall, on Tuesday evening, 3rd instant. The subject was skilfully treated by this lady in such a manner as to command the attention of all hearers, and the meeting cannot fail to be of great benefit by rousing up members of the Church in this diocese to fresh exertions on behalf of the Indians and settlers of the great Canadian Northwest. The chair was taken by the Right Rev. the Lord Bishop of the Diocese, who informed the audience that the lady who was about to address them had personally inspected the workings of the Woman's Auxiliary and was quite capable to handle her subject. He was of the opinion that there was no doubt that in the near future there would be a large population in the Northwest and that the success or failure of the Church in that district depended largely on taking possession of it now.

Mrs. Cummings opened her address by stating that she, in company with Miss Patterson, had been sent out to travel in the Northwest by the W. A. of Toronto, for the sake of obtaining definite information regarding the state of affairs in that mission field. Starting from Toronto on June 28th, they visited in the first place, Sault Ste. Marie, where they were shown the Shingwauk and Wawanosh Homes for Indian children, which she recommended to her hearers as fully deserving of all the aid asked for them by Mr. Wilson. Crossing from thence in the Bishop's yacht the "Evangeline," by no means a floating palace, they visited old Chief Shingwauk, at whose suggestion the Home had been built and in honor of whom it was named. Mrs. Cummings then described the house inhabited by the old chief, in which the most conspicuous ornaments were a picture of Queen Victoria and an old "Union Jack," and stated that he, like all the rest of the Indians in the Northwest, was intensely loyal. She also gave a description of the church and spoke of the great need of more clergymen. Mrs. Cummings also spoke of the very great devo-

tion of the Cree Indians. Mr. Wilson's industrial schools also came in for a passing notice. Here as elsewhere, there was the greatest need for pecuniary assistance. The rapidity with which the Indian children learned in these schools was amazing, one boy only being in the school from January till July, after which he was fit to act as interpreter to his tribe. Scrofula was unfortunately very prevalent amongst the Indians. In Rupert's Land the Bishop had only a staff of 17 clergy and 11 lay readers and more were imperatively demanded. It was hoped that if help be given now, when so badly needed, in ten years these places would be self-sustaining. Alluding to the distribution of rations to the Blackfoot and Blood Indians Mrs. Cummings said that some complained at the Government feeding them and thought that they should be made to work, but though not a politician she was of the opinion that they had either to be fed or fought, for they would not go hungry when cattle ranches were near at hand.

Dean Norman then moved a hearty vote of thanks, seconded by the Rev. Canon Von Iffland, to Mrs. Cummings for her address, and it is needless to say the motion was unanimously adopted.

THE DANGERS OF SOCIETY—Rev. T. A. Williams, of St. Matthew's Church, preached an interesting sermon on Sunday night, March 1st, upon the dangers of modern society and urged young people to think less of society pleasures, and young men especially to take more interest in athletic sports and in such healthy exercises as those afforded by the St. Matthew's Men's Club, instead of sitting up in a foul atmosphere sipping brandy and water, or devoting their nights to dancing, etc.

The Very Rev. Dean Norman in his sermon on Sunday morning, 1st March, also pronounced against the tendency of the young, even during Lent, to give up too much of their time and attention to the world and its attractions.

DIOCESE OF MONTREAL.

W. A. M. A.—The report of the Secretary submitted at the meetings held in Montreal lately showed that \$900 had been received during the year by the Diocesan Treasurer, and that the balance on hand was \$62.69. The total receipts, including money and value, amounted to \$2,852.89. This is an admirable showing and ought to encourage the ladies in their work.

The officers of the Association for the current year are: Mrs. Holden, president; Mrs. Evans, Treasurer; Miss Henderson, Corresponding Secretary; Miss McCord, Recording Secretary. In accordance with the constitution, the Bishop named the following ladies as his nominees on the board; Mrs. R. Lindsay, Mrs. Carmichael, Mrs. Judge, Mrs. W. J. Buchanan, Mrs. Norton and Mrs. Cole.

MONTREAL—*St. James'*—It is said that the Rev. J. Walker has resigned or will resign his position at Easter as assistant minister of this Church, owing to the ill health of Mrs. Walker.

Christ Church Cathedral—The Lenten 5 p.m. daily services with devotional addresses in Christ Church Cathedral are, as usual, largely attended this Lent. Among the preachers are the Lord Bishop, the Dean, Archdeacon Evans, Rev. Dr. Norton, Rev. Canon Henderson, Mills, Mulock, and the Revs. J. H. Dixon, G. O. Troop, H. Evans, S. Massey, Bushnell, L. N. Tucker, J. Walker, J. Ker, E. McManus, Bareham, E. A. W. King, G. A. Smith, T. E. Cunningham.

Mr. D. Hemingway, F.C.O., who has the highest recommendations as an organist, pianist and voice trainer, has been appointed organist and choirmaster in Christ Church Cathedral. Having filled with marked success the position of organist and choirmaster of Dewsbury parish church, Mr. Hemingway was appointed organist and choirmaster of Tewkesbury Abbey, Eng.,

which position he has now held for ten years, and he has not only brought the choir to a high state of proficiency, but has made the beautiful Abbey famous for successful organ recitals and gatherings of choirs under his direction. Mr. Hemingway, who will enter on his duties in the Cathedral early in April, has passed the examination for a fellowship of the College of Organists, London, the highest degree granted by the College.

COTE St ANTOINE—Rumor had it that the choice made by the Bishop of the Diocese of a Rector for this parish was not acceptable to a majority of the congregation, and some grumbling followed thereon. We are pleased to learn that the new Rector, the Rev. Mr. Bushell, seems to have already won back the discontented, and that harmony and progress are the order of the day.

COTE St PAUL.—This mission has been specially favoured this year in having had for several of the Thursday evening Lenten service the presence of and an address from one of the city clergy. On Thursday evening, 26th Feb., the Rev. L. N. Tucker, M.A., assistant of St. George's Church, delivered an admirable address on "Why do we go to Church," illustrating the value of the Prayer Book, and on the evening of the 5th inst. the Rev. G. Smith, B.A., Assistant at the Cathedral delivered an earnest address, on "Repentance," its character and effect. The attendance at these services, though not as large as could be desired, is nevertheless good.

LACHINE.—Great earnestness and activity in Church would work characterize this parish. The several chapters lately formed for carrying on different branches of the parish are working admirably. The Sunday school has largely increased in numbers; weekly Communion is celebrated; and daily Lenten service is held with good attendance thereat.

DIOCESE OF ONTARIO.

The *Gananoque Journal* says: The Bishop of Ontario is suffering severely from rheumatic fever.

The *Mail of Toronto* in its telegram from Kingston says: A Coadjutor-Bishop will have to be appointed for the Diocese of Ontario. The Bishop is becoming too weak to stand the work falling upon him.

PRESCOTT.—On Sunday, the 22nd Feb., 1891, Mr. Patrick Macmillan, an esteemed and respected yeoman of the township of Edwardsburg, entered into his rest. The funeral service was held in St. John's Church, Prescott, on the 24th Feb., and was largely attended. The deceased settled in Edwardsburg about the year 1851. He was a zealous and devoted member of the Church of England, always sympathising with her work and liberally supporting that work with his means. Throughout this long period of forty years his uprightness and integrity and Christian graces were well known and highly appreciated. He bequeathed \$50 to the Diocesan Mission Fund, and a further sum of \$50 to the charitable work of the Church in Prescott. *Requiescat in pace.*

DIOCESE OF TORONTO.

TORONTO.—A Missionary Conference by the graduates and students of Wycliffe College was held in the library of the College on the 2nd inst. The students' Mission Society has been in existence for over nine years, and in carrying on its work has met with great encouragement. The chief objects of the Society are:—1. The establishing and carrying on of Missions in places not having services of the Anglican Church; and 2, the supplying of vacant Missions and churches. During the year 1890 five such Missions have been regularly supplied, and

others supplied for short periods, with services of the Church. Mr. J. W. J. Andrew is President of the Society; Mr. Fred Wilkinson, Treasurer, and Mr. H. H. Cunningham, Secretary.

The proceedings in the forenoon consisted of an intercessory service conducted by Rev. G. M. Wrong, M.A.

In the afternoon the Rev. Prof. Lloyd, M.A., Trinity College, read a paper on 'Japan,' in which he dealt with the pros and cons of mission work in Japan, its pleasures and its difficulties.

Rev. Septimus Jones, Toronto, next submitted a paper on 'China,' in which he described some phases of Mission work there and dealt at some length with the Chinese religion, especially 'Ancestor Worship.'

A paper by Mrs. C. H. Marsh, Lindsay, on 'Women's Work for Missions,' was read by Mr. J. W. J. Andrew. In this essay Mrs. Marsh referred to the many openings for women in Mission work, and also pointed out how these openings might be used.

Discussions followed the reading of each paper, several of the members asking questions on points that had been referred to by the speakers.

The evening session began at eight o'clock, and was largely attended. Maps illustrative of the progress of Mission work were hanging on the wall. Venerable Archdeacon Boddy, M.A., presided, and addresses were delivered by Ven. Archdeacon Phair and the Lord Bishop of Huron.

The Archdeacon is Superintendent of the Indian Missions in Manitoba and has been working for 25 years in Rupert's Land. He impressed upon the audience the reality of mission work and the good that had been done among the Indians. He hoped the work would still progress, and that more men and money would be supplied to carry on the work of evangelizing the heathen.

Bishop Baldwin delivered a short address on the progress of Mission work. Everywhere Christian churches were being built, and no heathen temple was under course of erection. Heathen temples were decaying, for the influence of the Gospel was increasing.

PETERBORO'.—The quarterly meeting of the Rural Deanery of Peterborough was held here on Thursday, March 5th. The following were present: Archdeacon Allen, of Millbrook; Rev. Canon Hardy, of Apsley; Rev. Canon Davidson, of Colborne; Rev. J. E. Cooper, of Hastings; Rev. W. E. Cooper, of Grattan; Rev. W. C. Allen, of Millbrook; Rev. George Warran, of Lakefield; Rev. J. W. McCleary, of St. Luke's; Rev. J. C. Davidson and Rev. C. B. Kenrick, of St. John's.

Holy Communion was celebrated at St. John's at 8:30, after which the programme of the meeting was proceeded with. A resolution was passed congratulating the Archdeacon upon his elevation, and welcoming him to Peterboro'.

The morning was taken up with a study of the Greek Testament and Liturgy.

In the afternoon reports were presented, the several Rural Deans setting forth the work done during the year. A discussion followed on the apportionment of the large missionary bequest of the late Archdeacon Wilson, and it was recommended that the money be devoted to aggressive Church work in new centres.

At 5 o'clock the members attended the afternoon service at St. John's Church, at which Rev. Mr. Kenrick's full surplice choir was present.

In the evening a Public Missionary meeting was held in the new South Ward Mission building, where there was a good attendance. Addresses were delivered by Archdeacon Allen, Rev. W. C. Allen, Rev. Canon Harding, Rev. John Gibson, Rev. W. E. Cooper and Rev. Canon Davidson. The addresses were principally on the different branches of the Missionary work of the Church, and the whole tone of

the meeting was of a most hopeful character. It was stated that the St. John's Church subscription towards missionary purposes for the present year had increased \$60.

Archdeacon Allen in his address spoke of the Missionary work that had been done in the South Ward, and congratulated St. John's on the handsome building, a result of the work. He recalled days spent in Peterboro' some years ago and expressed the hope that the earnestness and zeal that had characterized them in the past would still be evinced in the future.

Rev. W. C. Allen said there was a small comprehension of the magnitude of the missionary work of the Church of England, because it had been their policy to say little about it. Even in the Canadian branch, so comparatively small large sums were apportioned to the cause of Missions, and in the Canadian Church they had now four men in the foreign field. In closing he appealed to members to work for the extension of the kingdom of Christ and the principles thereof.

Canon Harding gave an account of Missionary work in the back woods where he had spent his whole life. While it had its discouragements it also had its encouragements.

Rev. John Gibson reported that Norwood had been divided into two centres. Havelock constituted a parish with a clergyman and lay reader in charge. He said it was different in a city and in a town like Peterboro', and the people here with the great privileges they enjoyed, might well extend a helping hand to their less fortunate brethren.

Rev. W. E. Cooper gave an exhaustive address on 'The Position and Work of the Church.' This address was an exceptionally able one and very interesting.

Rev. Canon Davidson, in concluding the meeting, said it was a pleasant thing to see them working and progressing so encouragingly. There was a spirit of aggressiveness and zeal making itself felt throughout the Church in Canada such as had been experienced in England. Active and enterprising clergymen were going into the field and the laity were coming forward to aid them.

At the close of the meeting a liberal offertory was taken up.

C. E. T. S.—The Executive Committee of the Church of England Temperance Society of the Diocese of Toronto have begun the issue of quarterly leaflets. Leaflet No. 1:—The Executive Committee to ask more earnestly for the co-operation of the clergy in their endeavor to extend the membership of the Society. They think all will regret that though there were nearly seventy parochial branches in the Diocese those now actively at work are comparatively few. Whatever be the cause of this apathy the fact is to be deplored. The evils arising from intemperance do not decrease, and a steady and continuous effort is indispensable in order to extend the influence of temperance. One cause of the apparent apathy is, undoubtedly, the difficulty of making arrangements for the frequent meetings which have been thought essential to the workings of a branch. In reference to this the Committee quote the words of their predecessors in last report, "that when it is difficult to arrange for meetings an occasional special service in the Church would be a very suitable way of keeping members interested," and desire to emphasize the suggestion. The distinct teaching of the Church of England Temperance Society is that intemperance is a sin, and the committee are disposed to think that no better way can be proposed than that the members be invited at intervals to take part in a special service, while the more social aspect be made less prominent. Another cause for the apparent want of interest may be that sufficient attention is not drawn to the peculiar feature of the Church of England Temperance Society—the dual basis. It has always been comparatively easy

to enlist members in the Total Abstinence section, while the number of those becoming members of the General section has been far less than ought to have been the case. They by example and precept may do as much for temperance as their members who adopt total abstinence; and the general declaration of membership is so worded that everyone may sign it without hesitation; and while it is a matter of course that they to whom any use of intoxicant is, or is likely to become a source of danger, should be most strongly urged to be total abstiners, yet to the majority of persons the promise "by example and precept to promote the objects of the Society," will be sufficient, and they, by example and precept will be able to influence very many. The steady discouragement of "treating" alone would do much towards lessening habits of intemperance. The Committee would respectfully remind the clergy that those persons who became members of the Society have not been absolved from their promises by the accident that the usual meetings of their branch have fallen into abeyance. The Committee close their appeal with the strong recommendation that Bands of Hope should be formed where practicable. If the rising generation can be enlisted into the ranks of temperance a very great gain will be achieved.

DIOCESE OF RUPERT'S LAND.

MEDICINE HAT—Mr. Wm. Rainsford, of Fort Erie, has offered \$50 towards the erection of the New Medicine Hat Home, provided eighteen others will join, so as to make up, with Rev. J. Davenport's offer, \$1,000. Will not others join and so have the schools in operation this summer? Address Rev. E. F. Wilson, Sault Ste. Marie, Ont.

CONTEMPORARY CHURCH OPINION.

North East Maine:

In the election of parish officers the greatest possible care should be exercised in the selection of fit persons to serve as wardens and vestrymen. We heard recently of a parish, not in this diocese, where one of the wardens was an infidel and the other was never known to be in his place in church more than once or twice a year.

The parishioners at the Easter meetings have this matter in their own hands and they should see to it that the officers elected are men who will worthily represent them, and the officers elected should remember their responsibilities as representatives.

If an office brings honor, those who hold it ought to be glad to remember that it brings also responsibility, and that honorable rank cannot be dissociated from honorable obligation.

And for the discharge of this, even where opportunities for personal service are wanting, there are yet abundant occasions. A consistent example during Divine Service and elsewhere, a habit of speech which is at once loyal and hopeful, and wisely reticent, these are things whereby a single layman may do much to bind together and build up a parish, and to strengthen the hands of him who is charged with the ministry of holy things.

Church Bells says in reference to Mr. Gladstone's Bill 'to remove the disabilities of Roman Catholics to hold the offices of Lord Chancellor of Great Britain and Lord Lieutenant in Ireland.' We are sorry that Mr. Gladstone is taking this action. What he proposes to do, in short, is practically to throw open to Roman Catholics two very important offices from which they have hitherto been, for excellent reasons, excluded. He proposes to play into the hands of Roman Catholics and to give them powers which might be used, which the past and pres-

ent history of Roman Catholicism warns us would be used, for the furtherance of Romanist projects. These projects are too well known for it to be necessary for us to state what they are. Every day things are occurring in various parts of the world to show what Romanism in power is, and the fatuity of believing that it has forgotten anything or learned anything. Roman Catholicism is the same now as in the middle ages, and tolerates nothing except intolerance. Even under our own flag it persecutes. In the parts of Canada where it is supreme it has thrust itself into political life, and manipulates the elections, tampers with the finances, persecutes, as far as it dares, all who differ from it, fills all vacant offices with its adherents, and makes it a hard thing to be anything except a Roman Catholic. As it is there, so we fear it would be here if it had the opportunity. There is a capital moral in the old fable of the wolves, the dogs, and the sheep, which is applicable to the case; and we would commend the fable to the attention of those who are disposed, if there be any such, to think that after all it is not a matter of much importance.

DR. EDERSHEIM.

The Scotch Presbyterians had sent three of their ministers upon a mission of enquiry among the Jews of the Continent. In the city of Pesth these gentlemen resolved to learn the German tongue, and who should they engage as their teacher but the subject of our sketch, at that time celebrated for his linguistic attainments. The Jewish teacher became the learner in spite of himself, and the result was his conversion to the faith of his Scotch pupils. Writing subsequently on this subject, Dr. Edersheim says: "The purity and holiness of life of these men attracted me; their earnestness and convictions aroused me to enquire into the views which had made them so quite other from those whom I had hitherto known, and from what I knew myself to be." And again, "I had never seen a New Testament till I received the first copy from the hand of the Presbyterian ministers. I shall never forget the first impression of 'The Sermon on the Mount,' nor yet the surprise and the keen feeling by which the reading of the New Testament was followed. That which I had so hated was not Christianity; that which I had not known, and which opened such untold depths, was the teaching of Jesus of Nazareth. I became a Christian, and was baptized by the pastor of the Reformed Church at Pesth."

As is almost universally the case with converts from Judaism, a complete revolution in his life and hopes followed Mr. Edersheim's conversion to Christianity. He had studied for the medical profession; he now resolved to preach the Gospel of Jesus Christ. Like many other Jewish converts who first learnt the faith of Christ from Nonconformists, when he had studied Church history and Church dogmas, Mr. Edersheim sought admission into the Church of England, and received the holy orders of Deacon and Priest at the hands of the Bishop of Winchester in 1875.—*Church Eclectic*.

NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order.

The label on each paper shows the date to which subscription has been paid.

A Subscriber in Nova Scotia, remitting renewal subscription for another year, and with an additional new name writes: 'I wish I had more to send you. The paper (*The Church Guardian*) is invaluable to Churchmen and women, and should be in every family.'

PASSION WEEK.

The name of Passion Sunday has been given to the Fifth Sunday in Lent from very early times, because on that day our Blessed Lord began to make open predictions of His coming sufferings. The Epistle refers to his Passion; the Gospel the beginning of it, in that fearful rejection of Him by the Jews, whence the name of Passion Sunday.

This week is rightly called "Passion Week," a term commonly but erroneously applied to "Holy Week,"—the week immediately preceding Easter. The six Passion Psalms are 2nd, 22nd, 33rd, 59th, 69th, 88th.

FIFTH SUNDAY IN LENT.

From time immemorial this, the Fifth Sunday in Lent, has been called by the name of Passion Sunday, as all the services of the day turn our minds towards the sufferings of our Redeemer, in order that they may be ready to enter more entirely into the contemplation of the awful mysteries of Good Friday. The Collect seems the utterance of a heart deeply sensible of the sinfulness of sin, and conscious that there is no relief for it but in God's great goodness. The soul has begun to learn, by its Lenten discipline, at what cost its pardon must be won. The Epistle teaches "that by means of death they which are called might receive the promise of eternal inheritance," being cleansed by the Blood of Christ, the High Priest of good things to come. In the Gospel we have that awful colloquy between the Jews and Him who revealed Himself then to them as I am. What a scene! Who of us shall dare to shrink back from any taunts, or any derision or scorn that may be hurled at us, when He our Lord and Master was called by His own people by opprobrious names. Here they began that rejection—they took up stones to cast at Him—which culminated in the piercing of the Sacred Heart. Well may the Church hear her spouse Himself in the ancient Introit: "Give sentence with me, O God and defend my cause against the ungodly people.—*The Church Kalendar*."

THE FAITH! DOES IT MATTER?

(S. P. C. K. Tract.)

The Faith! What is it? The Faith is the truth which God has revealed to us concerning Himself and His work for us. Faith is the act by which the heart grasps and believes the Faith. Does it matter then what we believe?

It seems a strange question to ask, yet there are people who say continually 'It doesn't matter what we believe if we live honest respectable lives.' This sounds very plausible, but is it true? Our actions in every day life depend upon what we believe—the sick man goes to a Physician, in whose skill he has confidence—he follows his directions because he believes they will be for his good—he does not show his faith in the Physician by prescribing for himself.

So our faith in Christ must be shown—not in living by the light of our own unassisted reason, but in believing and acting upon the teaching which Christ has given us. To deny the Faith, that is the teaching of Christ, is to doubt Him, and that is a grievous sin against God.

But there is another reason why it matters—our Salvation depends on it.

Christ has given us a chart of the way, and if we prefer a way of our own instead, we tread upon dangerous ground.

Careless people say—'We are all going to one place, and it doesn't matter, which way we go'—Christ says I am the way—he does not speak of many ways: and St. Paul bids us use the gifts of Christ 'till we all come in the unity

of the Faith and of the knowledge of the Son of God unto a perfect man.'

Look at the mystery of the Holy Trinity. The Faith given us by Christ and handed down in His Church, is that there are Three Persons—the Father, the Son, and the Holy Ghost, who are yet but One God. Does it matter whether we believe this or not? Surely it does! The whole Work of God the Son and God the Holy Ghost, for our Salvation, rests upon their Divine nature. One grasp this, and the Faith will be the mainspring of our lives.

If we believe in God the Father, as our Father in Heaven, we shall seek to live as His children.

If we believe that Jesus Christ is the only begotten Son of God, who became man for us, that He might redeem us from sin and death and give us Eternal Life—we shall give our hearts in loving obedience to His commandments. If we believe that he is now present, feeding and strengthening us, in His Word and Sacraments, we shall be very earnest in seeking him there.

If we believe that He has given His Holy Spirit to dwell within us, to teach us, to guide us, to strengthen us, and to comfort us, we shall seek to know more of that Holy Spirit and His marvellous work.

We do not indeed fully understand now, God's nature and His dealings with us—nor does a child understand all about His earthly father—he simply believes. The life of faith is a life of growth, and the more firmly we believe in God the more shall we know Him, and the more faithfully shall we follow His guidance.

The Devil whispers that it doesn't matter—because he knows that indifference leads to ruin. He helps men to make plans of their own for salvation, because it flatters human pride—but the path of humility is the path of safety.

Let us seek to value, above all this world can offer, the Word and Sacraments which Christ has down in His Church. As little children, let us learn in all humility the mysteries of the Faith—and as men "contend earnestly for the Faith once delivered to the Saints."

SECTISM—UNJUSTIFIABLE.

One of the most common arguments in justification of sectism is the success which has attended the various bodies of Christians who have adopted independent organizations, regardless of primitive or Apostolic precedent. Behold, they say, what a blessing has rested on our ministrations (irregular though you pronounce them to be?) What numbers have been gathered into the fold through our instrumentalities? Would the Head of the Church smile upon our ministries if they were as defective as you represent? This argument is more forcible in the mouth of the Roman Catholics than any other class of professing Christians, for they far outnumber the entire aggregate of all Protestant Christians; and they do use it freely, not because it is logical, but plausible and quite effectual with a certain class of thinkers who imagine that truth must always be with the majority. But no one in the least acquainted with the struggles which Truth has always had against numerical odds, will attach the slightest weight to the argument of numbers. The heathen may taunt the whole Christian world with the sad fact that the suffrages of mankind have always been in their favor, and that Christianity has never been proved to be a Divine Religion by the verdict of a majority of the human family, because they, the heathen, number between five and six hundred millions of the earth's population, while Christianity can count only between three and four hundred millions. Now while we cannot but

admit the fact of their premises, will we also acknowledge the truth of their conclusions? Will we not rather say, with the poet,—

"But numbers are no mark
That men will right be found;
A few were saved in Noah's ark
For many millions drowned."

Yet certain classes of Protestants do use this argument to prove that, in separating from the Church Catholic, their rapid numerical increase shows their act to have been approved of God: e.g. "We," say the Methodists, "outnumber the Church in this country five to one, although it had a century the start of us. Is not this evidence that the Divine blessing is with us rather than with you?" Let us briefly examine this argument, and see what weight ought to be attached to it.

To do evil that good may come is a principle alike abhorrent to Christianity and morality. Or when evil has been done, to suppose that it can ever cease to be evil because certain benefits may result from it, is a delusion of Satan. The underlying falsehood on which any system may be based will prove to be to it a rotten foundation in the end. Vice can never produce virtue although it may associate itself with virtue, and by means of it may accomplish some good; but all the good flows from the virtue, although vice may be the instrument. Schism is an evil condemned of God and denounced by His word (1 Cor. i. 10; xii. 25; yet schism may take hold of the gospel of Christ and preach it with zeal, and may dispense (though without authority) the sacraments, and the truth may take effect on the minds of multitudes, while schism remains as odious as ever. "Some preach the gospel of envy," says St. Paul; yet envy is no less odious because it has seized hold of the gospel to gratify its passion withal. An impostor may pray with such fervor and preach with such eloquence as to carry the multitudes with him, who have no doubt for the time being that he is a man of God, divinely commissioned to do good and bless the world by his faithful labors in the service of Christ. So sects often arise out of jealousies or rivalries or ambition or revenge. Some Diotrepes who loveth to have the pre-eminence, but cannot rule in the Church and will not be subject to his brethren, goes out from them taking with him their gospel, but repudiating their authority. If successful in gathering followers or inducing numbers to join the schism, it is claimed to be an evidence of Divine approbation. Can such an inference be legitimately drawn? Mohammedanism and Mormonism claim the benefit of the same kind of logic. The invariable consequences of schisms which are divisions, sometimes afford a curious illustration of the value of the argument from success. When in the course of a few generations, schism passing through various changes reaches a point which at the first it regarded as a denial of the faith, or from the highest toned orthodoxy degenerates into the lowest forms of Universalism, Unitarianism, or Rationalism, as in Geneva and Germany, and in its new role has larger increase than ever before, and begins to appropriate the argument of numbers in proof of the Divine favor, does not every one see that an argument so elastic can really establish nothing at all; that it proves too much to prove anything, inasmuch as it may demonstrate the very opposites of doctrine or polity to be true, and truth and error are by it so confounded or held in equipoise that the arithmetic of mere numbers is looked to, to turn the scale?

That numerical success can furnish no argument in proof of Divine favor is evident, sectarianism itself being judge. For as a sect is always a minority departing from a majority, in the very act of separating they repudiate the argument of numbers. The "Vox Populi, vox Dei" was against them and condemned them and condemned their schism. But they

heeded it not. In process of time, perhaps, numbers come to their relief. They increase and multiply, they become the majority. Now the argument finds favor with them and is pressed into their service. Schism is sought to be justified by the very argument by which it was at first condemned.

If the numerous conversions which have often accompanied schisms, may be regarded as a justification of them, then it will be difficult to prove schism a sin at all, for there is perhaps not one among all that have ever taken place that has not had some ingatherings. But does schism ever stop to inquire whether those ingatherings could not have taken place in unity as well as in schism; whether all the good they claim to have accomplished could not have been done in the Church as well as out of it, or, to speak more in accordance with their theories, without making a new church for the express purpose, while all the evils of schism would also have been avoided? If the antagonisms and uncharitable discussions, the disintegrations and consequent debilitation of the moral power of Christianity, together with all the scepticism and free thinking, which sectarianism has engendered, be put into one account and the great successes they boast of into the other, and the balance be struck, will it not be against that cause which should be dear to all, the Cause of Christ? That Christianity as a power in the land has been sadly weakened by the multiplication of sects, no candid observer of events can deny. Every new schism is an argument against the witness which it bears for the truth, which, the world says, ought to be uniform to be believed, but in the same proportion that it becomes conflicting it becomes doubtful and incredulous, and leads to scepticism and infidelity. Wherefore, if the privileges of schism are to be so dearly bought, let every one forego the expensive luxury, and seek that unity, both organic and spiritual, for which the Saviour prayed, "that the world may believe that Thou has sent me."—Theoklesia.

SIX ESSENTIALS TO SUNDAY-SCHOOL WORK.

The following six elements are essential to a well conducted and prosperous Sunday-school. Omit any one of them and you weaken the rest, and hinder the usefulness of the school. Let it be the concern of every Sunday-school teacher to do the utmost in his or her power to secure the combined influence of those six elements essential to success:—

1. Parental authority exercised in sending children regularly, punctually and with lessons.
2. The rector actually, and not merely nominally, head of the school a reliable superintendent being his administrator.
3. A short and Churchly religious service with carefully selected hymns.
4. Teachers, mature, experienced, perceptive, adaptative, studious, spiritual; always on hand punctually at school time and frequently or occasionally at the children's homes, working and playing places.
5. Graded lessons, including: (a) Catechism, collects and other data of the Church year, with Scriptural whys and wherefores. (b) The Bible—"It rather than about it," its exegesis, and with special reference to Messianic relations.
6. Classes and associations of grown persons for Bible study.—The North East.

The beginning and the end of a religious life
is
To love God with the heart,
To praise God with the lips,
To edify others with the example.
—St. Bonaventure.

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

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

CALENDAR FOR MARCH.

MARCH 1st—3rd Sunday in Lent.

" 8th—4th Sunday in Lent.

" 15th—5th Sunday in Lent.

" 22nd—Sunday next before Easter.

" 23rd—Monday before Easter.

" 24th—Tuesday before Easter.

" 25th—Wednesday before Easter. The
Annunciation of the Blessed
Virgin Mary.

" 26th—Thursday before Easter.

" 27th—GOOD FRIDAY. Pr. Pss. M., 22, 40,
54. E. 69, 88.

" 28th—Easter Even.

" 29th—EASTER DAY Pr. Pss. M., 2, 57,
111. E. 113, 114, 118. Athan.
Or. Pr. Pref. in Com. Service.

" 30th—Monday in Easter week.

" 31st—Tuesday in Easter week.

THE DEATH OF JOHN WESLEY, MARCH 2ND, 1791.

Our separated Methodist brethren are booming for the fourth time, we believe, the version of a Methodist Centennial. The playing another change upon the string was the subject of some mirth and criticism in the late General Conference held in this city. Their object of course is manifest, viz.: to promote denominational expansion. But the course so assiduously pursued is open to the criticism that it is NOT THE JOHN WESLEY OF LIFE, OF TEACHING and of HISTORY; but a peculiarly transformed image which they industriously set up. Saving the itinerating of their preachers, the Methodism of 1891 can scarcely present a skeleton of identification to lay claim to a spiritual parentage of 1791. What Wesley declares with vigor his followers *not to be*, that they asseverate *they are*. What with all authority he *forbade* that they *do*. What with all clearness and strength he *taught*—that they *neutralize or deny*. What the mourners at his death in 1791 declared to be *their* interpretation of his acts as "the patron and friend of the *loy preachers*," their descendants since about 1851 having none other foundations, now affect to resent as being an imputation upon their *assumed* ecclesiastical position!

It is even so, but the authors of their confusion are not those who simply reflect the actual history—but the *mourners of 1791*—confronting and wrecking the celebrants of 1891. We write not thus in provocation, but in justice to the unequivocal facts of history under the belief that pure and undefiled religion cannot benefit by misrepresentation—nor can Christianity before unbelievers gain strength by witnessing a most remarkable instance of attempted pious imposture. The Church of England will unite heart and soul in the Centennial requiem over the *real* John Wesley; but none can wonder if there be more than hesitation to bow down before the spectral *image* which self-lauding, self-arrogating Methodism is engaged in setting up. We are confident in the recitals which have filled Methodist circles the past week there has been little endeavor to reflect the full life and character of the great and noble John Wesley. Quite in contrast there will have been a grand mosaic of modern Methodism with such clever adaptations of the real hero as may give colouring to the stupendous *assumption*, that any priest of the Church of England is inherently charged for the *purpose of organization* with a power beyond any Pope of Rome—while at the same moment the imaginary infallible schismatical pontiff is ignored and scorned in respect of any direction by him given to his followers! In the near future our Methodist separated brethren, are preparing unthinkingly doubtless, but no less surely a formidable obstacle to Christianity itself, and opening a breach through which the Romish squadrons will find ready access to the inmost citadel of the Faith once delivered to the Saints. In presence of impending consequences of the perversion of a great light of the Church of England for *special ends*, it would be well if the Church of England during this centennial year, proclaimed the life and character of the *real* John Wesley; and secure to future generations the effulgence which,—if reflecting fewer rays of modern Methodism,—would reveal the fuller gleams of the Divine Master, and promote the unity and extension of that branch of the Catholic Church, which John Wesley loved, in which he lived and in which he died.

DIVINE AUTHORITY IN THE WORLD

(Abstract of Dr. Dix's 1st Lent Lecture this season at Trinity Chapel, from *The Church Eclectic*, N. Y.)

The age in which we live is one of intense intellectual activity. The result appears in confusion of thought on a wide range of subjects; a confusion increased by the fact that words are all the time taking new senses: Morality, duty, faith, the Church; it is no longer certain what men mean when they use these words. So with the Creed; new meanings are applied to its phrases, until the old sense is lost. It is a characteristic sign of heresy that it retains the Christian language, while rejecting Christian doctrine.

I shall speak this evening of The Church. It is variously defined. By some the Church is regarded as nothing more than the stream of continuous Christian thought. By others it is represented as a school for the speculative study of religion; its Ministers may preach what they like, and the people may believe or not, as they prefer; it is not a teaching Church, it has no authority over thought; it is bound by no traditions; it has no connection with the past ages. The third conception of the Church is this, that it is the aggregate of Protestant Christians in the United States. Church Unity, so much desired is the uniting of these several bodies in a general league, without surrender anywhere of cherished peculiarities. To the Church, as thus defined, incessant appeals are

addressed. It must reach the masses, purify politics, effect moral and social reforms, and thus justify the right to exist.

Such are some of the most common theories of the Church. We use the word in another sense, and have an idea of The Church which differs entirely from those to which I have referred. This idea has merit of great age and the advantage of illustration during many centuries.

The Church, as we think, is a *Divine* institution, a *visible* Society, a *Kingdom* founded by *God Himself*; a power of the spiritual order, acting on men by powers derived from above. This account of the Church is presented in our own standards. In Article XIX it is described as a *Visible* Church; in Article VIII its faith is set forth in the formulas of the Nicene and Apostles' Creeds. Article VI declares the Holy Scripture to be the *Word of God*, and in Article XX the principle is laid down that the Church has authority in controversies of faith. In the Ordinal the authority of the three fold order of the Ministry is set forth, and the Canons of the Church adopted by General Convention, forbid any persons to officiate in our churches unless they have had Episcopal Consecration or Ordination.

Taking then, the Articles, the Sacramental Offices, the Ordinal, the Prayer Book in general, the Church is presented as a *visible* Society, with the Canonical Scriptures as a text book of instruction, with a faith summed up in Creeds, with grace-conferring Sacraments, and a Ministry derived from the Apostles' times.

This is her own description of herself, and this corresponds with what has been held generally throughout Christendom from the first ages of the Church, and is held by about nine-tenths of Christendom to-day.

There is a radical difference between this conception of the Church and those I formerly referred to. The difference lies in the principle of *authority*, which is the very life and essence of the Church. Authority is implied throughout the entire system. The Bible constitutes an authoritative revelation to all nations, and the Church has authority to settle its sense. The Creed is an authority; the Sacraments are necessary to salvation. The Ministry have authority, conferred not by the people, but by the successors of the Apostles. Take away this principle, and the entire fabric is wrecked. For example—If men are free to give to the Church what form of government they will, the authority of the Ministry will then rest, not on Divine prescription, but on the good sense and discretion of men. If the Bible be not an authoritative revelation, it becomes a book like any other book. If the Sacraments be not of authority, we have no right to say that they are necessary. If the Creeds be not of authority, men may at pleasure modify, correct, amend or throw them aside.

Thus, by the simple process of rejecting the principle of *authority*, the Church becomes a human institution; the Ministry a profession like any other; the Bible a book like any other book. The results of the rejection of this principle are not reached at once, but by degrees; and it is to be feared that the drift at present is towards that position. This seems to be the inference from the demands incessantly made upon the Church. It must keep abreast of the age; it must feel the pulse of the public; it must follow where the public leads; it must voice modern thought. Christianity is assaulted by two foes—scientific criticism and the unbelief of the lower classes. It must temporize with or surrender to both. The result of that will be that the Church must become a huge confederacy of human societies, a school for speculative study, or a dream of the imagination.

The present disorganized state of Christianity is the natural result of the rejection of the principle of authority. Recovery of unity depends on the reinstatement of that principle.

CHRISTIANITY AND INFIDELITY.

We stand upon a rock of positive truth, which has come down to us by heredity through the ages from the Apostles. About this truth there is no uncertainty whatever. Coming to us, as it does, and accredited to us, as it is, it has passed, even as to its expression, beyond the region of discussion or debate. It is not subject to amendment. It is fixed, unalterable. We are sure of it. This truth is in a compact form, complete, perfect, articulated, as to its statements, like the members of the human body, each in its place, and all dependent one upon another, so that the well-being of each involves the safety of the whole. The symmetry is complete, the harmony is perfect. The creed of Christendom is the Rock of ages and on that we stand. It puts upon our lips the magnificent expression, 'I believe,' and then it tells us from God Himself, what we are to believe, and in succession the sentences brief, crisp, clear, distinct, ring out, and carry us from the Father, Son and Holy Ghost through the incarnation, and the body of Christ, which is His Church, and man's redemption from sin, Satan and death to the life everlasting in heaven. Each sentence, as we utter it, is a positive assertion, and as it falls upon the ear, it sounds like the measured tread of an advancing army step by step onward into the enemy's country of negation, unbelief, agnosticism. Oh it is a grand thing to repeat the Creed, it is a grand thing to believe in the heart what one says with the lips, and in the full consciousness of that belief to feel one's self sure of that knowledge, which lifts one above the earth and time and sense, and enables one to grasp and hold as a possession the things invisible. This is our vantage ground, the citadel of our strength, the positive position which cannot be shaken. We are emboldened to speak with such assurance of our position, because we have the Master's promise that the gates of hell shall not prevail against His Church, and this promise we know He has made good from the beginning and as the mystery of iniquity continues to work, He strengthens our confiding trust in it with renewed fulfillment.

As an outward witness to the world of her divine origin and character, the Church's mere existence is a proof. How can she stay here when not only all the forces of evil are combined against her, but all that is indifferent, careless, heedless, secular, lends itself to help to crush her? As she endures, holds out,—indeed renews her strength,—her continued presence in the world becomes a proof, ever increasing in force, that the Lord is with her. It is stronger to-day than it was in the first century, or the second, or any century that has passed. It will be stronger to-morrow than it is to-day. How can the world account for the fact that the Church remains here from age to age? The world would gladly be rid of her, and does all that she can to destroy her, and yet she abides. This conviction that our position is imprugnable is a most potential help to sustain us in our conflict with unbelief. Every effort has been put forth by the foe to break up God's camp. From without, brute force assailed it in persecution; from within, heresy sought to betray it by deceit and subtle falsehood; afterward ignorance and corruption in faith and morals fell like a blight upon it, and now anarchy and confusion all around perplex men's minds with misgivings as to where it is, and what are its metes and bounds. Through persecutions long drawn out; through heresies repeating themselves, with variations, for centuries; through the blackness of darkness in medieval barbarism and wickedness the Church has come forth secure, and now she is in the midst of new trials unheard of and unknown hitherto, and we have better and more cogent reasons than our fathers to be courageous, and in patience await the

results, with full confidence that the Church will emerge from the mad efforts now being made to remove landmarks and undermine foundations, stronger than she ever was before.

First, then, we have the Church as our tower of strength, whose maker and builder is God. Stronger she must become, remember, 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 this world's dynasties, and empires, and kingdoms, and states. She is the survival of an age which has left nothing else living on earth. Classical 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 Apostles' doctrine and fellowship, and in breaking of bread, and in prayers, when Tiberius was on the throne of the Cæsars; 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 people to speak them. The old order of things has vanished away and in succession have come a western hemisphere and modern thought and civilization, but the Church and her institutions remain unaltered, like her divine Head, who is the 'same, yesterday, to-day, and forever.'

As a living teacher the Church formulates her doctrines in a brief, comprehensive summary of elementary truths, which are the epitome of revelation, the metes and bounds of that realm of knowledge which is the direct gift of God. In connection with her creed the Church presents her Scriptures, the divine Word, intrusted to her, as its witness and keeper, for the instruction of mankind. This Book has grown in our hands from small beginnings, and what must have seemed at first fragmentary and disconnected documents, into a perfect whole, so that it has been called most felicitously *the Book, the Bible*. Its great purpose is to reveal God's love to man in developing the plan of redemption, and this is accomplished in bearing witness to Christ, the author and finisher of our faith, the Saviour from sin, and the resurrection and the life. The Bible, in the hands of the Church, becomes the living creature of prophecy, with eyes within and without, it is alive to speak with many voices, and they grow in volume until they sound like the noise of many waters and their burden is gathered up into one note, 'the testimony of Jesus.' It is alive to reveal many scenes and to pass in review divers persons and things and histories and biographies, and at length to gather them together in one sublime picture with a grand central figure, and its related objects and surroundings, and present it to men, and when they look at it they see Jesus and His Church and the sacraments, and over all the heavens opened and the redeemed within and the water of life and the Throne of God as the final vision of the Apocalypse of St. John. This is the great purpose of the Bible in the custody of the Church, and in that she is and always has been, and always will be, successful. No higher criticism can reach her hear, no scoffs and sneers can drown her testimony, no light of this world can rival her luster. Once more the realm knowledge which we represent has shed its bright beams all around in the world, and as they have fallen on society, manners, customs, laws, governments, institutions, these have responded to the touch of light and have grown better, so that whithersoever the cross of Christ has gone and been planted there has followed a benediction of improvement and amelioration for all, far outside the circle of those who owned the sway

of the divine Master. Hence the voice of history, the advance of civilization, eleemosynary provision of civil government for poverty, infirmity and disease, and the philanthropic labors of individuals become, unconsciously to themselves, powerful witnesses in behalf of the cause of Christ. They serve as volunteers to help the militant host fight the good fight of faith.

When we looked off from ourselves at the foes arrayed against us, what do we behold? A host without number for multitude. They cover the hills and the valleys, they are spread abroad upon the plains, they crowd the cities, they are everywhere; they are noisy and boastful, they, for the most part, drop courtesy and the recognized code of honorable conflict and distress us with their irreverence, and coarseness and blasphemy. They claim that they possess the resources of earth, learning, and riches and honor, and the developed forces of civilization. They are daily marching forth like Goliath and they excel Goliath in the scorn and contempt with which they regard us, the little flock who profess to believe in the Lord and belong to His Church. The wonder is that we are not consumed, as in a moment, centuries ago; the wonder continues that so many, and such mighty men, should find it necessary to be always forging new weapons, and calling for fresh recruits to overwhelm us. As this great army of the aliens, this vast array of infidels, agnostics, unbelievers, anarchists, atheists, held together simply by the sympathies of a common hate, meet our eye, we naturally think of the Midianites and the children of the East, who were like the grasshoppers for multitude, and Gideon and his three hundred men.

Measureless as their proportions seem to be, and powerful as their allies undoubtedly are,—for the nominal and hazy Christian, and the indifferent, who care for none of these things, and the worldly, preoccupied with business, will, with rare exceptions, in any crisis of the faith be found in alliance with God's foes, and consequently may be reckoned as the auxiliaries of unbelief,—still we have no occasion to be alarmed. We do not mean that they are unable to do an immense amount of mischief, and spread desolation and ruin far and wide. We know that they are, we know that they have the power to do evil, and the will to do it by violence and voice and pen, but all the while their position is essentially weak, and their successes have been in the end failures. For consider what is the infidel's position; it is always, invariably, negative. Infidelity means no faith, no belief, and the individual infidel's posture is proclaimed by his words, 'I don't believe.' As divine knowledge is proposed to him, he listens and says, 'I don't believe.' If you take the Creed and repeat it you will be able conveniently to classify the army of unbelievers, since while all deny some portions of the faith few comparatively deny the whole, and thus as you proceed from the first article to the last the regiments of infidelity of those who come short of acknowledging the creed of Christendom, will marshal themselves, some as denying God, more as admitting God, but denying the incarnation, still more as admitting God and the incarnation, but denying the Church as a divine institution, and still a larger number who are indifferent to religion, who are not strong enough to have any well defined notions about anything, save gross material matters and pursuits, and thus at length you reach the end, and you have the army stretching out before you and arrayed on either hand, far and wide, against you.

We may be not afraid; neither in itself nor in its resources is this infidel host to be dreaded. It is of the earth, earthly, its enthusiasm is generated by human passions, hatred, envy and the fear which is born of sin, its traditions are disaster and defeat on its old battlefields against the faith, its marching orders are from

mere men always with nothing behind them save their own wisdom and learning and self-assertion. Be not afraid, its numbers and its uproar are a delusion, the concourse which appeals to the eye has no coherence, it will melt away when it is obliged to close with positive truth and to take its stand in defence of something; its noise and loud boasting which appeal to the ear are like the confused cries of the Ephesian mob, they have no sense, nor meaning nor purpose.—BISHOP SKYMOUR.—*Address to Synod. 1890.*

FAMILY DEPARTMENT.

TO JESUS; IN THE BLESSED SACRAMENT

(For the Church Guardian.)

I

Jesus! O my Jesus!
Here I bend the knee;
All my life's deep longing
Laid to rest in Thee.
Here at last I see Thee,
Know Thee, as Thou art;
And Thy love, my Jesus,
Breaks my heart.

II

Jesus! O my Jesus!
Life had been so sweet,
Had the years I wasted
Found me at Thy feet;
Had the love I lavished
Found the love Divine;
Yet, O yet, my Jesus
Make me Thine!

III

Jesus! O my Jesus!
Willing service take;
O to do or suffer
Aught for Thy dear sake.
Let me lead or follow,
Let me fight or rest,
Live or die, my Jesus,
As is best.

IV

Only, O my Jesus,
From what'er I part,
Keep me safe forever
In Thy Sacred Heart!
Earthly love may leave me;
I will ne'er repine,
If at last, dear Jesus,
I have Thine.

—N. M. MACLEOD.

RESIGNATION.

BY IDALIA.

Dear Lord, I want to lay my trembling hand
Within Thine own;
And in that cleft of riven rock to stand,
With Thee alone.
I want to be just like a little child,
With childlike trust
Walking with Thee, tho' Thou shouldst lay my
head
Low in the dust.
Lord, it is best that I shouldst chastened be
In Thine own way;
'Tis Thine own love which layeth this on me,
Doth with me stay.
Father, I know that every trial here
Is for the best;
And midst it all Thine arm upholdeth me,
There I can rest.
Lord, all I want is simply there to stay,
With Thee abide,
Upheld by Thee, to pass right through the
storm,
In Thee to hide.

Father, I do not want this trial sore
Lessened at all;
I'll bear the bitter pain while Thou art near,
Tho' tear drops fall.
And while the darkness gathers o'er my way,
Guided by Thee,
Holding Thy hand, I'll thread the narrow way
So peacefully.

—Parish Visitor.

THE ROYAL FAIRY.

BY M. R. M.

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

CHAPTER I.

'Oh, dear, I am so tired of these horrid old lessons!' exclaimed May's twin brother, Jack, as he tossed his grammar into one corner of the cozy study, and his mental arithmetic into another corner, while he brought his fist down so hard on the desk before him that the pens and pencils fairly danced a jig with the ink stand in consequence. 'Yes,' he went on, as he crossed the room and threw himself down on the wide divan, 'I just tell you what it is, May, I don't believe there ever lived a boy who hated to study as much as I do, or who was made to do every day of his life the things he most hated to do! Ire—re—re—but he never finished his remark, for before he could even say the whole word 'really' a sharp little voice close beside him said: 'So because you have a few easy lessons to learn you think you're more tired than any boy who has ever lived, do you? Well, well, let me tell you that you were never more mistaken in your whole life!' and to Jack's surprise he felt something climbing up one of his arms, and as he turned to see what it was, there was the funniest little man that you can possibly imagine sitting on his elbow! He was about nine inches high and dressed in purple from head to foot; from the very topmost point of his cone shaped hat to the end of his long-toed kid shoes. He was a very old man, and his long beard and long flowing hair were as white as snow, while his face was as round and as rosy as any baby's—'Yes, indeed,' he continued, as Jack gazed at him in mute astonishment, 'as I said before, you're very much mistaken, very much indeed!' and the little fellow rose to his feet and looked Jack straight in the eyes.

'Well, whoever you are, I don't think you're very polite,' answered Jack (who had at last found the use of his tongue). 'I don't like being told three times in less than three minutes that I don't speak the truth.'

'Dear! dear! so you don't think I'm polite. Well, if I've been rude I'm very sorry, and I humbly beg your pardon,' and he took off his peaked hat and made a deep bow, with the merriest kind of a twinkle in his small brown eyes; and then, as he put it on his head again and pulled it down over his ears in the queerest fashion, he went on; 'And now, my friend Jack, suppose you come with me, and we'll take a flyer' together just to show you that what I said was true, although you did not like to hear it.'

'A what?' asked Jack, 'what was it you said we should take together?'

'Oh a flyer,' answered the little man, and he laughed gaily. 'I forgot that I was talking to a human boy. What I asked you to do was to take a flyer,' and I don't see how I can explain it, unless you will try it for yourself. Will you trust yourself to me and start off on a long journey under my care? I'm not very big nor very strong, but you will see that I am full of unseen power, and can do pretty much as I please,' and he threw back his small shoulders, and slapped his chest with his tiny hands.

'You're a queer chap,' answered Jack, 'but I like you all the same and I'll go with you, and

try the flyer' as you call it, but I must tell my mother that I'm going, for she might worry about me, you know.'

'That's a good boy, always think of your mother that way, and you an't go very far wrong,' and one of the small hands went into the small trouser pocket and pulled out a piece of paper which, when unfolded and spread out, was almost as large as the little creature who held it. 'Now Jack,' he said, as he put it in the boy's hands, 'just hold that in front of your mouth, and say exactly the words you would write in a note, and watch and see what will happen.' Jack obeyed, and at the first words he almost dropped the paper in his great astonishment, for there in their proper place were the very words he had said: 'My dearest mother,'—just as he would have written them with pen and ink.

'That's only one of the things I can do,' said the old man, as he chuckled merrily at the boy's surprise, 'but hurry up, as we have no time to lose.'

'Who shall I tell her I have gone with?' asked Jack, 'for she would like to know that, you know.'

'Say with one of the Royal fairies,' was the quick response, and a minute after, the note was folded and left on the library-table with:

'For mamma, from Jack,' written on the outside.

'Now are you ready?' asked the fairy, 'because the first thing I want you to do is to eat this stick of candy, and then we will start at once.'

'How funny!' murmured the boy, but he took the small piece of twisted sugar and put it in his mouth as he was asked to do. No sooner had he done so than he began to feel the queerest sensations all over him, and after the first shock he found that he was becoming smaller and smaller each second and that as he did so his old clothes disappeared and a suit of purple clothes just like those of his little friend took their place.

'That will do,' said a voice in his ear after about half a minute, and looking around he found that the fairy was standing beside him, and that he was now just as small as he was, and that he had stopped shrinking just as suddenly as he had commenced. 'How do you feel?' asked the little man.

'Pretty small, thank you,' Jack answered, and then he felt his hand grasped firmly and another queer sensation took the place of the one just passed, for he was gently lifted, by some unseen power, from his feet and carried upward through the window-pane into the cold evening air.

'You'll get accustomed to it in a few minutes, and like it as much as we do,' said his companion in his cheery little voice; and Jack soon began to feel at home and to think it great fun to fly through the darkness in this easy manner—for he did not exert himself in any way, but only felt himself being carried swiftly through space by some powerful unseen force.

'So this is what you call a flyer is it?' he asked, in a few minutes, when he found his breath coming and going as usual once more.

'Yes,' answered the little man, 'we call it so because it is the only truthful way of expressing what we do, for we don't either run or jump, you see, when we are in haste.'

'Whom do you mean by 'we,' asked the wondering boy, 'do you mind very much telling me who you are?'

'Not in the least,' was the quick answer, 'no, indeed; I'm too proud of being what I am to want to hide it. When I say 'we' I mean the princes, the Royal fairies, for I am one of them. You will understand what an honor it is to be chosen one of their number when I tell you that it is only after fifty years of faithful service to our gracious queen that we are available for even the first of the three grades in the Royal Service of our Blessed Lord; and the small cap was reverently lifted from the old fairy's head at the last words, while Jack

gently followed his example, as he continued: 'The first fifty years of our lives are to us a time of preparation, an Advent Season, for in them we are learning from day to day all that will make us worthy to enter the service of the dear Christ-Child. No two fairies are ever quite the same, but we must each have some special gift or talent which we can make perfect and use for Him. Then from that Christmas Day we are set apart for His service, and for over three years we live but to answer His call, and obey His commands—while we are made daily more pure and holy in the pure influence of His Holy Childhood, becoming once more like little children for His dear sake. And then, on the Ash Wednesday of our fourth year in the Royal Service, we change our pure white garments for the purple ones we now wear, and for forty days and forty nights finish our preparation, or novitiate, for the service of our Risen Lord: the tiny caps were put on again as he added: 'and during these days of Lent we are allowed to do and say just what we please, for we can be trusted.' And although the small head was once more thrown back and the small shoulders squared, there was not the faintest shade of vanity or pride in the action, nor in the kind old face.

(To be continued.)

TOT'S ADOPTED FAMILY.

Tot came to me one morning with a puzzled and inquiring look in her large beautiful brown eyes. "What would you do with him?" she seemed to say. "He worries me more than all the others put together."

Tot was a small, cream-colored Esquimaux dog, and it was one of her adopted children, a turtle, that was just then causing her motherly heart so much anxiety. After thus questioning me with her expressive eyes, a bright idea seemed to strike her. She ran to her closet and separated the troublesome turtle from the other members of her rather singular family, pushing him with her nose into a corner of the room. Then she brought some pieces of muslin, and covered him over so that not a bit of him could be seen. "There, now, I think he will sleep and give me time to attend to my other children," was her apparent comment.

Tot was in the habit of adopting all the motherless strays she came across. At the time of which I write, we had two little ducks that had been left orphans. Tot heard them complaining one day. It seemed to make her very miserable. At last she could bear it no longer; so downstairs she went, and, to my utter astonishment, returned with one of the ducklings, safe and sound, in her mouth, depositing it in the box with her three puppies. In the course of the day she succeeded in bringing the other little fellow upstairs and placing him with his brother. The ducks seemed quite happy with their adopted mother, and, when older, followed her everywhere, running

after her, and screaming if she got too far ahead of them. A singular thing it was that Tot and her own children never injured these feathered foundlings. But I am sorry to say that Tot never loved the turtle, always covering up the ungainly little creature whenever it ventured to put out its head or be sociable with the rest of the family—*St. Nicholas*.

BE CONTENT.

Be content with such things as you have. Some people have better things, others have worse. You, perhaps, cannot have the better, and you have no desire for the worst; then be content with what you have. You may have had better things in the past, you may have worse things in the future; be thankful for the present, and be content. If your lot is a hard one, you may improve it, but not by murmuring, fretting or repining. Just here, to-day, learn the lesson of contentment, and wait on God for brighter days, for richer fruits, for purer joys.

No blessing comes to the murmuring, complaining, discontented heart. When once this evil demon of discontent enters into his soul, nothing is right. Even the 'angel's food' was not good enough for the murmuring Israelites, and the 'corn of heaven' could not satisfy those whose souls were filled with the discontent of earth.—*Selected*.

INVOKING SAINTS.

The practice of invoking saints was not known in the first three centuries or in the middle of the fourth century for the invocation of Christ is urged by Athanasius, Cyril, Basil, and other fathers of that time, as an argument for his divinity, because they did not pray to angels or other creatures; and Augustine, who died at the age of 76, in the year 430, says, "Let not the worship of dead men be any part of our religion; they ought to be so honored that we may imitate them, but not worshipped." A very little enquiry will convince us, that there is no foundation whatever for this doctrine in Scripture. We are commanded to offer our prayers to God through Christ alone. There is one God and one Mediator between God and men the man Christ Jesus, 1 Tim. ii: 5. "Through Him we have access to the Father," Eph. ii: 18. No other person is mentioned, by whom we can approach the Father; and the silence of Scripture is decisive on this very subject; for we may rest assured, that every necessary direction is given to us relative to the important duty of prayer. The worshipping of angels is forbidden by St. Paul. Let no man beguile you of your reward in a voluntary humility and worshipping of angels," Col. ii; it must therefore be unlawful to worship men, who were made inferior to angels.—*Bishop Tomline*.

One man pins me to the wall, while with another I walk among stars.—*Emerson*.

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BIRTH.

LITTLE—At Holy Trinity Rectory, Sussex, N. B., March 5th, the wife of the Rev. Henry W. Little, of a son, Albert William Selwyn.

DIED.

BALFOUR—In Montreal, on the 18th Feb. 1891, in the 87th year of his age, the Rev. Andrew Balfour, for 30 years Missionary of the S. P. C.



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ANGLICAN CHURCH MISSION TO THE JEWS.

[From Church Work, London]

20, SHABIA ABDUL AZIZ, }
CAIRO, EGYPT. }
June 16th, 1890. }

(Continued)

Some have flatly refused me entrance—many however have welcomed me and listened to the Gospel message readily.

I find the Jews delight in arguing, but as they cannot argue, but rather wrangle, my general plan is to avoid discussions and give them dogmatic teaching. I think it will tell better in the end, and will make less enemies of them.

I am truly thankful that your society (Parochial Mission to the Jews Fund) is most likely to make a grant for schools to aid our work. I have several times written to the Bishop about this great need and urged the starting of a school for boys and girls. If we are to reach the homes of the Jews and win their confidence we must have schools for their children. They are the best and safest feeders to the Mission; the parents and friends of our scholars would take more interest in us workers, and we could make real friends of them, and our hope is that the seed sown in the heart of the young will grow by God's grace and will spread to the other members of the families.

The day-schools in Cairo are more efficient than those in Palestine as a rule—house rent is higher and the teachers' salaries also; therefore the lowest estimate for a school for boys and girls I can make is £120 per annum. 1st. We want a house large enough for the boys and girls schools. This will cost £3 to £5 per month. 2. Schoolmaster's salary from £4 to £5 per month. 3. Schoolmistress salary from £3 to £5 per month. The lowest estimate is £120 per annum, and the highest £170.

I think this is very reasonable for a school for boys and girls in Cairo, really for two schools. The efficiency of the schools will greatly depend on the grant that we can get.

Of course we should try all we can to get fees. A little time ago I thought we might at least raise £50 from fees the first year, however I have heard since that there is a large Jewish Free School for the Arab Jews. It may therefore happen that we shall not be able at first to raise that sum, perhaps not more than the cost of books and writing materials and water servant for schools, &c. You may be sure I shall try all I can to make the school half self-supporting at any rate, but this first year we must feel our way.

I must try and find a schoolmaster who knows Arabic, English and French. English and Arabic we must teach, and French is greatly sought for by the parents. I understand also that Hebrew will be a great attraction to the Jewish children, so if the Society cannot make a good grant, perhaps it would be wiser to open only a school for boys and make it really efficient. In this case I would put down the estimate

as follows: £3 house rent; £5 as schoolmaster's salary; £1 10s to £2 Hebrew masters for two or three hours a day: £10 per month.

This does not include school furniture and books &c, but as we do not know the number we may have I cannot give an estimate for this. However at first I shall not go beyond what is absolutely necessary, and we shall not want much especially if we get the P.C.K. grant.

Please, dear Mr. Editor do all you can for the poor Jews at Cairo—the Church has hitherto neglected them altogether and certainly the hands of the few workers here ought not to be tied from the want of means forthcoming. I am sure if the condition of our poor Jews is known generally in England, a dozen of workers will be added to this pioneering work.

Mrs. Allen is going to try to get some ladies, friends of her to come at least for the winter, and help in the work. They have independent means.

We want now a good doctor, and by and by, also a native doctor; the medical work could thus be made self-supporting. There are clever native doctors here who would give certain hours daily for a reasonable sum.

I remain, dear Mr. Editor,
Yours very faithfully,
NASAR ODEH.

P.S.—We are in great need of a set of Communion-plate—I am using for the present a very small pocket set of which I had the loan; also an altar frontal—we have none whatever; also an altar cross and vases. If any of the readers of your valuable magazine could help us, pray ask them.—N. Odeh.

Discharge it. The opportunity of to-day! Improve it. The cross of to-day! Bear it. For with the sun gone down, the day will vanish, and it will never return. Be alert.



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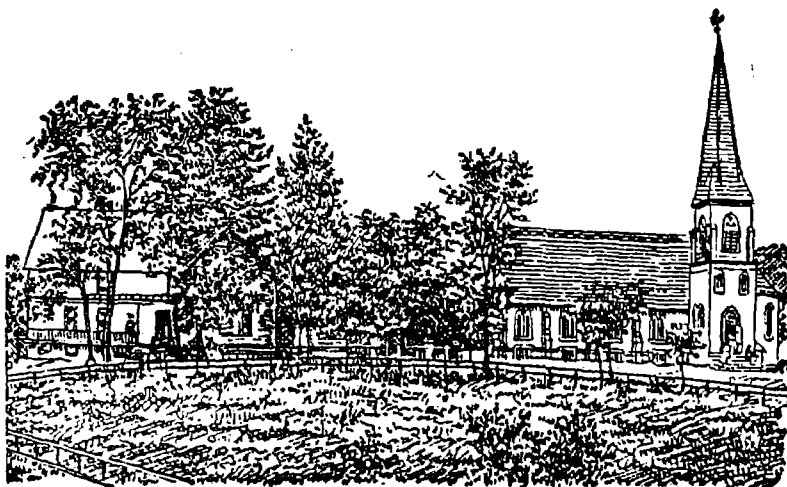
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THE ALCOHOL HABIT.

BY THE REV. C. W. LEFFINGWALL, D.D.

By 'The Alcohol Habit' is meant the regular, daily use of alcoholic stimulants, in some form, not necessarily in quantities to produce intoxication. The insidious evil of habitual dram drinking is not, perhaps, generally understood. The strength of the temperance movement has been mainly directed against drunkenness, which is a public evil, entailing misery upon thousands; but the Alcohol Habit, even within the bounds of what men call 'moderation,' is a secret enemy which is undermining the health and shortening the lives of tens of thousands. Men think that if they never 'get drunk' they are in no danger. 'Moderation' means, or soon comes to mean, several drinks a day, indulgence ere long comes to be necessity, the nervous system demands and will have its periodic stimulation, and the Alcohol Habit is formed.

This article is not intended as a lecture on total abstinence. The writer does not venture the opinion that for most men it is dangerous under any circumstances to taste anything which can intoxicate; but he does venture the assertion that a great many men, and some of our most useful men, are injuring themselves beyond recovery, by 'moderate drinking,' while neither they nor their friends suspect anything seriously wrong. Many of these men would have kept far from this evil if they had understood it, and many might get away from it now if they were made to realize it. It is very difficult, however, to convince a man, while he is well and strong, that he can possibly injure himself by doing anything that he has a mind to do.

There is perhaps no fact better attested by medical authorities than that alcohol is cumulative in its action on the living tissues. It is not, like some poisons, stored up and retained in the body till its quantity is too great for toleration; but when used habitually, for a long time, it has a cumulative effect upon the nervous system and upon the brain. It is like the continued jarring of cast iron, during which the crystalline structure suffers a gradual change, but gives no sign till the process of disintegration is far advanced and the shaft suddenly breaks. Regular and frequently repeated doses of alcohol, in quantities not sufficient to affect at the time the action of body or mind, if continued for years will inevitably result in physical and mental degeneration. There is not one man in ten thousand, probably, who can long continue the daily habit of dram-drinking, without permanent injury, leading to premature decay.

Drunkenness degrades a man for the time, but he may raise out of it and be himself again. Perpetual, though moderate stimulation, gradually undermines the constitution, and makes a man an easy prey to

any disease that may overtake him. No respectable insurance company will take a risk on the life of a man who is known to have a habit of daily indulgence, even though he may never be intoxicated. All intelligent medical practitioners agree that the Alcohol Habit is extremely dangerous, and that occasional drunkenness is not so destructive of vitality as long continued and habitual stimulation, within the range of what most people call temperate.'

The deleterious effect of alcohol is not upon the nervous system alone. Its continued presence in the blood will in time impair the action of nearly every organ and interfere with nearly every function of the body. By its eager affinity for oxygen, it consumes the cleansing air currents that flow in upon the blood through the tissues of the lungs, while the natural fuel, the worn-out particles that are gathered by the blood from every part of the body remain unconsumed. The blood is imperfectly purified as long as alcohol feeds the fire. Venous blood circulates in place of arterial, and all the tissues and organs of the body are injured thereby. It affects even the skin, and proclaims its presence in the bloated and bloated countenance of one who 'never misses his drinks.'

Upon the lungs, liver and kidneys is put an unnatural strain to accomplish the cleansing which should be performed by oxydization. Alcohol in the blood at once and invariably affects the action of the heart, and its continued presence is almost sure to bring about organic disease of this or of some other vital organ. A man whose system has been long subjected to daily dosing with alcoholic fluids is 'founded.' He is not good for much, as a rule, mentally or physically. He comes to find it out at last, and he sees too late what a fool he has been. He may possibly break off at a late hour but he will never be a sound man again.

Let not the victim of the Alcohol Habit delude himself by the supposition that temperance advocates are all fools or fanatics. The challenge may be safely given, to find one physician of more than local reputation, in England or America, who does not know and admit the truth of what has been stated above. There may be a difference of opinion as to the exact amount of alcohol per day, if any, a man may regularly consume without being "founded" in the long run. But upon this, however, all will be found to agree that the Alcohol Habit, even without occasional intoxication, will as surely destroy the physical constitution of the strongest man that lives, as that a small leak will in time sink the largest ship that floats.

The argument above, allows, for the time, the most that men claim for themselves, as to the power of keeping within 'limits.' It is intended to show that even 'moderate drinking' as a habit, is not safe. The limits of safety are far within the lines of what most men are willing to lay down for themselves, if they indulge at all their appetites

for stimulants. And, as a fact, who does not know that few men long continue to observe the rules with which they start out. The tendency to increase the amount is almost irresistible. As a man grows older he drinks more often and more deeply, until it becomes apparent to all who know him that he is on the downward road.

Mothers and wives in darkened homes weep over the broken constitution, the ruined fortune and the impending disgrace of a son or husband. The fire may smoulder for a long time, but it breaks out at last, and the man who has regarded drunkenness as a crime, and was never really intoxicated in his life, is a helpless, habitual sot. If there is fanaticism in warning against such dangers, then there is fanaticism in crying 'fire' when the house is burning.—From Living Church Tracts.

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