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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

A. P. Miller, Proprietor
225 St. George's
OK.

"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.

VOL. XI.
No 40.

MONTREAL, WEDNESDAY, FEBRUARY 26, 1890.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

A PECTORAL cross, jewelled with rubies, has been presented to the Bishop of Marlborough by some of his old Devonshire friends.

It is proposed to restore the ancient Abbey Church at Haddington, Eng., where Mrs. Carlyle is buried, at a cost of £22,750.

MEN should take more care and surmount more and greater difficulties to attend public worship than they would to attend their own personal concerns.

THE Bishop of North Carolina, U.S., having resigned the charge of Foreign Churches, the Presiding Bishop has appointed Bishop Doane of Albany to the duty.

THE claims of Dr. Walsham How, the Bishop of Wakefield, Eng., are, it is said, being very strongly urged upon Lord Salisbury for the vacant Bishopric of Durham.

ORDINATION.—At a special ordination held at St. Mark's Church, Brooklyn, Ia., Bishop Perry admitted to the diaconate Mr. William Henry Willard Jones, the Lay reader of the parish, and formerly a Methodist minister.

It is stated that the subscriptions towards the purchase of the pastoral staff which it is intended to present to the Bishop of London are coming in very well, but that up to the present it is the laity who have shown the most interest in the movement.

THE Diocese of California has selected as Assistant Bishop, the Rev. Wm. F. Nichols, D.D., rector of St. James' Church, Philadelphia. It will be remembered that Dr. Nichols was the choice of Ohio, and great disappointment was felt that he was constrained to decline the election.

WHITTAKER'S ALMANACK gives no less than 240 sects in Great Britain last year, but, despite this, a new denomination has been evolved under the roof of Anderton's Hotel, Fleet street, London. "The Christly Ethical Church," is the name of the new body; "Be Just" is its motto; and Mr. David Thomas, of the *Homilist*, is its founder.

By the Thames Church Mission, during the past year, nearly 4,000 services were conducted, with an aggregate attendance of 90,000. Over 37,000 visits have been paid to vessels; and 612,639 books and tracts distributed. Emigrant ships have been visited, and a copy of the New Testament given to every emigrant without one. The Bishop of London and the Lord Mayor were deeply interested in the work.

THE Episcopal Church in Scotland seems to be making steady progress. The Secretary to the Church Council has lately issued a report for the year ending June 30 last, which states that there has been an increase of 4,200 in the total membership, and of 2,100 in the number of communicants, while the clergy fund and the home and foreign mission funds all

show an upward tendency. The Church has gained a strong footing in the South African mission field, and has sent a substantial contribution to the Kaffrarian Bishopric Endowment Fund.

THERE is an inmate in the union house at Bourne, Lincolnshire, England, who is a clergyman of the Church of England. He was formerly chaplain of the workhouse where now he is a pauper inmate, and has written to the Board of Guardians complaining of the dietary, which matter is now under consideration. He was transferred to Bourne from a union in Kent, into which he had been admitted in a state of destitution. He had formerly been received into the workhouse at Marylebone.

THE Bishop of Exeter is "visiting" his diocese after a new pattern. He is now conducting what might almost be called a Mission in the Three Towns. To survey the parochial machinery, to preach in the churches, and personally to cheer the incumbents and their workers is not enough. He is passing from factory to factory, greeting the men, and addressing the meetings gathered on the spot. Episcopacy should be a patent reality in Devon, and a good many fallacies current in the workshop will now find it less easy to thrive.—*The Record*.

CHURCH EXTENSION AT LEICESTER.—The Bishop of Peterborough has initiated an important movement in Leicester for the building of ten new churches. At present the movement is confined to the raising of £15,000 for the erection of new churches in the most populated districts of the town where the population is rapidly increasing. Three new churches will be commenced almost immediately, upon a new design suggested by the Bishop, which he has long desired to see carried out, namely, of a substantial and permanent church at a moderate cost, and capable of extension and decoration when circumstances permit. The new churches will at first practically consist of nave, leaving chancel and towers to be erected afterwards. The cost of each church will be about £2,000, and will each accommodate 600 or 700 persons. Mrs. Perry Herrick and Mr. Thomas Ingram have each contributed £1,000 to the fund. The stipends of seven additional clergy have already been provided for by annual contributions from different parishes, and sites have also been given for two of the churches.

If rumor be true, Dr. Westcott has declined the see of Durham, and the Very Rev. Randall Thomas Davidson, Dean of Windsor, has received the offer of the vacant bishopric. Mr. Davidson is one of the spoilt children of fortune. He graduated at Oxford in 1871, without taking honors, and was ordained in 1874 to a curacy at Dartford under Canon Bowlby, now of St. Philip's, Birmingham. He speedily attracted the attention of Archbishop Tait, who made him his resident chaplain, and gave him one of his daughters to wife. He remained with the Primate until the latter died, and was preferred to the Deanery of Windsor on the death of Dr. Connor. He has since then risen in the

Queen's favor, who made him successively Sub-Almoner, honorary chaplain in ordinary, and domestic chaplain to her Majesty. He has well deserved his promotion, for not only is he possessed of infinite tact, but he is also a most skilful organizer, a man of never failing resource, and of a thoroughly practical turn of mind. That he would eventually become a Bishop it needed no prophet to foresee, but that he should receive so rich a plum as Durham was not anticipated. We fear he will find it no easy task to follow such a learned scholar as Bishop Lightfoot, but there can be no doubt that he will prove an able administrator. He is popularly credited with an intimate acquaintance with the domestic economy of every Bishop's palace in England. Among the other honors which have fallen to his lot are a Six Preachership in Canterbury Cathedral, the Registrarship of the Order of the Garter, the post of chaplain to the present Archbishop of Canterbury, and the honorary degree of D. D. from the University of St. Andrew's.—*Church Review*.

LENTEN DUTY.

SOME THINGS WHICH A CHURCHMAN OUGHT AND OUGHT NOT TO DO IN LENT.

I—YOU OUGHT NOT.

1. You ought not to undertake too much. A few rules, well kept, are better than many which are not kept.
2. You ought not to indulge in ordinary social amusements and gayeties.
3. You ought not to stay away from the church whenever it be open, unless absolutely prevented.
4. You ought not to spend time in any form of reading which is simply for amusement.
5. You ought not to dishonor the Lord and His Church by doing anything that is inconsistent with the spirit of this season of self-denial.

II—YOU OUGHT.

1. You ought to be more constant and earnest in private prayers.
2. You ought to be more diligent to "search the Scriptures."
3. You ought to be more frequently at God's house and to take part more earnestly in the worship with both heart and voice.
4. You ought to exercise some form of real self-denial in meat and drink.
5. You ought, whatever be the form of denial, to keep it faithfully.
6. You ought, by honest self-examination, to find out your besetting sin, and to fight against it.
7. You ought to give something regularly, and that more than before to the offerings in church.
8. You ought to forgive anyone who may have wronged you, and to seek forgiveness.
9. You ought to exercise unusual kindness to all with whom you come in contact, especially to those with whom your daily life is cast.
10. You ought to seek to make this Lent more beneficial to your spiritual life than any has been before.
11. You ought to remember that death and the judgment must be met.—*Living Church*.

A DIALOGUE BETWEEN A CHURCHMAN AND A DISSENTER ON ONE BAPTISM, ONE ALTAR, ONE BISHOP.

BY REV. J. B. WEST, M. A., VICAR OF WEAWSY.

CHURCHMAN—I have called upon you again, Mr. Marshall, hoping that it may be convenient this winter's evening to have another conversation with you on the subject of Christian Unity.

DISSENTER—I shall be very glad of some further discussion with you on this important subject; for I must confess, Mr. Clayton, that, after giving all the consideration I could to the passages of Holy Scripture which you put before me, I have still many difficulties remaining in my mind.

C.—But I suppose that you agree with me so far as to think that the unity of all Christians is a blessing most earnestly to be desired and prayed for.

D.—Yes, certainly I agree with you as far as that.

C.—And do you not also agree with me in thinking that this unity is divinely enjoined upon us?

D.—Well, I am inclined to believe in this also. At least, I believe that it would be agreeable to our Lord's will that all His disciples should be perfectly united together.

C.—If so, ought we not to do all in our power to fulfil that will?

D.—Certainly.

C.—And if so, do you not think that our Lord must have given us the means of obtaining this unity? Must He not have perfectly provided for the unity of His Church on earth by means of the precepts and the institutions which He has given us?

D.—I can hardly doubt it, I must confess.

C.—That is what I meant when I said that if we are ever to recover ourselves out of our present grievous state of division and separation, we must go back to first principles. There is, and there can be no other possible way by which we may hope to regain the precious blessing of Christian Unity than this. We must first of all humbly acknowledge and confess the evil of our present unhappy and unchristian like state of dis-union; and then we must endeavor to understand what are the essential and fundamental principles and bonds of unity which are laid down for us in the Word of God. In our last conversation I asked you to consider several of those passages which contain these first principles of unity. And, if you will allow me, I wish now to ask you to consider three very special principles, which are divinely enjoined upon all Christians.

D.—I will willingly listen to what you have to say. But I still must say that it seems to me that a unity of spirit is all that is really required of us.

C.—Is this unity of spirit then, do you think, promoted and preserved by our present state of division and separation? should we not be far more likely to live in unity of spirit if we all lived in one society, as brethren in one family?

D.—Well, perhaps, it would be so. For our present divisions, I must confess, do cause and keep up a good deal of irritation and ill-feeling amongst Christians.

C.—Yes. And the present divisions of Christendom are bringing in upon us an overwhelming flood of unbelief.

D.—I fear it is so, indeed.

C.—The very heathen are finding it a great stumbling block. They are saying to the missionaries, "Be agreed amongst yourselves before you come to teach us."

D.—So I have heard.

C.—Can a kernel be preserved in life and in growth without its shell?

D.—No, of course not.

C.—Well, then, Mr. Marshall, the precious blessing of unity of spirit cannot be preserved

without a unity of body also. The two are plainly joined together by the divine institutions of our Lord; and if we fancy that we may put them assunder we run the risk of spoiling the whole.

D.—Will you then now show me what you mean by your three chief principles of unity?

C.—Well, then, will you not at once agree with me in saying this; that it is most likely that, if we are to find the true principles and bonds of Christian Unity anywhere, we shall find them in those two great Sacraments of the Gospel which have been ordained for the use of every member of the whole church on earth by our Lord Himself?

D.—Yes; I am willing to agree with you there, because I do think that the Sacraments of Christ are certainly of divine obligation. If our Lord has enjoined anything upon all His disciples, He has certainly enjoined His Sacraments. So that of course we ought all to be united in them and by them.

C.—I think this is quite certain, Mr. Marshall; I am glad that we have this common ground. Without these Holy Sacraments of Christ there cannot be any such thing as Christian unity amongst us. If the Sacraments of Christ do not bind and keep us in unity, what else can? They, at any rate, must be of the very essence of our Christian unity upon earth. Apart from them, surely it is vain to hope to have any such thing as true Christian unity amongst us.

D.—But I don't see, Mr. Clayton, what use you can make of this for your purpose. Be cause Dissenters have these Sacraments as well as Churchmen.

C.—There I am very sorry that I am not able to agree with you; unless you can prove to me that any persons who please, or any company of people who like to form themselves into a new society, have both the liberty and the power to administer the Sacraments of Christ. I cannot believe, Mr. Marshall, that such self-assumed liberty or power is good for anything. It seems to me that it is contrary to the precepts and the institutions of Christ; and therefore I fear that all such pretended Sacraments are not true or valid ones. But the reason of my believing this will appear more clearly if you will consider the three principles and bonds of unity which I wish now to put before you.

D.—Which then is the first one?

C.—You can easily tell yourself. It is, and it must be, of absolute necessity, the Holy Sacrament of Baptism.

D.—Why do you say so positively that this must be the first principle and bond of Christian unity?

C.—Because Christ Himself has made it to be so.

D.—How do you prove this?

C.—Can any man admit himself, at his own pleasure, into any society?

D.—No, of course not. He must be admitted by some officer of the society who has received authority to admit new members.

C.—That is quite certain. And therefore the Divine Head of the Church has Himself made the Sacrament of Baptism to be the means of admission into His Church, and has committed the administration of it to the ministers of His Church to the end of the world. This He did, you will remember, just before He ascended to the throne of His kingdom. By virtue of the new power which was then given unto Him to be "Head over all things, to the Church, which is His body" (compare St. Matth. xxviii. 18 and 19, with Eph. i. 22); our Lord then commanded, not (mark) the general body of His disciples, but only the eleven whom He had chosen out of that body, all who should believe, in all nations, in all ages, even to the end; promising to be Himself with them in this ministration "always." So, on the Day of Pentecost the Church was begun, by the first

administration of this Sacrament to all who believe, at the command of St. Peter. By this means each person baptized was visibly marked and made a member of the body or Church of Christ. And so the Lord added others also daily to the Church (Acts ii. 47).

D.—Were all who believe then baptized?

C.—We read of none who were not. The Apostles, we may be certain, never forgot the final commission which the Lord gave them. And they would then understand that saying of our Lord's, that none could "enter" into the new kingdom of God, that is, into the Church of Christ, except by this one entrance, viz.: by means of this baptism, "by water and the Holy Ghost." (St. John iii. 5.) For as St. Paul writes, "By one spirit are we all baptized into one body." (1 Cor. xii. 13.) And in another verse he writes to those of the Corinthians who had been baptized, "Now ye are the body of Christ, and members in particular"; telling them all, you see, that they were made in their baptism members of the body of Christ, which is His Church, (because "in particular," means, one by one, or individually). And in his Epistle to the Ephesians also, St. Paul places this "one baptism" in his list of seven of the most fundamental articles of Christian unity. So that as this holy Sacrament never changes its essential nature, it is, you see, a divinely constituted means and bond of union for all nations and for all times.

D.—What do you say then is its essential nature?

C.—In few words it is strictly this: In it the Holy Spirit grants us the gift of membership in the one body of Christ.

D.—By the body of Christ you mean, I suppose, the visible Church of Christ upon earth, consisting of both bad and good members?

C.—Yes; this body of Christ is certainly what you say. Because the Sacrament of Baptism, which alone is the door of entrance into it, marks us all outwardly and visibly, and forms us therefore at once into a visible society. Just as at Corinth, the Corinthians who were baptized were formed at once into a new visible society or brotherhood in that city, which was "the Church" at Corinth. So that it is quite an incorrect and very unscriptural way of speaking, to speak of an invisible church. For no such church exists on earth. The faithful members of the church do not yet form any distinct body, as yet they are known only to God.

But yet, Mr. Marshall, we should not confine our idea of "the body of Christ" only to that which is outward and visible. The Church of Christ has an inward and spiritual constitution in Christ, as well as an outward and visible constitution in this world. He, the Lord Incarnate, you know, is now our second Adam. The inward and spiritual gift of our baptism is chiefly to be thought of as this: that it makes us verily and indeed, (not in a mere figure only,) members of our new Divine Head, members of the second Adam. Thus it is that the body of Christ is really and essentially constituted. He Himself is the Divine Head of the body, and we who are baptized are the members of the body. Thus you see, Mr. Marshall, the special gift of Christian baptism is infinitely great. And thus it is that our baptism is of necessity our first divinely ordained means and bond of union. By our baptism we are all made members of one body, whether we are New Zealanders, or Hottentots, or Hindoos, or Americans, or Englishmen. Thus the Church of Christ is designed to unite all mankind into one new brotherhood, the family of the second Adam. So that if we have a properly instructed Christian faith, we shall certainly enter this bond of union far above all earthly bonds of unity. To be a member of this or that human family, association, kingdom, or nation, is as nothing in comparison of that membership in the one body of Christ which is given us in baptism.

D.—You certainly seem to put this point before me into a new light. I must confess I never saw the value of my baptism so before. Then you mean to say, do you, that all who are baptized do really form one brotherhood, all having Christ, the second Adam, for our new Divine Head?

C.—Yes, certainly. He is the one living and life giving head of the body, and we who are baptized are the individual members of it. Wherever they went the Apostles of Christ set up this new brotherhood. In every heathen city, such as Corinth, and Ephesus, and Rome, and Philippi, a new visible society was formed, which was the church in that city. The company of the baptized in each place constituted the body of Christ, or the church, in that place, and all these branches of the church were united in one under the Apostles, who ordained ministers to carry on their work in every city. (Acts xiv. 23.) Here then you see, Mr. Marshall, Christian unity, in the fellowship of the Apostles of Christ, was at first provided for and constituted. In each place there was one body, one society, one church. In the case of the church at Corinth you read how very severely St. Paul rebuked the spirit of division as soon as it ever began to appear, and how he commanded that there should be "no divisions" amongst them, but that they should be all "perfectly joined together." To break the unity of the church at any place was one of the greatest sins a member of the church could commit. So that we read of the first believers, that they "continued steadfastly in the Apostles' fellowship." Now-a-days, indeed, any persons who please think that they have both the liberty and the power to form a new society in any place, and then to call it a church, which, of course, is the complete sin of schism, and the destruction of Christian unity. Just as if some of those baptized Corinthians had the power or the liberty to "separate themselves," and to form another society at Corinth. Could they rightly have made another church at Corinth, do you think? Could they have still been in "the fellowship of the Apostles?" Could they have any valid sacraments? Could they have pleased the Lord in so doing? Is not the very idea of more than one church in one place quite unscriptural and anti-Christian?

D.—Well, it's certainly a pity, I do think, that all who call themselves the disciples of Christ are not united in one society in each place.

C.—This unity is completely provided for, if we will only keep the institution of Christ, and not put human inventions into their place. The "one baptism" has been divinely ordained on purpose to be the one door into the Church of Christ, and so to unite us all into one society. This "one baptism" ought therefore of course to be felt by us all to be the only divinely instituted means for admitting us in Christian unity and fellowship; the divinely appointed bond of church membership. It ought to be to us all a very strong principle and a very powerful motive, binding us all in one body; for it is a means and a body of union, both visible and invisible, such as there is and can be none other like it; having been given us by God Himself when manifest in the flesh here upon earth.

If we do not think much and make much of this divinely instituted bond of church membership and means of Christian fellowship, we cannot rightly have the least hope of ever regaining the precious blessings of Christian unity any more.

D.—As you say that this is only the entrance into church membership, and the first bond of Christian unity, will you now explain what you think is the second chief bond of unity?

C.—You can yourself easily tell what it is. But I think, Mr. Marshall, I shall tire you, if I say to you to-night what I wish to say concerning it. Will you give me leave to call once

more, and to have one more conversation with you?

D.—Well, perhaps this would be the best plan; for I should like to think over again what you have now said about this first means and bond of unity.

C.—I pray God that I may be able to help you to see and understand that our Lord has built His Church in perfect unity, and that our present most unhappy and sinful state of disunion is mainly owing to our want of seeing and using rightly the means and bonds of unity which have been thus divinely given us.—*Wrayby Village Dialogues.*

CONFIRMATION.

THE OUTWARD RITE.

Q. You say that you ought to be confirmed, because Confirmation—the *Laying on of Hands*—is a rite of *divine appointment*. How is this proved?

A. 1. Our Lord promised His Apostles that the Holy Spirit, who was to come after His Ascension, would *lead them into all truth*, and during the great forty days between His resurrection and ascension, our Lord himself "gave commandments" to them, and spoke "to them of things pertaining to the kingdom of God" (Acts i. 2-3).

2. Very soon after the descent of the Holy Spirit, on the Day of Pentecost, (probably within year) we read that the Apostles, hearing that certain people in Samaria had received the word of God, and had been baptized, sent St. Peter and St. John to them, "Who, when they were come down prayed for them, that they might receive the Holy Ghost": *Then laid they their hands on them* (Acts viii. 17) It is clear that this was the special purpose for which they had come. A similar circumstance is recorded of the Apostle St. Paul at Ephesus (Acts xix. 6)

And yet we are not told anywhere that the Apostles instituted this rite, as we are told when they instituted the *Order of Deacons* (Act vi. 2-6)

The Apostles simply administered the rite as though it was a known and recognized institution.

3. It seems almost impossible not to conclude from this circumstance that the rite of *Laying on of Hands* was one of the things concerning which our Lord gave instructions to His Apostles.

But, even if it was not ordained by Christ Himself, a rite instituted by the Apostles who, we believe, acted under the direct guidance of the Holy Spirit, may properly be said to be of divine appointment.

N.B.—We gather from the instances of the administration of the rite recorded above, two facts concerning the outward rite—

- i. That the *Laying on of Hands* was administered *after baptism*.
- ii. That while baptism might be ministered even by deacons, the "*Laying on of Hands*" was restricted to the highest order of the ministry—then, *the Apostles*.

Q. Was *Laying on of Hands* a well-known sign of special blessing amongst the Jews?

A. Yes. It was used—

- 1, as a sign of blessing (Gen. xlviii. 13-18);
- 2, to transfer guilt (Lev. xvi. 21);
- 3, to impart healing (S. Mark v. 23);
- 4, to convey spiritual gifts: and
- 5, as a sign of being set apart to God's service (see Num. viii. 10, xxviii. 18; Deut. xxxiv. 9).

So our Lord took the little children in His arms, and laid His hands on them and blessed them (St. Mark x. 16).

And just as "baptism," which had been used in the reception of proselytes was elevated by our Lord into a Sacrament of the Gospel—the pledge of the new birth—so the "*Laying on of*

Hands" was now made the outward sign of the conveyance of a great spiritual gift.

Q. You say that "*Laying on of Hands*" is reckoned, in the Epistle to the Hebrews (vi. 1), amongst the "principles" or "foundation" things of the doctrine of Christ. But how do we know that it is *this* rite to which allusion is there made?

A. The only other *Laying on of Hands* used in the Christian Church was for *ordination to the ministry* (Acts vi. 6.; 2 Tim. i 6.) All the other things here mentioned as "principles of the doctrine of Christ," are necessities for all Christians alike, which Ordination would not be. Besides it is mentioned immediately after baptism, just in the order that would be natural if, as the Church has always believed, this rite was intended to be the thing referred to.

N.B.—It can be shown that all the most learned interpreters of the Bible have, from the earliest times, understood this as referring to "Confirmation." It was not disputed till the disuse of the ordinance amongst certain bodies of Christians made it necessary to invent some excuse for the neglect of this principle.

Bishop Hall well says:

Dare any Christian presume to say that the Apostle—the great and wise master builder of the Church—mistook the foundation whereon he built? or dare any one presumptuous soul single this one article from the rest, as merely temporary, when all the rest are granted to be of eternal use?

The reason why these are selected as "fundamentals" would seem to be as follows:

The Resurrection and Judgment are the first motives which awaken men to become Christians;

Repentance and Faith are the first requirements before men can be made Christians. Baptism and Confirmation are the first acts by which the Christian character is imparted.

Some people may wonder why the Holy Eucharist is not mentioned amongst these "principles" being as "necessary." The reason is probably that the Holy Eucharist belongs rather to the "perfection" to which we are to go on. The Apostle is "here contrasting those two ordinances which convey for the first time a new character to the soul, so that they cannot be repeated with those other acts which are repeated continually throughout the Christian course."—From *Manual of Confirmation, Masters*.

He said to His Apostles: "He that heareth you, heareth Me" (St. Luke x 16); and that these and such like words did not merely refer to the Apostles personally, but to them as the representatives of His Body, is evident from what He afterwards said—"Lo! I am with you always, even unto the end of the world" (S. Matt. xxviii. 20).

A learned Lutheran, Delitzsch, candidly says:

Can we suppose that the Apostolic writer of this Epistle would represent the *Laying on of Hands*, following after baptism, as among the *fundamentals* of Christianity, if it was not an holy ordinance and had not a divine promise annexed to it?

Q. You say that it is an ordinance of the Church to which you belong you are bound to submit to it if you would "fulfil all righteousness." State why.

1. *From the Example of our Lord.*

Our Lord, Our Great Example, while He was in this world, scrupulously fulfilled all the requirements of the law of the Church (the Jewish Church) to which He, as man, belonged.

He was circumcised.

At the age of twelve He came to the temple to be admitted as a hearer of the law.

He paid the temple tax

He attended the Feasts at Jerusalem.

He even came to the baptism of John, though He had not need of it for Himself. It was on

this occasion, when John would have prevented Him, that He said that He came because it was necessary so to "fulfil all righteousness."

2. From the Words of our Lord

Our Lord expressly warns His disciples not to neglect to hear the Church (St. Matt xviii. 17, also St. Matt x. 40)

3. From the example and words of the Holy Apostles

a. The Apostles also, even after our Lord's Ascension, as long as they remained Jews as well as Christian, still fulfilled the requirements of the Jewish law in those things that were not clearly done away.

b. They tell us that the Church is Christ's Body, and "the pillar and ground of the truth" (1 Tim. iii. 15).

c. They tell us that we are to "submit" ourselves even to "every ordinance of man for the Lord's sake" (1 Peter ii. 13; Rom. xiii. 1; Titus iii. 1).

d. How much then are we bound to submit ourselves to every ordinance of the Church?

IO Lord Jesus Christ, who hast built Thy Church upon the foundation of the Apostles and Prophets, and hast appointed it to be the pillar and ground of truth, and the instructor of Thy people in all things necessary for their salvation; grant that I may faithfully and obediently submit myself to its teaching and gladly use every ordinance that it ministers in Thy Name, and thereby more perfectly fulfil all righteousness."—*Our Messenger.*

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

DIOCESAN SUNDAY SCHOOL ASSOCIATION—

The monthly meeting of the Diocesan Sunday School Association, held in the Synod Hall, on the evening of the 17th Feb., was largely attended; the Lord Bishop presided, and there were present amongst others the Rector of Montreal, The very Rev. the Dean, Canon Mills, Dr. Henderson, Rev. L. N. Tucker, Rural Dean Lindsay, Dr. Davidson, Messrs. Buchanan, G. F. C. Smith and Parnell. The first on the evening's programme was a paper on the 'Origin of the Gospels,' by the Rev. G. Smith, assistant Minister at the Cathedral; an excellent paper, concise and clear, and evidently very carefully prepared. He was followed by the Ven. Archdeacon Roe, D.D., of Bishop's College, Lennoxville, who read a paper which received the careful attention it deserved, on 'How Teachers are trained to Teach.' He laid as the foundation of his subject the words: 'No man can call Jesus Christ Lord but by the Holy Ghost.' This was the secret of success in pastors and Sunday School teachers. This gift of the Holy Ghost was imparted to each Christian at baptism, who thereby became a temple of the Holy Ghost, and it was increased at the Laying on of hands. It was the presence, in the heart, of the Holy Ghost that would lead both teachers and pastors to careful preparation, both on their knees and by careful study. Speaking of Confirmation the speaker enforced upon the clergy present the valuable opportunity they then had of dealing with the younger members of their flock, an opportunity rich in possibilities for future good, if earnestly and prayerfully used. He deprecated the growing tendency of presenting candidates to the Bishop at too young an age, before their minds were sufficiently formed to be impressed with the truths they should receive at that period. An interesting discussion followed in which Rev. Dr. Norton, Rev. T. Everett, Very Rev. Dean Carmichael and Mr. Parnell took part, and a hearty vote of thanks was awarded to both gentlemen.

MONTREAL.—St. Jude's.—The regular fortnightly meeting of St. Jude's Church Temperance Society was held last Thursday evening.

In opening the proceedings the President, the Rev. J. H. Dixon, in a short address, explained why every person should sign the pledge: it was not only to help themselves but to strengthen and encourage those around them. An excellent programme was then rendered by the following: the Rev. J. H. Dixon, Miss M. Matthews, Miss Ida Findlay, Miss Ethel Moore, Mr. Busby, Mr. Bass, Miss Schneider, Mr. Dyson. The members of the society felt greatly encouraged by the attendance of a large audience. Fourteen signed the pledge.

St. Stephen's.—The members of Archdeacon Evans' Bible class met in a social way in the beautiful lecture hall of the church on Tuesday evening, the 18th Feb., when upwards of a hundred and forty, including Mr. Damareq the esteemed superintendent of the Sunday school, and his staff of teachers were present. Excellent instrumental music enlivened the proceedings throughout the evening, while Mr. A. Holden and Mr. Stevenson delighted many with their microscopes and their revelations of the minute in nature. Mr. Holden also took a flash light picture of the assembly by a new and wonderful process. The Archdeacon had asked his class to seek their enjoyment by trying to give pleasure to others, and this principle being largely carried out all found the gathering most enjoyable; and none went away feeling that they had been neglected. The proceedings were closed with devotional exercises.

There are upwards of one hundred and fifty on the roll of the class at present.

ASH WEDNESDAY was duly observed in the various city churches by service, either in the morning or evening; but the attendance was not as large as might have been expected. Why is it that Church people will bring contempt on the teaching and practice of the Church, and give opportunity to the sectarian bodies to carp at them by not only neglecting the penitential seasons of the Church, but actually in some—too many—instances making the days therein specially set apart for fasting and prayer, Wednesdays and Fridays, the occasion of some social entertainment. Not only is there the loss to the individual, but there is also the injury to the Body as a whole, through such unfaithful and unbecoming conduct. Were the members of a merely human society so to disregard and disobey its rules they would be counted unworthy of its membership and be probably expelled; is it less of an outrage for members of the divinely constituted society to ignore Her precepts, disobey Her rules and cast disrespect, if not scorn, on Him who for their 'sakes did fast forty days and forty nights'? And what sort of sincerity can there be in the prayer offered by such persons, "Give us grace to use such abstinence that our flesh being subdued to the Spirit, we may ever obey" by godly motions in righteousness and true holiness to Thy honor and glory."

MISSIONARY MEETING.—A missionary meeting, under the auspices of the Missionary Society of the Montreal Theological College, was held in the College Chapel last Friday evening, when the Right Rev. Bishop Bond presided. After a hymn and prayer the Bishop made a few remarks and introduced Mr. W. H. Garth, who read a paper on the "Life and Work of Bishop Heber." Rev. L. N. Tucker followed with an address on "Foreign Missions in Japan and India." The work done in the former country was stated as something marvellous. Thirty years ago Japan was almost a terra incognita to the rest of the world; to day it is one of the brightest and most fruitful fields of missionary labor. Rev. Mr. Roberts gave an interesting account of "The History of South American Missions," dwelling chiefly on the arduous work done by the pioneer missionaries in Terra del Fuogo.

S. S. FESTIVAL.—The annual Sunday-school

Festival of St. George's Church took place on the evening of the 21st February inst., and was largely attended and unusually attractive.

THE Rev. Dr. Norton, Rector of Montreal, is delivering a course of lectures on Confirmation, on the Wednesday evenings in Lent, at the Cathedral. They are not confined to those actually preparing for Confirmation, but are open to all.

ON Sunday, the 16th Feb., the Rev. Canon Mulock, M.A., attended at the Church of the Redeemer, Cote St. Paul, and administered Baptism to four children, (one an infant, and the others, two, five and six years respectively) and also administered Holy Communion. The special Lenten service is being held on Thursday evening each week (instead of Wednesday) in the hope of being able to obtain the help of some of the city clergy.

J. W. Marling, Esq., still continues to render valuable assistance to Dr. Davidson in the Sunday services.

DIOCESE OF ONTARIO.

PETAWAWA.—Rural Dean Bliss, the incumbent of this new Mission, formerly part of the Mattawa Mission, is out with the first number of 'The Petawawa Missionary,' which will be received with pleasure and read with keen interest by his numerous friends, and indeed by all lovers of mission work into whose hands it may come. It has as a frontispiece a handsome cut showing in the top corner the old log school house, where the first service was held on a week evening in February, 1887, with a congregation of forty, and below the pretty Church of All Saints and Petawawa Mission House, both of which had been created since that first service two years ago. The Petawawa Missionary will contain 'a brief record,' so says the prospectus, 'of the general work of the Mission, and in it all money received will be acknowledged and an account given of its expenditure. It will be mailed to all the authorities of the Church in the Diocese, and to all who contribute towards Church extension in this new and large Mission Field. The subscription, 25c per year, three numbers, will be voluntary.

As a guarantee of what may be looked for in the way of solid growth, and the advancement of whatever may be for the true interests of God's Church in the near future within the limits of the six townships now committed to Mr. Bliss' special charge, the readers of the 'P.M.' have only to note the visible results of his work during the eight years of his incumbency of the Upper Ottawa Mission. At first there was nothing, absolutely nothing, and now he is able to report eight congregations, six churches, two Mission Houses or Parsonages, upwards of two hundred baptisms, one hundred and fifty communicants, ninety confirmed.

Instances of Church extension surpassing this it surely will be difficult to produce in the church of any Diocese, Canadian or American, and therefore on this account alone if nothing else could be said—where much can be—Rural Dean Bliss can without any scruple solicit a continuance of the liberality heretofore accorded to him for the carrying on of his noble work.

SELBY.—The Rev. C. O'Dell Bayles, incumbent of this parish, has been called to mourn the loss of his only child, an infant son. He died a victim of a gripe, on Monday, 9th February.

OXFORD MILLS.—The Rev. J. W. Forsythe, B.A., late of Lyndhurst, has been appointed to this parish, vice Rev. W. A. Read, who succeeds Rev. W. Y. Daykin, LL.B., at Pembroke.

BROOKVILLE.—St. Peter's.—Rumour says, that the Bishop offered the rectorship of this

church to the Rev. Wm. Muckleston, M. A., Assistant Minister of Christ Church, Ottawa, but that he prefers to remain where he is.

DIOCESE OF HURON.

LONDON.—*St. James*—The first of the series of the annual Missionary meetings was held in the schoolroom of this church. The Bishop presided, and, in addition to the speaker, there were present the Rector, Rev. Canon Davis; Revs. Canon Smith, W. M. Seaborne, T. Hill and G. B. Sage. There was a large attendance and the greatest interest was manifested in the proceedings. The Rector said that the church stood third in the Diocese in their Missionary offerings. The Bishop spoke of the great importance of the work, and pleaded for a more liberal support to the Missionary clergy of the Diocese. The Rev. A. Murphy, of Hartford, gave a review of Missionary effort in Canada, and in various parts of the world; speaking with force and interest. The Rev. W. J. Taylor, of Mitchell, said that while his church was not in as growing community as was that of St. James', its head, in the past year, come up from the position of fortieth in the Diocese in Missionary giving, to the seventh. He then proceeded to give a very graphic account of the progress of Christ's cause throughout the world, with most interesting and vivid references to the inner life of the Chinese. The Bishop closed the meeting, which was a very profitable one, with the benediction.

MITCHELL.—Two services are to be held weekly during Lent, and a daily service in Holy week; the Rector has also arranged for a Mission. A sale of fancy work was held in the town hall on Monday, by the ladies of Trinity Church, and was a most pronounced success; there was not an objectionable feature. Proceeds, after expenses were paid, over \$82.

LONDON.—*Christ Church*.—The second of the series of meetings in the city churches in the interests of Missions was presided over by the Bishop of Huron in Christ Church. The Bishop explained that the experiment of having one special meeting annually in which to promulgate the interests of Missions had not proved satisfactory, and that they had for the last two years thought it best to fall back on the old plan. There was nothing so deep and true as sympathy, and the old story of the man who went on his way to Jericho ought to awaken thought. So many people did not care to attend missionary meetings; they were the priests and Levites. The meetings were held to make people feel that there were other lives that lived and other hearts that beat and needed their sympathy and support.

Rev. Arthur Murphy, of Watford, spoke for some length on Missions, home, domestic and foreign. His description of the condition of the Diocese of Mackenzie River under the Right Rev. Dr. Bompas was most touching, in a country where for twenty long days the sun does not shine. He told how the gates of Japan were thrown open to missionaries after a fleet had been sent there by the United States under Commodore Perry on account of the abuses imposed upon some shipwrecked sailors. Africa with a population of 200 000 000, was called the white man's grave, because they could not stand the climate, but Livingstone went there and penetrated it, carrying with him the Gospel. Stanley had pierced right through this Dark Continent from Zanzibar to the mouth of the Congo, but he did not see a disciple of Jesus Christ or one who had heard anything of him.

Rev. Mr. Taylor, Rector of Mitchell followed remarking that like the heroes of the charge of the Light Brigade he should have some pity extended to him since there was canon to the right of him, canon to the left of him, audience in front of him and Bishop behind him. His discourse, like that of the previous speaker, was replete with incidents in the lives of faith-

ful missionaries. China, with a population equal to 140 Canadas, was given a very prominent place. He described the wretched condition of the women, who are considered as animals, without soul, and very pathetically related a converted mother's grief who had been allowed by her husband to keep her daughter until the infant was three months old. Coming home one day in an angry mood, he called for a tub of water and drowned the child before its mother's eyes. It was eleven years ago since the first Christian church had been erected in Komatsu, Japan, the foundation of which was built of stones used in stoning Christians to death. The speakers appealed for help by prayer as well as pecuniary support. In the chancel of the church were Dean Innes, Revs. Canons Evans Davis, Richardson and Smith, and Rev. Mr. Sage.

DIOCESE OF QU APPELLE.

Our Messenger, Qu'Appelle, the Diocesan Paper, has in its last number the following article on Public Schools in the Northwest from the pen of Bishop Anson who says:—

Is there no alternative between the present decidedly unsatisfactory system and the entire secularization of all schools which some people are loudly advocating? All who have the welfare of children at heart, must feel that it is a grievous wrong to them to deprive them of that which is undoubtedly the most important part of a true education—the training of their moral nature, which must be founded upon religion. Nor is it only for the sake of the children themselves that we should desire for them a sound religious education. The future welfare and prosperity of the nation must depend upon the character of those who will be its future citizens; and their character, in all human probability, depends upon the training they receive in their childhood.

The prosperity of a nation will undoubtedly be in proportion to its religion. We cannot expect the future generation to be honest, just, truthful, God-fearing, if the teaching they are given in their childhood leads them to think (as a mere secular education must do) that as long as they can acquire what is useful to "get them on in the world" this is all that is necessary for them. All care must be taken that they are well supplied with worldly knowledge; they may do what they like about acquiring spiritual wisdom. How different is this from the teaching of our Divine Master, who has said *One thing is needful*, and that "one thing" was the care of the soul. Alas! alas! for the divisions of our Christianity that have made it possible for Christian parents to be content that religion should be excluded from the education of their children, or that, at most, it should be relegated to one day out of seven.

Cannot some arrangement be come to between the various religious bodies so that this great boon of a religious education may be secured, for our children and for our nation? Some sacrifice must undoubtedly be required before any such arrangement could be made; but ought we not to be willing, for so good an end, to be ready to make some sacrifice of what we might consider the more perfect way.

Now, one thing is quite certain; if religious teaching in any form is to be allowed in our schools, there must be a very stringent *conscience clause*, providing for the withdrawal of any child whose parents do not wish the child to receive such instruction. No one wishes to impose any religious teaching on the children of parents who do not agree therewith. But this being granted, why should not the clause forbidding all religious instruction be repealed, and one substituted allowing any religious instruction that the trustees of any particular school may agree to, but confining it to the first half hour after the meeting of the school. There are many places in the Territories, in country districts, where the settlers

are almost entirely of one religious persuasion. Why should such places be precluded from giving full religious instruction according to their faith, provided that if there happen to be two or three others they can be withdrawn?

Again, in places where the population would justify the establishment of more than one school, why should not the privilege now accorded only to Roman Catholics of establishing a "separate school" be given to any religious body alike, of course under proper regulations as to grants to be received?

Some may say that this would only intensify our religious differences; but this is not really the case. The religious differences are there, and cannot be ignored. The children, just as much as parents, go apart to worship on Sunday. The establishment of such schools would only enable the children to be instructed, in the ordinary course of their instruction in other matters, in that religious faith which their parents hold.

Once more, would it be quite impossible to frame a course of religious instruction that would be definite as far as it goes for schools where it is impossible to have separate schools? The four religious bodies that may be said, practically, to comprise all the English speaking people now in the Territories, are the Church of England, the Presbyterians, the Methodists, and the Roman Catholics. The points upon which these bodies are agreed touching the Christian faith are really far more numerous and more important than those in which they differ. If only representatives from all these bodies could be got together and would agree upon the maximum—not the minimum—of religious truth that might be taught to the children, a very valuable basis of instruction might be formed. The higher and more distinctive truths might be then left for the instruction of our children in Sunday-schools. We should then be dealing with our children, much as the early Church did with catechumens, that is, with those preparing to be received as Christians.

Our objection, which is a very strong one, to what is ordinarily termed a "non-sectarian" system of religious education is its utter *indefiniteness*. When we have to eliminate what is peculiar to any religious body it is impossible to say what we may fairly teach; but if we endeavor to get as large as possible an amount of what is common to the teaching of at least the four above-mentioned bodies, we might succeed in obtaining a very fair amount of fundamental truths; it would surely include, at all events, the Apostles' Creed, the Lord's Prayer, and the Ten Commandments, and Churchmen would not complain if these could be taught in all schools. But any hope of success in such an endeavor is probably too visionary.

DIOCESE OF ALGOMA.

WESTERN CONVOCATION—FIRST MEETING AT SAULT ST. MARIE.

The Western Convocation of Algoma Diocese comprises the clergy west of French River. It held its first meeting on February 12th, 1890. At 9 a.m. the Sacrament of Holy Communion was celebrated in the Church of St. Luke by Bishop Sullivan, assisted by Rev. Messrs. Wilson and Greene.

At 10.30 all assembled at Bishophurst for business. Present:—His Lordship Bishop Sullivan, Revs. F. W. Greene, E. F. Wilson, I. Irvine, P. G. Robinson, H. Rollings, F. Frost, R. Remson, W. Evans and C. Pieroy, Secretary.

Prayers were read by the Bishop, who then opened the proceedings with a charge of much practical interest. Subjects for consideration were referred to and the clergy heartily welcomed to this the first meeting representing the western section of the Diocese.

The impressive duty of educating the young

in the highly prized and distinctive tenets of Church doctrine and worship was the first matter introduced. It occupied all the first session. Rev. C. Piercy first spoke on the subject and then the discussion became very general. Finally it was moved by Rev. C. Piercy, seconded by Rev. H. Rollings, That it is the unanimous conviction of the Western Convocation of the Diocese of Algoma that it is not desirable that the children of the Church of England should attend so called "Union" Sunday Schools. Carried unanimously.

It was further moved by Rev. C. Piercy, seconded by Rev. R. Renison, That the members of this Convocation, feeling very strongly the importance of the training of the children of the Church in a knowledge of her distinctive teaching and worship, hereby desire to express it as their intention to avail themselves of every possible facility for this purpose, by instructing the children in the Public Schools, when possible, after school hours; by organizing special children's services, and by themselves catechizing the children during the public services of the Church, where at all feasible, in obedience to the rubric following the catechism, and by any other means of which the circumstances of their several missions will admit. Carried unanimously.

The afternoon was devoted to the consideration of the irregular payment and non-payment of portion of stipends promised by congregations. This subject introduced by Rev. P. G. Robinson evoked experiences from several members. The result reached is found in following resolution, moved by Rev. W. Evans, seconded by Rev. P. G. Robinson, That owing to the difficulties encountered in many of our missions in securing the honest and regular payment of the quotas of stipend to be provided by congregations, the Bishop be requested to take into consideration the expediency of the circulation as a letter amongst the members of said congregation placing before them as slowly as possible their duty in this matter. Carried.

After accepting the invitation of Rev. E. F. Wilson to visit the Shingwauk Home the meeting adjourned.

RECEPTION.

The ladies of St. Luke's congregation kindly entertained the visiting clergy at a reception held in Lurner's Hall in the evening. Besides lavish refreshments, served in an ante-room, they provided a good musical programme. The Incumbent of Sault Ste. Marie, Rev. Mr. Greene, occupied the chair. The speakers of the evening were Bishop Sullivan, Rev. Messrs. Evans, Rollings and Frost.

SECOND DAY.

Morning Prayer was read in the Church of St. Luke at 9 a.m. The officiating clergy were Rev. C. Piercy, P. G. Robinson and H. Rollings.

Having again assembled at Bishophurst, the Bishop read prayers and then Rev. C. Piercy opened the discussion which again occupied the Convocation until one o'clock. It had reference to the carrying into effect of the rubrics bearing upon baptism, marriages, burials, and the admission to Holy Communion and how far they can practically be obeyed. The discussion was very full, gentlemen present evincing much interest in the recital of experiences, as well as in the opinions exposed. Being anxious that the diocese as a whole should take the subject up the following resolution was submitted: Moved by Rev. E. F. Wilson, seconded by Rev. W. Evans, That the Secretary of the Western Convocation be instructed to communicate with the Secretary of the Eastern Convocation, informing him of the discussion of the relation of the laity to obedience to the rubrics governing baptisms, marriages, burials, and the administration of the Holy Communion, asking him to bring the subject before the next meeting of the Eastern Convocation. Carried.

The afternoon session was largely taken up

by hearty expressions of gratitude to the Women's Auxiliary of the Domestic and Foreign Society of our Canadian Church. The Missionaries all testified to the kind sympathy and aid received by them through this society of Christian women and Rev. Mr. Robinson, moved, seconded by Rev. Mr. Greene, That this Western Convocation instruct the Secretary to tender to the branches of the Women's Auxiliary of the Domestic and Foreign Missionary Society, through their General Secretary, their heartfelt thanks for the liberal and substantial assistance rendered to the Missionaries and their parishioners in clothing, gifts for Christmas trees and other expressions of their sympathy. Carried unanimously.

It was also moved by Rev. E. F. Wilson, seconded by Rev. Mr. Robinson, That we, the Western Convocation, of the Diocese of Algoma, realizing the importance of establishing branches of the Women's Auxiliary within our Missionary Diocese do hereby pledge ourselves to use what means we can towards the establishment of such a society within our various parishes. Carried.

On motion of Rev. C. Piercy, the thanks of the clergy were tendered to the ladies of St. Luke's Church, Sault Ste. Marie, for their kind and generous hospitality.

After the adoption of the minutes, the Bishop expressed his pleasure at meeting the members of the Western Convocation and also at the tone and results of their deliberations. He then pronounced the Benediction and the meeting adjourned.

The members then drove with the Rev. Mr. Wilson and a few ladies to the Shingwauk Home and returned exceedingly pleased at the good work they there witnessed.

MISSIONARY MEETING.

A well attended Missionary meeting was held on Thursday evening, Bishop Sullivan in the chair. Besides the Right Rev. chairman addresses were given by Revs. R. Renison, C. Piercy and E. F. Wilson. The accounts given by the first and last of the speakers of the good done by Missionary efforts among our Indians were of great interest and completely disproved the statements sometimes made that work among Indians does not pay. The collection was a large one, viz., \$25 74.

The Bishop and Mrs. Sullivan entertained the clergy at luncheon on Wednesday and Thursday.

Mr. and Mrs. W. H. Plummer entertained the members of Convocation to dinner on Wednesday.

Friday evening saw all the Missionaries on their way back to their Mission fields with pleasant recollections of Sault Ste. Marie.

CONTEMPORARY CHURCH OPINION.

Church Life says of 'The Week of Prayer':

The 'Week of Prayer' has just been observed by a large number of the sects. It is an improvised Lent. There is a feeling common to everyone who seeks to lead a Christian life, that a certain season devoted to religious thought and meditation is helpful and advantageous. But to any one who follows the Christian year, it seems a mistake to place this time of penitence in the joyful season of Epiphany. How vastly better it would be if the small minority would unite with the great majority of Christian people in observing Lent in its proper time. Some of our clergy have been induced to take part in the religious exercise during this 'week of prayer'; and while it is never wrong to pray, yet it might be asked:—Have these brethren so exhausted the provisions the Church makes for her children, that they must seek for spiritual aid elsewhere? For instance, while praying for colleges have they used the prayers appointed for Ember days? or while exhorting to renewed devotion and the

leading of a holy life, do they call their people to the weekly Communion, the most powerful help to a spiritual life? If the provisions of the Prayer Book had been exhausted and still something more was needed, there might be some reason for this mingling with 'those who are without.' But the facts are, those who have kept the 'week of prayer' do not use the Prayer Book in its entirety.

The Church Review, London, Eng., under the title "Undenominational Christianity," and referring to some utterances of the Bishop of Bedford says:—

We desire, however, at the present moment he lay more special stress on the Bishop's remarks upon the subject of undenominational Christianity. He informed his hearers that he was making arrangements for the purchase of a Nonconformist chapel which had just come into the market, and said that one of the features of the religion of the day was that people seemed enamoured of undenominationalism. He did not hesitate to declare that his experience proved that missions conducted on the line of this 'ism' were invariably hostile to the Church. They had not that definiteness to recommend them which a Nonconformist mission pure and simple had. Indeed there was nothing whatever definite about them. No one knew what those who conducted them were going to teach, nor did even the agents themselves seem to know. Such an indictment as this, coming from such a man, is one that cannot be passed by in silence. It is so painfully true, that those who are, in the Bishop's words, enamoured of undenominationalism, would do well to see if their idol does not rest upon a very insecure foundation. If they are honest they will submit it to a searching examination, and when the test has once been applied it will reveal a very rotten state of affairs in Denmark. There is much in Christianity upon which all are agreed, from the Catholic Churchman to the Plymouth Brother. All point to one Saviour, Very God and very man, as the sole source of redemption. All believe in one Holy Spirit, Whose preventing grace alone can convert the sinner. All accept the Holy Bible as inspired and as the standard by which doctrine must be tried. But these primary truths, though enough in themselves to bring a man out of the slough of despond, will not build him up either in his faith or in the practice of his religion. Milk is the right food for babes in Christ, but those who are growing out of infancy must also be fed, and for them more substantial food is required.

The Church Year, Jacksonville, Florida, well says:—

There is something worthy of consideration by Christian people, generally, in the words of Dr. Parkhurst, of the Madison Avenue Presbyterian Church, in New York: "I think there is something of meanness, on the part of laymen, who seem to believe that because they are laymen they can do things a clergyman ought not to do. A woman of my congregation said to me the other day, after describing the performance at a theatre she had visited the night before, 'Oh, I wish you could have seen it, but then I should have been sorry to see you there.'" Christian character, Christian duty, and Christian bearing, in social, political and moral life, is a single rule for all Christian people alike whether clerical or lay. What is wrong, immoral or improper for the one is equally so for the other. A clergyman should always be careful and circumspect as to his associations and manner of life—so should the layman. A place unfit for a clergyman to be seen in, is equally unfit for a communicant of the Church, and an act which is immoral in a clergyman, is equally so in a layman. A layman has no business in a place where he would blush to see his pastor present.

CORRESPONDENCE.

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

THE MAKING OF THE NEW TESTAMENT.

[Continued.]

To the Editor of the Church Guardian:

Are not the words, 'the old method of promulgation,' used in such a connection that it is impossible to mistake the fact that they refer to the 'Oral Gospel' just mentioned? And does your correspondent really mean to imply that he sees no difference between this Oral Gospel, which he has just himself said existed and was in the nature of things temporary, and the Church's present method of teaching? Can a priest of the Church now in delivering his message, say of Christ as before the writing of the Gospels, her missionaries could say, 'I have seen Him,' or 'this my Gospel, I have received from Apostles and eyewitnesses'?

Most assuredly the method of promulgating the Gospel has changed. The Church is still as then 'the pillar and ground of the truth'; but now her messengers must refer for the words of our Lord to the written record, whereas at the period of which Dr. McConnell writes they could appeal to living memories. The positive testimony for this truth has already been given and need hardly be repeated. I would simply call attention to the fact that both Canon Westcott's and Canon Holland's expressions easily cover the word 'generations' used by Dr. McConnell, a hundred years is equal according to common reckoning to at least three generations.

And, finally, to briefly as may be follow your correspondent through the monotonous procession of his dreamy misconceptions—to use no harsher word—he declares that he has 'no hesitation in saying that there is no ground for Dr. McConnell's statements? that it was a long time 'before the Church decided which books were sacred, and which were not'; in fact, that the decision was not practically attempted till the Diocletian persecution A. D. 302; was not finally made till A. D., 397. First of all Dr. McConnell does not say 'a long time,' but the time came when, &c. Nor does he mention the Diocletian persecution and the date as 303. He probably, however, would not object to using the words and mentioning the date in question—so we may let them stand. As to your correspondent's assertion in regard to these, it has simply to be met with a blunt denial. There is indisputable ground for Dr. McConnell's statements in this connection. Both the Diocletian persecution and the third council of Carthage, are generally recognized as marking epochs in the history of the New Testament Canon. Dr. Westcott says of the first that, directed in part against the Christian Scriptures, it was productive of dissensions among Christians, which led necessarily to a clearer determination of the Canonical Books. 'Both parties in the Church naturally combined to distinguish the sacred writings from all others. With regard to the Council of Carthage A. D. 397, it marks, as the same writer also tells us, the first synodical decision on the Canon of Scripture, and its list is the first authoritative enumeration of all the books of the New Testament as we have them now. As to your correspondent's attempt to depreciate the value of the council's testimony upon the matter in question, the Council which had St. Augustine for its ruling spirit, for the recognition of the authority in the Church Catholic, hardly needs his support. Whatever else may be said of it, of this there is no doubt, that while no one claims that the third Council of Carthage 'made the New Testament' as your correspondent mistakenly or falsely quotes Dr. McConnell as saying, its date practically indicates the conclusion of the historical process by which the present books of the New Testament

came to be recognized by the conscience of the Church as having a peculiar character, which distinguishes them, with the old Testament, from all other books and warrants her in pronouncing them inspired.'

To take up in detail the points by which your correspondent seeks to establish his final criticisms, to point out for example the absurdity of speaking of the books of the New Testament as settled upon in a collection which left out the Epistle to the Hebrews, that of St. James and the second of St. Peter, is as unnecessary as it would be wearisome. Allow me, in conclusion, on this whole subject simply to quote a paragraph from Canon Liddon. In a sermon on the Lent, 'For whatsoever things were written aforetime were written for our learning,' he says, 'Since the days when the Epistle to the Romans was written, the word 'Scriptures' has confessedly acquired a new and enlarged meaning. It now includes, besides the Old Testament, the twenty-seven books of the new. Although this addition was actually completed within the first century, it was not recognized by Christendom all at once. The Church could not at once understand how great an addition had been made to her treasures. We see the beginning of the process of recognition within the New Testament itself. When St. Peter says that the learned and unstable wrest to their own destruction many things had to be understood in the Epistles of Paul, 'as well as in the other Scriptures,' he implies that some Epistles of St. Paul are already considered Scriptures. But there were many counterfeit writings abroad, and a great deal of sifting had to be gone through if the inspired wheat was to be separated from the uninspired chaff. And thus it came to pass that, as far as can be ascertained now, the four gospels were recognized as four—no more and no less—in the third quarter of the second century; and the whole New Testament Canon, as it stands—at least in the universal Church—in the fourth century. Doubtless it had been largely authoritative from the first. The Church's full recognition did not make it God's work or God's word; but this delay in the recognition of it is a matter of fact, and it is due to a praiseworthy unwillingness to make a mistake in a matter of such vast importance.'

Very truly yours,

FREDERICK W. WEBBER.

Diocese of Milwaukee, Wis., U.S.A.

CORRECTION.—In the first letter: the following misprints occurred:—read 'condemns' for 'contains'; 'Gospels' in 'revelation of the Gospel'; 'Treat' in 'next, if with, etc.'; 'writing' in 'older than its sacred writings'; 'found' for 'formed.'

To the Editor of the Church Guardian:

SIR,—In a recent issue of the GUARDIAN in Manitoba items. I notice some remarks as to the meeting of the Provincial Synod of Ruperts Land, to be held in August next. It is gratifying indeed to hear of the progress of our Church in the North West. But my reasons for referring to this article is from the following contents:

1st. "It was an oversight that the Provincial Synod of Canada did not appoint a delegation to their sister Province." It would certainly have had a very beneficial effect, had our Synod appointed such, particularly as a deputation of the Convention of the Church in the U. S., was provided for. In view of the action taken by our Provincial Synod on the question of the Union of the Church in British North America at the meeting in September, and the proposal to hold a conference. The presence of a delegation from this Province would have been very opportune for an exchange of opinions in this vital question.

2nd. That I wish to refer to more particularly is, "It was moreover a mistake that the committee on Union of the Church in Canada, was appointed to confer with individual dioceses,

thus ignoring our Provincial Synod, which alone has the right to legislate on this matter.

In reply to this I would remind the writer that the Provincial Synod of Ruperts Land was approached on the question of forming closer relations with the Province of Canada, by a resolution passed to this effect by our Metropolitan in 1886, and a deputation attended at Winnipeg, which resulted in a resolution reciprocating the desire for closer relations with the province of Canada; an influential Committee was also appointed to consider the subject.

On so important a question as a proposal to unite the Church of England in Canada, I cannot see that a mistake was made that individual dioceses should be conferred with; for constituted as the Church is at present, the diocese must be the unit on such a great question. For with only two Provincial Synods in the Dominion their legislation would hardly be accepted by the whole Church, especially as at present we have many dioceses outside of the jurisdiction of a Provincial Synod, instance particularly British Columbia. No exception was being taken on this point by our Provincial Synod, as the invitation to send to individual dioceses in this Ecclesiastical Province.

With regard to the title of Provincial Synod of Canada this name was applied to our Synod before the North-west was a part of our Dominion. In part I agree with the writer of the article when he says that "A federation of existing Provinces, with in turn a sub-division, so as to increase the number is the solution of the Union." As from such, representatives I think will eventually come to the Dominion Synod, but I see nothing to prevent dioceses to be represented until such Provincial divisions are made.

I understand the committee appointed at the late Provincial Synod met before the Synod's adjournment and decided to invite a conference to meet in Winnipeg, in September next. I only trust that every diocese may be represented, as it will be the first occasion in the history of the Church in Canada, that such a general conference has been proposed to consider the future interests of the whole Church in British North America.

It is gratifying to know that at a meeting of one Synod of the Diocese of British Columbia held in October last, after the recent action of our Synod was known, passed a resolution endorsing the proposed union of the Church and appointing an influential committee, to attend the conference at Winnipeg. It is to be hoped that all our dioceses may at their coming Synods, do so also.

There are very many important questions involved in the union of our Church which I can hardly expect space to enter upon in one issue of your paper, but will with your permission, refer to them in future numbers of the GUARDIAN, as in view of the coming conference, the more this important subject is ventilated the better, for the mind of the members of the Church will materially aid this Conference.

Yours truly

W. I. IMLACH.

London, Ont., Feb. 22, 1890.

CHARLES WHELBY wrote to the Rev. Mr. Chandler in 1785, that he often told the Methodist societies, "I am your servant as long as you remain members of the Church of England, but no longer. Should you ever forsake her, you renounce me." Again in the postscript to the letter, speaking of the separation of the American Methodists, he says: "Had they had patience a little longer they would have seen a real, primitive Baptist in America, duly consecrated by three Scotch Bishops who had their consecration from the English Bishops, and are acknowledged by them as the same with themselves. There is therefore not the least difference betwixt the members of Bishop Seabury's Church and the members of the Church of England."

The Church Guardian

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CALENDAR FOR FEBRUARY.

- FEB. 2nd—Septuagesima. Purification of St. Mary the Virgin.
- " 9th—Sexagesima.
- " 16th—Quinquagesima. (Notice of Ash Wednesday).
- " 19th—Ash Wednesday. (Pr. Pas., M. 6, 32, 38. E. 102, 130, 143. Com. service).
- " 23rd—1st Sunday in Lent. (Notice of St. Matthias and Ember Days). Ember Collect daily.
- " 24th—St. Matthias. A. & M. (Athanasian Creed).
- " 26th—Ember Day.
- " 28th—Ember Day.

THE APPOINTED GUIDE.

In these times of novelty and self-pleasing, when every opinion however wild, and every form of doctrine however strange, find their advocates and followers; and when so many of those who profess and call themselves Christians, seem to have no fixed rule of faith and practice, but each one makes a law unto himself, and thereby produces every variety of doctrine, discipline, and form of worship, it is difficult for the simple and humble-minded Christian, who has not yet learned the full meaning of the "obedience of faith," when his mind first awakens to the sense and value of holy things, and he begins earnestly and humbly to desire to know and to do God's will—it is very difficult for him to decide by whom he will be guided, and from what source he may expect to receive a true explanation of all the doubts and difficulties that perplex his mind. He talks with some friend, perhaps, who frequents the meeting-house, where, it may be, his first religious impressions were produced, and for a time he feels satisfied and thinks that must be the right way; but soon, possibly, he is thrown in company with another acquaintance, who paints in such glowing colors the attractions and eloquence of a favorite preacher in some neighboring conventicle, that he is persuaded to go and hear him. The eloquence of this new preacher is stirring, and

to our simple inquirer wonderful and heart-searching; but to his dismay he hears things insisted upon as necessary to salvation, which appear to him quite opposed to that former creed which for a time had satisfied him so well. He hesitates, thinks the preacher must be mistaken, but goes again to hear him, and is overcome by the enthusiasm of his manner and his heart-stirring words. "Surely this preacher must be right," he thinks within himself, "or how could he know how to meet my wants so well, and be able to explain the Bible so forcibly?" And so he goes to hear him again and again until he comes to consider himself as a settled member of the congregation of this new preacher; and truly we may call it the congregation of the preacher; for in course of time this favorite minister removes to a distant place; and another comes, less gifted in the showy powers of public speaking; not quite so strict, perhaps, on some points of doctrine; and the congregation, displeased with the change, either dwindles gradually away, or is split into two parts, the one choosing rather to keep in the old place in spite of the new preacher, who besides may be patronized by one portion of his hearers; and the other, building another meeting-house, and perhaps calling itself by a new name, chooses another minister, who succeeds for a time in pleasing his congregation, and meeting the views of his fastidious hearers. All this happens, we will suppose, amongst those with whom our sincere inquirer after religious truth thought to have found an abiding and settled resting place, while on earth; but who, when the heart-stirring preacher is gone, and the once apparently united congregation dispersed or divided, feels himself again in a state of uncertainty as to where he shall turn for spiritual instruction, or from what source he shall expect to satisfy the longings of his soul after the spiritual excitement, which he now, also, begins to feel almost necessary to him.

On Sunday morning he is attracted by a crowd in some open part of the street through which he happens to be walking, and drawing near to learn the cause of this rather unusual sight, he finds some street preacher who has gathered the concourse of people round him, and who is urging his hearers, by motives of fear or by passionate words of entreaty, to come out of an ungodly world, and lukewarm sects, and to unite themselves with one heart and mind to follow him, and to witness for the Truth; and then comes a string of Scripture texts, delivered in a quick and ranting manner, well calculated to overpower and lead away the ignorant souls assembled round him. Our poor friend is just in a state to be carried away by this novelty which pleases him for a time; but he has become too unsettled now to remain long satisfied with one thing, and so "blown about with every wind of doctrine," he is at last, perhaps, worn out with all this tossing of false excitements, and forgetting his earlier aspirations and sober desires, he becomes indifferent to religion altogether, entertains doubt of all revelation, such as never entered his mind in his first state of indifference, when thoughts of religion were altogether strange to him; becomes a scoffing sceptic and probably an immoral character, and so his last state is indeed worse than the first.

NOT AN UNREAL PICTURE.

It must not be imagined that this is an unreal picture; an extreme case it is, but by no means a fanciful one. Some stop at different points of such a course as we have traced, and no circumstances arise to unsettle them in the path they have chosen; others, brought up from childhood to attend one meeting do not think of deserting the sect which they have been taught is the best, and in which they have found friendship, and known much true piety and devotion of heart. And may God forbid that any one should dare to deny that in

these manifold sects, whose sin of schism is often committed ignorantly, and left as an inheritance from their fathers, there is to be found the deepest piety and the most earnest faith;—but is not this piety and this faith hedged round with danger, unseen, even denied if pointed out, but ready to be manifested, should circumstances combine to call it into action. How often in these days of proud reasoning and free enquiry, do we find the minds of many, especially the young, perplexed with doubts, and unsettled by argument which they have not learning or ability to answer. They have friends probably of various denominations, the Independent, the Baptist, the Socinian, and their parents allowing them full liberty of conscience, and unable to give them a fixed rule of faith, they converse freely and with interest upon various religious topics with their different friends, and are surprised to find how much there is to be said in favor of their respective opinions, and they wonder how it can be that those who profess to go to the same source, and to draw their doctrines from the same Bible, should come to such different conclusions, and hold such opposite creeds; and in some minds, perhaps, this wonder ripens into doubt, and they begin to question whether that can be the inspired Word of God, whose true meaning seems so difficult to find out. Happy is it for such as these, if they happen among their friends to meet with one who can lead them to the Appointed Guide, who can show them a rule of faith, and give them something besides their own private and erring judgment to rest upon. Happy would it be for such a one whose unsettled course we sketch above, if in the course of his wondering he should happen, or we should more properly say, be directed to meet with those who are themselves following the Appointed Guide, and will lead his wandering steps into a sure path before it be too late. And now, what is this Appointed Guide? Even THE HOLY CATHOLIC CHURCH. And, what do you mean by the Holy Catholic Church? the unlearned and young Christian may ask. We will endeavor, with God's blessing, to explain what is meant, and how

THIS CHURCH IS OUR APPOINTED GUIDE.

While the great work for which the Son of God "took our nature upon Him" was in course of fulfilment, and from its great accomplishment in the death and resurrection of the Saviour to the time of His ascension in our nature to the right hand of the Father, our blessed Lord was ever making provision for the nourishment and guidance of that Church which He came to redeem, which he called His own body, and which was to be the ark of safety and refuge, the means of instruction and the store-house of spiritual food to all His people until His coming again. This church was to be as a net, gathering through the waters of baptism all sorts and conditions of men; it was to be as one family; one society governed by uniform laws; one fold tended by the appointed pastor of the one great shepherd; different parts of the fold might have different regulations arising from their respective positions and habits to which those positions gave rise, but even under the guidance and authority of the appointed pastors, and such as were in no way opposed to the general consent and welfare of the whole fold. At once to ensure the collection and guidance of His sheep, the great shepherd Himself first of all appointed pastors to govern and minister to His flock. The twelve were chosen, and endued with authority and power, being ordained to accompany the blessed Saviour during His ministry on earth, that they might witness to the truth of His work of redemption, and be prepared and instructed by Him for the duties to which they were appointed. To them was given the power to remit sins; to them was given the command to "Go teach all nations, baptizing them in the name of the Father, and of the Son,

and of the Holy Ghost," and to them was made the blessed promise of the Saviour, "Lo, I am with you always, even unto the end of the world." Now, was it unto these twelve Apostles as men, as individuals, that this power, this command, and this promise were given? Certainly not, for if so, with their lives would cease all power on earth for a declaration of pardon to repentant sinners; all authority to go on evangelizing the nations; and all promise of the Saviour's presence with His Church, "even to the end of the world." No, it was to the twelve Apostles as the ambassadors of Christ, as ministers, not as men, as the beginning of that unbroken chain of spiritual pastors which was to bind the church together, and to minister to its necessities while it remained militant here on earth. And accordingly we find these Apostles, as the church increased and required more pastors, ordaining others to the office, and transmitting to those thus ordained, the power, the command and the promise, which had been given to them, and through them to their successors; and these successors in like manner ordained others to take their place; and so it has been up to the present day; and in the regularly ordained ministers of the church we see the successors of the first twelve Apostles.

THE CHURCH—WHAT!

And now, perhaps, some will ask what is meant by the church, for it is a word often used, and yet in one sense little understood. We mean by the church all baptized persons, who by their baptism have been made "members of Christ;" that is, members of His body, the Church. Many of these members shut themselves out from the privileges that belong to them, and thereby do themselves grievous wrong, but still they are members; and the ordained ministers are their ministers, however they may refuse to hear their voice.

Our blessed Lord has promised to be with His Church, and with those whom He has appointed to govern His Church, unto the end of the world; and if He is with them, He is so with them to guide them into all truth; His Holy Spirit dwells in this spiritual temple, and in it declares His will; therefore if we need a guide, behold His Church is the appointed one; and if we forsake this appointed guide we shall be sure to fall into all kinds of error; well will it be for us, if we lose not the truth altogether.

(To be continued.)

DEARLY BELOVED BRETHREN.

By some of our readers perhaps the above phrase is regarded as a highly conventional one. We all know the story of how the witty Dean of St. Patrick's, while still but a parish clergyman, substituted the name of his solitary hearer, and addressed him with his wonted cynicism as "Dearly Beloved Roger."

But should the phrase be regarded in this entirely conventional manner? What was the intention of the revisers of the Prayer Book in the sixteenth century, when they put these words in the forefront of public worship, and taught the parish priest thus to address his people, almost as soon as he opened his mouth to begin the Morning and Evening Services of the Church?

They found their authority for such language of affection and regard in the writings of St. Paul. They found that the Apostle, writing to the Philippian Christians, thus addressed them, "My brethren dearly beloved and longed for," and they transferred these affectionate terms to the opening address of the minister to his people gathered together in the House of God for public worship.

The words strike a key-note, and ought to place minister and people at once in a certain relation towards each other. They are the language of love, and therefore they are

singularly out of place in the mouth of a loveless minister. They suggest that there stands as a leader of these devotions one who truly loves his people, and may we not say is beloved and respected by them?

All are gathered together for the highest and holiest of purposes—communion with God in prayer, praise, the reading of Holy Scripture and Eucharistic service; they are all the children of a common Father, they all look to a common Saviour, they are all sharers in the grace of a common Spirit, they all have the same needs, the same sins to confess, they have the same pardon to seek, the same trials and temptations, the same pilgrimage to make towards their final home: and as from the prayer-desk their pastor looks at them gathered together, old and young, rich and poor, love beaming from his eyes and a tender feeling for them all in his heart, the first words of his address to them are these—"Dearly beloved brethren."

The man who uses these words sincerely, who feels their meaning and reflects it, is a true pastor. To do this he can be no stranger to his flock. He has been with them through the previous week, he has been in the house of mourning and the house of joy, he has been at a funeral or a wedding among his people, he has ministered to the sick, he has comforted the mourner, he has been in his schools, he has patted the curly head, he has said kind words of encouragement to some boy or girl, he has sought to conquer some wayward will, to help some tried one to get the better of a besetting sin, or to strengthen the faith of some weak one; and now they are all before him, men, women, and children, for whom he has prayed in secret through the week—has he not a right then, to address them as his "Dearly beloved brethren?"

And as these words are perfectly reasonable in the mouth of a true pastor who loves his people and desires their good, so, alas, are they but a frigid, meaningless impertinence in the mouth of the clergyman who is out of touch with his people, who is only a server of tables, an ecclesiastical machine to grind out the prayers and afterwards deliver himself of some cold, unimpassioned essay from the pulpit. How can such a man, with any sincerity, say the words, "Dearly beloved brethren?" He is in no sense a counterpart of the Good Shepherd, who says, "I know my sheep, and am known of mine." He has not been with them through the week, he has not been a sharer of their sorrows or their joys, he has not been the confidant nor the trusted and respected friend of any of his people; and so the words, "Dearly beloved brethren," are in his case entirely a conventional and unmeaning sentence.

But because this may be (in rare instances, we trust) the case with some, is no reason for changing or toning down these words, which after all represent what should always be the relative position of pastor and people—namely, one of love. Every true minister of Jesus Christ will in some measure share in the profound love of the Good Shepherd for his sheep—"I am the Good Shepherd; the Good Shepherd giveth His life for his sheep."

There is another place where words of equal tenderness are to be found. They occur in the Communion Service, in the beautiful exhortation to intending communicants—"Dearly beloved in the Lord." At no time is this bond of love between priest and people so deeply felt as when he is about to break to them the Bread of Life, to feed the children of God with heavenly food. Then his whole soul is lent to one purpose—to make it a holy and blessed communion for all, a true time of refreshing from the Presence of the Lord. Then every word is measured, every act is holy, and the spirit of secret prayer pervades every thought and motion. All are "dearly beloved in the Lord" as they kneel before him in their helplessness, and want, to receive at his hands the

mystic food which the Spirit of God has blessed and sanctified.

May these few words serve to intensify in the minds of those who read them the meaning of the greeting with which the pastor salutes his people every time he says to them "Dearly beloved brethren!"—*Irish Ecclesiastical Gazette.*

LENT, 1890.

The season of Lent has come round once more, when the Church bids us to consecrate the time to religious retirement, self-denial and spiritual improvement. It is possible—and alas! is too often the case—to allow these 'forty days and forty nights' to pass away without securing any particular blessing. But far otherwise let it be *this year* with each one of us. Oh, let this holy season be characterized by the earnest desire to mould our minds and hearts to the Christ-like pattern; let us try to love him more sincerely and obey him more implicitly than ever before; let us try to overcome, by the grace of God, those sins of selfishness, indifference and worldliness that daily confront our immortal souls. Lent is our penitential season; there should, therefore be no merry-making, but a conscientious withdrawal from the world and from all her attractions and amusements, and instead, the time devoted to public worship, private prayer, the study of God's Holy Word, to abstinence and fasting, and to increased activity in deeds of mercy and love for our dear Master's sake. All the days of Lent should have a character different from all other days, and Good Friday especially should remind you of your Saviour's tender love and death at Calvary. And when these solemn days have passed away and glorious Easter dawns once more, let your offertory express to a loving Heavenly Father your appreciation of his many mercies and goodness.—*Selected.*

HINTS FOR OBSERVING LENT.

1. Let what you do, little or great, be done for God's sake, and to please Him. All must be done under the Eye of your Father which seeth in secret.
2. Begin your Lent with a solemn resolution to spend the forty days profitably; in sorrow for sin, in bearing chastisement for your offences, in remembrance of your Lord's Fast, in using such abstinence that the flesh may be subdued to the spirit. Write this resolution down not later than Shrove Tuesday.
3. Come to church oftener, and especially to the Celebration of the Holy Communion. If possible come at least once a day.
4. Practice Abstinence, or Fasting, in some way according to your strength. Do not break that Rule.
5. Rise earlier to make time for prayer.
6. Increase your alms if possible. Remember that our Blessed Lord teaches us that we are to fast, to pray, and to give alms. These are three great Christian duties by which we may please our Father which seeth in secret.
7. Break away from common amusements and pleasures, and from anything than can be laid aside which could be likely to turn away your mind from God. Go apart from the world that you may be with Him.
8. Read, if but a few verses, of the Bible daily, and meditate upon them.
9. Examine yourself regularly, and strive heartily to repent of past sins, and to break off what still besets you.
10. If you happen to pass the church go in and pray for yourself, for others, for the whole Church. Pray for the conversion of sinners, the healing of divisions, more peace, true unity.
11. Make more time to pray in private, and

ask to know and love God, to know yourself, to see your sins, to hate them. Pray that you may put away everything that holds you back from God, and that you may give yourself up to Him altogether.

12. If you are not a Communicant, or have given up communicating, think what it is to live without that Sacrament which our Lord appointed for the saving of your soul. Pray that you may no more neglect it. Resolve to prepare for Communion. If you are afraid to come because you are unworthy, speak to one of the clergy about it—*Old and New*.

Three good maxims for Lent are those of Dean Plumptre:—

1. See to your knees that they be often on the ground.
2. See to your eyes that they be often turned to the Cross.
3. See to your voice that it be often raised in prayer.—*Our Messenger*.

FAMILY DEPARTMENT.

THE SECOND SUNDAY IN LENT.

"And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it."—*Gen., xxxiii. 12.*

Weary, worn, and lonely,
With my rude staff only,
Through the desert thorny
Went I on my journey.

But night fell, and danger
Compass'd me a stranger;
So to sleep I laid me,
Kept by Him who made me.

Then Heaven's gate unfolding,
I with one beholding,
Opened scenes of glory
Passing human story.

Lo, in tiers unending
Steps of light ascending,
Trodden by the angels
On their glad evangel;

And above, in vision
Of supreme fruition,
Saw, or heard I rather
God, my God and Father.

Saying "Child, I love thee;
Loving, I will prove thee;
But will leave thee never:
Thou art Mine for ever."

So I woke; and morning
Was the east adorning,
And that spot most lowly
Seem'd a temple holy.

Henceforth true and tender
Be my heart's surrender,
With His presence o'er me,
Be what may before me.

Be the pathway dreary,
Be my footsteps weary,
Be no friend assistant,
Be my bourne far distant;

Raiment, bread provided,
Home to glory guided,
With my Father only,
I no more am lonely.

—*Rev. E. H. Bickersteth, M. A.*

HYMN FOR HOLY COMMUNION.

"We do not presume to come to This Thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies."—*Prayer of humble access*.

No righteousness have we, and yet,
Relying on Thy grace alone,
With hearts that "Zionward" are set,
Jesu! we seek Thine Altar-Throne.

Our way is rough, and hard to tread,
And foes on every hand assail:
We need Thy strength, O living Bread,
That o'er them all we may prevail.

Thy bleeding Feet life's journey trod,
Thou knowest all our toil and strife;
Dear Son of Mary, Son of God,
Refresh us with the Wine of Life!

Thy sacred Flesh is "meat indeed,"
Thy precious Blood—Salvation's tide;
We at the Heavenly Banquet feed,
And every heart is satisfied.

Jesu! Thou Master of the Feast,
We feel Thee present, and adore;
Bring us at last, O great High Priest,
Where Thou for us art gone before,

And where no Sacrament or sign
Our souls shall need, or means of grace;
For, in the light of Love Divine,
"For ever" we shall see Thy Face.
Amen.

—*R. H. B. in Family Churchman.*
Jeremiah 1.5.

A VISION OF LENT.

"Think not of rest; though dreams be sweet,
Start up, and ply your heavenward feet.
Is not God's oath upon your head,
Ne'er to sink back on slothful bed,
Never again your lions untie,
Nor let your torches waste and die,
Till, when the shadows thickest fall,
Ye hear your Master's midnight call!"

Christian Year.

It was the day before Ash Wednesday. I sat alone, feeling oppressed at the thought of the six weeks of self discipline which lay before me. The feasts of the Church I could rejoice in, but I murmured at the feast of Lent, and began questioning its uses, when a deep sleep overpowered me.

I slumbered; but the eyes of my mind were opened, and I thought that I saw before me a landscape over which the shades of evening were falling; I could, however, distinctly discern the figures of two men, clad in the garb of pilgrims, walking across some fields.

The foremost of them was tall and slender, and a lamp which he held in his hand illumined his pale face and dark thoughtful eyes; he was ever a few steps in front, and seemed to be continually checking his speed, that he might not leave his companion altogether in the rear; at length I heard him say, in tones of entreaty: "I implore thee to hasten, Wilfred, or we shall quite lose sight of the Master; even now I can see but the hem of His garment."

"I can see nought in this darkness," grumbled Wilfred, "now that that one star in the sky has gone out, and my limbs ache with this untoward haste; I pray you, let us tarry awhile."

Even as the first pilgrim spoke, I could see that One went before them in shining raiment, to guide them on their way; and now I heard his voice again answer: "The Epiphany star has indeed vanished, Wilfred; it was but lent for awhile, and now, through the gathering darkness, I hear the Master call. Let us hasten, or I must proceed alone."

"No, no, good Gabriel," cried the other, "leave me not; I follow as fast as I can."

They were now come to a desert place, strewn with sharp stones, and the wind arose and whistled around them. Wilfred cowered beneath the searching blast, but Gabriel moved on, steadfast and uncomplaining. At length from the second pilgrim broke a cry of pain; "These stones pierce my feet, Gabriel! Let us search for some easier pathway; surely, there must be turf or one side."

"Do as thou wilt, friend," replied Gabriel; "though the whole world besides were strewn with flowers, yet would I choose the path my Master has trodden."

"I have no more wish to leave Him than thou!" rejoined the other; "only I would find some softer path that will join His at the end of this wilderness." And lifting up his lamp, which, I observed, cast but a dim and uncertain light, Wilfred strayed to one side and his companion went on alone.

By keeping in His footsteps, Gabriel's view of his Master was unimpeded, and through the storm and darkness his heart glowed with a holy joy.

Once the light of his lamp fell on blood traces left by those sacred feet, and pausing a moment, he knelt down to kiss them earnestly.

At length, as he followed thus alone, the darkness became so thick that his guide was quite hid from him, and he could only find his way by searching for footprints painfully with his lamp. Hunger and weariness oppressed him, and just then Wilfred's voice was heard calling: "Hither, Gabriel, I have found a grassy path, and my wallet of provisions is full; come and share with me!"

The pilgrim's feet were bleeding, and he felt very faint; for a moment he was tempted, but the words, "Though He slay me, yet will I trust Him," came to his mind, and he rejected the offer, and toiled on.

The wind was abating a little, when he beheld a man advancing towards him, who said in soft, winning tones: "Good pilgrim, what makes you in the wilds such a night as this, and on such a rough path, too? Your comrade is surely the wiser man, for who would not tread soft, when two roads lead the same way?"

"Stranger," answered Gabriel, "I trace the steps of One I am bound to follow."

"Bound! art thou a slave, then?" said his interlocutor with a sneer.

"Nay, but a glad servant," replied Gabriel, with a joyful smile, as thou mightest have known by this sign;" and he pointed to his forehead, whereon I perceived a shining mark in the form of a cross.

The stranger winced; then, with a mocking laugh, he said: "If thou art fool enough to take rough ways for choice far be it from me to hinder thee; but I pray thee to compassionate thy weary body a little, and taste some refreshments;" and he opened a basket, displaying a variety of richly dressed meats and wine.

The pangs of hunger, which Gabriel had almost forgotten, now assailed him with an intensity that amounted to pain; the fumes of the rich viands made his lips water; he looked, longed and doubted.

"Thou has often spoken of thy Master's love," whispered the tempter; "He will not, surely, deal harshly with thee."

Gabriel hesitatingly stretched forth his hand, but even as he would have touched the food he saw the stranger's eye sparkle with fiendish delight, and, suddenly, perceiving his danger, with one blow he hurled the basket to the ground, and fled on, while, with a cry of rage, his tempter vanished.

Prayerful, numbed, and deeply thankful, Gabriel toiled on. Leaving him for awhile, let us return to his fellow pilgrim.

Wilfred was not long in finding the easier path he sought for, and congratulated himself on the comfort his weary feet experienced from it; but he was a little troubled to find that he had quite lost sight of his Guide, and almost entirely of his fellow traveller. These scruples, however, soon vanished, and he jogged on as slowly as he pleased, now there was no Gabriel to quicken his movements.

Like his companion, he, too, met the unholy stranger; but to Wilfred, who was himself well provisioned, his basket of provisions offered no great temptation. When, however, the tempter prepared a couch for his accommodation, and begged him to rest awhile, he listened to his words, and felt that he had never before been so weary. A few minutes ago he would have

been shocked at the idea of so stopping on his journey, but now rest seemed to his drowsy mind the sweetest thing life could offer him.

At length he was awakened by a voice stern and sorrowful, that said in his ear: "What, could ye not watch with Me one hour?"

All was darkness; his lamp had been taken from him. In an agony he rose, staggered forward, and falling on his knees, cried aloud to his Master for pardon and help.

A light appeared in the distance, which, as he advanced to meet it, trembling, he found proceeded from the lamp of the pilgrim Gabriel, whose voice he heard calling, "Wilfred, Wilfred, where art thou?"

"And did the Master, indeed, think of me?" said Wilfred, in tones of remorse; "of me, who feared to follow Him because of the rough path He trod?"

"But dimly," answered the other; "yet, methinks His footprints are clearer to me than before."

"Alas! I have lost my lamp, and can see them no longer," said Wilfred; "I can but follow whither thou leadest me."

With firm step, and a face set heavenward, Gabriel moved on, supporting and guiding his feeble companion; his countenance beamed with a serene, beautiful smile, and I heard the voice of the Master saying, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

The sun was rising as the pilgrims left the wilderness, and the brightness of his beams awoke me; but it was with different feelings that I now looked forward to the privileges and opportunities of the six weeks of Lent.—M. J. K. in Penny Post.

TIME FOR WORK.

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MISSION FIELD

RELATIONS BETWEEN HOME AND FOREIGN MISSIONS.

The assumption that the energy which is expended upon Foreign Missions is just so much deducted from the Home work is wholly mistaken and false. If the zeal of Church people were fully aroused in behalf of Home Missions, and they were expending all their strength and ability in that work, then might there be cause for jealousy of the claims of Foreign Missions. The fact however, that comparatively few persons take any real interest in missions, or make any real effort or sacrifice for them shows that what is needed is to arouse dormant energies, and this can best be accomplished not by narrowing the field of missions or by minimizing its claims, but by putting forward the Divine duty and motive in all its breadth of compassion and urgency of command. Whenever that is faithfully done the gain to the distant field will prove, not a loss to the work near at hand, but an incentive and help to it. This view is forcibly presented in the following extract from the Rev. Dr. James Brown, of Paisley, Scotland:

Interest in Foreign Missions does not by any means diminish interest in Home Missions. Those who plead the needs of the home heathen as an excuse for doing nothing to help the heathen at home. Nor is it wonderful that it should be so. Our interest in all nations and in seeking that repentance and remission of sins should be preached to them, expands our hearts, opens our pockets, too, for those that lie nearer to our doors.

What can we do to make our country more thoroughly Christian in all classes of society, from the highest to the lowest of its population, than it is at present? If our Foreign mission work leads us to realize the pressing necessity for Home missionary work, it also moves us, I think, and educates us to do that work better. If I may be allowed to refer to the history of the Church which I have the honor to represent, I may say that the first thing that increased our zeal for Home work was our Foreign mission work. We began that work when we were a comparatively small and a comparatively poor Church. We were, I believe, in the van among the Churches of Scotland in our missionary work, we went up by leaps and bounds from £500 in 1645 until we reached the sum of about £40,000 a year. Well, did that impoverish us for our Home work? No, for our Foreign mission secretary, Dr. MacGill, used to be proud to tell that it was Foreign missions that had raised the stipends of our home ministers, that had built their manse, that had provided an evangelist fund to send laborers among the masses of our population. It is strictly true that by work abroad, by the expansion of heart and sympathy, the habit of being engaged on behalf of the Foreign Missions, the Home Mission is greatly benefited. — Mission, N. C. d.

CHILDREN OF NAZARETH

As the traveller enters Nazareth from the south his attention is attracted to a large beautiful building standing half way up the hill to the left overlooking the village and approached from the narrow street below by a broad imposing staircase of stone. This is the orphanage supported by the London Society for Promoting Female Education in the East. Here are gathered the poor and outcast from all the country round, and their childish voices are heard to sing the praises of Him who passed His sinless childhood in these very streets. To the southeast facing the building, rises the round, dome like hill of labor. To the right is the fertile plain of Esdraelon, surrounded by the lowly hills of Gilboa and the mountains of Samaria. Far to the west stretches the long line of the Mediterranean with Carmel's peak breaking in upon it, while far to the north Mount Hermon rises in majestic solitude, with graceful outlines between. It is with a thrill of emotion that one looks upon this panorama, feeling certain that our Lord Himself must often have rested His tired brain and nerves by gazing upon its beauties. How does His heart now rejoice as He sees the tender care bestowed upon these poor children for His sake and how lovingly He says to these devoted women; 'Inasmuch as ye have done it unto one of the least of these ye have done it unto Me.' — Mrs. H. H. Jessup.

In a recent memorial to the Emperor of China the Governor of the Che Kiang province says: 'For China to return to the isolation of the past is a hopeless task. It only remains for her to assimilate so much of modern progress as will enable her to outwit her astute western competitors.'

A native newspaper of India, the 'Hindu,' says: 'In politics, in religion, and in religious and moral and social development we have entered, or are entering upon a new era of transformation under the quickening influence of the West; and it is the highest glory of the missionary that he has contributed no small share to this upheaval of a nation of 250,000,000.'

The Rev. Mr. Tyng, writing of Kyoto, a city of 270,000 inhabitants and the stronghold of Buddhism says; 'The conflict of Buddhism against the Christian faith is assuming more and more the aspect of a death struggle.'

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PARAGRAPHIC.

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TEMPERANCE COLUMN.

KANSAS GROWTH UNDER PROHIBITION.

The prohibition law went into effect about nine years ago. The population of the State in 1870 was 996,094. To day it is 1,464,000 an increase in nine years of about 468,000, or 50 per cent. In 1880 the population was 12.13 to the square mile of territory. Last year it was 18.49. Kansas has a population to day more than four times as great as it had in 1870

Property has increased in value to a much greater extent. In 1880 in round numbers \$7,000,000. Last year it was \$170,000—an increase of 95 per cent. in eight years. The increase in eight years under prohibition was 15 per cent. greater than under the ten years just preceding prohibition. From 1880 to 1890 the increase was eighty per cent.; from 1880 to 1888 it was 95 per cent. The assessed valuation of all property for 1878 was about ninety-one millions six hundred thousand dollars. For 1880 it was one hundred and sixty million; six hundred thousand dollars—an increase in ten years of something under 76 per cent. In 1880 it was three hundred and fifty-three millions two hundred and forty thousand dollars—an increase in eight years under prohibition of over 120 per cent.

Now for a few school statistics, 1880 the number of children enrolled was 63,218. In 1878 it was 177,806. In 1880 it was 231,424, and in 1888 it was 403,351. Since 1880 the average salary of teachers per month has increased for males, from \$32.57 to \$41.01, and for females from \$26.98 to \$34.64, while the total salaries paid to teachers has increased from one million and eighty-eight thousand dollars to two millions six hundred and seventy-eight thousand dollars. The number of school houses has increased under prohibition from 5,315 to 8,196. The value of school property has gone up from four millions six hundred and thirty-three thousand dollars to eight millions six hundred and eight thousand dollars.

As a matter of fact Kansas has grown and developed and waxed great and powerful and rich under prohibition—and that in the face of general hard times and poor crops. Give Kansas half a chance and she will show the world a pretty pair of heels.—*Topeka Capital.*

BOYS HURT BY TOBACCO.—A committee of educators, including the professors in Ann Arbor, the Normal schools, Alma College, the University of Michigan and the Hilldale College, gave evidence before the Michigan Legislature on the effect of tobacco on the youth of that State. Superintendent Howell, of the Lansing schools, recently sent out circulars to the doctors on this subject, and has received two hundred replies. In every reply one or more cases are cited of boys being dwarfed, made insane, killed or rendered incapable of speech. The college professors

testified that otherwise bright students were made dull and stupid by the cigarette, and that in many cases the power of hearing had been seriously affected. They also said that in nine cases out of ten the regular use of cigarettes by boys would result in the loss of will power. A petition with more than seven thousand signatures has been presented, and the bill prohibiting the sale of tobacco in any shape to minors will probably pass.

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