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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLIASTICAL NOTES.

THE Bishop of Derry (Ireland) is mentioned as the probable successor of Dr. Magee in the See of Peterborough.

ARCHDEACON HOLMES of St. Kitts, the Bishop-elect of British Honduras, was to be consecrated in Barbados on Sunday, 1st March.

The Bishop of Wakefield has intimated as a leading preliminary condition that candidates for ordination in his diocese must, as a rule, be under thirty-three years of age.

THE NEW BISHOP OF PETERBOROUGH.—The Queen has been pleased to approve the nomination of the Rev. Canon Creighton, Dixie Prof. of Ecclesiastical History in the University of Cambridge, to the Bishopric of Peterborough.

THE Rev. H. T. Armfield's annual survey of the ordinations for the year 1890 shows that the percentage of Oxford and Cambridge men has steadily increased, until it now stands at 62. The number of literates has steadily fallen from 74 in 1881 to 37 in 1890.

On the morning of the Feast of the Purification, the Very Rev. Dr. Perowne was consecrated to the Bishopric of Worcester, Eng., and the Rev. Prebendary Walsh to that of Mauritius. The ceremony was performed in Westminster Abbey by the Archbishop of Canterbury, assisted by the Bishops of London, Winchester-elect, Bath and Wells, St. Albans, Bedford, and Marlborough, and Bishop Royston, the retired Bishop of Mauritius.

SOME time ago it was announced that the Rev. Wyndham Heathcote, formerly curate of Holy Trinity, Richmond, Eng., who abandoned his ministry to serve in the Salvation Army, had returned to the Church of England. He has just written a pamphlet, which will be published immediately, entitled, "My Experience in the Salvation Army." As Mr. Heathcote was under "General" Booth's orders for four years his narrative should be interesting and informing.

THE Very Rev. Edward Hayes Plumptre, Dean of Wells, Eng., died suddenly at the Deanery on Sunday morning, Feb. 1st, in his seventieth year. The Dean was an M. A., Oxford; D.D., Glasgow; a Fellow of Brasenose, Oxford, 1844-7; assistant preacher, Lincoln's Inn, 1851-8; Professor of Pastoral Theology, King's College, London, 1853-63, and of New Testament Exegesis, 1863-81; Dean of Queen's College, Oxford, 1855-75; Boyle Lecturer, 1866-7; and Grinfield Lecturer on Septuagint at Oxford, 1872-4; Member of Old Testament Company for the Revision of the Authorized Version of the Holy Scripture, 1869-74; and had been Dean of Wells from 1881. The deceased had been a liberal supporter of charities, and only recently gave £1,000 to the Theological College.

THE affection felt throughout the diocese of Rochester, Eng., for Bishop Thorold was strikingly manifested on Saturday, 7th February,

when 200 of the clergy and laity tramped through a dense fog to St. Saviour's, Southwark, to take farewell of their Diocesan before his departure for the See of Winchester. The Bishop, on entering the Lady Chapel, accompanied by Bishop Barry and the Chancellor of the diocese, was received with marked respect and sympathy. His address took the form of a retrospect of his thirteen years' work in the diocese, and contained a warm acknowledgment of the assistance he had received from the members of the Diocesan Conference. He commended his successor to their sympathy and support, and, not without a great deal of emotion, begged them to still "keep a little corner in your hearts for me." Lord Darnley and Archdeacon Burney responded on the part of the members of the Conference, and Dr. Thorold said a final good-bye.

At Cartmel (Eng.) Priory Church the other day, on the occasion of a visit by the Bishop of Barrow, the vicar, before the service showed two ladies into a front pew. Another lady subsequently arrived and ordered them to remove, although she was alone, and the pew contained seats for six. It subsequently appeared that the ladies thus evicted were the wife of the Bishop of Barrow and her mother, who is the wife of the Bishop of Carlisle. The paper which records this item of news rather neatly adds: "The discovery of this fact must, we should hope, have been wormwood and gall to the evictor, and it should teach the owners of private pews that it is possible to entertain angels unawares—even in church."

WHEN the Church army anticipated by nine months that part of the 'Social scheme' of 'General' Booth which deals with 'workshops' for paupers, it was only following a precedent set by the Church in every period of her history. Many parishes can furnish records of the faithful performance of her "corporal works of mercy" in days gone by. In the year 1631, on the 14th of December, from an old document in the parish of St. Mary, Prittlewell, Essex, we read that the vicar, the Rev. Jonathan Negus, with three parishioners, agreed to the "setting of their poor on work," and laid down forty shillings apiece for the providing of materials, as wool, flax, hemp. In 1728 the parishioners agreed at a meeting to erect a 'workshop' for the better relief of the poor, jointly with two or more adjacent parishes.

THE Most Reverend William Piercey, Lord Bishop of British Guiana and Primate of the Ecclesiastical Province of the West Indies, is in the 85th year of his age, and if he lives till next St. Bartholomew's day (24th August) he will have entered the Jubilee year of his Episcopate. Bishop Austin is the oldest Bishop of the Anglican Communion, 'whether at home or abroad, and his administration of his diocese has, been singularly happy and successful. Many changes both in Church and State has he witnessed. Adjacent sees have been repeatedly vacated and filled during the half century in which he has alone presided over his diocese. And amid all the changes of his long Episcopate, which has mainly synchroized with the reign of our beloved Queen, Bishop Austin

has remained a "central, prominent, and permanent figure, gathering to him," (to quote language which has been applied to his Royal Mistress) "more and more of loyalty and affection" from the faithful over whom he rules. It is proposed to celebrate the Jubilee by some suitable memorial.—*West Indian Guardian.*

THE PRIMATE ON BIBLE STUDY.—The Archbishop of Canterbury gave the address to men only at the Polytechnic Institute, Regent street, on Sunday afternoon, 15th Feb., on 'How to read the Bible.' His Grace was supported on the platform by the Bishop of Salisbury, Lord Kinnaid, Sir J. Kennaway, &c. The hall was packed with about 1,500 men, and hundreds were turned away unable to secure admission. The opening prayers were read by Prebendary Whittington, and the Lesson was read by Sir T. Forrell Buxton. The Archbishop said that busy men would find it very uninteresting in this busy age to read half a chapter of the Bible every morning, unless they really understood why they read it. He felt sure that if they only knew how to read it they would find it very interesting. He would therefore try to lay down the principles which would guide them in right reading of the Bible. The first hindrance to successful reading was to regard it as a book. It was really a library, a collection of books which had taken 1,600 years to write. The next point to which they must direct their attention was to understand the conditions under which each book was written. They must also constantly bear in mind the real humanity of the writers. He urged them to clothe again with flesh and blood the men who wrote these passages, and then let them say, 'Now such and such things were written under such and such circumstances for so and so; what is their meaning to me under my circumstances?' This was a double rule-of-three sum, which would repay them for the trouble taken. In conclusion, he urged upon them to realize that it was their duty to form a society in the world which would live and be sustained by the same spirit which breathed through the sacred writers.

REAL sorrow leaves a scar long-lasting as our mortal life, even though sometimes it does seem quickly and rudely pushed aside; still it stays. But natures are different, and in nothing do we see this difference more sharply defined than by the way griefs are met and borne. And anyway it is not our place to judge the seemingly shallow-hearted; but, without judging, we know, in earnest natures, as time goes on (and some seem to forget sorrow), it is only *seeming*, and from the fact, too, that it has become inwrought as a part of self, hence it no longer stands out in the bold relief of a separate thing.—*Ross Porter.*

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

THE USES AND PERILS OF REVIVAL AGENCIES.

Bishop Potter, of New York, preached recently in St. Bartholomew's Church a striking sermon, in which he discussed the good and evil aspects of revival system. His topic was 'Revival Agencies: Their Uses and Perils.' The sermon was delivered in the interests of the Parochial Missions Society, of which he is president; the other officers are the Rev. Charles F. Canedy, secretary; the Rev. E. H. Cleveland, assistant secretary; and Samuel A. Blatchford, treasurer. Under this society there is one general missionary, the Rev. G. A. Carstensen, of Brooklyn, and about forty assistant missionaries. Its object is the 'Promoting of parochial missions in the Protestant Episcopal Church in the United States,' and its aims are, "First—To establish a bureau of information and a depot of literature on the subject of parochial missions; second—To assist rectors of parishes in obtaining fit men to conduct missions, and to give counsel and aid in the work of preparation; third—To form a staff of mission preachers." Any clergyman or lay communicant of the Church in sympathy with the object of the society may be enrolled as a member. The report, read at the annual meeting, held in Calvary Church in December, shows that much good has been accomplished in many churches by the missions conducted by the society.

Bishop Potter, the son of the Bishop of Pennsylvania and the nephew of the Bishop of New York was born in Schoenectady, N. Y., on May 25, 1835. He was graduated from the Protestant Episcopal Seminary of Virginia, and became rector of Christ's Church, Greensburg, Penn., in 1857. Two years later he was called to St. John's Church in Troy, and in 1866 he became assistant minister at Trinity Church in Boston, where he remained for two years, when he was invited to the rectorship of Grace Church, New York. In 1883 he was elected Assistant Bishop of New York, and on the death of his uncle, Bishop Horatio Potter, he became Bishop of the diocese. The presidency of Kenyon College and several flattering offers from prominent churches he declined while he was a rector. Among the books which he has published are 'Sisterhoods and Deaconesses,' 'At Home and Abroad,' 'Gates of the East, a Winter in Egypt and Syria,' 'Sermons of the City,' 'Thirty Years Renewed,' 'Our Threefold Victory,' 'The Church and the Children,' 'the Religion for Today,' 'The Young Men's Christian Associations and Their Work.'

JOHN THE BAPTIST AN EVANGELIST.

The text which Dr. Potter selected as the basis of the sermon was: "In those days came John the Baptist crying Repent ye . . . And the soldiers . . . demanded of him saying, And what shall we do? And he said unto them, do violence to no man, neither accuse any falsely, and be contented with your wages."—(St. Matthew iii, 1, 2, and St. Luke iii, 14) The sermon was as follows:

This is the anniversary, and we are gathered this evening in the interests of the Parochial Mission Society. It will clear the air a little if I explain its title and define its aims. It is not "parochial" in the sense of being connected with any parish. It is not a missionary organization in the sense of supporting a body of missionaries; and it is not a society in the sense of having any other than the most informal and elementary organization.

But it represents those, in the Anglican communion and in our own, who recognize the necessity of at least occasionally supplementing the ordinary agencies and ministries of the Church with others which, going only and always with the consent, and on the invitation of

those who are engaged with its care, into any parish where they may be so bidden, bring to it a fresh voice, direct appeals, frequent services, personal contact, informal meetings for prayer and inquiry and such other quickening methods as experience and observation have tested and vindicated. In other words, obnoxious as the term may be to some, I know none better to describe the work of which we have come here to-night to hear than to call it a revival agency.

As such, one can easily understand the surprise, if not disapproval, which it will awaken in many minds, especially in this land, in our own day, and in our own branch of the Church Catholic.

For in this land revival agencies in the domain of religion are no new things. It would be impossible intelligently to write the religious history of the United States without taking into account that feature of it for which revivalism stands. Not in one sect or communion alone, but in almost all, its methods have obtained and its results have been strenuously sought. Among some bodies of Christians its work is that which is chiefly valued and most largely counted upon for growth or enlargement, and it is not too much to say that, for considerably more than a century, and in some of most numerous religious bodies, all other agencies, so far as their aggressive work is concerned, are considered as of but secondary and insignificant value.

CONSPICUOUS TRAITS OF REVIVALISM.

An agency which has been thus employed and esteemed for more than an hundred years has made a record for itself, and may now, at any rate, be dispassionately and impartially judged. And we need have no hesitation in saying, however estimable are the aims and spirit of those who have employed it, that the result of such judgment on the part of a vast and constantly increasing body of devout and thoughtful people, both within and without those communions, in which it has been employed, is that, on the whole, and as it has hitherto existed among us, what is known as the revival system is, both in many of its characteristics and its results, largely vicious and evil. It has exalted emotionalism at the expense of deliberation in choice and conscientious purpose in action. It has appealed to the feelings rather than to the judgment, and has swayed the passions more than the reason. It has a mad at producing a spasm rather than a conviction, and it has too often accepted mere physical excitement in the place of reformation of character. Oftener than otherwise it has been heated and noisy, rather than serious and chastened, and its effects have been very frequently doubted or distrusted unless they illustrated themselves in extravagance of speech, and vehemence of that "bodily exercise" which the Apostles yet declareth "profiteth nothing."

These have been among its conspicuous notes or traits. Its results have been no less marked. The inevitable reaction which follows any unusual excitement of the emotions, has been followed in its turn, in what is to be feared is the vast majority of cases, by a profound apathy not only of religious sentiment, but of the personal conscience; and, to-day, whole regions of country are commonly alleged to bear witness in their complete indifference to both the moral and the spiritual, or devotional, elements of religion to the desolating effects of the revival system.

At such a moment it may well be asked, What does the Church want with an agency so unwholesome, with methods so thorough discredited? Certainly, if this is all of it, it may well want to have nothing whatever to do with it. But, at this point, the question is certainly not an improper one: "Is this all of it?" what is the revival system, not as it has sometimes been travestied and perverted, but as Christian history describes it and defines it?

For our purpose, one illustration, by way of answer to that question, is as good as an hun-

dred; and so I take that one which is presented in the verses which I have read as a text. There can be no doubt as to the estimate put by Christ Himself upon the ministry of John the Baptist, and there can be as little concerning the general character of that ministry. It departed in every particular from the ordinary and orderly ministries of the time. Judged by our standards, or by those then prevailing, it was distinctly sensational. It aimed to arouse, to alarm, to denounce, to scourge. And its effects were in accordance with its aims. If we should describe them in the phraseology of our time, we should say that there was in that part of Syria where John the Baptist preached a great religious awakening, and it would be to misrepresent the whole situation, as the New Testament has preserved the story of it, if we did not go on to say that the greatest religious movement which the world has ever seen turned as its first hinge upon the same religious awakening.

There have been repetitions of it, all the way along. Whether it is Peter the Hermit or Francis of Assisi, or Savonarola, or John Huss, or John Wesley, the thing is too familiar to be ignored or wholly disesteemed; and no effort to distinguish between great national or ecclesiastical movements, occurring at long intervals, and an agency to be employed in connection with the ordinary on going of parish life, though such a distinction is one which we are bound to recognize, can dismiss from our rightful consideration such agencies as we are here to-night to plan for. In one sense the case of a parish, and the case of a Church or a Nation are widely different; but in another they are identical. The same slumbrous torpor, the same deadness to spiritual truths, the same triumph of the spirit of worldliness over the spirit of Christ exist in one as in the other. It is, after all, only a question of extent or degree; and the exigencies of parochial life in particular communities often make that necessary in some single congregation which, under other circumstances, may be widely if not universally necessary.

THE AIMS OF THE MISSIONS SOCIETY.

But, what is it that is necessary? or, in other words, what is it that such an association as this aims to do? As it is profoundly insensible of the evil features and often more evil accessories of the modern system of revivalism, it ought hardly to be necessary to say that it does not propose to borrow or revive these. As it is equally sensible of what I may call the distinctive traditions of this Church—traditions, let me say, which, however ridiculed or travestied, have been, as I profoundly believe, a large element of her strength and glory, and which no intelligent man will disesteem—traditions which bind her to reverence, to ritual order, to the resolute restraint of the vagaries of individualism in worship, to the systematic teaching of the young, and to the whole scheme of Christian nurture as the true ideal of the Church's life and growth—as, I say, this society is equally sensible of the Church traditions in regard to all these things, it is not here, I need hardly say, to scout or undervalue them. But it is here to recognize the fact that that very order and system which are typically and pre-eminently represented in what we call the sequence of the Christian, as distinguished from the secular year, itself presents to us conspicuous features which stand substantially for just what we stand for. In other words, Advent and Lent, whatever else they mean, mean pre-eminently that the ordinary crust of an ordinary life must be broken up, once and again, by that which forces itself in upon it with calls that are sharp, personal and searching, by hymns and litanies, by Scriptures and sermons, which deal with sin, and spiritual insensibility and an alienated and a sense-loving life.

(To be continued.)

MR. GLADSTONE & THE RELIGIOUS DISABILITIES REMOVAL BILL.

Mr. Gladstone's insidious motion to throw open the Lord Lieutenantcy of Ireland and the Lord Chancellorship of England to Roman Catholics was defeated by a decisive majority on Wednesday week. Mr. W. H. Smith and Colonel Sanderson did well in drawing attention to the exceeding inconsistency of Mr. Gladstone, who only a few years ago wrote with almost unnecessary heat and violence against the Roman Catholic Church, charging its members with a latent disloyalty to the Throne. The Roman Catholic Church was then, in Mr. Gladstone's mind, a dangerous organisation, threatening the civil and religious liberties of mankind. 'Vaticanism' was a thing his soul abhorred, and the Ecclesiastic who wielded the awful powers of the world to come was the great spiritual enemy against whose ways England was bound to protest. 'From the Bishop of Rome and all his detestable enormities' prayed the devout Mr. Gladstone, 'Good Lord deliver us.' Now all this is changed, and according to Mr. Gladstone's latest utterance there will not be true liberty in these countries until it is possible to see a member of the Roman Catholic Church wearing the Viceregal crown in Ireland, and another member of the same Church seated on the English woolsack. Could it be possible to produce a more complete and absolute *volte face*?

Twitted with his extraordinary change of front, Mr. Gladstone made the lame excuse, that since he wrote his pamphlet he had received such assurances (!) of loyalty from members of the Roman Catholic Church as had satisfied him that his former fears were groundless; he is now as implicit a believer in the devotion of the Roman Catholic Church to the principles of civil and religious liberty as he was formerly a disbeliever in them. It was only after this fashion, when weeks of opportunity had been afforded him for putting the best face he could on his own inconsistency, and knowing that his writings would be brought up against him that Mr. Gladstone was able to defend himself.

But there was another terribly weak place in his defensive armour. He apparently had no reply to the very just retort that he had never brought forward a measure of the kind during the many years he was in office, but on the contrary, when sounded on the subject, had replied that his Government had no intention of doing anything of the sort. Suddenly he has found out that this is a shocking grievance; he found out the same thing about the Church of Ireland when it suited the political exigencies of the moment, as also about the land, and now about Home Rule for Ireland.

Still it will be a difficulty with many to discover what was the motive that actuated Mr. Gladstone in bringing forward his motion when he did. There was no agitation on the subject, and the right hon. gentleman must have known the extreme probability of his defeat. It was also a motion not calculated to strengthen the devotion of his Protestant Nonconformist supporters. On the whole, we are forced to the conclusion that if not a wanton interruption of the business of the Government, or else a mere trial of strength, Mr. Gladstone had some secret end in view. It will not be without requiring an equivalent that the Roman hierarchy in Ireland have thrown in all their strength on Mr. Gladstone's side; and it serves his purpose well, now that he is without the responsibilities of office, to show himself their devoted servant.

We observe that the *Guardian* has in this matter sided entirely with Mr. Gladstone, and regrets the defeat of the bill, which it saw was inevitable. But through all the argument of our contemporary runs the fallacy that it is merely a question of religious disability. On the contrary, it is impossible in this, as on

every question that involves the claims of the Church of Rome in this country, to bury out of sight the political features of Romanism.

The Church of Rome is by no means a purely spiritual organization: on the contrary, it is a great politico ecclesiastical force; and it was the consciousness of this that brought about the Act of Settlement. Rome has always interfered in her own interests in the politics of those countries where she has gained any position, and she has always been a disturbing and disintegrating force. She has shown herself such in France, Germany, and Italy. It has been so for many years in Ireland, and it will be so again in England, if ever the Roman Catholic Church recovers her power in that country.—*The Irish Ecclesiastical Gazette.*

TO-MORROW'S LOAD.

So many people vex and worry themselves by too much anxious thought and care for the future. Certainly God does not intend them to be improvident and expect miracles to be worked if they do not take care for their earthly needs, and provide for themselves and their own.

But he does not mean that people should try and forecast the future, and worry themselves by wondering how they could bear such and such a trial, which possibly will never come, and if it does, in some different form from what they anticipated.

Day by day we ask for our daily bread, and let us also take that in a spiritual sense, and believe that God will give our souls their daily bread of food and support, to meet whatever He may send or permit.

Have you ever seen these beautiful lines, new, I should imagine, to many of us?—

Charge not thyself with the weight of a year,
Child of the Master, faithful and dear.
Choose not the cross for the coming week,
For that is more than He bids thee seek.

Bend not thine arms for to-morrow's load;
Thou mayest leave that to thy gracious God
"Daily" only, He saith to thee,
"Take up thy cross and follow Me."

To act on this principle is the secret of all rest and peace in everyday life. It gives calmness to the soul, and the mind is filled with peace. The future, try as they may to peer into it, is hidden from all but God.

He knows it all in its every detail, and he will give thee strength and courage to bear all He sends; the guidance that is needed, the provision for needs, temporal and spiritual; the daily bread and the daily light. But He does not give in advance.

God will not give you to-day strength for to-morrow's cross. Wait till to-morrow comes, and you will then have it, if you seek it and depend on Him to give it.

By this means you will learn real humility; for depending upon God, and not upon our own plans and strength, teaches us that invaluable lesson. And if we are honestly trying to seek Him in all things, and bear all trial for His sweet sake, then let us trust Him fully and implicitly for strength for "to-morrow's load."
—*Cottager and Artizan.*

'You never get to the end of Christ words,' said Dean Stanley. 'There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted.'

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

OUR CONFIRMATION CLASSES—THE STARTING POINT.

The Church requires that all her baptised children should be 'brought to the Bishop to be confirmed by him so soon as they can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.' Here we have a plain direction to bring our children to the Bishop to be confirmed by him, and a plain handbook is given to us for their instruction previously—the Catechism set forth by authority for the purpose, and which includes within it the Creed, the Lord's Prayer, and the Ten Commandments. In accordance with this order we have, first, the Baptismal Services, next 'the Catechism—that is to say, an instruction to be learned by every person before he can be brought to be confirmed by the Bishop—and lastly, the Order of Confirmation, or Laying on of hands upon those who are baptised and come to years of discretion.' How great their unfaithfulness to the Church, as well as to the souls of the children of their flock, who neglect this order, and withhold or are careless about this instruction in the Catechism, we need scarcely say! That such unfaithfulness existed in the past is only too well known; thank God, a great change for the better has come over the Church, and we trust there are but few Sunday schools now in the land where the parish clergyman sets himself up in his wisdom as wiser than the Church, and as if he knew of a 'better way.'

The secret of this opposition to the Catechism lay in a denial of God's grace. Under the influence of a cold and cheerless Calvinism there were those who refused to believe that God was indeed the Father of all little children, and that He could love all with an equal love, and could adopt them to be His own in the ordinance of baptism. It was natural that those who refused to believe thus of God were unwilling to teach the Catechism and set forth this blessed truth. When we turn, however, to that 'Instruction to be learned of every person before he is brought to be confirmed by the Bishop,' we see that this truth of God's grace and adopting love is placed in the forefront. There is no hesitation in the language; no opportunity for 'charitable hypothesis,' as it is cruelly said. The opening statement is unequivocal in its character, and it is to be made 'of every person.' What is there predicted of every baptised infant is this, 'that in his baptism he was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' The Church starts from this; it cannot start from less; it starts from the germ of the Christian life bestowed in baptism. It is the 'state of salvation' into which all the baptised are called by the grace of God, though it by no means necessarily involves continuance in the grace and faith of that 'state of salvation.' The Confirmation Service likewise testifies to this state. The Bishop prays on behalf of those whom God has vouchsafed to 'regenerate by water and the Holy Ghost,' and unto whom He has 'forgiven all their sins,' that they may be strengthened with the Holy Ghost the Comforter.

When, therefore, the parish priest is called on to deal with his Confirmation classes, he has this great leverage on his side. He can begin with privilege, with Christian position, with the grace of God that was bestowed (and he trusts not in vain) upon them at their baptism. If the Church believed otherwise it would have put a very different handbook of instruction into the hands of its ministers. It would have spoken of 'conversion,' or of a there-and-then turning to God, of a seeking for the Christian life then, of a Christian beginning to be made then, and would have said

nothing of a beginning that was made at the 'Laver of Regeneration.' But as we have said, what an opportunity does the doctrine of the Church set before us as we begin to deal with our Confirmation classes? We have before us those who are 'members of Christ, children of God, and inheritors of the kingdom of heaven.' What the faithful pastor has to do then is to deepen this impression in the hearts of his young flock, to appeal to their privileges and their responsibilities. And this is what the Catechism at once enters upon in no hesitating way by reminding the young catechumens of what was promised and vowed on their behalf at their baptism. They are now to enter on the fulness of their Christian inheritance and their Christian responsibility, which involves a life of renunciation, of faith, and of obedience. A superficial mind might have changed this order, but the first thing presented to the thought of the young confirmees by the Church in the Catechism is the thought of a great personal adversary, a living spiritual enemy called the devil, with whom they have to wage a ceaseless warfare. The reality of the existence of such a foe is thus vividly brought home to the mind, and next to this enemy are to be reckoned 'this wicked world,' into whose atmosphere they were plunged from the moment of their birth, and lastly the evil nature they inherit by their natural birth, which is called in Bible language 'the flesh.' It would be a dreary task to have to set forth all this spiritual danger and trial as the portion of those whom we are now instructing if we had not first of all the privilege and grace of the Christian state to set before them. It is as 'members of Christ, children of God, and inheritors of the kingdom of heaven' that they are called to 'fight the foe' and 'maintain the strife.' In the same way with regard to 'all the Articles of the Christian faith,' it can be pointed out how they have already heard all these. They have listened them in the Christian congregation, they have been already so far brought up in obedience to the faith. And then there is, thirdly, the great field of Christian duty, the obligations of the Christian life, which are theirs by virtue of their baptism, and which at their Confirmation they will more boldly and publicly enter upon.

Rightly, at the end of this opening portion does the Catechism state the keynote of *thankfulness*, and this is a state of mind which the faithful pastor will seek to encourage in the hearts of his young people. There should be no despondency, no half-heartedness, but a holy boldness and joyfulness and hope: 'I heartily thank our heavenly Father that He hath called me to this state of salvation, through Jesus Christ our Saviour; and I pray unto God to give me His grace, that I may continue in the same unto my life's end.' This answer will afford a desirable opportunity for enlarging on the need of 'God's help,' and the necessity for fervent prayer. It will also open up the opportunity for pressing home the blessedness of self consecration, devotion to God, the giving up of all that is opposed to His holy will, and the happiness of living in Him and for Him.—*Irish Ecclesiastical Gazette.*

CHURCH WORK IN ENGLAND FOR THE POOR.

(From a Sermon by the Archbishop of London.)

It is amazing to find what extraordinary ignorance prevails among secular persons with regard to what is being already done by the Kingdom of Christ in this country to improve the condition of the poor. Hasty journalists, warm hearted and impulsive, have been proclaiming of a recent work on this subject, that now is accomplished what the Church has failed to achieve. Yet almost every plan suggested has long been in operation in a quiet

and unostentatious manner through the care and forethought of that great section of the English people, the backbone of the country, who for generations have been devoting their time to beneficence; and it is with something of a smile that they discover that (so true has their action been to the principle of our Lord that we should not let our right hand know what our left hand has been doing) a large class of the easy going public has never heard how through the whole of this stirring and most critical century they have been stemming the tide of barbarism, misery, and therefore of revolution. Now I should like to give you the evidence of two acute and impartial minds on this point. One is that of an eminent statistician and social writer, not, I believe, a member of the National Church, who has lately written an invaluable treatise on the life of the poor in London. He says that, through all his minute and universal investigations, the one thing which struck him was the vast and wholly unsuspected work of the parishes of the Church of England. He thought it so admirable, so invaluable, that he wished the attention of the people could be notably called to the fact. The other is that of an eminent Nonconformist minister, who has now given in his adherence to the national creed. He declared that at the time of the acute distress of some few years ago, when sums of money were being distributed by the civic authorities, the one set of men who knew the circumstances of the claimants, and their needs or the reverse, were the parish clergy of the Church of England.

Wonderful, indeed, is the work of the modern industrial parish to those who know it. Take, for example, the report for last year of the parish of St. Mary, Whitechapel, or of Spitalfields, or of St. George's-in-the-East, or of Stepney. It is only a sample, a very happy sample, of scores and hundreds of others, north, south, east, and west. Take from this report a list of some of the simple homely funds for which the vicar is responsible; for poor relief, for curates, and workers, for the soup-kitchen for invalids' dinners, for children's dinners, for coffee rooms, for temperance work, for entertainments to wean the people from the all pervading public house, for excursions to the country, for sick nurses, for the public garden for the poor, for the senior scholars' institute, for the children's country holiday fund, for the Jewish mission, for the working party, for winter blankets, for the lodging house mission, for three special missions in different parts of the parish with all their buildings and apparatus, for the industrial home, for the Band of Hope, for the parish gazette or intelligencer, which keeps all these branches of work in touch with one another; for the workingmen's mutual association, for the district visiting society, for Sunday schools. Study such a list as that; inquire what it all means; and then ask the police authorities whether the character of the people is improving. And remember that this work is going on with varying degrees of hopefulness and success in every quarter of London.

But, to speak of benevolence outside parish lines, and of a more general character; let us take the picturesque map in the book to which I have been alluding, and see how the particular scheme appropriated by almost each of those attractive little designs is already in full operation. In the brief limits of half an hour it is impossible to mention all; nor do I for a moment mean that the work is at all complete or incapable of improvement; but an outline of it you ought to have, and shall. Of *night shelters* for both sexes, besides the admirable casual wards of the poor law, there are seven on a large scale, and even these are not full. In the summer they are closed for want of applicants. Of *rescue homes* there are five well known, besides many others. Of homes for *inebriates* there are six. Of homes for children

there are forty. Of *preventive homes* for girls there are three. Of societies for the reform of discharged prisoners there are sixteen. Of *cheap food depots* there are eleven on a large and general scale, besides those numerous institutions which are parochial; Of societies for *emigration* and *colonization* here are at least eight in vigorous working. As to the poor man's bank, there are penny banks and self help clubs all over London. As to *temperance*, the Church Temperance Society and other associations now have branches in almost every workingmen's parish, besides special missions for police courts, cabmen, and other classes. As to visits to the seaside, the delightful work of the Children's Country Holiday Fund takes hundreds of thousands of London boys and girls for a blessed and fairy-like fortnight into the green fields and by the blue sea, away from the deadly smoke of the town. And it has this direct result on the parents, that, struck by the wonderful change in the children, they begin now on their own account to save up and provide for themselves such country holidays.

O, rich and kind hearted people who are longing to do some good with your money, let me offer you one plain, straightforward, and homely counsel! Send to your bookseller for 'The Classified Directory of Metropolitan Charities for 1890.' It will cost you but ninepence, and it will be to a very large extent an answer to the questions which have lately been perplexing your minds. Study in it the details of the associations of which I have been giving the very briefest outline, and support them with more vigour and earnestness. It is a marvellous commentary on the reality of the kingdom of Christ in our midst. Wonderful are the sums which God's people are devoting to His glory among His poor. On four Bible societies, and thirteen book and tract societies, £398,000; on fifty-four home missions, thirteen home and foreign missions, and twenty three foreign missions, £1,800,000; on thirty-seven charities for blind, deaf and dumb, incurable and idiots, £172,000; on sixteen general hospitals, and sixty six special hospitals, £707,000; on thirty one general dispensaries, and forty seven provident dispensaries, institutions for surgical appliances, convalescence, and nursing, £130,000; on 107 pensionary and other institutions for the aged, £160,000; on eighty two institutions for general relief £113,000; on nine food institutions and loan charities, £10,000; on forty five voluntary homes, £167,000; thirty eight orphanages, £174,000; thirty eight institutions for reformation and prevention, £79,000; sixty six for education, £162,000; nineteen for social improvement, £57,000; twelve for protection, £57,000. In all the amount spent—and wisely and usefully spent—on alleviating the sorrows of the poor, is upwards of five millions every year!

I should be very wrong if I did not add the briefest possible outline of the educational work of the National Church amongst the poor. She still stands far ahead. Having provided for the education of the upper and middle classes by her universities, colleges, public schools, and grammar schools, and to some extent for the education of the poor by her free and charity schools, when, at the beginning of this century, all our conditions were fundamentally changed by the rapid increase of the population, she set to work seriously and energetically to provide every parish with its own elementary school. In 1811 was founded the illustrious National Society. Since that date the Church has spent on the education of the poor upwards of thirty millions of money, fifteen millions before the Education Act of 1870, and more than fifteen millions since. She has accommodation in her schools for about two million five hundred thousand children, while the School Boards, with all the machinery of State organisation, have only accommodation for one million six hundred thousand. In your own Church schools you have on your registers two

millions one hundred thousand children, while the Boards have only one million five hundred thousand. In other words, your own National Church, by her voluntary contributions, by her magnificent liberality, by her earnestness, zeal and patriotism, in spite of every obstacle, hindrance and attack, is still educating, at no cost to the State, except the open grants which they, in common with every other school, may earn, more than half of the children of the working classes in England and Wales.

Such is a very brief outline of the social work of the Church which is supposed to be doing nothing. But it is not new; it has been carried on with equal spirit through the whole of this century.—*Family Churchman*.

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

MONTREAL W. A. M. A.—The fifth annual meeting of the Montreal branch of the Women's Auxiliary was opened on the morning of the 26th February by a service in Christ Church Cathedral, at which His Lordship Bishop Bond delivered a most interesting address. The service was followed by the administration of the Holy Communion to sixty communicants.

After the service an adjournment was made to the Synod hall where the business sessions were opened, His Lordship Bishop Bond presiding. The meeting was opened with prayer, after which the roll was called by Miss McCord; the absence of the country delegates being notable and greatly regretted.

The President then delivered an interesting and practical address, after which the reading of branch reports was taken up.

Mrs. Denne read the report of the Cathedral branch. It showed that a great deal had been accomplished during the past year, money having been raised for both Domestic and Foreign Missions. A large quantity of clothing had also been made and distributed to the Indian Home, while the meetings had been rendered very interesting by several well written papers contributed by members of the branch. The Treasurer's report was submitted by Mrs. Goddard.

St. George's branch, only organized a few months ago, submitted a very interesting report, showing that its few months of life had been productive of much good work, especially in the Home Mission field. One of the most interesting features of its work is that performed in the General Hospital, where a library has been furnished for female patients. The Zenana missions had also received substantial support from this branch.

The reports from St. Martin's, Trinity, St. Matthias and Grace gave evidence of much good work done. In Trinity special attention had been paid to the children's department of the work. St. John the Evangelist has a most flourishing branch, which has done grand work for the Northwest missions, while St. Stephen's had distinguished itself in the field of Domestic and Educational missions. The meeting then adjourned for lunch.

At the afternoon session the reading of reports from branches was continued, the reports of the country branches being taken. The following branches reported, each and everyone showing that good work had been accomplished:—Aylmer, Clarenceville, Dunham, Shawville, Grenville, Hallerton, Havelock, Sorel, West Farnham, Huntingdon, St. Johns and Waterloo.

A very pleasant "At Home" was held at 5 o'clock in the lower hall of the Synod house, which was very prettily decorated for the occasion.—*Gazette*.

The meetings of the Association which were held on Friday were equally successful with those of the preceding day; especially the public meeting in the evening at which Mrs.

Willoughby Cummings and the Rev. E. Wilson, of Shingwauk Home, delivered addresses.

The Lord Bishop of the Diocese presided and introduced the speakers. Mr. Cummings' address was particularly attractive, owing to its simple and unassuming character and the very interesting account which she gave of the visit of herself and Miss Patterson to the Indian Stations in the Northwest; and also of her impressions of Mission work in the Dioceses on the Pacific Coast. Amongst others she spoke in warm terms of the noble self denying work of the Bishop of Qu'Appelle, and also highly commended the work of the Sisterhood in British Columbia. The information given by Mrs. Cummings in such an interesting manner, as to the work of The Church amongst the Indians of the Northwest will prove of great benefit to the various branches of the Association, and must also have the effect of awakening much greater interest in the Mission work of the Church in Canada.

Mr. Wilson referred specially to his own work at Sault Ste. Marie, and made announcement of various promises given him by the Government of assistance; which will become effective when the sums placed in the estimates have been passed by Parliament.

The ladies of the Association are to be congratulated not alone upon the success of the meeting, but also upon the improved appearance which they gave to the Synod Hall, a by no means attractive room, by the decorations and plants which they had arranged for the meeting. Texts were hung around the walls, the platform and a portion of the main floor were carpeted; the pillars were draped with flags, lessening somewhat the bare and chilling appearance which the room ordinarily presents.

It is to be wished that a committee of ladies to act as an auxiliary to the Executive Committee of the Diocese might be appointed permanently, so that the room might be kept clean and attractive.

DIOCESE OF ONTARIO.

PRESCOTT.—There was a large meeting in St. John's Chapel, Prescott, on the evening of St. Matthias Day, to receive Mrs. Cummings, a deputation of the Woman's Auxiliary. That lady, in company with Miss Patterson of Toronto, had been sent to the North West to visit and report upon the missions of the Church of England in that vast territory, for the information and satisfaction of the Auxiliary. Among other places Mrs. Cummings has visited Prescott, since her return and there gave an account of their journey of 7700 miles, and the state and progress of the missions throughout what was once the Great Lone Land. For nearly two hours this gifted lady held the congregation enchained under the spell of her plain and unadorned eloquence. As she passed from point to point and from mission to mission, she offered not only suggestions for improvement, but also gentle yet valuable criticisms. There is no doubt that this visit and address will give a great stimulus to the work and progress of the Prescott Branch of the Woman's Auxiliary.

The Rector of the parish, the Rev. W. Lewin, occupied the chair at this very interesting meeting.

DIOCESE OF TORONTO.

ORILLIA.—The service of song, 'Kardoo,' held in St. James' Schoolroom on Monday evening passed off most successfully. The room was well filled in spite of the disagreeable and blustery weather, and the programme rendered most admirably. All the choruses were good, but the triumphant ring of Miss Havergal's 'Tell it out among the Heathen' was perhaps most appreciated, and elicited a burst of involuntary applause, which was promptly checked by the chairman, as the building is still used as a church. The first solo, 'Come unto Him,'

from the Messiah, needs no comment, as the beautiful harmonies are so well known. It was sung by Miss O. Stewart with much feeling. Mrs. Horner's 'Tied' was very sweet and thrilling, and came in most appropriately. Mr. Metcalfe's solo, by Mozart, was very well sung, and Mr. Smitheringale sang 'Who will take care of Me?' with much sweetness of expression. Mr. Greene read the pathetic story of 'Kardoo' in a way that could not fail to touch many a heart, and we trust that the simple unvarnished tale of what poor widows in India are suffering now may bear fruit in rousing those who have never realised their crying need of a pure Gospel, and fill them with zeal in helping the cause of Zenana missions. While the collection was being taken up, instrumental music was given by Mr. Cochrane and Mr. Cochrane and Mr. Quinn, accompanied by Mr. Deeks.—*Orillia Gazette*.

Miss Stewart has received \$5 from the Infant class of St. James' Sunday school, for the Orillia Oct.

DIOCESE OF HURON.

LAMBETH.—The annual Missionary meeting was held in Christ Church, on Friday evening, the 20th. There was a great downpour of rain, but for all the attendance was good. His Lordship the Bishop of Huron was present and gave a stirring, practical address on the duty of supporting the Church's Mission Fund. Rev. Rural Dean Smith was also present and addressed the meeting.

LONDON.—The usual change of pulpits, preceding the annual Missionary meetings, in the city, took place on Sunday, the 22nd. No clergyman occupied his own pulpit that day, but the great subject of Missions, Home, Domestic and Foreign, was brought before the several congregations by those appointed to preach.

The Missionary meetings are being held this and next week, but unfortunately the election is attracting such interest as to interfere with all other work. His Lordship the Bishop attends each meeting and gives an address. The Rev. Mr. Barman of the Diocese of Rupert's Land is here representing the claims of the Northwest, and giving most interesting information of the work among the Indians and his own Industrial School.

A meeting of the Churchworkers' Association of the Diocese has been called by his Lordship the Bishop for April 12th, in the Chapter House, London.

CHATHAM.—A most cheering prospect is before the Trinity Church congregation, North Chatham. Never before in its history were things so hopeful. The Rector, Rev. A. Murphy, seems to be the right man in the right place, and has thrown great energy into the building up of the Church.

The Revs. Prof Guillemont and G. B. Sage, B. D., assisted at the service at St. Ann's Chapel, Hellebuth College, on Ash-Wednesday a. m. Mr. Sage preached an excellent sermon on the text, St. Matt. v. 8.

DIOCESE OF RUPERT'S LAND.

WINNIPEG—All Saints.—The Churchwardens Messrs. Tupper and Eider have issued a circular to the parishioners congratulating them upon the fact that the Church has been placed in a financial position which the most sanguine did not think possible two years ago.

At that time the liabilities were \$18 155.64; to-day the total indebtedness is only \$9,850.00. So that in the short period of two years the almost herculean task, for a comparatively small congregation, of paying off \$6 305 of our liabilities has been accomplished; \$2,302 of this amount was raised by the strenuous exertions of the Rector in England; \$3,470 was paid by the bond givers, and the balance, with the ex-

ception of \$390, which was taken from the revenues of the Church, was collected from members of the congregation who were not bond givers.

This result has only been attained by a great strain on many members of the congregation, and by the unselfish action of the Rector in generously relinquishing \$500 of his stipend for the present year.

Two years ago the sum of \$1,124 per annum had to be deducted from the revenue for interest alone; through the reduction in the indebtedness and by obtaining, through the Rector, from a nobleman in England an advance on mortgage of \$7,500 at the moderate rate of 5 per cent.—only \$523 per annum will now be required for interest.

The wardens consequently confidently appeal to each one who enjoys the privilege of worshipping God in All Saints' Church, to contribute regularly and generously, according to his or her means, to the revenue of the Church, so that they may never again be relegated to the painful position from which they have just emerged.

The seats in the Church are free and unappropriated, and the Church is therefore entirely dependent on the free will offerings of the people through the envelope system.

For the Sunday evening service during Lent a course of sermons was arranged for upon 'The Conditions of our Blessed Lord,' viz., 1. Self-denial, St. Luke ix, v. 23, the Rector. 2. Conversion, St. Matt. xviii, v. 3, The Dean. 3. Repentance, St. Luke, xiii, v. 3, Canon Matheson. 4. Righteousness, St. Matt. v, 20 v. Canon O'Meara. 5. Regeneration, St. John iii, v. 5 the Rector. 6. Spiritual Food, St. John vi, v. 33, Canon Pentreath.

DIOCESE OF QUEBEC.

BISHOP'S COLLEGE.—It is reported that the Ven. Archdeacon Roe, Professor of Divinity, has sent in his resignation to the Corporation, and that it has been accepted. The many friends of the College will we are sure learn of this with much regret. Dr. Roe has been connected with the institution for so many years and stands so high as an educationalist and as a divine, that his withdrawal will be a matter of regret to all. We are not aware whether the matter was submitted to the Council or to the Trustees, but it would seem to be one of sufficient importance for their consideration. Notice is given of an adjourned meeting of the Corporation to be held on the 18th March inst., and it may be that the matter may be then brought up.

The meeting of the Corporation will afford an opportunity of discussing the question already raised in these columns as to the advisability of removing the College from its present situation to Montreal. It is to be hoped that in the interests of the Church in Lower Canada this matter may receive careful consideration.

It is announced in the secular papers that Mr. Robert Hamilton, of Quebec, (whose generous contributions towards Bishop's College in the past are well known) has promised the sum of \$4,000 towards its rebuilding. It would be a pity to have this sum expended uselessly in rebuilding upon a situation which does not apparently fully meet the wants of the Church at the present time.

THE SOCIETY OF THE TREASURY OF GOD.

About the year 1885 a Society under this name was formed in Canada by Commander C. A. B. Pocock, and shortly afterwards an effort to establish a like Society in England was made by the late Joseph Gunyon, of Stoke, Newcastle, England.

The object of the Society was to restore the Law of the Tenth as due to God and to awaken

in the minds of Churchmen a sense of their duty in this respect. In England as here the Society had but a precarious existence, and though nominally many of the members of the Episcopate became patrons of the Society yet it failed to take any real hold upon the Church. We see from a report lately to hand and called the first report of the Society in England, that at the end of 1886 there were forty-six members; in 1887 thirteen additional members were added, but it was impossible to get an annual meeting. In 1888 fourteen new members were enrolled making a total of seventy-three viz., thirty-one clergy and forty-two laity. In 1886 Commander Pocock, the founder of the Canadian Society, returned to England, and is stated to have reported that the Canadian Society had departed from its original object and that it had substituted "Systematic Giving" for "Tithe Giving," and that the Society was in a moribund condition. In 1889 the Society in England maintained its existence and increased its membership to ninety-four: four Bishops, thirty-two clergy, and fifty-two laity. On the 1st January, 1890, J. S. Gunyon, the founder of the English Society, departed this life; but the Society was kept alive through his son, and at a meeting held in July last Mr. Athelstan Riley was unanimously elected Master of the Society. Mr. Riley is known to many in connection with the Archbishop of Canterbury's Mission to the Assyrian Christians. It is now sought to obtain members for the Society in Canada, either as life members or as Associates; and effort is being made to extend the influence of the Society in England as well.

The Society proposes to band together all who practice the Law of the Tenth or who are desirous of doing so, and consequently to bring the subject before Church people by distribution of pamphlets, tracts and leaflets, and to secure if possible the advocacy of the principle from the pulpits.

The rules of the Society are: (1) To set apart the tenth part of all income for pious and charitable uses; (2) By prayer and otherwise to use their influence to promote the Society's objects; (3) To contribute not less than 2s. 6d per annum towards the Society's expenses. Subscribers of 5s. per annum and upwards will be entitled to all pamphlets of the Society; and a contribution of two guineas or upwards will entitle the giver to the position of a life member. The Society has already issued tracts or leaflets under the following headings:—"Give or what the Bible says about Alms Giving"; "Getting a d Giving"; "Bible Rules for Giving"; "God's Tenth"; "The S.T.G., what is it?"

Further particulars can be had by addressing S. E. Gunyon, Hon. Sec., 7 Ichburg Road, Upper Clapton, London, N. E.

CONTEMPORARY CHURCH OPINION.

Young Churchman:

It is towards mid Lent that our rules, and our spiritual steadfastness need watching. The fervor and earnestness with which, perhaps, we entered upon the season, is waning somewhat, leaving in its place that unemotional sense of duty, rather than privilege, which is not conducive to the highest spirit either of worship or service. But is it not really this stage in any spiritual life or experience, that tests our true strength and motive? Certainly it is not from the ranks of young and ardent soldiers of Christ, burning with a new-born, but untried zeal, that we look for the true steel of endurance; nor do we find in our own experience that it was in the days of youthful enthusiasm that the demand came for the truest warfare. So it is in every season of protracted service or self-consecration; the calm, quiet days, when emotional buoyancy has subsided, and the heart responds only to the bugle-call of faithful, devoted duty, offer the best touch-

stone of loving fidelity. And thus it is that we find the priceless reward offered the followers of Christ, promised to him who shall endure unto the end—not to an ardent beginning, nor to the expiring glow of a revived enthusiasm.

Family Churchman:

The Bishop of Lincoln has addressed a Lenten letter to the clergy and laity of his diocese, in which he says Lent is a time for "pulling up," a time for special discipline and self-denial; it is also a time for "pulling out," when one must not be afraid to give up anything which God by conscience declared to be wrong. The Bishop particularly asks parents whether they are continuing to teach their children the Bible history, both of the Old and New Testament, from the book itself, as it used to be taught. In some modern schools this is done very imperfectly, if at all, and his Lordship fears there will soon be great ignorance of God's way of looking at things and of dealing with the world, both with individuals and nations, unless parents are more careful to preserve the habit of Bible reading in their families, and thus to secure a knowledge of at least the main facts of the inspired story in the minds of the young. This cannot be too strenuously insisted upon in the present day, when militant Agnosticism is creeping into our schools, and doing its utmost to minimise Bible teaching.

SEASONABLE WORDS FROM LENTEN PASTORALS.

The Lenten Assembly is a school for the sons and daughters of God to train one another as the children of one family, where one is taught of all. The educating power of the Church is in a face to face walk as brethren in love unfeigned. Remember then at the outset that the main object of the Church in giving us this season is to present Christ to us more distinctly as a Tempted and Suffering Saviour, that so we may be led to be more like Him in heart and life.—*Rev. E. P. Ege, Church of the Prince of Peace, Gettysburg, Pa.*

The Christian life is a planting of body soul and spirit; a cultivating in love, a perfecting in grace, and a harvesting in glory; all in the true faith of JESUS CHRIST. "As ye have therefore received JESUS CHRIST the LORD, so walk ye in Him; Rooted and built up in Him, and established in the Faith." Col. 2; 9 As in the natural world, so in the spiritual, God furnished the material for building; and he is Himself the Master Builder, building and "upholding all things by the word of His power."—*Rev. W. W. Raymond Church of the Holy Communion, Lake Geneva, Wis.*

Be regular, and attend frequently, the Church services. If any have been negligent about this, make a resolution to attend at least once each Sunday and one week day service; if any have been regular once each week, add to the number as many as possible.—*Rev. George W. Lamb, St. Luke's Milwaukee.*

While speaking of the Holy Communion I wish to make a very earnest plea for the revival in our midst of the practice of always receiving the Holy Sacrament fasting. It has been the use of the Christian Church from the earliest times, some learned men say even from the age of the Apostles. I will not go into the reasons for this pious practice, as I will put into your hands shortly, a tract upon the subject, but will simply state that "The Bread of Heaven" should be the first food to enter our mouths, and that we should seek "First the Kingdom of God and His Righteousness."—*Rev. John A. Carr, St. Peter's, Ripon, Wis.*

As Christian love becomes more intense it becomes also more extensive. The fire that is hottest sends its heat farthest.

THE ORDERS OF THE WESLEYAN METHODISTS, IN ENGLAND AND THE COLONIES.

BY THE REV. ANDREW GRAY.

[APROPOS of the centenary of the death of the Rev. Jno. Wesley, Priest of the Church of England, now being celebrated by our Methodist friends,—in utter forgetfulness of his entire condemnation of their present position and claims—the following article from the March number of the *Church Eclectic*, N. Y., will be of interest to our readers.—Ed.]

Even if the Apostolical Succession through presbyters were valid, the modern Wesleyans can claim no benefit from it whatever, for they have not got a shadow even of that. Presbyterians (e. g.) claim that they have a regular succession transmitted by the laying on of hands of successive presbyters from the beginning. But the Wesleyan preachers simply met together, the year after Wesley died, and put it to the lot whether or not they should administer the Sacraments; the lot said "no." The next year the question was put to the vote, and the majority said "yes," and thus voted themselves into the priesthood.* There was no pretence of ordination, nay, they absolutely repudiated the necessity of it. "We resolved," they said, "that all distinctions between ordained and unordained preachers should cease, and that the being received into full connection by the Conference, and appointed by them to administer the ordinances (i. e. the Sacraments) should be considered a sufficient ordination without the imposition of hands."—*Smith's Hist. II.*, p. 22.

Nor was it till forty-three years afterwards, when a whole generation had passed away, viz, in 1836 that the Wesleyans first began to use an Ordination Service with the laying on of hands. But, even then, the ordainers were not themselves presbyters, for the rite was to be performed by 'the president, ex-president, and secretary of the Conference, for the time being, with two other senior preachers.'—*Smith's Hist. III.*, p. 417 The president and ex-president, for the year 1836, were Jezeb Bunting and Richard Seece; the secretary, Robt. Newton; all were preachers who had never themselves received an ordination with the laying on of hands from any body whatever, and consequently had no Orders whatever, whether Presbyterian or Episcopal. Up to that time they had abided by the principles laid down by the Conference of 1793. 'We have never sanctioned ordination in England, either in this Conference, or in any other, in any degree, or ever attempted to do it.'—*Minutes of Conference I.*, p. 281. Is it not plain that if the president and his four associates were presbyters without ordination, the preachers on whom they laid their hands did not need it? But if they did need it, then the president and his associates were not presbyters without it.†

*It is to be noticed that this decision was the cause of a deep and wide rent in the Wesleyan Society, which continues to this day.

†The apology which the historian of Wesleyanism makes for this transaction is worthy of being transcribed: 'The Methodist preachers,' he says, 'of 1836, held that the true Apostolical Succession was that the ministry appointed the ministry, and must continue to do so to the end of the world. The reason why the first Methodist preachers were not ordained was that they were not accounted ministers, but helpers to others who held that character; while it is now (i. e., in 1836) an undoubted fact that, by the Providence of God, they had long ceased to occupy a subordinate position. They were no longer helpers to any class of men, but the constituted ministry of a large and growing denomination.'—*Smith's History of Methodism III.*,

Nor can any intelligible explanation be given why the itinerant preachers should assume to themselves the priestly power and deny it to the local preachers. It is quite clear that whatever Scriptural commission the itinerants may be supposed to possess, the local preachers must possess the same. Whatever commission can be supposed to be derived from a connection with John Wesley is possessed by both parties equally. But in fact both the one and the other are now in the exact position described by Charles Wesley. Speaking of King Jeroboam, the son of Nebat, 'who made Israel to sin' by making priests of 'whosoever would,' he writes:—

But kings may spare their labour vain;
For in such happy times as these,
The vulgar can themselves ordain,
And priest commence whoever please.

And how strongly he felt on the subject will be seen from the following lines:—

Raised from the people's lowest lees,
Guard, Lord, Thy preaching witnesses;
Nor let their pride the honor claim
Of sealing covenants in Thy Name,
Rather than suffer them to dare
Usurp the priestly character,
Save the arrogant offence,
And snatch them uncorrupted thence.

To sum up this matter:—

1. Wesley, throughout his entire life, asserted the Apostolical Succession as running in the Episcopate, and during a short portion of his life, he held that the episcopal and priestly offices are one and the same.

2. Wesley never dreamed of the possibility of any man becoming a priest, or consequently having any authority to administer the Eucharist, otherwise than by the laying on of the hands of Bishops (for a short time, he said, or of priests). Such a thing he termed 'stupid,' 'sinful,' and 'unscriptural.'

3. Wesley sternly forbade any of his preachers to administer the Sacraments unless they had been so ordained.

4. Two years after Wesley's death, the Conference solemnly protested that they had never at any time sanctioned any sort of ordination in England.

5. Whence it follows that the Wesleyan Society in England was without any kind of ordination or ordained ministers till the year 1836, when the preachers, without ordination themselves, began to ordain by the imposition of hands.

Extracts from John Wesley's Writings, &c.

In 1744, among the Minutes, &c., are 'Wesley's Instruction to his Preachers':—

Let all our preachers go to Church. Let all the people go constantly, and receive the Sacrament at every opportunity. Warn against calling our society 'a Church'; against calling our preachers 'ministers'; our houses 'meeting houses'; call them, plainly, 'preaching houses.' License yourself as a *Methodist preacher*.—*Works*, VII., p. 358.

In 1746, Wesley wrote: 'If any man separate from the Church, he is no longer a member of our society.'—*Works*, XII., p. 361.

In 1793, the Conference forbade the preachers to assume the title of 'Reverend.'

In 1794, the Conference repeated this prohibition.

p 325. To assert that it was 'by God's Providence' that the preachers ceased to occupy a subordinate position, is not only begging the question, but is also a placing of God's Providence and John Wesley in direct antagonism. How the ordainers were 'constituted' a ministry, our author does not tell. It is plain, however, from what he does say, that they were not ordained by ministers, as he confesses they ought to have been.

§ It is worthy of remark that the Conference in 1792 enacted that 'the distinction between ordained and unordained preachers shall be dropped.'—*Smith's Hist.*, II., p. 24.

In 1789, John Wesley wrote: I abhor the thought of separation from the Church.—*Letter to Mr. Tripp*.

In 1785, John Wesley wrote thus to the so-called Bishop Ashbury:

'How can you, how dare you, suffer yourself to be called a Bishop? I shudder, I start at the very thought! Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me a Bishop.—*Smith's Hist of Wesleyan Methodism*, I., p. 524.

Their (the Methodists) fixed purpose is—let the clergy or laity use them well or ill—by the grace of God to endure all things, to hold on their even course, and to continue in the Church. . . . We do not, will not, form any separate sect, but from principle remain, what we have always been—true members of the Church of England.—*Wesley's 54th Sermon*, written in 1777.—*Works*, VII., p. 403

The contrast between these extracts and modern Methodism is very great, wide apart as the poles.

LENT.

The season of Lent is looked on by many as a long, dreary, sad season, with no brightness in it. They dread its coming, and are glad to hear it is over.

Now we want to help our friends to correct this. First, the very meaning of the word Lent is anything but sad. It is a good old Saxon word and means *spring*, a time full of brightness and hope.

There is something grand and inspiring about the season of Lent! It means to us a season for a fresh start, a time for refreshing and strength, as well as for fasting and self-denial, a time for getting a firmer hold of what we know is true; a time of storing up power to do battle for the right.

Lent should mean all this to us. We are so apt to grow careless and to forget our good desires and resolutions, that we need a special time to remind us of what our Heavenly Father wants us to be, and to do. We need to make clear again the blurred lines of daily duty.

For example in regard to early rising and in keeping a closer watch on each thought, word, and deed; in carefully saying grace; in offering ordinary work to God; in avoiding gossip and meddling in other people's matters; and in regard to light reading, to prayer, Bible reading, self-examination, and in regard to our whole duty toward God and man.

In short, Lent is a time in which to learn thoroughly how to live, a time to bring us into closer fellowship with Christ, that we may work in His strength, rest in His Peace, share in His purity, and live in His Life.

—*Banner of Faith*.

What is the use of Lent? It has two uses. One to keep under the body, the other to give the soul a chance to grow. The body should be the soul's servant, not its master. Lent helps to decide that question. It is a test of spiritual character. It proves whether the soul is gaining or losing ground, or only holding its own, in the things which concern its salvation, its grasp on God, its loyalty to Christ, its willingness to suffer in order that it may reign with Him.

Let every one of us all this Lent retire ourselves as much as possible, making no unnecessary visits. Let the consideration of the Divine mercy toward mankind move us to afflict ourselves with fasting, or if that cannot be, with spare diet. Make no feast, nor accept of invitations to them. Leave the playhouse empty, make the churches full, give alms liberally, spend the time when you come from Church, in setting all things right at home.—*Bishop Patrick*.

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CALENDAR FOR MARCH.

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

ON READING AND PREACHING.

'Give attention to reading.'—ST. PAUL.
 My words fly up, my thoughts remain below.
 Words without thoughts never to Heaven go.
 The Church of England has spoken in no uncertain tone concerning the manner in which the Prayers and Lessons are to be read. Two quotations will make this quite plain. The first is from the 14th Canon, and runs as follows:—

'The Common Prayer shall be said or sung distinctly and reverently upon such days,' etc.

The next quotation is from a Rubric in 'The Order for Morning Prayer':—

'Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament; he that readeth so standing and turning himself as he may best be heard of all such as are present.'

In addition to the foregoing there are many directions such as 'shall read with an audible voice,' 'he shall say with a loud voice,' &c. Doubtless, then, the compilers of our Prayer book wished the services to be read in a distinct and audible voice. It cannot be denied that very great improvements have taken place in this matter of late years, but there are many instances where a bad state of things exists still.

No doubt the antiquated phraseology of some of the prayers adds to the difficulty of an intelligent rendering of them, and a modernisation of some of these phrases would make the task considerably easier. Some of them are read as though the reader had not the slightest conception of the meaning of the words issuing from his lips. An example may be taken from the second Collect at Evening Prayer, which begins, 'O God, from Whom,' etc.—'give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey Thy commandments, and also,' etc. By far the most common way of rendering this is—'both our hearts'—as if 'Thy servants,' immediately preceding, consisted of only two persons for whom it is prayed that the hearts of both may be set to obey, etc. Men probably do not think about such matters, but there is room for great improvement in the rendering of the passage just cited. If a little stress is laid on the word 'both,' and a very slight pause be made after it, the sense will appear much plainer. With reference to the reading of the Lessons, it would be well if the plain directions of the Rubric were followed. Here, at least, there is no ambiguity of meaning, and no 'ritual prosecutions' need follow on 'obedience' to this matter. The Lesson should be announced plainly, as:—Here beginneth the 10th chapter of the Gospel according to St. John (not the Gospel of St. John). Or if a part of a chapter—say from the 10th verse—is to be read, it should be announced as:—Here beginneth the 10th verse of the 14th chapter of, etc., etc (not the 14th chapter at the tenth verse, though this sometimes happens).

And the Lesson ended he shall say, Here endeth the (First or Second) Lesson; and this surely means that he is to say it in an audible voice. Yet there are clergymen who, if they say the word at all say them in a whisper and quite inaudibly! The Lesson should not be preached—nor read in a conversational tone—but distinctly. They should invariably be read over carefully, at home, before service time.

Another point of importance is the reverent and distinct reading of 'The Litany.' It is fast becoming the fashion in very many churches either to omit the Litany altogether or to have it at an hour when very few people can be present. This last practice is without excuse. The Litany is a service in which 'the priesthood of the people' asserts itself strongly, and should never be relegated to an hour at which it is inconvenient for most of the people to attend.

It should be said 'after Morning Prayer,' (which probably does not mean 12 15 p.m.) even if the sermon has to be somewhat curtailed in consequence. Some years ago the value of the Litany was very beautifully illustrated by a story which appeared in one of the monthly magazines. An innocent man had, on circumstantial evidence, been sentenced to a term of imprisonment, and his wife, almost beside herself with grief, either called upon, or was visited by, the clergyman of the parish. It was very difficult to comfort her—but, said the clergyman, 'To-morrow is Sunday, and we will pray for him in church.' This made the tears flow faster, for the thought of the mention of the name in the service anticipated the shame that must inevitably come from such an action.

Again the clergyman spoke.

'In the Litany we have just the very prayer we need—That it may please Thee to have pity upon all prisoners and captives.'

This gave comfort and was the means of confirming faith, and thus of obtaining strength to bear the burden. In 1865 or 1869 there were in Abyssinia Englishmen who were held captives by the savage ruler of that dark land. And from palace and cottage—from castle and from hut—from village church and stately

cathedral and minster, prayers ascended to the God of Heaven for their safety and release—

'That it may please Thee to have pity on all prisoners, and specially on the captives in Abyssinia.'

If only the beauties of that very comprehensive prayer were more realised, it would not be allowed to sink into insignificance. An example of how it is sometimes consigned to an unreasonable hour may be given here. At a very fashionable church, in a popular seaside resort on the south coast, it was the custom a short time since, and may be so now, to have on Sundays the morning service at half past ten. This consisted of 'the Order for Morning Prayer,' broken up into portions, with a sermon (or rather a lecture, for there was neither text at beginning, nor ascription at the end) during one of the intervals. When this was over, having lasted an hour and a half, the congregation departed. No sooner had the congregation left, than the bell began to toll for another service, and that service the Litany!

The Burial Service must not be omitted—for there, perhaps, exists the the most urgent need for reform. The service is often, very often, read at a very rapid rate, as though the object were hastily to bury the dead out of sight. Specially is this the case with cemetery chaplains. Many of them are, beyond doubt, excellent men, on whom the sad duty of committing the earthly remains of so many to their last resting place falls. We know they have many other duties to attend to, but that is a very poor excuse for the hurried, jumbled manner in which so many cases, specially those of the poor, the service is gone through. At such a time the mourners need comfort. The Church provides this for them in that most beautiful 'Lesson' taken from the First Epistle to the Corinthians; and that, read slowly and sympathetically, will have a wondrous effect in soothing the mourners' sorrow.

One example of harm a hurried service may do. It is well known that in some, perhaps most, of the populous towns of the North a great deal of scepticism, if not downright unbelief, exists. In one of these centres of population a man, who was known to be of a somewhat sceptical turn of mind, attended the funeral of a friend. The regular cemetery chaplain read the burial service in great haste. The sceptic afterwards remarked, 'You wonder at me being unable to believe in a resurrection. Why, the chaplain himself doesn't believe in it; for,' he added, 'no man who believed in a doctrine so important as that would have hurried over the statements about it in the manner in which he did. He read it as if he were to be paid for it at a piece-work rate!'

This may appear to be vulgar, but it illustrates the point.—*Family Churchman.*

THE HIGHER EDUCATION OF THE LAITY.

It makes a great difference in a parish whether the Rector has an advance guard of men and women who are familiar with the position and teachings of the Church, or the body of the Congregation is composed of excellent people who have never gone into the reasons of things and have little acquaintance with the higher Christian thought of our own time. The Rector ought not to be the only person who is acquainted with the Scriptures critically, or the good and right points in Church music, or the needs of the missionary field, or the history of the Christian Church during successive ages. It is of the greatest help to him when he can count upon a score of persons to whom he can address a discourse that has compelled him to keep his scholarship fresh, and it is of great service to parishioners when the parish clergyman steps occasionally out of the beaten track and expresses his

thoughts with directness and freedom on the moral and social questions of the day. If the clergy are to lead their people, this leadership must discuss the matters which bright people in the congregation are thinking about. The pulpit is not always the best place for this, though it is the place if no more convenient opportunity can be had. It is a difficulty very seriously felt, and felt more and more as time goes on, that no special provision is made among us for the higher education of our lay people in a great many matters about which they ought to feel better informed. Perhaps our laity are better educated in many religious matters than the people of other religious bodies; but too little attention has been given in the parish to the instruction of people in *Church matters* who, if they understood better the spirit and movement of *The Church* and the work that we have to do in this country, would be far more efficient in their co-operation than they are to-day. We have had so much to do in all our parishes, and the duties of life crowd so much upon capable people, that it is not easy to find thoroughly trained Churchmen even in leading parishes. It was said of the late John Caswell, who was for many years one of the vestrymen of Trinity Church, New York, that when he was confirmed he made a thorough study of the history and principles of the Church, and prepared himself for all the duties which a Christian layman might be called upon to discharge. It was characteristic of the laity of Connecticut two and three generations ago, in the sharp disputes between Congregationalists and Churchmen in those days, that they were the best educated laity in our communion in this country. You could not corner one of these Connecticut farmers on any point that was within his reach; and the vitality and strength of conviction which these men had is felt far and wide in the Churchmanship of the west as well as in steady old Connecticut.

These instances are sufficient to show that where the laity are properly trained in *Church* teaching and in the related topics which connect the Church with Society, they exert an influence in the parish and in the community which is of the first importance. The question is how this special training may be undertaken and carried on. The rector is already overworked in the larger parishes; but it is believed that the instruction of bright and influential persons in the things that an influential Christian layman ought to know and believe, would be time well spent even by the busiest clergyman, if he has due regard to the work which the Church has to do in the care of souls and in giving direction to public institutions and social life. There seems to be no way for giving this training except through the individual clergyman who is persuaded that it is one of the most effectual means of using the strength of individuals for securing large results. It was said of one of the most successful rectors in Massachusetts that he educated his laity and then found out what each man and woman could do best. In this way he increased his own strength many fold, and he left a parish which had in it the permanent principles of growth. He counted no effort too great if he could only bring men and women to see what they could do for Christ and His Church, and to open their minds and hearts to all that the Church had to say to them. Some of the best work in our parishes to-day is done in the rural districts, where the clergy faithfully and thoroughly instruct the young men and women in the spirit and method of the Church; and prepare them so that when they go into larger fields they are able to use their gifts in a large way to promote Christian ends. A good *CHURCH* newspaper, where the rector is beyond reach, is the best companion which a Churchman can have after his Bible and Prayer Book.

In the larger parishes something is necessary

also to save our educated men from the deadening effect of agnosticism. The new criticism of the Bible has in many cases blunted the edge of their religious life; they know just enough about it to create uncertainty, and this doubt will not be removed until they know more.

This matter is of interest also from another point of view. The Church specially needs those educated laymen in order to multiply the agencies for the thorough instruction of the young; and the laity who are carefully taught by the rector or others in classes or as individuals are almost sure to be his influential assistants in teaching and in the development of the parish life. We have not begun to cultivate the field which is here opened; we have hardly touched its borders, but it is believed that here is one of the agencies for Church work and growth which will be more fruitful in results than any one can estimate when it is properly developed.—*The Churchman, N. Y.*

THE IMPORTANCE OF BELONGING TO A TRUE CHURCH.

I have sometimes heard it said that 'it matters little to what body of Christians we attach ourselves,' that 'it does not signify to what earthly Church we belong, so that we get to heaven at last.' But it does matter a great deal. It is true that when a building is erected the scaffolding is no longer needed. When a grain of wheat is ready for the garner the husk may be thrown away; or when a nut is fully ripe its shell is of no further use. But would it not be unwise to undo the scaffold poles whilst the house is being built, or to cast away the husk before the harvest time, or to strip off the shell before the kernel within is fully ripe? Even so it is with regard to the outward Church. As the scaffolding is important while the stones and the timber are being put into their places, and the husk and the shell are not only valuable, but even necessary, in the formation of the grain and of the kernel which they contain; so we should value the outward Church during the time when our souls are being built up and formed for eternity—as long as the repenting process for heaven is going on. It has a very important purpose to serve. And then, when the present state of things comes to an end, the outward help and the outward covering, as it were, will be laid aside, and the life within will alone remain. It must therefore be of the greatest importance where we cast in our lot, whether in a sound or an unsound Church. Suppose we were called upon to make a perilous descent down one of the cliffs of Dover, and our chance of safety consisted in attaching a rope to some post at the top, would it not be of immense importance to select a strong rope and a sound post? No effort of our own would make us secure if the support on which we depended proved worthless. Or, to take another case; suppose we wished to make a long voyage, and we were to go to one of our seaports in order to secure our passage in a trustworthy ship. We might see, perhaps, in the harbor three or four all bound for the same port. But if one was pointed out to us that had already made the voyage, and had conveyed in safety thousands of passengers—one that had weathered many a storm, and had shown itself thoroughly seaworthy—should we not at once say, 'This is the ship for me?' It is true there may be others of a newer and more attractive appearance; but to this vessel I will trust myself with the fullest confidence. And so we may trust with confidence to *The Church*. Of course she cannot save us; Christ alone can do that. But she is a sound rope by which we may hold on to Him amidst the perils of the world. She is a vessel of safety, in which we may embark with perfect confidence on the voyage of life. She has borne out others safely

to 'the haven where they would be,' and safely too will she bear us, if we are faithful to her, and trust to her guidance. . . . It is not merely the *clergy* who should be earnest in the Church's cause; the *people* should be earnest too, even the very humblest of them. Our constant enquiry should be, is there any way in which we can serve her? Can we do anything to promote her interests? Then let us do it with all our hearts. Let us be more faithful to our Church. Let us not be ashamed to stand up for her when spoken against. Let us speak of her as those who feel earnestly thankful that they belong to such a fold. Other Christians are not ashamed of their creeds, why should we be less zealous than they? We do not claim perfection for our Church. She may have many faults, and so has everything in which man is concerned. But has she not been, and is she not still, a vast blessing to the world, and especially to this country? She has given us a well translated Bible and a Scriptural Liturgy. She has been honored by a noble army of martyrs, and a glorious company of devoted servants of Christ. May her boundaries be enlarged, and her usefulness extended, and may thousands have reason to call her walls salvation and her gates praise! Look upon your Church then as a nursery for heaven. Be not only anxious to see many flocking into it, but be still more anxious that those that are already in it should be men and women whose hearts are given to God, and whose treasure and home are above. What we want is that our members should be faithful and true of heart; men and women who are walking with God here, and are growing meet for His presence hereafter; who love the Church in which they have found peace and rest; the home in which they are tarrying for a while; the ship, as it were, which is bearing them on their way, but whose eyes are steadily fixed on that land to which every wave is bringing them nearer.—*Extract from Our Church and her Services.*

OUR PRAYER BOOK.

It is well for us all to read our Bibles much more than we do. We cannot afford to be ignorant of them. Half the empty nonsense so often heard on religion would be replaced by common sense if we read the Holy Book more devotionally and carefully; or in fact if it were daily read at all.

But this is true also of the Prayer Book. One of the crying needs of the hour is fuller acquaintance with the grandest of devotional works. Like the Bible, from which three parts are taken, it must be read and pondered well. In it, from office to office, the scheme of salvation gradually unfolds itself. The principles of the faith are practically applied. The very soul of worship assumes its living form, and the child of God walks o'er the sacred path long trodden by ransomed millions. Oh! what associations cluster around this grand Old Prayer Book as it leads the saint along from hill and vale, from every scene and town, until it carries him to the great temple of Jerusalem, its glory and its God. For in its antitype to all prophecy and shadows, it reveals the great reality in its Eucharistic worship to which all paths lead, and from which all blessings flow. Amid the good things coming by and by, I certainly would number, of earnest, devout, and daily Prayer-book readers a great and noble army.—*West Indian Guardian.*

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FAMILY DEPARTMENT.

THE DAYS BEFORE EASTER.

Across the rush and heat of life,
With sudden chill,
On thy vain hope and selfish aim,
Rebellious will,
The shadow of Gethsemane
Falls sharp and still.
And stays awhile the haste for gain
And foolish greed;
With sharpened vision thou dost see
Earth's fragile reed,
And all the empty things on which
The soul doth feed.

Calvary's cross stands bare upon
The darkened sky,
Against that cruel crown of thorn
Thy heart doth cry.
It meaneth, O my well-beloved,
That self must die.

For even as the sower's hand
The seed doth sow,
Believing winter's wind and soil
Kind purpose know;
With truer faith thou too must let
Thy fond hopes go.

For though the hidden seed be lost
To human eyes,
The sower waits the distant warmth
Of harvest skies,
So even shall earth's buried Hope
Immortal rise.

Beyond this Cross of Calvary
And Crown of thorn,
As eager eyes expectant watch
The rising dawn,
Thy Church in solemn triumph waits
Her Easter morn.

—The American Church S. S. Magazine.

JESUS, LEAD ME!

BY J. P. B.

Thou, the pure and flowing Fountain,
Jesu, wash my stains away;
Thou, the high and holy Mountain,
Jesu, be my rock and stay.

Into pastures fresh and vernal,
Lead Thy weery, fainting one;
Give me drink from spring eternal,
Jesu, be my light and sun.

Gentle Shepherd, ever lead me
By thy strong protecting hand,
With the heavenly manna feed me
Till I reach the promised land.

—The Family Churchman.

SWINGING TOO HIGH.

FOR THE YOUNG CHURCHMAN.

'Where are you going, David?'

'Out to the park.'

'I didn't hear you ask me if you might go.'

'I ain't a baby, mother.'

'You're not a man yet, David. When you are, I hope you'll be the kind your father is. Did you ever see him go off pleasuring without stopping to ask me could he help me first?'

'Do you want me to go to the store?' David asked. His face flushed and his eyes did not meet his mother's. Did she know he was mean enough to hurry off, for fear he might be delayed to do something for her?

'No; I have no errands for you.'

David stood pulling down his jacket, hat in hand. He watched her with a frowning face, as she pulled her sewing machine to the window. Why didn't she tell him to go, and let him slip off? By-the-bye, boys, if you are on the point of 'slipping off' anywhere, you had

better stay until you can go in another fashion; there's something unmanly about 'slipping off,' as a rule. Evidently David must ask:

'May I go?'

'What do you do out there?'

'Nothing.'

'That's a poor thing to do, and a thing you never liked, David. I'm afraid you meet an idle set of boys.'

David ventured to meet his mother's eye, as he answered:

'They don't have to do anything—they're gentlemen.'

Surely she would be glad enough to have him with gentlemen's sons!

'There's gentlemen and gentlemen,' she answered, not at all affected by the news. 'They may tire of you, besides.'

'I may be just as good as they are, some day,' blustered David.

His mother looked at him a minute before she answered, quietly:

'That's neither here nor there. You'll never be good for much though, doing nothing.'

Then she sighed. David brushed his hat with his sleeve and frowned harder than before.

'When are you going to finish your model, David? It's standin' there a month, now, and you said it wanted only a touch to finish it. Your father's that proud of it, he'd be mighty pleased to see it done.'

'It's no good,' David answered, impatiently, though he cast a half affectionate glance at the ingenious little contrivance of tiny pulleys, weights and wheels, which it had taken him more than a year to perfect, and which his mother dusted daily with a single feather, lest she should injure her son's handiwork. 'There's easier ways to make money than bothering with machinery. Can't I go, mother? Jim's waiting outside. You'd rather I'd play out in the park than 'round the streets, wouldn't you?'

'You may go this afternoon; but there's something wrong.'

There was something wrong; but just what it was, was not plain to be seen. David had an uncomfortable consciousness of it, though in all honesty he could say to Jim, as they hurried along, that 'he couldn't make out why his mother made a fuss—he was sure they didn't do any harm, afternoons at the park.' Nor was his mother at all sure where the trouble lay. They needed something to show them that the trouble was in David himself—not in what he did so much as in his ideas and feelings.

For several weeks David and Jim had been in the habit of meeting the same boys, and roaming the park with them. There was a difference between them and himself which David felt and which began to make him uneasy. He began to feel himself ill-used that he must hurry home to run errands, as he did at first, not that his mother had asked, but simply because he knew she might need him. Then it did not seem fair that he and Jim should walk always, while these boys, if tired, could jump on board a car for a few blocks, even. He hoped they would not ask him where he lived, or his father's business. Arthur Pierce, he knew, must be the son of the wealthy man for whom his father worked as skilled machinist. He began to be ashamed of knowing anything about work.

'Let's try the swing, boys,' suggested Frank Staples this afternoon. 'They've got the rope aw—tremendously short. Bet you we can't stand it so high. I'll try first.'

He climbed in, but a few turns made him cry 'Whoa!' One after the other tried it and were as quickly defeated. David purposely held back till the last. He was sure he could stand it, and he wanted them to appreciate him better by their own failure.

'Good!' cried Arthur, as Jim sent David higher and higher. 'You're a trump!'

David's head began to swim; but he mustn't give in.

'Any higher?' asked Jim.

'Yes,' answered David, breathlessly, and—I was going to say manfully. What do you think, boys? Is it manful to 'show off' for no particular object?

'Keep him going! keep him going!' shouted the boys, admiring his pluck, and at the same time amused at his anxious face.

'Run under!' cried Arthur.

'Shall I?' asked Jim.

A nod from David. Jim ran and let go of the swing with a jerk. The jerk was too much for David's dizzy head, and he came to the ground, and lay, for a minute or two, unable to stir or to speak. His white lips and little stream of blood from a cut in his forehead thoroughly frightened the boys. George Main, whose father was a doctor, unbuttoned his vest and put his ear over his heart.

'He's alive,' he said to their great relief.

A few minutes later he was sitting up, with Arthur's handkerchief bound around his head. When he tried to stand, he sank down again. George made another examination.

'No bones broken,' he declared; 'must be a sprained ankle.'

'How'll I ever get him home?' asked Jim, wofully.

'I'll go with you,' said Arthur. 'It's all my fault, for I told Jim to run under. Where's your street? We'll take turns carrying him to a car.'

'I haven't any car fare,' Jim said.

'That's all right—I have,' said Arthur.

David groaned, not so much from pain as from shame at the idea of the son of the rich Mr. Pierce seeing his plain, rather shabby home, on a 'floor.' But there was nothing else to be done.

'Oh, David, David, what did I let you go for?' his mother cried, as she heard stumbling footsteps on the stairs and ran out, to see the really alarming sight of David's white face and bandaged head and dangling foot.

When he was propped up on the lounge, Arthur told the story, blaming himself for the accident.

'I'm sure David'll not have you blame yourself,' his mother said: 'I'm sure I thank you from my heart for your kindness. Can you thank the young gentleman, David?'

David tried to speak, but his head sank back on his pillow, and his mother hastened to heat him some milk to revive him.

'I am going just round the corner to the drug store, Mrs. Carnduff,' Arthur said; 'is there any errand I can do for you while I'm out?'

'Thank you, no,' Mrs. Carnduff said, looking up with a gratified look.

David's pale face flashed.

Arthur was back in ten minutes, with a bottle of arnica and a paper of white grapes.

'I don't know whether he'd care for 'em,' he said, a little bashfully, 'but I always like 'em when I'm laid up.'

The door opened just then, and David's father came in, his eyes lighting first on Arthur.

'Why, Master Arthur, what brought you here? I'm pleased to see you,' and he held out his hand with a cordial smile.

'Why!' exclaimed Arthur, 'I didn't know David's father was our Mr. Carnduff! My! isn't that nice, David?'

David was savagely biting the pillow: he would not cry; they might think it was just because he couldn't bear pain; he knew better. It helped him to keep his tears back when he saw the drops in his father's eyes as he knelt beside the couch.

'Good night, David,' Arthur said; 'I'll look in to-morrow. May I, Mrs. Carnduff?'

'That you, may indeed; and thank you,' said Mrs. Carnduff, gratefully.

If David said to himself a dozen times, 'served me right,' no one said so to him. His father seemed bent on making him and his mother laugh all through supper time. How was David to eat? His father went to draw the couch over to the table: David winced a little. Then his father drew the table over to the couch, hiding David in a gulf of darkness.

'I'll have to borrow a horse's nose-bag and give the boy his supper in that,' he declared.

There was no seriousness the whole evening, except for David's pain; until after he had been undressed and settled in bed.

How kind they all were! How good his mother was to forget his selfishness and rudeness!

'So you've been swinging to high, lad?' his father said, when David, after vainly trying for an hour to sleep, called his father in to him. 'It don't pay. Your mother and I have been thinking you not quite yourself of late.'

'Mother thought I was going with bad boys,' said David.

'Master Arthur is a fine lad, and I believe he'd not go with bad boys. No; but you've been swinging too high, lad.'

'Do you mean they're gentlemen and I'm not?' said David.

'I mean the catechism, boy; that its best to do our duty, be it work or be it play, 'in that state of life into which it hath pleased God to call us.' It's a fine thing to be a gentleman; but you're apt to turn out a poor imitation if you begin copying the wrong thing. It's not the doing as you please, and loitering around, and forgetting the people you love, and despising work and having your pockets full of money, that makes a gentleman.'

'But poor boys get to be gentlemen, sometimes, urged David; isn't that all right?'

'Yes; all right, if he climbs the way God meant him to. If you're a true man, David, you'll care little and God'll care little whether you're a gentleman or no. It'll not take him long, as I take it, to make any true man into a gentleman. There is a difference now, a difference that God let's be; but it's good, not bad, so long as we respect one another and help one another. Do you think Mr. Pierce could get along without me, or such as me? No more could I without him.'

'Why should he have more money than you?' asked David

'Because God wills,' answered his father, a little sternly; 'leave that alone, lad. We're not put in the world to make money. I was put here to help on the world a bit by watching pulleys and cranks and levers, and by thinking of a new way or two, it may be, to help His affairs to go more smoothly where He trusts them to us. And unless I'm mistaken in you, only better than ever I did, I hope. Why David lad, they're grand creatures, the wheels and the pulleys and cranks, as busy as the fairies, and as strong as giants. There! go to sleep and dream of them; and God keep you.'

'I think I could finish that mill model, mother,' David said, as he sat propped up on the couch next day, waiting for Arthur's promised visit. He was deep in the task when Arthur came, bringing a mould of jelly from his mother. Arthur watched him admiringly as he skillfully put the scattered pieces together.

'You do that better than you swing, David,' he said.

'I've been swinging too high,' David said, which Arthur did not fully understand.

He did understand, however, enough of David's ingenious model to beg him to let his father see it.

'I'm going to bring father down here to see it,' he exclaimed: 'you don't mind, Mrs. Carnduff, do you?'

David felt it an honor, indeed, when Mr. Pierce spent a full half hour the next evening talking with his father about the model, he felt like begging its pardon for having said it was 'no good'; he loved it now.

What came of that half hour was, that Mr. Pierce offered to have David placed in a school to be especially trained in knowledge of machinery. An offer which Mr. Carnduff gratefully accepted.

Arthur's visits made the weeks in which David was a prisoner among the happiest in his life. The books he brought taught David to love books as he never had; and the instruments for drawing which Mr. Pierce gave him were among his life-long treasures.

'That was a good swing, father,' he said one night; ain't I glad I tumbled!'

MABLE H. DESPARD.

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THE SPRING FASHIONS.

Every woman is interested just now in what to wear for Spring. The latest styles are illustrated, the newest materials described and the brightest ideas embodied in the March number of *The Delineator*. This issue contains over one hundred large pages of interesting fashion talk and practical hints for the home, and the wonder is how any woman can do without it. Canadian edition identical with that published from New York. \$1 a year. Address *The Delineator*, Toronto.

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DIED.
BALFOUR—In Montreal, on the 13th Feb. 1891, in the 87th year of his age, the Rev. Andrew Balfour, for 60 years Missionary of the S. P. G.

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ANGLICAN CHURCH MISSION
TO THE JEWS.

[From Church Work, London]

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

Dear Mr. Editor,—I am indebted to you for two letters, May the 16th and the 30th. Thank you for both and also for the copy of your letter, therein enclosed, and for the magazine you so kindly sent me. I must tell you something about our work here. I have inquired for the photos you mentioned and could get none of any streets in Cairo except of the Mosqui street. Our house, however, is close to the post office, Abdul Aziz street, running parallel with Mahamid Ali street. The German Jews live quite at the beginning of the Mosqui street in two or three by streets, the Arab and Spanish and Karite Jews near Hotel du Nile, also in the Mosqui in a street called the Jewish street (Haret el Jahood), and in Sikke el Geida, a continuance of the Mosqui street. I have forwarded a photograph of this latter street and hope it will reach you. The houses in this quarter are all very similar in style. If you can recall a large garden, called Garden of Ali Sherif Pasha, in Abdul Aziz street, our house is exactly opposite to it. I perfectly agree with what you say in your letter about the giving of relief to Jewish converts. It does not make permanent the foundations of a Church.

The nearest estimate I can make as to the number of Jews in Cairo is about 15,000. I believe this to be the lowest. I find almost all the Jews here speak Arabic more or less well. Two thirds of them are called Arab Jews, amongst whom are a small number of Spanish Jews, who, although they have kept up their hereditary language since their expulsion from Spain and their settling here have acquired such a good knowledge of the colloquial Arabic as to identify them with Arab Jews with whom they have intermarried and formed one congregation, under one chief Rabbi. The number of the Spanish Jews is very small, a few hundreds only. It is worth mentioning that amongst the Arab Jews is to be found the largest known congregation of the Karites, who, as far as I can gather, number only 30,000 in the world. You are no doubt aware that they are regarded as unorthodox by all other Jews, because they reject the Talmud. I hear this congregation numbers from 1,500 to 2,000 souls.

The other third of the Jews in Cairo are of European origin, Polish who speak German as their mother tongue, and Greeks, natives of the island of Corfu, Italians, French, Russians, &c.; but amongst this latter the Polish Jews predominate in number. This being the case I am able, through the medium of Arabic and German, to reach almost all of them. The following table may be an approximate classification

tion: 8,000 Arab Jews (Spanish included), Sephardim; 2,000 Arab Jews, Karites; 1,500 Polish Jews, Ashkenaz; 1,500 Greek and Italian Jews, Sephardim; 2,000 different nationalities: 15,000 total.

1. We have daily Morning Prayer in English and Arabic. The attendance on Sundays varies from six to thirteen. Some Jews come, but the greater number are Syrians who have settled in Cairo, and who have either joined the Church of England or been brought up in it. On Sundays we have, besides the usual morning and evening services, an early celebration of the Holy Communion. On Thursday and all Feast days we have early celebrations of Holy Communion also. Last Sunday we had nine communicants.

2. We have an enquirers' room on the ground floor, which will be also useful to Miss Allen, who just arrived last Saturday. As soon as she has her drugs she will start a dispensary.

For the last month and more I have had a regular inquirer, who asked for no relief, coming three times a week for instructions preparatory to his baptism. He wants to be baptised soon, before leaving for Europe. Lately he has been very ill, and the doctor said he must leave Cairo at once. He has a liver complaint which may prove fatal. I believe he is in earnest, and if he continues so, and does not show signs of worldly motives, I hope to baptise him at All Saints' Church during this month.

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in our work, and has, kindly consented to let me, have baptisms in his church. I believe the service in a regular church will be much more impressive for the candidates. Two other inquirers are to begin to come for regular instruction tomorrow. I have seen them about this to-day, and they have promised to come to the daily Morning Service as often as they can.

House to house visitation takes the greatest part of my time at present. It is difficult to gain the confidence of the Jews sufficiently for them to allow you to enter their houses and read or speak to them.

[To be continued.]

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TEMPERANCE COLUMN.

HIGH LICENSE vs. PROHIBITION.

[From Frank Leslie's Illustrated]

This paper has said more than once that no reform movement could succeed that did not have behind it the encouragement and support of public opinion. For this reason, as well as because of the failure of prohibition wherever it has been tried, we have said that high license offered a more practical remedy for the evils of the saloon than prohibition. Proof of the correctness of our judgment comes, with singular force, from the prohibition State of Iowa.

The officers of the law and Order League of Sioux City, in that State, have announced that the organization will cease for the present, its efforts to enforce the prohibition liquor law, on the ground that it is a hopeless task when the city and county authorities oppose them.

Of course, it must be a hopeless task under such circumstances.

Prohibition in this State would be simply equivalent to free license under such circumstances. The case is as plain as anything possibly can be, and the blind fatuity of the advocates of prohibition, who will not see the truth, is simply astonishing.

As against the failure of the prohibition effort stands the success of high license in the suppression of the saloon. A recent dispatch from Baltimore stated that the effects of high license in that great city during the nine months of its operation, according to official reports, were as follows:

During the January term of the Grand Jury of 1890 the number of cases of Sunday liquor selling was 817; during the May term 335, and during the September term 898. The High License law went into effect May 1st 1890. The commissioners say: 'The last Grand Jury had before it the smallest number of cases during any term for many years and compared with the January term of 1890, the one just previous to the beginning of the High License law, the cases reported to the last Grand Jury were 489 fewer. The May and September terms combined had 154 fewer cases than the January term of 1890. Comparing 1890 with 1889, there were 989 fewer cases in 1890.

This is a record that speaks for itself.

PROHIBITION GAIN IN STATE OF IOWA.

[Iowa Prohibitionist, Des Moines.]

We are glad to inform our readers that the final official vote of Iowa makes the highest Prohibition vote, (that of J. C. Reed for State Treasurer), 1,844 instead of 1,708 as previously reported. This is a net gain over our vote in 1889, of 691—instead of 555, as first reported. Let us 'thank God and take courage.' This is a great gain, and very encouraging considering the many counter influences to which the cause of Prohibition was unjustly subjected in the last year. Let us now double our diligence.

ALCOHOL INJURIOUS TO THE HUMAN ORGANISM.

[From League Journal, Glasgow.]

It is the erroneous notion that alcoholic liquor is good, and the acquired liking for it, which maintain these drinking customs which temperance people seek to abolish. Many assert that alcohol is not essentially an evil thing, or more diabolic than any other substance. It is liable, they say, to greater abuses, but these are made by man and not by Nature that has created the substance. Now, scientific investigation proves that alcohol is injurious to the healthy human organism, and on that firm ground we hold that it ought not to be used as a beverage.

It is somewhat of a quibble to assert that it is the abuse and not the use that is to be condemned. It is in the very nature of alcoholic liquor to intoxicate and, therefore, it is wrong to indulge in it, although in itself it is no more 'a wicked thing' than prussic acid or strychnine.

Temperance advocates do not throw all the evils on the chemical substance and on the liquor trade. We point out the folly of people who indulge in the drink. All who uphold the drinking system, whether buyer or seller, must share the blame, as many of them suffer the consequences of evil doing.

RAPID TRANSIT IN NEW YORK

There seems to be a general consensus of opinion that the only proper solution of the rapid transit difficulty in New York City is an underground electric railroad, or rather, several such roads. An eminent capitalist in discussing the situation the other day, said; 'But an underground electric system is what we must eventually come to, and the sooner the better. Any prejudice against it at first would be gotten over much more quickly than the prejudices against the 'L' roads. I believe that in two years from now we shall have such a system.'

So do we, although it will probably take rather more than two years to give New York all the underground electric rapid transit she needs, notwithstanding the speed with which the tubular iron tunnels can be constructed. As for the rolling stock, there are half a dozen firms of electric traction engineers who would be glad to take a contract to supply all that could be needed in two years time.—*Electrical Review, New York.*

The wage earning classes mustn't suppose that 'free silver' means that silver will be free.

It simply means that they will be free to take eighty cents' worth of silver for a dollar or go without and starve.

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Gents.—My horse was afflicted with distemper so badly that he could not drink for four days and refused all food. Simply applying Minard's Liniment cured him. Feb. 1887. CAPT. HERBERT CANN.

Woo Sing, Ill., is perhaps the only town in this country that has a Chinese name. It was named by two sea-captains who had been in the China trade, and purchased land for the site of the new town about 1855.

ADVICE TO MOTHERS.

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An advertisement has been running in a Bristol, Eng., paper for the last year, offering \$50 reward for any well authenticated case of a child being carried away by an eagle, no matter in what country.

Most men call fretting a minor fault—a foible, not a vice. But there is no vice, except it be drunkenness, which can so utterly destroy the peace and happiness of a home. —Helen F. Jackson.

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