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The Church Guardian

J. W. H. Naylor 1396

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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ECCLESIASTICAL NOTES.

ABOUT £20,000 have been promised towards the decoration of St. Paul's Cathedral, London, Eng.

"RUSSIA could never acknowledge the present or any future occupant of St. Peter's Chair to be the one and only and infallible Vicar of Christ upon earth." So states a leading Russian journal. This is exactly the attitude of English Churchmen towards the Bishop of Rome. The Russian expression of opinion was called forth by Leo XIII.'s project for a unification of the Roman and Orthodox branches of the Church.

In the House of Laymen of the Province of Canterbury, at its meeting last month, Lord Selborne moved the following resolution which was carried unanimously: "That this House renews its solemn protest against the threatened dismemberment of the Church of England and its Disestablishment and Disendowment in Wales and Monmouthshire; and having in April last unanimously resolved that such a measure ought to be resisted by the whole strength of the Church of England, it gratefully acknowledges and expresses its hearty concurrence in the measures taken with that view by the Archbishops and Bishops of both Provinces."

THE action of the Archbishop of Dublin in consecrating Senor Cabrera was discussed in the Upper House of Canterbury Convocation last month, and a resolution was *unanimously* passed on the motion of the Bishop of London refusing to accept any responsibility in the matter until after the Lambeth Conference shall have examined the standards of doctrine of the Spanish Reformed Church, and shall have decided the grave question whether the said Reformed Church is to be recognized as in communion with the Anglican Church. Archdeacon Farrar made a brave fight for the Archbishop in the Lower House, but only nine voted for his motion while 39 voted against it.—*St. James' Chronicle*.

THE clergy of the Diocese of Hereford are reported to be greatly agitated over the appointment of Dr. Percival to the See. There has already been some talk of a formal protest or petition against the appointment, but it will hardly come to that. The dissatisfaction is not with Dr. Percival personally, but with the opinions on Church disestablishment and Church property which he has publicly expressed. The Diocese of Hereford is more concerned with the proposed disestablishment of the Church in Wales than any other English diocese, and the clergy foresee the difficulty they are certain to experience of reconciling their duty of loyalty to their Bishop with the strong feelings which prevail amongst the majority upon what is now, and will be for some little time, the absorbing topic of ecclesiastical affairs in their diocese.—*English Churchman*.

THE quarterly report of the Palestine Exploration Fund is unusually interesting. It appears that, under the recently-granted permit of the Ottoman Government, explorations for over 1,000 feet have shown a paved street and towers, while there has been found a gate with a sewer under it, which is identified as the "Dung Gate" of the prophet Nehemiah, and the Gate of the Essenes, mentioned by Josephus. It is believed that the wall exposed will be found to include the Pool of Siloam, though Josephus implied that Siloam was without the wall. A recent storm has exposed a votive tablet, within two feet of which antiquarians have passed for years, and which shows that the Third Legion, as well as the famous Tenth, was at Jerusalem between the time of Titus and that of Hadrian. The tablet prays Jove for the welfare and victory of the Emperor Trajan and the Roman people, "erected by the Third Legion." The Turkish Governor is now giving all the help that is needed.

At a meeting of the (Roman) Catholic Truth Society at Hulme, a Mr. Kelly expressed an opinion that converts would be attracted to Rome through the influence of the "High Church party." The Bishop of Salford (Roman Catholic), who presided, said that "his experience had been the reverse of this." He spoke of an occasion when an Anglican vicar in his neighbourhood, who was a "ritualist," was accused of leading his people, by his teaching, to the Church of Rome. This had been mentioned by a friend in his presence, and he had been constrained to say that for "one convert he received from the vicar's church (the largest in the place), he received ten from the Non-conformists." It has been a common remark that by far the largest part of the secessions to Rome from the Church of England have been of those who were originally members of the Evangelical or else the liberal party. Such were Newman, Ward, the Wilberforces, and most of the other well-known names of a former generation. During the last 30 or 40 years the number of conspicuous conversions to Rome from the Anglican Church have been comparatively few. The policy of Pius IX. from 1856 onward effectually checked any tendency in that direction.—*Living Church*.

A WELSH Wesleyan minister writes to *The Church Times* to explain how he became convinced of the wrong and injustice of Disendowment. He had determined to prepare an address on Disestablishment, and commenced a course of reading, which, to his great surprise, revealed to him the unfounded character of his preconceptions. He was astonished to find that the facts were overwhelmingly against disendowment, and therefore he feels compelled to enter his protest against the iniquity which would cripple the Mother Church by an unfair and unscrupulous act. He ends his letter in this vigorous language: "Let the Church awake to the danger threatening her in Wales. I do not fear that disendowment will crush Anglicanism—it is too healthy and spiritual for

that—but it can mutilate its organization. Never has Anglo-Catholicism shown itself so much in earnest as to-day. It is answered that its political peril has caused the awakening. I do not believe it. I find the clergy are hard-working, spiritually-minded men. Give the Church time, stave off the immediate danger, and Wales, educated to see the contemplated injustice, will indignantly repel those who now lead her. The heart of Wales is right, whatever we may think of its head."—*Living Church*.

ONE of Archbishop Benson's chaplains writes in the February number of *The Quiver*: The following may be taken as a representative day in the life of the present Archbishop, whose untiring energy and capacity for work have not been surpassed by any of his predecessors. His Grace usually rises at 6.30 a.m., and devotes the early morning hour, or hour and a half, to devotional study. Breakfast is fixed for 8.30, and the service in chapel is held at 9.15. At a quarter to ten the business of the day begins. Half an hour is devoted to dealing with some of the most important letters and documents before the Archbishop starts off to preside at the meeting of the Ecclesiastical Commission, or some Royal Commission, or the committee meeting of one of the leading Church societies. Before luncheon one or two interviews (by appointment) are fitted in. A brief half-hour is snatched for preparing the heads of some important speech to be delivered at a public gathering at three o'clock. Before the meeting is over the Archbishop hurries away to take his place in the House of Lords, and make a speech which lays down the policy of the Church on some proposed form of ecclesiastical legislation. From the "House" he returns home in time to dress and start at once for some function or entertainment, in which he again has to make a speech, such as the Royal Academy dinner, or the Mansion House. On reaching Lambeth, at 11.30, the Archbishop must go through, with his chaplain, the remainder of the letters, not a few of which have been considered and dealt with in the carriage as he drove to and from his different engagements. When it is borne in mind that every public utterance of His Grace is fully reported (often *verbatim*) in the daily press, and that there are never lacking those who are at all times ready to criticise and condemn, and frequently to misrepresent, whatever the Primate may say, it is wonderful that the occupant of that arduous post is able to discharge his herculean task without frequently breaking down. No one who has been privileged to see the inner life at Lambeth can doubt that it is by the Divine grace that the Archbishop is strengthened and supported to fulfil the duties resting upon him, and to maintain that courtesy and kindness for which he is deservedly admired.—*Irish Eccl. Gazette*.

THE Holy Spirit was given to the Apostles, as our Lord promised, to guide them into all truth. And if "all truth," then surely into practical truth when organizing the Church, as well as into speculative truth when preaching the Gospel.

THE BATTLE OF LIFE.

What a battle life is on the side of our *moral* natures! Here are great passions, appetites, impulses to be subdued: lusts, evil desires to be held in check. Very giants are they. No man has yet come to a thorough knowledge of himself who is not aware of it, and not on his guard against the very foes that lurk in his own breast.

What a terrific question! Shall he master them and walk erect, as a man honored, worthy, noble? or shall they master him? His heart the home of every vile lust; his soul with grandest powers endowed, itself debased, defiled; his energies wasted, enfeebled; his body bloated, disfigured; his step unsteady; the man, the victim and slave of passion and vice.

O, God, what a warfare is this! How terrible it is! And yet how grand it is! How it appeals to the noblest attributes of our being, even while the lowest lusts of that common nature are stirred and moved upon. O man, will you fail and fall in this terrific struggle? Will you show yourself a poor weakling, when you ought to be a hero in the strife? In this conflict of plebeian and patrician forces in the human soul, passion against reason, appetite against will, impulse against conscience, you would not that the plebeian should dominate and rule you to your ruin—what then? Only this wise and necessary precaution: "Let not him that girdeth on his harness boast himself as he that putteth it off." Victory only perches on the banners of stout-hearted manhood! To start noble, it must be by a persistent fight with sinful self, Satan, and a wicked world.

And still more sublime the conflict when it rises to the sphere of the *spiritual*. Religion, taking the word in its component parts—*re back* and *legare*, to bind,—simply means the binding back the human spirit to God; and so giving it a right direction, and, it may be, a glorious outcome. But in the face of the powers of evil in the world and in the soul itself, this is no easy matter. What resistive forces the soul must encounter in carrying out this new and high-born purpose? How is the way to holy duty and the holy life disputed by that malign spirit which erst wrought man's moral overthrow, and introduced sin into the world, with all its evil machinations. How is the sublime course on which the soul would enter disputed by all the malign influences of the sinful world in which we stand, and now, too, by the low and sinful propensities which rankle and revel in the human breast. Saintliness means no easy walk over this disputed course. Says a great Apostle: "We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." God forbid that any should think of this as a mere dress parade of virtue. So far from it, it is a battle in the wilderness, terrific, prolonged, uncertain, wearing, where only "the grit of man and the grace of God" enable them to fight it out on that line, though it take all life long.

But sore, protracted and severe though the conflict be, it has for its end the eternal good of every man engaged in it, and his only safe course is the free and hearty committal of his life against evil and to holiness. Confirmation means just such a conscious, voluntary 'renunciation of the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh,' with full purpose of heart, with the help and grace of God to achieve thereby a glorious victory. Surely the one thing in this life most worth having is worth fighting for.

A goodly number among us are, by their own acts, and this solemn rite handed down from the Apostles, about to signalize this as their holy purpose. To them it must be, as to many

of you in the years gone by it must have been, a solemn occasion, a sublime moment; none more so. Will you not pray for them that they may be faithful unto death, and so win and wear the Crown of Life?

Life is on every side a warfare, more especially Christian life. The more the necessity for a harness in the old sense of the word. "Weapons of warfare, offense and defense;" and it all shows how much wakeful truth there is in this ancient caution: "Let not him that girdeth on his harness boast himself, as he that putteth it off." One of the world's grandest characters uses this glowing language: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." But, ah! it was at the end of a glorious struggle, the close of a sublime life. It was the language of triumph in full view of the axe and the scaffold. No fear of death sealed his lips or took away his tribute to the blessed Christ, who made him thus to triumph in the actual nearness of a tragic death.

You, dear candidates for Confirmation, are just entering on the struggle. God grant that it may be in full earnest. The weary conflict with Sin and Satan and Self and World is all before you. Not in your own strength is the great battle to be fought. Only seek grace and help from God, thinking not to accomplish, as some think to do, a glorious victory, in any neglect of religious duties or Christian privileges. Be faithful to thy vows, and so the Eternal God will be faithful to His promises. Only be thou a hero in this strife! Let there be no abatement of zeal, purpose, devotion; and at the battle's end the victor's crown and glory thou shalt wear.—*Rev. S. H. Giesey.*

MOTIVES.

In these end-of-century days there is no end of fads, theories and "new ideas" in making use of religion to smooth the friction of life. The old ballast of doctrine and stable truths is thrown overboard, the center board taken out, full sails unfurled decked with brilliant streamers, and enchanting music fills up and beguiles the flying hours. That is the sort of religion that is getting hold of people, in which the single impelling motive is entertainment, the satisfaction of the insistent desire for immediate happiness. Even the old motives of taking to religion for the sake of appearances and social position or securing business patronage, are not deemed available as formerly. The one thought is, will religion help to fill up dull hours and furnish the means to have a "good time" socially? Will it provide music to my taste, and intellectual stimulus and entertainment, and at the same time let me off easy when my self-indulgence carries me beyond the border land of innocent and rational enjoyment? Faith, duty, service and responsibility are becoming lost words and lost things. Even the ministers of Christ are drifting into the stream and acting as if the Gospel had lost its power, and Israel could only be gathered by means of bazaars and parties and entertainments, and that which appeals to the single sentiment of getting together and enjoying things. Not that the tremendous power of the social element is to be ignored in bringing men and women into the kingdom of Christ, but it should not be allowed to smother the real purpose and end of religion. Certain it is that the crying need of to-day is the steady enforcement of the truth that while religion furnishes the truest entertainment, at the same time it demands service, loyalty, consecration. It gives the purest enjoyment possible to man, but it expects toil, hardness, self-denial, patience, endurance. If the motive in the pursuit of religion be the gratification of self alone, the person does not get Christ's religion, it is some-

thing else. If personal pleasure is cast out of the motive, happiness comes of itself, and the best and highest qualities of the soul shine with a lustre reflected from Him who came to be the true Light, "which lighteth every man that cometh into the world."—*The Church News, St. Louis.*

THE BOOK OF COMMON PRAYER AND COMMON LAW.

By THE REV. JOHN BREWSTER HUBBS, S. T. B.

(In the Church Eclectic, for February.)

There is a very strong and striking analogy between the Book of Common Prayer and the Common Law. They both are the resultant and the development of the same principle. They are twin-brothers. They resemble each other in feature and attire. It is impossible to be associated with either one for any length of time without being led into the companionship of the other. Churchmen naturally become defenders of the Common Law; and students of the Common Law become Churchmen. It is an historic fact that lawyers, who are experts in the Common Law, read themselves into the system and the theology of the Book of Common Prayer. The Church has always been strong among the lawyers. And she has won many to her fold through the Common Law. For a student of the Common Law, with moral instincts and religious feeling, will be led by an inevitable conviction, to the system of Theology and Churchly order that is enshrined in the Book of Common Prayer.

The Book of Common Prayer is not a creation of legislation. It is a growth. It is not an arbitrary compilation. It came into being, not by the fiat of a king or a convention, but, like a language, in obedience to moral forces which were the heritages of past generations, and which express the common religious life of the people. It is oftentimes assumed that the Book is the product of the Reformation. And, in a sense, this is true. The Book is the crowning achievement of that formative period. But it is a growth nevertheless. The Reformation period is simply a stage in its development. It does not mark its historic beginning, for a new Book was not made then. "The English Book of Common Prayer was formed, not by the composition of new materials, but with the several elements of the earlier services." "The Body and Essentials" of the Book are an ancient heritage. The Reformation is the date when the trunk of the tree appears, but the roots run down into the soil of the ages. The blossom is there set as the crown of a previous nature and growth. For almost every part of the Divine Liturgy and the daily offices, in their last analysis, can be traced back step by step, to the earliest ages of the Church. Every essential feature of the Book exists in its predecessors. It is "the Custom Book" that embodies the common uses of the divers custom books of the Anglican Church. Neither is there a breaking with the doctrines and the use of the Church Catholic; for the Divine Liturgy, the ancient norm of the daily offices, the creeds, and the primitive rites and ceremonies of the Church, are sacredly preserved in the Book in their historic continuity. The essential principle of the common law appears in every office of the Book and stands out on every page. To it its very being clings. The creeds and uses and rites "so collected," as Blackstone would state the case, "are of higher antiquity than memory or history can reach, nothing being more difficult than to ascertain the precise beginning and the first spring of an ancient and long established custom. Whence it is that in our law the goodness of a custom depends upon its having been used time out of mind; or, in the solemnity of our legal

phrase, "time whereof the memory of man runneth not to the contrary." This is that which gives it its weight and authority. It is obedience to this principle, which is so dear to every Saxon heart, that gives weight and authority to the Book of Common Prayer. This Book belongs to no party, or age, or nation. Like the Common Law it is composite in character. It is "as mixed as a language." "The Orient and Occident have enriched it with their finest and strongest utterances, have worked it over and over, have stricken from it what was against the consistency of its import and beauty. It has been a growth, an exhalation, an apocalyptic cloud arisen with the prayers of the saints from climes of the Hebrew, the Greek, the Roman, the Goth, to spread in time over half the world." This wonderful Book is

"The heir of all the ages in the foremost files of Time."

If this be the true historic basis upon which the Book of Common Prayer rests, it stands sharply defined over against the Roman Catholic and the collective Protestant world. For these two systems, extreme as they are, center for their being in a common principle. It is a principle that does not heed the voice of the Common Law, or respect historic continuity. In somewhat of a qualified sense, it can be called the civil law principle, which maintained that law is made by sovereigns and councils, and that it can be changed by the will of a person or the majority vote of a synod. The peculiar dogmas and distinctive rites of the Roman Church and of Protestantism take their origin from either the edicts of a Pope or the legislative act of a Council. The distinctive features of the Roman Church to-day, which brings it out of harmony with primitive doctrine and custom, and the divers strange doctrines and notions of Protestantism, have been legislated into being, either to satisfy the theological exigencies of an age, or to please the will of a man or of the party in the majority.

For example: Transubstantiation was made a dogma of the Faith by a Council in 1216; the infallibility of the Pope by the edict of 1870; the Westminster Catechism, the Augsburg Confession, and the various Confessions of Faith, are all the results of legislative enactments, and express the opinions of schools, and parties, with no direct recognition of the continuity of Church doctrine and Bible truth. The question was not asked of the doctrine or rite under discussion, if "the memory of man runneth not to the contrary." Judge-made law is of a questionable character. Man-made theology stands on the same level. Blackstone says: "The doctrine of the law is this: that precedents and rules must be followed, unless flatly absurd and unjust; for though their reason be not obvious at first view, yet we owe such a deference to former times as not to suppose that they acted wholly without consideration." A long continued and historically established precedent is absolute law. Such precedents constitute the Common Law, and they take their high authority, partly, because they express the will and custom of the people from age to age, and partly because they indicate that which was fit to survive in the national growth. This principle of precedent, which twines itself about the events of the past, is very dear to the democratic Saxon heart. It is justly considered to have gained, and nurtured to a high development, constitutional liberty and individual rights. "Precedent," says Lowell, "is only another name for embodied experience, and counts for even more in the guidance of communities of men than in that of the individual life." In the domain of the Faith once delivered, the Book of Common Prayer is the embodied experience of the past and the witness that voices the precedents of "the ages all along." Its doctrines and rites are absolute law, because they are historically established precedents. This should

be maintained with emphasis. For could the principle, that rules in every court of Justice, be recognised and honored in the sphere of the Faith in Christ, it would become possible to formulate a system which could be received by all Christian people as their common heritage. Here centers the hope for Christian unity. It is for this recognition—the recognition of the essential principle of the Common Law—that the Book of Common Prayer contends. And if there be any virtue in this principle as it pertains to the Faith of Christ, the Book demands from the Anglican people most careful consideration and a just appreciation of its merits and lessons.

When the break is made with the experience of the past and the testimony of precedent is ruled out of court, by an autocratic judge, the bars are let down for the entrance of partial and quaint statements about the Truth, which pride and prejudice will establish as the very fundamentals of life,—essentials to salvation. This is historically true. The edicts of Popes and resolutions of Conventions have manufactured opinions and theories about the Truth in fundamental doctrines of life; and in many cases, have placed them as the corner-stones of a new party or sects, and so divided once more the Body of Christ. The Truth is contounded with theories about the Truth. The liberty in Christ is limited by human enactments, which order the speculative opinions, which cluster about the facts of the Faith like so many flowers or fungi, to be considered as essential parts of the Truth for salvation. They are the causes of every heresy and schism. For heresy and schism have no regard for the Common Law of Christ's Truth or the testimony of precedent. Catholic precedent is the absolute antidote for every heresy and schism. The greatest of all heresies found its contradiction to Catholic precedent; for the Creed of Nicea was not adopted by a majority vote, but is the historic testimony of three centuries to the Truth. The Book of Common Prayer conserves Catholic precedent. It, therefore, makes a radical distinction between doctrine and sacraments that are essential to life in Christ, and those which are matters of opinion and speculation. This witness could never manufacture some opinion about the Truth into an article of the Faith, and press it home upon the conscience of man as a question of life or death. Every page of the Book is a protest against man-made theology; against the substitution of theories about the Truth for the facts of the Faith; against the assumption that any party or pope can "be wiser than 18 consentaneous centuries of Christendom."

It is perfectly consistent for the Roman Church, or any Protestant Body, to adopt as doctrine any speculative opinion that either the Pope may wish, or a majority in a Synod may determine. And it is perfectly consistent for them to deny, by a papal bull or a majority vote, a dogma of the Catholic Faith. But the Anglican Church cannot so do. The historic development of the Faith and its illustration, that are centered in the Book of Common Prayer, force her to take the high ground that she has not the power either to change or to abrogate the common law and custom of Christ's Truth. It is not within her province to either make a new doctrine, or to manufacture a rite, or to deny any received. The doctrines and rites of the Church, which are embodied in the Book of Common Prayer, and the heritage of the age which are to be received by each succeeding age as a sacred trust for its children. The only question about doctrine, or any integral ceremony, that can ever arise in the Anglican Church, is how to state and illustrate more clearly a truth or a rite which in the popular mind is radically misunderstood or disregarded. This was one of the purposes of the last revision, as it has been of every one. The late revisers declared at the start of the work, that

they had no authority to re-adjust the doctrines and the rites of the Book. They endeavoured to illustrate them more clearly as the circumstances of the day required, and to bring them more completely in harmony with the statement and the practice of the Holy Catholic Church. The Book of Common Prayer determines that the doctrines and rites of the Church must be constant. The body should be like the Head, "The same yesterday, and to-day, and for ever."

Surely, it is in the minds and hearts of all to thank God for the inestimable privilege of a share in the perfecting, possession, and preservation of that which so 'procures reverence in the worship of God,' and 'promulgates the truths of the the Gospel to mankind in the clearest, plainest, most affecting and majestic manner,' to the glory of God through Jesus Christ our Lord."

HIGHER EDUCATION.

Our education does not cease with our early years. "Don't think," said an Oxford professor to one just graduating, "that because you have taken a first class degree, you know everything; you have just begun." So it is in the higher education of character. And here again we may quote Liddon. "The third and last condition of the development of the soul is the discipline of the will. The will is the summit of the character, just as the heart is at its center, just as the understanding is at its base. This will is the royal faculty which controls affection on the one side and the intellect on the other. Hence you see the extraordinary importance in a religious and moral point of view of the excellence of the will. We can see this to a great degree in temporal affairs. * * * Who is the boy, as a rule, that carries off the prizes at school? The boy who says, I will do it." Who is the man who struggles through all kinds of difficulties and ultimately attains a position of affluence and respectability, but the man who says with all the concentrated resolution of nature, "I will?" And so it is in the development of character. He attains who gives up time to Jesus Christ every day, who increases in strength and frequency of prayer; who makes it a duty to do work of usefulness, who resists evil manfully. Undoubtedly the Christian trusts, not in his own strength, but in the grace of God; and recollecting that he has that grace within him, says, "I will." And how is the will strengthened, perfected, empowered? I answer unhesitatingly by *obedience*. There are many who suppose that real strength of will is secured by giving it free play. Not a bit of it. You weaken it in that way. Obedience to a legitimate law is a source of moral strength and power. It is not submission to a superior power. It is not weakness bowing to strength. It is submission to an authority whose claims are admitted. It is thus an act of strength not of weakness. * * Depend upon it if you look closely into the influences which bear upon your characters, you will find that the great excellencies of the will are secured by *obeying*. If you obey not Jesus Christ, you obey either the dictates of caprice or imagination or passion. By obedience to Him your intellectual as well as your bodily nature is freed from the slavery of materialism. In His mercy He does not leave the formation of the will to ourselves. He takes us in His own hand. He disciplines us. He lies about our path. A time of advancement comes when the soul can say, it is good for me to have been in trouble; when it has mastered the hardest lesson and is ripened for further formation and can say in all things "Not my will but Thine be done." For in heaven as here "Obedience is the law of human development."—*Diocese of Fond du Lac*.

News from the Home Field.

Diocese of Nova Scotia.

AMHERST.—A few weeks ago there passed away from our midst one of the brightest of our young people, Murial Agnew Clinton Morse. Ever ready to help in church work, and to do little acts of kindness to others her loss is deeply felt by many to whom she was known, and leaves a sad blank in the home of Dr. C. J. and Mrs. Morse.

ANNAPOLIS.—The regular quarterly meeting of the Annapolis Rural Deanery was held at Weymouth on Tuesday and Wednesday, the 12th and 13th of February. Members present: Revs. Rural Dean deBlois, ex-Dean Filleul, Withycombe, Warner, Belliss, Gale and Harley.

On Tuesday evening the Sunday-school Convention met in the parish church, and was addressed by Rev. Rural Dean deBlois, Rev. John Withycombe, Rev. John Warner and Douglas Campbell, Esq., superintendent of the Weymouth Sunday-school. An able and instructive paper on the proper method of teaching and making the school attractive and useful was read by the Rural Dean. Much interest was manifested in the proceedings and valuable assistance rendered to those engaged in this God-like work.

On Wednesday morning service was held in the parish church. The congregation was large and attentive, the service hearty and the singing remarkably good. The *ad clerum* sermon was preached by the Rev. John Warner, rector of Middleton, and was certainly one of his happiest efforts, being eloquent, truthful and forcible. After dinner at the rectory the Chapter was opened for business and much important work was done, more especially the considering, clause by clause, the resolutions adopted at the late meeting of the Rural Deans in Halifax. A resolution of thanks was also conveyed to the Venerable the ex-Dean Filleul for the earnest and useful work he had done during the many years he had presided over the Deanery, with heartfelt wish that he might be spared for many years to give us his godly counsel and advice.

In the evening service was held in St. Thomas Church, Weymouth Bridge. The Rural Dean preached one of his earnest, touching sermons, to a large and attentive congregation. This church has lately been completely remodelled, and may now be looked upon as one of the prettiest and most chaste ecclesiastical edifices in the diocese, and reflects great credit upon the rector of the parish and the warm and willing hearts of the people in that place. The collections were devoted to Missionary purposes within the Deanery. The visiting clergy were cordially entertained by the hospitable people of Weymouth, and thus ended a meeting happy in its gathering, and profitable, we trust, in its results.

Rev. H. How, B. A., has been appointed Ecclesiastical Commissary for Bishop of Moosonee. A Guild of Willing workers has been organized to sew for Moosonee, and it is their intention to send if possible, a bale by the June ship, *via*, London. A Sanctuary Guild has also been started. A Chapter of St. Andrew's Brotherhood was instituted a fortnight ago, of which Rev. H. How is the director, G. T. Bohaker the Vice-director and Thos. Savary the Sec. Treas. Rev. Messrs. Belliss and Gale, who are already Brotherhood men were present at the institution, together with Brother Smith, of Truro.

Diocese of Fredericton.

ST. JOHN.—During the Lenten season midday services are being held in the Church of England Institute rooms, Germain st., at half past twelve each day. Each clergyman in the city has consented to take part, and the whole will be under the direction of the Brotherhood of St. Andrew.

On Tuesday evening, 26th February, a pleasant entertainment was held in the schoolroom of the Church at Rothesay, consisting of music, tableaux, &c., a large number of ladies and gentlemen coming from St. John to take part in the programme.

The Rev. J. Cooper Robinson, missionary in Japan under the auspices of the Board of Domestic and Foreign Missions of the Church of England in Canada, has been addressing large meetings in several parishes in St. John during the past month.

Diocese of Quebec.

QUEBEC.—On the evening of Feb. 21st ult., a very large congregation attended St. Matthew's church in this city, on the occasion of the dedication of the handsome new font and baptistery just erected therein, through congregational subscription, to the glory of God and in memory of the late Right Rev. James William Williams, D.D., fourth Bishop of Quebec.

There were present amongst the clergy Lord Bishop Dunn, Ven. Archdeacon Roe, the Revs. Canon VonIffland, Lennox Williams, rector of St. Matthews, and Mr. Norrie, assistant minister; Debbage, Lariviere, Hibbard, Balfour, A. Dunn Balfour, and Parroch, Bishop's chaplain, bearing the pastoral staff.

The Bishop, clergy and choir proceeded from the vestry to the chancel, singing the hymn No. 215 A. & M., when the Bishop, standing at the chancel steps, attended by his chaplain and the Archdeacon, said to the Rector and wardens of the church:

"I am come hither at your desire; let the Petition for the Dedication of your Font and Baptistery now be read."

The following petition was then read.

"To the Right Rev. Andrew Hunter, Bishop of Quebec: We the Rector and Wardens, representing the congregation of this Church, have caused a Font and Baptistery to be erected for the Service of God, and the administration of the Sacrament of Holy Baptism, in memory of our late Father-in-God, the Right Rev. James William Williams, D.D., Fourth Bishop of Quebec, and our desire is that they may be set apart from all common and profane uses and dedicated to the honor of God by your prayers and ministry according to the customs of the Holy Catholic Church."

The Bishop, accepting the petition answered and consented saying: "Brethren, this being your desire, we will now proceed to the Act of Dedication."

Let us Pray.

In the Name of the Father and of the Son and of the Holy Ghost. *Amen.*

Our Father, etc. *Amen.*

Prevent us O Lord, etc. *Amen.*

The lxxxiv. Psalm was then sung.

The Bishop then delivered an address in which he referred in very laudatory terms to the work of the late Lord Bishop, to whose memory the new font and baptistery were erected. He said that the appeals for the Diocesan memorial in the shape of the Bishop William's Fund of the Church Society had been responded to even beyond the expectation of its promoters, and it was gratifying too, to note that parish memorials were also being erected.

This in St. Matthew's was likely to be the best of those memorials, for St. Matthew's as a parish led in every good work. His Lordship also referred to the memorial window in Bishop's College chapel, Lennoxville dedicated on the 18th ult., which had been erected to the joint memory of Rev. Dr. Nicolls, first Principal of the institution, of Bishop Mountain and of Bishop Williams. Hymn 242, "We love the place O God," etc., was sung, while the wardens, choir, clergy, Archdeacon and Bishop proceeded to the font. Then all kneeling the Bishop offered the prayers of dedication, and hymn 502 was sung.

Pure water was then poured into the font and the Bishop proceeded to administer the Sacrament of Holy Baptism to three young children, —one a child of Mr. John Ready, churchwarden.

During the singing of the next hymn, "O'er the shoreless waste of waters," the choir, clergy, Archdeacon and Bishop returned to the chancel.

Then the sermon was preached by the Ven. Archdeacon Roe, formerly rector of the Church, who took his text from Psalm xlv. 16: "Instead of thy fathers thou shalt have children, whom thou may'st make rulers in all lands." The rev. gentleman spoke in deservedly eulogistic terms of the late Bishop and of his views upon baptism and other similar subjects. The service was closed by the benediction, pronounced by the Bishop.

The hymn No. 437 A. & M. was sung as a recessional. The service throughout was most interesting and imposing, the conduct of the large congregation most reverential, and the music and singing of the choir of a very high order. The service will long be remembered in the church and parish as one of its red letter events.

(From Diocesan Magazine.)

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

[CONTINUED.]

2. In the summer of the same year, 1868, the Mission of Magog was founded.

This is a case in which the Mission field 'suffered violence and the violent took it by force.' I had been deeply impressed (I think especially by Mr. Scarth, who had laboured there as travelling missionary) with the urgent importance of the Church occupying the ground, Magog being certain, from its splendid water-power, to become in time a large manufacturing town. With no small difficulty were the little handful of Church people found there, three or four families only, persuaded to take so audacious a step as that of applying for a resident clergyman. They did so, offering to contribute towards his support; and the Diocesan Board, which in those days was heartily at our back ready for any venture, at once placed Magog on its roll.

The history of this Mission,—now almost ready to graduate into a Rectory,—is also full of interest.

I remember the insolent contempt with which the few outsiders, who strolled in to look at the first Service held by Bishop Williams in the School-house there, gazed upon us; as if who should say,—"What do these feeble Episcopalians in Magog? If even a fox were to go upon the wall which they build he would throw it down."

The first clergyman was the Rev. Dr. Morrison, now the distinguished Rector of Ogdensburg, Western New York; but his stay was too brief to make any impression. It was the Rev. John Walters who built the Church and really laid the foundations of the Mission. Strong men have succeeded him,—Ernest King, James Hepburn, and the present Incumbent. To Mr. Hepburn, with his twelve years of such untiring labour as very few men could give, Magog

owes more of course than to any one else. He has left a name in that whole district for self-denial, kindness to the poor, and a devoted Christian life, which is itself to the Church a precious inheritance. Religiously regarded the Magog district was a soil hard to cultivate; but the result is a substantial and steadily increasing harvest. Its great growth, however, as a manufacturing centre, has scarcely begun.

3. In 1870, the Township of Brompton and Windsor were "taken in possession." It fell out on this wise.

A district school teacher, belonging to Brompton, whom the Incumbent of Melbourne had met accidentally in an outpost of his Mission for a single hour the summer before, now far gone in consumption, sent for him to prepare her for death. Naturally inquiring into the religious condition of the place, and finding the two Townships utterly destitute of pastoral care on the part of the Church, he at once annexed them to his own Mission. The necessity of providing Sunday Services for them was met by the admission, into the sacred Ministry, of the Rev. Isaac Thompson, then a zealous Lay-reader in Leeds. We worked together over the field of our four Townships, and studied together, for four happy years. The people were gathered in, and the handsome Church of Brompton built. And on my removal to Bishop's College, in 1874, Brompton and Windsor were organized into a separate Mission with a resident Clergyman.

I hope to tell the story of this mission now under my charge, at greater length at some future day.

4. In 1874 began the Bishops' College Missions, which have proved an instrument of so much value in the extension of the Church in these Townships. They had their origin in a special injunction inserted by the Bishops of Quebec and Montreal, in their Commission to the new Professor of Divinity, in September, 1873, that he should use the openings for Lay-Reader work in the neighbourhood of Lennoxville as a means "(1) of training the Candidates for Holy Orders in the composition and delivery of Sermons; (2) of cultivating in them the faculty of extempore preaching; (3) of exercising them in the intelligent, simple and devout reading of the Liturgy; and (4) of initiating them into the practice of, and exciting their zeal for pastoral work by employing them where possible as Lay-Readers."

There was work of a Missionary character done from the College before and side by side with that of these Missions. There was Mr. Emberson's work at Milby, where he opened Services, built the Church, and searched out with loving assiduity the lost and wandering sheep in that neighborhood. Milby was taken charge of by Principal Lobley on his coming to us, and Capelton a little later, and were served, I need not say, with loving devotion and conspicuous ability. Upon Capelton Mr. Tambs also had bestowed much labour. These, however, were not strictly speaking College Missions for which the Professor of Divinity was responsible, but were rather Stations in the Parish of Lennoxville under the superintendence of the Rector. The first College Mission proper was that of Ascot Corner.

5. In the Spring of 1874, when I was casting round how to begin, one of my students, now the Rev. Albert Stevens, called my attention to a desirable opening for mission work at Sandhill. We went out there together and offered to give them Services, but our overture was coldly rejected. They had Universalist preaching with which they were all satisfied.

In September of the same year Mr. Scarth and Mr. Chapman, of Dudswell, came to me and invited me to break ground at Ascot Corner. Service and Sunday School began at once and were warmly welcomed.

Some two or three weeks later, a young man

from Sandhill was accidentally present at our Ascot Corner Sunday Morning Service, and was so attracted that he applied on the spot for the same work to be extended to Sandhill, promising us a warm welcome. I need not say how glad we were to accept so unexpected an invitation. Very soon, practically all the people in the two neighbourhoods were gathered into the Services and all the children into our Sunday Schools. Churches were built in both places,—at Ascot Corner in 1876 and at Sandhill in 1880. Johnville, now one of the Church's most promising stations, was occupied in 1883.

Early in 1878, in answer to an urgent appeal from Mr. Chapman, of Dudswell, we took Westbury off his hands and carried it on from the College till the summer of 1881, when a blight fell upon our work there, and we were obliged to hand it back to Mr. Chapman.

6. Down to this point, that is for about eight or ten years, whatever work was done on the part of the Divinity Students was unpaid labour. The only money spent was for teamhire to the more distant places, but the expense of this was invariably borne by the people we ministered to. Not a cent of help was obtained from outside. For several years, my own carriage was utilized. Besides we did a good deal of walking. I remember many walks with my two helpers out to Ascot Corner, seven miles, on the Q. C. R. track, after breakfast on Sunday morning, for Sunday School and Service, and back to College to dinner. Some would have thought it a grind, but we were all young and full of enthusiasm.

We slid insensibly into the present system, first, by paying the men for vacation work, and later on adding a fee for work which required their absence from College from Saturday to Monday. *But it was the people who paid.* A prime matter, kept in view from the beginning was, educating the people in self-support.

7. At the end of 1882 my attention was called to the new settlements then being formed around Lake Megantic, some seventy miles from Lennoxville, and I was earnestly entreated to extend our work to those settlements. We did so and have been working there ever since. I found there, by searching out, some fifty families who, more or less, acknowledged us. These were visited in their homes again and again; two churches were built; the children gathered into Sunday School, and many baptized and confirmed. The course of procedure with similar results of course is true of all the College Missions. On Lake Megantic much labour was bestowed by the Archdeacon as General Missionary Agent after his connection with Bishop's College came to a close.

Of these stations, Ascot Corner and Westbury became a Mission of the Diocesan Board with a resident clergy in 1884. Sandhill and Johnville, on the erection of Randboro' and Island Brook into a separate Mission in 1887, became an integral part of the parish of Eaton. During the past year they have been adopted, together with Milby, as a Mission which may serve as a model and training-school Mission for the Divinity students under the Professor of Pastoral Theology in Bishop's College. On Scotstown being erected into a Mission under the Board, Lake Megantic was annexed to it.

8. The Mission of Scotstown owes its origin to the zeal and devotion of the Rev. Arthur Judge, who went out there from Cookshire in 1887, gathered the people for services and built the church. Immediately after this he left us for New York, and then Scotstown became in part, and soon exclusively a College Mission, a mission on which much labour was bestowed by the General Missionary Agent. Among other things, the acquisition of the Parsonage House may be fairly claimed as a part of these labours. In 1893, Scotstown, together with two of the outlying stations of Bury, was erected into a separate Mission with a resident clergyman.

(To be continued.)

Diocese of Montreal.

LAKEFIELD.—The 20th Clerical meeting of the Deanery of St. Andrew's was held at Lakefield on Wednesday, Feb. 20th, 1895. There were present six clergy, viz: Rural Dean Sanders, Alex. B. Given, W. Harris, R. F. Hutchings, R. Emmett and A. E. Mount.

Missionary meetings were held on the previous day at Shrewsbury and Dunany—the aforesaid clergy forming the several deputations, viz: Rural Dean Sanders, R. F. Hutchings, R. Emmett and A. E. Mount going to Shrewsbury, while W. Harris and Alex. B. Given went to Dunany. On Wednesday morning, divine service with the celebration of the Holy Communion was held in Trinity Church, Lakefield, at 10.30 a.m. Rural Dean Sanders was celebrant, assisted by Rev. W. Harris. The sermon was preached by the Rev. A. B. Given. A good congregation was present thereat, and what was still more encouraging, there was a large number of communicants.

After dinner at the parsonage, the Chapter assembled at 2.30 p.m. for Biblical study and other matters. Rev. W. Harris opened the meeting with prayer. The minutes of the last meeting were read and confirmed. The Secretary received letters of non-attendance from Revs. J. W. Dennis, W. T. King, James Carmichael, jun., and B. S. T. Marriot. Rev. H. A. Meek was unavoidably absent, owing to a death in his congregation, but towards evening very kindly put in an appearance. Romans viii. 24 to end was read, as the passage of Holy Writ for mutual discussion. After an hour and a half had been spent in this way, it was found that the subject was by no means exhausted, and it was decided that we should at our next clerical gathering consider this portion of God's Word, beginning at verse 26.

"The coming of the Bridegroom," a subject introduced by the Rev. A. E. Mount, led to an interesting and helpful discussion.

The formation of a Sunday School Association in connection with the Deanery of St. Andrew's was brought forward by the Rev. R. F. Hutchings. No action was taken; it was decided to leave the matter over until the May meeting. It was also thought advisable that at our next gathering some steps should be taken in regard to the introduction of the Church of England Temperance Society in this deanery.

Regarding the May meeting, it was an open matter with the Secretary, to arrange the time and place, when and where it might be held.

It was moved by the Rev. R. Emmett and unanimously carried, "that a hearty vote of thanks, on behalf of this association, be tendered to the Rev. A. E. and Mrs. Mount for their very kind hospitality during the session." The meeting adjourned at 5.30 p.m.

A most enthusiastic missionary meeting was held at 7 p.m. in Trinity Church, Lakefield. A large number of people were present. Inspiring addresses on Missionary work were given by the clergy, thus bringing to a close a most helpful and profitable day to the laity and clergy alike. On the following morning, Rural Dean Sanders, R. F. Hutchings and R. Emmett drove over to Mille Isles, accompanied by the Rev. H. A. Meek, incumbent, for the purpose of holding a missionary meeting in that parish.

CHAMBLY CANTON.—We alluded in a former number to the efforts of the Willing Workers, a children's society connected with St. Stephen's church, to obtain and present the church with a new bell. This has now been accomplished after only four month's labour. A service receiving the bell was held last Thursday evening at the church. The Revs. Dr. Ker, H. Kittson and Rural Dean Sanders and Dr. L. H. Davidson, Q.C., were invited to take part, but Dr. Ker only was able to attend.

The bell, weighing nearly 500 lbs., cast by Meneely & Co., Troy, N.Y., was formally presented to the church and accepted by the Rector, Rev. R. D. Irwin, and his warden, Mr. Howard, the Rector replying shortly, encouraging the youthful workers to persevere, after which a hymn of dedication, specially written for the occasion, was sung.

An eloquent sermon was preached by the Rev. Dr. Ker to an interested audience. The service was bright and impressive, the hymns being very appropriate and heartily joined in by all present. At the singing of the line, A. and M. 303, "Whene'er the sweet church bell," the clerk stepped forward and rang the bell, its sweet, clear tones blending harmoniously with the choir. Many Methodists and Roman Catholics were present and apparently took a great interest in the proceedings.

The offertory towards the fund amounted to \$10.61, and the bell is now fully paid for. The bell bears the following beautiful inscription: "To the glory of God and in memory of the faithful departed of St. Stephen's church, Chambly, given by the Willing Workers, 1895," a most appropriate inscription in an old historic parish like Chambly, being a perpetual reminder of the indissoluble connection between the past and the present and the doctrine of the Communion of Saints.

Diocese of Ontario.

GANANOQUE.—On the evening of the 26th February a tea and entertainment under the auspices of the ladies of Christ Church was held and passed off most successfully. The evening's entertainment consisted of vocal and instrumental music and a number of beautiful tableaux; that representing the ten virgins was especially meritorious. Twelve pupils of the High School gave an exhibition of archery drill during the evening. The financial result of the entertainment was very satisfactory. The Rev. Mr. Lowe represented the rector and Mrs. Auston who are presently in England.

Two services were held in Christ Church on Ash Wednesday, and a service will be held every Wednesday evening and Friday afternoon during Lent.

Diocese of Toronto.

TORONTO.—A Conference of clerical and lay delegates from the dioceses of Toronto, Huron, Niagara and Algoma was held last month in the Synod office, for the consideration of the question of extending the Episcopate and of rearranging the dioceses accordingly. Representatives were present from the four dioceses. The Lord Bishop of Toronto presided and after discussing several schemes a committee was appointed to make suggestions the result being that the following schemes were proposed for consideration:

New Diocese, "Bruce, Grey Dufferin, Simcoe and the Wellingtons."

New Diocese, "Parry Sound, Muskoka, Simcoe, North Wellington, Grey and Bruce."

1. Niagara, "to loss North Wellington, and take Brant, Waterloo and Norfolk." 2. Niagara "to take Grey and Bruce."

New Western Diocese, "Gray, Bruce and Algoma."

New Eastern Diocese "North and East Simcoe, North Victoria, North Ontario, Haliburton, Muskoka and Parry Sound."

PETERBOROUGH.—The special course of Lenten services at St. John's Church, so popular for several years past, will be continued this year and amongst others the following have been announced to take part therein: Revs.

Septimus Jones, Rural Dean of Toronto; Canon Burke, Belleville; Canon Spragge, Cobourg; A. J. Reid, Uxbridge; and E. J. Etherington, Sunderland. On Ash Wednesday the Rev. Carl Smith, of Lindsay, was the preacher and a large number attended the services.

At St. Luke's Church services are being held as follows: Evening Prayer on Wednesday's and Friday's at 8 p. m., with address by a special preacher or the rector; and on Monday's, Tuesday's and Thursday's Evening Prayer with reading at 5 p. m. A course of sermons on the Prayer Book is being delivered on the Sunday mornings of Lent which cannot but be useful and instructive.

ORILLIA.—During Lent a special service will be held on Friday afternoon in St. James' Church here.

CAMPBELLFORD.—During Lent special services are being held in the parish of Christ church every Wednesday and Friday morning and Wednesday and Friday evening.

At the evening services a special course of sermons will be delivered upon 'Conversion,' 'Conscience,' 'Knowledge of Christ,' 'Christ our example and daily life,' and 'How we may act like Judas and betray Christ.' On Good Friday special services will be held at 10 a. m. and 3 and 7 p. m., in the church. Attendants at any of the services are invited to remain after, if desirous of putting any questions to the preacher.

Diocese of Niagara.

GUELPH.—A sacred concert and organ recital was given in St. George's Church here on the evening of Monday, March 4th, under the auspices of the church choir, the proceeds being in favor of the general church fund.

"The Band of Hope and Ministering Children" connected with the parish has now a membership of 106. At a late meeting a very handsome album for photos was presented to Miss Bard on her retirement from the position of Secretary.

Special Lenten services are being held on Wednesday evening and Friday afternoon with addresses on Lenten topics.

Diocese of Huron.

ST. MARY'S.—The following clergymen will preach in St. James' church in this town on the following dates: Ash Wednesday, the Rector, Rev. W. J. Taylor; Thursday, Feb. 28th, Rev. A. Murphy, of Ingersoll; Tuesday, March 5th, Rev. G. C. Mackenzie, R. D. of Brantford; Tuesday, March 12th, Ven. Dean Innes; Tuesdays, March 19, 26, and April 2nd and 9th, the Right Rev. Bishop Baldwin. During Holy Week there will be service each evening, when it is expected other clergymen will take part. On Good Friday there will be a three hour's service from 12 until 3, and service in the evening.

Diocese of Algoma.

To the Editor of the CHURCH GUARDIAN.

The Rev. R. Renison, of Sault Ste. Marie, and Rural Dean of Algoma, has been holding missionary services in many of the churches of his extensive Rural Deanery with marked success. The offertories taken up at such services were sent to the Domestic and Foreign Mission Board.

In addition to Mr. Renison's assigned work

in Sault Ste. Marie and Korah, he holds week day services at the following places in regular succession: Garden River, Bruce Mines, Echo Bay, Macdonald Township, and Poplar Dale. These places embrace a very large area, in none of which is there at present a resident missionary. Poplar Dale, although an extensive farming community, is the most isolated of all the places mentioned, being situated about 18 miles from a line of railway and 20 from the nearest town. Here there are several families most zealously devoted to the Church, and one can always be found ready to drive the 20 miles to Bruce Mines to bring out Mr. Renison to hold service and take him back again; consequently one service means a drive of 80 miles for the farmer.

On the last occasion they told Mr. Renison that they were willing to subscribe \$80, besides the offertories, if a missionary could be found who would give them even one service every alternate Sunday. This is, however, only one solitary instance of the pressing needs of Algoma. At this present time two whole-hearted, devoted men in orders are needed to give our Church people in the above-named places regular Sunday services and other ministrations of the Church, and thus prevent a scattering of the flocks and hopeless absorption of them by other religious bodies.

In all these places the people express a willingness to give as liberally as their limited means allow in order to supplement the missionaries' stipends. At this Lenten Season may we not suggest and hope that some wealthy Churchmen will supply the balance of the stipends for the two men whom we seek.

Communications in reference to this matter may be addressed to Rev. Rural Dean Renison, Sault Ste. Marie, Ont.

The Rev. Rural Dean Chowne begs to acknowledge with hearty thanks the following sums in response to his appeal for a family in great distress. More help will be thankfully received: W. Drake, Montreal, \$5; two members of the Church in New Brunswick, \$5; J. G. F., Ottawa, \$2; Frankford, \$1.00; from a friend, \$4; Hamilton Rowe, Orillia.

THE URGENT CLAIMS OF JEWISH MISSIONS.

(From Bishop Blyth, Jerusalem, January 2, 1895.)

Missions to the Jews, equally with those to the Gentiles, form the missionary Commission of our Lord to the Church, St. Luke 24, 47. "To the Jew first, and also to the Gentile" was the uniform procedure of the Apostolic Church, until the destruction of Jerusalem and the dispersion of the Jews suspended its possibility. There is no record that the Apostles observed any other order; and this order is specially noted wherever (on their repulse by the Jews of any city), they were forced to turn to the Gentiles. Nor is there any canon of the Church which excludes the Jews from our Lord's commission. St. Paul shews to the Romans the future destiny of the Church of the Hebrews, when the time of their restoration shall come. He states, also, that it is through the 'mercy' of the Gentile Churches that the Jews shall eventually 'obtain mercy.'

Now again Jerusalem is practically a City of the Jews. Two-thirds of its population are Jews. They command the trade and commerce of the City. When, on the foundation of the great Missionary Societies, the Church resumed obedience to our Lord's missionary command, there were not 1,000 Jews in Palestine. In 1840 there were 8,000; in 1887, 60,000; now there are about 125,000, of whom 45,000 (out of a

population of 60,000) are at Jerusalem; the rest at the great centres of Jewish population in the Holy Land. There are about 40,000 in Egypt. Their present claim therefore upon the Church is practically the same as in the Apostolic age, before the Dispersion.

I leave the Societies to advocate, as their reports do, their own useful work, whilst I ask aid for Jewish Missions in my own personal charge in the Holy Land and in Egypt. These are:

1. JERUSALEM, founded 1889.—Taking a line outside the sphere of other missions, we have an Orphanage for Girls; also a day school for Spanish Jewesses; a women's working class of about 100 Arabic speaking women,—the attendance last year was 2,531 on 78 days. There are two English ladies in charge, with a staff of four teachers. This 'Home' includes a small Hospice for English ladies visiting Palestine, which will be developed when buildings (to cost £2,500) can be erected. The inmates attend the daily services in the Bishop's Chapel which is close by.

2. HAIFA, under Mount Carmel, founded 1890.—This is the landing place of the Jews for Galilee, and a railway centre. We have here a missionary, school teachers, and medical work. The schools are large and include many Moslem children, who come willingly with the Jews. It is interesting to see the children of Jacob and Esau at school together. The medical branch of the work (aided by a grant of £125 for three years from S.P.C.K.) is important. It includes a doctor, three English ladies (trained), a general Hospital and Dispensary, with attendants. Last year 5,460 patients received treatment,—1271 Jews, 2130 Moslems, 2041 Christians, including some English sailors of the 'Victoria,' and 13 Druses. A new Mission House has been built, a Hospital will soon follow, and the S.P.C.K. offers £300 towards the hospital and chapel. There are daily services in the temporary chapel in the 'Hall' of the Mission House.

3. CAIRO in Egypt, founded in 1890.—This work is full of life and promise. We have large schools, with an excellent staff. The chapel with its daily services is a centre of really useful work. Rent is prohibitive, we have to pay £200, and thence a hired house has been sold over our head. It would only cost £2,500 to buy a good site, and erect suitable buildings. The success of the mission is very encouraging.

4. BEYROUT, Syria, founded 187.—A small Jewish work attaches to the chaplaincy, which we are hoping to develop as funds allow.

THE S. S. SCHOOL AND S. S. TEACHERS.

[From the Arrow, N. Y.]

First, then, the usual Sunday School teacher has no special qualifications for his or her task. The work is voluntary, and therefore may not be found fault with. The person who devotes an extra hour to teaching on Sunday, considers that the task is complete when the hour is over. No thought passes the mind during the week as to how the hour may be utilized to the utmost advantage; there is no study of the Faith so as to have a ready answer to the questions of the pupils, and no attempt is made to acquire a hold upon the children's affections, so that they may eagerly absorb the lesson which is taught them. If a woman were teaching a child to sew she would not be content with ten stitches a week, nor would a man, instructing a boy in reading or writing, be content to allow him to spend a whole year upon the first half of the alphabet. In neither of these cases would the fact, that time had elapsed, be thought sufficient evidence that information had been acquired. But in

Sunday School, where the most important of all subjects is taught, and the results of the teaching extend beyond time to eternity, progress is measured chiefly by attendance and conduct.

It is possible to reform such conditions as these. Persons whose qualifications for teaching extend beyond mere good nature may offer their services. Such persons may be instructed in the faith with special reference to their teaching it to others. Then after they have absorbed the teaching of the Church in theological language and thoroughly assimilated it, they can study the best means of making it real and vivid to children.

Again, there should be greater attention of teachers to the individual characteristics of the children they are to teach, and to their regular use of the means of grace.

Then in the matter of instruction while it is true that the catechism should be diligently taught, teachers should seize every opportunity of making the doctrines of the Church realities to the children in their classes. They should not be afraid to go beyond the formal language of the catechism and to talk of Jesus in such homely language that even the smallest child may understand.

Once more; there is hardly a teacher who could not keep his or her whole class breathless with interest by telling some fairy story to the girls or of some great battle to the boys. Cannot the true stories of the Holy Angels and the Saints, who are playing such a part in God's work, be made as interesting as any fairy story? And are there no wonderful battles told of in Holy Scripture? Are there no thrilling stories of single handed encounters with the powers of darkness in the lives of the Saints? And the wonders of the Church did not cease in the so-called age of miracles. The legends of past days may easily be given an application in the present. Surely, with a little skill, we can incorporate in any child's philosophy such a firm belief in the protection of angels that he will not cease, even when grown up, sometimes to hum to himself:

"Through the long night watches
May Thine Angels spread,
Their white wings above me,
Watching round my bed."

Correspondence.

To the Editor of the CHURCH GUARDIAN:

SIR—Allow me a short space to again refer to Canon O'Meara's letter on the "Practical Effects which may be expected from the Consolidation of the Church in Canada," for I find in looking over the Journal of the Proceedings of the first General Synod, that in my communication on this subject in your issue of 23rd of January, I had overlooked the fact that the General Synod had appointed committees—one "On the Missionary work of the Church," and the other "On inter Diocesan and Provincial Relations in respect of beneficiary funds," also "On the transfer of Clergy from one Diocese to another." Now as the work of these committees would cover nearly all Canon O'Meara's propositions, there would be no need of any notice of motions on these questions, as they can be more effectually dealt with under the reports of the respective committees, which have been divided into Eastern and Western sections. This will be a great saving of trouble and expense; but must involve an interchange of opinions between the two branches of these committees, so as to insure a complete report; hence it is very important that these various committees meet at as early dates as possible, so as to allow ample time for the adjusting and harmonizing the difference of opinions that might exist between the East and West.

I understand that the western section of the

committee "on the Missionary work of the Church," has already held two meetings, from them I should suppose some expression of opinion on this important question may have been already forwarded to our Eastern section, which I think has not yet held a meeting. If this be the case, we may hope it soon will, so as to show an equal amount of zeal with our Western friends on the future work of our Canadian Church.

Of course what action the West may have taken is not known, but from the forcible way in which Canon O'Meara advocates the formation of a "Dominion Board of Missions" one might suppose this phase of the question had occupied the attention of his committee, and is also well worthy of the consideration of our committee.

The work of the committee on Diocesan Funds involves more work and consideration as there are very many difficulties to be overcome before any amalgamations of such funds can take place, which also makes it of importance that these joint committees meet also, as soon as practicable, to be fully prepared to report to our next General Synod meeting, that this vital question in the interest of our clergy may be at least advanced one stage, if not finally adjusted in 1896, otherwise three years must elapse before any action can be taken. Thanking you for the use of your columns. Yours, etc.,

W. J. LMLACH.

London, Feb. 24th, 1895.

RUBRICS AND SUPPLEMENT.

To the Editor of the CHURCH GUARDIAN:

SIR,—It is refreshing week by week to read, as it appears upon your sheet, one in connection with which I have the most pleasing memories: "Uphold the Rubrics of the Prayer Book." That heading I must plead as my excuse for occupying a few lines now. First, there is one rubric which is never carried out. What, never? Hardly ever. The one about alms bason. Sure y offertories for stipend, building, running expenses or standing debt, can never be counted to fulfil that bill. The parson may be poor, but his stipend is not alms; nor is money going to builders, caretakers, and the like. Yet, how much larger blessing might we look to descend upon us if we worked that rubric so as to make the Church really the good Samaritan Society she was intended for; so as to show too and to feel that we hold to the principles we have so solemnly accepted. What a power might the Church become; and, if a parish has no poor, they can always find one that has, and send a portion of their offerings—I say not to the poor—but to Christ's poor (of the household.) Let it not be said that it is a grander work to spread Christ's Church abroad than to purify and restore Her close at home. We have no Scripture for it.

As to Rubric I (ornaments) I fear some of us do not exactly understand the interpretation of it; and that it would be of great benefit to many if one of your readers gave a list of the ornaments in use in the second year of E vi.

Then as to Supplement. When some years ago I, in *Church Bells*, proposed a supplement to the Catechism, Bishop Wordsworth backed up the suggestion in a column and a half of the next issue. The matter was, however, negatived in Convocation through that shadow, shade, or ghost of division (I am unlearned in the terminology of the psychologists) which ever haunts us. But it is rumoured Bishop Wordsworth will, D.V., see Toronto this present year. If I have the honor to shake his hand, I shall whisper in his ear suggesting to his Lordship how I fancy a good supplement (not perhaps the best) might yet be passed through Convocation; but so many things are done if one will but think them over, and if each remove the wool out of his own ear.

J. C.

The Church Guardian

— : EDITOR AND PROPRIETOR : —

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CALENDAR FOR MARCH.

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

THE HOLY COMMUNION.

Primary Charge Delivered by the BISHOP OF QUEBEC, at his Visitation, held at Bishop's College, Lennoxville, September 5th, 1894.

[Continued.]

And now we come to the final section of our subject, i.e., to a consideration of the writings of some of the great Divines of our Church since the Reformation. For, although we are not bound by the teaching of these great men, yet in the nature of the case their opinions are worthy of our attention and should carry with them very great weight. First of all, then, Bishop Jewel, who was perhaps the chief author of our Second Book of Homilies, in his Apology for our English Church, written A.D. 1562, says: 'We plainly pronounce, in the Supper, the Body and Blood of the Lord, the Flesh of the Son of God to be truly exhibited to those who believe,' and again, after protesting against Transubstantiation, he says: 'Yet when we say this we do not lower the Lord's Supper nor make it a mere frigid Ceremony. We assert that Christ exhibits Himself as really present in the Sacraments; in Baptism, that we may put Him on; in His Supper, that we may feed on Him by faith and in spirit; and that we may by His Cross and Blood have eternal life, and this, we say, is not done perfunctorily or frigidly, but in very deed and truth.'

And the great Richard Hooker (A.D. 1597), whose Ecclesiastical Polity has had the very largest influence upon opinion in our Church, expounds: 'This is My Body,' as meaning 'This hallowed food, through concurrence of Divine power, is, in verity and truth, unto faithful receivers, instrumentally a cause of that mystical participation whereby, as I make myself wholly theirs, so I give them in hand an actual possession of all such saving grace as My Sacrificed Body can yield and as their souls do presently need.' And again he says: 'What these Elements are in themselves it skilleth not. It is enough that unto me, that take them, they are the Body and Blood of Christ. His promise in witness hereof sufficeth; His Word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful Communicant; but, 'O my God, thou art true: O my soul, thou art happy?'

Archbishop Usher 100 (A.D. 1580) in his 'Answer to a Challenge by a Jesuit,' says: 'In

the receiving of the Blessed Sacrament we are to distinguish between the outward and the inward action of the Communicant. In the outward, with our bodily mouth, we receive really the visible Elements of Bread and Wine; in the inward we do by faith really receive the Body and Blood of our Lord.'

And Bishop Pearson (A.D. 1613), the author of our grand standard work on the Apostles' Creed, in his *Concio ad Clerum*, says: 'Consult the Holy Fathers, who call it Bread a thousand times, and speak of it as both the Body and Bread, and never, I think, absolutely deny it to be Bread. Here then let us walk in this rule which the Church has handed down to us from the Apostles, and the Apostles from Christ, and Christ from God.'

And Dr. Bramhall, in his answer to M. de la Milletiere, says: 'We rest in the words, *This is My Body*, leaving the manner to Him Who made the Sacrament. We know it is sacramental, and therefore efficacious, because God was never wanting to His own Ordinances where man did not set a bar against himself; but whether it be corporally or spiritually, (I mean not only after the manner of a Spirit, but in a spiritual sense), *whether it be in the soul only, or in the host also*; and if in the host, whether by Consubstantiation or Transubstantiation, etc., we determine not.

But none of our English Church Divines have gone so fully into this matter as Bishop Jeremy Taylor, who, in 1654, at a time when the Roman Church was pointing to the overthrow of our Church in England by the fanatical sects under Oliver Cromwell, prepared a full and scholarly Discourse on what he calls 'the Real Presence of Christ in the Holy Sacrament.' In this Discourse, in which he shows the absurdity of Transubstantiation and pleads earnestly for a belief in a Spiritual Presence, which, he says, is particular in nothing except that it excludes the corporal and natural manner, Bishop Taylor says: 'The Doctrine of the Church of England is that after the Minister of the Holy Mysteries hath 'ritely' prayed, and blessed or consecrated the Bread and Wine, the Symbols become changed into the Body and Blood of Christ after a *Sacramental*, that is, in a *Spiritual, real* manner. So that all that worthily communicate do by faith receive Christ really, effectually, to all the purposes of His Passion; the wicked receive not Christ, but the bare Symbols only; but yet to their hurt, because the offer of Christ is rejected; and they pollute the Blood of the Covenant by using it as an unholy thing. The result of which doctrine is this: it is Bread, and it is Christ's Body; it is Bread in substance, Christ in the Sacrament; and Christ is as really given to all that are truly disposed, as the Symbols are; each as they can; Christ as Christ can be given; the Bread and Wine as they can, and to the same real purposes to which they are designed; and Christ does as really nourish and sanctify the soul as the Elements do the body. It is here as in the other Sacrament; for as *there*, natural water becomes the laver of regeneration, so *here* Bread and Wine become the Body and Blood of Christ; but *there* and *here* too the first substance is changed by grace, but remains the same in nature.'

And Bishop Bull, in his 'Corruptions of the Church of Rome,' says, 'In the Eucharist Christ is offered not hypostatically, but commemoratively only. In the Holy Eucharist we set before God the Bread and Wine as Figures or Images of the Precious Blood of Christ, shed for us, and of His Precious Body, and plead to God the merit of His Son's Sacrifice, once offered on the Cross for us sinners, and in this Sacrament represented, beseeching Him, for the sake thereof, to bestow His heavenly blessings upon us.' And again, a little further on he says, 'We are not ignorant that the ancient Fathers generally teach that the Bread and

Wine in the Eucharist, by and upon the Consecration of them, do become and are made the Body and Blood of Christ. But we know also that, although they do not all explain themselves in the same way, yet they do all declare their sense to be very different from the doctrine of Transubstantiation. Some of the most ancient Fathers of the Church seem to have this notion, that by and upon the Sacerdotal Benediction the Spirit of Christ, or a divine virtue from Christ, descends upon the Elements and accompanies them to all worthy Communicants, and that therefore they are said to be and are the Body and Blood of Christ; the same Divinity which is hypostatically united to the Body of Christ in Heaven being virtually united to the Elements of Bread and Wine on earth, which seems to be the meaning of all the ancient Liturgies.'

And Bishop Cosin, in his History of Transubstantiation, says: 'Because the thing signified is offered and given to us, as truly as the sign itself, in this respect we own the union betwixt the Body and Blood of Christ and the Elements, whose use and office we hold to be changed from what it was before. But we deny what the Papists affirm and we also deny that the Elements still retain the nature of Sacraments when not used according to divine Institution; that is, given by Christ's Ministers and received by His people, so that Christ in the consecrated Bread ought not, *can not be kept and preserved to be carried about, because He is present only to the Communicants.*' And in his notes to the Book of Common Prayer Bishop Cosin says: 'True it is that the Body and Blood of Christ are sacramentally and really (not feignedly) present when the blessed Bread and Wine are taken by the faithful Communicants; and as true it is also that they are not present, but only when the hallowed Elements are so taken. Therefore, whosoever receiveth them at that time, when he receiveth them, rightly doth he adore and reverence his Saviour there, together with the Sacramental Bread and Cup, exhibiting His own Body and Blood unto them. Yet, because that Body and Blood is neither sensibly present, (nor otherwise at all present, but only to them that are duly prepared to receive them, and in the very act of receiving them and the consecrated Elements together, to which they are sacramentally in that act united) the adoration is then and there to be given to Christ Himself, and neither is nor ought to be diverted to any external, sensible object such as are the Blessed Elements.'

Forbes too, in his 'Considerationes Modestae,' gives us a most valuable contribution when he says: 'The opinion of those Protestants and others seems most safe and most right who think, nay, who firmly believe, that the Body and Blood of Christ is truly, really and substantially present and taken in the Eucharist, but in a way which is incomprehensible to the human understanding, and much more, beyond the power of man to express; which is known to God alone, and not revealed to us in Scripture; a way, not indeed corporeal or by oral reception, but not by the mere understanding and simple faith either; but by another way, known to God alone, and to be left to His omnipotence.'

To this I will add lastly a few words from the pen of the saintly Archbishop Secker, where he says: 'Though in one sense all Communicants equally partake of what Christ calls His Body and Blood, that is, the outward signs of them, yet, in a much more important sense, the faithful only, the pious and virtuous receiver eats His Flesh and drinks His Blood, shares in the life and strength derived to men from His Incarnation and Death, and through faith in Him, becomes, by a vital union, one with Him. In appearance, the Sacrament of Christ's Death is given to all alike; but 'verily and indeed, in its beneficial effects, to none besides 'the faith

ful.' Even to the unworthy receiver He is present, as He is wherever we meet together in His Name; but in a better and more gracious sense to the worthy soul, becoming by the inward virtue of His Spirit its Food and Sustenance. This real Presence of Christ in the Sacrament His Church hath always believed. But the monstrous notion of His Bodily Presence was started 700 years after His Death, and when once an opinion had taken root, that seemed to exalt the Holy Sacrament so much, it easily grew and spread till, at length, 1200 years after our Saviour's death, it was established for a Gospel Truth by the pretended authority of the Romish Church.'

Such expositions and declarations as these might be multiplied to almost any extent. But without keeping you any longer, and without offering the grand testimony of the holy men and great scholars of the present century, I would simply leave these teachings of some of our greatest Divines to speak for themselves, trusting that they will bring forth in you good fruit to the glory and praise of God.

Certainly, my reverend Brethren, the whole subject is so great, so mysterious, so wonderful, that it is better not to look for or expect a definition as to the mode of our dear Lord's Presence, but rather to leave much to each man's faith, and hence I feel deeply that, as long as we reject the doctrine of Transubstantiation, which, to my mind, is an attempt to define the indefinable, and which at any rate our Church says is repugnant to the plain words of Scripture and overthroweth the nature of a Sacrament, as long as we reject the doctrine of Transubstantiation on the one hand and refuse the teachings of Zwinglius on the other, there is ample room within the bosom of our beloved Church for men who differ widely in their own personal opinions and beliefs, each deriving his view from his own prayerful contemplation of the Word of God and of our grand old Book of Common Prayer, and all loving and respecting each other as 'good men and true,' even although they know that they do not all understand or estimate exactly in the same way what the Holy Scriptures, as received by Christ's Holy Church and interpreted by our Prayer Book Services, teach us concerning the great Mysteries of God. Only let us all pray, my reverend brethren, that we may be led into the way of truth and hold the Faith in unity of spirit, in the bond of peace and in righteousness of life. Only let us pray unto our great God to give unto us the increase of faith, hope and charity, and then indeed we shall all be built up and edified, 'till we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.'

LENTEN EXERCISES.

"Thus saith the LORD, consider your ways. O that they were wise, that they understood this, that they would consider their latter end.' This is the message and the purpose of this holy season of fasting, self-examination, retirement and prayer. Let each one seriously ask himself. What is my way? What shall my end be?

"Is your way a religious, a Christian way? and will your end be everlasting life? Will your present walk lead you to CHRIST, to heaven, to happiness eternal; or is it conducting you down to Satan, to hell, to woe unending? These questions are vital and personal enough to demand careful consideration. No time is more suited for such consideration than the present Lenten Season.

"Selfishness, indifference, and worldliness, the three evils which are the special enemies of our religious life. Love of personal comfort, pride in our own opinions, and delight in our

own way, prevent us from pleasing CHRIST in all things. Carelessness in holy duties results in indifference, and souls are rushing on to death without a thought of the eternal issue that hangs upon the judgment. Business and pleasure blind men to the true purpose of their life. Even among the baptised members of CHRIST there does not seem to be a loyal devotion to His service, nor is He and His cause first in their thoughts.

"The evidence of this worldliness among Christians is found in their eagerness after gain and pleasure, the amount spent on self, the little given to CHRIST in attendance upon Public Service and the Blessed Sacrament, the way we gratify ourselves and the small amount of real self denial we practice. None of us are guiltless. The best way of delivering our souls from those evils is by self denial and prayer, by acts of penitence and faith, by self examination and regular frequent use of the means of grace.

"Suffer me to express this hope that each one of you will do nothing this Lent to show that you are in real earnest in your Christian life.

"I may suggest some things that should be done:

"1. DAILY DUTIES OF DEVOTION.—Private Prayer, morning and night at least. Family Prayer. Bible reading. Self-examination. Meditation. Spiritual reading.

"2. SELF DENIAL.—In what I cannot say; only deny yourself in something, steadily, daily, regularly.

"3. ATTENDANCE AT CHURCH.—Add at least one service (if you can do no more) to your usual habit. If you have been a half-day worshipper on Sundays, now go twice. If you attend twice on Sundays, add the Wednesday evening service. If this is already your rule, add the Friday evening service, or some other. A daily attendance (if you have grace enough) would be the best of all.

"4. THE HOLY COMMUNION.—Partake weekly, after careful consideration. It is the chief source of spiritual strength.

"5. GIVING.—Be sure and pay the LORD that which is His, that is to say, one tenth of your income; and also the proceeds of your self-denial.

"6. AMUSEMENTS.—Cut your self clean off from worldly pleasures of all sorts. I need not specify them. Loyalty to Christ's Church, and regard for your brethren, will prompt this compliance with the regulations of the Church to which you belong.

"7. PERSONAL RELIGION.—Choose one special and besetting sin to be overcome, and one special grace to be cultivated.

"8. CHRISTIAN CHARITY.—Convert some soul from the error of his way. Use intercessions. Be thoughtful for servants and those in your employ. Arrange matters so that they can get to Church often, and help them to spend Lent profitably.

"Begin your Lent by keeping Ash-Wednesday earnestly and devoutly, coming to the special services of the day, and consecrating your resolves in the Holy Communion. 'Do all to the glory of God,' and try to spend these holy days that you may be brought to the foot of the Cross, that all sin may be taken away from you through the precious SAVIOUR, who died for our cleansing, and ever lives to help us unto His eternal glory. And for our encouragement, let us consider the faithful saying, 'If we suffer, we shall also reign with Him.'—Selected.

THE "doctrines and worship" of the Church cover the entire teaching of our Book of Common Prayer, and no man may put the limit where he pleases and say the Nicene Creed I accept and nothing more. He is bound to accept the whole by his ordination vows, and if a

Bishop, by his Episcopal oath. The Articles, it is true, are next to the cover of our Prayer Book and have a special title page, but, thank God, they are not yet outside the cover, and their title page emphasizes their presence.—G. F. S.

SAYING "NO."

Many persons, and especially young persons, are betrayed often by the pestilent sophism that to say "no" is somehow ungenerous and discourteous. There is something benevolent to the casual eye, in that yielding disposition which cannot pain another, as it declares, with a refusal, and which wins a kind of transient regard for others because of what is deemed to be its good nature. Let us understand, right here, if we find ourselves yielding to such weakness, that it is not another's feelings that we are so much considering as our own. It is not merely the pain which saying "no" gives them that we are thinking of, as the pain which saying it gives us. And what is such a consideration, when we try it in the crucible of a candid logic, but sheer selfishness and not benevolence at all? The young mother cannot deny her child its wildest demands, because, as she tells you, she cannot bear to wound it with the pain of a refusal. But would she hesitate to refuse the child if there were no pain to her own feelings involved in that refusal? and is it generosity or unselfishness to sacrifice the child's real good to her own feelings? Ah! what a rare school for the training of the will into a firmer habit, and a braver readiness for denial exists in every home among us! You that are parents, read over again the story of our first mother's fall, and see there how every complex misery that has come into the world in the horrible train of sin entered in when that innocent wife in Eden weakly refused to say No! Look again on all the various ramifications of that life that make up home and family, and remember, whether you are a child there or a parent, encountering the temptations of youth or those of maturity, that God has set you there pre-eminently to put the weak will in you under the yoke of an early and steadfast discipline, and thus to learn how the truest grandeur of life consists not in yielding, but in refusing to yield.

And as in the family so out of it. Says Emerson, speaking of character in the merchant: "In his parlor, I see very well that he has been hard at work this morning, with that knitted brow and that settled humor, which all desire to be courteous cannot shake off. I see plainly how many firm acts have been done; how many valiant noes have this day been spoken, when others would have uttered yeas." Who that hears me does not know that it has been that fatal facility in saying "yes" that has dragged more fair and prosperous barques down to ruin than any financial storm that ever swept the seas of commerce. Some concession, both weak and wicked (wicked because it involved not only our own ruin, but the ruin of others), to plausible solicitations to go upon a neighbour's paper, to divide risks in some gigantic speculation; to launch out into habits of living that are neither suited to one's means or his education, all these are occasions when many a man of business has tasted the bitter fruits of a timid, ruinous reluctance to say no!—occasions, too, on the other hand, when the courage and firmness and promptness and persistency with which one could say so have been the four corner stones of all a man's subsequent success!—The Rev. H. C. Potter, D.D.

JESUS CHRIST is the Sun of Righteousness. His Church is like the moon; she has no light of her own, but she reflects the Light which she derives from that Sun.

Family Department.

THE LENTEN TIDE.

What have we done that we should seek,
This Lenten-tide to be forgiven?
Our lips have never dared to speak
Reproach or calumny of Heaven!
Yet to the Lenten-tide belongs
Repentance from some secret wrongs.

What need have we for deep distress?
Our hands have never robbed the poor,
We have not spurned in bitterness
The trembling feet that sought our door;
And yet the Lenten prayers are meant
For those whose hearts are penitent.

We beg for 'new and contrite hearts.'
Within the sacred walls to-day,
And some forgotten shadow starts
From out of sunshine as we pray;
For Heaven takes our soul aside,
To search them, at the Lenten-tide.

What have we done? Our hearts can tell
Of scorn, impurity and hate,
Of pride we have not sought to quell,
Of Duty's promptings bid to wait.
Ah, Heaven bids us view our pride
With sorrow, at the Lenten-tide.

What have we done? Our narrow thought
Has limited the Love Divine,
And all the flood of Truth has sought
In human channels to confine,
The Truth of God, so free and wide,
Condemns us at the Lenten-tide.

The web of life is spun apace,
And many threads are gay and bright,
But some to give the pattern grace,
Must bear the impress of the night.
No weaver's hand may cast aside
The dark threads of the Lenten-tide.

—Selected.

The Story of a Short Life.

BY JULIANA HORATIO EWING.

CHAPTER X. (Continued.)

LETTER III.

. . . I have seen V. C. I have seen him twice. I have seen his cross. The first time was at the Sports. Aunt Adelaide drove me there in the pony carriage. We stopped at the Enclosure. The Enclosure is a rope, with a man taking tickets. The Sports are inside; so is the tent, with tea; so are the ladies, in awfully pretty dresses, and the officers walking around them.

There's great fun outside, at least, I should think so. There's a crowd of people, and booths, and a skeleton man. I saw his picture. I should like to have seen him, but Aunt Adelaide didn't want to, so I tried to be *letus* without him.

When we got to the Enclosure there was a gentleman taking his ticket, and when he turned round he was V. C. Wasn't it funny? So he came back and said, 'Why, here's my little friend!' And he said, 'You must let me carry you.' And so he did, and put me among the ladies. But the ladies got him a good deal. He went and talked to lots of them, but I tried to be *letus* without him; and then Cousin George came, and lots of others, and then the V. C. came back and showed me things about the Sports.

Sports are very hard work; they make you so hot and tired; but they are very nice to

watch. The races were great fun, particularly when they fell in the water, and the men in sacks who hop, and the blindfolded men with wheelbarrows. Oh, they were so funny! They kept wheeling into each other, all except one, and he went wheeling and wheeling right away up the field, all by himself and all wrong! I did laugh.

But what I liked best were the tent-pegging men and most best of all the Tug-of-War.

The Irish officer did tent-pegging. He has the dearest pony you ever saw. He is so fond of it, and it is so fond of him. He talks to it in Irish, and it understands him. He cut off the Turk's head—not a real Turk, a sham Turk, and not a whole one, only the head stuck on a pole.

The Tug-of-War was splendid! Two sets of men pulling at a rope to see which is strongest. They did pull! They pulled so hard, both of them, with all their might and main, that we thought it must be a drawn battle. But at last one set pulled the other over, and then there was such a noise that my head ached dreadfully, and the Irish officer carried me into the tent and gave me some tea. And then we went home.

The next time I saw V. C. was on Sunday at Parade Service. He is on the Staff, and wears a cocked hat. He came in with the General and the A. D. C., who was at church on Tuesday, and I was glad to see him.

After church, everybody went about saying 'Good morning,' and 'How hot it was in church!' and V. C. helped me with my crutches, and showed me his cross. And the General came up and spoke to me, and I saw his medals, and he asked how you were, and I said, 'Quite well thank you.' And then he talked to a lady with some little boys dressed like sailors. She said how hot it was in church, and he said, 'I thought the roof was coming off with that last hymn.' And she said, 'My little boys call it the Tug-of-War hymn; they are very fond of it.' And he said, 'The men seem very fond of it.' And he turned round to an officer I didn't know, and said 'They ran away from you that last verse but one.' And the officer said, 'Yes, sir, they always do; so I stop the organ and let them have it their own way.'

I asked Aunt Adelaide, 'Does that officer play the organ?' And she said, 'Yes, and he trains the choir. He's coming in to supper.' So he came. If the officers stay for sermon on Sunday evenings, they are late for mess. So the chaplain stops after prayers, and anybody that likes to go out before sermon can. If they stay for sermon, they go to supper with some of the married officers instead of dining at mess.

So he came. I liked him awfully. He plays like father, only I think he can play more difficult things.

He says, 'Tug-of-War hymn' is the very good name for that hymn, because the men are so fond of it they all sing, and the ones at the bottom of the church 'drag over' the choir and the organ.

He said, 'I've talked till I'm black in the face, and all to no purpose. It would try the patience of a saint.' So I said, 'Are you a saint?' And he laughed and said, 'No, I'm afraid not; I'm only a kapellmeister.' So I call him 'Kapellmeister.' I do like him.

I do like the Tug-of-War hymn. It begins, 'The Son of God goes forth to war.' That's the one. But we have it to a tune of our own, on Saints' days. The verse the men tug with is 'A noble army, men and boys.' I think they like it, because, it's about the army; and so do I.

I am, your loving and dutiful son,

LEONARD.

P. S.—I call the ones with cocked hats and feathers, 'Cockatoos.' There was another Cockatoo who walked away with the General. Not very big. About the bigness of the stuffed General in the pawnbroker's window; and I do

think he had quite as many medals. I wanted to see them. I wish I had. He looked at me. He had a very gentle face; but I was afraid of it. Was I a coward?

You remember what these crosses are don't you? I told you.

This is a very short letter. It's only to ask you to send my book of Poor things by the Orderly who takes this, unless you are quite sure you are coming to see me to-day.

A lot of officers are collecting for me, and there's one in the Engineers can print very well, so he'll put them in.

A Colonel with only one arm dined here yesterday. You can't think how well he manages, using first his knife and then his fork, and talking so politely all the time. He has all kind of dodges, so as not to give trouble and do everything for himself. I mean to put him in.

I wrote to Cousin Alan, and asked him to collect for me. I like writing letters, and I do like getting them. Uncle Henry says he hates a lot of posts in the day. I hate posts when there's nothing for me. I like all the rest.

Cousin Alan wrote back by return. He says he can only think of the old chap, whose legs were cut off in battle:

"And when his legs were smitten off,
He fought upon his stumps!"

It was very brave, if it's true. Do you think it is? He did not tell me his name.

Your loving and dutiful son,

LEONARD.

P. S.—I am *letus sorte mea*, and so is the Sweep.

LETTER V.

This letter is not about a Poor Thing. It's about a saint—a soldier saint—which I and the chaplain think nearly the best kind. His name was Martin, he got to be a Bishop in the end, but when he first enlisted he was only a catechumen. Do you know what a catechumen is, dear mother? Perhaps if you're not quite so high church as the engineer I told you of, who prints so beautifully, you may not know. It means when you've been born a heathen, and are going to be a Christian, only you've not yet been baptized. The engineer has given me a picture of him, St. Martin I mean, and now he has printed underneath it, in beautiful thick black letters that you can hardly read if you don't know what they are, and the very particular words in red, 'Martin—yet but a Catechumen!' He can illuminate, too, though not quite so well as father; he is very high church, and I'm high church too, and so is our chaplain, but he is broad as well. The engineer thinks he's rather too broad, but Uncle Henry and Aunt Adelaide thinks he's quite perfect, and so do I, and so does everybody else. He comes in sometimes, but not very often, because he's so busy. He came the other night because I wanted to confess. What I wanted to confess was that I had laughed in church. He is a very big man, and he has a very big surplice, with a great lot of gathers behind, which makes my engineer very angry, because it's the wrong shape, and he preaches splendidly, the chaplain I mean, straight out of his head, and when all the soldiers are listening he swings his arms about, and the surplice gets in his way, and he catches hold of it, and oh! mother dear, I must tell you what it reminded me of. When I was very little, and father used to tie a knot in his big pocket handkerchief and put his first finger into it to make a head that nodded, and wind the rest round his hand, and stick out his thumb and another finger for arms, and do the 'Yeaverily-man' to amuse you and me. It was last Sunday, and a most splendid sermon, but his stole got round under his ear, and his sleeves did look just like the Yeaverily-man, and I tried not to look, and then I caught the Irish officer's eye and he twinkled, and then I laughed, because I remembered his telling Aunt Adelaide 'That's the grandest old Padre that ever

got up into a pulpit, but did ye ever see a man get so mixed up with his clothes? I was very sorry when I laughed, so I settled I would confess, for my engineer thinks you ought always to confess, so when our chaplain came in after dinner on Monday, I confessed but he only laughed till he broke down Aunt Adelaide's black and gold chair. He is too big for it really. Aunt Adelaide never lets Uncle Henry sit on it. So he was very sorry, and Aunt Adelaide begged him not to mind, and then in came my engineer in war paint (if you look out war-paint in the Canteen Book I gave you, you'll see what it means). He was in war paint because he was Orderly Officer for the evening, and he'd got his sword under one arm, and the picture under the other, and his short cloak on to keep it dry, because it was raining. He made the frame himself; he can make Oxford frames quite well, and he's going to teach me how to. Then I said, 'Who is it?' so he told me, and now I'm going to tell you, in case you don't know. Well St. Martin was born in Hungury, in the year 316. His father and mother were heathens, but when he was about my age he made up his mind he would be a Christian. He father and mother were so afraid of his turning into a monk, that as soon as he was old enough they enlisted him in the army, hoping that would cure him of wanting to be a Christian, but it didn't; Martin wanted to be a Christian just as much as ever; still he got interested with his work and his comrades, and he dawdled on only a Catechmen, and didn't make full profession and get baptized. One winter his corps was quartered at Amiens, and on a very bitter night, near the gates, he saw a half naked beggar shivering with the cold (I asked my engineer, 'Was he Orderly Officer for the evening?' but he said, 'More likely on patrol duty, with some of his comrades.' However, he says he won't be sure, for Martin was Tribune, which is very nearly a Colonel, two years afterwards, he knows). When Martin saw the Beggar at the gate, he pulled out his big military cloak, and drew his sword, and cut it in half, and wrapped half of it round the poor Beggar to keep him warm. I know you'll think him very kind, but wait a bit, that not all. Next night when Martin the soldier was asleep he had a vision. Did you ever have a vision? I wish I could! This was Martin's vision. He saw Christ our Lord in Heaven, sitting among the shining hosts, and wearing over one shoulder half a military cloak, and as Martin saw him he heard him say, 'Behold the mantle given to me by Martin—yet but a Catechumen!' After that vision he didn't wait any longer; he was baptized at once.

Mother dear, I've told you this quite truthfully, but I can't tell it you so splendidly as my engineer did, standing with his back to the fire and holding out his cape, and drawing his sword to show me how Martin divided his cloak with the Beggar. Aunt Adelaide isn't afraid of swords, she is too used to them, but she says she thinks soldiers do things in huts they would never

think of doing in big rooms, just to show how neatly they can manage, without hurting anything. The chaplain broke the chair, but then he isn't exactly a soldier, and the D. A. Q. M. G. that I told you of, comes in sometimes and says, "I beg your pardon, Mrs. Jones, but I must,"—and puts both his hands on the end of the sofa, and lifts his body till he gets his legs sticking straight out. They are very long legs, and he and the sofa go nearly across the room, but he never kicks anything, it's a kind of athletics! and there's another officer who come in at one door and Catherine-wheel's right across to the farthest corner, and he is over six-foot, too, but they never break anything. We do laugh.
(To be continued.)

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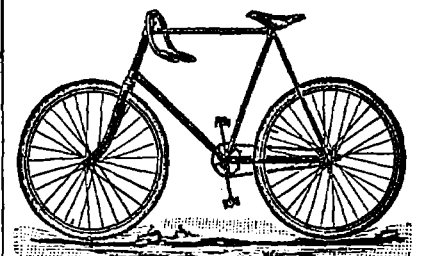
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[From our English Correspondent.]

JAPAN.

Bishop Smyth spent Advent Sunday in Durban, preaching at St. Cyprian's in the morning, and at St. Stephen's in the evening. On his return in November from Inhambane he succumbed to a severe attack of fever, and was suffering from it when visited by Bishop Carter, whose ship touched at Delagoa Bay, on the way to Mashonaland. The illness of Mr. Dyer, and the departure of Mr. Bovill to England, has somewhat retarded the work of the Lebombo Mission.

The Bishop of St. John's, Kaffraria, gives the following description of Port St. John's, which is likely to become an important station: "It is at the mouth of the river Umzimvubu, or St. John's, as the river was called by the old Portuguese navigators, who sighted it on St. John's day. It was taken over by the Imperial troops for the Cape Colony in 1878, and a magistrate placed there. In 1882 Bishop Callaway went to live there, and during his residence a scheme was started for building a church. Buildings were then in progress, in the hope that the government would make the magnificent harbor available by improving the entrance, but this has not yet been done, though for Pondoland the harbor would be more convenient for importing goods than East London. Since 1885 the number of residents has dwindled, and besides sixty of the Cape mounted Rifles and the civil servants there are not more than half a dozen European families. Monthly services have been supplied by Mr. Sutton, of St. Barnabas, and the Church fabric has been well kept up."

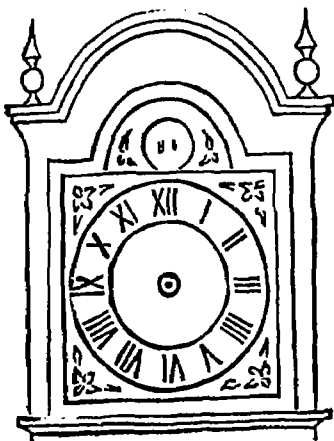
The resolution of the South African Bishops in the Synod of last September on the lack of candidates for Ordination from the province and the proposed Theological College has provoked some comments from correspondents of the Southern Cross, who complain (1) that the Bishops deter candidates by their literary requirements, and (2) that the clergy of South Africa are discouraged by the filling up of important posts by newly imported clergy from England. It is said in other quarters that the advanced views and the ritual of the churches have tended to check the offerings of the laity for diocesan purposes; also the fact that the majority of the congregations have little or no voice in the appointments, which are left in the hands of the Bishops. Race estrangements and antipathies have also deprived the Missions and the Native work of much local support. It is said that in the Diocese of Grahamstown there are sixteen parishes, which in 1892 contributed nothing to any diocesan fund. The subject of appointment to parishes and the administration of diocesan funds was to be discussed at the Diocesan Synod of Grahamstown

on January 11th, and notice was given of various resolutions to alter the rules of the Synod relating to these questions.

The Bishop of Bloemfontein has decided that the memorial to Father Douglas is to take the form of the endowment of a stall in the Cathedral for the support of a Canon to be engaged in itinerating pastoral work, such being a most fitting commemoration of the special devotion with which Father Douglas gave himself to the work of seeking for the spiritual well being of the scattered members of the Church, not only of those immediately within his own cure, but far and wide beyond it.

THREE clever women, Margaret Deland, Sarah Orne Jewett and Mrs. Burton Harrison, will try and settle in the next number of *The Ladies' Home Journal* when it is proper to use the word 'woman' and when the term 'lady' should be employed.

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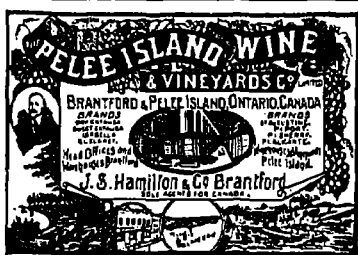
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A SERMON BY CANON BUCKLE.

(Continued.)

There are many ways in which help can be given to the great cause of Temperance. There is, first of all, the personal example of careful Temperance in all things; there is the discouragement of occasional drinking, the refusal to offer a glass of wine in compliment to a visitor, or a glass of beer in return for some manual service, or either in the mere transaction of business. There is the removal of one source of temptation by the substitution of other pleasures in the provision of opportunity for social intercourse without the necessity of accompanying it by drink. Then, again, there are the improvements which may possibly be effected by legislation, such as the diminution of the excessive number of public-houses by just and fair arrangements; the careful supervision of those that remain; the employment of them for large and more generous uses by schemes, such as that of the Bishop of Chester which remove from the vendor the temptation to press his wares unduly upon his customers. All these are ways in which members of the General Section may show their zeal for the cause without committing themselves to the pledge of total abstinence. And very needful it is that they should thus show their zeal. It cannot be denied that zeal has hitherto been almost monopolised by the abstaining section. It is by them that the chief work has been done. It is from them that the life and energy: the force and vigour of the movement have come. The other section has yet to prove its sincerity and devotion by greater exertions than it has commonly made. And there is one very obvious way in which they can do this. No great work can be carried on without ample funds. Those who can do nothing else can give their money, and thus prove that they are alive to the misery of this great national sin of drunkenness; of the absolute duty that lies upon all of us to do what we can to subdue it; of the gratitude we owe to the great Society which organises for us the effort which, so long as we make them individually and separately, seem so funny, futile and insignificant.

But let me, in conclusion, add a word of caution against expecting too much from any of these external means. We must use them to the utmost, but we may not rely too confidently upon them. They will help, but they will not do the work alone. It is from within that the real motive power must come. It is only in the changed heart, in the renewed motive, in the elevation and refinement of the whole character that the abiding and effectual force must be sought. These are the processes by which drunkenness has been practically banished from the upper ranks of society. Why should we despair of gaining the same result by the same means in the ranks beneath?

Let us by all means make it easier for them by doing what we can to remove their special temptations and encouraging in them aspirations after better pleasures. But let us remember always that strength, true and firm, comes only from above. It is the spirit of the Church that gives the power of resistance. Faith is the victory that overcometh flesh as well as the world. He who aims at being Christ's purifies himself even as He is pure. The Christian is already bound by an engagement to Temperance more sacred than that of any merely human society; and he has the promise of greater strength than any human agency can supply. Some of us may be about to join the Holy Communion of the Body and Blood of Christ. This should be the uniting sacrament of our Society, that which its members may be taught to regard as at once their bond of union and their source of power. It is wholly incompatible with intemperance of any kind. Ye cannot drink the cup of the Lord and the cup of devils. But the Bread of heaven here bestowed strengthens the soul to tread untired the dry and thir-ty wilderness, and to foil unflinching all the assaults of the tempter. There are two texts we may take as talismans of safety for ourselves in this matter, and of encouragement to the faint-hearted strugglers we would fair assist. One is the Word of the Lord Himself, "Without Me ye can do nothing." The other is the triumphant pen of His victorious servant, "I can do all things through Christ which strengtheneth me."—*Lloyd's Weekly.*

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