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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer

A. P. Willis
26 St. George
1 apr 90

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

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MONTREAL, WEDNESDAY, FEBRUARY 19, 1890.

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ECCLESIASTICAL NOTES.

THE Society for Promoting Christian Knowledge states that for Dr. Littledale's work *Plain Reasons Against Joining the Church of Rome* there is still a considerable demand, and that more than 40 000 copies have been issued since its publication in 1879.

THE scheme for the establishment of a Bishopric of Birmingham and Coventry, by dividing the see of Worcester and taking in such portions of the See of Lichfield as are closely connected with Birmingham, has been launched. Subscriptions to the fund are already announced, amounting to about £20,000.

ACCORDING to the new Directory of the English Church Union, there are now on its rolls 29 749 members, all communicants, of whom 25 are Bishops, 3 706 clergy, and 26 018 laymen. During the last year no less than 7 902 members were enrolled—considerably more than double the highest number who have joined in any previous year.

SOUTH AFRICA.—The death is announced of the Bishop of Zululand, the Rev. Dr. Douglas Mackenzie, from typhoid fever. Bishop Mackenzie had recently been making an important exploring expedition through Mashonaland. The Missionary Bishopric of Zululand, which was founded in 1870 as a memorial to the late Bishop Mackenzie, of Central Africa, includes Swaziland, Tongaland, and Delagoa Bay, with the coast to the north, and all the country between the coast and the eastern boundary of the Transvaal, about 300 by 100 miles.

INDIA.—The Bishopric of Chota Nagpur has been offered to and accepted by the Rev. J. C. Whitley. The S. P. G. and S. P. C. K. have already endowed the See with £10,000, and though it is impossible legally to sever Chota Nagpur from the diocese of Calcutta without an Act of Parliament, yet virtually an independent territorial jurisdiction has been secured to the future Bishop by a commission from the Bishop of Calcutta, and the canonical consent of the clergy of the district. Mr. Whitley is a veteran missionary of great experience, and has for the last twenty years been the guiding spirit of the Missions in Cnota Nagpur.

THE *Ecclesiastical Chronicle* tells the following story:—The Bishop of Newcastle is an eloquent and persistent advocate of total abstinence. Now and then, from a sense of duty, he arrays himself in well-worn clothes and goes about *incognito* among the poor and criminal classes, on tours of observation. On one occasion he was riding in a third-class carriage, of which the only other occupant was a pitman. The latter, viewing the Bishop's clerical but "seedy" garments, remarked: "I see warrant ye're a poor curate, noo, travelling wi' the likes o' huz?" "I once was, my friend," replied the Bishop, "but—" "Oh, ay, I see," cried the other, all in good faith, "that wretched drink! Ay, ay. Too bad!"

SOME emphatic statements of the late Dr. Dollinger's, which were written as far back as

1879, but which have recently been exhumed, contain some very pointed sentences upon the question which at that time was agitating the mind of the late theologian and of the Old Catholic party, viz., the Vatican decrees of 1870. 'Nobody,' wrote the intrepid ecclesiastical historian, 'possessing a scientific culture of mind can ever accept the decrees of the Vatican Council. Having devoted during the last nine years my time principally to the renewed study of all the questions connected with the history of the Popes and the Councils, and, I may say, gone again over the whole ground of ecclesiastical history, the result is that the proofs of the falsehood of the Vatican decrees amount to a demonstration. When I am told that I must swear to the truth of those doctrines, my feeling is just as if I were asked to swear that two and two make five and not four.' The great capability of Dr. Dollinger for forming a historical judgment upon the decrees, coupled with his faithful devotion to the discipline and practice of the Roman faith, make these utterances on his part the more striking. His life would be of great interest, and it is to be hoped that some capable person will undertake it, and will give to the world in full the story of his breach with Rome, and of his unflinching opposition to the doctrine of Papal Infallibility.—*Ex.*

THE world is not rich enough to let noble deeds remain unchronicled. They ought to be told to all the world, that the world may feel richer by their doings, and that they may be a present and future incentive to regulative acts. For these and other reasons we place on record the heroism of 'Sister Rose Gertrude,' the daughter of a clergyman of the Church of England, although she herself professes Roman Catholicism, who last Saturday quietly, and almost unnoticed, left our shores for America, *en route* for Molokai, where she will take charge of the leper community among whom Father Damien lived, worked, and died. Humanly speaking, it is almost impossible for this lady to escape a martyr's grave, although her life will, we hope, by care be prolonged for many years of work among those to whom she has devoted herself. We trust that she may even escape the terrible disease, impossible as it would seem to be for any one to do so living among and succouring those outcasts of humanity. When she left our shores a few days ago, she cut herself off for ever from country, from friends, from relations, and presently even from her name, for when she gets to Molokai she will begin her new life as Sister Rose Gertrude. There is something infinitely grand, something infinitely pathetic, in this young English lady cutting herself off from everything, to devote her life and energies to the relief of the sufferers on that lonely island in the far-off Pacific, who are the victims of the most terrible disease to which our humanity is subject.—*Church Bells.*

COLORADO.—The address of Bishop Spalding of Colorado to the Board of Missions describes the growth of the Church in Colorado in the last fifteen years, and is a wonderful record of progressive work. The Bishop says:—'Our communicants have increased from 600 to

about 3000, and Sunday-school scholars in the same proportion. It was several years before we had any candidates for Holy Orders; we now have eight. We had in 1874 six clergy at work; we now have thirty. We then had two rectories; we now have twenty. We had nine churches in Colorado; we have increased them to forty. We had about a dozen stations where services had been held; those have been multiplied to over fifty. In the first two years the average number confirmed annually was fifty; in the last it is 300. Baptisms in the first, 150; in the last, 400. In the first the amount of contributions was \$6000; in the last, over \$60,000. The Church property for all purposes—educational, charitable, parochial—has increased from \$100 000 to \$1,000 000. Of this property not a twentieth part came from the East. In the last three years we have built five rectories and eleven churches, seven of them in the past year, the former costing \$15,000, the latter \$25,000. The enlargement of churches and other improvements in the same period have cost \$5000. The population of the State, which in 1850 was 194 000, is now by a fair estimate 350 000. In June, 1887, we organized the Diocese of Colorado, the bounds of which were made coterminous with the State..... We are the largest diocese in area except California, and there are eight or ten dioceses smaller than ours in clergy, parishes, churches, the number annually baptized and confirmed, communicants, Sunday-school scholars, educational and charitable institutions, and contributions of money for Church purposes.

THE position of the Church in Wales is ably described in an article in the new number of the *Quarterly Review*. The theory that the affection of the Welsh for the Church was alienated by the practice of appointing Englishmen to the Welsh Bishoprics and to other benefices in their country is shown to be almost entirely erroneous. Long after they had been accustomed to the system the Welsh were as staunch Church folk as their brethren in other parts of the United Kingdom. The writer proves by statistics that in the middle of last century the Church had a firm hold on the people's affections in Wales. These figures show that in the diocese of St. Asaph the number of communicants was frequently as high as two-fifths of the total number of families in a parish, and prove that, so far from the assertion being true, which is constantly made by the Church's enemies, that in the middle of last century she had reduced Wales to heathendom, the condition of the people in that country, as regards the Church, was no worse than their condition in England. Nothing has been left undone by the Church's enemies to stir up strife against her; and her continued progress, notwithstanding their desperate and calumnious attacks, is a sign of which they are fully conscious, that if they do not at once succeed in accomplishing their vile designs, they must abandon the hope of ever doing so. If they are now held at bay, a few years hence will see the Church in Wales, if she maintains her past progress, as strong in the people's hearts and affections as she is in England. There are some startling things in the article, such as, for instance, the statement of one of the Church's foes, that in 1885 Nonconformity supplied

Wales with 4503 ministers and lay preachers. Yet in 1887 the official total of the Methodists, Wesleyans, Independents and Baptists was only 1557! So, too, another assertion, that in 1888 the Calvinistic Methodists had 4500 places of worship and a corresponding number of ministers and preachers. As a matter of fact, in 1887 the official total of this body was 632. These are the unworthy weapons with which the fight is waged; these are the falsehoods which are sown broadcast over the land. A cause which employs such means is foredoomed to failure. Their very use implies that those who resort to them are conscious, if they are met with confidence and firmness, that it will be impossible for them to snatch the victory which is the object of their brightest hopes.—*Church Bells.*

BEDE AND THE EARLY CHURCHES.

The Saturday night lectures at Toynbee Hall, London, England, are becoming every week more popular, and are drawing large audiences. On Saturday night, 17th January, Lord Justice Fry lectured on 'Bede and the Early Churches of Great Britain.' The Rev. S. F. Barnett presided. His Lordship, at the outset, said he desired to speak chiefly on the movement which had made England a Christian country; and to those who, like himself, believed Christianity was the greatest blessing that had been given to the world, the subject was a most interesting one. For the history of this movement we were greatly indebted to Bede, who was the greatest of the Anglo Saxon writers. Of Bede's voluminous works the chief one was his *History of the Church of England*. Born in 673, Bede, at the age of seven years, passed from the care of his friends to that of the monks who dwelt in the establishment built by a great Saxon nobleman on the banks of the Tyne, and there he spent the remainder of his life, occupying the whole of his days. Not only did he employ correspondents to search the great Papal archives, but he corresponded with various distinguished persons throughout the country, and got from them important information, the whole of which he reduced to writing, which was fortunately preserved to us. Speaking of the founding of the Roman Church in Britain, the lecturer said we were all familiar with the fact that under the reign of the great Pope Gregory, the monk of St. Augustine brought Christianity into Kent, from whence it spread over England, and they were accustomed to look to the event as the beginning of Christianity in England. But that view was very inadequate, and they did injustice to another who preceded St. Augustine, if they confined their attention to the state of things in England, as they existed at the time when St. Augustine arrived. Anterior to the landing of Augustine with his band of missionaries, there existed a British Church among the Celts. In 597, when Augustine arrived; the British Church had been driven to take refuge in the West of England, and there was distinct evidence to show that in the year 200, when this country was in the possession of the Romans, a Christian British Church existed. At the beginning of the fourth century the Christians were persecuted, and St. Alban was put to death. St. Alban was, therefore, the first Christian martyr, and, according to tradition, the spot of his martyrdom was exactly under the tower of St. Alban's Abbey. About the middle of the fifth century the Romans left, and then began the troubles of the Celts, who were persecuted by the Saxons, and ultimately yielded to them. The Saxon invasion was undoubtedly one of the most terrible invasions this country had witnessed. Such was the nature of the conflict on the Sussex coast that the Saxons did not leave a

soul alive. Coming to Bath, which was even then famous for its hot waters, and was a flourishing city, they laid the place absolutely waste. The same thing happened at Chester, which for many years afterwards remained uninhabited. A hundred years before St. Augustine, St. Patrick had founded Christianity in Ireland, and about the year 563 there landed off the island of Iona one of the most remarkable men that had been concerned in the history of England or Scotland—the great St. Columba. At the present time two or three churches were still to be seen on the island, which was certainly one of the most sacred of our islands throughout the globe. On this island Columba introduced Christianity, and gradually extended it until it wrapped in a very large portion of England. Columba was supposed to have been of royal descent. He was brought up in a monastery, and was a man of very superior intellect. His fondness for books unfortunately brought him into trouble. St. Filian, his master, possessed a Psalter which attracted the attention and affection of Columba, who succeeded, by sitting up at night, in making a copy of it. St. Filian, discovering this, claimed the copy as his own, but Columba pleaded the rights of labor against the claims of copyright, and refused to give it up. A great commotion was caused which led to warfare, and Columba was defeated, and then excommunicated, the result being that he was banished from the island. The original book however still existed. It was, he believed, in the O'Donnell family, and had been to the family for some centuries past a kind of fetish. Before he left the island, Columba founded many monasteries, and nothing could be more noble than the life he led subsequently, and by his work he brought the whole of Scotland under Christianity. This great man died the same year that Augustine landed. The lecturer then went on to speak of the work of Augustine, the conversion to Christianity of Ethelbert, and the founding under Augustine of the Archbishoprics of Canterbury and London. Much good work was done about this time, but after the death of Ethelbert trouble began, and many of those who had adopted Christianity relapsed, and a heathen reaction set in. Battles followed, and after the death of Edwin the Christian Mission had to be abandoned in the north, and the country was without an Archbishop both at Canterbury and London. He next referred to the revival of Christianity under Theodore, Archbishop of Canterbury, whom he described as a man of great vigour, learned in Latin and in Greek. There had been, he believed, no more flourishing time of English literature and history during the whole Saxon period than that during which Theodore was Archbishop of Canterbury. Another man who played an important part in the history of this time was Boniface, who first carried Christianity into Germany.

In conclusion, Lord Justice Fry said no one could read the works of Bede without forming an affection for the writer. He was a man of a simple and noble character, who devoted himself to studious labours, among them the writing of the *History of the English Church*, without which the greater part of our knowledge of that Church would not exist.—*Church Bells.*

BISHOP WHITE ON THE MINISTRY.

BY W. T. W.

"Bishop White's opinions on interchanging with ministers of non-Episcopal Communions, extracted from his charges, addresses, sermons, and pastoral letters," is the title of a little pamphlet that has just been lent me by a friend, who recently turned it up in moving his goods and chattels. It bears date and imprint,

"Richard McCauley, 1814 Chestnut St., Philadelphia, 1868." Just at this moment, it might be well to get out another edition, for I make no doubt that it would be hard to find another copy. There may be many who deriving their opinion from what they have heard, to put it mildly of a slight laxity in the good old man's Church principles, will be slightly astonished at the following extracts from the "pastoral letters" written by him:

From the Pastoral Letter of the House of Bishops, written and signed by Bishop White, 1817:

"On the point of the ministry, it is well known that our Church ascribes great importance to the position, that 'from the Apostles' time,' there have been in the Church of Christ the three Orders, of Bishops, Priests, and Deacons; and she presumes that this is evident from Scripture and from the writings of the early Fathers. We are aware that this has been denied to have been the opinion of the Church of England, at the period of the Reformation. But it was at this period that the Ordinal, from which the words are quoted, was composed; and the sense of them might be corroborated by citations from the writings of very early divines.

"This is not an occasion on which it will be expected of us to go into a proof of the original institution of Episcopacy. It is sufficient for the present purpose, that we believe it to have been coeval with Christianity; and to have continued in the Church universally for the space of about 1500 years. If this be our belief, how is it possible that we can officially recognize the organizing of non-Episcopal congregations and the administering of the ordinances by a non-Episcopal ministry? * * * But while these considerations confirm us in the disposition, which we cultivate on other accounts, of avoiding the casting of reproach and censure, they do not extend to the justifying of us, in countenancing such an inroad on the constitution of the Church of Christ. It is on this ground that we keep ourselves at a distance from all efforts for the encouraging of a ministry not Episcopal, and for sanctioning its agency in the sacraments and other ordinances of the Church."

In the Pastoral Letter of 1823, also by Bishop White, when the House of Bishops included with him Bishops Griswold, Kemp, Croes, Bowen, Brownell, and Ravenscroft, an equally distinct declaration of principles is made, as follows:

"If it should seem to any, that, for 'following of peace with all men,' there should be an abandonment of these properties of our Church which we believe to have descended to us from the earliest and best ages, such compliance would not only be contrary to obligations most solemnly assumed, but far from promoting the proposed object of conciliation, would be more operative than any other cause that can be imagined, to the opening of a door for the hydra of religious controversy. The wisest and most Christian course that can be pursued by us, is to conduct the concerns of our Church agreeably to its matured and long-existing institutions, and under the sense of responsibility to its Divine Head; but without reference to others professing to worship the same God through the merits of the same Redeemer, except to put the most favorable construction on their acts, to rejoice in any good resulting from them, and scrupulously to avoid whatever may have a tendency to excite passions, either in them or in ourselves."

In the Bishop's first charge to his clergy in Convention, 1807, is a footnote that at the time, no doubt, would have occasioned some surprise, and is of interest, not with reference to a book that has about passed into oblivion, but in its influence on the founder, or the claimed founder, of the largest sect in the Christian world, (is it not?)

"It is not an object with me to allude to the

opinions of other Communion, and if I do in this place, it is merely that I may be more clearly apprehended, as to the property of our own. The ablest of the non-Episcopalian writers have dated the rise of the Episcopacy in the second century."

The Bishop adds the following note on Lord King's celebrated book, defending the position that all Presbyters were of the same order, the Bishop being simply an overseer or superintendent, to whom the other were assistants:

"The author of the present performance though he had no need to refer to the principle above stated, as it seems to him to have little weight among men of literary reputation, of Communion professedly non-Episcopalian. And besides, he has never met any who had read Lord King's book and the Rev. Mr. Slater's answer to it, who did not appear sufficiently secured by the latter, against any undue impressions which might otherwise have been a consequence of the other.

"It is indeed surprising that a gentleman who lived to fill the first law office in England should, even in his early years, have sent from under his pen a book so unsound in principle, and so full of misquotations and mistranslation; and it will be a remarkable fact in the ecclesiastical history of this country, that disregard of the Episcopal succession in the forming of the ministry of a very numerous society, was owing to conviction received from said book composed by a young man of the age of twenty-two; answered with great ability near the time of its appearance, and not since defended by its author or by any other person. The fact alluded to appears in an instrument from under the hand of the late Rev. John Wesley, set forth at the time of his authorizing of ordinations in America."—*Living Church.*

THE SPIRIT AND EXAMPLE OF CHRIST IN MISSIONARY WORK,

When our Lord Jesus Christ at the beginning of His hallowed ministry upon earth announced that prophecy was fulfilled in Himself, He quoted that beautiful and inspiring passage of the book of the prophet Isaiah: 'The Spirit of the Lord is upon me, because He hath appointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' His whole earthly ministry, completely in harmony with the prophetic utterance, gave undying proof that "the testimony of Jesus is the spirit of prophecy."

Love for the poor, the suffering, the wretched, for those whom the proud and self-righteous cast out as abandoned and lost, love for such as these, never seen in its sweetness and in its majesty before His day, has been winning, as it is still winning, for Jesus the sovereignty of the world.

If the Church, in a certain important sense, is the representative of Christ; if it is, as Holy Scripture declares it to be, the very Body of Christ, it must also evidence in its life and works the love of Him who gave Himself a ransom for many. To "speak the truth in love" is sacred counsel which the Church has never yet practised, which it may be feared the Church has as yet scarcely considered, in the fullness of its meaning.

With all it has accomplished, the Church has by no means fully proved to men that it is Christ's because it is doing out of love just what the Saviour did for the bodies and souls of men. Wherever men, no matter of what race of color, are on the one hand indifferent toward, or on the other thirsting for the better life, the Church is bound by the gracious example of the Master to give the bread of Life and the water of salvation.

To the selfish soul this will seem a burdensome law; every form of excuse will be offered rather than render obedience.

But to the heart all aglow with the constraining love of Jesus, this law of beneficence, this Canon of Christian charity, seems but the natural outgrowth of Christian thought, the natural result of Christian faith! Oh, if the clergy and laity of our Diocese would but go out in the strength of God and in the spirit of the prophetic word, and, like Christ, and in His name, loose the captives of sin, bind up the broken-hearted, gather in the outcasts, we should have no need to write upon our towers that we are an Apostolic Church, nor to proclaim it from our pulpits, nor to plead it in controversial volumes.

Men would know that we are Christ's because we would be doing Christ's work in Christ's chosen way. The gainsayer would be forced to suspend judgment.

The hardened infidel would be moved, as the logic of no mere argument, be it ever so powerful, could move him.

Truth and Love, Charity and Faith, like twin angels, would go forth scattering blessings in their path, and bearing, as from the very presence-chamber of God, a benediction to all sorts and conditions of men.

Dig channels for the streams of love,
Where they may broadly run;
And love has overflowing streams,
To fill them every one.

But if, at any time, thou cease
Such channels to provide,
The very fountains of love to thee
Will soon be parched and dried.

For thou must share if thou would'st keep,
That good thing from above;
Ceasing to share, you cease to have,
Such is the Law of Love.

—The Diocese Mass.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

BEAVERICK.—*Christ's Church.*—In the midst of dissenters, and considering the very few Churchmen in this place, visitors are greatly impressed by the services at this pretty little church.

On Christmas day, for the first time, a choir of boys and men appeared in surplices and cassocks. Since this change a greater interest has been felt and the music much improved.

PRINCE EDWARD ISLAND.

At the Annual meeting of the Diocesan Church Society the usual reports from all the clergy of the Island were read. From these it appears that the Church is holding its own throughout the Island and in many places is gaining encouraging ground. At Springfield a church has been beautifully rebuilt and tastefully decorated, and in the western parishes new places of worship are in course of erection.

The vacancy at Alderton has been filled by Rev. J. M. Forbes. Reports as to the meagre stipends received by the clergy were received; the fault seems to be due to the fact that the people have never been educated to recognize the duty and privilege of giving. Although the rain falling at the time of the meeting prevented many from attending, an increasing and business-like interest was manifested, from which a looker-on may surmise machinery and more work from the Society in future. There was a celebration of Holy Communion at St. Paul's Church.

The clergy attending the above meeting were entertained at the Rectory by the Ven. Archdeacon Weston-Jones.

CHARLOTTETOWN.—*St. Peter's.*—A Church Institute has been organized whose meetings so far have been very successful. Certain

people in this parish give each week copies of Island and illustrated and other papers of which over twenty are on the table of the Reading-room. Gifts have also been received of games of all sorts. The result so far has been that each meeting has been attended by a larger number of boys and men than was anticipated, and several strangers have also spent evenings with the club. That no fees may be exacted from working men and poorer attendants at the meetings, two entertainments of Penny Readings have been held and one more is arranged for after Easter, proceeds to be devoted to defraying all expenses of the Club.

The Hooper Memorial Chapel in daily use is a great comfort and much appreciated. The work of carving the walnut with which all the chancel is to be encased, is proceeding rapidly, and it is anticipated that the chancel with its beautiful altar will be completed for Easter. The new sacristy is a great convenience. Situated behind the old sacristy, it communicates directly with the chapel.

The Rev. Fred. E. J. Lloyd has resigned his offices of Assistant Priest and Choir Pastor.

CAPE BRETON.

SYDNEY.—The Forty seventh meeting of the Sydney Rural Deanery was held in Sydney on Jan. 29th. There were present Ven. Archdeacon Smith, Revs. Thomas F. Draper and Wm. J. Lockyer.

At 11 o'clock Matins was said by the Archdeacon, followed by a celebration of the Holy Communion, at which Rev. T. F. Draper was the celebrant; the sermon being preached by Rev. W. J. Lockyer from the text, 'The right hand of the Lord bringeth mighty things to pass.'

After dinner at the Rectory the members present met in the study, and in the absence of the Rural Dean who was suffering from la grippe, Rev. T. F. Draper was elected chairman.

The 2nd chapter of the Epistle to the Heb. was read in Greek and discussed at length.

Rev. T. F. Draper reported a sufficient sum of money in the bank to justify the Deanery in proceeding at once with the erection of the proposed Mission chapel at St. Peter's. Plans and specifications will be submitted at the next meeting of the chapter.

It was decided that the next meeting be held at North Sydney on the 12th of March, subject to the approval of the Rector.

At 7 o'clock Evensong was said by Rev. W. J. Lockyer, and a sermon (full of wisdom and good advice) was preached by the Rev. T. F. Draper on the subject of matrimony.

DIOCESE OF FREDERICTON.

ST. JOHN.—*St. John's.*—The annual Missionary meeting of this parish was held on the evening of the 7th Feb. in the school room. The Rector made a brief statement concerning the Missionary cause in which the Church was interested. At the previous meeting, one subject alone had been brought before them, the Diocesan Church Society, and he trusted that the very full information given on that occasion by various speakers, representing each deanery of the Diocese, would enable them to give their time now to other and not less deserving causes. He explained the accidental omission of the contributions of their church in the report of the Diocesan Board of Missions. He spoke of their interest in the Algoma Missions, and related to the labors of the Church Missionary Society, and of the Society for Promoting Christianity among the Jews, causes in which his revered predecessor had taken such deep interest, and which would also, he trusted, be earnestly supported by the worshippers in St. John's Church.

Mr. C. H. Fairweather, in the much regretted

absence of Mr. T. W. Daniel, read the financial statement, which showed that in the year ending July, 1889, the sum of \$660.50 had been subscribed to the Bible Society, D. C. S., Sabrevois Mission and Shingwauk Home. In addition, a sum of \$200.65 had been collected for the Church Missionary Society and for the S. P. C. K., of which, however, some portion had been received from contributors in other parishes. In the current year, already \$270 had been collected, including two offertories for the Diocesan Church Society, one each for the C. M. S. and Diocese of Algoma. Special mention was made of the efforts of Miss Barbour's senior girls' class in the Sunday school, to make up the sum required for the Indian child educated at Shingwauk.

Canon Brigstocke then addressed the meeting on the subject of the Diocese of Algoma. He quoted largely from official documents, in the course of an able and exhaustive speech, tracing the history of the Diocese and the various difficulties which had been surmounted. Very touching was the description of Bishop Fauguer, of his self-sacrificing zeal, and of his tender interest in the aboriginal races. The speaker next vindicated the work of the present Bishop against some recent criticisms, and gave a graphic account of the Nepigon Mission, its vicissitudes and hardships, as well as its wonderful results.

After the hymn, 'O Lord of heaven and earth and Sea,' during which a collection was taken for the Society for Promoting Christianity among the Jews, Mr. A. P. Tippet delivered an address upon the work of the Church Missionary Society, referring especially to its successful labors in India, and impressing upon all members of the Church the duty incumbent upon them of supporting such efforts with prayer and practical help. The meeting was closed with prayer and the benediction.

St. JOHN.—The annual meeting of the Church of England Institute was held Thursday evening, 13th February; the Rev. Canon Brigstocke presiding. The annual report read by the secretary, Mr. M. B. Dixon, reviewed very briefly the work of the year. There are now 343 members. The treasurer, Mr. George E. Fairweather, read his annual report, showing the receipts were \$704 and the expenses \$746.43, leaving a balance of \$42.22 against the Institute. The reports were adopted, ordered to be entered upon and printed. A motion was carried amending the constitution so as to make seven members a quorum instead of fifteen. Rev. J. Roy Campbell gave notice that at the next meeting he would move seven members be a quorum for general meetings. The officers elected were: Rev. Canon Brigstocke, Pres.; C. F. Kinnear and T. W. Daniel, Vice Pres.; M. B. Dixon, Secretary; members of council, G. L. Robinson, T. B. Robinson, R. P. Starr, Alfred Porter, W. H. B. Sadler, B. C. B. Boyd, G. H. Lee, Ira Cornwall, J. K. Campbell and Charles Masters.

DIocese OF QUEBEC.

DURHAM—Notwithstanding the snowstorm of 8th inst., I started on a sixteen mile drive for this parish, the Rector having written me he was *hors de combat*. It was to say the best of it a disagreeable day, but fortunately the brother of the Rector, who had gone out for medicine, overtook me, and driving before tracked the road for the last four miles, or I would have found it difficult to proceed. Reaching the Rectory; both Mr. and Mrs. Robertson were laid up and aside from bodily ailment, suffering from the mental despondency which usually accompanies the prevailing epidemic. As I did not feel up to a complete round I took L'Avenir Morning service and Holy Communion. The drive of seven miles enabled me to see the beautiful in all its perfection. The snow ploughs were out, early as it was, and the roads in fair order. After service I thoroughly en-

joyed the well-known hospitality of Mr. Atkinson, whom I had frequently met at Synods, as he worthily represented that congregation for many years as lay delegate. I returned to Kirkdale for the evening, where we had a very hearty service with about fifty present. I am thankful to say I left there the following day, feeling better, and cheered as they said by my visit. It is a pity the isolated missions of this Diocese could not be more frequently visited, and both priest and people see and hear a brother clergyman. It would at all events back up the ministry, and might be the means of doing a great deal of good.

DIocese OF MONTREAL.

WOMAN'S AUXILIARY TO THE BOARD OF DOMESTIC AND FOREIGN MISSIONS.

The Diocesan Branch of the W. U. held its fourth annual meeting on Thursday, the 13th inst.

The proceedings commenced with Morning Prayer in Christ Church Cathedral, at which His Lordship Bishop Bond delivered, from the words "Love for Jesus," a short address on the many difficulties encountered and sacrifices made by missionaries at home and in the foreign field. At the close Holy Communion was celebrated.

The general business meeting opened in the Synod hall at 11 o'clock. The large room was well filled with delegates from the several city and country branches, as well as friends of the work. The President, Mrs. Henderson, occupied the chair.

Reports of the year's work from all the branches in the Diocese were read, either by delegates or by Miss McCord, Secretary, and Miss McLeod, Corresponding Secretary. These dwelt upon the meetings held, the collections made, the money and parcels sent forward to the various church missions in the North-West as well as to the Zenana missions in India. The country districts made an excellent showing, submitting substantial figures, and manifesting an enthusiasm which the President said might put them to shame in the city. She had a suitable word of commendation for each report, and especially praised the noble efforts of those branches whose resources were known to be slender. The branches heard from embraced Christ Church, St. Martin's, St. Stephens, St. Matthias, St. Thomas, Trinity, St. John the Evangelist, All Saints, St. Luke's, Alymer, Cowansville, Clarendon, Shawville, Clarenceville, Danham, Havelock, Huntingdon, St. Andrew's, St. Johns, West Farnham, Waterloo, Grenville, St. Lambert.

Upon the motion of Mrs. Wright, seconded by Mrs. Robinson, the reports were adopted and ordered to be printed.

The meeting then adjourned till three o'clock.

The afternoon session was held in the chapel of the Diocesan Theological College, His Lordship Bishop Bond presiding. After the singing of the hymn, "Jesus calls us o'er the tumult," Principal Henderson offered up prayer, and subsequently the following officers were elected:—President, Mrs. Holden; Recording Secretary, Miss J. McCord; Corresponding Secretary, Miss N. McLeod; Treasurer, Mrs. Evans.

Revd. J. A. Newnham read the annual report which, among other things, spoke of the great help the society had afforded to the clergy and of the increased vigor which had been displayed during the past year. The work in the branch of St. John the Evangelist Church was particularly alluded to as being marked by much zeal during its year's existence. Six new branches had been formed during the year—two in the city (All Saints and St. Luke's) and four in the country (Clarenceville, Huntingdon, West Farnham and Grenville). After referring to those who had delivered addresses and read papers during the year, it was stated that the Auxiliary was enabled to send out articles to

the value of \$120 to the country for Christmas trees. An effort to interest juveniles in the work had been a feature of the year. In addition to the Zenana work the Dioceses of Montreal, Algoma, Manitoba, Rupert's Land, and the most remote parts of the North-West had been helped.

In moving the adoption of the report, Rev. J. A. Newnham spoke of the progress of missionary work during the past two years. He said it was only comparatively recently that woman's energies had been called out, but now they were engaged in all branches of church work.

Rev. L. N. Tucker seconded the motion, and in doing so said there were certain departments of mission work in which only women could work. It was a matter of congratulation that there were openings for women.

The Treasurer's report showed the receipts to have been \$300.27; the balance on hand being \$40.86. Besides this, work to the value of a thousand dollars or more had been done, and distributed amongst the missions. The Rector of Montreal (Dr. Norton) moved the adoption of this report; the Rev. G. Rogers, Rector of St. Luke's, seconding the motion. Mrs. Henderson, having declined re-election as President owing to pressing duties, the following resolution was passed:—

That this auxiliary desires to express its deep sense of obligation to the retiring President, Mrs. Dr. Henderson, for her invaluable and unremitting services during the three years in which she has been officially connected with this Association. The success that under God's blessing has attended its labors is in a large measure due to its President's earnestness of purpose, missionary zeal, unflinching energy and devotion to the interests of the Auxiliary; and while yielding to Mrs. Henderson's desire to be relieved from the more arduous duties of the position, the Auxiliary expresses the hope that it may not be deprived of her assistance in some other less exacting capacity.

Mrs. Henderson was subsequently elected Honorary President. The Revs. Mr. Smith, and Mr. Tucker paid feeling tributes of praise to Mrs. Henderson's devotedness.

Archdeacon Evans having spoken in praise of the labors of the society, the usual votes of thanks were passed, and the meeting adjourned.

A reception followed, at which a large number of those interested in mission work were present; and refreshments were served by the younger ladies of the Association. It must be very gratifying to Mrs. Henderson to find her unceasing labors in this good work, at last bearing good fruit, as evidenced by the larger number of branches represented and the increasing interest taken in the work of missions by the several parishes in the city.

DIocesan MISSION FUND.—The offertories for this fund were made on Sunday, the 9th Feb., in the following parishes, resulting as follows: St. George's, \$3,000; St. Martin's, \$484.93; Trinity, \$402.35; St. Jude's, \$72.50. St. George's again heads the list with a sum considerably in excess of that contributed last year. It numbers amongst its congregation some of the wealthiest Churchmen of the city, and the Bishop having been for many years Rector of this parish, this fund, so dear to His Lordship as the main support for the Missionary clergy, always receives liberal contributions from his old parishioners.

The Executive Committee of the Diocese held its quarterly meeting on Tuesday, the 11th of Feb., the Bishop presiding. There was a good attendance of members, and the report of the state of the several funds under its control was satisfactory.

Grace Church.—At the meeting of the Young Men's Christian Association last week, Mr. C. Manning read an able biographical paper on

Joshua the great statesman and general. Mr. H. A. Kennedy gave an address entitled, "Before the White Man Came," sketching the most interesting features of various epochs in the history of this continent, from the time of the gigantic Megalosaurus, Ichyosaurus, Pterodactyl and other dragons, down to the semi-barbarous pet in some ways magnificent civilization of the Toltecs and Aztecs in Mexico and the Incas in Peru. The attendance of members was good.

St. Jude's.—The annual concert given by the choir of St. Jude's Church last week was a great success in every way. About five hundred people were present. Miss Tessier, as usual, delighted the audience. Mr. Parratt, the organist, being ill, Miss Ida Scott took her part at the piano, kindly lent by Mr. Willis, aided by Miss Findlay. Mr. Hubert Baker, the flutist, Mr. Robert Anderson, Messrs. Hatch, Fletcher, Horsfall, Aspinwall and the choir, rendered excellent service. The concert was such a success that it will be repeated on the 27th instant.

LACHINE.—Rev. R. Hewton, M. A., at present incumbent of Ireland, P. Q., in the Diocese of Quebec, has been appointed Rector of this parish. Mr. Hewton is a man of energy and ability, and comes well spoken of—we trust, therefore, that under his guidance good work may be accomplished in this growing field for our beloved Church.

DIocese OF NIAGARA.

MOUNT FOREST.—The ten days' Mission at the Orange Hall, Farewell, was greatly blessed. The Rev. Rural Dean Belt, M. A., of Harriston, in a dignified, scholarly way told once more the touching story of the redemption of mankind. The Farewell choir rendered the musical portion of the services nicely, and the St. Paul's choir from Mount Forest joined in the service of praise twice during the Mission. Nearly ninety must have stood up to renew their baptismal vows of repentance, faith and obedience when requested to do so by the Missioner. The thanks of clergy and churchwardens are due to the Farewell choir, the St. Paul's choir, Mount Forest; Mr. Hugh Morrison and Mr. Robert Morrison, Farewell, for entertaining the visiting clergy and Missioner.

DIocese OF HURON.

SARNIA.—The Annual Missionary Meeting was held in St. George's School House last week when a large number turned out to hear the addresses. Rev. T. R. Davis opened the meeting with prayer, and after a few remarks on the Mission work of the Church and the amount contributed by the congregation, addresses were given by Revs. A. Murphy, of Waterford, and W. Stout, of Point Edward. These addresses were replete with information from various Mission Fields. The collection for Diocesan Missions was good.

LONDON SOUTH.—The annual Missionary meeting of St. James' Church, London South, was held Monday night, 10th February, and the attendance must have been very gratifying to the rector, Rev. Canon Davis, and all who are interested in the propagation of the Gospel of Christ in foreign and domestic fields. His Lordship Bishop Baldwin, presided, the opening devotions being conducted by Canon Davis. The Rector stated that it was most encouraging to notice the position St. James' held in the Diocese in the way of giving. It held the 3rd place in supporting all purposes and 2nd place in supporting Foreign and Domestic Missions, though self-supporting.

Rev. Arthur Murphy, of Waterford, gave a forcible and pointed address on the needs of the Domestic work in the North-west Dioceses of Algoma, Rupert's Land, Moosomin, Atha-

baska and Mackenzie River. The ever-increasing population in these fields constantly necessitated the opening up of new missions, and the Church was stretching forth its hand to fill up these gaps as rapidly as it could with the assistance rendered by the Church membership in the older dioceses. Mr. Murphy concluded his address by a reference to the foreign work in Japan, China, Africa and India.

Rev. W. J. Taylor, of Mitchell, followed, and confined his remarks more especially to the Foreign fields, although he made a passing reference to the growth of the Mission work in the North-west. The peculiar habits of the Chinese and the difficulties which met the Christian missionary on every hand in the land of the Celestial were given in graphic detail and proved very interesting. The work there was progressing very favorably. The work of Dr. Livingstone in the dark continent was briefly outlined, as well as the general work in that land.

His Lordship, in closing the meeting, made a forcible address, laying before these present the special needs of the work in the Diocese of Huron. Devoted young men and means were needed to enliven the cause of Christ in the country parishes. Many of the best young men were being tempted to leave for the United States, where large stipends awaited them, because of the very indifferent remuneration they received here, and which in many instances was not sufficient for them to maintain their families. He thought they could hardly be blamed for accepting these offers, and as a means of keeping them here he urged that the stipends be increased.

Among other clergymen present were Revs. Canon Smith, W. M. Seaborne, G. B. Sage and W. T. Hill.

DIocese OF ALGOMA.

ROSSEAU.—His Lordship the Bishop of Algoma entered this Mission, Jan. 21st, and was met by the Rev. Alfred W. H. Chowne, the incumbent, at Mr. A. S. Raymond, to whose house he was brought by the Rev. Mr. Allman, of Port Sydney, whose mission he had just visited. From Raymond he was taken to Ulswater that evening, to the house of Mr. Alex. Anderson, churchwarden, under whose hospitable roof he stayed that night. On the 22nd service was held in St. Thomas' Church at 10:30 a.m., with Holy Communion. His Lordship preached an excellent sermon, and spoke encouragingly to the people on the progress they had made. Unfortunately, the congregation was not so large as usual, some being at work in other places, and many being confined to their houses. Proceeding thence to the house of Mr. August Bressie for dinner, thence to Bentrivedale for service at 3:30 p.m. The schoolhouse was nothing like as well filled as usual, so many being laid up with sickness. The same evening Rosseau was reached. On the 23rd His Lordship started for Brony-y Graig, where service was again held in the schoolhouse; here the attendance was good, the people in this settlement having got over the general attack of influenza; every seat being filled. After service returning direct to Rosseau.

Service was held in the Church of the Redeemer, at 7:30 p.m.; here again the Bishop preached a splendid sermon, and after service held a vestry. Unfortunately, many were absent on account of the epidemic. On the 24th, the Bishop left for Parry Sound.

The Rev. Alfred W. H. Chowne begs to acknowledge the kindness of the C. W. M. A., of Toronto, per Miss L. Patterson, in responding so heartily to an appeal made to her on behalf of some destitute persons in his Mission. May God bless not only the Society generally, but individually also, for after the season of distribution was over they made another attempt to clothe the naked.

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle, Mackenzie River and Calgary.

DIocese OF RUPERT'S LAND.

WINNIPEG.—*Christ Church.*—By a printer's error the Rector of Christ Church was said to have brought back \$4,000 worth of gifts for the Church from England. It should have been \$400.

The Metropolitan See.—At the last session of the Provincial Synod, a committee was appointed to confer with a committee from the Synod of Rupert's Land in reference to the appointment of future Metropolitans. By the present Canon, the Bishop of Rupert's Land is Metropolitan through the tenure of his present office. As soon as the Diocese obtained the right of electing its Bishop, by having twelve clergy supported by their congregations or by endowment the question of the appointment of Metropolitan and Metropolitan See became subject to revision by the Provincial Synod. There is a strong feeling in all quarters in favor of making Rupert's Land the permanent Metropolitan See, and the Bishop Metropolitan. It was difficult to know how the views of the House of Bishops and the Diocesan Synod could be harmonized, so that both parties should have a voice in the selection. After mature deliberation the Diocesan Committee have recommended 'that with a view to the relation of the Diocese of Rupert's Land as the permanent Metropolitan See, it is willing that the Bishop (who shall be Metropolitan) be chosen in the manner following, viz: three names to be chosen by the Synod of the Diocese of Rupert's Land, of whom the House of Bishops must select one to be both Bishop and Metropolitan. We have reason to believe that this will be acceptable to the Joint Committee of Bishops and delegates appointed by the Provincial Synod, and if so it will be a happy solution of a vexed problem—we should prefer to see only two names sent up to the House of Bishops instead of three. As the Provincial Synod is a small body, the recommendation of the influential Joint Committees will no doubt be carried.

PERSONAL.—The Rev. Canon O'Meara has returned from a visit to Montreal and part of Ontario in the interest of the Mission Fund of the Diocese. He has been most successful in his pleading, and has secured subscriptions of \$2,400 per year for three years for the opening of six new missions. One gentleman gave \$200 a year for three years, and the Alumni Association of Wycliffe College has given \$400 a year for the same period. A special meeting of the Executive Committee will be held to consider Canon O'Meara's report, and to take steps to secure men. There is a prospect of three young men coming shortly. With the vacancies in the older Missions, at least twelve men are required by Easter. It was arranged that Rev. E. S. W. Pentreath should follow Canon O'Meara, and canvass other parts of Eastern Canada, but he has been unable on account of his parochial work to leave at present. The deputations are sent in response to the sentiment expressed at the Provincial Synod of Canada at the late session, when the Dean of Rupert's Land pressed the claims of Church extension in Manitoba.

It is with much regret that we learn that the Ven. Archdeacon Fortin, Rector of Holy Trinity, Winnipeg, is still suffering from severe throat trouble. He has been imperatively advised to spend a year in the South of France, and will leave at Easter. The parish has voted him five-sixths of his salary for the year, retaining the other sixth to assist in obtaining help for the curate, Rev. J. W. Page, who will have charge in the Archdeacon's absence.

RAT PORTAGE.—Rev. A. Stunden has resigned and gone to England. With its mining prospects and thriving condition this place is one of our most promising missions. The people give \$650, and the Executive Committee \$250.

The Executive Committee met on Thursday to review the Mission grants for the year. Small reductions were made in a few cases, but it was felt that the bad season last year prevented reduction in most of the county missions.

DIocese of QU'APPELLE.

QU'APPELLE—There were 48 communicants on Christmas Day at the two celebrations, and a midnight celebration on Christmas Eve.

CANNINGTON MANOR—The monthly services at Mrs. Turton's, six miles north, are a great success. There is a 'Mutual Improvement Society' in this Mission. Owing to the absence of evergreens on the Prairie the Church was decorated at Christmas with bush grasses and everlasting.

GREENFELL AND BROADVIEW.—St. Luke's Church, Broadview, has been opened for Divine service.

PERSONAL.—Mr. Leslie Gordon, a lay representative to the Diocesan Synod, and an active member of the Executive Committee, died Jan. 5th, aged 35 years. Mr. Gordon went to Qu'Appelle in 1832, and was one of the earliest settlers. He was universally respected for high integrity and character.

A LENTEN PASTORAL.

(Ordered to be read in the Churches of the Diocese of Iowa, will be of general application.—ED.)

To the Reverend Clergy and Faithful Laity of the Diocese of Iowa.

Beloved in the Lord: The question is often asked by those who recognize the scriptural obligation of fasting, "To what extent and in what manner shall I fast?" The requirement of abstinence from food as a means of spiritual growth is taught, by example and command, in the Word of God. "Christ bids us fast: the Church says now." The Prayer book enumerates the forty days of Lent among the "days of fasting, on which the Church requires such a measure of abstinence as in more especially suited to extraordinary acts and exercises of devotion." Ask Wednesdays and Good-Fridays are absolutely "fasts," according to the same authority. The Ember days in Lent, being the Wednesday, Friday, and Saturday after the first Sunday in Lent, are doubly, and so specially, noted as among these "days of fasting." We suggest, not as an absolute rule of living, but as a recommendation and a guide to honest inquirers as to duty, that the effort be made by each communing member of the Church in Iowa who will live in obedience to the Church's will, to attempt to curb the appetite, this Lent, by denying one's self the ordinary indulgence of the table, omitting all elaborate courses of food and desserts, especially wines, liquors, and tobacco—at all times injurious, certainly indefensible in Lent; also, confining the use of flesh meat to a single meal on all days of Lent save Wednesdays and Fridays and the Ember Saturday, when even stricter abstinence is desirable. Moderation at every meal is certainly enjoined. Less than that which is mentioned could hardly be expected. It is to be borne in mind that Sundays in Lent are, as in the case with all Sundays, feast days, and, also, that the suggestions made apply only to those of full age and full health, and not under the necessity of especially hard labor. The measure of abstinence will result not only in "mortifying the flesh"—a scriptural idea not much thought

of at this pleasure-loving time—but, as the proper observance of the season is inseparably connected with abstinence from public amusements and social entertainments, and from ostentatious displays of dress, indulgence in any measure of luxurious living, there will be a pecuniary saving if the "dear feast of Lent" is thus strictly kept. Let the savings of this solemn season be an Easter thank offering to God. Our self-denial will then mean something, and will be to the glory of God, as well as for the good of our own souls.

Earnestly do we trust that the clergy will afford to the people of their respective cures more abundant services and more unremitting ministrations. We trust that the weekly Eucharist may be had wherever it is possible, and that with added services and sacraments there may be always the opportunity of almsgiving. In the circulation of suitable books of devotion, of practical religion and of Churchly instruction, much can be done to make the fast a means of growth in grace. Study God's Word; be constant in prayer; meditate on holy things; seek to do good to all men. God give us each the will and power to spend these forty days of Lent drawing close and closer unto Jesus, the sinner's only hope; "the author and finisher of our faith;" our exemplar in fasting as well as in prayer, in obedience as well as in belief.

To some who read these words this will be the last Lenten feast. Oh, beloved, let us all spend it "as seeing Him who is invisible." Let us deny ourselves, and let our penitence, our faith, our love, and our obedience be such as Christ enjoins. Turning unto God "in weeping, fasting, and praying," we shall not be repelled. Coming unto Christ in His Church and through his ordinances, we shall not be cast out.

Faithfully, your Bishop,

WILLIAM STEVENS PERCY,

Quinquagesima, 1890.

Bishop of Iowa.

CORRESPONDENCE.

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

THE MAKING OF THE NEW TESTAMENT.

To the Editor of the Church Guardian:

SIR,—To resume my communication of last week, in support of the Rev. Dr. McConnell's thesis, that "in the work of propagandism (of the Gospel in the early Church) the Bible was no part of the machinery," by "the Bible" meaning what the casual reader would understand by the term, and could with difficulty be made to understand anything else, viz.: the volume consisting of the Old and New Testaments with all of the books of each complete; and against your correspondent's denial of this thesis I proceed to quote Canon Scott Holland as he has expressed himself in his recent book, "On Behalf of Belief" Under the heading, "The Gospel Witness, he writes of the New Testament 'it is well on in the second century before we can positively assert that the Church is clearly using and quoting the very books as we have them in our hands to-day.' . . . As soon as we had recovered from the surprise of discovering this vagueness of certification for the written book, we looked closer, and we found at once that this vagueness was due to the fact that the Christian Church did not dream of finding the first authority for the story in the written word. It took it a hundred years to accustom itself to turn to these books as its primary authorities. Its earliest mind was strongly against writing. Writing was not its most natural method of preserving its story. It distrusted the accidents that beset it, the changes, the blunderings; it disliked the deadness of a dumb document. Our Lord had not written one word; He had

definitely preferred to use living human memories written on the tablets of the heart; and the loyal impulses of the Church all set in the channels which He had marked down.' I quote Canon Holland thus at large for the reason that such a man expresses more accurately and fully the general mind of the Church than any individual specialist in Biblical criticism can; and his words it will be observed are an unqualified witness to the main contention of Dr. McConnell's article.

To pass to your correspondent's second letter, his first sentence seems to be a direct attempt at misrepresentation. He writes: "The account given in the article of the composition and order of publication of the Gospels is certainly not the story of Papias." Dr. McConnell does not claim that it is, but quotes Papias only with reference to St. Mark; and to try to throw discredit in this way upon his use of the testimony of Papias is something more than unfair—to my mind it is nothing less than dishonest. But he adds, "The best authorities agree that not St. Mark, but St. Matthew and St. Luke were written first." This is the conclusion of Prof. Salmon. To show the difference between the half confident assertion of your correspondent and the position of his teacher, allow me to transcribe some of Dr. Salmon's words on this subject. In the work quoted, he says: "Does it follow, then, that Mark's was the earliest Gospel of all, and that it was used by the other two evangelists? Not necessarily; and the result of such comparison as I have been able to make is to lead me to believe that all drew from a common source, which, however, is represented most fully, and with most verbal exactness in St. Mark's version. It is even possible that the second Gospel may be the latest of the three,—he (St. Mark) may even have used in his work the other two synoptics, which even may have been then already written. Whether they were so or not is a question on which I do not feel confidence in taking a side." So much for Dr. Salmon's position, while Canon Westcott writes of St. Mark's Gospel. "In essence, if not in composition, it is the oldest."

Again, your correspondent asserts that the sense given in the article to the word 'interpreter' when Papias speaks of St. Mark as the 'interpreter' of Peter, is certainly wrong. The distinguished German scholar, Lange, whose commentaries are in general use in Canada and in the United States, writes in opposition to the assertion of your correspondent, "Nor is it necessary to suppose with Myer (who quotes from Jerome a statement evidently marked with dogmatic bias) that the expression, Hermentes, merely meant a secretary. It is evident that Mark, who was familiar with the manners and language of Rome, could render important assistance to Peter in Italy, as 'interpreter' in the strictest sense, and that too notwithstanding the Apostolic gift of tongues."

Another of your correspondent's assertions is, "In any case it is certain that whether there was a Hebrew original or not our Greek St. Matthew is not a translation as the article says, but an original composition." Again, let me quote Dr. Salmon, whom your correspondent has cited, immediately before this sentence. "Now," writes Dr. Salmon in his discussion of this question, "that our first Gospel actually is such a translation from one written in Hebrew by St. Matthew is testified by an overwhelming mass of Patristic evidence, which has been accepted as conclusive by a number of the most eminent modern critics." And then after a number of arguments against this view, which certainly "a number of the most eminent critics do not consider conclusive, he says, of what your correspondent declares to be 'certain.' For these reasons, I am disposed to pronounce in favor of the Greek original of St. Matthew."

But I should like anyone who may have read the article itself and the letters of its critic without comparing them, to place side by side these two statements, the first that of Dr.

McConnell, the second that of your correspondent. 'Thus there quickly grew up,' writes the author of the article on the New Testament, an Oral Gospel and Liturgy which were substantially the same throughout the Church. Once it took shape it held tenaciously, owing to the popular habit.' Thus the Oral Gospel was long preserved in the Church and was sufficient for its needs.' Writes the assailant of the author of these words, 'The article would have us believe that the Church was for a long period practically without any New Testament. The simple fact is, that while the Church possessed the personal guidance and teaching of the Apostles, to whom our Lord promised the Holy Spirit as their infallible teacher, she did not need their writings, but that before the Apostles passed away she was put in possession of them.' Can it be possible that your correspondent think that by his repetition of what is practically the leading position of Dr. McConnell's article, he justifies his attack upon it? Does not Dr. McConnell affirm that of two reasons, one great reason for putting the Gospel into writing was that the Apostles and others who had been 'eye-witnesses of these things from the beginning' were one by one falling by the way? Does he not recognise the Apostolic authority of the New Testament, when he asks, 'How do I know that the Bible which Polycarp (who was a pupil of St. John) and Athanasius read?' And add, almost at once 'there is no other book which can at all compare with the Bible for the fulness of the evidence to its authenticity?' Does he not plainly state the comparatively early committal of the New Testament books to writing, as against the date A. D. 397, when he affirms that this was 'three hundred years after the last of them had been written?' The most charitable explanation that I can imagine for your correspondent's criticism is, that at the time of reading Dr. McConnell's article he was under some malign influence, possibly like that of Austey's 'Fallen Idol,' so that to his imagination almost every statement was distorted out of its natural meaning. And then forsooth after, "But the article says 'it was generations before the written Gospels superseded the old methods of promulgation,' he proceeds to say, 'surely there is some confusion of thought here.' The written Gospels never superseded the original methods of promulgation. The Church still delivers her message orally, appealing for its confirmation to the Book.' Confusion of thought!

(To be continued.)

Very truly, yours,

FREDERICK W. WEBB, B. S.

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

MONTREAL, Feb. 15th, 1890.

To the Editor of the Church Guardian:

DEAR SIR,—Your correspondent objects to the statement that the Montreal Diocesan College "is empowered to confer Degrees in Divinity." If it be not so empowered under the Canon, no other University or College in the Ecclesiastical Province is so empowered. If on the other hand any other University or College be so empowered; so also is the Diocesan College. The effect of the Canon is to place all the institutions on the same line in this respect. It is one thing to examine for Divinity Degrees, it is quite another to confer them. While the Canon is in force, no University or College will examine for Degrees, but each University or College is empowered to confer Degrees upon those who shall pass the examination of the Board, and upon those "only," or, (if a hypercritical objection be taken to the mode of expression employed) each University or College is empowered to call upon the Metropolitan to confer the Degrees upon its own students in its own building. *Quod facit per alium facit per Se.* This is a higher power than the one originally sought for—much more valuable—and it is due to the Diocesan Theological College in Mont-

real to acknowledge that primarily and chiefly through its instrumentality this superior advantage has been obtained for this Ecclesiastical Province. Yours truly,

D. HENDERSON.

SIR,—Will you kindly make room once more for a few words in connection with the effort our Women's Auxiliary Association is making towards assisting our missionaries in the education of their children: for one or two extracts from letters, &c., and for my sincere thanks to the givers of a further sum of \$23, which has brought the amount entrusted to me individually for the first candidate of our Huron Diocese, to \$150, which is now in the hands of our treasurer, viz.: Mrs. H. Rogers, Bournemouth, Eng., \$10; \$5 each from two friends, Grace Church; and \$3 from a friend at St. Jude's, Brantford. Although members of their parochial branches of the W. A. M. A. these ladies have contributed these amounts over and above what those branches generously hope to give yearly to the good cause. As in accordance with the resolution passed at the Triennial meeting in Montreal, the subject of establishing the proposed Educational Fund upon a firm and substantial basis, will be fully discussed an action taken for its disposal, at the coming annual meeting of our Huron Diocesan Association in March next, I would, by your kind consent ask the members of our own Diocesan branches more especially, to take the matter under their grave consideration and so instruct their delegates that they may be in a position not only to vote on their behalf in general terms for their adoption of the work, but to state in how large or small a degree they can contribute yearly to its support. I know well that we have many claims to meet, but as we widen our borders, and increase in zeal and faith, we shall regard each as only a new opportunity for loving service, and enter upon it heartily and fearlessly, leaving it to God 'to give the increase.' So far, He has owned and prospered this laying of the foundation stone, as it were, of a work which will for ages to come, long after we have passed away, prove a blessing to His ministering servants in the Mission Field, but the stone once laid, it is for us to work unitedly and heartily to give it form, shape and stability. I would tell my sisters of Huron that the sum in hand which has enabled us to make a real beginning by adopting the first little daughter of our Auxiliary has been given by individual friends of the cause, and that only in one case *i. e.* Brantford, has any direct appeal been made to the branches. So heartily and warmly was this solitary appeal responded to by promises of no less than \$33 given on the spot, that I cannot have any fears about other hearts being equally moved to generous response directly they look at the matter in all its bearings, and see the need which exists for this special form of help to our brethren in Algoma and the Northwest.

Quebec W. A. M. A. promises to take into consideration the increasing of its present fund. The President of the W. A. M. A. of Niagara Diocese thus writes: "we hope soon to have our child too;" and the fact that no less than \$65 was promised at one of our Diocesan Board meetings a few months ago, shows deep sympathy in the work, and their active co-operation in carrying it on. Canon O'Meara spoke to the writer in the heartiest tones of approval of the work before us saying that it would meet a very pressing want which had depressed and disheartened our Missionaries too long already. The news of coming aid would be as sunshine to them. The following is an extract from a worker in Algoma: "I am sure that the thought that there was some way opening up for the education of their children would bring relief and comfort to many a lonely Missionary's heart, with this hope, added to the now assured help of a Widows and Orphans Fund. Another great difficulty is removed which stood in the way of clergymen entering

into this or other Missionary dioceses. I should like eventually to see a Women's Auxiliary Mission Home where Missionaries' children (God's heritage) may be specially trained for His service. God has always his own instruments to do His work and may not our Women's Auxiliary be thus used by Him?" A friend of the Educational movement also writes: "So long as our Missionaries who are doing their work so nobly on such a starveling pittance of salary as debars them from educating their children, is it not the bounden duty of our Church and its members in common justice, to try at least to provide such an education for them as will qualify them to support themselves decently and perhaps even to help their parents in their old age?"

The resolution inviting our co-operation as Auxiliary, asks us also to seek "to awaken an interest in the minds of churchmen and churchwomen in the education of Missionaries' children." My sisters, let us try to achieve this. There are probably others who might feel inclined to do what a kind mother offered to do for one of these little ones, educate and train her with her own little laughter. There may be gaps in a family circle which could have a blessed filling, were the sad heart only told just how and where to set about the doing of it, and then Oh! churchmen, if only you would come forward and do your part by a bounteous bestowal of a share of the good things which have come to you in the more pleasant places wherein your lot is cast, might we not yet hope to see in this fair Canada of ours a Home for the children of our Missionaries, the foundation stone for which, God helping us, is already being laid by the Women's Auxiliary Association of the Dominion.

Thanking you Mr. Editor for your kindness in granting me space and opportunity to plead once more on its behalf.

Believe me,

Gratefully yours,

H. A. BOOMER.

NEW BOOKS.

THE PRAYER BOOK REAS'N WHY—by Rev. Nelson R. Boss, M. A.; T. Whittaker, N. Y.; paper 145 pp. 20c.

This is intended as a text book of instruction on the History, Doctrines, Usages and Ritual of The Church—for parochial and Sunday School use. It is in the form of question and answer, and furnishes ready and concise answers to many popular objections made against The Church and her services; brings out some of the principles which distinguish her from all other religious bodies; and conveys information which will be useful to all, but specially to teachers. There is an appendix dealing with the order and meaning of the colours used at the different seasons. The work is an admirable 'help'—its chief drawback for Canadian use being that it is based on the American Prayer Book.

THOUGHT SEED FOR HOLY SEASONS—from the same publishers—is from the pen of the Rev. Robert S. Barrett, author of "Character Building," and is dedicated to Bishop Dudley, of Kentucky; cloth, 159 pp., \$1.

It contains short reflections suited to the different Sundays and chief Festivals of the Christian year; every day in Lent having also its "thought-seed." They are intended to be suggestive of some of the thoughts, hopes and resolutions which the Christian year with its Holy days, its marvellous story, and its dear associations, should awaken in every heart. Many have not time amid the passing duties and cares of life for any lengthy reading in Lent. Such will find here in the space of a few lines, suggestions and thoughts which may be carried with them and be worked out in the mind whilst the hands are busy at daily toil.

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

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

CALENDAR FOR FEBRUARY.

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

LENT.

The spirit of Lent is a withdrawal from the world and a drawing nearer to God. Withdrawal from the world is a necessity from the nature of its silent and unobserved inroads into the soul and the seed which it insidiously sows in the affections. It is every with as needful to weed the souls of the evils that take root in it as it is to weed one's garden. This close examination of the ground of the heart to discover the latent germs of wrong in their first beginnings is not an exercise of the unsaid intellect. It is rather a work of God's searching Spirit to which the soul prayerfully submits.

The body as well as the soul must be educated. The animal nature in man needs breaking in and domesticating in the Church of God. If even our Lord's human nature was educated by His sufferings and fastings to finer susceptibilities of obedience, how much more do we need to bring our unruly natures into obedience by subjugating the body and keeping it under.

The hand, the eye, the ear, are capable of training in the material arts, and yet the majority of Christians think but little of the greater perfection which Christ can give to the ear, the eye, the tongue, the hand, that is put under His schooling. Be liberal, then, as far as health and time allow, in conforming bodily habits to the example of our Lord in His

prayer, fasting and separation from the world; not that we may go back after Lent to the same old level, but that we may each year live at greater elevation above earth and nearer to heaven. Nearness to God once attained is to be retained. The Christian year after Lent takes the pupil in the school of Christ through upper forms to Easter, Ascension and to Pentecost. The volunteer regiments go into camp-life once a year to drill and submit to martial law. So the children of God voluntarily allot a space of time to give themselves "wholly to His holy will and pleasure."

The purpose of Lent is a deeper consecration to God, along the way the Man of Sorrows trod—the way of sacrifice—the recognized law of heaven and earth. If you think a while, you will surely appreciate this purpose; follow us in all our services, and be very thankful that you are in a Church that faithfully reminds her children, year by year, of the well-beaten highway of life. Life is born of sacrifice, and in this school we must be trained, if we would reach the blessed end, God in Christ. We begin our ascension to heaven only when we lay ourselves upon God's altar.

The season of Lent may be of value to our souls, if, with solemn meditations, we rightly use the special services, which will enable us to discern Christ, the world and ourselves.

Remember, that fasting is not simply a matter of the body, but also of the spirit. Do not descend upon mere abstinence, to work those results which are only produced by the Spirit of God through the means of grace. The great lesson which Lent teaches us is self-denial. Do not, however, confound self-denial with those self-inflicted ills and troubles which tend to make us mere religious formalists. In the hearty acceptance of the divine law, and of the restraints placed upon us by our Heavenly Father, we shall find providential opportunities for discipline, usefulness and growth. One of the great lessons of Lent is, that we are not to fret at, or strive against, the will of God. In this, as in all other things, follow the Lord Jesus, and say, not my will but Thine, O God, be done.

Avail yourselves of every opportunity of communing with God in His holy temple. Enter that temple, not in haste and confusion, but with quiet preparation and godly purpose. Do not rush, in spiritual dissipation, hither and thither. Be constant. Engage in meditation. That you may not be without subjects upon which to meditate, give heed to the sacred Scriptures as they are read. Examine your hearts. Find out your special weaknesses and faults. Strengthen your purpose to correct them. And that you may not be without needed grace, and that Lent may not end without profit to your souls, be unceasing in public and private prayer to God, "without whom nothing is strong and nothing is holy."

The Church, by the sacred season of Lent, guides her children into higher paths of spirituality. It is part of her divine mission to the world to uplift for universal recognition the idea of Lenten abstinence, not as mere will-worship, but as the way of a higher, purer life. Give, by some self-sacrifice, at least a portion of your time and means to the Church, as you humbly profess to follow in the footsteps of Him who "loved the Church and gave Himself for it." Do not let these weeks of prayer pass without resolution and effort, laying hold of the means of grace, for a higher and nobler life. Use all the means. Have a definite plan and carry it out. Come to all the services of the Church.

THE ENDS TO BE SOUGHT.

1. To get nearer to Christ in mind and heart and life; to know Him better, to love Him more sincerely, and to obey Him more implicitly.

THE MEANS TO BE EMPLOYED.

The study of the Scriptures, public worship,

private prayer, systematic fasting and giving, withdrawal from the world, and increased activity in the service of Christ.

SUGGESTIONS AS TO THEIR USE.

1. Be present as far as possible at every service.
2. Take part earnestly in the worship with both heart and voice.
3. Give more time and care to daily private prayer.
4. "Search the Scripture" with increased diligence.
5. Exercise real self-denial in meat and drink.
6. Abstain entirely from all ordinary social amusements and gayeties.
7. Abandon all light reading that you may study God's Word.
8. Find out your besetting sins and struggle against them.
9. Let no day pass without an earnest effort to contribute to the comfort or happiness of the sick or sorrowing, the poor or neglected.
10. Make it a point to give something, according to your means, whenever the aims and offerings are collected.
11. If any have wronged you, forgive them for Christ's sake, and seek reconciliation.
12. If you have wronged anyone, confess your fault to God, and to him, and make such reparation or restitution as is in your power.
13. Try to be unusually kind and helpful to all about you; and thoughtful and appreciative of all who may render you service, especially in your own house.
14. Make some definite rule for your guidance during Lent, but do not bind yourself to it by any stringent vows, lest they become burdensome, and you keep them for the sake of the promise, rather than for Jesus' sake. Keep your Christian liberty that each act of self-denial may be offered as a willing sacrifice to "Him who loved us and gave himself for us."—From the Diocese of Fond du Lac.

THE TRUTH AND TOLERATION OF THE CHURCH OF ENGLAND.

BY W. O. LAKE, DEAN OF DURHAM.

(Continued.)

I will confine myself to the more famous of the two cases before us, that of a Bishop of our Church, who is accused of having adopted various points of ritual in the celebration of the Holy Eucharist. Now, let me at once say I do not agree with the not uncommon judgment that these are mere trivialities, not worth disputing about one way or the other. This is a common tone, and some men often take credit for wisdom in saying to their neighbors, "Why dispute about such trifles?" and they accordingly pass themselves off as the only men of common sense. But practices, small apparently, may have character, beauty and solemnity, and in reality these various points of Ritual—or, again, "no Ritual"—certainly indicate somewhat different ideas of Divine worship—on one side a love of great simplicity, on the other a love of beauty and richness—and perhaps (still more important) a sense that the great service of the Church is the Holy Eucharist. Undoubtedly differences of doctrine often underlie what are apparently only differences of form. But after all, is there even in this a ground for "brethren to go to law against brethren"? or can it be forgotten on how many similar matters there have been vehement disputes among Churchmen, and yet they have been settled peaceably? I am old enough to remember the old disputes about "surplices"—which originally began in the Puritan times, and which nearly fifty years ago convulsed half the

churches in London—and yet how seldom do we meet with a church now where the surplice is not worn throughout the service?

And here may I be allowed to quote the recent words of one of our most moderate, as well as zealous, Bishops, the Bishop of Lichfield. "How many things," he says, "once fiercely opposed have been now quietly adopted by those who once regarded them with horror?" "And all the while"—and pray mark this—"what wonderful progress has the Church been making in her great work of winning souls for Christ * * *. Not by one method only, but by diverse methods, according to diversities of thought * * *. Is it really desired," he adds, "to lower the character of religious worship to what some of us may remember it to have been fifty years ago? Can any one who is not blinded by party spirit fail to recognize the general increase of reverence in the services of the Church within that period? And if, in connection with this blessed improvement, there have been some few extravagances of Ritual, are they not of small moment so long as they are not directly contrary to the Word of God and to the doctrines of the Church? Or, is it desired to drive out of the national Church all those who are in sympathy with this higher Ritual, and has it been seriously considered what would be the result if such a process could be accomplished?"

I have not cared to enter into the minute details of the special acts which have led to the unseemly spectacle of a Bishop, revered on every side for the beauty and holiness of his character, being accused for the violation of a law, which the high authority just quoted reminds us would, if rigorously pressed, condemn almost every clergyman and every Bishop in England. "Every clergyman"—these are again the words of the Bishop of Lichfield—"who introduces the customary hymn at the end of the Nicene Creed, or at the end of the Prayers or the Litany, or after the morning sermon, or indeed anywhere, except after the third Collect, is as certainly guilty of an unauthorized action as those who do the same after the consecration of the elements; indeed, the singing of the *Agnus Dei* is a less offence, as the words in English actually form a part of the Communion service." Nay, the Bishop of Lichfield goes further, and reminds his hearers that if the strict law of Canons and Rubrics is to be pressed, the first persons to be condemned will be the Bishops themselves, for there is no Canon more constantly repeated and disobeyed than the injunction to wear a cope at the celebration of the Holy Eucharist. But I am sure that most persons will agree with his conclusion that the Rubrics in the Prayer Book were never intended to have the exhaustive completeness of legal documents, and that they were general directions for the performance of Divine service only. If we are to be minutely bound to every detail, not only is everyone an offender, but we must surely say that there is no Church in the world so absolutely bound and fettered hand and foot as the English.

Where, then, is our hope of defence both for the Church of England and for religion itself, in the present difficulty? Well, our hope (under God) is in the good sense, and the sense of justice, of the English people and of English Churchmen. Will the English people or the English Church allow a Bishop, conspicuous for a devoted and noble character, to be fined, condemned, or, it may be, imprisoned, for acts which in his conscience he believes to be the duty of his office, and to tend to the glory of God? If, indeed, such things were conceivable, they would only tend to the success of the cause for which he would suffer. I have argued, and I believe, that both the origin and the history of the English Church sanction the existence, within due limits, of different lines of religious thought and action—but if you wish to make one of these triumphant over the other, you have nothing to do but to deal with

it unjustly, to attempt to eject it, to crush it—and then the courage of those who suffer for it bravely will soon win the sympathy of the world.

I have attempted, as calmly and impartially as I can, to set before you the difficulties and the struggles in which our Church is at this moment involved. I have tried to give you, though I may have done it feebly, my own solution—the solution that two of the leading principles of the Catholic Church in England—the two above all to be remembered in this age—are: (1) Truth, and then (2) Toleration. Its enemies, and perhaps even the most vehement amongst ourselves, might say that if you push toleration too far you destroy truth—in a word, that even the party of a rich and beautiful Ritual, or the party whose watch word is "nothing but Scriptural simplicity" must succumb. This is not my view, either of history or of duty. I see before us a great national Church, not perhaps in all respects framed on the principle of a strict logical consistency, but which has in the main well met the religious wants of a great people. I often recall the evidence of a strong but generous opponent—the Count Montalembert—who, in his "Lives of the English Saints," has deliberately recorded his opinion that "the English nation is, with all its faults, of all nations the most religious." I read but lately almost the same sentiment, expressed in the terse words of the great Duke of Wellington, that "the English Church has deeply impressed the English people with the sense of duty." And how has it done this? By each man, and each party within it, being allowed honestly to work on his own lines of religious conviction; and by the whole Church not being cramped into the limits of a single sect. And are we to depart from this principle now? No one can deny that the last fifty years have been an extraordinary advance, of the religious influence of the Church; in zeal for pastoral labor, in the love and revival of religious services, in reverence, in all bodies of men and women devoting themselves more thoroughly to the service of God and of His Church. Are we to say to the great majority of our most zealous workers: "You shall no longer have the services you love—the carved work of your temples shall be torn down, the guides and leaders whom you most admire shall be silenced or imprisoned?" It cannot, it must not be! We, my brethren, must do all that in us lies to prevent so great a catastrophe. By thought, word, and act, and above all by prayer, we can each of us do much to prevent it. By thought, by each fairly thinking over the painful trial through which our Church, in the person of one of its noblest rulers, is passing; by words, for we can all speak out manfully; and by action, by giving freely of our substance, by joining in every protest, and preserving in every sort of resistance, to a course of action which might rob the Church of England of half its beauty and many of its noblest sons.—*Church Critic.*

WITNESS OF HOLY SCRIPTURE TO THE MINISTRY OF THE CHURCH.

Among the topics which occupied the attention of the Church Congress at Cardiff, "The Ministry of the Church," was discussed under the following heads: "The Witness of Holy Scripture," "The Witness of History" and "Orders in the Church of England." On the first head, "The Witness of Holy Scripture," a very valuable paper, was read by the Rev. Canon Luckock, D.D., Fellow of Jesus College, Cambridge, formerly Principal of Ely Theological College, and whose books, "After Death," "The Divine Liturgy," etc., have given him a reputation far beyond the comparatively narrow limits of the University.

The following are extracts from Canon Luckock's paper:

It was an essential principle of the old dispensation that God should convey spiritual gifts to men, not directly, but mediately through human agents. Now this dispensation was a preparatory one; it looked forward to and was fulfilled in Christ, Who gathered into His own Person, in complete perfection, the twofold office of prophet and priest. In the Incarnation He so reflected the image of the Father among men that they might know His Will perfectly; and the sacrifice that He offered was sufficient to atone for the sins of all. But did this fulfillment involve the supersession of all human mediation? Some difficulty has been felt in admitting the administration of Christ's office upon earth by human hands; but it is confined entirely to the part of it which belongs to His Priesthood. The thought of a perpetuation of the prophetic office, at least in its ordinary function of preaching and teaching or again, of the delegation of His Sovereign power to earthly kings creates no opposition; yet Christ was as much the perfect embodiment of the old prophetic and kingly offices as He was of the priestly. If, therefore, kings may now reign by Christ's authority, and men may preach in His name, without obscuring the glory of the Divine Sovereignty, or overshadowing His paramount claim to be the great teacher of truth, is there not a manifest inconsistency in asserting that the exercise of the priesthood by others, in His behalf, necessarily detracts from the completeness of His mediation? "The witness of Scripture" seems to contradict the assertion, for the prophets were inspired to predict the continuance of the priesthood in the Church of the Gentiles. It has been argued that because the title of "priest" is not given to the ministry in the New Testament, the prophets could not have intended to predict the perpetuation of the identical office, and that they drew their imaginary perforce from existing circumstances. It is a plausible objection. The prophetic imagery cannot always, it is true, be exactly realized; but it could never be used to foreshadow anything essentially different. It matters but little to know what the Christian minister was called in the beginning; but it is of the utmost importance what he did. The great dramatist taught this very forcibly when he made the impersonation of Satan advise that in dealing with theological questions much stress should be laid upon names, and no notice taken of facts. If Christianity possessed no special and exclusive priesthood, none could have incurred the sin of Korah, and certainly none would have received his doom. The conclusion, then, that we draw from the evidence of Scripture is that the Aaronic priesthood, in its most essential features, was carried on into the Catholic Church; and this will be still further corroborated when we have examined the nature of the commission given by Christ to the Apostles. For this they were constantly being prepared during the whole of His earthly ministry.

PENTECOSTAL ORDINATION.

The Apostles were chosen, called, gathered into the sacred company or college; they were even sent out on a temporary mission to the lost sheep of the house of Israel, but they were not ordained till after the resurrection. The Apostles, we believe, received on the day of the resurrection their full authority for the ordinary work of the Christian ministry. It is when we are able to separate this, their ordination proper, from the Pentecostal gifts, which were subsidiary, that we realize how impossible it is to feel that they were endowed with ministerial power only for a temporary mission. As far as their ministerial qualifications were concerned, Pentecost brought them only temporary endowments. These were wholly miraculous and could not therefore be intended to be perpetual.

ly renewed. They were needed for the first pioneers of faith, as visible credentials of their divine missions, and so the Apostles were bidden to tarry at Jerusalem till they were endued with power—*dynamis*, it is nearly always in the New Testament miraculous power—with boldness of speech, with the knowledge, perhaps, of foreign languages which they had never learned, with quickened memory to recall the works and words of their Master, and with healing virtue.

ORDINATION GIFTS COMMON.

We conclude, then, that speaking of the Apostles in regard to their office, not at all on the outpouring of the Holy Ghost on the Church at large, the Pentecostal gifts were wholly extraordinary, and for a season only; but that the Ordination gifts, previously received, were common to the ministry in all time; and this distinction supplies the answer to those who maintain that theologically either all the powers exercised by the Apostles were perpetuated or none. The witness of Scripture, in its after history, proves that the Apostles so interpreted their duty. No sooner had Judas fallen from his office than they proceeded to fill it up; they felt an absolute necessity constraining them; "one must be ordained" in his stead. So at a later stage St. Paul invested Timothy and Titus with a like office, and enjoined them in their turn to invest others also. It will be noted further that the grace of Orders is always conveyed through the same channel. It was in its origin a Divine gift; it could only be transmitted, therefore, from a Divine source, directly or mediately. It is no longer given directly; therefore it must be given through a channel that reaches back to Christ. Hence the doctrine of Apostolical succession is no mere theological fancy; but is so bound up with the grace or Ordination that they stand or fall together. Empty ordination of its supernatural gift, and Apostolical Succession has only an antiquarian interest; deny Apostolical Succession, and there is no guarantee that we are called of God, to bear His commission.

FAMILY DEPARTMENT.

ASH WEDNESDAY.

"Have mercy upon me O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences."—Psalm 51. I. (Commination Service.)

"Jesu, Jesu, Miserere;
Hear my cry to Thee,"
Come, thou fainting one and weary,
Come to Me.

"Sin and shame my heart benumbing,
Shall I gain Thy feet?"
Shrinking, trembling, hardly coming,
Thee I meet.

"Jesu, Jesu, Miserere;
Save me, or I die."
Hearken, in the darkness dreary
It is I.

"Clothed in rags and miry raiment
Dare I see Thy face?"
Blood bought, free, and without payment
Is my grace.

"Jesu, Jesu, Miserere;
Hush my soul's unrest."
Lay Thee, travel worn and weary,
On my breast.

"Jesu, come, come quickly to me,
Only make me Thine."
I am here: thy anguish draw Me,
Thou art Mine.

—Bickersteth's Year to Year.

He who comes most into association with the Lord Jesus will be emulous to do the most, and talk the least about it.

THE FIRST SUNDAY IN LENT.

"Sarah died,..... and Abraham came to mourn and weep for her, . . saying, I am a stranger and a sojourner."—Gen. xxiii. 2-4.

"Ye shall leave Me alone, and yet I am not alone, for the Father is with Me."—St. John xvi. 32.

Alone,—it must be so:

Break heart, or disentwine.
The Master calls me and I go;—
Rest mine and labor thine.

Alone at break of day;
I am not by thy side:
The sunny sky is leaden grey,
The wide world waste as wide.

Alone in life's long toil;
I cannot share thy prayers,
Nor lighten by the faintest smile
Thy daily load of cares.

Alone when night steals soft
Over the weary soul,
And thoughts of heart communion oft
Crowd in beyond control.

Say; is the child alone
Whose hand the Father holds;
Or whom unseen but not unknown
The Friend of friends enfolds?

And still in calm or storm,
In throngs or desert rude,
Beside thee moves His radiant Form:
Is this thy solitude?

At daybreak He is there
With healing in His wings,
And in the quiet midnight air
The balm of Gilead brings.

He calls me to His throne;
I go with him to be:
And lonely thou art not alone,
While He abides in thee.

—From Bickersteth's Year to Year.

A MISERABLE CHRISTMAS
AND A
HAPPY NEW YEAR.

[Continued.]

Kate walked softly down the ward, the tears falling fast from her eyes. She was no longer grieving over her own troubles, but for the hopeful, cheery, brave old woman, who had met her long lost son again in such a manner, and at such a moment as this. She waited in the matron's parlor until a message was brought to her that Mrs. Daffy was sleeping again, with her son watching and waiting beside her. Then she returned home with her father.

"I've not the shadow of a doubt Duffy's the man," shouted Dr. Layard to her, above the noise of the train; "but the thing cannot be brought home to him. The old woman is as true as truth itself, but she is laboring under a delusion. She no more believes that her son was the man who shot at her than I believe that you did it. I question whether she would believe Duffy himself if he owned it to her, which he must not do. I've told him so. I said, 'Duffy, I feel pretty sure you are the villain that did it, and if she dies I'll do my best to prove it. But never you tell your mother it was yourself; it would go far to break her heart.' And he said, 'I'll never speak a word about it, one way or the other, sir.' Oh, Duffy did it!"

"Do you think she will die?" asked Kate.
"Carey will do his best for her," said Dr. Layard; "I never saw such a change in a young fellow as there is in Carey. He is as dull as a beetle; just when he has got all he has been striving for, too! I don't understand it."

Kate believed she understood it, but she kept

silence. It was not likely he could feel happy and at ease in her presence or her father's if he had a spark of feeling; and he certainly possessed a good deal of feeling. She had caught his eye once during the strange interview round Mrs. Daffy's bed, and they had looked at one another with a sympathy which had seemed at the moment the most natural thing in the world. She had called him Philip, too! How her cheeks burned at the very recollection. She wished she had preserved to the end an icy dignity of manner towards him; but she had altogether forgotten herself, and it has been a happier moment than she had felt for these four weeks past. Perhaps utter forgetfulness of self is the only real happiness.

The next morning Kate was once more sitting alone before the fire in the breakfast room, with nothing particular to do, until it was time to start for Lentford once more, when the servant brought in a large official looking cover, with the words "Dead Letter Office" printed upon it, and addressed "Miss Kate Layard, Liverton." It was the first time in her life that Kate had ever received such an ominous looking packet. She opened it with some trepidation, and drew from it her own brief note to Philip Carey, written four weeks before. The envelope bore several post marks upon it, with directions to try one town after another—Liverpool, then Manchester, then London—but it was several minutes before she discovered how it had all happened. Her own handwriting lay before her eyes, or she would never have believed it; she had directed her letter to "Dr. Carey, Everton Square, Liverpool."

How Kate had come to write Liverpool instead of Lentford she could never understand. It was true Philip had gone to Liverpool after leaving Liverton, but how stupid of her to make such a dreadful mistake! Than he, too, had been passing through as miserable a time as herself. He must have come to the conclusion that she did not care for him, and that she had not even the grace to thank him for the love he had bestowed upon her in vain. What could he have thought of her? It must have been a pain to him. She would make it up to him in some way.

Kate's brain was in a whirl all the way to Lentford. She walked up the broad steps of the hospital portico like one in a dream. The fat porter in his handsome livery, hooded pleasantly at her; and the students, hurrying along the broad corridors, took off their hats to Dr. Layard's pretty daughter. She had to pass by a recess as large as a good sized room, with benches round and across it, upon which were seated rows of poor patients, waiting humbly for their turn to go in and see the doctor. The doorkeeper had just opened the door an inch or two, and Kate saw Philip Carey's face, grave and careworn, listening to a poor woman who was just going away by another entrance. She laid her hand upon the arm of the patient who was going in, and passed on into the room instead.—"Philip," she said, her face flushing at his look of amazement, "I am only going to stay one moment. I have been so miserable. I wrote this four weeks ago."

"Wrote what?" he asked, clasping the hand with which she offered him the misdirected letter, and holding both closely.

"I only wrote 'Come,'" stamped Kate, the tears starting into her eyes, "and I thought—oh, I don't know what I thought! I directed it to Liverpool instead of Lentford, and it's been wandering about ever since. Do you understand?"

"Do you mean you will be my wife?"

"Yes," she answered.

They had only three minutes to themselves. Three minutes was the time allotted for each case, and as it expired the door was opened again an inch or two to see if the doctor was ready for the next patient. Dr. Carey led Kate to the other door, and dismissed her with a glance which set her heart beating fast with

happiness. She mounted the long flight of stairs and entered the ward where Mrs. Duffy was lying as if she had trod on air. The old woman was resting very comfortably in bed, her eyes calm and bright, and a faint streak of the old apple red beginning to show itself upon her cheek. The good chance for her recovery was a still better one this morning.

"He's coming back again this morning," she whispered in Kate's ear; they let him stay beside me all yesterday, and he's coming back again to-day. It's a beautiful Christmas this is; I never knew one like it. I hope they'll never catch that poor raskill as shot me, I do. It 'ud spoil my Christmas and Johnny's if they did. Has it been a happy Christmas for you, my dear?"

"Very happy," answered Kate with a bright smile, as the present joy blotted out the remembrance of the past sorrow.

"That's right, my dear!" murmured Mrs. Duffy; "I don't know as ever I knew such a Christmas."

There is little more to be told. Dr. Carey made his appearance at Dr. Layard's that evening, and delighted him beyond measure by asking him for Kate. Mrs. Duffy recovered and lived two or three years longer in undisturbed happiness, and in a degree of comfort to which she had been unaccustomed throughout her life. For her son, who had not prospered much in Australia, worked industriously and steadily to maintain her at home, and devoted himself to her with real tenderness. It was not till after her death, when Kate Carey was standing beside her coffin looking down at the placid face and closed eyes of the old woman, that he told the story of his return home.

"I'd work my passage across, ma'am," he said, the tears rolling down his cheeks, "and I'd landed in Liverpool a week afore Christmas, with as much as five pounds in my pocket, all I'd saved in Australia; and there a lot set on me, and took me to a public house, and I suppose I drank all my wits away. I reached Iiverton by the last train on Christmas Eve but I didn't know as mother were gone to live in the town. It were a bitter night, and I slept on a bench at the railway station. I hadn't a penny left, when I set out to seek mother; and I were wondering about very miserable, when I saw a decent old woman coming along all alone. I only thought I'd frighten a shilling outo her. I never meant no harm. The pistol were an o'd pistol I'd had in the bush; and I didn't recollect it was loaded, and it went barating off, all in an instant of time. That quite brought me too, and I were running away to find somebody, when I see you and the doctor coming. I seemed to know it were a doctor. Bat when I found out it were my own poor old old mother, when I stood face to face with her in the hospital, I felt as I should die. She never knew as it were me, never. She used to talk about him, and say, 'I forgave him, Johnny, and I hope

God has forgave him too, whoever he is.' I shall never see another woman like my poor old mother.

THE END.

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'Because,' said the gentleman, 'they are earnest, devoted, at peace, loving each other, and striving together to do the Master's work. Such a congregation is strong, whether composed of five or five hundred members.—Ex.

THE FARMERS AND THE RAILROADS.

The farmers are more interested than any other class of people in the cheap construction and operation of railroads, for they greatly outnumber any other class, and furnish much the largest amount of freight to be carried. The whole cost of transportation is deducted from the prices of their products, whether sold at home or abroad; and besides, they are frequently compelled by county taxation to aid in the construction of the roads. The cost of the railroads constructed and repaired in this country during a period of twelve years only was increased \$188,514,004; by reason of the protective tariff on steel rails, and it has been increased by many millions of dollars by the same policy in other periods. This was not only an unjust and oppressive task in the beginning; but it constitutes a permanent charge upon the people, because the farmers and others who travel and ship freight on these roads must continue to pay such rates as will enable the companies to pay interest upon their bonds and declare dividends to their stockholders.—John G. Carlisle, in Forum

LITERARY NOTES—Mr. Thomas Whittaker, New York, will publish next week a second series of Canon Liddon's latest sermons. Among others the volume will contain four on the Magnificat. The same publisher also announces a cheaper edition, two volumes in one of Canon Luckock's "Footprints of the Son of Man."

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MISSION FIELD.

MISSIONARY KNOWLEDGE IN THE HOME.

The Rev. Henry Sutton, one of the secretaries of the English Church Missionary Society, in an article on the 'home work' of the Society, writes in the following striking manner of missionary knowledge and interest in the household:

Personally, I owe more to missionary work than to any other external influence. Looking back into the far past of my life, one picture is seen so vividly that it seems a thing of yesterday. It is Sunday afternoon. I am sitting on a hassock near my mother's knee—through all these years I see her face so clearly that I never doubt about knowing it in the Heavenly Kingdom—she is telling me about some missionaries whom she herself had seen just before they went abroad. I can remember now how wonderful it seemed to me. I asked all sorts of questions, some of them I dare say silly enough but all the outcome of deep interest. A book about missionaries is lying open on the table. It has been put down to enable these personal reminiscences to be given. I write of what happened more than forty years ago.

The interest aroused by my mother's words led me to buy and read missionary magazines for the young. I have never had the slightest sympathy with the ridicule Charles Dickens throw on missionaries. The little boys and girls who sulkily give them pence, or are made to give them, seem to me unreal. My own memory tells a different tale. Even now I can remember distinctly how religion became to me a great reality, because I saw what it was doing amongst the heathen. I do not for a moment put such influence in the place of the direct action of the Holy Spirit on the heart in bringing home the truths of God's Word; but I do distinctly trace, in my own personal experience the influence of missionary work in confirming my faith when in later years it was sorely tried, and I believe that I, at any rate, owe more to knowledge gained in early life of the records of missionary zeal than to any other cause, except the study of the Bible itself.

The Christian household in which there is no knowledge of and therefore no interest in missionary work is one which loses a most important aid to spiritual life. Such households, thank God, are becoming fewer, and if those who have learned to love this work do their duty, the time will come when the painful ignorance of many true Christians as to the great work which God is doing in heathen lands will be a thing of the past.

One result of more attention being given to the missionary subject in Christian homes will be many more offers of personal service in the Foreign field. Experience proves that of those who offer themselves to the Church Missionary and other societies a large num-

ber have been brought up in a missionary atmosphere.

The February number of the American Church Sunday School Magazine, Phila., U.S., is replete with missionary matters. A missionary sermon, by Bishop Potter, and a sketch of the life and work of Bishop Hannington are leading features. The effort to carry missionary instruction into the Sunday school is most praiseworthy. Every Sunday-school should be a missionary society, and every class receive faithful instruction upon the subject of missions—the field, the workers, the heroes and triumphs, the motives and rewards, and the duty of each disciple to aid the work by prayer and gifts. In this way generation after generation would grow up to carry on the good work, which will be strengthened proportionately as the interest and help of the Church's members are enlisted and trained from childhood.

By the death of Bishop Sargent, of the Tinnevely mission in India, the English Church has lost one of its most valuable and distinguished missionaries. Bishop Sargent went to India in 1835 as a lay agent of the Church Missionary Society. He became Suffragan Bishop of Tinnevely in 1877, and the great success which has attended his mission has, under God, been due to his wisdom and devotion. During his term of service the native clergy increased from one to sixty-eight, and the Christians and catechumens from 8,693 to 56,287. He met with substantial encouragement in the development of the self-support and the independence of the native Church.

BEFORE criticising the results of missions, it would be well to inquire whether enough is expended in them at home or abroad to justify the expectation of large results. The wonder is that so much is accomplished with so little outlay. If the Church should once take up the business of missions with a zeal and expenditure commensurate with the importance of the work and with the ability of Christian people, if such energy were put into it as men put into great business enterprises, then indeed might great results be expected to follow. We may look for great blessing from God when we put our whole heart into the work.

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WASHING WOOLLENS.

Owing to the serrate formation of wool in which each woolly filament is covered with minute scales, a decrease of temperature while wet causes a contraction of the fabric, whereby these little scales are closely knitted or hooked together, and this condition is not overcome by a corresponding increase of temperature. Each contraction causes a proportionate shrinkage. Therefore, all woollens should be washed in water of the same temperature as the surrounding air. In no case should they be subjected to a lower degree of air or water. Observe how flannels washed perhaps, in hot water and hung out doors on a freezing day will contract almost perceptibly. Woollen goods should be squeezed and pressed until clean. Rubbing them causes the scale like fibers to become matted together and the fabric is thickened, hardened, and shrunken. Examine the seams which have been much rubbed by wear, of a wool dress and note how they are literally felted together.

Borax, because of its strength and yet mild uncorrosive nature, is the best alkali to use. Ammonia washing soda &c. are too harsh for flannels. Dissolve the borax in either hot or cold water, and bottle for the purpose. Hot water will absorb about six times as much as cold. The quantity to be used depends somewhat upon how soiled the articles to be washed are. It is the better to use plenty, as it cannot injure the fabric and the dirt can be removed with less handling. Allow the goods to soak in the borax water or soapuds several hours, press and squeeze until clean, rinse thoroughly several times, adding a little bluing to the last water, if desired; at this point, after the water has been wrung from the flannels, work and press in each piece a few drops of glycerine. The quantity is not arbitrary. One half tablespoonful to one pound of dry flannel is an average quantity. The glycerine supplies the original natural oil of the wool, and its use was suggested by the fact that sponge pillows and mattresses are treated in this way to make the sponge soft and elastic. Wool, at one point of the preparation for weaving, is sprinkled with olive oil. After adding the glycerine pull and shake each piece into shape and hang to dry. Shrinkage seems to be somewhat diminished by this pulling as wool goods while wet may be shaded and stretched to a certain extent.

If white flannels are old and yellow, they may be beautifully bleached and for this purpose should be taken when about half dry, hung on cords stretched in a tight box, barrel or a portable wardrobe. Sprinkle sulphur on a few live coals placed in a flower pot, saucer, set on a brick in the bottom of the barrel, which should be tightly covered. The articles must not be hung too near the coals to scorch. Sulphur fumes are very corrosive, and the bleaching should be done outdoors or in a room with doors and open

Too much sulphur will rot the fabric. One half or one teaspoonful in a barrel is a fair quantity. After bleaching half an hour the articles will be, if the directions have been followed, just damp enough to press nicely. The irons should not be too hot and a piece of muslin should be laid over the goods while pressing. If a smooth surface is desired, press until perfectly dry; if the nap is wished raised, remove the muslin while the steam is still rising. Blankets should not be ironed. Flannels are warmer before ironing, as there is a greater amount of air space between the fibers. For this reason the same weight of fluffy, loosely woven wool is much warmer than when closely woven, though the latter is stronger. Old shrunken baby flannels, too good to throw away but too hard and yellow to be presentable, have been washed as described, and made white and soft as new.

If the above directions are followed the bleaching process will not often be necessary. Some shrinkage is inevitable, though long hair like wool, which has fewer serrations, shrinks least. Some of the imported wools for knitting and crocheting are of this quality. Flannel containing part cotton, usually shrinks less than all wool.

For washing woollens which are but slightly soiled or outer garments which cannot well be taken apart and pressed, benzine or gasoline is excellent. Use a sufficient quantity to cover the articles, press and squeeze until clean. Work fast that as little be lost by evaporation as possible. Wring, and pour the benzine remaining in a bottle, and cork. If the garment is much soiled, rinse in more benzine and save what is left. The impurities will settle, leaving the clear benzine to be used and re-used as long as any remains. The articles washed in this way should be shaken and hung in the air to lose the disagreeable odor. A little pressing will complete this process, which owing to the volatile and explosive nature of both benzine and gasoline; should not be performed in a room where there is a fire or a light.

OPPORTUNITY.

There is nothing in life that slips by more stealthily than an opportunity. The artist knows this when he hastens to record with his pencil the impression which is his for the moment, lest intervening matters shall cause it to be dimmed or effaced. The scientist bears in mind as he concentrates his powers for a glance into the telescope, or for a movement of the crucible. And in all other spheres the fact is recognized by him who avails himself promptly of the time which is "for every purpose," and of the fine filaments of circumstance which are ready to make his act efficient. If we realize that such seasons of advantage have come to us and gone again unheeded, we are saddened, whether our loss be a temporal benefit to ourselves, or a never-returning occasion for doing

good to others. Yet this pain will be a blessing if it shall teach us that, in order to have our deeds wrought harmoniously into the swiftly moving web of life, we must be on the alert to use God's proffered opportunities while they are opportunities.—S. S. Times

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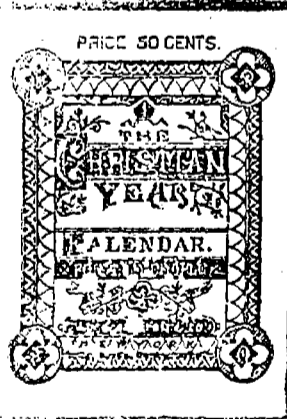
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