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The Church Guardian

which Christ
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Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, DECEMBER 11, 1889.

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ECCLESIASTICAL NOTES.

WAKEFIELD must be congratulated upon its public-spirited mayor. That gentleman, Mr. Alderman Watson, has placed in the hands of the Sites Committee an estate of eighteen acres situate near the city for the erection of a Bishop's palace. The gift is valued at over £3,000.

MRS WELLER POLEY, of the Brandon House, Bradon, Suffolk, widow of the Rev. William Weller Poley, M.A., late rector of Santon, diocese of Norwich, has recently given £1,428 into the hands of trustees for augmenting the living of Santon, by which the means of annual income is increased by the sum of £50.

THE Rev. Sydney A. Selwyn, M.A., Vicar of St. James's, Hatcham, whose aggressive religious work, with a view to reach the masses, has been crowned with singular success, has obtained six months' leave of absence from the Bishop of Rochester, being about to visit Sierra Leone, in Africa, with a view to stir up the Christian people there.

THE Bishop of Rochester presided at a meeting to inaugurate the fund for restoring the church of St. Saviour's, Southwark. Of the £35,000 required, £13,000 has already been promised, the subscriptions including one of £5,000 from Mr. John Allan Rose, £2,000 from Messrs. Barclay and Perkins, and £1,000 from the Bishop himself.

THE *Daily Telegraph* says:—"It is stated that, in deference to the urgent appeals of the Archbishop of Canterbury and the Welsh Bishops, the Government will give first place next session to the Tithes Bill, one of the Welsh Bishops having informed Lord Salisbury that unless the tithe question were settled, the position of the Church in the Principality would become untenable."

THE Council of the Protestant Churchmen's Alliance have forwarded to Mr. Balfour the following resolution:—"That any proposal to apply the public funds to endow a Roman Catholic University or College, or otherwise promote denominational education in connexion with the Roman Catholic religion in Ireland, as distinguished from other denominations, is strongly deprecated by this Council, and would be resolutely opposed by them, and as they believe, by the Protestants of the United Kingdom."

As a contribution to the correspondence proceeding in the columns of the *Times* on the subject of short services and sermons, a correspondent sends the following "Recipe How to Compose a Sermon," by Dr. Salter, Master of the Charterhouse, 1761-1777:—"Take some scraps out of the best books you have; weigh them, and sift them thoroughly, then divide them into three, for dividing them into more is generally thought to crumble them too much. Work these well and handle them neatly, but neither mince nor chop them. Season the whole with a due proportion of salt, put in nothing that is too hard or difficult to digest, but let all be clear and candid, it should

have some fire for that will raise it and prevent its being heavy. You must garnish it with a few flowers, but not so thick as to hide the substance. Take care it's not overdone, for, as it is the last thing served up, if is not inviting some of the company may not taste of it. In a hard frost or extreme cold; weather it may be done in twenty minutes, in more temperate weather it may take half an hour. If it is done in a quarter of an hour it is fit for a king."

WE rejoice to say that the Bishop of St. Asaph writes with reference to an appeal his Lordship made for help to relieve the distress among the Welsh clergy in his diocese:—"I am thankful to be able to state that I have received what will, I believe, be enough to meet all present necessities. I fully recognise that in the distribution of the fund, in addition to the alleviation of distress, the protection of a trust is an object which must be secured. Careful inquiry, and consultation with lay and clerical advisers who know the diocese well, is, I trust, a guarantee that none of the money so generously entrusted to me will be unwisely or unworthily distributed."

THE funeral of Lady Plunkett, whose remains were taken, on the 12th ult., to their last resting place in Mount Jerome Cemetery, was almost the longest ever witnessed in Dublin, and, being representative of all classes, bore ample testimony to the universal esteem which the deceased lady had earned by her personal graces and unostentatious charity during her fifty years of life. An immense number of clergy from all parts of Ireland attended, and all the professions, the Bench, the official circles, and the trading classes were amply represented. The chief mourners were the Archbishop, his two sons, Lord Ardilaun, Sir E. Cecil Guinness, Right Hon. D. Plunkett, M.P., and several other relatives.

THE *Wolverhampton Express* states that the Rev. J. F. Kershaw, M.A., Vicar of St. John's, Kidderminster, has just resolved upon an act of noble self-sacrifice. An effort is being made to restore or rebuild the church. Money is urgently needed for that purpose. Mr. Kershaw resides at the vicarage, a well-appointed and spacious house in the west end of the borough. He has just let the residence to a physician who has retired from practice, and has taken for himself and his two curates three small cottages, at a rent of 5s. per week each, where they will in future reside, in the very heart of the parish. The money derived as rent from the vicarage will be applied to the church building fund. Such self-sacrificing efforts on the part of the leaders of the flock deserve success.

THE governors of Pusey House having received only £5,800 of the £15,000 for which an appeal was issued in April last, have again called public attention to the fact that the work of the institution has already become too great for its original buildings and its staff; and, in order to meet the demands that are now being made upon it, additional buildings have had to be purchased at a considerable cost, and its endowments must be increased. The gov-

ernors earnestly ask all those who desire that the work of Dr. Pusey should be carried on to contribute as liberally as their means will allow "towards the completion of an object so intimately connected with the cause of sacred learning, moral training, and the Christian faith. To promote these Dr. Pusey's life was spent, since he held them to be inseparable from the interests of true education in Oxford."

THE Bishop of Rochester lately addressed a large number of his clergy and church workers at Camden Church, Peckham Road, and in the course of his address his Lordship said there was to be a mission in Camberwell early next year, and its success would depend very much on the spirit and method with which it was conducted. It was possible with the best intentions to make mistakes in these parochial missions, and any one who supposed that missions were a kind of galvanic battery to vitalize a parish where all were dead together, or that they could be initiated without prayer or preparation, and carried on without any intention of permanent results, made a great error, if indeed it did not partake of the sin of presumption. A mission could best be described under three aspects. It was a testimony, a battle, and a revival supposing it was conducted as it ought to be. Parochial missions, which were recent innovations of the highest kind amongst the phenomenal activity of the English Church, were simply the extraordinary use of ordinary methods. The missionaries who were coming from a distance to give their strength, experience, and time to the mission were not coming to preach a new gospel or fresh doctrines, but to tell the old, old story of the free, full salvation of sinners by faith in Jesus Christ. A mission was more than a testimony, it was a battle. They must expect it to be a battle against the powers of darkness. Nothing the great enemy of souls dreaded and hated so much as a mission. A mission was a very real and solemn thing—not only a battle which would leave its scars behind, but it was also a revival. Of all the things in the world that the Church of these times needed was the deepening, stirring, and raising of the spiritual life of the true children of God. The Bishop concluded by advising the clergy to be fully persuaded as to the blessedness of the mission, and to enter into it heartily and earnestly. They must let their people see that they believe in it, and begin their preparations at once. They must take their people into their confidence, and especially rely upon intercessory prayer. Their missioner should be chosen in good time, and previously introduced to their people, so that they should all know what he looked like and how he spoke. Those might seem small details, but they were of importance. Then a mission required pre-eminently wisdom, faith, and love. Wisdom was needed because mistakes were always better avoided. As to the church workers, they must be work as directed by their pastors, as if directed by God, Who would bless them in what He gave them to do, but not in what they thought they would do themselves. And, lastly, they must all work with an absolute, supreme faith in the inflexible purpose of God to save mankind.

CONFIRMATION; OR, THE INWARD GRACE

BY C. M. YONGE.

St. Paul says to the Ephesians: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (chap. iv. 30).

This makes us think what St. Paul can mean, and leads us to look into other parts of Holy Scripture for explanation.

We will turn back to a very early part of the Bible. When the holy prophet Ezekiel was living on the banks of the river Chebar, in Babylonia, whether he had been taken with his king, Jehoiachin, and others of the princes and Levites, God showed him many visions of his dear home at Jerusalem, and of those of his brethren who remained there; that he might warn them to provoke God no further, but to turn away His wrath from their city, or, at any rate, each man for himself.

In one of these visions—it is to be found in Ezekiel's ninth chapter—just after God had shown him how the glorious Temple itself, God's own house of prayer, was full of persons worshipping idols, the prophet beheld the destroyers, each with his weapon in his hand, gathered within the Temple, ready for the slaughter, and only writing for the word. Then he saw a figure, clothed in linen, with an ink-horn by his side. Then a voice from the bright glory that betokened the presence of God, spake and said:

"Go through the minds of the city, through the midst of Jerusalem, and set a mark on the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof."

The same voice added, to those who held the slaughter weapons—

"Go ye after him through the city, and smite; let not your eye spare, neither have ye pity. Slay utterly old and young, both maids and little children and women; but come not near any man upon whom is the mark; and begin at my sanctuary."

We might perhaps think that this awful message belonged only to the days when Nebuchadnezzar's men were doing God's work of vengeance upon the idolatrous Jerusalem, and when the unseen mark of God guided His true servants in the midst of destruction; but God's words are much too great and far-reaching to have their fulfillment at once, and they stretch on much farther than what concerned that first destruction of Jerusalem.

This very vision of Ezekiel was, as it were, carried on, and rendered more terrible and more significant when, four hundred years later, St. John the Evangelist, in his captivity, likewise saw the doom of the faithless revealed.

Instead of the Temple of Jerusalem, St. John beheld the courts of heaven; instead of the carved cherubim, the four living creatures; instead of the daily sacrifice, the lamb as it had been slain. But it was the hour of wrath for those who had despised the blessed sacrifice of the lamb; and thus instead of the six with their slaughter weapons, St. John beheld the horsemen going forth to slay; "a pale horse, and his name that sat thereon was Death, and Hell followed with him." Moreover, he saw four angels standing, holding the four winds of heaven, and instead of Him with the ink-horn, he saw an "angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

And while the earthquake, the fire, the destruction, had their way on the earth, the seal-

ed wore their white robes, waved their palms, and cried:

"Salvation to our God that sitteth on the throne, and to the Lamb."

We know that St. John's visions are of the state of things in which we live—on to the end of time. Therefore, what can import to us more than to be sure that we receive, and that we do not lose, that seal on the forehead which is to mark us for safety in the hour of vengeance?

Now, is that seal affixed on our brow unconsciously, as it seems to have been in Ezekiel's vision? Is it God's mark of holiness, unknown to man? In some degree it may be; and yet St. Paul speaks of it as being the right common to all Christians, for he says to the Corinthians:

"Now He which stablisheth us with you in Christ, and hath anointed us, is God: Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. i. 21, 22).

And again, to the Ephesians: "After that ye believed, ye were sealed with that Holy Spirit of Promise" (Eph. i. 13). And later in the Epistle he says: "Grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption."

Thus it is plain that St. Paul regarded the sealing as the special work of the Holy Ghost—nay, as if the Holy Ghost were Himself the Seal. Where He is present, the soul and body bear their seal and are safe, so that to them the day of vengeance is the day of redemption. Yet this seal, this abiding presence of the Holy Spirit, cannot be only the mark of a perfect Christian, just ready to die. It must be given to him while yet he is in a state of trial, and be liable to be lost; or St. Paul would not speak as if everyone in his Church had it, or bid them be ware of grieving the Holy Spirit.

Moreover, he says that the Ephesians were sealed after they had believed (chap. i. 13); and his words to the Corinthians couple this sealing with the Holy Ghost with the being established and anointed to God.

Surely, then, the sealing must be the having the special grace of the Holy Ghost conferred. See, then, how the Apostles conveyed this grace. When Philip the Deacon had baptized the converts at Samaria, St. Peter and St. John were sent down, "who when they were come down, prayed for them that they might receive the Holy Ghost (for as yet He was fallen on none of them; only they were baptized in the name of the Lord Jesus); then laid they their hands on them, and they received the Holy Ghost" (Acts viii. 15-17).

To Cornelius the Holy Spirit came visibly before baptism; but that was an exceptional work of God, wrought to remove all doubt as to the admission of the Gentiles; but he was baptized afterward, so that it is plain that baptism and sealing by the Holy Ghost are two different things.

Indeed, though the Samaritans were baptized by Philip, the two Apostles laid their hands on them before they received the Holy Ghost; and later we find that after the Ephesians had been baptized in the name of the Lord Jesus, "when Paul had laid his hands upon them, the Holy Ghost came on them" (Acts xix. 6).

And it is in writing to these very men that he reminds them that "after they had believed, they were sealed with the Holy Spirit of promise."

In the Epistle to the Hebrews we find "baptisms and the laying on of hands" spoken of as the very first outset of the Christian course; and from all these evidences we perceive that not only were Christians received to baptism, but that as soon as possible afterward, the Apostles whom our Lord had Himself commissioned laid their hands on them and thus conveyed to them the presence of the Holy Ghost; and that this was called by St. Paul the sealing of the Holy Spirit unto the day of redemption. What that seal does for Christians we further

know from the awful yet hopeful sight which St. John beheld, of the dire judgments of God fast bound, until the sealing of all the faithful shall have secured them. And though in St. John's vision the sealing was the work of angels, yet we know that angels are messengers of God; so that what is done by the ministry of Christ would be spoken of as done by the angels. Indeed, in the earlier chapters of the Book of Revelation, we find the course of Bishops, the Episcopal ministry of each place, spoken of as the angel of such and such a Church; and our Lord says the stars in His right hand are the angels of the churches. These angels who sealed the servants of God, would plainly mean the messenger spirits, including the whole line of Bishops of each Church from the very first, all gathered into one vision before the saint.

The churches in the very places where St. Paul and St. John preached still used the name "Sealing," while we use the name "Confirmation," for being thus marked by the Apostolic hand. We all know that the grace which our blessed Lord gave to His Apostles to be imparted to the whole Church, is continued to our Bishops, and that the same grace that was bestowed by the laying on of the Apostles' hands; is still bestowed by the laying on of our Bishop's hands; so that when we kneel before our Bishop, it is the same thing as when the Samaritans and Ephesian converts knelt before St. Peter, St. John and St. Paul. The power of speaking different languages and of working miracles was sometimes conferred at such times, in order that the yet untaught people might know of the coming of the Holy Ghost by their outward senses.

But we have to trust to faith instead of to sight; and our Lord Himself, and His Apostles after Him, have told us that these wonderful gifts were of no consequence at all to the soul of the possessor. They were only given to convince the Jews and heathen; the real benefit, the being sealed by the presence of the Holy Spirit, comes to us without these outward signs, as it came to the Christians of old with them.

So it is that the Bishop makes the solemn prayer: "Strengthen them, O Lord, with the Holy Ghost the Comforter, and daily increase in them Thy manifold gifts of grace: the Spirit of wisdom and understanding, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of Thy holy fear."

Such is the sevenfold seal of the blessed Spirit of God; and it is the more precious because this is the same Holy Spirit wherewith Jesus our Lord became the Anointed, the Christ (Acts x. 48). For doth not Isaiah say: "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, and the Spirit of knowledge and of the fear of the Lord, and shall make Him of quick understanding in the fear of the Lord" (Isa. xi. 1, 2).

In this manner, it may be, that "Him hath God the Father sealed" (St. John vi. 27). How should even our chief pastors dare to hand on to us that awful seal, that wonderful anointing, but that we are His members, and His blessings flow down to us, as did the oil on Aaron's head to the utmost part of his clothing? (Ps. cxxxii).

Who, then, would presume to turn away from the Seal of the Holy Spirit, by which we are to be marked for the great day? Who would venture to go without that laying on of hands, by which, once for all, the blessed Spirit may be conveyed to us as surely as when He sat on the Apostles in fiery tongues?

At our baptism we were indeed born into Christ's Church. Our new life began then, our spirit became alive to the influences of God; but the work is imperfect till the seal is given.

It was to the hands of the Apostles that our Lord committed the power of conveying the presence of God the Holy Ghost; and as their successors, the Bishops, cannot be present at every baptism, Confirmation—that is, sealing—or laying on of hands, is made to wait till a suitable time afterward; but many persons have been confirmed immediately after their baptism, even in their infancy. For Confirmation is, like baptism, a thing that is done to us by God once for all, not one that we do for ourselves. A babe has no unbelief, therefore it can be baptized; and for the same reason it can be sealed or confirmed. If an older person were wicked enough to come to holy baptism without repentance or faith, he would not be fulfilling the condition; and so, too, we must bring faith when we come to be confirmed, really knowing what we are about.

Thus it is a very holy and solemn occasion to us, and our Church has thought that it is a fit time for us to pronounce our own ratification of our baptismal vow. Some people make mistakes about it, and fancy the making the vow for ourselves is the chief point of Confirmation. But this is not the fact. Nothing we do can be so important as what we receive from God, and we have in reality accepted the vow every time we have answered our catechist's question: "Dost thou not think thou art bound to do and believe as they (our sponsors) promised for thee? Yes, verily; and by God's help, so I will."

Of course, the making the vow is a deep and anxious matter; and if we do not take it with our whole heart, we can be in no frame of mind to meet the blessing of being sealed by God the Holy Ghost. But we must not fall into the mistake of thinking that the making the vow for ourselves is the great matter. Confirmation is not our confirming our own vow, but God's confirming us in the strength of the Holy Spirit. We are just as much bound by our vow before Confirmation as after it. The difference is that Confirmation gives us more power to keep it, by strengthening us with the sevenfold seal of God the Holy Ghost.

Therefore, let no young person fancy that he or she goes to Confirmation to release God-parents from their vows. The sponsors were merely the children's voices; and if the child would receive the benefits, it must keep the promises that they depend on. Neither let any elder person, who remembers making the vow childishly and thoughtlessly, think that Confirmation can again be resorted to. The vow can again be renewed—we may do so secretly at any time, best of all at the Holy Communion—but as to the sealing, the conferring of that anointing of the Holy Spirit in virtue of which we are called Christians, from the name of Christ, the anointed, that is given once and may not be sought again.

Young people, then, "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Come in faith and earnestness to make your promise and receive your seal, and guard it faithfully to the end.

Elders, who are conscious of thoughtlessness and evil, pray and seek in the Holy Communion that the seal once given, and now tarnished and defaced, may shine forth once more in the holiness of life that bears witness to the presence of the Holy Ghost, that so the angels of destruction may see God's mark on your brow, and the day of terror may be to you the day of full adoption.—*Church Critic.*

When the future life begins, every man will see Christ as He is. And the sight of Him may of itself bring a finality to his character and destiny as it discovers each man fully to himself.—*President Porter.*

The soul once brought into inner and immediate contact with a Divine power and life is never left to itself.—*Rev. J. L. Diman.*

THE OLD CATHOLIC CHURCHES.

The following is a translation of the joint declaration lately issued by the Old Catholic Bishops of Holland, Germany, and Switzerland. It has already received the adhesion of Pfarrer Cech as Diocesan Administrator of the Austrian Old Catholic:—

"IN NOMINE SS. TRINITATIS.

"Johannes Heykamp, Archbishop of Utrecht; Caspares Johannes Rinkel, Bishop of Haarlem; Cornelius Diependaal, Bishop of Deventer; Joseph Hubert Reinkens, Bishop of the Old Catholic Church of Germany; Eduard Herzog, Bishop of the Christian Catholic Church of Switzerland, assembled in the Archi episcopal residence at Utrecht on the four and twentieth day of September, 1889, after invocation of the Holy Spirit, address the following declaration to the Catholic Church:—

"Being met together for conference in response to an invitation from the Archbishop of Utrecht, we have resolved for the future to hold consultations together from time to time on subjects of common interest, in conjunction with our assistants, councillors, and theologians. We regard it as fitting that at this our first meeting we should join in a brief declaration of the ecclesiastical principles on which we have hitherto exercised our Episcopal office and shall continue to exercise it in future, as in separate declarations we have repeatedly taken occasion to state.

"1. We hold firmly to the ancient ecclesiastical rule formulated by Vincentius of Lerinum:—

"Id tenemus, quod ubique, quod semper, quod ab omnibus creditum est; hoc est etenim vere proprieque catholicum.

"We, therefore, hold firmly to the faith of the ancient Church as expressed in the œumenical creeds and in the universally acknowledged dogmatic decisions of the œumenical councils of the undivided Church of the first 1,000 years.

"2. We reject, as contradictory to the faith of the ancient Church and destructive of its ancient constitution, the Vatican decrees of the 18th July, 1870, respecting the infallibility and universal Episcopate or ecclesiastical omnipotence of the Roman Pope. But that does not hinder us from recognizing the historical primacy attributed by various œumenical councils and the fathers of the early Church to the Bishop of Rome as *primus inter pares*, which received the consent of the whole Church for the first 1,000 years.

"3. We reject also, as not grounded on Holy Scripture or the tradition of the first centuries, the declaration of Pius IX. in 1854 regarding the Immaculate Conception of Mary.

"4. Touching the other dogmatic decrees issued by the Romish Bishop in later times, the Bulls *Unigenitus*, *Auctorum Fidei*, the *Syllabus* of 1860, and so on, we reject them so far as they stand in opposition to the teaching of the ancient Church, and do not regard them as authoritative. Further, we renew all former protests which the ancient Catholic Church of Holland has already made against Rome.

"5. We do not accept the Council of Trent in its decisions regarding discipline, and its dogmatic decisions we accept so far only as they agree with the teaching of the ancient Church.

"6. Considering that the Holy Eucharist has ever formed the central point of Divine service in the Catholic Church, we hold it to be our duty to declare that we adhere in all fidelity to the ancient Catholic faith regarding the Holy Sacrament of the altar, believing that we receive the body and blood of our Lord Jesus Christ Himself under the forms of bread and wine. The celebration of the Eucharist in the Church is not a constant repetition or re-

newal of the atoning sacrifice, which Christ once for all offered on the Cross; but its sacrificial character consists in its being the perpetual memorial of that sacrifice and a real representation on earth of that one offering of Christ for the salvation of redeemed humanity which, according to Heb. ix. 11, 12, is constantly presented by Christ in heaven, since He now appears in the presence of God for us (Heb. ix. 24.) Whilst this is the nature of the Eucharist in its relation to the sacrifice of Christ, it is at the same time a holy sacrificial feast, in which the faithful who receive the body and blood of the Lord have fellowship one with another (1 Cor. x. 17.)

"We hope that, through the efforts of theologians, a way may be found, while adhering to the faith of the undivided Church, to reconcile the differences which have arisen since the division. We exhort the clergy under our jurisdiction both in their sermons and their religious instruction to emphasize as of chief importance the essential truths of the Christian faith, which are accepted by the ecclesiastically separated confessions; in dealing with existing differences carefully to avoid any offences against truth and love; and as well by example as by precept to lead the members of our congregations to treat those who differ from them in a manner befitting the spirit of Jesus Christ, the common Redeemer of us all.

"8. We believe that it is by holding firmly to the teaching of Jesus Christ, while rejecting all the errors that through human frailty have been mixed with it, as well as all ecclesiastical abuses and hierarchical ambitions, that we shall best counteract unbelief and that religious indifference which is the greatest evil of our time."—*The Family Churchman.*

REQUESTS.

Subscribers, in arrear, would very much oblige us, and materially assist our work by remitting WITHOUT DELAY, the amount due us together with renewal subscription. The amount so due is in the aggregate very considerable; and its non-payment seriously affects us. Will not subscribers EXAMINE THE LABEL on their papers, ascertain the date and remit amount due by first mail; registered letter or P.O. Order?

We would also ask each subscriber to assist our work for The Church by sending in the name of at least ONE NEW SUBSCRIBER. We cannot believe that this would be a very heavy task in any case; and it would quickly increase our circulation, and if we are to believe the many flattering—though wholly *unsolicited*—assurances of the benefit accruing to The Church through the publication of the GUARDIAN, each subscriber would thus become a co-worker with us in extending its beneficial influence.

We would also ask subscribers, Clerical and Lay, (but specially the former) to furnish to us the names and addresses of parishioners to whom specimen copies of the GUARDIAN might be sent, with a view of increasing our subscription list, and thus enabling us ultimately to reduce the subscription price. Some of our Subscribers complain of the return to the former rate of \$1.50 per annum; but we were compelled to take this step through the failure of Churchmen to respond to our effort to furnish them with a sound weekly paper at one dollar. Even at \$1.50 the GUARDIAN is lower in price—we hope not in tone—than either of the other weekly Church papers.

NEWS FROM THE HOME FIELD.

DIOCESE OF FREDERICTON.

ST. JOHN.—Trinity.—At the annual meeting of the Trinity Church Sabbath school teachers, Mr. A. Hannington, for the past twenty years superintendent of the school, handed in his resignation, and Canon Brigstooke, on behalf of the officers and teachers of the school, presented him with a handsome marble clock and an address. Mr. Hannington replied, acknowledging the gift. Mr. Ira Cornwall was chosen superintendent of the school.

Mission Chapel.—The conversazione in the school room of the Mission church Tuesday evening, 2nd December, to welcome Father Davenport back again after an absence of three months, was a most enjoyable affair. It must have been most gratifying to Father Davenport to know that he is held in such high esteem by his congregation. After discussing the eatables, which the Ladies had kindly provided, H. W. Frith, on behalf of the congregation, and in a very happy speech, bade Father Davenport a hearty welcome. While every one had the highest feelings of respect for Rev. Mr. Raven, who had charge of the church during Father Davenport's visit and who had performed his work to the entire satisfaction of all, still all were glad to have their loved priest back again. In replying, Father Davenport delivered a very interesting address, telling of the great work the Church was doing in England and of the great pleasure it was to him to be back with his flock. It was most gratifying to him to be accorded such a welcome. L. Allen Jack, Rev. Mr. Raven and Rev. Mr. Mathers also delivered short addresses. In taking leave of the Mission, Rev. Mr. Raven was most affected. The singing of the Doxology brought a most happy evening to a close.

St. Jude's.—A number of Sunday school scholars of St. Jude's Church passed up their little stone missionary jugs to Mr. Edwin Wetmore on the evening of the 4th Dec., in the Sunday-school room, and with a hammer he dexterously broke them. When the contents were counted up there was found to be about \$21, which will go to Rev. Mr. Wilson for his little Indian schools in the Northwest. Little Miss Dodge won the blue ribbon for the fullest jug.—*Globe.*

DIOCESE OF MONTREAL.

MONTREAL.—Trinity.—The *Star*, referring to the work of this parish, says: The musical portion of a church service is always of primary importance; indeed true public worship can scarcely exist in its highest sense without music. True church music, too, is a universal preacher. The great majority of people are susceptible to its powers, and the religious influence of a hymn or chant often lingers long after their notes have died away, and reach a corner of men's hearts to which spoken words would never find an entrance. An enlarged place is being given to music in the services of many of our churches, and the increased attendance shows that these services are appreciated and are beneficial. The congregation of Trinity Church have for some time given special attention to the musical portion of their service. Their evening service is especially musical and almost cathedral in its character; the attendance is large, especially of young men. The choir is composed of ladies and gentleman, Mr. Henry Miles being leader, and Mr. Sefton, organist. On Friday evening the Trinity Church Association gave their first public entertainment. Bishop Bond is patron of the Association; the Rector, Canon Mills, honorary president, and Rev. E. A. King, M. A., acting president. Mr. King conducts the Bible class, meeting on Sundays at 3 p. m. He is a very gifted teacher and his discussions and blackboard illustrations are

creating great interest in the classes. Their Band of Hope is in a flourishing condition under the admirable management of the Misses Lemessurier and Mrs. Stuart. It meets every Friday afternoon at 4 o'clock. The Dorcas Society not only assists the poor of their parish, but assists in the mission work of the diocese and of the North-West. It has just responded to an appeal on behalf of the new Protestant Hospital for the Insane. The Society was asked to furnish one room at a cost of \$27. They have already raised \$70 and will furnish three instead of one. "The Children's Twenty Minutes Society" meets at 10 o'clock on alternate Saturdays for a brief religious service and for sewing, etc. At present they are working for the benefit of the children's ward in the General Hospital. Mrs. Bone, Mrs. Bailey, Mrs. Bulmer, and Miss MacPherson are in charge of this juvenile association. On the third Sunday of each month a children's service is held instead of the Sunday school. They furnish the music and are made to feel that it is their own peculiar service. The Bishop generally holds his ordination services at Trinity. The Church is well adapted to this purpose, having perhaps the largest seating capacity of any Anglican Church in the city, and besides Canon Mills is the Bishop's examining chaplain. On the 15th ult., there will be an ordination service at which Messrs. S. L. Mitchell, J. W. Dennis, and A. H. Manning are expected to receive Deacon's orders. This winter no admission fees are being charged at their entertainments, and the church is wholly supported by voluntary offerings.

St. Jude's is the only Protestant Church in St. Cuneogonde and it has shared in the general prosperity. The building up of that section has extended the limits of her usefulness and increased the number of her attendants. There are now four hundred and seventy-eight families on the Rector's visiting list and the regular attendance at the Sunday services is about six hundred. In comparison with most of the Anglican parishes of the city St. Jude's is not wealthy, but during the year just ended the income of the Church was increased by the sum of \$1400, and their financial affairs are in a very satisfactory condition. The Church is supported wholly by voluntary offerings. The pews are allotted, but the holders contributed by means of the envelope system only such sums as they freely assess themselves. The Ladies' Aid has abandoned bazaars and all such means of raising money, and instead of these each member contributes five cents a week to their fund, last year \$418 being raised in this way. Their principal church organizations are the Temperance Society, meeting on alternate Thursday evenings, the Band of Hope on Friday evenings, and the Ladies' Aid on the last Monday of each month. The Rector, Rev. J. H. Dixon, is president of the Church Association, Messrs. E. R. Wright and J. H. Bedford vice-presidents, N. Wright treasurer, and H. T. Tucker and J. Parratt, secretaries. This Association, jointly with the other societies, give five free entertainments each month in the lecture room. At each meeting a prayer is offered up and a hymn sung, and then follow musical and literary exercises. An original essay is always read by a member. Printed invitations from each of the societies to attend their free meetings have been distributed by their church workers among the greater number of the non-attendants of the parish. At the last meeting of their Band of Hope 250 children were present. Mr. John Forgrave is at the head of the society. They have a branch of the Ministering League, established by Lady Meath in October last. Mrs. Dixon is president and Miss Henshaw secretary. Their branch of the Girls' Friendly Society is in charge of

St. Stephen's.—St. Stephen's Church Association met on Wednesday evening, 4th Dec.,

under the presidency of Ven. Archdeacon Evans. The following officers were elected for ensuing year: President *ex officio*, Ven. Archdeacon Evans; hon. vice-president, Mr. J. Tough; first vice-president, Mr. H. Brophy; second vice-president, Mr. H. Brophy; third vice-president, Mr. F. B. Clarke; recording secretary, Mr. J. F. W. Thompson; financial secretary, Mr. J. Crosten; treasurer, Mr. F. Upton; librarian, Mr. G. Heathcote; ladies' committee—Miss Butcher, Miss Gross, Miss Mount, Miss Strachan, Miss K. Poole and Miss E. Griffiths; gentleman—Messrs. Strachan, E. Ryder, E. Mount, J. Gubian, E. Seale and J. Heathcote.

Christ Church Cathedral.—At the monthly meeting of the Woman's Auxiliary of Christ Church Cathedral held Dec. 5th; the treasurer's report showed that there was a balance on hand of \$137 35. After some discussion it was resolved that each member of the diocesan branch should be asked to contribute \$2 a year for the lady teachers' salary at Washakada Home, which sum is to be in addition to the amount promised by the parochial branches for the same cause. After the reading of an interesting paper by Mrs. Johnson, which referred to the importance of educating the children of missionaries, the meeting closed.

St. George's Y.M.C.A.—The following additional particulars of the work of this Society were furnished by the report of W. H. Walkley, Secretary, presented at the 25th Annual meeting: Missions are carried on at 27 Iberville st., Montreal, and also at 3813 Notre Dame st., St. Henri. The latter has only recently been started, but already promises great success. The Treasurer's report showed a balance on hand of \$71.88, after an expenditure of nearly \$200 more than in the previous year.

DIOCESE OF HURON.

LONDON SOUTH.—The addition to the Rectory is nearing completion. It consists of study and dining room below, and two bedrooms above. This will make St. James' Rectory one of the most comfortable in the Diocese. The congregation deserve much credit for themselves in parochial and missionary enterprise. For while attending to home duties they have not been forgetful of the missionary work of the Church, as may be seen in the report published in the "*Missionary News*," according to that report the collections from St. James', are the second largest in the Diocese of Huron.

SARNIA.—The Woman's Auxiliary Missionary Association of St. George's Church lately sent two boxes of clothing, &c., to the Diocese of Algoma, valued at \$75.

The members of the congregation held a sale of work last week at which they cleared \$264.

There is the desire on the part of the Rector of St. George's to erect a small church some place in the south end of the town, which is required in order to keep pace with the growing necessities of the place. Judging from the past energy of the people connected with St. George's, this desire will be carried into effect in the near future.

BRANTFORD.—His Lordship, Bishop Baldwin, held a Confirmation and preached in Grace Church here, on Sunday, the 18th inst. Crowded congregations took part in the services, which were very enjoyable, and reverently rendered, and listened to the earnest words of the Bishop.

As the result of the conference by the committee, which met in Brantford on the next day, to confer upon the subject of establishing a "Lay Helpers' Association" for the Diocese, Bishop Baldwin, who was chairman, appointed the following gentlemen to obtain information

as to existing agencies; to formulate a scheme, and submit it to the next meeting of the Synod. Clergymen—Revs. G. C. Mackenzie, and W. J. Taylor. Laymen—Messrs. A. H. Dymond and J. Lee.

In the evening the "C.E.T.S." met in the school-room, when the Rev. W. J. Taylor, of Mitchell, gave an address which was well received. The Rev. W. Johnson expressed his sympathy with the work. On the Tuesday evening there was a gathering for social intercourse of the members of the different agencies of the Church, when a very pleasant time was spent.

DIOCESE OF ALGOMA.

HUNTSVILLE.—The congregation of All Saints', Huntsville, which has hitherto been worshipping in a temporary hall, and is feeling greatly the need of a church, as also its own inability to build one unaided, is uniting together with the intention of building a stone church from plans approved by the Bishop of the Diocese.

This youthful congregation, settled where but a few years ago the wild and virgin forest stood, has, during the five years' incumbency of the Rev. Thomas Llwyd, proved its love for the historic Church of their fathers, and their capacity for work by the prompt provision—through the offertory—of all finance necessary for the current working expenses of each year, for two years last past, voluntarily increasing the subscription to the stipend fund from \$200 to \$300 per annum.

In addition to this step towards self support, the congregation, which has never exceeded 32 families, all working people, has, in five years, purchased a bell, substantial Oak furniture of Church design for the chancel, a beautiful set of sacred vessels, with brass alms dish, a vestment cupboard, all preparatory to the Church. It has also built a hall for Sunday school and general purposes, with kitchen behind, having all necessaries for social gatherings of the Church family; also a driving shed for the convenience of country members, besides many minor workers too numerous to mention, but one and all practically useful, and indicative of their true love for their church—the struggle to provide themselves a home, and yet to have their Church and her services keeping pace one with the other; a cemetery of five acres has also been cleared up and fenced, laid out in plots and consecrated: All works begun and completed over and above the annual and regular expenses of the church, at a cost of over \$2,000, and all clear of debt.

Is it then—it may be asked—not reasonable and natural that this Mission Congregation, that has for five years—unhesitatingly followed the lead of its Clergyman—worked so nobly and so successfully against such odds to as are always incident to a settlement in the bush, should turn an appealing glance to their more favored fellow churchmen and churchwomen in other places for help, in the great work to which they are now bending all their energies—"to build an house unto the name of the Lord their God"?

The congregation themselves undertake to raise \$1,000 towards the estimated cost, \$5,000.

The proposed church is of stone, obtainable in the neighborhood, and will consist of nave, chancel, vestry and bell tower, with a seating capacity of 300. A most eligible site has been secured and paid for. The congregation, though small and weak, is an united one and is desirous of helping itself to the utmost of its ability, but this work is beyond their powers unaided, and it now makes its first public appeal for help. "Then he said unto them, go your way; eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared."

Donations from our brethren and sisters in the faith, offertories in church or Sunday

school, will be most thankfully received, and promptly acknowledged in the church papers and *Algoma Missionary News*—by the Bishop of Algoma, Saulte Ste. Marie, Ontario; David Kemp, Esq., Treasurer of Algoma, Synod office, Toronto, or by the Rev. Thomas Llwyd, Incumbent of Huntsville, Ontario.

HUNTSVILLE, NOVEMBER, 1889.

I am very glad to be able to give my most cordial endorsement to the appeal made by Rev. Rural Dean Llwyd in aid of the erection of a church in Huntsville. The church is sorely needed, to take the place of the hall, hitherto occupied. The congregation have, so far, done noble in the support of all the different departments of Church work, under the inspiration of Mr. Llwyd leadership, and now, in guaranteeing \$1,000 towards the building fund, they are giving to the very maximum of their ability. I can, therefore, recommend this appeal to all to whom it may come, as in every way and on every ground, worthy of a favorable reception.

E. ALGOMA.

Bishophurst, Sault Ste. Marie, Ontario, Nov., 16th, 1889.

DIOCESE OF CALGARY.

CALGARY.—Advent season is with us again. It was commenced by a celebration of the Holy Communion. Only a small attendance as the weather was quite cold and huzy, something quite unusual in Alberta. At Morning prayer a large congregation, and at Evening prayer there was scarcely seating accommodation. The Rector, Rev. A. W. T. Cooper, A.M., was celebrant at the Holy Eucharist, preached morning and evening, baptizing three children in the afternoon, and opened the Sunday-school. His Lordship, the Bishop of Calgary, has been with us since his great Northern trip of four months, except occasionally when making visitation to the South and Banff. The latter has been vacant for some little time, but is soon to be filled. The Bishop has secured the services of a clergyman in England, and he is expected out shortly. In addition to Banff he will take the service at Anthracite and Canmore, two coal mining towns on the C.P.R. east of Banff. The Banff people have commenced the building of a beautiful stone church, St. George's. Lady Stanley laid the corner stone when on a visit here a few weeks ago.

The Church work in Calgary town is very encouraging. The Sunday-school is growing in numbers and interest. Six good classes and we expect to soon add more. Last Sunday had a very large attendance. Probably they sniff the Christmas tree. How nice if some of our Eastern Church friends would send in something to hang on the tree. It would encourage friends, teachers, and children, to think that we are sometimes thought of by our fellow workers in the east. Many at first learned to follow our Masters' footsteps in grand old Eastern Canada. The Rector, or Superintendent or any of the teachers would gladly accept, and acknowledge anything sent for our Christmas tree or Library, or a picture or motto for the wall. We have a beautiful Sunday-school house built on the church grounds, and have just purchased a fine organ for it. The children and teachers are endeavoring to raise the full price without interfering with the Church funds. The children contribute sufficient to pay for their paper cards, etc., besides giving some to the poor Blackfoot Indian children. Last Christmas their Missionary contributions amounted to five dollars. In addition to the Sunday-school we are soon to have opened a day school for church children. That was the intention when building.

"He praiseth God best who obeyeth him most; the life of thankfulness consists in the thankfulness of the life."

CONTEMPORARY CHURCH OPINION.

The Living Church says:—

It is not the least of the lessons which Advent teaches, that the Church, by the Christian Year, seeks to impress upon our lives, upon the divisions of time in which we live the days of our age, the image and superscription of Christ our King. In holy round of services, in Sacrament and Word, Christ lives among us. Our Prophet, Priest, and King is set before us in all the steps of His wondrous life. Enshrined in the Church's year, crystallized in her stately round of services, are the faith and devotion of the centuries. The value of the liturgical system of the Church cannot be over estimated in the preservation of the Faith, the development of Christian character, the cultivation of the spiritual life. To abolish that system and to entrust the guardianship of the Faith to individual caprice in extemporized forms of worship, is to imperil the existence of the trust committed to the Church.

"My time is in Thy hand," said the Psalmist. The new year of the Church illustrates the fact that God has set His mark upon our time. It is not only the passage of the Christian Year, but of all divisions of time, that sound the Advent warning. The year of the seasons, seed time and harvest, the cold of winter and the heat of summer, declare that it is God who crowns the year, that the earth is the Lord's. The civil year, an arbitrary arrangement, has by common consent received its sanctification. It is the year of our Lord (A.D.) So too, the recurrence of the individual's birthday, is the solemn reminder to redeem the time, so soon passeth it away and we are gone. There are pious men, so deeply impressed with the value of time, that they may renew their consecration.

To thoughts like these, to the last things, to death and judgment, as well as to time and life and stewardship, does Advent bid us. Let us be as men who wait for their Lord.

The Church Critic says:

Before a demonstration can take place in geometry certain fundamental principles must be laid down. In any controversy, social or religious, the same must be done. If both sides will not agree to this, there is no use arguing. In a religious controversy the following axioms should always be laid down: (1) By history alone we learn the past; (2) the Bible is the Word of God; (3) the theological principle of antiquity, universality, and consent (*quod semper, quod ubique, et quod ab omnibus*), commonly called the Vincentian canon. By means of this we can learn what is Catholic, what is Romish, and what is Protestant. By it Scripture can be rightly interpreted. This principle is important, for whatever church doctrine or principle confirms to it we ought to believe as true. Even if we do not believe the doctrine, yet we must admit that any doctrine that has antiquity, universality and consent to back it, carries more weight in the controversy than some new-fangled idea only heard of recently in one or two countries and in one or two sects.

The Churchman N.Y., under the title "Unity and Union," says:

In considering the relations of Christians to each other two facts ought never to be forgotten. The first is that the unity of Christ's body, the Church, never has been and never can be really broken. Every Christian man is a "member of Christ," and therefore is in the most vital unity with every Christian man. To this real and indefeasible unity the external order of the Church ought to correspond; but the second fact to be faced in all sobriety is that, through human sin and frailty, the external union of Christians has been miserably shattered. One of the happiest things in the

history of the Church of England and the Episcopal Church in this country is that the records of neither of these show any sin against Christian Union. When the Church of England refused any longer to bear the unconstitutional yoke of the papacy, she did so without vituperation of those parts of Christendom which still remained within the Roman obedience. Twenty years later Rome excommunicated the Church of England with anathema; to this day the Church of England has not excommunicated Rome. Still later, when sect after sect separated from the Church of England, sometimes with bitter denunciations of the mother that bore them, no word of answering scorn was ever returned. Here and there an individual person might speak unadvisedly against the sectaries; with the large liberty of personal freedom which the Church allows her members nothing else could be expected; but the Church in her corporate capacity did so little of that graceless sort that to-day, in a reunion of her separated children were proposed, not one hard word of hers would have to be retracted or explained. In this country, too, whatever may have been the faults of the Protestant Episcopal Church, evil-speaking of others has not been one of them. If, as we believe, the Episcopal Church is to be honored with some large part in the restoration of Christian union in this country, it will surely add to her influence that, like the Church of England, she has nothing to take back. Whatever else she has failed to do, she has not forgotten that in Christ all Christians are one; nor has she forgotten that the painful fact of the shattering of external union is a scandal to be removed by patience, by long suffering and by charity.

The Churchman says on the "Duty of Christians in View of Fact":—

There is nothing to be gained and there is much to be lost by ignoring facts. The fact that external Christian union does not exist is not to be banished by a "Christian Science" method of persuading ourselves that it does exist, or that it does not much matter whether it exists or not. If the evil of it is ever to be cured, it must first be recognized and recognized as a tremendous evil; but until the evil can be put away, what is the duty of separated Christian people?

Clearly their first duty is to recognize each other's Christian character, and the unity in Christ which unites them personally with each other. There are many ways in which this unity can be practically realized. In every good work, and for the accomplishments of every beneficent purpose which their common Master would approve, Christian men, whether they are Congregationalists or Churchmen, Pre-byterian, Romanists or Methodists, ought to co-operate with each other. The consolidated force of Christian influence might effect a thousand good results without once touching matters of denominational difference, and perhaps the quickest way to get rid of differences would be to begin to realize the blessed fact of unity in Christ which now exists.

A second duty is to respect each other's convictions and positions until the present division of the followers of Christ can be honestly ended; but, their limitations ought to be respected. Every man must be presumed to have a reason for being in the communion in which he actually is, and he ought not to be expected to do anything which that communion does not clearly authorize him to do; and he ought not to be respected if he does so. A manly submission to the restraints imposed by this simple rule might go far to rouse a consciousness of the fact that denominational divisions are scandalous breaches of the external union of the members of Christ's Body.

One of the sublimest things in this world is plain truth.—*Buher.*

"OVER AND OVER AGAIN."

A common objection urged not only against the Church's observance of the Christian year, but against her manner of public worship, is that "it is the same thing over and over again." It is an objection well worth considering, not only because it is one often brought against our way of worship and teaching, but because it has to do with an essential condition of success in the Christian life.

It is said: "How can you repeat over and over again the same service day after day, and month after month, year in and year out?" The idea in the minds of many is that it must have an unedifying and tiresome sameness. It is apparently forgotten that any regularly recurring service must be substantially the same service. The fact is that Methodist and Pre-byterian services are, Sunday after Sunday, substantially the same, and that not only in order but even in words of prayer and praise.

One of the great advantages of the ever-varying seasons of the Church year is that it prevents an undesirable sameness. Aside from these changing seasons of our ritual year, our public worship is indeed the same thing over and over again. But so is any regularly recurring service. The services of the ordinary Protestant denominations are really the same services over and over again. And their sameness is no objection to them. The real question is, whether it be a desirable or an undesirable sameness. It is, we think, an undesirable sameness. If a service be in itself an undesirable one, then it is indeed an objection that it should be repeated over and over again, or be used at all, for that matter. But the objection to it, in that case, is not to its reputation but to the very thing itself. Our services in the public worship of the Lord's house are, we claim, in themselves good and desirable. The objection so often urged against them is therefore no valid objection but their highest commendation. The ordinary conventionalities of life we repeat constantly. But it is no objection to them. Because they are fit and seemly, it is eminently desirable that they should be thus in constant use. We say "Good morning," "Good evening," "How do you do," "I hope you are well," and many like expressions. These we repeat perpetually, and there is sense in it, reason for it. No man dreams of objecting to any such repetitions. So of our religious services. If they are what they ought to be, not only is their repetition permissible, but eminently desirable.

This is in accordance with the law of successful attainment in any matter. The great pianist becomes such by persevering effort, by doing the same thing over and over again. "Skilled labor" means the labor of those who have done the same thing over and over again, until they can do it better than any other men. It is the royal road to eminence, and not less so in the realm of the moral and spiritual. The one great difference between the faithful and the unfaithful Christian is that one does and the other refuses to do the same thing over and over again. Our duty toward God and our duty toward our neighbor are the same one day after another. To live faithfully, is by God's help to address ourselves to the performance of those duties, day after day, week in and week out; in order words, to do the same thing over and over again. And the Christian who keeps on doing it is the one who learns to live soberly, righteously and godly in this present world, looking for that blessed hope and glorious appearance of the great God and our Saviour Jesus Christ. Of such it is said, "Blessed are those servants whom the Lord when He cometh shall find watching." *Living Church Tract, No. 14.*

We count words as nothing; yet eternity depends upon them.—*Quesnel.*

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.]

To the Editor of the Church Guardian:

SIR,—As a Layman of the Church allow me to offer my protest to the growing evil of opposing the appointments and decisions of the Bishop of the Diocese. The evil is greatly due to the democratic feeling throughout the country. Democracy, as Mr. Goldwin Smith pointed out, is apt to think too much of the popular will and too little of duty. Are we loyal and dutiful members of the Church when we oppose the Shepherd appointed to rule over the Church and guard its interests? Is it an example of Christian unity, love and self-sacrifice before the world to insist on having our own way, and on having our passing fancies pleased? The Church of Christ is not a democracy,—it is a kingdom and its government should be that of a kingdom. The choice of the subordinate rulers by the people is quite compatible with monarchical rule, but the ruler, one chosen and appointed to office, should be obeyed in matters relating to his official capacity. Loyal obedience, even in opposition to our personal wishes, is a prompt means of forming the character and elevating it above earthly things. Loyal obedience is duty, and duty should be the Christian watchword. If we thought more of our duty and less of the gratification of our wishes, the Church of England would be free from those scandals which are but too rife and do the Church harm both inwardly and outwardly. In some cases the laity are not alone to blame. If the clergy themselves stood more loyally by their Bishop, and if they themselves refused to gratify the popular cry to accept any particular appointment in the place of the Bishop's choice who may not be popularly approved of, we should hear a good deal less about congregations determining to have a certain minister at all costs. The "certain minister" is the one who should back the Bishop up and bring the congregation to a sense of their duty to the Church. But how many have acted in this way?

Yours, &c.,

C. B. MAYNE.

THE MAKING OF THE NEW TESTAMENT.

No. 3.

To the Editor of the Church Guardian:

SIR,—The article on the Making of the New Testament would have us believe that it was "a long time" before the Church decided "which books were sacred, and which were not"; in fact, that the decision was not practically attempted till the Diocletian persecution, A.D. 303; was finally made till A.D. 397, in which year it was finally settled by the Council of Carthage, 300 years after the last of the books had been written.

Now, I have no hesitation in saying that there is no ground for these statements. In the first place, the Syrian Church made this decision when she revised and put forth her authorized version "shortly after the Apostolic Age." Then, the Church of Carthage, which the article would have us believe only "settled the matter" in the year A.D. 397, had in like manner settled it at least 225 years earlier, when she made or adopted her revised Latin version, which was already antiquated in the days of Tertullian A.D. 190. This version contained all the Books of our English New Testament, except Hebrews, James and Second Peter. Thus at the very beginning of the Gospel, immediately upon the loss of the personal teaching of the Apostles, and not as this article would teach our Sunday School children, 300 years later we have indubitable evidence, both in East and West, that the Church at once col-

lected the Sacred Books, framed them into a New Testament, read them publicly in her services, and used them as the standard of doctrine.

The article tells us that "the oldest list extant of the books of the New Testament was made in the year A.D. 170, and it is incomplete." It lacked, the writer seems to say, Acts, Hebrews, 1st and 2nd Peter, 1st and 3rd John, and the Revelation.

The reference here is to the celebrated *Muratorian Fragment*. That most interesting document is not one piece of consecutive writing, but is, Canon Westcott decides, "made up of three or four passages from a large work of some unknown author," with a *chasm* in it,—a part which somehow has dropped out. This accounts for its failure to mention several Books. The list given in the article is incorrect. All the Books in the New Testament are named, except 1st and 2nd Peter, 1st John, James and Hebrews. Canon Westcott points out that 1st John is quoted in the *Fragment*, though not mentioned in the list of Books. He says also that as 1st Peter was never disputed it must have been originally in the list, and have dropped out by mischance. And that Hebrews and James were certainly known in Rome, where this list was published, and could not have been passed over in silence. All this, the article, if it referred to the *Fragment* at all, ought to have explained.

The truth is that the *Fragment* tells very strongly against the view maintained in the article. Canon Westcott dates it about A.D. 170. It proves conclusively that the Church then held the New Testament in the same reverence and made the same use of it that we do now, and that her decision as to what Books were saved and what were not, had been come to long before that date. *The Church*, I say; for, as Canon Westcott points out, the author of the *Fragment* "does not hazard an individual judgment, but appeals to the practice of 'the Catholic Church.'" This was 225 years earlier than the date at which the article tells us it was "finally settled what Books were sacred and what were not."

The Article would have us believe that this was done in the Council of Carthage, A.D. 397, that then, forsooth, the Church "made the New Testament."

Now what was it that was done in the Council of Carthage? The absurdity of the pretension of the Article will be seen at once if we remember what the Council of Carthage was, not an Ecumenical Council, but the Synod of one Province, the Province of North Africa, bearing about the same relation to the Catholic Church that our Provincial Synod of Canada does to the whole Anglican Communion. To the Council itself, the suggestion that it was making a law for the whole Catholic Church, or 'settling' so important a matter as the Canon of the New Testament would have seemed about as wild a notion as could well be imagined.

What was actually done was this. The Council found it necessary to enact a Canon forbidding the reading of any other books in Church except the Canonical Scriptures, and subjoins to the Canon a list of the Books of Scripture, just as the Church of England does in her sixth Article: "The Canonical Scriptures are these."

But what has this to do with settling doubts as to what Books were Scripture and what not? The subject of doubts is never once referred to in any way. On the contrary, the Council says in the very Canon itself at the close of the list of books, because *we have received from our fathers* that those Books must be read in the Church." The Council declares itself to be simply repeating the witness which they had received from their fathers respecting the exclusive right of the Books of the New Testament to be read as inspired Scripture.

The Article finally adds, that "from that day

until now, the Church has never called in question the authenticity of the New Covenant."

Now, it is certainly true that the Church has never since A.D. 397 called in question the authenticity of the New Testament; but it is equally certain that She never did so before that date. If the writer means that individual Christians and particular churches had doubts about particular books of the New Testament before the Council of Carthage, that is true; but if he means that the Council by its legislation extinguished those doubts, nothing could be more contrary to fact. There were doubts as to some Books of the New Testament current in the Church before the Council of Carthage, but the Council did not settle them, and had no thought of doing so. Those Books continued to be just as freely discussed after that Council as before it. I mentioned above that the original Syrian Version did not contain 2 and 3 John, 2 Peter, Jude and Apocalypse. The absence of these Books from that version is very easily explained and creates no difficulty. But what we have now to consider is that the Council of Carthage had no effect whatever upon the Syrian Canon, for it remains in the same incomplete state to this day. "The Eastern Church," says Canon Westcott, "has clung hitherto to its earliest decision. Individual Syrian writers have accepted the full Canon of the West; but even Ephrem Syrus (the greatest Syrian Father) failed to influence the judgment of his Church.

And not only in the East, in other parts of the Church, the same doubts about particular Books were freely expressed long after the Council of Carthage. Thus Nicephorus, who died A.D. 828, says that the Apocalypse was still considered "doubtful by very many Latin Christians." The Synod of Toledo, A.D. 671, found it necessary specially to affirm the authority of the Apocalypse, "because very many do not receive it and scorn to read it in Church." And finally the same doubts were brought forward and freely discussed, without reproach, by eminent Churchmen at the great revival of learning in the 15th and 16th centuries. For example, Cardinal Cajetan, A.D. 1532, in the preface to his Commentary, dedicated to Pope Clement vii., does not hesitate to say that "the Epistle to the Hebrews is doubtful and cannot be used to establish doctrine"; and he also says that, "2nd Peter and 2nd and 3rd John are of less authority than those which are certainly Holy Scripture." So much for the Council of Carthage causing all doubts about particular books to disappear out of the Church.

I have now concluded my examination of the rash statements of the article. The writer of the article wishes to "remove the Holy Scriptures from the place popularly assigned them in Protestant Christendom." What that place is he does not tell us, nor yet the position to which he would relegate them, when he does so, I will consider it. That the Church was for many generations independent of these Scriptures in her work of Evangelization is certainly not true. In the earliest glimpses we get of her methods of work outside the New Testament, the Holy Scriptures occupy at least as honorable and important a place as they do in any part of Christendom to-day. Nothing is easier to prove than this. But I forbear, and will close with thanking you for the space you have kindly given me.

HENRY ROE.

Bishop's College, 20th Nov. 1889.

P.S.—Will your readers note the following misprints, due no doubt to my indistinct writing, in my second letter? Date of St. Peter's martyrdom, A.D. 68 not 63. For *Alf.* Thompson's read *Archbishop* Thompson. For 'in use in her religious services' read 'for use. And for *baskets* read *caskets*.

May I take the opportunity of adding that St. Peter's testimony to the early circulation and religious use of St. Paul's Epistles is much

stronger than what I brought out. For when he says of them that "ignorant and unstable men wrest them as they do also the other Scriptures," he plainly declares them to be inspired and Canonical Scripture, and that they were so regarded and used in the Church. Even, then, at this early date, (for the Epistle cannot be dated later than A.D. 68, the year of St. Peter's death), there was in use in the Church a collection of New Testament Scriptures, holding the same place of honour and authority as the Old Testament. The significance of this fact as against the theory I am criticising is evident.

SIR,—I am ashamed to think of owing \$3 for the GUARDIAN. If every one of your subscribers had served you as ill, where would the GUARDIAN be to-day?

The amount due by each is so small that employing a collector is out of the question, but the aggregate is a serious matter, to you.

No doubt many, nay, most of your subscribers could pay promptly in advance, and would do so, were the amount a large one for an ordinary business transaction. The smallness of the sum is the cause of its being forgotten, or neglected. (That is my case). Now, Mr. Editor, let me suggest that when a paper is in arrears you mark it so, by a distinguishing symbol of some kind, say, put a black border on it, or print it in different paper, or stamp it in arrears, or anything—but do something, and let us all get out of your debt, that you may eat your Xmas turkey with thanksgiving.

Herewith \$5, which will pay up the past, and keep me from being.

Yours truly,

IN ARREARS.

BELLS AND POMEGRANATES.

THE high priest of the Jews, when he appeared before the Lord in the Holy Place, wore a robe, the hem of which was adorned all around alternately with golden bells and pomegranates of blue, purple and scarlet. The only ornaments of his heavenly robe were fruits gathered from the earth; the fruits especially mentioned as peculiar to the Holy Land. He brought into the presence of God not only the profession, but the fruit of religion. Every Christian is a priest unto God, yielding himself a living sacrifice, holy and acceptable, which is his reasonable service. The priestly garment which he wears in ministering before the Lord daily should also have a bell and a pomegranate all around his skirts. The bell sounds out the intelligence that he is serving the Lord; it is his profession of religion before men. The pomegranate indicates that he is bringing forth the fruit of heaven, fruit unto holiness. The bell and the pomegranate should be inseparable. There should be no profession without the fruit of it, and no fruit of religion without the profession. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

"For God who commanded the light to shine out of darkness hath shined into our hearts" (II Cor. 4-6). Suppose you were in a dark room in the morning, the shutters closed and fastened, and only as much light coming through the chinks as made you aware it was day outside. And suppose you should say to a companion with you, 'Let us open the windows, and let in the light.' What would you think if he replied, 'No, no, you must first put the darkness out, or the light will not enter.'? You would laugh at his absurdity. Just so, we cannot put sin out of our hearts to prepare for Christ's entering; we must open and take Him in, and sin will flee. Fling the window open at once, and let Christ shine in.—*Advocate and Guardian*.

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CALENDAR FOR DECEMBER.

- Dec. 1st—1st Sunday in Advent
 " 8th—2nd Sunday in Advent.
 " 15th—3rd Sunday in Advent. (Notice of St. Thomas and Ember Days. Ember Coll. daily.
 " 18th—
 " 19th— } EMBER DAYS.
 " 20th— }
 " 20th—St. Thomas. A. & M.
 " 22nd—4th Sunday in Advent. (Notice of Christmas, St. Stephen, St. John, and Holy Innocent Days).
 " 25th—CHRISTMAS, Pr. Pss. M. 19, 45, 85. E. 89, 110, 132. Athan. Creed. Prop. Preface till Jan. 1st.
 " 26th—St. Stephen. First Martyr.
 " 27th—St. John. Ap. and Ev.
 " 28th—Innocents' Day.

CANON LUCCOCK ON RE-UNION.

Canon Luccock, one of the leading theologians of the day, speaking at the Cardiff Church Congress on the subject of "Church Reunion" said:—

It seemed to him, he that they were looking at this question too much in the light of the present; it was only when they looked on to the more distant future that despair yielded to hopefulness and reunion became less of an impossibility. The world in this generation was carried away by a perfect idolatry of immediate results; it could brook no delay; it must see at once the fruits of its labors in all philanthropic and other schemes; but the Church was not the world, and the Church need never be impatient, for it is the only body that can afford to wait. (Applause.) He felt no confidence, therefore, in most of the popular remedies proposed; he had none in those strange social symposia, of which they heard through the press, composed of Churchmen and Dissenters meeting together to discuss this great problem; it reminded him of the now famous Round Table, at which men of most discordant political views gathered to find out some *modus vivendi* for Unionist and non-Unionist Liberals, and as much success was to be expected from the one as had been obtained

from the other. He could hope for little, again, from the proposed interchange of pulpits with its utter bewilderment to those who listened on one side or the other, unless at least the broadest platitudes were preached. He looked with the gravest apprehension on any scheme whatever which tended to compromise one atom of the rightful position of the Church as the one legitimate heir, of both the commission and the promise, "Go ye and teach," make disciples, and "Lo, I am with you always." (Loud applause.) There lay the true remedy for disunion, "Go ye and teach." Let the Church arise in the greatness of her high prerogative; let her realize that she must make good her position by more definite dogmatic teaching, by teaching fearlessly to old and young alike what she believes to be the Catholic truth. A leader of the Evangelical clergy, now raised to the Episcopate in England, had written an article in which he bewailed the indifference of his party to the practice of teaching, and asserted that it was no exaggeration to say that from year's end to year's end not one congregation in twenty was instructed in the essential principles which separated the Church from Nonconformists. The result was that the great mass were Churchmen, not by conviction, but from the accident of circumstances, and, having no answer to give to those who would entice them to other communions, they fell an easy prey either to Rome, on the one hand, or to Protestant dissent on the other. But if more definite instruction was needed for adults, it was far more needed for the young, for in this the true hope of the Church really lays. Imbue the young with a strong conviction that the Church is the body of Christ, and that it is their highest privilege to be members of it, and then there would be a far better prospect of re-union than from any other scheme which would minimize the distinction between Church and dissent. (Applause.) He would give an illustration of the present timidity of Churchmen in regard to definite teaching. Not long ago some members of Convocation awoke up to realize that the Church Catechism, which men had been teaching their children for 300 years, was deficient in one important particular, in that it contained no definition of the Catholic Church. But directly a definition was framed, at once a chorus of opposition was raised. To define the Church was to exclude Nonconformists, and that would be sure to wound their susceptibilities. But would it do so? Were not Dissenters indifferent to what Churchmen put into their formularies? Was there anything more likely to raise the Church in the eyes of conscientious Dissenters than to find that Churchmen were perfectly honest, and claimed the right so freely exercised by themselves, to teach what they believed to be true? Would anything tend more to diminish the ranks of Nonconformity than that their children should be taught from their earliest years, in the clearest manner, what the principles of the Church really were? (Loud applause.) History would bear him out in his conclusion. Let them go back to the great Evangelical revival at beginning of this century. It was marked by a distinct absence of dogmatic teaching. Its leaders set little store by the corporate life, the sacramental doctrines and the chief ministrations of the Church; and what was the result of the movement in its relation to Dissent? Why, its sects multiplied with amazing rapidity. Its places of worship in comparison with the churches became as six to one. Its adherents increased at the rate of 20 per cent. It was the testimony of Skeats, the historian of Nonconformity—"Dissent owed much of its increase to the labors of the early Evangelical party." All honor to such men as Venn and Elliot and Simeon for the spirituality which they breathed into the dry bones that lay around them, but while recognizing to the full the tremendous debt they owed to them for that, they could not be blind

to their deficiencies. Only, then, let the Church be true to her mission. Let the stewards of her mysteries realize the imperious necessity at the present time of more dogmatic instruction; let them teach the truth in love, but without fear or favor, all that they believed to be true; and then, though they might win back to the fold but few that had gone astray, they would save future generations from further defection, till at last in God's good time the prayer of His Son would be answered, the longed-for union would be obtained, and they all should be one, even as He and the Father were one. (Loud applause.)

THE SUNDAY SCHOOL.

THE CHILDREN'S SERVICE.

"Another means of strengthening the interest of the Sunday-school in the Church is by holding, at stated times, say once a month, a "Children's Service" in the Church. The late Dr. Richard Newton, of Philadelphia, more than thirty years ago commenced holding such services once a month, and his testimony for thirty years is to the effect that they were the most useful of all the services that he held during his long ministry. Certainly no services were more carefully prepared or more fully illustrated than those which have been given the people of so many languages by this distinguished preacher to children, and those of the clergy who have attempted the systematic holding of such a service for children bear witness to its great usefulness. But this very service may, after all, be an utter failure, and this chiefly because instead of a "Children's Service" it may become a "Childish Service," and of all the "detestable enormities," from which we may well pray to be delivered, it is a service that is thoroughly childish. We are too apt to forget when we are speaking before an average congregation of children and young people, that we are addressing intelligent human beings even if they are young; their intellects fresh with the enthusiasm of youth, and quite alive to discover whether the preacher is appreciating his audience. When we consider that, including the Bible-classes, young and old, and the intermediate school, certainly two-thirds of the average scholars are over twelve years old, does not the constant saying of "my dear children," or worse still, "dear little children," and the endless repetition of baby-talk and the "goody-goody" stories with which so many of our Sunday schools are regaled account for the fact that so many of the so called "Children's Services" are failures from the beginning? Give the children, no matter how young they are, the very best you can give them from your storehouse of knowledge.

Give it to them simply, earnestly and truthfully, and while avoiding, as far as possible, theological terms and hard definitions, never be afraid to let the children know that they are Churchmen and all that is involved in this name. Illustration be used freely in sermons to children; it will be found a most powerful factor for good. A sermon that is written, and is one of a series, is also much more likely to be interesting and to command the attention of the school than a few spasmodic remarks which, when compressed into a small compass, usually amount to nothing. Happy the man who, with little or no preparation, can make an address to children which is really worth remembering."—John J. Reese, in *American Church S. S. Magazine*.

"LOVE FOR THE CHURCH."

"All methods adopted should have but one ultimate end in view, namely, the education of children in Bible truth and in love for the Church, and let the instruction imparted have this good purpose prominent, for that is the

surest way in which the future ranks of our Churchmen are to be filled. It has appeared to us that many think that if they simply give instruction in holy truths the whole duty has been done, thus often leaving a child without any clear, distinct views—as they grow into manhood or womanhood—as to whether they shall become Churchmen or members of some one of the denominations.

"We seldom find a child that has been reared in the Church of Rome leaving it and going into the folds of Protestantism, for they are made to feel it is their Mother Church, and the only one through which they are to be saved. Now, while we would not think or believe in going to that extreme, yet we would have our children early learn to prize that beautiful hymn, 191, and especially the second and fourth verses:

I love Thy Church, O God:
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.
Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

—Wm. M. Runk, in *American Church S. S. Magazine*

ABOUT SOME HYMNS.

It was natural enough that the great awakening of intellectual and spiritual activity in the Church, so clearly begun by the Tractarian writings, should include also a great revival in hymnody. For when the Repeal of the Test Act, 1828, the Emancipation Act, the Reform Bill of 1832, the suppression of two Archbishoprics and eight Bishoprics in Ireland, and the threats to alter the Prayer Book to suit Unitarians, were followed by Dr. Arnold's mild scheme of Church Reform, those who set themselves to the task of keeping the Church to the old paths and setting her forward as the appointed custodian of the Truth, and of the Sacraments, must have found themselves terribly hindered, by the hymns used in Divine Service. And as Gregory and Bernard and Luther and Wesley, had found the necessity of allowing the people to sing the truths they emphasized, so in this upheaval, there was soon found abundant room, for the most inspiring work of the hymn writers. Happily, amongst those who dared to stand out at that time and be misunderstood, and suspected of teaching to the cause held nearest to their hearts, were some of the most spiritually minded, and able men the Church had. Indeed, remembering the importance of giving popular voice, to a movement intended to be general, there appears something providential, in the placing of such geniuses as Keble, Neale, and Isaac Williams, in the leading rank, along with the two, whose less perfect faith in their cause, lost them to the English branch of the Church, Newman and Faber. The call of the Tractarians was a call to a more practical, a deeper spiritual life, to be nourished by more real and more frequent receptions of the Holy Spirit's aid through the Sacraments and services of the Church. It was an attempt to elevate the whole plane of religious duty. And, of course, the hymns to be used must express the longing after a deeper spirituality, and must lead to a higher appreciation of the historic order, and the services. How thoroughly capable these hymn writers and their successors were, and how well they did their work of composition translation and compilation, a glance at any of the great hymnals of the present day will show, for all draw largely from their stores, for their ancient and definitely clear, and expressively doctrinal hymns.

Newman, had not been brought up as a Churchman his earliest training having been

Presbyterian. When the Church, seemed to be threatened by the events of 1828-'33, his soul was exceedingly disturbed, for he had embraced her creed with all the ardour of a convert. Keble's "Christian Year" had, with the modesty characteristic of the author, been published anonymously in 1827, and though frowned upon, and reviled by some who seemed willing to promote unity, by tearing down the differences between the Church and nonconformity, was at once favorably received by many. In 1833, Keble's 'Assize Sermon' fairly inaugurated a movement for reviewing 'a practical recognition of the truths set forth in the preface to the Ordinal. Newman, who had been alarmingly unwell and had spent the trying spring months in Italy and Sicily, was anxious to return, to take a place in the agitation. Enfeebled by recent sickness, and worried about Church affairs, he says: I was aching to get home, yet for want of a vessel, was kept at Palermo for three weeks. At last I got off in an orange boat bound for Marseilles. We were becalmed a whole week in the Straits of Bonifacio. There it was that I wrote the lines:

Lead kindly Light, amid the encircling gloom,
Lead Thou me on,
The night is dark, and I am far from home,
Lead Thou me on."

Who that has read them, or sung them, has failed to feel their peculiar pathos, and to realize that some deep experiences had cut into the heart of the writer of Rossetti's lines:

By thine own tears, thy song must tears beget,
Oh singer! magic mirror hast thou none;
Except thy manifest want, and save thine own
Anguish or order, else no amulet.

One feels that the hymn is a true reflection of Newman's life then, and perhaps too during the years when misunderstanding and misunderstanding, he seemed to find nothing in the present or future of the Church, but darkness, and increasing darkness. Of course, there is firm belief in Him, the Head of the Church, who is all Light, if he has it not, at least his Guide has it for him, he will try to follow, as He leads, on to the morning of everlasting day. For life in this world, is just now night to Newman, as it is commonly to the poetic temperament, which is often so far prophetic as to spurn the present, and to long to project itself into the fair future. Faber, contrite and follower of Newman, saw life sometimes under similar aspects. In his popular lyric—it is in no respect a hymn—"Hark! Hark, my soul," he expresses his sombre conception of life.

"Darker than night, life's shadows fall around us.

or again—
"Rest comes at length; though life be long and dreary,
The day must dawn, and darksome night be past."

The last verse has passed through the improvers hands, though beautiful in its melancholy original form:

"Angels, sing on, your faithful watches keeping,
Sing us sweet fragments of the songs above:

While we toil on, and soothe ourselves with weeping,
Till life's long night, shall break in endless love."

Faber has the same idea in a not very well known verse of another poem. Also with no very great propriety used as a hymn:

"O Paradise! O Paradise!
Wherefore doth death delay?
Bright death, that is the welcome dawn
Of our eternal day":

Surely this is unhealthy, and unworthy of the hand that wrote "Sweet Saviour bless us ere we go," with its more consistent refrain:

"Through life's long day, and death's dark night,
O gentle Jesus be our light.

Death came into the world by sin, as part of sin's cause, and it is hardly wise in view of the

mistaken ideas of the subject of paradise, and heaven, so widely prevalent, to even seem to teach, that it directly opens the door to the beautiful vision. It was Newman's overshadowing anxiety, almost despondency, for the Church which carried him in the little becalmed ship, to consider the time of this mortal life, darknight. What we teach, and what we must therefore sing is that this is our daytime now, that the night cometh when no man can work: when as Our Lord once put it "our friend sleepeth." Bishop Heber well expresses it too in the little hymn, to which Archbishop Whately added a second verse:

"God, Who madest earth and heaven,
Darkness and light;
Who the day for toil hast given,
For rest the night."

St ill the beautiful hymn, "Lead kindly Light," is of value to the Church, even though we should decide to place it, as many (the late Dr. Lobbey amongst others to the writer's knowledge) would in collections for private use. For times of depression and darkness come to nearly all of us, and this is just the cry which the heart bowed down would use at such times of anxious and sacred communion. It is almost too solemn and holy a prayer, for promiscuous congregational use. The Church requires hymns "for all sorts and conditions of men," though; and this is one of the good things Newman gave her, when as Mr. Gladstone puts it, he stopped at the Church, on his way from Clapham to Rome. A little earlier in the century Schleiermacher's most eminent disciple, a Jew surnamed David, had embraced Christianity, being baptized Johann August Wilhelm Neander, (neander-Newman) is enthusiastic allusion to his new birth in baptism. The Lutherans kept their Newman to reflect glory upon their organization; our Newman and his intellectual force and fresh ardor, we lost, after training and developing. Perhaps his mystical, yet energetic soul, met the treatment least suited to its needs then, as it might possibly have met the same in our day. But the Church of the present, with her actual sympathies, her ability to use varied talents, her readiness to recognize good work, would hardly have lost the writer of "Lead kindly Light," and "Praise to the holiest in the height."—W. P. C.

LAY WORK AND LAY WORKERS.

BY A LAYMAN.

Prominent among the catechetical instructions which the Church implants in the minds of her children are two central truths, love and duty, both of which were clearly exemplified in the life of our Divine Lord and Master while here upon earth; and it may be safe to say that upon this foundation rests the whole spiritual structure of the true Christian's life; or rather, let us say, that they form the adhesive properties that combine to support those spiritual temples that rise in such perfect harmony and magnificent grandeur to that Source from whence they have their origin.

How often does the parish priest sound in soft monitions the words of love and mercy, and exhort to better performance of duty! But, alas! in vain! The fires of love have become like a heap of smouldering embers.

The priest, the servant of the living God, having done his duty, will not the lay members stir the smouldering embers and fan the dying flame? for they too have been made "living members" of "Christ's Body," the Church, and have not only promised to "love God with all their hearts, with all their mind, with all their soul and with all their strength," but they have also promised to do their duty "in that state of life unto which it shall please God to call them."

While it is true that the Church has among

her members many noble-hearted lay workers, giving with a liberal hand to her charities of that which God has instructed to their care, and devoting their time to the alleviation of of want and distress and the education of her children, it would be unjust to many thus engaged to heap upon them still greater burdens. Yet are there not others among the great army of lay workers to whom it may seem incumbent to enter a higher range of duty instead of sitting idly by and see the young stray daily into other] olds?

There may be those who will say, "I am willing, but I have no work to do." To such we say, Come into the Sunday-school, and work with us; for in this nursery of God's household there is always work for ready hands and willing hearts. To such of the male members of the Church who sit idly by, and try to satisfy their souls that this or that obstacle presents itself as a hindrance to a better performance of their duty, we would say, Be active in some branch of Church work; do not bring to the altar your excuses; bring yourself, and with willing hearts offer as a sacrifice your easy indulgences which time and habit may have fixed upon your life: cast them aside, and let your hearts become warm with zeal for good works; and then if you labor for the glory of God, your reward will return with corresponding richness of God's loving mercy and truth; and always praying that the grace of God may prevent and follow the lives of those committed to your care, and that He will give them hearts willing to receive and minds quick to retain, your labors will not be in vain.—*American Church S. S. Magazine.*

FAMILY DEPARTMENT.

PRAYER FOR OUR CHILDREN.

BY H. BONAR.

Father, our children keep!

We know not what is coming on the earth;
Beneath the shadow of Thy heavenly wing,
O, keep them, keep them, Thou who gav'st
them birth.

Father, draw nearer us!

Draw firmer round us Thy protecting arm;
O, clasp our children closer to Thy side,
Uninjured in the day of earth's alarm.

Them in Thy chambers hide!

O, hide them and preserve them calm and safe,
When sin abounds, and error flows abroad,
And Satan tempts and human passions
chafe.

O, keep them undefiled!

Unspotted from a tempting world of sin;
That, clothed in white, through the bright
city gates,
They may with us in triumph enter in.

BETTY'S VERSE.

Mr. Rogers was thinking. His thoughts went back twenty years, and he saw himself a young man doing a prosperous business, and although not in partnership, still intimately associated with one who had been his playmate, neighbor, and close friend for thirty years. And then Mr. Rogers saw the financial trouble that had come upon him, and he thought, bitterly, that if the friend had played the part of friend it might have been averted.

He saw the twenty years of estrangement, he felt again the bitterness of that hour of failure.

Mr. Rogers rose from his chair, and, going to his safe, drew from it three notes for five thousand dollars each, due on the following Monday.

"Twenty years is a long time to wait for

justice," said he to himself; "but now, and without my lifting a finger, these notes have come into my possession, and I know, Robert French, that it will be hard work for you to pay them. I knew justice would be done at last." And Mr. Rogers replaced the notes in his safe, and, closing his office, went home to tea.

Many a man will cry out for justice when it is revenge he desires.

On Monday morning Mr. Rogers went to the station to take the eight o'clock train for Boston. He had just taken his seat in the car when he heard his name spoken, and saw Mr. Palmer, his neighbor, standing by his seat.

"Are you going in town?" asked Mr. Palmer.

"Yes," was the reply. "Anything I can do for you?"

"I wish you would take charge of my little girl as far as M——. Her grandmother will meet her there. I have promised her this visit for a week, and intended to take her down myself, but just at the last minute I have received a dispatch that I must be here to meet some men who are coming out on the next train."

"Why, of course I will," said Mr. Rogers, heartily. "Where is she?"

At these words a tiny figure clambered on the seat, and a cheerful voice announced, "Here I is!"

"Thank you," said Mr. Palmer.—"Good-by Betty; be a good girl, and papa will come for you to-morrow."

"Good-by, papa; give my love to the baa-lammie and all the west of the fam'ly," replied Betty.

People looked around and laughed at Betty's putting the lamb at the head of the family. They saw a very little girl under an immense hat, and with a pair of big blue eyes and rosy cheeks.

Mr. Rogers put her next to the window, and began to talk with her.

"How old are you, Betty?" he asked.

"I'm half-past four; how old are you?" promptly returned Betty.

"Not quite a hundred," laughed Mr. Rogers, "but pretty old for all that."

"Is that what made the fur all come off the top of your head?" she asked, looking thoughtfully at his bald head, for the heat had caused him to take off his hat.

Mr. Rogers said he guessed so.

Betty pointed out various objects of interest and made original comments upon them, not at all abashed by her companion's age and gravity.

Suddenly she looked up and said: "I go to Sunday school."

"Do you? and what do you do there?"

"Well, I sing, and I learn a verse. My teacher gives me a new one 'bout bears, but I don't know it yet, but I know the first one I had: want me to tell it to you?" and the big blue eyes looked confidently up at Mr. Rogers.

"Why, of course I do, Betty," he replied.

Betty folded her hands, and, with her eyes fixed on her listener's face, said:

"Love your innymunta."

Mr. Rogers flushed and involuntarily put his hand on his pocket-book, but Betty, all unconscious of his thought said: "Do you want me to 'splain it?"

The listener nodded, and the child went on:

"Do you know what a 'innymunt' is." But, receiving no answer, she said: "When anybody does naughty shings and bweaks your playthings he's a 'innymunt,' Wobbie French was my innymunt, he bweaked my dolly's nose and he sticked barrs in my baa-lammie's fur, and he said it wasn't a baa-lammie, noffin' but just a lammie," and the big eyes grew bigger as they recalled this last indignity.

Mr. Rogers looked deeply interested, and, in fact, who could have helped it, looking at the earnest little face? Betty continued to "splain."

"It doesn't mean," she said, "that you must let him bweak all your dolls' noses nor call your baa-lammie names, 'cause that's wicked; but last week Wobbie bweaked his 'locipede, and the next day all the boys were going to have a wace, and when I said my pwayers I told the Lord I was glad Wobbie had bweaked his 'locipede. I was, but when I wanted to go to sleep I feeled bad here," and Betty placed a tiny hand on her chest and drew a long breath. "But by and by, after much as a hour, I guess, I thought how naughty that was, and then I telled the Lord I was sorwy Wobbie had bweaked his 'locipede and I would lund him mine part of the time, and then I feeled good and I was asleep in a minute."

"And what about Robbie?" asked Mr. Rogers.

"Well," replied the child, "I guess if I keep on loving him he won't be a 'innymunt' much longer."

"I guess not, either," said Mr. Rogers, giving his hand to help her down from the seat as the cars slackened speed at M—— and stopped at the station. He led the child from the car, and gave her to her grandmother's care.

"I hope she has not troubled you," said the lady, looking fondly at the child.

"On the contrary, madam, she has done me a world of good," said he sincerely, as he raised his hat, and, bidding Betty good-by, stepped back into the car.

Mr. Rogers resumed his seat, and looked out of the window, but he did not see the trees, nor the green fields, nor even the peaceful river, with its thousand of white water-lilies, like stars in the midnight sky.

Had he told the Lord that he was glad his "innymunt" had broken his velocipede, and could not join in the race for wealth and position? When he came to put the question straight to his own soul it certainly did look like it.

It was no use for him to say that the notes were honestly due. He knew that he could afford to wait for the money, and that if Robert French were forced to pay them at once he would probably be ruined, and he heard the sweet voice of the child saying: "Love your 'innymunts;" and he said, in his heart, using the old, familiar name of his boyhood days, "Lord, I'm sorry Rob has broken his velocipede. I'll lend him mine until he gets his mended."

Had the sun suddenly come out from behind a dark cloud? Mr. Rogers thought so; but it had really been shining its brightest all the morning.

A boy came through the train with a great bunch of water-lilies, calling, "Liliescenta-piecesixforf!"

"Here, boy!" called Mr. Rogers.—"Where did those come from?"

"White Pond Lily Cove," said the boy, eyeing Mr. Rogers with some perplexity. He had been train boy for five years, and never had known him to buy anything but the *Journal*.

"What'll you take for the bunch?"

"Fifty cents," replied the boy promptly.

Mr. Rogers handed him the half dollar, and took the fragrant lilies.—"How do you get into the cove now?" he asked, as the boy pocketed the money and was moving on.

"Git 'out 'n' shove her over the bar," replied the boy as he went on.

Mr. Rogers looked at the flowers with the streaks of pink on the outer petals, at the smooth, pinkish-brown stems, and thought of the time forty years before when he and Rob, two bare-footed urchins, had rowed across White Pond in a leaky boat, and by great exertion dragged and pushed it over the bar, and been back home at seven o'clock in the morning with such a load of lilies as had never been seen in the village before. Yes, he remembered it; and Rob's mother was frying doughnuts when they got back, and she had given them six apiece. O, she knew what boys' appetites

were! She had been dead for thirty years, he thought.

Just then the cars glided into the station. Everybody rushed out of the train, Mr. Rogers following in a kind of dream.

He entered the building, and, going up one flight of stairs, opened a door and entered a room fitted up as an office.

Mr. Rogers broke the silence.—"Rob," he said, holding out his hand, "these came from the cove where we used to go, and—and—I've come around to say that if you want to renew those notes that are due to day, I am ready to do so, and—and—"

But Mr. French had sunk into his chair, and with his head buried in his hands, was sobbing as if his heart would break.

Mr. Rogers awkwardly laid the lilies on the desk and sat down, "Don't, Rob," he said at length.

"You wouldn't wonder at it, Tom," was the reply, "if you knew what I had endured for the past forty-eight hours. I can pay every penny if I have time, but to pay them to day meant absolute ruin."

"Well, I guess we can fix all that," said Mr Rogers, looking intently into the crown of his hat "Have you any more paper out?" "Less than two hundred dollars," was the reply.

The twenty years of estrangement were forgotten like a troubled dream as the two men went over business papers together; and when they finally separated, with a clasp of the hand, each felt a dozen years younger.

"Ah!" said Mr. Rogers, as he walked away with a light step. "Betty was right. If you love your innymunt, he won't be an innymunt any longer."—Christian Union.

THE LITTLE DOORKEEPER.

"Let's play 'clap out,'" cried Julie; "I'll be doorkeeper."

"No," "I," "I," "I," chorused voices.

"I will count up and see who," said Belle Green, with authority. Belle was one of the older girls from the back seat, and no one ventured to dispute her.

"I don't care," said Julie, angrily flinging herself out of the line: "I proposed the game, and it's not fair to count up. You are the meanest girl I ever saw—so there!" and she walked out of the yard, shutting the gate after her very hard.

"I wish my dear little Julie

could be doorkeeper all the day long," said auntie, gently.

"There! I knew you would think they were hateful to me," cried Julie; then, catching sight of the expression of Aunt Any's face, she added, in a different tone, "Oh, dear! I know there's a verse coming. I never did see anybody so full of the Bible as you are auntie."

"I was just thinking of David's prayer," she said; "Set a watch, O Lord, before my mouth; keep the door of my lips."

"There she comes!" said Myra Wells, a few minutes later; and she called out "Here, Julie, you may have my place; I don't care."

"No thank you," she answered pleasantly; "I have found some other doorkeeping to do."

And so through that day, and many days to come, whenever she was angry, she kept the door of her lips shut so carefully that the wicked, impatient words, could not get out, and all the girls wondered to see her grown so gentle and loveable; and, best of all, I think the gates, too, have lifted up their heads, and the King of Glory has come in.—Christian Banner.

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For a fit of idleness, count the ticking of a clock. Do this for one hour, and you will certainly be glad to pull off your coat the next and work like a negro.

For a fit of passion, walk out in the open air. You may speak your mind to the wind without hurting any one, or proclaiming yourself to be a simpleton.

For a fit of repining, look about for the halt and the blind, and visit the bedridden and afflicted, and they will make you ashamed of your lighter afflictions.

For a fit of extravagance and folly, go to the workhouse, or speak with the ragged and wretched inmates of a jail, and you will be convinced—

Who maketh his bed of the brier and thorn, Must be content to lie forlorn.

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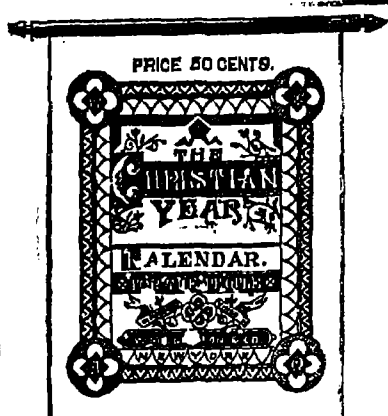
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MISSION FIELD.

INTERCESSION FOR FOREIGN MISSIONS.

From The Mission Field, Eng.] Prayer is a force to be employed in all religious efforts. Missionary efforts are peculiarly dependent on its employment. In this paper we propose to put together some thoughts as to the reason of prayer, and to try to arrive at it by ascertaining what it is that we have in prayer for in our Intercession for Foreign Missions. The nature of our needs should show us some of the means by which we should endeavor to supply them, why prayers have such a prominent part in our efforts. What, then, do we want? What do we pray for? It is too narrow a conception of the intention of intercession to restrict it to the privilege we have of praying, in total obedience to the Divine bidding, that the Lord of the harvest send forth laborers into His harvest. Yet in some minds this prerogative itself becomes more limited by its words denote. The prayer is not only that God may put it into the hearts of Englishmen to devote themselves for work abroad, but that He may send forth workers in the power of His spirit, not merely from one land to another, but from His altar, whence the living Word has touched their lips, to those who know Him not. The sending is not geographical but spiritual. The prayer should include with equal prominence the desire for raising up and strengthening the native ministry in heathen lands. Further, while the need which we desire to see supplied is that of laborers, yet it is not simply numerical. Especially with regard to those sent out from England, they take precedence of quantity. Numerically there are more willing to go as workers than there are means to support. The demand is for "able men" of God's Word and Sacraments; "able," that is, in the possession of spiritual grace, and in other ways. It is a mistake to look for other than distinctly Christian qualifications as if they were carnal or secular. When a man is sent abroad, a man is sent abroad, and not a spirit as a mere appendage, called as it were accidentally being to it. The Missionary is a man, and should be able to do God's work. Physically he should be able to bear the fatigues, hardships, or exposure of climate he is to meet. If he is not deficient in powers of endurance; if he is to be in charge of varied institutions of a large nature, with its many native people, he should have powers of organization, aptitude for leading the administration; for building up the true faith those who have none of its needs, not less, more than an ordinary acquaintance with theology. As we have said, this is not the sole object of our Missionary

Intercession. Our Lord has given us other petitions than this to put up. The Lord's Prayer is a Missionary prayer. Its first part is primarily this; and it is strange how the clause "Thy kingdom come" can be uttered by Christians without their realising that it is a prayer for the complete subjection to Him of that world-wide kingdom which He purchased with His precious Blood. No less direct is the next petition that on the earth—on the whole of it, not on a part—men may do the will of God as angels do it above. And with this meaning of the first clauses the remainder of the prayer harmonises. Not in the singular number, but in the plural, do we say it, even when we are alone. Not in selfishness, but in expansive charity, do we pray that redemptive mercy may forgive trespasses, and the only atonement be applied to the souls of men, "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Surely not least do the worshippers of false gods need to be delivered from evil; while those heathen in whom are the beginnings of faith have an awful claim for a share in the prayer for deliverance from the temptation of persecution, which keeps them back from acknowledging Him Whose Spirit is working in their hearts; and the converts need to be sustained by the Bread of Heaven.

Our prayers, therefore, are for Missionary work in all its departments and in all its aspects. We must ask for all sorts of blessings; for wisdom and zeal and power in the workers, for willing hearts and hearts in those to whom they go, for the avoidance of strife, self-will, weakness, vice, or apostasy in the infant churches. How can we expect such blessings, unless the desire for them is felt by the Church which sends out the Missions? How can we have the desire, and expect it to be satisfied, unless it is expressed in prayer?

Farther, praying for the Missionary cause is more than springs from a desire for the salvation of the heathen. Christian pity for those who know not God is a lofty and beautiful motive. Christian love that refuses limits and seeks objects in all parts of the world is a glorious fruit of the Holy Spirit. But there is a higher motive and a more sublime object than even the desire for our fellow-men's salvation. The love of our neighbour, realising an universal brotherhood, fulfils a great law of God. But it is, after all, the second Commandment. The first Commandment bids us love God, and desire His glory. What, therefore, is first of all, and above all, to be desired, is that Christians should be inflamed with the desire for the completion of the kingdom of Christ; that Churchmen should aim at the Church's winning the whole world for her Lord; and that believers should work for the consummation of that victory over death and sin in which they trust.

From our prayers, therefore, should not be excluded the cause of Foreign Missions in the heart of

the Church at home. It is deplorable that the desire in England for the success of Foreign Missions should be limited and faint. That it is so is only too notorious. Whole parishes have no part nor lot in the matter, and in many more it does not really enter into the religious life of the people.

In extending the Church of Christ God and man work together. It is His power that works, it is man that is the agent, and not the mere natural man, but men in the Spirit-bearing Body of Christ. The Church must desire the success of her Lord's cause. Her desires when expressed are prayers; for to God she pours out her longings. She is to grow and cover the earth, by having the Divine impulse within her to do so. It is to her the glorious destiny is given of completing the victory, and making its effect universal. She is to do it, not as an inanimate machine, but with ardent will. She cannot do it simply by external and visible Missionary operations. Each pure impulse to forward the cause in the world must be joined with a heavenward directed desire. The pleading with Christ the merits of His sacrifice before the throne must accompany the efforts to tell all nations of His saving health.

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A very easily made gift is a letter-holder. One of ordinary size will require four pieces of cardboard 6x10 inches (that used in boxes is heavy enough); one quarter of a yard of plain material, and two yards of ribbon three-quarters of an inch wide. On two of the pieces of card-board baste the figured cretonne, turning the stuff smoothly over the edges, holding it firmly in place by many stitches. Cover the other two pieces with the plain material in the same way; lay one of the cardboards first covered on the table, and pin across it one piece of the ribbon, two inches below the top; two inches above the bottom pin the second ribbon; lay on this one of the cardboards covered with the plain stuff, and after fitting the edges exactly together, overseam them neatly, being careful to avoid the spaces through which the ribbon passes, but closing these spaces firmly by several strong stitches on each side of the ribbon. The same operation is repeated with the two remaining boards, and the result will be the nicest sort of binder for letters, the ribbon slipping easily through the unsewed spaces allows you to enlarge the hinge (or back) of your binder as occasion requires. The binders may be made of figured cretonne and some contrasting shade of plain sateen for the lining; they are then very inexpensive, but any amount of money and time may be spent on them when silks and plushes are used, and the outside ornamented with gold embroidery.

A small convenience for the dressing table is made of three little round Japanese bamboo cuplike baskets, sewed tightly together. They are then prettily trimmed with short lengths of satin ribbon, with one end pointed and finished with a tiny silver bell. The other end of the ribbon is fastened to the opening of the basket. There are three or four of these on the outer side of each basket, forming a sort of fringe to the tri form convenience. One basket can be stuffed with hair, covered with black net, and used for hairpins; another can be filled with a cushion on which to stick shawl pins, and the

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