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The Church Guardian

1 APR 1890
A. P. Willis
226 St George

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, MARCH 19, 1890.

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ECCLIASTICAL NOTES

THE Universities' Mission in Central Africa is greatly crippled by sickness. The members are much overworked. Recruits are much needed.

THE 'Camberwell, Eng., 'Ten Days' Church Mission' has been brought to a close. Special preachers were engaged in the work, and it is thought that the mission has been a very successful one.

THE post of General Secretary to the Society for Promoting Christian Knowledge has been given, the *Banner* says, to the Rev. A. J. Carlyle, B.A., assistant curate of St. Stephen's, Westminster.

THE *Manchester Guardian* says that two Yorkshire Nonconformist ministers are reported to have recently joined the Established Church, viz: the Rev. David Scott, late Unitarian minister at Dewsbury, and the Rev. W. T. Gifford, for nearly five years minister of the Congregational Church, Ravensthorpe.

THE list of special preachers at St. Paul's Cathedral and other of the principal churches in London, Eng., during the Lenten season, is a long one, and contains the names of many well-known men: such as those of Canon Knox Little, Canon Bady, and Fathers Benson and Black, of the Cowley Brotherhood.

AT an influential and representative meeting held in Durham Cathedral, Eng., on the afternoon of the 18th ult., it was decided that the memorial to the late Bishop of Durham should take the form of an enlargement of the Cathedral Chapter House, together with a statue or effigy to be placed in the Cathedral itself.

THE Archbishop of Canterbury has been giving this year a series of addresses in Lambeth Palace Chapel during Lent similar to those delivered for several years past. The discourses are principally designed for people who are, from position or choice, much occupied with social duties, and were specially intended, when first inaugurated, for ladies in society.

Experientia docet. The vicar of Buxton, the Rev. W. Malam, recently told a meeting of Churchmen that he had invented a device to 'stop yarns in the pulpit.' Seven out of every ten clergymen preached too long. His invention is an extinguisher in wood or galvanised iron, six feet by four, which will descend on the preacher at the end of twenty minutes, and at once put out him and his oratory.

AN APOSTLE TRULY.—The Bishop of Gambia has made another of those tours in his diocese which show that his natural force has in no wise abated, his fourscore years and more notwithstanding. He has been visiting new territory in the Pomerion Mission on the borders of the great Orinoco rivers. In those expeditions he cheerfully undergoes exposures, submits to privations, and runs risks which might well damp the ardour of a young man. Perils from nights in tents, boats, and in a hammock along

between trees from wild beasts, mosquitoes, storms, floods, Indians, are among the dangers which this more than octogenarian Bishop faces as indifferently, as undauntedly, and as cheerfully as if they were trifles as light as air.

BISHOP LEONARD has accepted the offer of Trinity Church, Cleveland, Ohio, to make that Church his Cathedral. The present rector, the Rev. Y. P. Morgan, will be the dean, and the Venerable Dr. Bolles, the senior canon. It is expected that Trinity Cathedral will soon have a new and handsome edifice. Bishop Leonard has already made himself felt as a natural leader of men, and, as is said of the Bishop of London, "a glutton for work."

THE much talked-of discovery of a new uncial MS. of the New Testament by Byrennios, Archbishop of Nicomedia, the discoverer of the *Didache*, seems to be exploded. In a letter from Mgr. David, Syrian Archbishop of Damascus, to Dr. Neubauer, of Oxford, he says:—"In the first place it is not true that Byrennios Archbishop of Nicomedia, has found in Damascus an ancient Greek MS. of the Bible, for that prelate has never been to Damascus."

THE Bishop of Manchester has delivered an address at Bolton, Eng., to the Bolton co-operative Society, which has 14 000 members. He said that nothing could eradicate the suspicion that capital got too much except the increase of co-operative production, for when a man got both wages and profit discontent was gone. If limited companies succeeded, so could co-operative production, but they must pay for management liberally, and let it have a free hand. Trade unions, which were essential, could not alone solve labor problems, as they lacked both the power and the wisdom, but he earnestly supported co-operative production.

THE Bishop of Liverpool speaking at the annual meeting of the Diocesan Church Aid Society, said that the Church of England was called a wealthy Church, and the country was said to be burdened with wealth, but there were incumbents with less than £.00, a year responsible in the eye of the law for 6 000 or 7 000 people, whilst Nonconformist clergymen, unassisted by endowments, were receiving \$700 and \$800 a year. He did not approve of the plan of sinking capital for the purpose of endowment, and receiving only 2½ or 2¾ per cent. It would be preferable to raise by annual subscription a Sustentation Fund, out of which a well appointed committee could help the poorer clergy.

BISHOP JAYNE, of Chester, consecrated the new part of a churchyard at Handley, Cheshire, last week, and subsequently preached a sermon, in the course of which he said some clergy and laity were anxious for the abolition of fees for burying, fees for marriage, and so forth. He could respect the feeling of such persons; but they must look on the other side of the matter as well, and remember how largely the Church of England in the present generation was beholden in its religious services, and the maintenance of the clergy more particularly, to the liberality and justice of former generations.

The present Church was by no means bearing the brunt or the greatest part of the brunt itself; but by far the greater proportion came down from earlier generations, and we should contribute some share towards what had been handed down by the liberality and justice of forefathers. They should look at the matter very carefully before they either as clergy or laity abolished the ancient custom of fees.

"A REASON OF THE HOPE THAT IS IN YOU."—The Bishop of Chester, preaching in Holy Trinity, Runcorn, Eng., lately from the text, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," said if they asked Roman Catholics or some of the members of the Nonconformist bodies, why they were Roman Catholics, or belonged to this or that Nonconformist body, they were able to give reasons. The members of the Church of England were frequently unable to bring forth any reasons, good, bad, or indifferent, and he thought this inability in so far as it existed was partly to the credit of the Church of England. He meant that there was a desire to avoid controversy. So far well and good, but they would agree with him that it was not good if it meant that they did not take pains in teaching *distinctive doctrines*, teaching the reasons *why* they belonged to the Church of England. He was a Churchman not because he believed the Church to be perfect, nor because he ignored or underrated the good work done by Nonconformist bodies or the Church of Rome, nor because it was the Established Church of the State. He was a member of the Church of England because he was born such; because the Church of England was the *historical national Church* of the nation; because he believed her doctrines were conformable to the Word of God and to the teaching of the early and *undivided Church*; because it was blessed by the power of God; because the Church had the remarkable feature of great assimilative power—the power of assimilating truth and learning lessons from all sides and applying them, and so becoming stronger, and purer, and more attractive in her work; because he saw in her, as perhaps nowhere else, a longing for the unity of the Church; and because he believed she had a work to do in the world for Christ, in relation to other members of the bodies of the Church of Christ, which no other Church could do.

A VERY significant fact is reported from India, The native Mahomedans at Simla have formed an association for promoting Moslem principles among other peoples. This is to say that they are going to be a missionary body preaching Islamism in opposition chiefly to Christianity. No doubt the spread of Christian influence in India, and the indirect as well as the direct effects of that influence, are at the bottom of the movement. It is felt probably that some counteracting influence must be established to stem the rising tide, and no better way of doing so apparently occurs to the Moslems than in imitating the methods of the despised Christians. Such an unintended acknowledgment of the efficacy of missionary work is very gratifying, but at the same time

we must not shut our eyes to the fact that the movement means a new and aggressive influence against that work. That it is an earnest effort is evident, because part of the scheme is the education of their boys. Schools have been established where Moslem boys will be offered free education, the idea being, no doubt, to withdraw them from the influence of Mission schools. Nor is this all. The education of the girls is also to be cared for. When Moslems condescend even to think of the mental cultivation of their girls, it is a sign that they are very much in earnest, and an indication that the pressure of the necessity of moving with the world is being felt by them. To us here at home the lesson seems to be that we must increase our missionary enterprises, and must send such reinforcements to India to aid in fighting the good fight, that not even a temporary check may be sustained by those who are waging the battle.

THE Bishop of Derry has been for some time past delivering a series of addresses on Sunday evenings in the Cathedral, Derry. These discourses, which are in his Lordship's best style, and are attracting immense congregations, are remarkable not only for the lucidity, power, and gracefulness which are characteristic of the Bishop, but also for a breadth of view and largeness of grasp which appeal powerfully to the sympathy of all denominations. The congregations are composed not only of Churchmen, but of the members of other religious bodies. In his last discourse the Bishop paid a touching tribute to the memory of the late Dr. Witherow, who, he said, was a loss not only to the Presbyterians, but to all Christians.

FAMILIAR WORDS ON THE HOLY COMMUNION.

BY THE REV. E. W. LOWRIE, D. D.

HISTORY.—Just before His death, our Lord most solemnly and affectionately appointed this holy commemorative ordinance. From then until now has it been observed, in remembrance of Him, by the faithful throughout the world. As "oft" as they have done this, they have shown forth His death until He come again. Persecution and martyrdom have not been able to prevent their obedience to the dying wish and command of their Friend and Saviour.

NATURE.—It is not as an ordinary meal. In it, we must not fail to discern the Lord's Body. The Bread is His Body; the wine is His Blood. This is to be taken in an holy and Scriptural sense. We cannot explain or understand it. We dare not try to. In just what was the deep and holy meaning of the Master we all accept His words. Vexed and vexing questions are ignored. Humility forbids prying. The Church has not attempted to solve or to define the mystery. She never shrinks from using the Master's words in the Master's sense. She leaves the deep spiritual meaning to God and the soul. The Lord commands and we obey.

OBEDIENCE.—A sacrament, besides all other benefit, has the grace and virtue of obedience; and obedience, blessings beyond numbering. It is God's test of our faith and trust. Our Exemplar was obedient, even unto the death upon the cross; and who are we that we should not be? The "stranger may feign obedience," but the true children will strive to "bring every thought to the obedience of Christ."

"IN REMEMBRANCE."—In this act, we keep in mind not only the death and passion of our Saviour, but also all that He ever said and did, all that He was and is; we keep His life and example in mind as well as His suffering and

death; we help to keep Him in this way in the minds and memory of all men; we help to teach people to remember Who is and whence comes their salvation; we remember too, in the sense not only of retain but of recall; we keep recalling all these things to their minds; we refresh and renew their knowledge of Christ; we commemorate His virtues, His tender and marvellous example; "Do this in remembrance of Me," we were told, and so we keep His whole Being in mind, His words and acts, His nature, His entire life, character, and career, all that made and makes Him what He was to the race, the world's Saviour and the Church's Head.

A SACRAMENT.—Besides its commemorative value, a sacramental. Very tenderly does the Church dwell upon this in her warnings and exhortations. Her words, in offices and collects, are very solemn and full of instruction. In her catechism, too, see how carefully she sets forth the dignity of this holy mystery. One of the divinely appointed "means of grace," full of deep and sacramental power and unction; bold, indeed, is he who affects to ignore it, or who wilfully neglects it. Needful and helpful are the sacraments, or would they have been enjoined? "Spiritually taken and received by the faithful," the Eucharist becomes the highest of feasts, a sacramental supper, a feeding of the soul upon the manna of heaven.

THE "WORTHY" PARTAKER.—This term has a special meaning. In one sense, none are worthy, for all are sinful. Yet, if we have a full trust in God's mercy, be not in malice nor guilty of any grievous crime, repent truly of our sins past, have a lively and steadfast faith, and study to serve God in true holiness and righteousness, we are accounted "worthy" partakers of the Lord's Supper.

IMPEDIMENTS.—If any be in open and notorious sin; if any be in malice or lack of charity; if any be in scruple or doubt; if any be a hinderer or slanderer of the Word, an adulterer, or given to any other gross or secret sin; if any have repented not; have forgiven not others; have not searched and examined his conscience; have not purposed full amendment of life; have not made restitution of every wrong possible to the uttermost, he has neither part nor lot in this matter. Yet he is not shut out of God, but of Himself.

DIRECTIONS.—In order, then, that I may help you come, my friend, holy and clean to this feast, no dissembler, but a "worthy" partaker, let me exhort and entreat you as follows:

1. If you have wronged any, go and restore threefold, i. e., perfectly. Haste, too, for you know not that it be not already too late. Restitution is the lowest evidence you should be willing to render of sincerity of repentance. Add interest to principal.

2. If you have estranged any, be the first to seek reconciliation. Forgive, as you would be forgiven. If God is love, how can his children be hatred?

3. If you be in any known sin, if you know your "besetting sin," make a special struggle against it, and do not give up because you find it hard to put down.

4. If you have fully purposed amendment of life in all particulars, be prompt and resolute in carrying out this wise and holy purpose. Be not satisfied to "take an opportunity;" do better, and make it; now and to-day is the accepted time.

5. If you have not searched and examined your own conscience, it cannot be for lack of ways and means by which to do so. The "rule of God's Commandments" is so great and good a test, that if we come up to that, we need not apply any lower. It is the highest scriptural standard and measure. No one dare lower it. If you be truly sincere you would not have me do so, if I would or could. By these commands, try yourself, one by one;

judge other persons always with leniency, your self with severity. Show neither charity nor quarter to self!

6. If you have "scruple or doubt," have you not a friend? Many people need personal guidance. Besides an Heavenly Friend, have you not an earthly? I mean not some ordinary relative or intimate. Is there not another near by? Is he not willing and anxious to help you? Why was he called and sent? Why did he come? Why was he appointed and ordained, among other duties, to this very office? Why was he placed over the parish and set to the care of souls?

OPEN YOUR GRIEF.—Our people do not always let their rectors make full proof of their ministry among them. If you seek a physician when you need him, then seek the pastor, or send for him, if in trouble of mind or conscience (not for every trifle, but if sorely troubled), and he will give you his best counsel. Did you ever know him refuse? The man of God, he is for the people of God. Seek him, or some other minister of God's Word, and "open your grief;" that is one thing he is for. No formality. No prying. All will be as informal and secret as the counsel of a doctor's office. Speak to him as to a brother or father. Tell him all your trouble, every bit of it. If you cannot meet him, are you ready to meet God? Is his face and eye more dreadful than God's? As the physician has means and ways of cure, so has he, so has the Church, so has the Bible. What a holy office-practice for the cure of souls; how holy the materia medica of the man of God. Your conscience shall, by prayer and other remedies, be healed and quieted, and scruple and doubtfulness removed. If any require comfort, or counsel and guidance, and receive it not, it is their own fault, and they are their own hindrance!

KNOW THYSELF.—Divine and comfortable is the Holy Communion. Humble and hearty should be our thanks to God, and very carefully should we examine ourselves before we presume to come unto it; and so very searching have I been in my language and counsel. Only to "such as are religiously and devoutly disposed," can I consistently administer it. Its benefits are to the "penitent heart" and the "lively faith." The rules which I have given will enable you to learn yourself, that marvellous book of whose unwritten pages no one should be ignorant. So, and so only, shall you be a meet partaker. If your heart condemn you not, then have you confidence towards God.

A CAUTION.—Yet, be not discouraged. Not every sin is sin unto death. If we sin wilfully after that we have received a knowledge of the truth, our state is more serious; sins of surprise will always follow us; if we truly repent and utterly forsake the sin we are forgiven.

THE DOOR EVER OPEN.—While life lasts, the door of return is open. I speak now to the timid, to the negligent, to the prodigal, yea, to the self-accused, also. None of these classes really wish to stay away, yet they do not wish to go unprepared.

1. If self-accused, repent: not in all the world is there a deadlier enemy than an unrepented sin. Be converted and live; make not bad worse by delay; shake sin off as St. Paul did the viper, you are dallying with it, and it may yet be your death and destruction.

2. If timid, seek your friend and pastor. He will show you the way to God's pardon and peace, and show you again and again if need be, and will not grow impatient and will love to aid you.

3. If prodigal, separate yourself no longer from your brethren and abstain not wilfully. Be careful, lest you find it harder every day to return to the family board.

4. If negligent of life, "not-so-very bad," only "not as I should like to be," have a care,

too; little neglect makes more; live rather by this simple rule: "Communion Sunday is coming, and I must live so as to be at the feast." "I am a soldier called under oath."

Excuses—Of course, many, "Hindered by business." But this is your *business*; other things, only your avocations! Die poorer, if need be. You cannot be Dives while you live and Lazarus when you die. "I am not fit." Then fit yourself. You can; I have tried to tell you how. "I do not see the use of it." But the Saviour did; are you wiser than He? "Others do not act as they say." Do you apply this reasoning in other matters? Do you go and do wrong in anything else just because so many others do? "I am a very grievous sinner." I am glad you admit it. Yet, God is divinely forcing you all the while to a better life; help God to help you, my friend. His grace awaits, and is as free as the air you breathe.

Excuses are either real or feigned; if real, go to God with them on the knees and He will remove them; if feigned, they deceive only your own self; they cannot deceive Him who seeth in secret.

Then the ingratitude of refusal. It often angers people to have their invitations refused! They sometimes cease giving them. Not so God. Yet, take care, be on terms with so great and so good a Being; love and obey Him, and He will prove the truest and fastest of all friends.

CONCLUSION.—Aim, then at this, to be holy as He is holy, to fear God, love the brotherhood, give alms, hear and heed the Church, watch and pray, use all the means of grace; come in faith, penitence and charity, in humility, and reverence, in singleness of mind, determined to be blessed, and neither man nor angel, nor power nor principality, nor the foe of souls himself, no being and no thing, in heaven above nor in the earth beneath, nothing whatever, save it be your own faithless self, can stand between you and the blessing of this "most comfortable Sacrament."—*The Living Church*.

TRUE EDUCATION.

True education is the right hand of religious influence, and a mighty power for good through all the avenues of life, moral, social and political. But it is evident that such education does not consist simply and only in intellectual training. It is the training and development of the whole manhood, or womanhood, in its tripartite character of body, mind and spirit. The idea so often expressed in the adage, "Educate the masses and you will elevate the moral tone of the people," is an exploded figment. There is no intrinsic moral tone or character necessarily associated with mental training. "Knowledge is power," but it is power for either good or evil according to the principle, or lack of principle, which guides and directs it. When man fell by transgression, his higher and spiritual life was dead; but his intellectual powers were enlarged; his eyes were open to the knowledge of good and evil. The mental sphere was enlarged, the spiritual was contracted. God's decree and the tempter's prophecy were both fulfilled. Out of this have sprung the evil tendencies of the human race. As an example, take the line of thorough education in mechanics: Two young men enter together, and with equal adaptation, and pass side by side through all the preparatory training to the mastership of knowledge in their chosen vocation. The knowledge and skill acquired is a vast reservoir of knowledge, and capacity for its use—one uses these to build up, and the other to break down, the securities of society—one is ingenious in inventing and constructing the

vaults and combinations for the security of property, the other is equally successful in "laughing at locksmiths," and invents the instruments which give entrance to the safest vault and removes its treasures. It must be remembered too, that the great criminals of our day are largely of the educated classes, not the illiterate. The daily newspapers show this to be true in the lengthening list of financial, political and social crimes of every sort. Men may use their mental power and intellectual training, like Voltaire and Thomas Paine, to degrade manhood and curse their fellows, or, like Howard and Bright and Gladstone, to elevate and bless them. We need and should press literary education for the power and capacity it supplies; but for its value and utility in the formation of manly and womanly character, we need that it should be under the guidance and influence of the higher and spiritual nature, which alone opens up communion with God, brings down His blessing, and so, cleanses, elevates and strengthens all human life, moral, social and political. For these reasons the religious training of the young through the character of the school curriculum, and the personal influence of Christian teachers, is of vital necessity in education. This is the province of the Church rather than of the State, especially in a country where religious teaching cannot be admitted into its common schools; and moral training must, of necessity, limit itself to a condemnation of those three sins against society, uncleanness, falsehood and violence. Beyond these lies the province of religious teaching. This position is illustrated by a comparison of the higher Christian civilization of England, with the socialistic outcome of religious exclusion in France.

Here is a plea, strong enough we think, for our people, one and all, to bend their energies, and bestow their best endeavors, and their largest wealth, in the founding, maintaining and endowing of schools which shall live and work upon the principle that the young people are God's children; and while developing to the fullest extent the intellectual powers, infuse them with the highest attributes of loyalty to Him, and their commission as His instruments for the cleansing, uplifting and salvation of the land and "all the inhabitants thereof."—*The Church Year*.

THE BISHOP OF LINCOLN'S TRIAL.

[CONTINUED]

(From the Correspondent of the Church Review)

On the Court resuming on Thursday, 6th of February, Sir Walter Phillimore continued his argument, showing that credence tables and divers colored Altar cloths, which had been previously condemned as illegal, were distinctly allowed by the Privy Council in the case of "Westerton versus Liddell."

The learned counsel said that their lordships were well aware that these usages, forty years ago considered illegal and a slavish imitation of the Church of Rome, are in common use in the Church of England. Having shown that the principles proposed to be applied would not work, he would grapple more closely with Sir Horace Davey's argument that nothing might be done in church not actually mentioned in the rubrics. Sir Walter then drew attention (a) to some legal things never ordered in terms in any one Prayer Book; (b) to some legal things, always legal, but not ordered in earlier Prayer Books; (c) some legal things ordered at first but omitted in later Prayer Books; and (d) some illegal things forbidden in terms in the earlier Prayer Books the prohibition of which is omitted in the later. Under the first heading he mentioned the fair white linen cloth on the Altar, omitted in the First Prayer Book

and ordered in the Second, which contained the lowest standard of ritual. There was no mention of credence tables or organs in any Prayer Book Canon. Again, it may be remembered was actually article by Smart forming an organ the "kist o' whistles" being as objectionable to many of the Reformed faith as a surplice or vestments. There was no direction as to hymns. What more telling or significant of doctrine than hymns? Yet, according to my friend's arguments, there being no direction for hymns, they could not be used, and as a matter of fact they have only been in general use for forty or fifty years.

The Archbishop: Are you showing that hymns are illegal?

Sir W. Phillimore: That they are as declared by Lord Stowell in the case of "Hutchings v. Denziloe." He maintained that by continuous usage hymns were part of the common law of the Church, though not ordered. The learned counsel further contended that in the First Prayer Book there was no direction as to the position of the minister in the early part of Matins or Evensong, or the Marriage Office.

The Archbishop: Was he not standing?

Sir W. Phillimore: Very likely. As your Grace says, he would fall back on the former usage. The repetition of the words of consecration when more bread and wine have to be consecrated was ordered in the Communion Book of Edward VI, forbidden in the First and Second Prayer Books, and ordered in the Canons of 1603 and in the present Prayer Book.

The Bishop of Oxford: Was there statutable authority for the Communion Book of Edward Fourth?

Sir W. Phillimore: There was Communion in both kinds, so that some provision must have been made. Probably it was authorised by proclamation. The learned counsel referred to the trial of a clergyman named J. Mason in 1573, who was sentenced to imprisonment for one year for not using the sign of the Cross in baptism, the ring in marriage, and the words of institution before the consecration of additional bread and wine, none of which practices were ordered by the rubrics. The unfortunate man, who died in prison, wrote an account of his trial, from which it appeared that the Bishop of London and the Dean of Westminster, two of the commissioners before whom the case came, referred to the *dicta* of St. Augustine and other ancients, and appealed to the continuous practice of the Church. He instanced further the varying directions as to the placing of the elements on the Holy Table, the use of the *Gloria* before the Gospel—the Bishop of London claimed that he did not think it common when he was young, and Ward told him of J. H. Newman's pleasure at finding it in use at St. Mary's Oxford—and the presence of a second clergyman at the Altar, and others, as showing the impossibility of requiring a rubric for every detail of the service.

The Bishop of London doubted whether the cases cited came under the designation of rites and ceremonies, and a lively discussion took place between his Lordship (who was frequently convulsed with laughter) and the learned counsel. After a long consultation between the Archbishop and his assessors, and conversation with counsel as to whether the question of Altar lights having been forbidden by the Privy Council the matter could be re-argued the Court decided that Sir W. Phillimore might throw any fresh light on it he could. The learned counsel contended that Altar lights were either like flowers or music, a mere subordinate accessory to the service—much less so than music—and were not ceremonies, or if they were, they were covered by the Ornaments Rubric.

The Court adjourned at two o'clock till next morning.

(To be continued.)

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

NEW GLASGOW.—The Rev. D. C. Moore left Stellarton Feb. 10th, and returned March 1st, during that time he visited as Grand Master Mason of Nova Scotia, the lodges at Kentville, Canning, Windsor, Hantsport, Wolfville, Chester, Mahone Bay, Bridgewater, Lunenburg, Middleton, and Aylesford.

On Sunday, Feb. 16th, he officiated in New Ross—the parish to which he was appointed 28 years ago—as also on Ash Wednesday. On Sunday the 23rd., he took services at Conqueral, Conqueral Bank, and Bridgewater—the work he left 19 years ago to come into Pictou county—he reports the Church of England and Free Masonry both largely increased in growth and influence since he last was in King's, Hants, Lunenburg, and Annapolis counties.

The Rev. gentleman looks all the better for his tour.

DIOCESE OF FREDERICTON.

NEWCASTLE AND NELSON.—Special services are being held in St. Andrews, Newcastle, during these solemn Lenten weeks on Wednesdays and Fridays at 10 a. m. and 7 30 p. m. There is a short Lesson at the Wednesday evening service, and on Friday evening the Rector is preaching a course of sermons on "The Cross," the topics being—"The offence of the Cross," "The enemies of the Cross," "The Cross of Reconciliation," "Peace through the Blood of the Cross," "The Preaching of the Cross," "Litany of Penitence" (465 A & M) is sung kneeling at the close of the Friday evening service. On Sunday evening a special course of Sermons on "The First Principles" is also being preached. Holy Week will D. V., be observed in an especial way.

The "Bishop Doane's Series" of Sunday school lesson has been introduced into St. Andrew's Sunday-school and gives great satisfaction to the teachers and scholars.

DIOCESE OF MONTREAL.

MONTREAL.—*Christ Church Cathedral.*—Mr. Horton Corbett, organist and choirmaster of Christ Church Cathedral, having accepted an important position in the United States, Professor F. C. Smythe has been appointed as his successor. Mr. Smythe has recently come from the old country to a professorship in the new Canadian College of music at Ottawa. He is a Bachelor of Music of the University of Trinity College, Dublin, and has been for sixteen years organist and choirmaster of the important Church of St. James, Belfast, and for ten years a professor of music in the Belfast Royal Academy. Mr. Smythe is strongly recommended by the rector of St. James' Church, Belfast, the Bishop of Down, the Archbishop of Armagh, and the Marquis of Dufferin, late Governor-General of Canada.

St. Stephen's.—St. Stephen's Sunday-school held its annual festival in the large hall of St. Stephen's Church last Friday evening. About four hundred children attended and did ample justice to the good things which supplied the tables. Afterwards there were dialogues, choruses, recitations and instrumental selections. During the proceedings the Ven. Archdeacon Evans, on behalf of the teachers and officers of the school, presented Mr. John Dumaresq, superintendent, with a beautifully finished oaken desk and chair. In making the presentation the Ven. Archdeacon spoke of the esteem in which Mr. Dumaresq's work during the five years of his superintendency. The recipient bowed his acknowledgment.

Grace Church.—The weekly meeting of Grace Church Literary Society was held on Thursday, when the Rev. J. Ker, B. D., (Hon

President) read an interesting paper on the "Life and Writings of Edgar Allan Poe." Miss Ida Basham in a very able manner read "The Raven" and other poems.

Confirmation classes are being held in the various parishes of the city.

DIOCESE OF TORONTO.

PORT HOPE.—The quarterly meeting of the Church of England Women's Auxiliary to Missions of the Diocese of Toronto was held here on the 6th inst., by invitation of the resident branches of the Association. The officers of the Diocesan Board and many others were present from Toronto, besides delegates from Cobourg, Grafton, Colborne, Newcastle, Millbrook, Peterboro', Lindsay and Lakefield, numbering in all over seventy, who were hospitably entertained by the members of the three Port Hope branches. Service was held in St. Mark's Church at 10 a. m., when the Lord Bishop of Algoma gave a beautiful address to the workers on the subject of prayer in connection with Mission work. Morning and afternoon sessions were held in St. John's schoolhouse. Mrs. Benson, President of St. John's Branch, read a cordial address of welcome, which was gracefully responded to by Mrs. Williamson for the Diocesan officers, and by Miss Wallis, of Peterboro', on behalf of the delegates.

Most encouraging reports were read by the officers, followed by a paper on 'Children's Work for Missions,' by Mrs. H. G. Baldwin, Church of the Ascension Branch, Toronto, in which stress was laid upon the importance of training children to have an intelligent knowledge and interest in Missionary work: it gave also some valuable suggestions of the ways in which juvenile branches might be carried on.

The questions, 'How can interest be maintained in the Branches?' and 'What are the best methods of raising money for Missions?' were ably discussed by Mrs. Baldwin, Mrs. March, Mrs. Helliwell, Mrs. Brongball, Mrs. Cummings and others, and much useful information of a variety of methods was gained.

Mrs. Willoughby Cummings read a paper on 'What the Church is Doing for Missions,' which carried the hearers in imagination on a hurried tour round the world to visit the principal missions sustained by the Church in England.

After resolutions of thanks to the Port Hope ladies for their hospitality; to the clergymen of St. Mark's and St. John's for the use of the church and schoolhouse, to the Lord Bishop of Algoma, and to the Margaret Mission band for their kindness in providing tea for all the members, the meeting adjourned after singing the doxology.

A sumptuous tea was served in the schoolhouse for all the members, numbering 150, and also the Bishop of Algoma, Revs. Rural Dean Allan and Chowne, Rev. Mr. Baker and Rev. Mr. Daniel, and afterwards about two hours were spent pleasantly in social intercourse.

At 8 o'clock a public meeting was held which was very largely attended, and stirring addresses were given by the Bishop of Algoma and Rev. Rural Dean Chowne, of Rosseau; Rev. Rural Dean Allan was in the chair. The choir of St. John's Church led the singing.

TORONTO.—*St. James' Cathedral.*—A 'quiet day' for women is to be held on Thursday, 20th March, conducted by Rev. Canon Damoulin, Rector and other clergy. A circular has been issued setting forth the object of such gatherings, viz.: for 'a day at least' to shut out as far as possible the world and to be alone with God in His House of Prayer, to listen to special instruction on the practical heart needs of Christian people; to meditate upon the words spoken before it slips away, to turn resolves into prayers, and by prayer to consecrate the soul and body to duty and service,—and conveying a cordial invitation to come, arranging

to 'give up the whole day,'—to gather themselves unto Jesus,—asking also that those who can not come may, during the same hours, join those present in asking a special blessing on the work.

The order of services are announced as follows: 10 a. m., Holy Communion and address; 12 o'clock, Litany and address; 2 and 3 p. m., addresses; 4 p. m., Evening Prayer and address. An early celebration at 7 a. m. will take place at St. Stephen's.

To avoid the hurry and fatigue of a return to distant homes, or the disturbance of the quiet of the day, a light lunch will be served in the Schoolhouse.

DIOCESE OF NIAGARA.

MOUNT FOREST.—The prosperity of the Reformed Episcopal Body in Mount Forest, having been so greatly exaggerated it is well that facts which are stubborn things should speak for themselves. A printed circular bearing the name of Mr. H. K. Nazar, the pastor, has been circulated throughout the town, in which he says:

Having been in charge of St. John's Church, (R. E.) now 8 months, and looking at the position of affairs as they are, at present, after doing my very best, I am, though very reluctantly, obliged to come to the determination to resign the charge.

When I tell you that my average income per week has been \$3 00 and the inability of the congregation to be more liberal to me, owing to so many calls for other purposes connected with the Church from its inception, you will I trust without my going into further details understand my position. My incidental expenses have been considerable especially in connection with the attempt to establish a station at Arthur (the failure of which is entirely due to my difficulty in travelling to and fro), travelling, printing, &c., &c., which have been met out of my own pocket.

I think it will be conceded me, that I have made cheerful sacrifices for the Work sake, for I lived with my family first part of my stay here in virtually an empty cottage, then obtaining a furnished house at \$10 00 per month for 2½ months, \$20 00 of which I have paid out of other resources than from the Church,—and the last 4 months I have been in my present house with barely any furniture with the exception of a very few articles which were absolutely necessary to my living.

To be brief and explicit my present position is this: I am indebted to kind friends in the town who have most kindly given me accommodation to the amount of say \$150 00, and to liquidate this I have made several efforts which in every case has proved a failure * * *

I have a clear conscience that the lack of success has not been for want of energy and earnestness on my part.

DIOCESE OF HURON.

LONDON.—The Huron Branch of the Woman's Auxiliary to the Board of Foreign and Domestic Missions of the Church of England in Canada, has just held its fourth annual meeting.

On Tuesday afternoon, March 4th, a meeting of the Board of Management was held at Bishopstowe, the residence of the Bishop of Huron, at which 33 branches were represented by their Presidents or substitutes.

On Wednesday morning service was held in the Cathedral, the Litany was first said, and then his Lordship the Bishop of the Diocese preached a most earnest and eloquent sermon Ex. xxvi: 'Moreover thou shalt make the Tabernacle with ten curtains of fine twined linen,' urging upon the members of the Auxiliary the necessity of complete self consecration if they would be effective workers in the Master's cause. After the sermon the Holy Communion was administered to a very large

number of communicants, most of whom were members of the Auxiliary. His Lordship was assisted in the service by the very Rev. the Dean of Huron, Canons Smith, Davis and Richardson, Rev. Principal Fowell and Rev. R. Hicke.

During the afternoon the public meeting was held in Victoria Hall. When the roll was called 97 delegates, branch presidents and other members of the Board of Management answered to their names being twenty more than last year and 47 more than in 1888, and the large increase in the number of visitors present testified to the increasing interest felt in the work of the Auxiliary. The meeting was opened by the singing of a hymn 'Jesus calls us o'er the tumult'; the 65th chapter of Isaiah was then read and a prayer offered up. The President, Mrs. Baldwin, then read her address, in which she greeted most warmly all the delegates, reviewed the work and events of the past year, referring feelingly to the removal by death of two of our Branch Presidents, and other changes among the workers of the Auxiliary, and pointed out to those present the objects for which we should work, and the spirit in which the work should be undertaken.

The reports of Secretary and Treasurer were highly gratifying, showing as they did that the cause of Missions is steadily gaining ground among us. The Treasurer reported that there had been an increase in the money which had passed through her books of more than \$600 over last year, and that the value of the sales sent out was \$800 more than the value of those sent last year. Three excellent papers were read, viz.: 'Incentives to Missionary work,' by Mrs. J. T. Wright, of London Township; 'Mission Work,' by Mrs. Newton, of Bervie; and 'Whatsoever thy hand findeth to do, do it with thy might,' by Mrs. Boomer, of London. Miss Emery, the Secretary of the W. A. M. A. of the United States, was present having kindly come all the way from New York to meet her co-workers of the Diocese of Huron: she made an earnest address full of useful hints to our members.

A General Missionary meeting under the auspices of the W. A. M. A. was held in the evening in the same hall, the Lord Bishop of the Diocese in the chair. Able speeches were made by the Rev. A. D. Dewdney, of Durham; and the Rev. Principal Fowell, of Huron College; the former on 'Domestic Missions,' in which a strong appeal for the evangelization of the Indians was made, and the latter on 'Foreign Missions.' Miss Emery made another most interesting address which was listened to with apt attention by the large audience present. Rev. Rural Dean Mackenzie, of Grace Church, Branford, was also to have spoken, but owing to the lateness of the hour he begged to be excused to the regret of many present. While the offertory was being taken up (amounting to \$75 an increase of \$10 over last year) Canon Davis gave some statistics showing the yearly increase in the funds of the Auxiliary since its formation. Canon Smith moved a vote of thanks to the speakers, which was warmly seconded by the Rev. W. T. Hill; both of these gentlemen expressed the pleasure felt by themselves and they were sure by the audience at large in welcoming Miss Emery in our midst, and hoped that on some future occasion we might be privileged to listen to her again. His Lordship then pronounced the Benediction.

On Thursday morning a largely attended reception of delegates and other members of the Auxiliary was held at Bishopstowe. An interesting paper on 'Indian Gratitude' was read by Mrs. Chance, of Tyrconnell, who had worked as a missionary among the Indians for 18 years; she then gave some of her own personal experience. Miss Emery was also present and through the medium of the question drawer gave some information as to the working of the Auxiliary in the States.

In the afternoon a meeting of the Branch

Presidents and other delegates was held, when important business was transacted. Among other things a resolution passed at a meeting of the Board of Management last October, advising that all branches outside the city and suburbs should have a representative in London was lost, a large majority voting against it.

On Friday morning a meeting of the Bible and Prayer Union was held at Bishopstowe, Mrs. Baldwin presiding. Many of the delegates had remained over on purpose to attend it. The lesson for the day, International Leaflet, 'The Great Physician,' St. Luke iv. 33-44, was considered, and was made most interesting and instructive to all present.

With feelings of deep gratitude to our Heavenly Father do we bring to a close this account of our annual meeting of 1890, with such blessings in the past may we not look forward to a bright future, when we will be permitted to sow abundantly in the Master's field.

BLLENHEIM—The new English Church at Blenheim, of which the foundation, or rather corner stone, was laid, with Masonic honors, by Deputy Grand Master Ross Robertson, of Toronto, in July last, was opened by Bishop Baldwin on Tuesday, the 23rd of February last, who preached in the morning and evening most impressive sermons. Archdeacon Sandys, of Chatham, and Rev. Mr. Burt, of Ridgetown, assisted the Bishop. The music was under the direction of Prof. George Dare, of Christ Church, Chatham, who presided at the organ.

DIocese OF ALGOMA.

HUNTSVILLE—The Librarian desires to acknowledge with many thanks the gift, by Mrs. Macdougall, of a number of valuable books from the Library of the late Rev. Dr. McCaul, for the Algoma Diocesan Clerical Library.

UFFINGTON—Sir: Will some of your readers help us to increase the Sunday school Libraries in this Mission?

At one station the Library consists of but a few volumes, and at two other stations where Sunday schools are about to be commenced there are none. At the home station things are better, but even there the scholars threaten to become more numerous than the volumes.

Parcels addressed to me via Gravenhurst R. R. Station will be gratefully acknowledged.

Yours, &c., H. N. BURDAN.

CONTEMPORARY CHURCH OPINION.

The Living Church says:

The Rev Dr. Arthur Edwards in *The Methodist Review* makes an extraordinary defence of the Methodist Episcopate. He says:

There is a grave defect in the history of the ordination of the first Archbishop of Canterbury under Elizabeth, and of the line of English bishops since that time. Little wonder, therefore, that wise advisers of the Queen taught that mere episcopal appointment from the throne is sufficient, without consecration. There has been much controversy over this point, and we are persuaded that there is less ground to doubt the validity of Wesley's ordination of Coke on ecclesiastical grounds than of many and vital episcopal ordinations during the Elizabethan days of the Reformation in England.

We thought it had been reserved for the Romanists to attack the validity of Anglican Orders after this fashion. Will Dr. Edwards be good enough to point out what that "grave defect" was, of which he speaks so positively? But consider the character of the argument here presented. It is stated that "there is a grave defect in the history of the ordination of the first Archbishop of Canterbury under Elizabeth and of the line of English bishops since that time." Therefore the writer is per-

suaded that "there is less ground to doubt the validity of Wesley's ordination of Coke on ecclesiastical grounds," than of the Anglican succession. We find this very puzzling. Wesley himself, we had supposed, obtained his own ordination from this very Anglican Episcopacy; but if the latter was invalid, how could his ordination put him in a better position than those of whom he obtained it? Can a stream rise higher than its source? But as to Coke's ordination, is Dr. Edwards aware that Wesley disclaimed it and reproached him for assuming the title of bishop? Is he aware that Coke himself virtually repudiated it by applying in succession to Bishops Seabury and White for a valid consecration, and that later on in life he attempted to get the appointment of missionary bishop in India from the English prime minister? These things are a part of the history of Methodism.

The Pacific Churchman says:

Complaint is something made that our Church people do not give as freely and largely as members of some other religious bodies. And certainly the neglected opportunities on all sides, and apparent failures, over and over again, to respond to appeals for funds would seem to warrant complaint. But comparing ourselves with Presbyterians and Congregationalists, taking their and our official figures for it, it is found that while the total contributions of the Presbyterians of this country amounted to a sum equal to \$17 from each member, and of the Congregationalists to 16 per capita, the contributions of the Episcopal Church average \$24 per communicant. The reports of the last year are the ones consulted. This is not such a bad showing after all. We wonder if it would be equally favorable if only contributions for objects other than the maintenance of parochial establishments were considered.

"CHRIST CRUCIFIED" IN THE PRAYER BOOK.

Thank God for your Prayer Book, Churchmen. Whatever your rector for the time being may preach, the Prayer Book preaches "Christ Crucified" in every line. All the Prayers are framed strictly "after the manner" of His Prayer; all ask "in His Name." All the Lessons point to Him, or are about Him. All the Praises are consecrated to Him by the "Gloria" ascribed to Him, with the Father and the Holy Ghost, Whom He came to reveal. Baptism in the Name of the Trinity is required. The Sacrament of His Body and Blood is carefully guarded and frequently celebrated. The Creeds contain "the Faith once delivered to the Saints;" they contain just the great saving facts, which Christ came to reveal or to bring about. They have not been supplanted by the "opinions" of the majority or of any individuals; they are not elaborated explanations of the way in which you or I are intending to be saved, but a much more important matter, standards to help us to know, to love and to glorify the Crucified.—*The Church Record.*

THE YOUNG MEN'S FRIENDLY SOCIETY IN AMERICA.

A LETTER TO THE EDITOR THE CHURCH YEAR, FLORIDA.

It has long been acknowledged that a society in the Church, which should have for its object work among young men, is needed. The Young Men's Christian Association and such organizations no doubt do a good work, and have the effect of making moral men, but what is wanted is not only a higher state of morality, but a growing interest in the Church,

We want young men to become active workers in it.

A society having a centre, and ramifying in all directions, has a great advantage over merely parochial organizations. The interest is not all centered in the one parish or city where the association exists, but being a large body, anything which affects one part of that body is felt in all of the other parts; sympathies are enlarged and a spirit of fellowship is awakened, and such things must have a good effect.

The success of the Girl's Friendly Society suggested the idea that a society for young men having the same general foundation, though necessarily different in detail, ought to fill a place which was not then being filled. The first branch was started in 1879 in England, and an association was formed which became known as the Young Men's Friendly Society. Immediately grasping the idea, the clergy of England took hold of the scheme, and the growth has been steady and encouraging. In 1882 the Society showed 110 branches, 21 affiliated societies, 1 200 associates and 5 000 members. The last annual report, that for 1889, gives the figures for 1888 as follows: 451 branches, 103 affiliated societies, 3,991 associates, and 25 348 members.

The Society was started in America by the formation of a parochial branch in 1882, in Philadelphia, Pa. The rules of the English Society were obliged to be altered so that they should be suitable to the difference in social life, but the main objects remained unchanged. Other branches were formed, and are now combined and known as the Young Men's Friendly Society in America.

The President is the Rev. R. A. Mayo, Baltimore, Md.; the Vice President, the Rev. Jas. D. W. Perry, Germantown, Pa.; the Central Secretary, Mr. M. Campbell Stryker, Baltimore, Md.

The object of the Society is to promote purity, temperance and general morality among young men of all ages; to help them to lead Christian lives, and to have a sense of responsibility for the welfare of each other, and to protect them from evil influences when they move from home.

"The organization is very simple and elastic, and is easily adapted to the various requirements of different communities and social conditions. The general interests of the Society are administered by a Central Council, which is composed of all rectors and associates, together with delegates elected, one from each branch. By this Council is elected a central president and central secretary. Each parochial branch, being under the direction and control of its rector, has a president and a secretary, and may elect any other officers and committees. A parochial branch consists of associates and members. Associates who direct and sometimes do the work are called working associates, those who are merely contributors to the treasury are known as honorary associates. Working associates must be communicants of the Church. Members are young men over thirteen years of age, admitted with the approval of the branch associates. Younger boys may be admitted as probationers.

"Any member in good standing, on changing his residence or on removing temporarily to another community, is entitled to a letter of transfer issued by his own branch, to secure for him the privileges of membership in some branch, which may be in or near to the place to which he removes. This has been found a very attractive and valuable feature of the Society, specially as such transfers are made between America and foreign countries.

"Guilds and societies of young men existing for similar purposes may become affiliated with the Young Men's Friendly Society, by appointing one of its own officers, who must be a communicant of the Church, to represent it as an associate at the annual meeting, and by

consenting to receive any member who on removing into the neighborhood may be recommended to it by either his own branch or by a general officer of the Society."

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.)

LEAFLETS FOR CHURCH SERVICES

To the Editor of the Church Guardian:

SIR,—In your issue of the 5th inst., appeared a letter, which I have read with some interest. The writer 'Ektenesteron' desires to draw 'those without into closer bonds in the fellowship of the Apostles.' To accomplish this object he advocates the use of Morning and Evening Prayer Leaflets. He hopes by the use of this 'leavening agency' to popularize the services of the Church and to render them more generally acceptable. This scheme has been in operation in the Church of the United States for some time, with what results I cannot say, but your correspondent thinks they have been good. An attempt was made to introduce them into Canada but it failed. He wishes the attempt to be repeated, and invites discussion.

When the Leaflets were being issued in Canada they were in use in the church here, and my experience with them did not impress me very favorably. A generous member of the congregation, in order to help their introduction paid for sufficient copies to furnish about one for each sitting. The congregation certainly responded better for a few Sundays, and for that I was thankful. But I could not help feeling that the gain was more than counterbalanced by the ludicrous spectacle presented by a congregation of worshippers each holding in his hand a white pamphlet strongly suggestive of the election quibs. It was decidedly undignified. And when a change in the service required the turning over of a leaf the rustling of the paper and the flashing of the leaves was anything but edifying. This would not be so noticeable if their use could be confined to the strangers. But there is one objection to this. The discrimination makes the strangers conspicuous, and this is what they chiefly object to. Again, there is this objection to the use of the Leaflets by the whole congregation. It is not well to allow the regular members of the congregation to fall into the way of substituting them for the Prayer Book. The Prayer Book is the Church's standard of worship, and in this place it must be held.

About the Leaflets there is an individuality which is not without its danger to the Church's authority. All things considered I was not sorry when the attempt to introduce them into Canada failed for want of patronage.

It is no doubt true that the Prayer Book keeps many persons from the services of the Church. But the fault does not lie so much with it as it does with the people of the Church, not excepting the clergy. Let the clergy teach and the people learn the position of the Prayer Book in the Church, and its value will increase to them immeasurably. The next step, a more general use of it will be easily attained. When outsiders see that Church people have a lively appreciation of their privileges they will be more easily led to seek them for themselves. Contrast the ideal congregation with the average existent one. The ideal is that every member shall take a hearty, intelligent part in the worship of the Church—that they shall all move as one person—that they shall all speak as one voice. The average existent is what? Is it necessary to describe it? There are always a devoted few who do their duty. Of the majority what shall I say? They seem to prefer to worship by proxy. But if they may do this I fail to see why we may not go the whole way and follow in the lines of the Roman Catholics and dissenters.

It does not require much application to learn the order of the services in the Prayer Book, and if church people would see how very beautiful and helpful it is, and they would be inclined to make the small amount of sacrifice required to learn its use.

Let us begin by applying the remedy to our own wounds. Teach the people what the Prayer Book is, how it is arranged and why it is so arranged. Let them see that in using it they are acting agreeably to the word of God, both in doctrine and practice. When this is done but little insistence will be necessary to make it really a Book of Common Prayer. Begin in the Sunday School. Put away all the 'orders' that are in use for opening and closing and return to the Prayer Book. Vary the service. One Sunday let it be Morning or Evening Prayer—another, Litany—another, Holy Communion—shortened, of course, but not always keeping to the same parts. For Lessons read Psalms of day, Te Deum, Benedictus, Manificat, giving each its proper name and always spending five or ten minutes to explain some part of the service. Use paged Prayer Books, so that the page may be given if necessary. But it is astounding how quickly the children will learn and how interested they will become. You will be delighted by seeing many of them staying to the Church services and setting a valuable example to their elders about them. Children often teach their parents more than their parents teach them. In this way your teaching is extended.

Again, let the clergyman not be afraid to stop in the middle of the service if he finds the people not responding and say to them, if it be the creed for instance, 'Now my brethren, the Church requires that you shall all join in saying this creed. It is your creed as well as mine. Let me hear every voice.' If this be done a few times there will be a marked improvement.

To sum up. It is a more intelligent and general use of the Prayer Book by the Church people themselves that we want: when we have this, they that are not of this fold will seek admission and will not think it too much trouble to learn all that is necessary to enable them to join in the services.

JOHN GIBSON.

Norwood, March 11th, 1890.

THE MAKING OF THE NEW TESTAMENT.

To the Editor of the Church Guardian:

SIR,—The letters which have appeared in the three numbers of the CHURCH GUARDIAN criticising my criticism of November last upon the article styled 'The Making of the New Testament' (which for convenience I will refer to as 'The Article') calls for some notice from me.

My critic is very indignant and uses strong language. This I would readily forgive to one taking up a lance in defence of a friend. But after all there can be nothing personal in it, as we are entire strangers to one another; it is only part of the argument, and is usually understood not to indicate a strong cause.

Besides, if I have myself fallen into any of the faults charged upon the Article, I ought to be glad to be corrected, for I hope it is the truth we are seeking, and the subject is a serious one. Indeed, the more the position which the Holy Scriptures held in the early Church is searched into the better, for so much the more clearly will the authority which the English Church as distinguished from the Roman assigns to them be vindicated. However, my letters have now undergone a searching examination at the hands of a sufficiently keen critic; let us see with what result.

It is necessary to recall the statements to which I took exception; I here set them down in the very words of the author:

1. 'The Church was established, its organization complete, and the best part of its mis-

tionary work done before it had any Bible at all.

2. 'The whole of the New Testament came into existence after the Church had been planted.'

3. 'In the work of propagandism, the Bible was no part of the machinery, the notion of a missionary as a man who goes to the heathen with a Bible in his hand to teach them was inconceivable to an early Christian.'

4. 'There quickly grew up an oral Gospel (which was) long preserved in the Church and was sufficient for its needs. Even after it took written shapes it was generations before it superseded the old method of promulgation.'

5. 'It must not be conceived that these various documents (the books of the New Testament) came at once into circulation and use. They did not do so for more than a hundred years.'

6. 'The idea of gathering them into a book did not for a long time occur to any body.'

7. 'Each little M.S. (of a N.T. book) was the treasure of some particular church and was jealously guarded. It was passed about among a few reverent hands, and when it had become worn and creased was locked up among the monuments. To make copies was a tedious and expensive business which few of the poor churches could bear. The books, so made, if their contents were considerable, were very bulky affairs. So late as the time of Constantine; when fifty copies of the New Testament were made to the Imperial order, it required two government wagons with six yoke of oxen each to transport them from Cæsarea to Constantinople.'

8. 'The oldest list extant of the books of the New Testament was made in A.D. 170 and it is incomplete. It includes the four gospels, 13 of St. Paul's Epistles, two of St. John and St. Jude.'

9. 'But the time came when the Church must decide what books were 'sacred' and what ones were not. In the fury of persecution, it became the common test of the Christian to try if he would give up his 'Scripture' to be burned. Under stress of this peril the question had to be determined what books one might innocently give up, and which ones must be held on to at the cost of his life. This was finally settled by the Council of Carthage A. D. 397-300 years after the last of them had been written,—and from that day until now the Church has never called in question the authenticity of the 'New Covenant.'

Let me ask your readers to consider how serious a statement this is. The Church—as established, its organization complete and the greater part of its missionary work done before it had any Bible at all, the whole of the New Testament Canon having come into existence after the Church was planted. In the propagation of the Gospel, the Bible was no part of the machinery; to an early Christian, the notion of a missionary as a man who goes to the heathen with a Bible in his hand to instruct them was inconceivable. The oral gospel was sufficient for the Church's need, and it was generations before the written Gospel superseded it; in fact the Books of the New Testament DID NOT COME INTO CIRCULATION (these are my capitals) for more than a hundred years after they were written. The idea of gathering them into a book did not for a long time occur to anyone. Few of the poorer churches were supplied with copies of any of the books. The first serious attempt to separate the inspired books from the apocryphal was at the time of the Diocletian persecution, A.D. 303; and what were the books of the New Testament was only finally settled by the Council of Carthage A. D., 397, three hundred years after the last of the books was written.

Can it be reasonably disputed that this statement does seriously disparage the position of authority which the Scripture held in the primitive Church? There is no concealment about the impression desired to be made; it is put forward candidly enough; it is, that the Holy Scriptures cannot be of such importance and authority as 'Protestant Christianity' (the writer should have said 'Anglican Christianity') makes them to be, since the Church got on for so long a time very well without them. Moreover, the Article tells us, that the Church of the fourth—the very end of the fourth century literally 'made the New Testament'; for down to that time the Christian people were quite at sea as to what were and what were not inspired books; then the Church stepped in with her authority, and by a decree of a Council settled the matter once for all—gave to the Scriptures by her decree the authority, whatever it is, which they have.

Now quite apart from any criticism of these details (all of which I have demonstrated to be erroneous, and to these disproofs no answer has been attempted). I am prepared to maintain that this view of the *origines* of the New Testament is both injurious to the Holy Scriptures, and, taken as a whole, conveys an impression entirely erroneous. The impression it leaves of the place which the Holy Scriptures occupied in the early Church is not true to fact, and does not represent the mind of the Catholic Church of those early ages, or indeed of any age until the Roman apostacy.

Of course, the complete proof of these assertions is too large for your space; but consider the force of these facts, which will not be challenged: 1. The pains taken by St. Paul to secure the immediate circulation of his letters, in connection with the evidence which his own writings supply of the close intercommunion of all even the most widely separated churches of his day: 2. The wide range of country to which St. Peter addresses his letters, and through which of course they were at once dispersed—side by side with the incidental notice he supplies that his readers were already in possession of St. Paul's letters, and that they were accepted throughout the Church as inspired Scripture: 3. The evidence borne by the two great Versions, the Syriac and the Latin,—each of them a collected New Testament,—to the early and universal circulation of the books throughout the Church; the Syriac version made in Palestine within the Apostolic age, revised and completed shortly after: the Latin version made coincidentally with the earliest introduction of Christianity into North Africa; 'received definite shape before, publicly revised at latest not long after the middle of the second century,' (and if the New Testament was thus early collected into a book and translated for church use in Syriac and Africa, much more early must it have been so collected and used in the churches which read it in the original Greek): 4. The fact recorded by Eusebius, that the missionaries to the heathen in the time of Trajan (A.D. 98 to 117) carried with them the written Gospels and delivered them to their converts, 'which falls in (says Canon Westcott) with the traditions which affirm that the preaching of Christianity was even in the earliest times accompanied by the circulation of written Gospels.' 5. The fact, finally, that the earliest heretics, including Simon Magus himself, used and argued from the New Testament books, showing the recognized position and authority which the New Testament held even at this very early period in the Church. These facts alone, taken together, form a body of evidence entirely inconsistent with the statement made in the article as to the position occupied by the Christian Scriptures 'for generations,' as to their non-circulation 'for more than a hundred years' and as to their non use in the propagation of the Gospel in the early days.

With your permission, I will consider the details of my critic's criticisms in your next issue.

HENRY ROE,
Bishop's College, Lennoxville, 5th March, 1890.

THE AGE FOR CONFIRMATION.

SIR,—In your brief report of the able paper read before the Diocesan Sunday school Association in Montreal by Ven. Archdeacon Roe, on February 17, the last clause reads: "He deprecated the growing tendency of presenting candidates to the Bishop at too young an age, before their minds were sufficiently sound to be impressed with the truths they should receive at that period." Now, Sir, I think that any tendency among the instructors of our children, to present at a younger age than has been customary for many years past, is not to be deprecated but rather to be commended.

The tendency to postpone confirmation of a child of God, to years which are neither those of innocent childhood nor self-conscious adolescence, was born of want of due appreciation of the necessity of Confirmation as a principle of doctrine and misconception of the chief object of the Sacrament of Confirmation. Bishops used to visit for Confirmation at intervals of as long as three or four years. Hence if a child was thirteen and missed Confirmation then the rite was postponed till sixteen. Undue stress was laid upon the churches addendum to the principle of Confirmation, which is the assumption of the Christian vows made by surety in infancy, and the first object of the Rite, viz., the strengthening of the spiritual life by the gift of the Holy Ghost, was consequently put into the shade. If we look for authority as to the most convenient (I use the word in its ecclesiastical sense) age for Confirmation, we shall find it to favor that age which has too long been regarded as miniature; I mean about say twelve years or even younger.

The Prayer Book clearly states that the CHILD not the young man or woman, shall be brought, not shall come, to the Bishop to be confirmed by him, not to confirm his vows, so soon, not long after, he shall be able to say The Creed, The Lord's Prayer, and The Ten Commandments, and be otherwise instructed in the Church Catechism.

There are no children of the Church, who have had any pains taken in their Christian instruction, but can fulfil these conditions before the age of twelve years.

Confirmation is confessedly, by Apostolic authority, a *principium* of the Doctrine of Christ; it is not as is The Holy Eucharist, a summit of perfection in the Christian life; and it is a foundation on which the Church has placed the due reception of the Sacrament of The Lord's Supper. The argument that a child is too young for Confirmation, because unable to understand as fully as the staid adult, that Rite and what it involves, is the parallel argument to that on which Anti-pædo, Baptists, deny the Sacrament of Baptism to infants. As a matter of fact a child of twelve is more receptive of the spiritual appreciation of the love of Christ, than he will generally prove to be when the environments of sinful companions and their influence, have begun at the age of fifteen years to steel the heart, by the entrance of worldliness, against the softening influence of Gospel truths.

The Prayer Book lays down therefore simple conditions which are practical to be fulfilled by the young children. Why should we be wiser than the Church, and interpose barriers which she has not set up?

Can our children be too young to serve the Lord, or too young to be fitting recipients of the graces and gifts of the Holy Spirit?

Let us now look around and see if the fruits of the postponement of the Confirmation of our children have been such as to commend its continuance. Where are our Church children today? Thousands who could have been brought to Confirmation at the age of twelve have refused to come when a few years more have round them at the age, when puberty has in its first flash of carnal influence, made them impatient of that loving control which the Church

[For continuation see page 11.]

The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1948. For Business announcements See page 14.

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CALENDAR FOR MARCH.

- MARCH 2nd—Second Sunday in Lent.
 " 9th—Third Sunday in Lent.
 " 16th—Fourth Sunday in Lent.
 " 23rd—Fifth Sunday in Lent. (*Notice of the Annunciation*).
 " 25th—Annunciation of the Blessed Virgin Mary.
 " 30th—6th Sunday in Lent. (*Notice of Holy Days in this week*).

"FACT" VS. "OPINION."

Man cannot evolve a religion out of his inner consciousness, or formulate it by the standard of his intellectual conceptions. It lies beyond his plane of thought and action. Religion is, as the very name asserts, the return, or bringing back, to God of the children who had strayed away from, or rejected His authority and guardianship. It is the reunion of the earthly with the heavenly, and every impulse, guidance and strength in the bond must come from above, not from below. Man cannot bridge the gulf of separation—the bridge must spring from the other side. It is crossed, and its far distant sides united, only by the Incarnation and Mediatorship of the God Man Christ Jesus. Restoring through His own body and life the paternal relationship of God, and the filial relation of man, He instituted, as only He could, the means by which man can establish his sonship, and the duties through which he can maintain and support and educate its life. To this great end and purpose He established

HIS CHURCH.

It must have the authority of *divine* institution, or it is worthless. It is not an association simply of Christian believers who think alike, a social club of Christian believers, or a moral and intellectual organization, but a living, organic and spiritual body, of which Christ is the Head, the Lawgiver, Guide and Supporter. Resulting from this, His institutes, commands and precepts are the supreme rule of believing and of living. These may not be set aside by individual whim, caprice or opinion, but only by a divine revelation. Failure in obedience breaks the bond, and makes a forfeiture of

living sonship with Him; man's opinion in the matter cannot change this character. The requisite obedience of His authority applies to all things, great or small, where the authority is manifested, and may not be avoided or neglected, for any cause, without sin. The Church He instituted to teach, guide and instruct in His name, and through it men are to be saved by Him. The initiatory act in which they are admitted to its fold and benefits, is the sacrament of Baptism, through which they, born into the world, are re born (regenerated) into God's spiritual kingdom. So when our Lord said, "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God," He declared a *fact*, and established a *duty*. He meant, too, just what He said; He was not trifling with words, or with human souls. But, a man says, "I do not believe that baptism is essential where it may be had; I fail to see any reasonable connection between a little water, and the spiritual life, or my relations to God." But what does this amount to, or what is it worth? It is his *opinion*, but his opinion does not annul the *fact*, or excuse the *duty*. It cannot, in the reasonable nature of things do so. Christ's command is not subject to change. So of the

HOLY COMMUNION,

which is to keep alive, and nurture, through union with Christ, the spiritual life of the soul regenerated; He said, "Do this in remembrance of Me," and "except ye eat the flesh and drink the blood of the Son of man, ye have no life in you." This was not meant for a select few to observe, but for all that look for salvation in Christ's name. It is a distinct command, and He meant just what He said. But one says, "I fail to see any connection between these simple elements of bread and wine, and the Saviour's body and blood, therefore I do not deem it necessary for me to communicate. Christ does not ask you for your *opinion*, but *requires* of you a *duty*. Disobedience is dangerous, even fatal; and through obedience only will come enlightenment and acceptance. Your opinion is—well, just your

OPINION,

and it does not alter at all the *fact* that the command must be obeyed, under rather penalty of the forfeiture of God's grace and guidance. There is no hope for a man so long as he thinks and acts upon the thought that his individual views or opinions alter the facts or nullify the force of God's law. When one asserts that the earth is not round but flat, it does not change the fact that it is round; nor if he maintains that the simple confession that Jesus is the Saviour of man, is all that is necessary to salvation, does it release him from the obligation that obedience to Christ's commands and precepts must exist and be in force as the evidence and result of that confession. What is essential to every one is the reality of *sonship* in

CHRIST,

which brings every thought and act into subjection to Him; this relation and its duties are strongly and touchingly expressed in the opening of the Epistle for next Sunday, the third in Lent, "Be ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and given Himself for us."—*The Church Year*.

DANGERS OF THE CHURCH.

THE DANGER OF PRIVILEGE.

Lent is not a time for prophesying smooth things but right things and true. The rest of the year may suffice for gratulations; at this season we may well look at dangers. The most obvious dangers are those of Laodicea—of prosperity.

The abundant gifts bestowed upon the Church bring with them a perpetual danger.

The Catholic system she inherits is not free from danger. Episcopacy itself may at one and the same time be deprived of just authority and externally magnified into an ornamental prelacy. Sacramental worship has been, and it can again be, perverted to superstition. The nobly edifying order of the Christian Year, with its recurring harmonies and contrasts of fast and festival, may degenerate into ceremonial routine. The noblest forms, with the most faultlessly aesthetic rendering, may be made to foster a spirit of semi-sensuous self-pleasing rather than the spirit of devotion. The Church's wealth in all these things is a continual danger. It is infinitely easier to be proud or vain of one's advantages than to use them well; and unless the Church lives up to the measure of her privileges, she must fall below it. "Unto whomsoever much is given, of him shall be much required"; and "from him who hath not shall be taken away that which he (only) seemeth to have" since he has not appropriated it.

THE DANGER OF INCREASING NUMBERS.

Of the many dangers which attend increase of numbers we need here mention only one. When the crowds gather, one does not always ask, "Who are they that flock like doves to the windows?" nor does one always pause to think why or to what end they are flocking thither. The world worships success; when the Church succeeds, the world worships her; and then, too often, does the Church turn round and worship the world's idol! It might be well sometimes to consider how far the crowd thronging some great temple resembles the "little flock" of one hundred and twenty souls which, to the world's eye, measured the success of our Saviour's personal ministry. If he should ask His Church now, "Where is the flock that was given thee, that beautiful flock?"—that flock to which He said, "Blessed be ye poor!" the flock which was beautiful to Him because it was poor—what would the answer be? It was the marvel of the Incarnation that "although He was rich, yet for our sakes He became poor." It was the noblest evidence of the Messiahship that "the poor had the Gospel preached unto them." It was the triumph of His ministry that "the common people heard Him gladly." The victories of the Apostles were like those of their Master; "not many wise men after the flesh, not many mighty, not many noble" were called; but then, as before, the love of Christ constrained the poor common people who had more need of the Gospel than anybody else. When it is not so, when the numbers of the Church are swelled, not by the poor, not by the common people, but by the well-to-do, the wealthy and the worldly, the Church is not only in danger of falling—she has fallen already. And the danger of a deeper fall lies still before her—the danger that she may be proud of a "success" which is spiritual bankruptcy!

THE DANGER OF WEALTH.

The danger of wealth anywhere and everywhere are great and manifold. Not that wealth is evil—God forbid! Wealth is God's good gift, but it is good only when it is used in God's way and for God's good uses in this world. Consecrated wealth is a blessing, and it may become a fountain of innumerable blessings. He to whom God gives wealth is honored with a sacred trust. The deference paid to wealth is not therefore wholly irrational; and to a wealthy Christian there ought to be profound significance in the fact that it was to two rich and righteous men that the care of our Saviour's Crucified Body was committed, and in the new-made tomb of one of them that it was laid.

Wealth is power; it is a power in the Church as well as in the world; but when it has the same power in the Church as in the world, that is to say, the power to buy and

sell, or to influence and control the Church in worldly ways, it blights the Church, however she may seem to bloom.

The only right that money has in Christ's Church is to be given to Christ, and given outright! Better that it were withheld than given in any sort of bargaining. The Church that sells anything whatever must perforce adopt the methods of the market and trick her wares (which are not hers) to please, not Him Who sent her, but her best paying customers! Strange as it seems, her temptation to this form of degradation is most powerful when (to speak commercially) it is least necessary. Never were the gifts laid on her altars more abundantly sufficient than in those three centuries of persecution in which she was winning the world; and never was she more completely or more suddenly debased than in the very hour of victory during those fatal fifty years in which the wealthy and the worldly crowded into her communion offering wealth and secular rank only as a bribe for her submission!

The age in which we live is an age of wealth-worship almost beyond precedent. That the Church has been infected by it cannot be denied. How deep or how injurious it has been or now is no man knows. What evils it is even now preparing no man can foresee. It concerns every member of the Church to consider what his share in the wrong may be and what his duty to the great Head of the Church requires.—*The Churchman*, N. Y.

'SMITE THEM BY THE VIRTUE OF THE LENTEN FAST.'

Those who are not scholars may need to be told that the word 'virtue' in Neale's hymn has no connection with the idea of there being any 'merit' in fasting. Indeed in the preceding verse the word 'merit' is used aptly: 'Smite them by the merits of the holy Cross,' i.e. (as is obvious), by the merit of the Passion of Christ. 'Virtue,' from 'vir,' a man; hence 'strength,' 'efficacy,' that quality which acts on others, as the virtues of plants or medicines act. 'Jesus, knowing that virtue had gone out of Him.' No one would imagine here that merit could be meant, any more than Shakespeare's 'There is much virtue in If' Plainly, healing and strengthening power is here intended. And so the hymn assumes, in common with all the branches of Christ's Church Catholic in the present day, and in accord with the universal mind of the Primitive Church, and with the mind of the Apostles and of their Lord, and with the practice of St. Paul, at any rate, that there is virtue, strengthening and medicinal efficacy, in fasting. Not merit, but certainly medicine, both purging and tonic.

So Jeremy Taylor—no mean divine:—He that undertakes to enumerate the benefits of fasting may, in the next page, also reckon all the benefits of physic.' He commends it as not, of course, an end in itself, or meritorious, but as an instrument—a *méans*—used and approved, by the doctors of the Church, to an end. 'Fasting,' he says, 'if it be considered in itself, without relation to spiritual ends, is a duty nowhere enjoined or counselled. But Christianity had to do with it, as it may be made an instrument of the Spirit, by subduing the lusts of the flesh, or removing any hindrance of religion. And it hath been practised by all ages of the Church, and advised in order to three ministries:—1. To prayer. 2. To mortification of bodily lusts. 3. To repentance.'

1. To prayer. In a little book called *Diaconia* we are told that Henry Venn (of a different school from Jeremy Taylor) used, so long in his life as his strength permitted this, to make a rule to shut himself every Friday in his study till three p. m. for devotional exercises, during which time he abstained from all food, and also, for that time, remained in strict

solitude; again, in accordance with Bishop Taylor's dictum: 'Fasting, as it is instrumental to prayer, must be attended with other aids of like virtue and efficacy; such as are removing for the time all worldly cares and secular businesses.' One of the most forcible sermons, by the way, on the efficacy of fasting is from the pen of John Wesley.

2. To mortification of bodily lusts. On this score St. Paul recommends it, and much amazed would he be at the dictum of some new teacher who, it would seem, declares that 'if you give up a meal for the sake of self discipline it is the most miserable of all delusions!' St. Paul taught not so; he not only recommends abstinence from innocent delights for a time with the purpose of giving ourselves to prayer, but he teaches by example the wisdom of 'using some roughness towards the body;' training and restraining its appetites and longings; putting off its superfluous weight for running the Christian race; entering into a contest with it, as in the boxing of the games, 'dealing its black bruises,' mortifying it, i.e., killing it inclinations, crucifying the flesh with the affections and lusts. He knew that, as spoilt children, our unrestrained longings are ever discontented and in mischief, and would have them taught by discipline and the not being always, even in things not wrong, allowed to have their way, so that they should learn ready obedience to the higher will. So the broken horse could be checked at the edge of the sudden, unforeseen precipice, down which the undisciplined animal would have plunged the rider. It is accustomed beforehand to ready obedience of tightened rein. And a soldier is drilled before the foe is in sight, so that, when the onset comes, he may be able to receive and repel the attack—yea, to follow this up, and throw the enemy into rout.

3. To repentance. To lay penance upon the body, for its excesses and transgressions, has ever been held of much value and efficacy; even as part of the 'godly sorrow' of the Corinthians consisted, St. Paul notes, in 'revenge.' So Jeremy Taylor speaks of the usefulness (nobody dreams of 'merit') of, 'even in the midst of our most festival and freer joys, sprinkling some single instances and acts of self-condemning, or punishing; as to refuse a pleasant morsel or a delicious draught, with a tacit remembrance of the sin that now returns to displease the spirit.'

Our Church Anglican gives us directions clear and distinct as to when and how to fast. 'The Scriptures bid us fast;' the Church says 'Now.' She gives a list of days and seasons of abstinence, of which (would God the ordering were more noted and acted upon by her children!) Friday in every week, except it be Christmas Day, is one. She clearly directs the manner and end of fasting, and lays down most plain rules for the guidance of her members. This very specially in the Collect for the first Sunday in Lent, in which she prescribes 'such abstinence as may subdue the flesh to the spirit,' leaving each to judge (for which they may well use direction) of the degree which, in each case, will have this effect. Excessive abstinence, for instance, would with many have an effect entirely opposite. And, as Jeremy Taylor instructs, fasting must in no case injure health. Yet even the exempt from this duty, such as the delicate, the aged, the poor, and the very young, may find many minor instances in which self-denial and disciplinary self-restraint may be employed.

Our Church also, he it remarked, endorses the acts of 'the Chalcedon Council, one of the four first General Councils' (which four the Church Anglican acknowledges), in the Homily 'Of Fasting,' which Homily, with the others, she endorses in her Article No. XXXV. And in this Homily the decree of that Council is taken as her own definition of what fasting is. 'Fasting, then, by the decree of those 630 Fathers, grounding their determination in this

matter upon the sacred Scriptures, and long-continued usage or practice both of the prophets and other godly persons before the coming of Christ, and also of the Apostles and other devout men in the New Testament, is a withholding of meat, drink, and all natural food from the body, for the determined time of fasting. Thus much is spoken hitherto to make plain unto you what fasting is' (p. 297, S.P.C.K. ed.).

The Homily goes on to declare the three ends of fasting, private and public; and then, towards the conclusion, exhorts us, 'both inwardly in our hearts, and also outwardly in our bodies, diligently to exercise this godly exercise of fasting in such sort and manners as the holy prophets, the Apostles, and divers other devout persons for their time used the same.' And it is noticeable that the very next of these very Protestant Homilies speaks at the outset of the 'virtue of fasting.'

It were well that her authorised teachers should in these days of laxity, fearlessly bring forward the Church's strictness in this matter, and deprecate at least, dinner-parties, dances, drawing-rooms, on her Fridays and in her Lenten. If any find it easy to subdue the flesh, to give precedence to spirit over body in devotion, to conquer the old nature and to adopt the new; in a word to not only 'follow after holiness' with painful toil, but to be already holy, then to such we speak not. They have distanced St. Paul, and have already attained. But those who, pressing toward the mark, find still the flesh impede them, and the world's entanglements hold them back, these will not neglect or hold lightly discipline proved and tried as to its virtue, in the past time and in the present, by the experience of the earnest athletes of God.—I. R. V. in *Church Bells*.

RECONCILIATIONS.

The last Session of Convocation was, taken as a whole, somewhat dull and spiritless, but a deal of useful work was done, and many wise things said. Part of the time in the Upper House was employed in revising the Form of Reconciliation to the Church (1714) which has been reprinted from Wilkins' *Concilia* by the Society for Promoting Christian Knowledge. The Form has been considered "rather clumsy, and unsuited to the needs of the present day," as also a little too long. A committee appointed by Convocation has reported in favor of certain changes which will, in all likelihood, meet with the approbation of the Church. Into the form itself, of the proposals made, we do not desire at present to enter; but it is manifest that some consideration is due to the whole subject at a time when Reconciliations to the Church are numerous and occasionally ostentatious. Every week we are hearing of Nonconformist ministers who have abandoned their particular sects in the hope of securing orders in the Church of England; every day, almost, the clergy are being brought into contact with laymen, and especially women, who have returned to the Church after a long absence from the Communion. We are very far from desiring that the Church should flaunt these tokens of revived affection in the public eye, or, by making the process of reconciliation an elaborate one, prevent a large number of excellent, although timid, persons from seeking public reunion with their mother Church. But, in the interest of the converts themselves, it is highly necessary that a simple form of public reception into the Church should be authorised, even if not made obligatory. In the case of Nonconformist ministers, for example, the necessity is obvious; and scarcely less obvious, in these days, with respect to the numbers who are reverting from Romanism. With respect to the former class, it is an

urgent disirability that they be immediately reconciled by some public form for the instruction of their former followers, who, to the disadvantage of the convert, may ascribe motives for his conversion other than the real ones to a pastor whose guidance they have once acknowledged. Nor is it unwise to exact from such persons a solemn avowal of profession to the characteristic doctrines and ordinances of the Church. The notion that one can believe anything or nothing in the Church of England is far too prevalent among Nonconformist bodies to be ignored. It is, above all things, essential that we maintain the dignity of our Orders, and insist upon a recognition of the three Orders as the distinctive note of the Church. Touching converts from the Roman Church, it is also urgently desirable that they renounce the authority of the Pope and discard the "Creed of Pope Pius IV.," otherwise we may at any time be confronted with a problem still undreamed of, viz., how to deal with persons who owing to the Church of England yet yield obedience to the Papal Sovereignty. To these points the Upper House of Convocation addressed itself last week with admirable tact and temper; and the result, we trust, will be to bring back to the Church, in all sincerity of godliness, those who have been seduced from her fold, or who have fallen succourless by the wayside.—*The Family Churchman.*

FAMILY DEPARTMENT.

LENT.

My Sin! my sin! Oh God my Sin!
What can Thy peace and pardon win?
What shall blot the scarlet stain
That doth upon my soul remain?
Who will in mercy plead:
For me with justice intercede,
Break those sad chains and set me free?
Miserere Domine!

My grief! my grief! Oh God! my grief
Finds in Thy sorrows its relief:
My soul kneels down by Thy distress,
And, with Thee in the wilderness,
Watching Thy long and patient Fast,
Conflict and triumph at last,
Finds heart to lift its voice to Thee,
Miserere Domine!

Thy pain! Thy pain! O God Thy pain
Is my heart's ease, Thy loss my gain;
Thy love in all its depths and heights
These forty days and forty nights,
My soul will measure, scale, and prove,
Until it learn, itself, to love,
And fix its only hope on Thee.
Miserere Domine!

Thy Fast! Thy Fast! O God! Thy Fast
Shall thus become my feast at last,
When—through long days and nights of care,
And deep heart searching—Faith and Prayer
Shall take the sins they have described,
And lay them by Thy wounded Side,
And lift their voice, and cry to Thee.
Miserere Domine!

—J. S. B. MONSELL.

AN EVENING SONG.

The little birds now seek their nest;
The baby sleeps in mother's breast:
Thou givest all Thy children rest,
God of the weary.

The sailor prayed on the sea;
The little ones at mother's knee;
Now comes the penitent to thee,
God of the weary.

The orphan puts away his fears,
The troubled hopes for happier years,
Thou driest all the mourner's tears,
God of the weary.

Thou sendest rest to tired feet,
To little toilers slumber sweet,
To aching hearts repose complete,
God of the weary.

In grief, perplexity, or pain,
None ever come to Thee in vain;
Thou makest life a joy again,
God of the weary.

We sleep that we may wake renewed
To serve Thee as Thy children should,
With love, and zeal, and gratitude,
God of the weary.

—Good Words.

TEDDY AND THE WOLF.

(Continued.)

Away went the sturdy, small cross bowman through the thick grass, taking the shortest cut. Presently he returned carrying with him a steel trap. After scouting a little, Teddy satisfied himself that the coast was clear, and dragged the trap around to the front door. He felt sure that this must be the door his father meant, for it was always closed and bolted. He placed the trap cleverly enough before the door, but by a trifling oversight forgot, or else did not know enough, to set it. Then Teddy retired to an ambush behind a thick evergreen, strung his cross-bow with a care which would not have been discreditable to Denys himself, and awaited all comers.

About half an hour afterward Mr. Prentice, walking leisurely down to the bank, like a man who could afford to take his time, caught sight of a curly, golden head in Mr. Rowland's front yard. He stopped, for he was fond of Teddy and often paused to say a word to him. Teddy thought Mr. Prentice the greatest man in the world—next to his own father. So, when the banker rubbed the little curls with his gold-headed stick and said, "Hallo, Curly head! Are you too proud to pass the time of day with a friend this morning?" Teddy rose from behind the tree, tip-toed close to the fence, and replied almost in a whisper: "Dood morning, Mr. Prentice. Please teep twist, and go 'way please, as twick as you can!"

Somewhat surprised and alarmed, the banker asked, "Is your mother sick, Teddy?"

"No, sir. She's well; but she's afraid!"

"Afraid? Afraid of what? Where is your father? Anything wrong?" Mr. Prentice was seriously troubled. He had little children of his own, and wild visions of contagious disease, accidents, and disasters were jumbled in his brain.

"Papa's gone to the store. I deas he was afraid, too," said Teddy sagaciously.

"What is it, Teddy?" said the banker, sternly.

"It's a wolf," replied Teddy in a mere whisper, looking uneasily around and wishing, for the first time, that Mr. Prentice would stop talking to him and not interfere with his plans.

"A wolf!" said Mr. Prentice, first looking blank and then laughing heartily. "Why, Teddy, you're a goose! There are no wolves for hundreds of miles around. Somebody has been making fun of you."

"Yes, there are! There's one wolf, anyway," said the boy, with a nod of wisdom.

"What makes you think so?" asked Mr. Prentice, for he was one of those who think it not an unwise precaution to find out what children mean before laughing at them.

Teddy was pleased by the respectful tone, and felt a wish to be polite in return. So, trusting that the enemy would be kind enough to defer the attack for a few moments, he told his grown-up friend how he had heard "papa tell mamma he didn't know how he was going to teep that wolf from coming in that door!"

"And," continued Teddy, "I got the wolf out of my Noah's Ark, so that I could tell him when he came, and I got the twap out for him, and my gun. Papa's got to be down to the

store, so's if anybody should come there. And mamma can't fight, 'cause she's a girl, and there's nobody home but me—unless you'll stay?" Teddy glanced at the kindly face above him, as if even his brave heart would not disdain a companion in arms.

"My gun hurts, too!" he resumed, with pride (for the banker had not said a word in reply). "Wont to see?" and he offered to demonstrate its effectiveness against his friend's leg.

Mr. Prentice looked toward the door of the house. There lay the trap half hidden under a spray of evergreen. Then he picked up the brave little huntsman and gave him a kiss, put him down softly, and walked away without a word. His hands were clasped behind him and he was thinking something about "—and thy neighbor as thy self."

Teddy went back to his post, but was puzzled, and his singleness of purpose was gone.

During the day, Mr. Prentice spoke to Mr. Dustan, one of the directors of the bank.

See what a nice new store it is, that Mr. Rowland has? He's a new comer. You ought to give him a little of your custom now and then; he's one of our depositors, you know, and one good turn deserves another! Really, Dustan, he's got a nice family, and you'd oblige me if you could favor him with an order now and then."

Mr. Dustan said he would—of course he would. Time he changed anyway; the other tradesmen were becoming careless, competition was a good thing! Then they talked of banking matters.

Mr. Prentice managed to say another word to another friend the same afternoon; and to yet another the next morning, and he did not forget to take care that his suggestions should bear fruit.

The result was very bad for the wolf. Teddy didn't see him. In fact, after dinner, Teddy forgot all about the animal, for one of the older boys came along and took the hunter out fishing.

Mr. Rowland was at first much surprised at the sudden tide of custom and prosperity. Many came, and finding "the new man" civil and obliging, accurate and punctual they came again.

Some weeks later Mr. Rowland said to his wife, with an air of some profundity:

"Anna, my dear, patience is sure to tell in the long run! I came very near to giving up in despair; but, you see, the darkest hour was just before the dawn. There is nothing like a bold front, to scare the wolf from the door!"

Mrs. Rowland looked lovingly at her husband and thought him a very clever man.

But Teddy was sleeping the sleep of the just, and as for Mr. Prentice, he never told the story of their little wolf hunt.—*St. Nicholas.*

LEARNING TO HOWL.

It is an old Spanish proverb, we believe, "He who lives with wolves will soon learn to howl." He who lives with the faults of his friends, and counts them over and sorts them, weighs them and measures them, will soon have equally grave ones of his own, which his friends will be sure to see, and which he will be positively unable to cure.

There is nothing that so deteriorates character as this undue looking after faults and blemishes in others while we are blind to our own. We may abhor meanness and stinginess in our neighbor, and be able to give a hundred reasons why he should give away more in charity, and see a thousand little things indicating his meanness of soul and at the same time we may be so engrossed with one phase of meanness in him as to forget another phase of meanness in ourselves.

We may abhor another untruth so vehemently in some one else that we shall forget to hate

impurity in ourselves. We may despise our neighbor for his sharpness and trickery, and spread over our own slackness and idleness and shiftlessness the cover of—"Thank God, I'm not a sharper!" The idle thrifless man can never reform the overshadowed speculator; the impure man can never lift the untruthful man out of the bog; the gossip is not fit to cure the miser of his selfishness.

There is only one way to reform the world. Not by learning to howl at its faults, or to bark at its mistakes, but by beginning the work of reformation first with ourselves. We come back inevitably to the old truth so often before stated: "In order to make the best of others, we must first make the best of ourselves."—Golden Rule.

[Continued from page 7]

does and parents ought to exercise in the guidance of the young.

The priest, who is much among his people, engaged daily in parochial visitation, knows how wayward is the age of fifteen, and how much more easily moulded for good is an earlier age, say twelve.

In the case of boys, childish sin, which begins in ignorance, may be met and combated before puberty is reached; where as after that time every week adds to the enthrallment of those lusts and sins which are the special temptations of budding adolescence.

My personal experience is this. That a far greater proportion of those whose confirmation is postponed to fifteen or sixteen—and the ratio increases with the age—fall away from grace, the Church, and attendance upon the Holy Communion, than of those who (of course carefully instructed) are brought to the altar at an earlier age.

CHAS E WHITCOMBE
St. Matthias Clergy House
Hamilton, March 1, 1890.

DIocese OF NIAGARA

MOUNT FOREST—The Mission conducted by the Rev. G B Morley in the Church of the Good Shepherd, Riverstown, last week was wonderfully blessed. Large and attentive congregations filled the church (a credit to any neighborhood) not only on Sundays, but daily. The reverend gentleman whilst thoroughly loyal to the doctrines and discipline of his Church is at the same time thoroughly practical. We feel that to very few is the gift given of creating so much interest in religious thought in so short a space of time. This visit can never be entirely forgotten by either the clergyman or congregation of North Arthur and the result ultimately must be a blessing to both pastor and people.

The Right Rev. Dr. Worthington, Lord Bishop of Nebraska, offered the Rector of St Paul's Church, the Rev. E. Radcliffe, the position of assistant Rector of St. Matthias' Church, Omaha, at a salary of \$1,000 a year. Mr. Radcliffe declined the honor paid to him by the Bishop.

THE VARIORUM BIBLE.

The Variorum Reference Bible, which has recently been published by Messrs. Eyre and Spottiswoode, is, as well as an able defence of the authorized version of Holy Scripture, one of the most valuable contributions to Biblical learning of modern times. This is saying a great deal, but in saying it we reflect the opinion of no less an authority than Dr. Westcott. It is useless to disguise the fact that the revised version has failed to win the confidence of scholars. The large hopes which its appearance gave rise to have not been realized. Indeed, in many obscure passages it has only made confusion worse confounded. One of the characteristic features of the Variorum Bible is the arrangement of the more obviously poetical portions in lines, in order to show what has been called the "thought-rhythm" which is peculiar to Hebrew poetry, and throws great light on the meaning. The great value of the work to the general reader will be that the Variorum note will often render other notes or comment needless, and, what is perhaps of still greater value, suggest the full meaning of a familiar passage. To the clergyman, the teacher, and even the private student, who cannot consult an elaborate commentary, this summary of the results of an extensive literature will show at a glance the passages about which no question arises, and an outline of the authorities that support each construction of the passages which are capable of different interpretations.—The Family Churchman

THREADS.

Little sins are vanities which seem of no importance at first. They are like little thin threads, so slight and little that we feel we can tear them off and be rid of them any time. They do more harm it seems by perplexing us than by hurting us. We would like to be rid of them, but it is hardly worth while to try.

After a while, however, one little sin gets near another little sin; and threads connect, and wind themselves round one another. They do it after a while on a system, and after following our windings and wonderings they get twisted together in a strong tight cord—"cords of vanity," and yet cords strong enough to hold a heavy weight, not easy to break without a great effort.

If the effort is made, all is still well, or it may be so. There is hope. But the effort is often delayed, and the delay makes further mischief, which too is often without remedy. The cord meets another cord. Habits of sin unite with other bad habits. The rope is a "cart rope," a ship's cable, it is thick, tough, not easy to handle, still less easy to break. The sin has "taken such hold upon you:" do not say that you are "not able to look up." The word of God is sharper than any two edged sword. Let that sword destroy, not you, but your sin: keep the danger

away from your life, for why will you die. Let its vengeance be upon that which you have made a great part of your life, but which in truth is your death. Then sing to God "The snare is broken and we are delivered."

THE GREAT MASTER.

"I am my own master!" cried a young man, proudly, when a friend tried to dissuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked the friend.

"Responsible—is it?"

"A man must lay out the work he wants done, and see that it is done properly. He should try to secure the best end by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail."

"Well?"

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should surely fail if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When He is Master, all goes right"—Dr Bacon.

DIED.

WILMOT.—Entered into rest, at Belmont, Sanbury Co., N.B., on Thursday, Feb. 6th, 1890 Susan Elizabeth, wife of the Hon. R. B. Duncan Willmot, late Lieutenant Governor of New Brunswick, aged 79 years.

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MISSION FIELD.

'IN PERILS BY HIS OWN COUNTRYMEN.'

A special feature in the narrative of the life work of the Rev. John G. Paton missionary to the New Hebrides, recently published is the example which is presented of heroic endurance and firm trust in God in the midst of extraordinary trials and most imminent dangers.

When he and his wife landed on the island of Tanna, they found themselves in the midst of naked savages and ferret cannibals and they with difficulty protected themselves from the exorbitant demands and murderous assaults of the degraded, immoral and cruel natives. In four months Mrs. Paton died, and she and her babe were laid in the same grave. Fourteen times Mr. Paton was attacked with fever and ague. His enemies, instigated by the heathen priests grow more violent. Only by the restraining hand of God were they kept from the murder of this lonely man, around whose head their weapons of war were often brandished.

The bitterest ingredient in his cup however, was the fact that he was often in peril from his own countrymen. British traders, through their thirst for gold and their fears of his influence, insinuated doubts of his sincerity and hinted that his plans and purposes were, after all selfish and evil. Some of them even instigated the natives to robbery and murder, and purchased his goods from the thieves who stole them from his dwelling.

Bishop Selwyn, after a visit to the island, gave a hearty tribute to Mr. Paton's faith and courage. "Talk of bravery!" said he; "Talk of heroism! The man who leads a forlorn hope is a coward in comparison with him who on Tanna, thus alone, without a sustaining look or cheering word from one of his own race regards it as his duty to hold on in the face of such dangers."

At last Mr. Paton, who had often refused to leave the island, saw that it was best to withdraw, as the wrath of the natives against all white men had become exceedingly great on account of the British traders having deliberately introduced a malignant type of measles into the island, with the avowed object of sweeping off the inhabitants to make room for white men. Fearful suffering and mortality were the consequence of this abominable proceeding.

Mr. Paton went to the neighboring island of Aniwa, and he has lived to see nearly the whole population of the island converted to Christ by his labors while a Christian church has eventually been planted in Tanna by other hands amid the very scenes where Mr. Paton prayed and suffered.

AN OBJECTOR SILENCED.

When Bishop Weeks, of Africa—at that time not having been promoted to wear the mitre—was once travelling in England a gentleman who was in the same railway carriage with him began to attack him as a friend of missions. "What," said he,

are the missionaries doing abroad? We do not hear much about them in women's. We pay them pretty well but hear nothing from them. I suppose they are sitting down quietly and making themselves comfortable."

Then he sat beside Mr. Weeks another traveller, as black as any of the natives of the Dark Continent and himself an unmistakable negro. He quietly waited until the stranger had exhausted his tirade against missions and then, making a sign of silence to Mr. Weeks, begged to be permitted to reply to the strictures of the critic. "Sir," said he, "allow me to present myself to you as a result of the labor of the missionaries whose work you have been depreciating." Pointing to Mr. Weeks, he continued, "I am an African, and this man is the means of my having become a Christian and of my coming to this country in the capacity of a Christian minister."

The man who had thus impulsively assaulted Christian missions looked upon the black man beside him with a look of mingled embarrassment and amazement. He could not be mistaken; there was a genuine typical African, flat nosed, thick tipped with retreating forehead and short curly hair; yet that man had addressed him in the elegant language of an educated and accomplished Englishman. He had felt all the refining power of the Gospel of our Lord Jesus Christ, and there were in his very tones of his voice and his whole manner, the unmistakable signs of a Christian gentleman.

The accuser of missions sank into a reverie. He had no more to say as an objector. That one man was both a compensation for and a vindication of Christian missions. And when he resumed conversation, but in a different tone; he began to talk with Mr. Weeks upon missionary topics as an interested and engaged listener.

That black man was none other than Samuel Adjai Crowther, afterward consecrated as the first native Bishop of the Niger!—*Missionary Review.*

From the time of Mungo Park to the present day, travellers in Africa have given instances of the excited kindness of some of the natives toward them. Mr. F. S. Arnot, who has recently crossed the continent tells in his book, 'Garenganze,' among other cases the story of a young African who was with him in a waterless region and who heard him praying one night for water. The young man started off in the dark night going a long distance through a country infested with wild beasts and returned the next day with joy, bringing with him to Mr. Arnot a calabash of water. A race capable of such devotion is capable of great things.

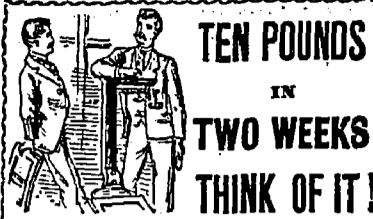
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Seven year old Johnny is fond of long words. He heard his mother telling of a man swallowing his false teeth in his sleep. 'Did he have to take an epidemic?' he anxiously inquired. He asked his mother the other day if she could tell just what second a person died. His mother thought not. 'Then why does it say in the paper, 'Died on the 22nd inst?'

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous complaints, and having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES 820 Powers' Block, Rochester, N. Y.

'Did you see that woman in Benharan's pew this morning, with all her mind centered on her new bonnet?' asked the deacon. 'No, dear,' replied his wife, sweetly. 'I was too much taken up admiring the man in Shelah's pew, with his whole soul fixed on his new gloves.' Then the deacon tried to talk about the sermon.

A bachelor says if you hand a lady a newspaper with a paragraph cut out of it, not a line of it will be read, but every bit of interest felt in the paper by the lady will centre in finding out what the missing paragraph contained, even if it was only a Minard's Liniment advertisement, stating that it cures rheumatism and all aches and pains of the human race.

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It is probably true that the poor as a class, deny themselves more than do the rich that they may give in charity. The smallness of their offerings compared with those of men who have abundance, should not blind us to the fact that often they give most generously. We have seen a story recently of a Scotch woman whose practice was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. The good woman thought to herself, "I have long done very well on my porridge, so I will give this sixpence also to God." This fact came to the knowledge of a missionary secretary who at a missionary breakfast not long after, narrated the incident. The host and his guests were profoundly impressed by it, the host saying that he had never "denied himself a chop for the cause of God." He thereupon instantly subscribed \$2,500 additional, and others of the party followed his example till the sum of \$11,000 was raised before they separated. It was a remarkable result of the gift of the sixpence, of which the good woman was duly informed. And notwithstanding this fine sum of \$11,000 from some rich men, it is altogether probable that the old lady's gift, measured by the balances of the sanctuary, was larger than that of any of them.—*Missionary Herald.*

TAKE AIM.

An aimless life is commonly a useless life. He who has no proper aim becomes the mere creature of circumstance. One day we find him full of zeal and enthusiasm for one thing, and the next day for something else, entirely different. We hear people talk about killing two birds with one stone: so we can also secure with one aim, if it is the proper one, and unwaveringly pursued, a number of blessings at once. The principal aim of every young person ought to be a godly life. If that be obtained he will also have,

1. A useful life.
2. A happy life.
3. A noble life, and
4. A happy death.

All will agree that the above things are desirable and worth striving after, but they can never be obtained by our own strength. If we desire to obtain them we must have God's help, and that we can always have if we ask for it in His own appointed way.

Reader, what is your aim?—*Messenger.*

It is sometimes said that at the Reformation, somehow or other, a new Church was introduced into England, and the property of the Church of Rome transferred to the Church of England. It is well to be reminded, as the *Church Quarterly Review* tells us, "that at the Ecumenical Visitation of 1559, out of a body of clergy numbering between nine and ten thousand,

only one hundred and eighty refused to accept the reformed offices." In other words, all the clergy of the Church of England before the Reformation, with the exception of two per cent. remained clergy of the Church of England after the Reformation, in possession of the same endowments and ministering in the same churches. The remembrance of this historical fact will sweep away many a fable respecting the origin of Church property in England.

"JUST MY LUCK."

If the boy who exclaims, "Just my luck," was truthful he would say, "Just my laziness," or "Just my inattention." Mr. Cobben wrote proverbs about 'Luck and Labor.' It would be well for boys to memorize them:

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Luck whines.

Labor whistles.

Luck relies on chances.

Labor, on character.

Luck slips down to indigence.

Labor strides upward to independence.—*Watchman.*

A YEAR or two ago there died in Pine Bluff, Arkansas, an old man. He was without kith or kin, and not knowing what to do with his property he called his rector to him before he died and asked his advice as to the disposition of his estate. After some conversation the rector, the Rev. Mr. Adams, told him about the condition of our episcopate. He said if Bishop Pierce should die we would not be able to get or support a bishop. "What!" the old man exclaimed, "not have a Bishop! how then could you have a church? I'll leave my money for the Bishop." So a lawyer was called in and a will made, leaving all his property, amounting to something over \$4000, to the Episcopal Fund of the Diocese of Arkansas.—*Sentinel.*

NEVER hurt anyone's self-respect. Never trample on any soul, though it may be lying in the veriest mire; for that spark of self-respect is its only hope, its only chance, the last seeds of a new and better life, the voice of God which still whispers to it, "You are not what you ought to be; you are still God's child, still an immortal soul. You may rise yet, and conquer yet, and be a man yet, after the likeness of God who made you, and Christ who died for you." O, why crush that voice in any heart! If you do, the poor creature is lost, and lies where he or she falls, and never tries to rise again.—*Charles Kingsley.*

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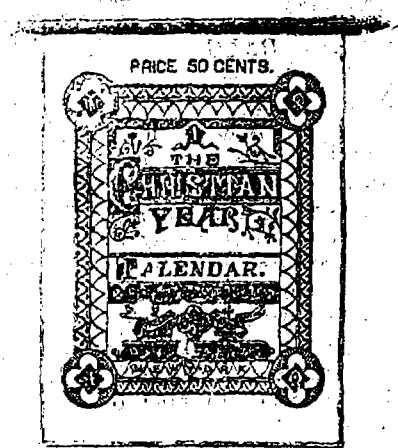
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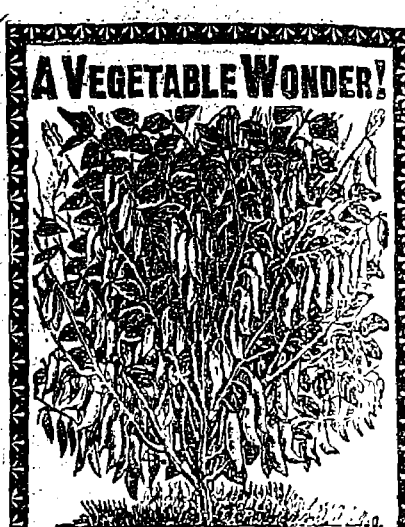
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