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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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In Advance: Per Year
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ECCLESIASTICAL NOTES.

THE new Bishop of Hereford, Dr. Percival, will be consecrated on April 25.

GRAVE irregularities in the accounts of the General Secretary and Treasurer of the American Church Missionary Society have been brought to light involving a loss, it is feared, of from \$10,000 to \$20,000.

THE Rev. C. C. Rollit, rector of St. James' church, Fergus Falls, has been appointed by Bishop Gilbert, Dean of the Northern Convocation, Diocese of Minnesota, in place of Rev. Geo. H. Davis, who has recently moved to the Southern Convocation.

BISHOP DOANE, in a speech delivered before the Excise Committee of the Assembly in the State of New York, speaking as a representative of the Church Temperance Society, took strong ground in condemnation of any proposition whatever to open drinking places on the Lord's Day.

BISHOP Schereschewsky, who is one of the foremost Chinese scholars in the world, since he resigned the missionary Bishopric of China has been living in Cambridge, Mass. For the last seven years he has been engaged in translating the Bible into the literary language of China. He was born in Russia in 1831, of Hebrew parents.

THE Rev. Dr. Rainsford, rector of St. George's Church, New York, has openly advocated (it would appear from the reports in the papers) the opening of saloons for a certain length of time on Sundays. Owing to the important position that St. George's holds in the city of New York, this advocacy becomes noteworthy and deeply regrettable.

THE Rector of Leverton (near Boston, Lincolnshire, Eng.) the Rev. J. Bullen, has introduced "Hymns Ancient and Modern" into the services at Leverton Church. He has also recently discarded the black gown, and adopted the surplice in preaching. In a recent issue of the *English Churchman*, Leverton was described as "this most Protestant parish."

THE Rt. Rev. Elisha Smith Thomas, S.T.D., second Bishop of Kansas, died at Salina, Kan., on the 9th of March instant. He was elected assistant Bishop of the Diocese on the 4th of May, 1887, and, on the decease of Bishop Vail, became Diocesan, and for the last five years had devoted himself and all his powers to the building up and extension of the Church in this vast and important district.

THE Rt. Hon. A. J. Balfour, leader of the Opposition in the House of Commons, has just published "The Foundations of Belief, Being Notes Introductory to the Study of Theology."

The *Record* speaks of him as one fully equipped for such a work. He shows that "the principles of naturalism" sap the foundation of all knowledge. "Theism," he says, whether or not it can in the strict sense of the word be described as proved by science, is a principle which science, for a double reason, requires for its own completion. The ordered system of phenomena asks for a cause; our knowledge of that system is inexplicable unless we assume for it a rational author." A book of this kind, wisely written, and by an author so well known in the political world, will have its influence for good.—*Southern Churchman*.

THE Rome correspondent of the *Daily Chronicle* says: In a report which Cardinal Vaughan has drawn up, and will shortly present to the Pope, his Eminence declares that in future even more individual conversions to Catholicism may be expected than in the past, but he adds that the attitude of the Anglican Episcopacy and clergy absolutely excludes the idea of anything like a general secession from the Anglican Church. Cardinal Vaughan dissuades the Pope from addressing a public document to England on the subject of conversion, but his Holiness refuses to completely abandon his favourite project. He has collected all the documents bearing upon the Catholic validity of Anglican Sacramental ordinations, and intends to submit them to an important congregation. The Pope, contrary to the opinion of most Catholic theologians, is inclined to recognise the validity of these ordinations.

THE Bishop of New York, in a letter to the *New York Tribune*, referring to the Pastoral lately sent out from the House of Bishops, concludes with the following pregnant sentences: "It ought to be clear enough, even to the most interrogative mind, that a divine society which claims to rest upon 'most certain facts,' cannot consent that any one who is clothed with authority to teach and bear witness to these facts shall surrender, or impugn, or disparage them until the body that has commissioned him has authorized him to do so. His office and authority, first, last, and all the time, are representative, and when the time comes that he finds himself requiring a larger liberty than his official obligations concede to him, common honesty would seem to require that he should seek it outside, not inside, of a fellowship to which his vows and promises, in the matter of what he shall teach and hold, are both definite and explicit."

A GOOD CUSTOM.—On a recent visit to New York I was impressed with the beautiful and helpful arrangement by which all the Episcopal churches were open all day long on week days as well as on Sundays, and that whenever I went into one of them there was sure to be some one else who had come for prayer, rest or comfort. It was a great delight for a Western man to see and enjoy the beautiful interiors so full of gifts and remembrances of the most

uplifting character. And the invariable exhortation to "pray one prayer to God for thyself, for those who worship and for those who minister here," touched the best chords in one's nature, and the prayer was always genuine. And all the other church buildings had iron fences and barred gates! Ought the church to be open on Sunday only? Don't souls need a place of refuge on week days, too?—A. C., in *Outlook for February 16*.

St. Bartholomew's church, New York, of which the Rev. H. Greer is Rector, employs in its many parish agencies the services of six assistant clergymen and eleven authorized and continuous parish workers who may daily be seen at the parish house. Two Sunday-schools meet, the one in the church rooms and the other at the parish house. The usual services are held on Sundays and week days, and the church is open daily for private prayer. The number of communicants is 1,093. Its parish house, 209 East 42nd St., is a veritable hive of activities. During the last year, through special visitation carried on by the clergy and parish visitors and ten special visitors, relief by means of meal tickets were granted to 70,000 persons, 1,384 orders for coal, wood and other supplies were given, and many rents were paid. A tailor's shop was carried on for two months in which from 20 to 40 women were given employment. The Mens' Club and Boys' Club did excellent work; the former number 354 members including clergy, students, merchants, day laborers, and professional men. There are night classes for study, music and amusements, and a fine gymnasium. There are classes in typewriting, gymnastics, mechanical drawing, book-keeping, and a military organization known as the St. Bartholomew's Cadet Corps. The Girls' Club has nearly 1000 members, and there is instruction in stenography, embroidery, dress-making, millinery, and music drill, besides social meetings and discussion of important questions. Over 400 girls belong to the afternoon Club for school girls. The sewing school numbers 500 pupils, and the children are thoroughly taught in three departments—primary, intermediate and advanced. In the Kindergarten there are 175 children. The coffee house furnished during four months 17,645 meals to needy persons, and in its clinical department 3000 patients were treated, and in the dispensary for eye, ear and nose, 18,000; 31 missionary boxes were sent out by the Ladies Missionary Society of the parish during the year, and 515 contributions in cash to missionaries; \$1,052 were sent to Bishop Talbot, \$1,552 given to the relief of the poor, and other contributions amounting to nearly \$3,000 more. The Foreign Committee of the parish reports a distribution amounting to over \$12,000. The Benevolent Society gave steady employment to poor women, requiring \$50 per week to pay the women so employed; 69 women were provided with work, and 3,656 garments made by them were given to needy persons. There is a Swedish chapel, an Oriental Guild, and a Chinese Guild in connection with the parish, all of which are doing admirable work.

FASTING AS A HEALTH FACTOR.

[By H. T. WHITFORD, in the "Church Eclectic."]

[CONTINUED.]

It should be mentioned that, in contradistinction to this definition, an erastian temper of mind is shown by many who insist upon the fast day beginning and ending at midnight because the civil day is so reckoned. Surely it is wiser to stick to the Bible method of counting the ecclesiastical day from evening to evening, and the fasting from morning to night, as the homily states. It could hardly be otherwise for if the fast begins and ends at midnight there could be no interval for food on occasions when a number of fast days come together. The same temper of mind may be seen in the rule which permits food immediately before a midnight Communion, and yet it is reckoned to be fasting Communion! ^a Furthermore, in advocating the right use of the appointed fasts, we must not overlook the set feasts. That devotion which converts the feast of Sunday into a rigorous fast cannot be said to be founded on humility or obedience, for such an act evidently is the result of private judgment and is a direct violation of the law of the Catholic Church. ^b

Some may say that fasting comparatively speaking, is quite an easy matter if we do not impose upon ourselves any other rule than is strictly implied by the definition quoted in the homily. That in fact, to continue all the day without food or drink from morning until night, providing breakfast is permitted and another meal is allowed at the close of the day, is a practice of every day occurrence with many whose occupations prevent a mid-day meal. Whilst this is admitted, still the majority of people will feel the deprivation of food for say ten consecutive hours during the working day to be a real act of self-denial, and few will willingly impose upon themselves such a period of total abstinence unless it can be proved to be (1) beneficial to bodily health in accordance with the law of nature; and (2) imposed upon man as a positive duty in accordance with the revelation of God's Will.

In estimating the physical benefit of fasting, we may look for advantage in two directions, preventive and curative. The old adage 'prevention is better than cure' manifestly finds its most legitimate application with reference to the law of health. It is a matter of common experience to note how much easier it is to escape the effects of disease by using precautionary measures, so as to be able to meet the first attacks, than the opposite course of waiting until the enemy makes a breach through the wall where it finds the least power of resistance. When a man discovers through a pain in the part attacked that disease has taken hold of him, his first thought is to call in the aid of his family doctor with the view of taking such an antidote or palliatives as he may prescribe. How much easier it would have been in many cases for the patient to have used preventive means instead of palliatives will readily be admitted by every intelligent physician. Yet it is astonishing to notice how few there are in this age of scientific knowledge who are more apt to pay attention to the proper regulation of their diet and the law of rest as preventive measures than they are willing to swallow any amount of nauseating drugs after the sickness has set in. It has truly been observed that to tell the average man 'frankly that he eats and drinks too much, or walks too little, and that moderate attention to diet and exercise is the only possible

offering to be laid at the shrine of Dame Nature, is to pursue a method calculated to produce keen offence, and a general contempt for further instruction. Again, it would be much wiser to submit to a skilled diagnosis while the body is perfectly sound than to waste time and money in some not too efficacious a system of local repair when abnormal influences have been allowed their full swing. ^c The immediate effect of such an act of self-discipline would indicate the parts where specific disease is most likely to occur, if happily it does not prove that a definite germ has already found a local habitation and commenced its ravages. "Three-fourths of the ailments which afflict the body (said the Dean of Rochester) result from eating and drinking, yet when common sense and Christianity both say to us 'Prevention is better than cure,' we profess to assent, but in act deny it. Reason and religion tells us that moderation, self-denial, abstinence, are good both for body and soul, but we still have nothing to do with them until a surfeit or a sickness takes away the appetite, or the doctor threatens and alarms." ^d

The change in the vital forces which results from making one day a fast and the next day a feast, or varying it by a succession of fast days, produces a revolution in the whole system. The perfect regularity of function is interrupted by the sudden change of fast into feast, and the organs of digestion which have been at rest, on being called suddenly to perform their duty on the introduction of food, are found to be wanting in alertness, and give evidence that they feel the test. Out of weakness there comes strength. Nature must first feel the effect of want, and then she will cultivate the needful supply. Thus fasting gives scope for the acquisition of fresh energy by causing a change which brings about an alteration of vital action. The organism which receives three or four meals regularly every day all the year round becomes so accustomed to it that the function of digestion is like clock work. Still the perfect regularity—especially if an enormous proportion of the vital force is expended in the performance of this one work—is certain to end with fatal effects. The rest from active work which nature needs for repairs cannot be denied without evil results. There is no escape so long as the human engine is a slave to appetite—driven to death, when, owing to perpetual motion at high pressure, and neglect of all natural stopping places, no time is allowed to examine the working parts and see that all is safe.

The historical student cannot fail to acknowledge the wide difference—the great gulf—between the asceticism which marked the early and middle ages, and the habits of the people now-a-days. It is an ascertained fact that the danger was not in the practice of early times, but in the habits of the people of this enlightened and luxurious age. "When we know how little food is really required to sustain life we may the more readily surmise how very much more food is taken by most persons than can ever be applied usefully towards sustenance. I have (writes Dr. Richardson) no compunction in expressing that, whilst fasting enthusiasts are subjecting themselves to considerable danger from abstinence, hundreds of thousands of persons are subjecting themselves to a slower but equal danger from excesses of foods and drinks. These keep up their experiment, and with every vessel in their bodies strained to repletion and seriously overtaxed, continue to replete and strain the more." ^e

^c *The Morning Post*, Oct. 4, 1889.

^d Speech by Canon Hole, reported in *The Guardian*, Dec. 27, 1883.

^e "Lessons from the Fasting Mania," by Dr. W. B. Richardson, in *The Asclepiad*, Dec., 1890, p. 328.

There is plenty of room for the adjustment of the law of moderation between the practice of a professional faster, who starves for fifty days on water alone if he be not aided by some drug, and that of a good feeder who never knew what it is to go a single day since his birth without three or four meals. At what point will science draw the line? There is a vast difference between a few hours and fifty days. Of this much we may easily be convinced; there can be no harm in adopting the historical rule as defined by the Church; viz.: Give the stomach rest once a week at least, by abstaining from food and drink from morning till night. The true and literal observance of Friday and Sunday seems to involve rest as a principle common to both. History proves the vital need of a weekly day of rest from toil, and nature indicates that rest from physical labor alone is not sufficient, there is a positive need for a weekly fast as well. For, as has been truly observed, "The practice followed by some of fasting one day in the week is no mere ecclesiastical regulation, but is founded on physiological laws." ^f

Whether the duration of the necessary fast be long or short, when science has ascertained the law and defined its limitations—the happy mean—what a triumph it would be were we able to witness a single living instance of a devotee to the true law of health, who, for say 120 years had practiced the rule, and still maintained full vigor of mind and body, and whose natural force had not abated nor eye dimmed by old age such as we are told was the case with Moses.

A few years ago an old lady related her experience somewhat in this fashion: "I am indeed blessed with remarkable strength and vigor for an old person. How old do you suppose I am? Well, I go with the year. I was born in the last year of the last century, and have had little or no illness throughout my whole life. I attribute the soundness of my health to the way I have been in the habit of living. I have lived well and generously, and whenever I have felt out of sorts, instead of physic, I did a bit of fasting, not by change of diet or going with less food, but by going without altogether, sometimes for 24 hours, and that always set me to rights again."

The improvement and preservation of health, and the extension of the life which now is—thus undoing the effects of the fall, and fasting as a health factor, is assumed to be of primary importance in each stage,—must ever be recognized as a matter of vital importance, for the question may still be asked, "What will a man give in exchange for his life?" "The care of the body is absolutely essential to long life and continued usefulness. He who lives by his intellect must take care of his stomach. Eating too much is as conducive to shortening life as drinking too much, and our friends the teetotalers would do well to wage war against both in their well meant crusade, for beyond a certain amount . . . excess of food is a slow poison, and induces disease of the liver and kidneys as surely as excess of alcohol does." ^g

^f "The Virtue of Fasting," by Rev. Harvey Jones, in *Sunday Magazine*, May, 1891, p. 543.

^g "Living to Eat and Eating to Live," by Dr. N. E. Yorke Davies, in the *Gentleman's Magazine*, May, 1891, p. 519-521.

"CHRIST JESUS gave Himself a ransom" (that is, a redemption price,) for all. Jesus crucified offers the price which buys our bondage. Jesus crucified effects an atonement which restores to us the friendship of the Holy God. Jesus crucified makes Himself a propitiatory Victim to expiate our sins. The redemption price which He paid, the act which perfected the reconciliation, the sacrifice which expiates the guilt, is the free offering of His most precious life to agony and to death.—*Liddon*.

^a See Merati's Notes on Gavanti.

^b St. Augustine considered it "no small scandal to fast on the Lord's Day," Ep. 119, ad Januar, Cap. 15.

"THE PARISH GUILD."

(CONTINUED.)

Secondly: The formation of a central executive management or head necessarily means that a comprehensive view will then be taken of all the work to be done. This is an extremely valuable result, and I think we will all readily admit its importance. What is more necessary than to see clearly what is to be done. Before attempting to remedy an evil we must understand what the evil is, or our efforts will be thrown away. Before we complete a separate work we must be sure that it will piece in with the whole. If we do not know what we are to do, how can we do it? If the artizans engaged in the building of a house do not consult each other and work on a general plan, what is the result? We shall have window frames too large for windows, door frames too small for doors, walls where there should be arches, and no beams where we would lay our floors, and general waste of effort and confusion. It is as important to understand parish work as any other work. Therefore the great value of a council at the head of affairs will at once be seen. And so the Guild, having a full and comprehensive understanding of what is to be done, will be in a position to have it done in the most advantageous manner. With proper direction there cannot then be two organizations straining different ways, but all will pull together. It surely seems to be but reasonable that as the council knows just what is to be done, it will therefore most easily provide the best means of doing it.

Thirdly: Another advantage becomes apparent. The Guild, from its large membership, provides a splendid reserve force,—a powerful auxiliary to come to the aid of an overworked Chapter. If there is a sudden increase in the work of any of the Chapters of the Guild, immediately extra help is forthcoming from this reserve force, and so the Chapter may accomplish its work as usual. The Guild is in this connection a great balance wheel equalizing the work and making it smooth running in every department; so that not only does it foresee what is to be done and best direct its doing, but it also ensures the due execution of work in every branch. The whole organization moves forward together, and so accomplishes whatever it undertakes.

Fourthly: It provides a splendid lubricant for the easier running of the Parish machinery. I mean its treasury. This is one of its greatest benefits. Here it provides a common fund with which in time of need to aid and sustain any church project requiring help. It has an unexcelled opportunity to obtain and direct into the proper channels whatever money may be needed. For with a membership of all church-goers, all acquainted with the objects and needs of the Guild, any pressing want can be instantly relieved, the depleted Chapter treasuries refilled, and all the annoyance and embarrassment arising from this source prevented. Of course I am assuming that Guild members realize the obligations resting on them to provide for the charitable schemes that this organization has taken in hand, for indeed I think it would be an insult to them to otherwise than take this for granted.

And lastly: There is another feature of the Guild that all will commend. I mean its great benefit to its members in making them acquainted with one another. Apart from some such means as this, it seems difficult for members of the same Church to really come to know each other. Our social customs are not especially happy in promoting friendship and acquaintance. They seem to be founded on a peculiar basis, apparently not for bringing people together, but for separating them. We can scarcely hope to accomplish much if we

know but few of our fellow Churchmen. Our field of action will be limited; and then such a state of affairs is not calculated to promote the entire good will and mutual regard that ought to exist, if anywhere, in a church. An organization that provides for the actual bringing of people together, to know each other and to engage in a common object, is of greatest value for it lays the foundation upon which a successful united Church can only be built up, the united, harmonious action of all its members. When we consider the present state of affairs, having regard to what a Church is supposed to be, it seems monstrous that the common members of this household, the Church, should not only often not know each other, but not even have a friendly feeling towards each other. Such a state of affairs must shortly bring about the disintegration of the whole Structure; and consequently we should hail with joy an organization that puts an end to such a shocking state of affairs, gives a common aim and binds the whole Church together in firmest bonds of mutual acquaintance and friendship.

Separate, and not united, we cannot hope for the same result from our Church societies. Different organizations under no common management are sure to diverge. Instead of making a grand attack they dissipate this force in futile skirmishing. One can at once see that they will lack the power of the whole body pressing forward. And there is also danger of rivalry and dissension. With independent direction what is to prevent their work from conflicting. There is great danger of unpleasantness of this sort where vigorous Associations are actively working. There is the danger of approaching work from two points of view. And all this danger the Guild removes. Then, not united, what is there to lead a non-worker to take general interest in their work? Very little. And the lack of union often makes it difficult for interest to be maintained. The Guild, however, is a rallying point for the stragglers and a recruiting ground for the new workers. Briefly these are the advantages of the union.

We have seen that it is well calculated to arouse and stimulate the interest of non-workers in what is being done. That it enrolls and thus makes available a great reserve. That it obtains a clear and comprehensive view of the entire field, and consequently can direct with precision the necessary work and can provide the best means of its being done. We have further seen that it ensures the due execution of what it perceives is necessary to be done, by means of these reserves which it has brought together and has made available for any emergency. That it enables the creation of a fund for promoting Church projects which otherwise could not be assisted. And, lastly, that it is most excellently qualified to secure the permanence of these results by uniting the Parish in harmony and good fellowship. Surely the Guild has a good reason for being.

I think, therefore, that we will all agree that if a Church is of value, a Church Guild is also of value. For, however we regard it, we see that its whole purpose is to carry into effect that which will make the Church move ahead, a united body with one purpose and mind towards the full attainment of its highest purpose, the whole welfare of men.

CHRISTIAN SCIENCE.

"You say a boil is painful, but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain through inflammation and swelling, and you call this belief a boil. This remarkable concentrated twaddle is not, as might be easily supposed, an extract from one of those journals professing to be humorous, and which jest sadly—very sadly—and painfully from week to week. It is not in any way intended as jest.

It is meant as a plain and sober statement of a part of the creed of a body claiming to have a considerable number of adherents in the United States and elsewhere, and known as the Christian Scientists! Their Christianity and their science are very different from the things which are usually meant by those words, and are, in fact, arbitrary terms, which have nothing of their usual sense. 'Christian Scientists' deny a soul to man, because they say a soul cannot be in matter; they impiously reject the Trinity, and consequently the Atonement, and reduce the other most sacred truths to nothingness! Their religious opinions are expressed in language of the character of which the farrago of rubbish on the boil is a fair example. All that Christians hold most dear is destroyed by them, and yet they seem to think that, by the use of the word 'Christian' as an adjective, in some sort of way they still have a part in the Christian faith. They are a terrible example of the way in which weak minded people may be tempted into what may be called abnormal schism.—Selected.

REUNION.

(From the New Zealand Church News.)

The cable has told us that the Pope will probably summon to Rome Cardinal Moran of Sydney and Cardinal Gibbons of Baltimore, to confer with Cardinal Vaughan on the subject of the proposed union of the Anglican and Roman Churches. His Holiness is said to be desirous of having the advice of these three representative ecclesiastics on so great and momentous a matter. This movement towards union must of course be regarded as only in its initial stage, but it is to be devoutly hoped that these initial proceedings may lead on steadily in the direction in which they indicate. Cardinal Vaughan has already ventured upon the question in a remarkable address to a Conference of the Catholic Truth Society, in which he dealt with the growing desire everywhere manifest in Christendom for the union of Churches and the reunion of their separated brethren. The Cardinal is of the opinion that the Roman Church * * * * * would be ready to admit changes and modification in her discipline and in legislation which concerns times and circumstances. Other points that might be conceded were the celibacy of the clergy, communion in both kinds, a vernacular liturgy, and some changes in liturgical language. These, however, are not the only considerations at issue, but it is much to know that Rome is likely to be willing to concede anything at all in a question of this kind. Apparently there is now a disposition on her part to consider reasonably the condition of Christendom, and to find a ground for common action by a readiness to reduce non-essentials to a minimum, where necessary. Unquestionably the present day is pregnant with a universal desire for reunion. The signs of the times predict it; and although it may be the most difficult problem that could be conceived, we cannot believe that our Lord's dying intercession for the success of His Church could be in discord with the Father's will: and, therefore, it must yet receive its fulfilment. In the development towards this consummation already begun, many assumed obstacles will vanish on nearer approach; and it is gratifying to find that all sections in Christendom are becoming more and more disposed to deal with this grave question in the spirit of our own motto: "*In necessariis unitas; in dubiis libertas; in omnibus caritas.*" If, however, Rome will seek for union only on the basis of England's complete submission, as has been hinted, then the thing is impossible. Even so, the outcome might be more friendly relations between the two Churches, which would be something gained.

News From the Home Field.

Diocese of Nova Scotia.

HALIFAX.—The rendering of the "Crucifixion" drew a large congregation to St. Luke's Cathedral on the evening of the 12th inst. The Rector, Rev. E. P. Crawford, made a few introductory remarks on the subject which was to be told in exquisite music by the choir and then briefly referred to the need of providing the church with a more beautiful organ, for which the offertory would be made. The singing of Stainer's delightful musical composition then commenced. The narrative begins with the scene in the Garden of Gethsemane, and closes with the words "And He bowed His head and gave up the Ghost." The singing of the choir throughout is deserving of the highest praise. The soloists were chosen from its own ranks and were Messrs. Emerson, Wiswell, Captain Clarkson, West and Tremaine. The quartet, "God so loved the world" was sung by Choristers Robinson, Harvey, Messrs. Wainwright and Clarkson. All the singers were in capital voice. The expression, attack and tone were most conspicuous. The massive power of the chorus is not often equalled by much larger bodies of vocalists. St. Luke's choir now takes high position among the choirs of Canada, the result of hard work, patience and perseverance among its members, coupled with the untiring energy and skill of their conductor and organist, Mr. Gatward.

Diocese of Fredericton.

FREDERICTON.—A branch of the Church Boys Brigade was organized here on the 19th March with a membership of over forty. Lieut. Perkins, Lieut. Oliver and A. D. Thomas are instructors.

ST. JOHN.—The noonday Lenten services of the Brotherhood of St. Andrew in the Church rooms continue to be well attended. Last week the Rev. W. H. Sampson continued and concluded his addresses on "Man a Son of God." The speakers the present week are Rev. J. M. Davenport on "Jesus, the Bread of Life," and Rev. A. D. Dewdney on "Week Day Christianity."

Partyism seems to have been broken out afresh, or rather it might be more correct to say some parties are striving to keep alive *partyism* in this city. A meeting of "Churchmen in sympathy with the late Conference" has been called for the present week "for the purpose of considering and deciding upon the best means for still further advancing the Reformation principles of the Church of England,"—of course always as understood by these good people themselves.

Diocese of Montreal.

Upon the requisition of a large number of the members of the congregation of Christ Church Cathedral, Mr. Norton, son of the Rev. Canon Norton, D.D., Rector, has been appointed as organist to succeed Mr. Birch, who has accepted a leading position in the city of Ottawa. The Rector upon receiving the requisition left the matter of appointment in the hands of the select vestry who, having considered the various applications sent in, unanimously appointed Mr. Norton.

We learn with much thankfulness that the

Lord Bishop of the Diocese has recovered from his late illness and was able to be out for a short walk on Saturday last.

The Rev. T. Everett attended the Church of the Redeemer, Cote St. Paul, and administered Holy Communion on the morning of Mid-Lent Sunday, Refection day. The weekly Lenten service on Wednesday evening has been largely attended considering the numbers of the congregation and that the service is conducted by a Lay Reader only, on one evening there being as many as 56 persons present, and at other times from 40 to 50.

BISHOP'S COLLEGE.—The annual meeting of the Convocation of the University of Bishop's College, for the conferring of Degrees in the Faculty of Medicine, will be held in the Synod Hall, Montreal, on Tuesday, 2nd April, 1895, at 3 p.m.

The preliminary business meeting will be held in the Council Room of the Synod Hall on the same day at 2 p.m.

Diocese of Toronto.

TORONTO.—The Lord Bishop of the diocese showed his sympathy with the Church in Newfoundland in the difficulties which have overtaken it, owing to the late failure of the Banking institutions there, by issuing a special circular or Pastoral to the clergy of the diocese, asking them to appeal to the faithful throughout his diocese for contributions to the relief of their brethren in Newfoundland in their distress.

The Bishop of Moosonee has been visiting the various parishes in Toronto in behalf of his work, and also spoke at a missionary meeting held in connection with the Theological and Missionary Association of Trinity College last week.

The Woman's Auxiliary during last month received some \$1700 for its work, and also sent out thirty six bales of clothing. Four new parochial branches have been formed.

The Local Assembly of the Brotherhood of St. Andrew will meet at St. Phillip's Church on the evening of Monday April 1st, when there will be a discussion on local Church work and also a Conference and discussion in which it is announced that the Rev. J. L. Starr, of Norway; Mr. Truscott, of Grace Church; and Mr. Adams, of St. Phillip's Church, will take part.

It has finally been decided to re-build Trinity College school at Port Hope on the old site. Application has been made to the Town Council to provide more effective means for extinguishing fires. It would appear that the cause of the late fire was the explosion of a coal oil lamp.

Diocese of Huron.

[Continued.]

At the Wednesday Session a letter from Mrs. Stewart, Missionary in China, was read, one from the Rev. C. Piercy, of Algoma, asking for a continuance of Huron interest in that Diocese?

Mrs. Kains read a letter from Mr. Swainson, written in warm commendation of Huron's lady missionary in the Northwest (Miss Wilson), and deploring that failing health had compelled her to resign her post.

Mrs. Newman, late corresponding secretary for Huron, and Miss Wilson were warmly welcomed and spoke a few words of kindly greeting.

Two very excellent papers were read—one by Miss Battersby, of Port Dover, strongly

advocating systematic giving, and urging the duty of giving at least a tenth; the other by Miss Ermatinger, of St. Thomas, giving a most interesting account of a visit made by her to Tunis, and of mission work among the Jews there.

The meeting was then addressed by the Bishop of Huron in words of kindest appreciation and encouragement, the W. A. being described as the most alive and progressive of all Diocesan organizations. His Lordship approved the decision of the meeting to reserve to the W. A. the designation of its funds, and promised to do all that with him lay always to help the W. A. with his counsel and prayers.

The special thank offering for the consolidation of the Church in Canada was then brought to His Lordship, who read the text inscribed on the envelopes. The amount of this thank offering was \$177.47.

The afternoon session was opened, by an animated and profitable discussion relative to the details of auxiliary work.

Miss Montizambert, the General Secretary, gave much valuable information, and Mrs. Tilley spoke earnestly on the need of undertaking the work in a spirit of prayer.

A touching incident of the afternoon was the presentation by His Lordship the Bishop, in behalf of St. Paul's W. A. Branch and Sunday School, of a life membership certificate to Miss Cross, in token of their appreciation of her loving service among them.

At half-past four the children of the mission bands of the London branches were marshalled into the hall, carrying their banners and singing. The various presidents of these mission bands are to be most heartily congratulated on their success in training their little ones. The order and attention of the large gathering was simply wonderful.

Various resolutions of thanks were passed, notably a very hearty one to the ladies of London for their hospitality to the delegates, and for providing so bounteous a luncheon each day between the sessions.

Woodstock's invitation to the Woman's Auxiliary to hold its semi Annual meeting in October in that place was cordially accepted. The general Missionary gathering in the evening was addressed by the Bishops of Huron and Moosonee, the Rev. Mr. Wright of Fort a la Corne, and the Rev. Mr. Jaanes, late of Central Africa. On Thursday the Bishop of Huron presided at the very largely attended meeting of the Bible and Prayer Union, at the conclusion of which some matters of business remaining over from the previous sessions received the attention of those present. More than one notice of motion read proved that the meeting held at Huron College on the Tuesday evening had borne fruit, and several delegates stated their intention of working both in their branches and parishes, for Huron College. Mrs. Boomer in a short address, that stirred them still more, emphasized all that had been said on Tuesday evening relative to the efficiency of the College and its claims on the Diocese as being the school from which most of the Diocesan clergy and many devoted Missionaries had gone forth, and announced her hope of maturing a plan already conceived and which had the Bishop's heartiest sanction of forming a band of contingent helpers to assist in maintaining the College in all its efficiency. At the close of the meeting the Diocesan officers and Conveners of Committees were invited by the Bishop and Mrs. Baldwin to lunch at Bishopstowe to meet the Bishop of Moosonee and Mrs. Newnham. A very pleasant feature of this, Huron's 8th annual meeting, was the presence and the helpful words and counsels of Miss Montizambert, the General Corresponding Secretary. Another life member was added to the roll, Mrs. Craig, of Petrolia, made a Life Member by her branch in loving memory of her young daughter so early entered into rest. Everything passed off in the happiest manner, and

every delegate present thankfully realized that God's blessing had rested on their meetings. May all strive earnestly to go forward in the strength of God.

Diocese of Rupert's Land.

WINNIPEG.—The Primate of all Canada held ordination at St. John's Cathedral, when Mr. H. Gahan, B. A., Kings college, London, was ordained deacon, and Revs. R. Gowdy, Springfield, and E. Thomas, Fort Alexander, were raised to the priesthood. Mr. Gahan read the gospel, and the very Rev. the Dean of Rupert's Land the epistle. The preacher was Rev. Geo. Rogers, Superintendent of Missions, who preached a thoughtful and much appreciated sermon on the "Limitations of ministerial effort," from the text "I am not sent not unto the lost sheep of the house of Israel." Mr. Gowdy and Mr. Thomas will continue their work at Springfield and Fort Alexander respectively, and Mr. Gahan will take charge of Carman.—*Winnipeg Tribune.*

MANITOU.—The chapter of the Rural Deanery of Dufferin met at Manitou, on February 13th. The first order of business was the reading of a paper on the "Observance of Lent," by the Rev. E. M. Skagen, who handled his subject in a very masterly manner, laying special stress on the closer observance of the season by Churchmen. A long and animated discussion followed the reading of the paper, special reference being made to the indulgence in social amusements during Lent. In the evening the chapter met in St. John Church for Divine Service, when the Rev. C. W. Houghton preached the sermon, taking for his subject, "Definite Churchmanship," under the words of the Nicene Creed, "I believe in one Holy Catholic and Apostolic Church." He outlined very clearly the position of the Anglican Church in relation to the other Christian bodies, at the same time calling upon all true Churchmen to stand firm in the cause of Christ and the Church which he founded. On the following morning the chapter met in St. John's Church at 8 o'clock a. m., for Holy Communion—Celebrant, the Rev. the Rural Dean, afterwards the work of selecting books for the R. D. S. S. Library was proceeded with. Pursuant to request of chapter, lists of over 300 books were received from Rev. W. Clarke, Rector of Morden. These were carefully considered and, with slight alterations, approved. They were then returned to Mr. Clark with the request that he ascertain their cost with a view to the whole being purchased by the Deanery. Mr. Clark was thanked by the Chapter for his faithful work in preparing such excellent lists, and was asked to accept the office of Deanery Librarian. The Rural Dean then pronounced the Benediction and closed the meeting.

The Rural Church Monthly of the Rural Deanery of Dufferin ask the following pertinent questions :

Is it not strange some people can get up in time to do all the chores, get three or four children ready and then drive three or four miles and be in time for 11 a. m., service. On the other hand there are others who live within a ten minutes' walk of the place where the service is held and really think 11 a. m. too early for anything in the form of a service.

Another thing which is rather perplexing to some of the Clergy is this, that when some people are asked why they cannot attend service during the week, they say "Oh, we really have so much to do, you know," "have no time, in fact, &c. &c." Then if there happens to be two socials and a concert or carnival on during one week it is most likely you will see those same people at one or more of them. No time for

things of a sacred nature but lots and to spare for things light and frivolous. We are of the opinion that there is a time to pray, and moreover we think also that the man who finds time to pray will also find time to laugh, as well, if not better, than he who has too much to do to pray. . . . that for which we sacrifice a little time, and for which we take a little trouble, will surely be valued more by us. We should love our Church more and be better church members if we would only take the trouble to learn more about Her, her origin; her early history, and the storms she weathered, and the vicissitudes she went through in latter times.

The Rev. Mr. Gahan has assumed charge of this parish in succession to Rev. Mr. White.

Church Notes from New Zealand.

January last witnessed the consecration of two new Bishops for this Colony, thus filling all the vacancies on the Episcopal bench. These were the Ven. William Leonard Williams, consecrated Bishop of Waiapu at Napier Cathedral on the 20th January, and Rev. Frederick Wallis, Bishop of Wellington, in the pro-cathedral of that city on the 25th of January. At the consecration of Bishop Wallis the Right Rev. Dr. Wordsworth, Bishop of Salisbury, England, whose examining chaplain Dr. Wallis had been, was present.

Shortly before his consecration Bishop Williams, of Waiapu, was the subject of heavy bereavement through the death of his wife, which occurred on December 15th. She came from England with her husband in 1853, and had been residing in the diocese ever since. She always took a deep interest in the welfare of the natives and was widely known and universally esteemed, and was possessed of great force of character.

During Lent, a special effort on behalf of Missions was to be made in the diocese of Christ Church. The essential feature of the effort was that it appealed to the self-denial of the Church and asked only for the results of such self-denial.

The *New Zealand Church News* for February has two articles, one the "Re-union," and the "Ecclesia Anglicana," which we have pleasure in giving to our readers in another column.

Bishop Cowie, of Auckland, the acting Primate, had called together the General Synod to meet at Nelson on the 31st of January for, amongst other business, the election of a Primate.

At the consecration of Bishop Wallis, there were present seven Bishops and fifty-nine clergy, amongst whom were a number of native clergy.

The question of education was engaging considerable attention in the Colony, and was one of the matters to be considered by the General Synod.

SOUTH AFRICA.

GRAHAMSTOWN.—We learn from the *Southern Cross* that according to the Bishop's charge at the Synod held in January last, the statistics showed that in the past three years the number of Church adherents had increased from 22 000 to nearly 30,000, and the contributions during the same period from £42,266 to £57,675. It was determined to endeavor to raise the Diocesan Ministry Endowment fund to £20,000 by the next Synod. There are from seventy to eighty clergy in the diocese. The Bishop of Grahamstown, the Right Rev. Dr. Webb, left Port Elizabeth on the 9th of February for England.

KAFFRARIA, St. John's.—Two new priests have recently gone from England to work in this diocese, the Rev. R. G. Ley, B.A., Cambridge and Wells Theological College, and the

Rev. H. A. Tudor, M.A., Oxford and Wells. The latter worked for several years in the Diocese of Qu'Appelle, N.W.T., and has now taken charge of the Mount Frere parish, Kaffraria.

MASHONALAND.—The consecration of the Bishop elect, the Ven. Archdeacon Gaul, has been fixed for St. Mark's day in St. Andrew's Cathedral, Bloemfontein, with which he was connected as Precentor from 1874 to 1880. Old Kimberly churchmen, residing now at Johannesburg, are presenting the Bishop-elect with his Episcopal outfit, and his brother clergy are presenting him with a Pectoral Cross and the Episcopal Ring.

An appeal is being made by the Council of 'The Church Temperance Society' of the Province of South Africa to the clergy, to bring the subject of Temperance before their people by a simultaneous effort. The appeal has been heartily endorsed by the Metropolitan.

AUSTRALIA.

A special session of the Synod of the Diocese of Grafton and Armidale was convened for January 23rd, to consider the possibility of continuing the independent existence of the diocese in view of the great financial calamity which had befallen it as regards the Bishopric endowment fund. This consists in the loss of nearly half the original endowment fund, £10,000, which was lost some years ago on the security of property now very considerably depreciated.

THE BIBLE AND THE CHURCH.

What is the relation of the Church to the Bible, and the Bible to the Church. We quote from Bishop Hall's useful tract on reading the Bible. The relation between the two is often misunderstood and made the subject of vain and idle controversy, when no real opposition exists. 1. Remember our rule of faith is not that professed by some: *The Bible and the Bible only*, without note or comment, as if the Sacred Book as we have it, the different parts collected and translated, had fallen from Heaven. No, we receive the Bible from the Church. How should we know which were the Sacred Scriptures, or, indeed, that any such existed, unless the Church had formed the Canon and presented it to us for our study? As a matter of fact, the Church existed before the Bible. Apostles preached before they wrote; they founded Churches before they addressed Letters to them. The Gospels were written to perpetuate and preserve intact the teaching which had first been orally delivered. 2. But while rejecting the Protestant fancy, neither must we accept the Roman rule of faith of *the Bible with the addition of certain traditions of the Church*. The Scriptures we accept as the final authority in all matters of faith, requiring nothing to be believed as necessary to salvation but what is contained therein or may be proved therefrom, (Art. vi.) God, we believe, has so ordered it that all necessary truth is contained in Holy Scripture. Yet not of necessity so that every man may interpret the Scriptures for himself. 3. *The Bible interpreted by the consentient traditions of the Church*, this is the Primitive, the Catholic, the Anglican rule of faith. "He that hath an ear, let him hear what the Spirit saith unto the Churches." The voice of the Church in the interpretation of Scripture is heard in the Catholic Creeds, the Apostles, the Nicene, and the Athanasian. We are to value the Creeds as giving the key to Holy Scripture, as summaries or analysis of Bible teaching, gathering together the great truths contained therein, and showing us in what light to read the Bible and what to look for in our study. Let it always be remembered that we do not go to the Bible

to get our religion, or to learn our faith; probably none ever did so; all have gone to the Bible with some preconception, whether right or wrong, of what they would find therein. Not to learn our faith first of all, but that our faith may be strengthened, illuminated, corrected if need be, and quickened; this is the object of the New Testament Scriptures as stated by St. Luke in the Preface to his Gospel: "That thou mightest know the certainty of those things wherein thou hast been previously catechetically instructed," St. Luke i, 4.—*Diocese of Pond du Lac.*

FASTING IN LENT—PAST AND PRESENT.

(By Rev. Littenhal, M. A.—T. Whittaker, N. Y.)

The early Church did not make the fast consist in simple abstinence from a particular kind of food, it would reach a deeper principle and result than such superficial prescription. "The pretence of keeping Lent only by change of diet from flesh to fish, or a more delicious food, which allows men the use of wine and other delicacies, is but a mock fast, and a more innovation utterly unknown to the ancients."

If I understand the principle of fasting which the early Church laid down, it would be that fasting consisted not simply in abstinence from food for a stated length of time, and from a certain kind of food, but it was the practice of moderation in all kinds of food at all times with a total abstinence from food for a certain portion of all the fasting days of Lent; and that together with this moderation should be exercised charity, almsgiving, forgiveness, and other Christian deeds of mercy. We also are led to believe that the liberty of the individual was left untouched in great measure; that each was to be his own judge of his ability to fast. In proof of this we may quote from the greatest of the early preachers, and also most reasonable of Fathers, St. Chrysostom. He says to his hearers during Lent, "If thou canst not pass all the day fasting by reason of bodily weakness no wise man can condemn thee for this. For we have a kind and merciful Lord, who requires nothing of us above our strength. He neither requires abstinence from meat, nor fasting simply of us; nor that for this end, we should continue without eating only; but that sequestering ourselves from worldly affairs, we should spend all our leisure time in spiritual things. For if we would order our lives soberly, and lay out our spare hours upon spiritual things, and eat only so much as we had need of and nature required, and spend our whole lives in good works, we should not need the help of fasting." Then he proceeds to advise as follows: attempting thereby to correct abuses in the matter which had become prevalent. "If, therefore, there be any here present who are hindered by bodily infirmity and cannot continue all the day fasting, I exhort them to have regard to the weakness of their bodies. For there are many ways besides abstinence from meat which will open to us the door of confidence towards God. He, therefore, that eats and cannot fast, let him give the more plentiful alms; let him be more fervent in his prayers; let him show the greater alacrity and readiness in hearing the divine oracle; let him be reconciled to his enemies, and forget injuries, and cast all thoughts of revenge out of his mind. He that does these things will show forth the true fasting which the Lord chiefly requires."

Thus we see it was something more than abstinence in eating and drinking that was involved in the Lenten fast, as St. Chrysostom understood it. "Tell them what the Apostle says, 'Both he that eateth to the Lord, and he that eateth not, to the Lord he eateth not, and giveth God thanks, therefore he that fasteth giveth God thanks, who has enabled him to

bear the labor of fasting; and he that eateth giveth God thanks likewise, that this is no prejudice to the salvation of his soul if he be otherwise willing and obedient." In a word every particular church in the beginning in a great measure, on this question of fasting, "left all her members to judge of their own abilities by Christian prudence and discretion; exhorting men to fast, but imposing rigidly upon none more than they were able and willing to bear, nor enforcing it under pain of ecclesiastical censure."

Our study so far will lead us to learn that fasting was not an end in itself. It had two objects—one which looked to some gain for the individual practicing it; another which looked to procuring some benefit for others. For the individual profit it was desired that the one fasting should practice moderation, that he devote more time to spiritual exercises, that he abstain from unseemly and unseasonable amusements, and from pleasures at this time inexpedient. For the profit of others it was desired that the faster should exercise forgiveness, cast out revenge, and through savings made from abstinence in food luxuries and other expenses, be enabled to assist more liberally with alms the poor. Thus, one of the early Fathers says, "That which is gained by the fast at dinner ought not to be turned into a feast at supper, but expended for the feeding of the poor." So too Leo the Great: "That which is not expended upon our tables should be laid out in alms, and then it will bring us in great gain." So says Chrysologus, "Fasting without mercy is but an image of famine; fasting without works of piety is only an occasion of covetousness, because by such sparing what is taken from the body only swells the purse."

Herein lies the danger of all bodily and outward observances that they become formal, that they produce no spiritual profit, unless we guard our motives, and constantly examine ourselves.

ECCLESIA ANGLICANA.

(New Zealand Church News.)

The proposal above mentioned necessarily demands on both sides a true conception of the position and status of the English Church. This however is not clear to all English Churchmen themselves. The assertion sometimes made that the Anglican Church is schismatic must be to everyone who knows anything at all of ecclesiastical history a statement that is not in accordance with fact. There are certain sayings on the lips of some people which are repeated from one to another without the slightest idea as to the truth or error on which they rest. One of these is the phrase that the Church of England "broke off" from the Church of Rome at the Reformation,—which is about as true as the vulgar notion that horse racing improves the breed of horses. History nowhere tells us of some one act done at a definite time and called the Reformation. That was the aggregate of changes which extended over many years. The State did not take from one religious body and give to another. Throughout the whole period of the change bishops continued to sit in Parliament with their old titles, and Convocation assembled as before with every Parliament. The Church of England was purified from what were regarded as "Romish errors," but the existing ecclesiastical organisation was not disturbed; and the "partisans of the Papacy" continued for many years to conform to the worship of the Anglican Church. An appeal to history will show that the independence of the English Church as distinguished from the Roman was a fact centuries before the time of HENRY VIII., and that the ecclesiastical, not

spiritual, supremacy of the English Throne dates from the earliest times. From Anglo-Saxon days the Sovereign could exercise "external jurisdiction," enforce the performance of their duties by the bishops and clergy, and defend and preserve the purity of the Faith. Fifteen hundred years ago the Church of England was a branch national and local, of the Church Universal, and neither owned nor paid allegiance to the Bishop of Rome. In later times the Anglican Church threw off by degrees the usurpations of the Pope, but this did not mean the founding of a new sect, nor did it invalidate her claim to catholicity. Throughout English history the English Church has retained her orders and sacraments, and she is no more a creation of HENRY VIII., in respect of the essentials of a Church, than Westminster abbey is the creation of SIR GILBERT SCOTT, supposing he may have rendered important service in repairing and restoring the fabric wherever signs of decay or defect showed themselves by the wear of time. The displacement of certain faulty accretions through the arrogant assumptions of an earlier and misguided architect would not render the ancient pile a new structure, but would simply reinstate it in its former symmetrical splendour and utility of design. Public institutions must suffer the test of criticism, which is destructive only of the false, while it preserves the true. It is a law of nature that nothing shall stand still; all is ever involved in a process of purification and growth, bringing life out of decay and death: like the sea, eternally perturbed the waves of its unrest perpetually beating to and fro, its internal currents to all appearance pursuing aimlessly their devious courses yet casting up mire and dirt upon the shore and saving its own life from the decay of stagnation. Apparently, the same unvarying ocean; actually, an order of never-ceasing change by the accretion of renewing elements: yet still the great ocean as man first knew it. So also is it with the Church in its internal economy and outward similitude. Though ever receiving new powers of Spirit and of Truth, and purifying itself by a law divine operating among its constituent elements, and thus reviving itself perpetually, it is still the living Church of old in which we dwell to-day.

THE CONSTRAINING MOTIVE.

The one thing needful for all men is to know Christ; to know Him in the fellowship of His sufferings and the power of His Resurrection; to know Him as our Saviour and as the daily food and nourishment of our lives; to know the love of God brought nigh to us in His Son Jesus Christ. It is the real need of the black man, the red man and the white man; it is the need on the mountains and on the plains, in the minor's camp and the herdsman's ranch, in the cabin and the cottage of the poor, and in the palace of the rich, in the city and in the country. It is your need and mine, in our work and in our rest, when we lie down and when we rise up, in business and pleasure, at home and abroad, in society and in all the intercourse of life. What we need every hour and day of our existence, is to know Christ, the wisdom of God and the power of God: renewing our hearts, lifting our lives into the sunshine of Divine favor, transforming us and filling us with a sense of the presence and fellowship of the Father through the Holy Spirit whom He has shed abroad. Then we shall wish every one to be partaker of our joy, we shall feel that the same heritage of blessing is for everyman, and the love of Christ will constrain us to do what we can to make His grace known to others. We shall realize with St. Paul the unsearchable riches of Christ, and say, I am a debtor. I am a

debtor' and so much as in me lieth I will make known the Gospel as the power of God unto salvation to every one who will believe.

C. A. I. L.

The Church Association for the Advancement of the Interests of Labor—an organization formed in 1887 in the United States, and of which the Rt. Rev. Dr. Huntington, Bishop of Central New York, is the President,—has issued a circular giving notice that it has found it inadvisable to consolidate its work with that of any other Association, and that it intends to go on doing the same work as in the past as a distinct Church organization. It has not united with the Church Social Union, as has been stated. The Society is based upon the principle that the Church should take an active interest in the social questions that are so intimately connected with the moral and religious welfare of the people, being persuaded that spiritual health is to be promoted by honest dealing between workmen and employers, and that the higher the origin and the more authoritative the character of any religious body, the greater must be its practical action along the line of social progress and reform. Society, it insists, does not represent the mind of Christ, and, pointing to this portentous and undeniable fact, it invites the co-operation of all who realize the gravity of the situation in order to secure that practical action by the Church which is necessary for the future stability of the Church as well as the State. We notice amongst the names of its Honorary Vice-Presidents that of the Lord Bishop of Algoma, of Athabasca, of Caledonia, and of Niagara, in Canada. All communicants of the Church are eligible for election to the Association. Its principles, methods and special duties are thus set forth in a circular lately issued by the Secretary, C. deLancey Allen, 251 West 26th St., New York, from whom further information may be obtained. We are not aware whether any branch of the Association exists in Canada or not:

The Church Association for the Advancement of the Interests of Labor, believing that the Clergy and Laity of the Church should become personally interested in the social questions now being agitated, should inform themselves of the nature of the issues presented, and should be prepared to act as the necessities of the day may demand, sets forth the following principles and methods of work for its members:

PRINCIPLES.

1. It is of the essence of the teachings of JESUS CHRIST, that God is the Father of all men and that all men are brothers.
2. God is the sole Possessor of the Earth and its fullness: Man is but the steward of God's bounties.
3. Labor being the exercise of body, mind and spirit in the broadening and elevating of human life, it is the duty of every man to labor diligently.
4. Labor, as thus defined, should be the standard of social worth.
5. When the divinely-intended opportunity to labor is given to all men, one great cause of the present widespread suffering and destitution will be removed.

METHODS.

1. Prayer.
2. Sermons, setting forth the teachings of the Gospel as the guide to the solution of every question involved in the interests of Labor.
3. The proper use of the press, and the circulation of tracts as occasion may require.
4. Lectures and addresses on occasions when the interests of Labor may be advanced.
5. The encouragement, by precept and example, of a conscientious use of the ballot.

SPECIAL DUTIES.

It shall be the duty of each member to take or read at least one Journal devoted to the interests of Labor.

It shall be the duty of each member to devote a certain portion of his time to the study of the social questions of the day in the light of Incarnation.

Correspondence.

To the Editor of the CHURCH GUARDIAN.

SIR,—I have just read the criticism of the Brotherhood of St. Andrew in Canada contained in your issue of the 20th instant. The CHURCH GUARDIAN has always shown itself such a consistent and kindly advocate of the Brotherhood that I feel that any criticism appearing in its columns certainly merits careful consideration at the hands of the Brotherhood.

In all aggressive Christian work there must, it seems to me, always be discouragements as well as encouragements. If no discouragements existed the faithful follower of Christ would be almost compelled to ask whether something must not be wrong when that seemed to be eliminated from his work which the Divine Head of the Church leads us to expect until the end of this present world. No doubt the fact that between thirty and forty out of the 170 Chapters organized by the Brotherhood are in a dormant condition is a cause for some discouragement, but by no means I submit, a cause for alarm, seeing that in the strong work done by a large majority of the live Chapters there is every reason for encouragement and to thank God and take courage.

The Brotherhood in Canada has been in existence five years, and it stands to reason that a certain proportion of Chapters organized will for one reason or another fail to keep up the work, but on the other hand we have the fact that out of the 75 Chapters organized during the last two years only 5 appear to be amongst what may be termed the dormant Chapters, the others were all organized during the early days of the Brotherhood when its strictly religious object and the difficulties of its work were perhaps less fully appreciated than they are to day with our wider experience. No one who attended the Woodstock Convention could I think have written of the Brotherhood in Canada any such gloomy forebodings as are apparent in the article referred to. The power to surmount discouragements, to override difficulties, and to adhere to the strict line of duty was there manifested in a very marked degree.

It was there pointed out that the power of the Brotherhood at large must depend upon the power of the individual Chapters, and that the power of the individual Chapter must in turn depend upon the devotion and the consecrated efforts of every individual Member of such Chapter. Wherever the life of the Church is not being developed on strongly aggressive lines against the powers of evil you can hardly expect to find strong Brotherhood work or strong Brotherhood men. The young man in Church life is a sensitive plant. If little is expected of him by his Clergyman his performance is liable to be even below that standard. If his Clergyman expects him to take part in every sort of Church work in the parish he will be likely to stand aloof from work of any kind, but on the contrary where the Clergyman in manly sympathy shows that he has the strongest expectation that the individual young man in his congregation will endeavor to live up to and to perform their Christian duties and do some work, and show a definite stand on the side of right as against that of wrong he, if a man of faith will seldom be disappointed. The reason

for a Chapter being dormant is often because of lack of encouragement by the Clergyman of the parish or because of a misunderstanding on his part of the real sole object of its existence; it is not dead but its members await the call to active duty which naturally ought to come from him who is set over them in the Lord. In the meantime if such chapters abide in Faith and Hope and constant earnest prayer the day must and will dawn for them and they be awakened and led on to fresh active work for Christ and His Church.

The only distinct exception I would take to the article is the contrast of the Brotherhood in Canada with the Brotherhood in the United States. I know that they too have their discouragements in fully as marked a degree as have we in Canada, but they have endeavoured to use them as stepping-stones to better work. We in Canada rejoice in the welfare and prayers of the older Brotherhood; at the same time the record of the Canadian Brotherhood shows, I am confident, that the average of men and work is not one whit behind that across the line.

In conclusion might I ask you to publish with this letter the memo of statistics gleaned from the reports of ninety-eight Chapters of the Brotherhood and appended to the annual Council Report which show sufficiently I submit, that notwithstanding all discouragements, strong and aggressive work is being done by the Brotherhood as a whole sufficient to justify its existence, and sufficient to remove from the minds of men of faith any fears as to its near dissolution.

I am, Sir, Yours, etc.

N. FERRAR DAVIDSON,

President of the Brotherhood of St. Andrew in Canada.

Brotherhood of St. Andrew in Canada.

Statistics appended to 5th Annual Report:

- Number of working Chapters, 130.
- 98 Annual Reports received, give following details:—
- These 98 Chapters report a total membership of 701 full members and 140 probationers.
- 55 of the chapters report Men's Bible Classes, with an average attendance of 657 men per Sunday.
- 70 Chapters report monthly Corporate Communion.
- 62 Chapters report regular visiting of young men in their homes.
- 27 Chapters report Boy's work undertaken in some form or other.
- 23 Chapters report hospital or jail work.
- The number of subscribers to the St. Andrew's Cross reported by the 98 Chapters is 509.

WHAT OLD POSTAGE STAMPS CAN DO FOR THE CHURCH.

To the Editor of the CHURCH GUARDIAN:

SIR,—Will readers of THE GUARDIAN please send to the undersigned old issues of Canadian, Nova Scotia, New Brunswick, Newfoundland, English and United States stamps to be disposed of in quantities for money to support a new mission in a desirable locality for Church work.

REV. ANTHON T. GESNER,
St. Peter's Church, 689 Conway st.,
St. Paul, Minn., U.S.A.

The Church Periodical Club in the United States, the object of which is to systematically distribute good periodicals and books among clergymen and missionaries who cannot afford to subscribe, is now sending regularly 7,258 periodicals of various kinds, and 1,025 Sunday school papers. Over 315,000 odd copies of magazines and papers have been distributed. Nearly 31,000 books have been given away.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

Address Correspondence and Communications to the
Editor, P. O. Box 304, Montreal. Exchanges to
P. O. Box 2186. For Business Announcements See page 16.

CALENDAR FOR MARCH.

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

CHURCH LAW IN THE PRAYER BOOK.

BY REV. FREDERICK S. JEWELL, Ph D.

(From the Church Eclectic.)

Introductory. The true Churchman may be known by four plain marks:—He believes in a Supernatural Religion; he holds to a one authorized Church; he respects Church Law; and he reverences sacred things.

He respects Church Law for four sound reasons; Because it is law; because it is in itself wise and good; because it has largely stood the test of time; and because it rests upon a divine authority.

He holds to its divine authority: because it is, in one part or another the gift of a divine revelation; and because it is either the consistent development of ground principles which were communicated by our Lord to the Holy Apostles; or it is the organic result of the working of the Holy Spirit in the mind of the proper council of the Church.

These are first principles and they are important, not only because they are such, but also because they serve to differentiate the true Churchman from the mere Episcopalian; and draw a line of demarcation between the Church and the Denominations,—at least such of them as hold church organization to be the creature of human devising and choosing, and church order and law to be a matter of human judgment and preference.

Kinds of Church Law.—Church Law, as rightly understood, covers three distinct but closely related fields of Christian obligation. These are the Faith, Order, and Worship of the Church. The depositories of Church Law are consequently and severally, Holy Scripture, the Canons, and the Book of Common Prayer. Not, however, that each is confined to its own line of law; but that each has its own special *depositum*, while embracing at the same time elements, or provisions, which are more or less germane to the others. For example, while Holy Scripture sets forth the law for the Faith and practice, it also contains the germ principles of both Order and Worship. The Canons, while dealing largely with the Order, or organic law of the Church, here and there touch important matters pertaining alike to the Faith and worship. Finally, the Prayer Book which orders the substance and the form of Holy Worship, guards and illustrates the Faith and

fixes the Order of the Church,—at least, so far as the latter concerns the Sacred Ministers, to whom are solemnly intrusted the safe keeping, sound transmission, holy use, and devout promotion of all three. The Prayer Book is, then, the *Magnum Opus*, as concerns Church Law.

One authoritative body of Law.—Diverse as are these several depositories and their respective deposits of law, they are still one body of Church Law. *Super*, as the various portions of this law may, as to their intrinsic or derived sacredness, their original ground and immediate authority are the same. Hence, they are not to be parcelled out or in any part discriminated against according to any dictates of private judgment, local custom or time serving pleasure and convenience. Nor is obedience to the provisions and requirements of this august body of Church Law, to be made a matter of personal opinion, easy compromise, or indifferent obligation. It is Catholic Christianity,—it is simple manhood—to accept, adhere to, and sustain the law for its own sake as well as for all that for which it stands. It is partial, petty, puerile, to subject it to the suffrages of one's likes and dislikes, caprices and prejudices,—the master infirmity of the current Protestantism. This is the farthest from all loyalty. Loyalty is devotion to law (*la loi*). And loyalty in the Church, is unity, peace, and power.

Church Law in the Prayer Book here considered.—Each of these departments of Church Law is deserving of thoughtful study. The discussion here must however, be confined to the law as it appears in the Prayer Book. There is not space for more. That law is the more comprehensive in its scope and the more immediate in its bearing on both the Clergy and the Laity. Furthermore, while it cannot be said truly, that it has been itself thoroughly considered and revised, it has had its place in the late extended study and revision of the Prayer Book by the Church, and must, therefore, be henceforth accepted as in its perfected finality. On every hand, also, our Diocesan authorities are insisting upon the sole authority of the Revised Prayer Book, and the bounden duty of the Clergy to use it only, and to obey its law implicitly. Hence, the study of this law is important, not only as necessary to intelligent obedience, but also as equally necessary to self-protection.

Law for the Laity as well as the Clergy.—The Diocesan deliverances referred to have, for certain specific reasons, dwelt chiefly upon the force of rubrical law and the duty of Clerical obedience in that direction. It should not be forgotten, however, that this is neither the whole law nor the entire obedience. Law in the Prayer Book, to be justly comprehended and righteously applied, must be considered in its entirety. Loyalty in the Church, also, is not a mere class virtue, only to be demanded of a select few. Obedience to Church Law in the Prayer Book, must then, be regarded as whole,—that is, as comprehending both the Clergy and Laity, or the entire body of communicants. Indeed, there are sound reasons for holding the obligation of the Laity in this case to be the broader and the stronger. The Prayer Book, as its very name and the paucity of its Rubrics show, is not a Missal, or Mass Book for the Priest. It is peculiarly the people's book, designed, first of all, for their common use and fashioned according to their needs. It has been framed, not only to serve them as a convenient and helpful hand-book of Holy Worship, but also to protect them against the caprice and carelessness of the Minister, and the crudeness, uncertainty, and irreverence of impromptu services. If the Prayer Book, then claims respect for its provisions and obedience to its requirements, from any one; it must be, first of all, from the people. It is high time, therefore,

that they were disabused of the absurd notion, that loyalty to law in the Prayer Book is due only from the clergy; that the clergy only are in bonds to “to do the whole law,” the laity enjoying meanwhile the unguarded license of privileged choosers of law and obligation. Undoubtedly, the Priest should set an example of implicit obedience to explicit law; but it is as little to be doubted, that such obedience is not to be demanded of him by those who are greater law-breakers than he. “Thou that abhorrest idols dost thou rob temples?”

PRAYER BOOK LAW CLASSED AND CONSIDERED.

General Classification.—Prayer Book Law is, at the very outset subject to a necessary distinction which is commonly overlooked, in consequence of which oversight much law is either ignorantly or deliberately disregarded. Prayer Book Law is of two general kinds, the *Essential* and the *Incidental*. The former is, by far, the larger and more important species. It belongs to the very nature of the Prayer Book, and is immanent in every one of its provisions for the sacraments and services. That these provisions are of the nature of fundamental law is evident from the fact that they are formulated and put forth by the highest conciliar action of the Church, *as law*; their use in their integrity is insisted upon by law; practical variations therefrom are only permissible under law; and violations thereof are subject to discipline according to law. That they are or can be looked upon in any other and less serious light, is one of the strangest inconsistencies that can mark the members of an organization which is held to be distinctively a Church of authority and law. Its existence and wide-spread influence can only be accounted for on the ground, that the character of the Church as a divine institution, is not properly understood, and is not duly studied in both its letter and spirit.

The latter species, or the *Incidental Law*, differs from the former in that it is not only absolutely dependent on that, but also in that it is wholly specific and partial. It is confined to certain parts; involves some particular requirement; and owes its very reason for being to something in or concerning the essential law. It is of two kinds—*Rubrical* and *Ritual Law*. These may both appear in the same prescription and are so far related, that the former may contemplate, or even necessitate, the latter. At the same time, they are quite distinct in character. The difference is, that in the main, a simple Rubric contemplates an *act*; Ritual concerns a *mode*. More particularly,—the Rubrics, prescribe something specific as to the time, place, order, or use of a service or office, or some part thereof; or enjoin the performance of some particular act therein or pertaining thereto. Ritual, on the other hand, provides for some subordinate or supplementary article or act, or determines the better form for the thing, or the better manner of performing the act for the purposes of grace, reverence and significance.

While, however, a correct analysis requires the distinctions to be made, it is not to be inferred that there is any difference in the authority for the several species, or in their substantial claims as law. As for the latter, there may be difference in the immediate imperativeness of the law, but only as that provided for, possesses a greater or less inherent importance, or as it is more or less subjected to the force of obstructing circumstance. As to his real obligation and his proper line of action in any particular case, the really honest and loyal Churchman will rarely have any doubt; and where doubt is unavoidable, he will always make it favor the side of the law. It is a curious fact, however, that the common practice is to invert the order of importance, making the less the greater and the incidental the essential and turning the simply inconvenient and spiritually distasteful into the

providentially impracticable. Thus, . . . Rubrical Law is lifted as a solitary Sinai with thunders only for its offenders, while at the same time, the Essential Law, embedded in the greater provisions of the Prayer Book, is relegated to a lower place, and its proper observance is made a matter of the merest caprice; and Ritual Law, which is the complement of Rubrical Law is at once ignored as law, and recognized as law according as it happens not to be or to be mere custom; and is made non-essential as to its use, but essential as to its disuse, but in the same breath. Such confusion of ideas greatly needs to be corrected, indeed, must be corrected, if the Church is ever to stand forth in its true character, and if the Prayer Book is to be in fact what it is in form, the Church's standard of life and law.

(To be continued.)

EDITORIAL NOTES.

It is a little remarkable that whilst, according to cablegrams His Holiness the Pope, the head of the Roman Church, is desirous of securing unity by inducing the Protestant bodies to enter the fold, his subordinates in the Dominion of Canada should within a few weeks past have exhibited a distinctly aggressive spirit. According to the reports of the proceedings at the consecration of Archbishop Langvin, of Winnipeg, this last week, the occasion was availed of by the preacher, a Roman Catholic priest from the United States, to inveigh against Protestants and Protestantism. At one of the special services held in connection with the decease of the late Premier of Canada like offensive remarks were made in the presence too of a large number of Protestants who had assembled to take part in the service. Another evidence of the aggressiveness of the Church of Rome at the present time is found in the remarks of the cure of one of the parishes in the city of Quebec, almost prohibiting his parishioners from employing an English Protestant physician under pains and penalties. It is said that this gentleman has through pressure brought to bear in consequence of his remarks been obliged to withdraw the same. That this feeling of aggressiveness and exclusiveness does not appertain to the religious orders alone is evidenced by the conduct of the Government in connection with Beauport Asylum where, under plea that the Protestant patients therein were to be removed to Verdun, (the Protestant Asylum for the Insane, near Montreal,) and had been so removed, the Protestant chaplain received his *conge* and the room used for services was applied to other purposes. It now appears that notwithstanding a considerable number of Protestant patients never were removed, the Protestant minister or ministers heretofore attending them were given to understand that their services would not be required nor were their visits desired. It seems particularly strange that these outbursts should occur just at a time when Romanists themselves are claiming to have their rights and privileges recognized in Manitoba in regard to education, and the advocates of interference on the part of the Government of the Dominion have been pointing to the tolerance of the majority in the Province of Quebec towards the minority in all matters.

We yield to none in our desire for the re-union of Christendom, but we find it very difficult to assent to the sentiments expressed by Lord Halifax, President of the English Church Union, in a speech recently delivered by him and in regard to which we gave last week the comments of the *Family Churchman*, of London, Eng. So long as Rome holds to the pernicious errors and additions to the Faith which she has

unlawfully made, and to the uncatholic position as to papal supremacy,—not to speak of the absorption of the higher Order of the Episcopate into that of Papacy—it is impossible, it appears to us, to hope for re-union with that body. And it is quite plain so far as we may judge from the utterances of the leaders in the Church of Rome that there is no recognition on its part of its false position in these respects, or desire so to reform itself as to bring that great branch of the Church Catholic into line with the truer and purer Anglican branch. It is not, it appears to us, for the Church of England to make concessions.

A writer in the February number of the *Church Eclectic*, referring to the Rubrical direction for Daily Morning and Evening Prayer according to the form provided in the Prayer-Book, and to the plea of impracticability of observance, well says that when such a necessity forbids a full observance, there shall be a hearty endeavour to do all that is possible as provided for. There are few places where there cannot be a service on the weekly Fast Day; a Holy Eucharist, as well as Morning and Evening prayer on other Holy Days. This would at least justify the Prayer-Book, indicate a sincere regard for Church Law, and give some semblance of honesty to the plea of impracticability when it is advanced. What is not less, it would evince a manly determination to stand out against the un-Christian struggle of the average Churchman to minimize everything in his religion which really stirs his conscience or crosses the easy lines of his daily life. The call for such a stand is all the more imperative for the reason that the underlying cause of all this minimizing of Prayer-Book law is the absence among so many of any practicable belief in the reality of the Church as *the Church* in the authority of the Church as *from God*, rather than from the clamorous voice of the majority, in the virtue of the Sacraments and services as a *means of grace*, rather than as a mode of religious sociality and pleasure; in short, in the want of a belief in the reality of any such need of these or any such external or organic means of grace as the Church assumes. So long as such an unbelief prevails amongst us, the Church holds no principle and possesses no interest which is secure against betrayal.

We have very much pleasure in printing in our Correspondence column the prompt reply of the President of the Brotherhood of St. Andrew to our criticisms of that organization in our last number. If the life of the Brotherhood as a whole is to be judged of by the zeal and watchfulness of its President it must be very real. Mr. Davidson rightly says, that the *Church Guardian* has always consistently advocated the Brotherhood; we may say more than that in all truth. Not only have we consistently advocated, but we have urged its claims upon the consideration of the Church at large, and have been instrumental in obtaining endorsement for it in more than one diocese of the Dominion, and, indeed, took interest in the very formation of the Association itself. It is because of the deep interest which we have ever taken in the Brotherhood of St. Andrew, as meeting one of the great crying needs of the day, and as offering an opportunity for general consecrated Lay work that we read with disappointment and with some feelings of alarm as to the future, the portions of the report to which we adverted in our last number. The President has replied fairly we think to the fears expressed as to *dormant chapters*; though we are unable to say that for ourselves his argument is convincing. We find it difficult to believe that any

earnest minded clergyman should be guilty of 'lack of encouragement' of a work whose object is to bring the personal influence of every single Christian man in his congregation and parish to bear upon every other individual man who is indifferent or unfaithful; and it does not speak well for the Clergy as a whole to claim a 'misunderstanding' on their part of the really sole object of the existence of the Brotherhood. Ignorance in this respect would be inexcusable in view of the simplicity of the organization and of the plain and simple statement of the objects which has been set forth in its Manual and repeated so often in the public press. We fear that the root cause of the 'dormant chapter' is to be found in the *individual members themselves* and not in the clergyman of the parish.

Whilst the President has replied to our criticism in so far as it referred to dormant chapters we find no answer to the second part of that criticism relating to the postponement for so long a period of the hitherto ANNUAL Convention of the Brotherhood. We feel strongly, (and have so expressed ourselves to the Council of the Brotherhood in the city of Montreal), that at least a yearly meeting is essential if the life of the Brotherhood in Canada is to continue vigorous and aggressive; and the determination to postpone such gathering for a period of eighteen or nineteen months we took, and still take, notwithstanding all that the President says as to the Woodstock Convention, as a dangerous symptom. We have nought but the strongest and the most loving feeling for the Brotherhood of St. Andrew, and would rejoice in finding a vigorous, lively, and truly devoted chapter in every parish of our larger cities, and so far as may be in the country parts also; but it will not do to rely upon past apparent successes. There is still the imperative command, 'Go forward.'

We would like very much to know: 1. In how many parishes of the chief cities of the Dominion a *daily* service has been held throughout Lent? 2. In how many parishes two weekly services have been held, and in how many but one—if any; and would be ready to publish the names of the parishes holding more than one service during the week. Will any of our readers residing in Toronto, London, Hamilton, Ottawa, Kingston, Quebec, St. John, Halifax, or Fredericton, furnish us with this information?

THE ONE FOUNDATION.

There is but one foundation for the whole Church—the foundation of Christ, who has been already laid in all the breadth and strength of His work, of His glorious coming and life, of His death and resurrection. Nothing else would sustain the dignity and magnificence of the enterprise which the Church of Christ has in hand. There is in Him a foundation that can bear up all the hopes with which the prophets and apostles were filled by God, and with which they have filled the world. A life that is laid by faith on Christ—a very humble life and not in any way remarkable—may grow into a power among men. Christ is the foundation of all Christian strength and nobleness, of all the victories of faith and love, of the kingdom of grace and glory, and of any hopes that may be entertained for the world; and as these words direct attention to the glorious possibilities of a building that rests upon Christ, we may consider this truth in more than one aspect. Christ is the foundation of the Church; He is the foundation of the Christian congregation; He is the foundation of the Christian life; He is the foundation of the sinner's hope, and He is the foundation of the hopes of men.—*Dr. W. Fleming Stevenson.*

Family Department.

OUR REFUGE.

"Cast thy burden on the Lord,"
Help and guidance He'll afford;
Weary one, oppressed with care,
Jesus will your sorrows share.

"Cast thy burden on the Lord,"
Hearken to His cheering word:
Though the earth's foundations shake,
Never will I thee forsake.

"Cast thy burden on the Lord."
He will be thy shield and sword
When temptations round thee throng,
Thou are weak, but He is strong.

"Cast thy burden on the Lord."
Till, when loosed the silver cord,
Traversed all life's rugged road,
Safely rest, at home with God.

There thou shalt behold His face,
There the love and wisdom trace
Of life's plan, oft hid before,
And His faithfulness adore.

—MIMOSA.

The Holy Catholic Church.

BY MRS. T. R. SEDDON.

Joe Elder was very comfortably reading one evening on a seat outside his own garden door, when his young friend Tom came up the hill. Tom seemed to be in a good bit of excitement, and had hardly exchanged greetings before he burst out with:

'Joe, did you know that we prayed for the Roman Catholic Church every Sunday?'

'And why not lad?' said Joe.

Why—it's awful, Joe—the Romish Church—Papists—enemies of the truth!

'I don't see that that is any reason why we should not pray for them. Reach me my Bible; turn up St. Matthew v. 44, and see what it says there.'

Tom read: 'I say unto you,
'Love Your enemies,'

and then he stopped.

'Go on a bit,' said Joe, 'there is something about praying, if I remember rightly.'

'Well, there is,' said Tom. 'Pray for them which spitefully use you and persecute you.' I can say nothing against that; but,' continued he, 'should we do it publicly?'

'Would you think it better to do it privately?' asked Joe, 'are private prayers more efficacious than public ones? If there are those who are 'public enemies to the truth,' it strikes me we should do well to pray publicly for them. But I never heard that we prayed for the Romish Church every Sunday; show me where this wonderful passage in the Prayer-book is.'

'Well,' said Tom, 'I have been talking with Samuel Hildrop, the Bible Christian—he and I have always been friends, and of course he was not very well pleased when I was confirmed; he did not see the use of it; but I hope yet to make him look upon the matter differently—but he startled me to-day by showing me two passages about the Romish Church in our Prayer Book.'

'Well, you show them to me,' said Joe; 'seeing is believing, you know, and I am bound to say I never heard of this before.'

'I am afraid you never thought about it, Joe, same as I didn't, for it is there plain enough,' said Tom. 'You listen, here it is in the Creed, 'I believe in the . . . Holy Catholic Church.'

Joe smiled.

'Well,' he said, 'and what is the other place?'

'In the prayer which they use instead of the Litany, it says, 'more especially we pray for the good estate of the Catholic Church.'

'And you think said Joe, 'that that means the Church of Rome?'

'Why, yes, Joe, of course I do; and that is a thing which I cannot stand; no Pope and no Rome for me!'

Joe was silent for a moment and then he said: 'Samuel Hildrop is mistaken; that does not mean the Romish Church. What does Catholic mean?'

'Why,' said Tom, 'I thought it meant the Romish Church.'

'You thought so, Tom,' said Joe, 'and many another man has thought the same; but Catholic and Roman are two words which are quite different to each other, they have no more connection than spade and coat for instance; Romish means something that belongs to the city of Rome; and Catholic is a word which means universal. So when we pray for the Catholic Church it just means the Church everywhere, all over the world.'

'Then why do we hear of the Roman Catholic Church?' asked Tom, stoutly.

'Because the Church of Rome chose to say the Roman Church was everywhere; but that is not a correct way of speaking; the Roman Church never has been everywhere, and it never had any peculiar right to the word Catholic.'

The Catholic Church means the Church of Christ everywhere—all over the world.'

Tom looked somewhat puzzled.

'Just go back for a moment to the beginning of the Church,' said Joe. 'When did it begin?'

'Why, of course when the Holy Spirit was given at Pentecost in the Upper Room,' said Tom.

'Just so, and that was the Church of Christ in Jerusalem. Afterwards the apostles and their followers went further afield, and there was a Church in Antioch, in Corinth, and in Rome, and in Colosse, and in Lyons, and in numbers of places; it was the same Church of Christ but in different places; the Catholic Church—the Church Universal, the Church everywhere.'

'But did it always continue in that way?' asked Tom.

'Not exactly in that way,' answered Joe. About 300 years after Christ died and rose again, two great branches, so to speak, were formed; the Church in the East, or the Greek Church, and the Church in the West, in which Rome played such a great part; but remember that the Church in England goes back close upon apostolic times, if not right into the very times of the apostles themselves. Within 200 years after Christ's death there was a Church in England, a Church in Wales, a Church in Ireland, and a Church in Scotland; all the same Church, all part of the great Catholic Church of Christ.'

'And was that, asked Tom, 'before Rome had anything to do with us?'

'Indeed, it was,' answered Joe: 'and remember in the first early days the Church in Rome was as pure as was the Church in any other city, and when she sent a mission over to England, that great mission which we have heard of as the Mission of St. Augustine in 596, she sent it from the purest and best motives, and she was instrumental in bringing a great part of the south east of England to the knowledge of our blessed Lord.'

'But I thought you said there was a Church in England almost from the time of the apostles?'

'There was, but persecution and the devastation of herds of savages had thrust the Church into the far west. These new herds needed conversion, and the Mission of St. Augustine was blessed of God to the conversion of numbers.'

'But if Rome began as well as you say she

did, how was it that she fell into so much error?'

'It was because she sought to unite herself with the power and grandeur of this world. One by one errors crept in, and little by little she usurped authority in England. There were always brave spirits who fought against her power, but it was not until the Reformation that her yoke was entirely thrown off. But, mark you Tom. We did not get a new church at the Reformation; the Reformation helped to purify the old Church, which had been in England from the earliest days of Christianity.'

'Why,' said Tom, 'I have been rather in the habit of thinking that everything before the Reformation was wrong, and that we had no Church at all before then.'

'But it is not so,' said Joe, 'have you never heard the question, 'Where was the English Church before the Reformation?' and the answer that was given to it?'

'No what was it?' said Tom.

'It is a homely one,' said Joe, 'but very pointed, 'Where your face was before it was washed.' It was purification that our Church needed, and God in His mercy sent it.'

'Well, to go back to where we started from,' said Tom, 'who do we pray for, then, when we pray for 'the good estate of the Catholic Church?'

'I think you will get your answer if you look at Ephesians i. 22-23.'

Tom turned up the page and read, 'And hath put all things under His feet and gave Him to be the head over all things to the Church, which is His Body.'

'And I take it,' said Joe, 'that when we say we believe in the Holy Catholic Church, and we pray for the Catholic Church, we pray for the whole Body of Christ—for that Body as it is included in all branches of the Church, in the Greek Church, in the Roman Church, in the Anglican Church. And once again this shows us the largeheartedness of the Church of England. May God deliver us from selfishness and self-seeking, or from looking askance at any brother Christian. We pray for His Body, for that Church which He loved, and which He loves, and for which He gave Himself, 'that He might sanctify and cleanse it with the washing of water by the word, that he might present it to Himself a glorious Church not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.'

'We are a long way from that,' said Tom, solemnly.

'We are,' said Joe, 'and it is a wonderful thing that by our prayers we may be permitted to help on this great work of His. Believe me, Tom, praying for bearing, loving, will help towards this sanctification and washing of the Body of Christ, as no fighting or enmity can ever do. I like to pray these words in church and ask for the good estate of the Catholic Church, that it may be so guided and governed by Thy good spirit, that all who profess and called themselves Christians may be led into the way of truth, and hold the faith in the unity of the spirit, in the bond of peace, and in righteousness. May be we are a long way off from that; but to pray for each other and to recognize that each are infinitely dear to God, is the best way of bringing it about. It will help each of us to mend himself, and the more faithfully we each respond to the guidance and the correction of the Holy Spirit, the more we shall feel that He Who condescends to purify and to bless us, will not withhold the same blessing from our brothers, who are members of the same Body of Christ, and therefore members of ourselves also.'

'I am afraid,' said Tom, 'I have been too selfish in my prayers; I have thought too much of our own little division in the Church of Christ and not enough of His Body; the Church throughout the length and breadth of the world; the Catholic Church will have a new meaning for me from today.'—*New Zealand Church News.*

TED'S LENTEN COMPACT.

(Southern Churchman.)

'Who's got my mits? I do wish you all would let my mits alone!'

Ted Langham's angry voice could be heard almost to the top of the house. He had come running downstairs to go out, and on reaching the hat-rack found his mits gone.

'Teddy,' called his mother from the sitting room; 'come here Teddy.'

He obeyed, and closed the door after him with quite a bang.

'Bring a chair and sit by me, Teddy; I wish to talk to you,' she said.

'Please don't keep me long mother. The boys are waiting for me, and I would have been gone if somebody had not meddled with my mits.'

'I took them myself. I noticed that they were ripping and brought them in to mend; and I want to have a talk with you while I finish them. You asked me the other day, my boy, what I wished you to deny yourself during Lent, and before I could answer some one called me. I wanted to make a certain request of you then, and the necessity for it has been forced upon me to-day with painful force. The one thing of all others that I most wish you to deny yourself, Teddy, is the pleasure. I fear it is becoming, of allowing yourself to get angry. The sinful habit is growing on you every day, and if you do not break yourself of it your own life and the lives of all about you will be made miserable.'

'I don't see that I'm any worse than other boys,' replied Ted.

'Others do not agree with you, though, as I accidentally found out to-day. I was coming home from down town, and as I drew near two boys who were walking ahead of me I overheard them talking. 'I tell you what! one of them said, 'I'm getting so I don't like Ted Langham at all. He's getting to be a regular bully. I used to think Jack Murray had the worst temper of any boy in school, but Ted's is about as bad now.' 'Yes; that's so, said the other; 'Ted does want to bully it over all the boys; but he can't do anything with Jack. They've had it several times and neither one got the best of it, and I tell you what it's all about, too; it's because they're rivals in the choir—each one thinks he's got the best voice.' This is what I heard, Teddy; and it pained me so to hear my boy called a bully and ill-empowered. I was just going to call you when you came downstairs just now, and before I could do so you yelled out about your mittens as though some one had committed a crime against you.'

'Well, I don't care what the boys say; I know plenty of them as bad as I am, and specially Jack Murray. He's the meanest boy in school.'

Even if that is true he has more excuse than you have. You have told me yourself that his father drank and ill-treated him. I have no doubt he has a hard life, with no mother to care for him. And besides, Teddy, he does not make the professions you do. He has never been confirmed, thereby taking on himself the vows made for him by his sponsors at baptism; promising to be a faithful soldier and

servant of Christ unto his life's end, and you have. Are you going to break your promise? Are you going to be a deserter from the army you have enlisted in? And to make it worse, you have added to the sin of bad temper that of envy. You have envious feelings for another even while you are singing God's praises in his house. I want you to promise me now, my boy, that with God's help you will overcome this habit during Lent, and continue to fight it down always. I would far rather you would do this than to live on bread and water.'

'O, mother, don't ask me to do this. I can't its too hard! I can give it up when I'm grown.'

'No, Teddy, that will never do. The habits that grow up with us remain with us through life. The Bible tells us that even the Saviour grow in grace and favor with God and man; and so must we. We must prepare ourselves for heaven in this life; otherwise we would feel out of place if God permitted us to enter.'

'Well, mother; I will promise you to try. But it will be fearfully hard.'

'Now I feel happier,' his mother said; 'for I know if you try you will succeed. Now you may go, handing him his mittens as she spoke.

'Thank you mother,' he said as he took them and ran out of the room.

[To be continued.]

THE MINUTES.

We often think and speak of "making good use of our time," meaning our days and weeks and months and years, forgetting that all these are made up of seconds and minutes. If we waste all our minutes, we waste all the year.

The French have a great proverb: "God works by minutes." His great plans are not wrought out by years, but move on through all time as well as learning, working; and thus ought we ever do.

Some people are always complaining that they have not time to read, or study or think; and that while they are wasting years by casting away the golden minutes as they are given from heaven.

Red Jacket once heard a wise man say, "I have not time enough!" Looking at him in surprise, the Indian exclaimed, "You have all the time there is, haven't you?"

Yes, we have all the time there is. God has given us time to work for ourselves and to bless the world; let us catch it, minute by minute, and make such use of it as we wish each moment to record in heaven.—*Christian Intelligencer.*

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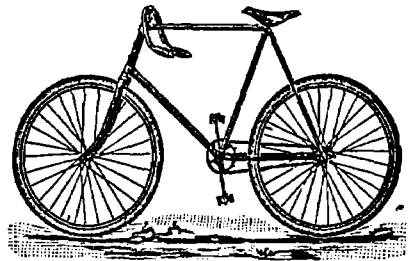
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Buddhism recognizes no only-begotten Son of God, who for us men and for our salvation was made man. It tells nothing of sin as transgression of the law of God; it shows man no Redeemer from the power of sin and its penalty; for where the Gospels tells of a God who was made man to save us and make us partakers of the divine nature, Buddhism tells of a man who became a Buddha, even Shaka, who under the shadow of the Bo tree attained to all power and knowledge. It says that this was not to save men, but to show men how they might save themselves. It ever insists that Shaka attained Nirvana by his own unaided strength and merit, and that any man who will take the same path may attain to the same heights. How completely the idea of man which Buddhism thus expresses falls in with the spirit of our modern materialists, agnostics and positivists! They all agree with Buddhism in that they make man his own God.

The Christian Church does not deny that a man is capable of a dignity, agant dreams of science, but it is not majesty and glory far transcending our imagination of the most extravagant to be obtained by any merit or inherent natural powers of his own: such excellency is only to be obtained through union with the Incarnate Son of God, the Word made flesh. In Him is life, and he that hath not the Son of God hath not life.

It is doubtful whether orthodox Buddhism teaches the immortality of the soul. I have questioned a number of Buddhist priests on this point and generally receive vague and unsatisfactory answers. Some say they believe the soul to be immortal, some others say that they don't know anything about it. Rhys Davids, one of the greatest authorities on Buddhism, says:

"Buddhism is not only independent of the theory of soul, but regards the consideration of that theory as worse than profitless, as the source of manifold delusions and superstitious. Practically this comes, however, to much the same thing as the denial of the existence of the soul; just as agnosticism is, at best, but an earnest and modest sort of atheism."

Hardy, another student of Buddhism, says: "Buddhism denies the existence of a soul,—of anything of which a man may rightly say: 'This is I myself.'" Bishop Copleston, one of the latest writers on Buddhism, says; "Buddhism does not hold that there is any such thing as a permanent independent soul, existing in or with the body: death * * * is the dissolution both of body and of the aggregate of faculties and characters on which life depended.

Are the professed admirers of Buddhism in Christian lands ready to believe that there is no God, no Redeemer, no soul?—Can Buddhism be rightly termed a religion?

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out its idol. "Professing themselves wise, they became fools, and changed the glory of the corruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things." This verse and the two which follow are us true a description of Buddhist worship and the lives of its votaries as they were of the heathen in St. Paul's day.

The only thing in Japan that we as Christians fear from Buddhism is, that some of its more progressive sects may attempt to form a new religion, eclectic in character, a compound of the teachings of Shaka and of Christ.

Some "liberal" Japanese Christians, not of us, think that Christianity and Buddhism, as foreign religions, can neither *in toto*, be the religion of the Japanese, but that certain doctrines from each may be assimilated and form a new religion for Japan. However pretty this hybrid combination of doctrines may seem to would-be philosophers, it would not be Christianity, the "faith once for all delivered to the saints." The Catholic Church with her historic Ministry, Scriptures, Sacraments, Creeds and Liturgy will be the bulwark to save Christianity in Japan from being swept away on a sea of doubt and speculative philosophy.

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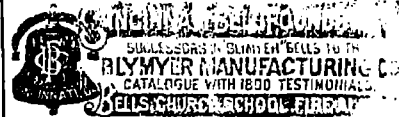
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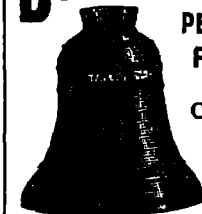
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