

"How much we miss Mr. or Mrs. Andrew." But their works do follow them; and at the great day of account it shall be said to them: "Well done, good and faithful servants, enter thou into the joy of thy Lord."—*Parish Visitor, N.Y.*

### SERVICE.

"And His servants shall serve Him."—REV. xiii. 3.

In our daily "Morning Prayer" we acknowledge that "God's service is perfect freedom," and at our baptism we were signed with the sign of the cross, in token that we should "not be ashamed to confess the faith of Christ crucified.....and to continue Christ's faithful soldiers and servants to our life's end." And yet how little this thought of service seems to enter into the minds of the majority of professing Christians. The prevailing idea seems to be to give to God as little as we decently can of our time and service; and when the day of weekly rest comes round how anxious people are to avoid church, or simply to go once as a matter of duty, and to spend the remainder of the day in pleasing themselves. Of course the service of God does not consist only in going to church, or in purely religious exercises; we have our work to do in the world, and God has given to each one his place, and it is there, equally as in church, that God looks for faithful, hearty service. What a difference there would be in every sphere of life if this great truth were recognised and carried out! There would be no keeping back of the just reward of the labourer, no unjust weights or short measures, no hastening to get rich at the expense of our poorer and weaker brethren. If each and all realised that we are the Lord's servants, that "we serve the Lord Christ," the one aim would be to follow in His footsteps, to do only that which would please Him. But though all this is not realised nor practised, the great truth remains, and we cannot escape from it; and the day is coming when the Lord will return and will reckon with His servants. Our reward then, and the place which will be assigned to us in the kingdom, will depend upon the degree of faithful service here; and our Blessed Lord Himself has spoken those solemn words of warning, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

The words we have quoted above, from the Book of the Revelation, suggest a never-ending source of joy and happiness to those who, having been faithful here in a very little, enter there into "the joy of their Lord." In what that service will consist, we know not fully, though we may gather a great deal from St. Paul's words to the Ephesians, when he speaks of "the manifold wisdom of God" being made "known by the Church unto principalities and powers in heavenly places" (Eph. iii. 10). And there is something suggestive in the words, "of God and of the Lamb," as though throughout the eternal age, the sacrifice and death of the Son of God—"the Lamb of God"—will be remembered, and have its place in the witness which the servants of God shall bear through the realms of creation. We need not, however, speculate on the kind of service hereafter; our aim should be to see that we are now preparing for it, and to realise that present work, present duties, are God's way of fitting us for future service. There may seem to us a want of proportion in all this, that the duties of life are so trivial compared to what we expect in the world to come. But this view comes from our blindness and ignorance respecting the ways of God, and His dealings with His people. We have simply to "do our duty in that state of life unto which it shall please God to call" us, doing it "as unto the Lord and not unto men," remembering that—

They also serve, who only stand and wait, and looking earnestly for the day when the Lord shall return, "and shall reward every man according to his work."—A. B. C. in the *Family Churchman*.

### IS RELIGION GAINING OR LOSING?

No one with a healthy mind seriously believes that the religion of Christ is losing its hold on the minds of men. It is true there is wickedness enough; one can see that by glancing over the morning paper. There are errors, crotchets, and forms of unbelief floating through society thick as notes in a white beam of light. The faith of many professing Christians is vague and hazy. There is no reason to be ever-concerned about this, for it is just precisely as our Lord said it would be. If to some minds the shadows appear stronger than the light, let them consider this: that in the past just so far as the primal central truth of what Jesus Christ came both to do and to teach have been taught and believed, just so far have the Church and Christianity been the light of the world. Philosophy has always been trying to open the door to the right conduct of life; science often flatters herself that she is man's saviour; every reformer is sure that his theory will regenerate mankind; and the Church has tried various experiments in manufacturing Christians; sometimes by means of the rack and thumb-screw; sometimes by gorgeous paraphernalia; and in modern days by picnics, bazaars, club-rooms, sensation orators, and especially by multiform guilds, societies, and organizations. Amid all this stir and flux, the tendency is to overslaugh the simple primary truths of the Gospel. While some of these things may be of value in building up the Christian life, they are of no avail when that is left out which is the very light and source of spiritual life and right conduct. It is a question whether our modern machinery is not putting unyielding manacles on true growth, and whether a more intense and persistent preaching of the gospel, and living it, too, would not accomplish surer and wider results. St. Paul tried preaching philosophy to the Athenians, and pathetically laments the fewness of his converts at Athens, and when he went on to Corinth he told the Corinthians that he was determined henceforth "not to know anything among them save Jesus Christ and Him crucified." If, therefore, religion seems to be losing its vital and comprehensive grasp on the hearts and lives of men; if the faith of Christians seems to lack depth and solidity; if sturdy manliness of Christian character seems to be washing out, and the splendor of self-sacrifice seems to be dimmed, may it not be that it is because our churches are drifting away from the spirit of Christ by spending the best of their energies on methods and instruments, the accidental and temporary? You may make the walls and windows of your house never so weather-proof, and embellish it with all possible beautiful things, yet it is not warm and comfortable in the winter unless you keep the fires going.—*Church News*.

### FROM SUBSCRIBERS.

A subscriber in Nova Scotia writes us renewing subscription for another year. "I think a great deal of the paper and should feel very sorry to do without it."

Another subscriber writes us "I have subscribed for eight or nine years and think a great deal of the paper."

A clerical subscriber, for many years, in Nova Scotia, writes renewing subscription "Yours with best wishes for success of your admirable weekly."

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### News from the Home-Field.

#### Diocese of Nova Scotia.

##### DEANERY OF ANNAPOLIS.

A meeting of this Deanery was held in the Parish of Weymouth on Tuesday and Wednesday, Aug. 30th and 31st. There were present the Dean and Revds. Henry How, B. A., Rector of Annapolis; H. D. de Blois, M. A., of Roundhill (Sec'y); J. M. Withycombe, B. A., of Weymouth; Canon Maynard (locum tenens at Clementsport). The Rev. F. W. Vroom, M. A., B. D., Prof. of Divinity King's College, Windsor, was present by invitation. On Tuesday evening service was held in the Parish Church. A large congregation had assembled who listened attentively to an able extemporary sermon by Rev. H. How from Judges viii 30 et seq. Owing to a pressing parish engagement the Rev. H. D. de Blois was compelled to leave for home on Wednesday morning, much to the regret of all. Divine service with celebration of Holy Communion on Wednesday morning; celebrant, the Dean. The Dean also preached a learned and eloquent discourse, full of valuable counsel to the brethren of the Deanery over which he had so long held the office of Rural Dean. He recounted feelingly the gaps made from time to time in the ranks of the clergy with whom he had been so intimately associated during his long tenure of office.

After dinner at the Rectory, the Chapter met for the transaction of business. Rev. J. M. Withycombe was appointed Secretary *pro tem*. The Rev. P. J. Filleul, D. D., late Rector of Weymouth, tendered his resignation of the office of Rural Dean, made necessary by his retirement from active duty. In an interesting and touching speech he recapitulated the work of the deanery since its inception. Interesting facts were adduced regarding the work of the past, and pathetic references made to the services of brethren removed by death. The retiring Dean then placed in the hands of those present, for inspection, an interesting document—the warrant of the late Bishop Binney for the establishment of a rural-decanal chapter, to be called the Deanery of Annapolis, defining the boundaries of the Deanery and appointing the Rev. P. J. Filleul, B. A., its first Rural Dean. The warrant was dated July 14th, 1869. As soon as Dr. Filleul resumed his seat, Rev. H. How rose, and in a felicitous speech assured him of the esteem in which he had always been held, and of the regret felt at his resignation of the office, the duties of which he had so conscientiously discharged. Canon Maynard followed; he recounted the pleasant associations of college days, he and Dr. F. having been contemporaries. Zeal and determination, he said, had always characterized the work of the venerable doctor both in college and afterwards in the service of the Master. The venerable Canon's fraternal words of comfort, reminding his aged brother that weary and worn out as they were after the labors and sorrows of a long ministry, and sad at the thought of fellow-workers, yet they should remember that these friends saw and sympathized with them, and that there awaited them a happier re-union than ever earth afforded.

The Chapter then proceeded to the election of a Dean. Moved by Rev. H. How, seconded by Rev. J. M. Withycombe, that Rev. H. D. de Blois, who for 15 years had ably filled the office of Secretary, be Rural Dean.—Carried unanimously.

Moved by Rev. H. How, seconded by Rev.