

impressively by the Provost and Professor Clark, assisted by the sweet-singing of a surpliced choir of students; the coffin, covered by a purple pall (lent by St. Matthias' parish, which will greatly miss Mrs. Strachan's kindly presence and ready sympathy), and covered with flowers, resting meanwhile in the centre of the beautiful sanctuary, which she loved so well. Many of our most prominent citizens and Churchmen gathered round the body, besides the numerous kindred of the deceased. As the cortege wended its way from the college precincts, the bells of the college chapel and St. Matthias' church tolled their sad farewells, and many neighbours looked the regrets their hearts could not but feel.

A PLEA FOR A TRUE LENT.

BY THE RT. REV. W. H. HARE.

Lent has come again. Perhaps our self-indulgent flesh wishes it had not. But Lent is like birth and death, and all the great occasions in our career. It does not wait till we are ready.

Lent is one of the fences with which the Church would help us to bar out the world and the flesh; a sort of trellis, too, on which our better nature may climb up towards God. Is it not of the first importance that we should build it up strong and plain in these days of self-indulgence and of many cares. Hence this plea for its observance.

The fixed length of Lent, forty days, connects it distinctly with Him who was for our sakes tempted like we are, "being forty days tempted of the devil," and thus it brings to our minds afresh the truth that "the grace of God which bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and all worldly lusts, we should live soberly, righteously and godly in this present world."

These three plain words—soberly, righteously, and godly—light up the whole domain of duty. Each of them is a candle with which to search out every nook and corner of our lives, even the places of which we are afraid, and do not like to look into.

SOBERLY shows how we should deal with ourselves. To keep one's temper, propensities, and appetites under wise control is to live "soberly." Search your lives with this candle, I pray you, and inquire: Am I *passionate* in anything? Am I *passionately* fond of any food or drink—*passionately* fond of parties and dancing—*passionately* fond of plays—*passionately* fond of money?

If you are, then you are not sober. Reason and conscience, the balance wheels of your being, are out of order. Your sense of duty, God's vicegerent in the soul, yea, God Himself, have been dethroned by *passion*.

RIGHTEOUSLY shows how we should deal with our fellow-men. To live "righteously" is to render to all their dues. Hold this candle to your lives and examine how you treat those who are about you. What will the verdict be? Will it be, "as a husband, good;" "as a wife, faithful;" "as a son, or daughter, or pupil, obedient;" "as an employer, considerate;" "as an employee, trusty;" "as a man of business, honourable;" "as a neighbour, kind?"

GODLY shows how we should deal with the Author of our being. To live "godly" is to fear Him and to love Him supremely. Throw the light of this candle upon your lives and inquire: "Have I deliberately chosen definite means of keeping God in mind? Do I always collectedly lift my thoughts to God when first I arise in the morning, and reverently commit myself to His keeping ere I lie down at night? Do I ponder daily some selected passage of the Word of God and carry it with me as a guide of my every day life? And do I cultivate the constant thought in my work and in my recreation, 'God is about my path and about my bed, and is acquainted with all my ways?'" Do I, jealous for the honour of God, habitually go to His house as a paramount duty, and thus commend the public worship of God to my fellow men? Or do I go to church only when going falls in with my convenience and my fancies, and do I thus bring discredit upon religion by leaving the house of God a blank array of empty seats? Do I go to church just for the

pleasurable emotion produced by hearing good music or a clever sermon, or do I go to learn the will of God, and to give unto Him the honour due unto His name? Do I try to render *my* part of the service (in kneeling, standing, responding, etc.) just as well as I can, or do I chiefly wonder why the minister or the choir do not do their parts of the service better? Have I mean or noble thoughts of God? I should seek audience with an earthly potentate with all decorum and respect. How do I behave when I enter the Church, the audience chamber of the King of kings?

To close. Infinite tenderness and pathos are thrown about our religion by the sufferings and death of the Son of God. There is an especial way of acknowledging this. The Lord Jesus appointed it the same night in which He was betrayed. Am I scrupulously careful to take my part in this tribute, or do I absent myself just when the devotions of the Church move on from lower to higher acts of homage to the Highest? Do I thus fling an affront at the Christian's supreme act of worship, "the showing forth the Lord's death till He come?"

Pray, take time this Lent, dear brethren, and ponder these thoughts and thoughts like these.

THE BROTHERHOOD OF ST. ANDREW.

The fourth annual Convention of the Brotherhood of St. Andrew in Canada met at Ottawa, on January 18th, 1894.

Many of the delegates arrived early in the day, and by four o'clock, when the preparatory services commenced in St. Alban's Church, there were about 100 members of the Brotherhood, exclusive of those from Ottawa city, assembled. These first day services on the 18th were conducted by the Lord Bishop of Quebec, and were most impressive. His Lordship took as his subject "Our Life, its Dangers, and how it may be Lifted to a Higher Level," and showed the special dangers from lukewarmness and hardening of the heart to which men were liable, laying stress upon the necessity of strict self-examination and prayer. It was a most fitting commencement to the whole Convention and struck a key note that was of value throughout all the remaining days. On Friday, the 19th, the charge was delivered to the Brotherhood in St. John's Church by the Bishop of Quebec from the words in the epistle of St. Timothy xi. 13, "A Good Soldier of Christ," and afterwards the delegates met in St. John's Hall, when the Convention was declared open by Mr. N. F. Davidson, who in a few well-chosen words reviewed the progress of the Brotherhood, and addresses of welcome were given by His Grace the Archbishop of Ontario and by Sir Charles Hibbert Tupper. The remainder of the morning was taken up with organization, reading of reports, etc. Mr. R. Vashon Rogers, Q.C., St. James', Kingston, was elected chairman, and Messrs. C. Herbert Carlton, St. Stephen, Toronto, and W. H. Moor, Grace, Montreal, secretaries.

On Friday afternoon the first conference was held on "Quality, rather than quantity, an essential requirement for the work," most able addresses being given by the Rev. Canon DuMoulin, on quality in workers, and by Mr. R. O. Montgomery on quality in work. Other requirements such as loyalty, enthusiasm, simplicity and fraternity, were spoken on, and many important suggestions were brought out by succeeding speakers in conference. In the evening an open conference was held in St. John's Hall. Subject, "The Brotherhood campaign for the coming year." Stirring and helpful speeches were delivered by the President of the Council, by Judge Macdonald, by the Rev. W. J. Muckleston, of Perth, and by Mr. John W. Wood, the general secretary of the Brotherhood in the United States. At this open meeting an especially happy address was given by Bishop Tuttle, of Missouri, who fairly carried his immense audience with him from beginning to end.

On Saturday morning the members of the Convention to the number of about 150 met at 7.30, at St. John's church, and partook of the Most Blessed Body and Blood, the Bishop of Quebec being celebrant.

The conferences during the day were "On what work shall our Chapter take up," and on "Church going amongst men;" in the evening an informal reception was held by the new Council in St. John's hall.

The Sunday was a busy day. The anniversary sermon was preached in St. John's church at 11 a.m., from Rev. xxii. 3, by the Bishop of Missouri, to an immense congregation. At 4 p.m. a mass meeting for men was held in the Opera House, conducted by the Bishop of Quebec; the building was packed, and after a few kindly words from his Excellency the Governor-General, a very earnest address was given by Bishop Tuttle, and the Bishop of Quebec spoke upon the love of God in a most touching and impressive manner. The service, taken altogether, was a wonderful exemplification of the power of the Church and her marvellous adaptability; the audience was most attentive throughout, and the singing, especially the singing of the Apostles' Creed, most hearty and reverent. In the evening, Christ church was crowded to the door to hear the Rev. G. C. McKenzie preach his final sermon to the Brotherhood from the 22nd chapter of St. Luke, "I am among you as he that serveth." The farewell service was conducted by Rev. W. D. Muckleston; this was for Brotherhood men only; the dual vow of prayer and service was again taken by those present. Short addresses were given by three laymen. An earnest appeal to the Brotherhood to act up to their profession was made by Mr. Muckleston. Those departed were remembered. The Gloria in Excelsis was sung, and then the Bishop of Quebec pronounced the benediction and the men separated for their homes, many returning that night.

The Convention was, we believe, a success in the true sense of the word. The enthusiasm kindled at Kingston the preceding February seemed to have deepened into strong determination, and an earnest desire to show forth in practical work that that enthusiasm was not evanescent but meant fight. The presence of the two Bishops, who were untiring in their efforts to assist and encourage, was of the utmost advantage to the Convention. The unique personality of the great missionary Bishop of Missouri, and the manly, practical, helpful words of the Lord Bishop of Quebec, gave just what was wanted. The key-note of humble penitence for past failings and of intention by God's help to do better in the future, struck by the latter on the "Quiet Day" was maintained throughout the three succeeding days, and it seems probable that the Brotherhood movement in Canada will take a fresh start from this Convention and go on gathering strength to do Christ's work and spread His Kingdom amongst young men.

The ladies of the Women's Auxiliary most kindly provided luncheon on the Friday and Saturday, and tea on the Quiet Day.

BROTHERHOOD OF ST. ANDREW IN CANADA.

The following were nominated and elected members of the Council for the ensuing year:—N. Ferrar Davidson, St. Stephen's, Toronto; T. R. Clougher, Grace Church, Toronto; R. Vashon Rogers, Q.C., St. James', Kingston; A. B. Wiswell, St. Luke's Cathedral, Halifax; John F. Orde, Christ Church, Ottawa; Lawrence H. Baldwin, St. Thomas', Toronto; R. B. Street, St. George's, Toronto; Judge Macdonald, St. Paul's, Brockville; R. V. Bray, M.D., Christ Church, Chatham; W. P. Sweatman, All Saints', Winnipeg; R. O. Montgomery, St. Peter's, Toronto; W. H. Moor, Grace Church, Montreal; A. R. Bunnell, Grace Church, Brantford; C. B. Watts, St. Phillip's, Toronto; C. F. Yates, St. James', Vancouver; Herbert C. Tilley, St. Mark's, St. John, N.B.; Spenser Waugh, St. Simon's, Toronto.

At a meeting of the new Council held at Ottawa on Jan. 20th, the following officers were elected: President of the Council, N. Ferrar Davidson; 1st Vice-President, R. Vashon Rogers; 2nd Vice-President, Herbert S. Macdonald; Treasurer, R. O. Montgomery; General Secretary, Spenser Waugh.

In view of the necessary increase in expenses, it was decided at the convention to raise the quotas to 50c. per member instead of 30c. as heretofore.