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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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MONTREAL, WEDNESDAY, FEBRUARY 6, 1889.

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ECCLIASTICAL NOTES.

THE *Lincoln Diocesan Magazine* gives a list of confirmations during the year 1888, from which we gather that 4,960 persons were confirmed—2,227 males and 2,733 females.

A fund has been raised to provide a stipend of £1,000 for the Assistant Rector of Rochester. Dr. Barry, who has been appointed to the office, is expected to arrive from Rochester next Easter.

At the Ordinations held in England on St. Thomas' Day and the fourth Sunday in Advent 282 persons were admitted to the Diaconate; and 256 deacons were advanced to Priesthood.

As in previous years, the S.P.C.K. Emigration Committee hope to make arrangements for parties of emigrants to leave for Canada during the spring and summer in charge of clergymen and matrons. They hope to begin about the middle of March.

Among the candidates for orders recommended for admission by the Standing Committee of the diocese of Massachusetts at its last meeting were Albert Beckwith Shields, late a minister of the Baptist Church, and George Esdras Allen, late a minister of the Congregational Church.

THE reason for singing the Psalter is: Because God caused the Psalms to be written for this purpose. They constitute the only hymnal God has given His Church, and have been the Church's anthems in all the ages. Jesus sang them, and one of the Psalms (the 18th), He sang at the Last Supper.

Rev. E. P. Gould, formerly professor of New Testament Exegesis in Newton (Baptist) Theological Institution, and well known as one of the foremost Biblical scholars in the country, was confirmed by Bishop Clark in Providence lately, and is about to apply to be received as a candidate for orders in the diocese of Massachusetts.

THE Baptist laments that in Cheshire not a few Baptists "are in attendance with the Church of England;" and in another part of England that "Andover congregations suffer from the energy of Plymouth Brethren, and the queer idea that the right thing for Baptists is regularly to attend the Church of England services."

THE *Times* correspondent at Zanzibar writes:—"At the Church Missionary Society's station of Rabi a very remarkable sight was witnessed on New Year's Day, when Mr. Mac Kerze, before an immense concourse of people, presented papers of freedom to many hundreds of runaway slaves, for whose unconditional redemption he had amicably arranged with their owners. This philanthropic measure had an extraordinary widespread and beneficial effect on all classes."

We understand that the Archbishop of Canterbury has approved the scheme for the consecration under the Jerusalem Act of a Bishop

to work in the interior of the Yoruba country beyond the Queen's dominions, as Suffragan to the Bishop of Sierra Leone. He may reside at Lagos, and offer the Bishop such aid in the colony as can be arranged for. We believe that Dr. Logham, who himself favours the scheme, will retain in all respects the control of his own diocese. A European will, in the first instance, be consecrated.—*Record*.

Among the deacons ordained by the Bishop of Rochester lately one was about whom there is a somewhat romantic story. He is the Rev. Paulus Ashkenazie, and is a Roumanian Jew by birth. On his conversion to Christianity he was subjected to cruel persecutions, his wife being among the bitterest of his opponents, and declining to live any longer with him. With much difficulty he made his escape from Roumania, and coming to England he eventually studied at the London College of Divinity, and has now been ordained for work in Deptford.

THE Rev. L. Bonland, the distinguished foreign Roman Catholic who some time ago joined the Holy Catholic Church, known in this land as the Protestant Episcopal, is now happily at work with Rev. Dr. Miel rector of a French church in Philadelphia. He says: "Since I have joined the Episcopal Church, I have found rest for my mind, happiness for my soul. I deeply regret that enlightened Romanists do not know sufficiently this truly Apostolic Church. They would leave Rome *en masse*, in order to become true Catholics." He speaks enthusiastically of Dr. Miel and of his "pastoral care of Roman Catholics who (like himself) have joined this, the purest branch of Catholicity."

THE SALVATION ARMY.—The Archbishop of Canterbury, through his Chaplain, has written to "General" Booth with reference to the latter's statement at St. James Hall that his Grace had called upon him "a short time ago" with a view to the formulation of some method by which the Army could be comprehended under the shadow of the Church. His Grace's letter reminds "General" Booth "that the point of inquiry was why members and communicants of the Church of England who joined the Salvation Army should not still be free to communicate in the Church. His inquiry was courteously received, but the hindrance was ruled by you and Mr. Railton to be essential to your own objects. Up to that time it had not been clear that separatism was part of your scheme. For, it is important to state, the conversations took place in June, 1882, six months before his Grace became Archbishop." From this, along with the recent discussion between some London Rectors and a person representing the Salvation Army, styling himself "Commissioner Railton," it appears that General Booth is the head of a distinct sect, and that he is not over careful from whence he selects his followers as long as his ranks are full.

JOHN WESLEY.—That Wesley was in the earlier years of his life in many respects a high Churchman, not merely according to the very

low standard of his own day, but of the present time, is not disputed by educated Methodists, but they commonly allege that all this was changed after the spiritual crisis in his life which he termed his conversion—in the words of Dr. Rigg: "Wesley, up to 1738, had been a High Church sacramentalist; all his life afterwards he taught the Evangelical doctrine. He ceased to be a High Churchman fifty years before his death." That death took place in 1791, and in 1789 John Wesley wrote the following words; "I have uniformly gone on for fifty years, never varying from the doctrine of the Church at all." Nor is that all. In 1790 he restates this more forcibly: "I have been uniform both in doctrine and discipline for above these fifty years, and it is a little too late for me to turn into a new path now that I am gray-headed." So much for himself: now as to his almost latest saying concerning his society: "I am not afraid that the people called Methodists should ever cease to exist, . . . but I am afraid lest they should only exist as a dead sect; . . . and this undoubtedly will be the case, unless they hold fast both the doctrine, spirit and discipline with which they set out."—*Selected*.

THE BISHOP OF DERRY ON CEREMONIALISM.—The Bishop of Derry preached in Derry Cathedral, on the occasion of a collection in aid of the County Infirmary, from 1 St. John iii. 16. In the course of his sermon, Dr. Alexander referred at some length to the subject of ceremonialism in religion. There were, he said, those who thought that religion was only a bundle or series of ecclesiastical actions. This, he thought, was a real danger. People talked of ceremonialism, but let it be clearly understood what ceremonialism meant. There, in that Cathedral, and in numbers of other churches, there was an organ and a surpliced choir, and several clergymen passed with the choir regularly, and not irregularly, up the aisle. People said there was ceremonialism in that, and perhaps there was in one sense or the word. But if people went into a church where a man passed in, not in white linen or lawn, but in black, and with long bands, was not that ceremonialism as much as the other. We were bound to offer the best we have to God, and therefore the best architecture in our churches, and the best music we possibly can have should be devoted to His service. Again, ceremonialism was right, as continuing a great Christian tradition from one generation to another. Did anyone, reading the nineteenth chapter of Revelations, say that ceremonies must have been utterly loathsome to St. John, and that, if he could have seen a noble cathedral filled with grand music, it would have been intolerable to him. If they read of the four-and-twenty elders falling before the Throne, and of the High Priest's voice calling out of the throne, saying, "Praise the Lord, all ye His servants, and ye that hear Him, both great and small," and then of the answering voice, like the noise of many waters thundering on the shores of Patmos, saying, "Alleluia: for the Lord God omnipotent reigneth," and if they still said that the inspired writer had no sympathy with ceremonial, then he replied that they might be very good men or women, but they had not the spirit

which put a writer *en rapport* with his readers. Yes, ceremonial was in itself, a fragmentary and mutilated form of the Christian religion, but frequent services, frequent Communion—he need not enlarge on that, for they had so few frequent communicants that his remarks would be personal to seven or eight people—decorated churches, stained glass windows, exquisite sound, and lofty forms of worship—these were means, and he thought legitimate means, when the end was greater than the means, and there were cases in which the means forshadowed the end. We worshipped and believed not in a dead Christ, but in a living and omnipresent Christ, and the Bishop said with emphasis that if a man trusted anyone but Christ, in any feeling, in any formula, any philanthropic mission, any good work or any ceremonial, then he wanted to go back to the beginning; he wanted to have the great familiar words of the Gospel for the Sunday after Christmas ringing in his ears, “His name shall be called Jesus, for He shall save His people from their sins.”—*Irish Ecclesiastical Gazette*.

THE BISHOP OF GIBRALTAR. ON

Reformation Movements on the Continent of Europe.

Dr. Sandford, speaking of the reforming movement in Italy, says:—“The reports which I have lately received of this movement are far from satisfactory. It is wholly confined to the lower orders, it depends entirely upon Foreign support, it makes little or no progress, and it is a protest more against the discipline and the politics than against the doctrine of Rome.”

Upon the movement in Spain and Portugal, he says it is in no sense a national movement, and that it makes slow progress. The reforming congregations in Spain “ask for a Bishop, to be consecrated by English Bishops. But, have Bishops of the Anglican Church authority to take so exceptional a step as to consecrate a Bishop for native congregations in a foreign country, within the limits of regularly constituted dioceses? No doubt our Church has authority, in the present divided state of Christendom, to take this exceptional step for the purpose of providing Episcopal superintendence for congregations of her own people. The patriarchs of Constantinople and Jerusalem have lately expressed satisfaction at the appointment of an English Bishop to supervise English congregations in the East. But it is one thing to consecrate a Bishop for the wants of our own people. It is another, and a very different, thing to consecrate a Bishop for the wants of men who are not our people, and are dissidents from the Established Church of the country of which they are citizens.”

Alluding to the well known words of St. Cyprian, “*Episcopatus unus est, cujus a singulis pars tenetur*,” the Bishop says:—“If the words of St. Cyprian be interpreted to mean that every individual Bishop has a kind of œumenical jurisdiction, to be exercised whenever in his personal judgment a case of necessity arises, the door will be opened to endless interferences and disorders. Give this interpretation to the principle, and no diocese will be safe from intrusion of discords and divisions we have enough already in the Church of Christ. But such an application of the principle would multiply them indefinitely, and would strike at the root of all discipline and order. If we hold that Rome no longer retains a valid ministry, that her Sacraments are not true Sacraments, that she has forfeited her right to be treated as a Christian Church having jurisdiction within her own territory, then we shall decide that the case is one of such extreme necessity as to justify our Church in a new departure. But I would remark that if this be the view taken, then we ought to do much more than delegate or consecrate a Bishop for this handful of reformers; we ought to send missions under missionary Bishops to reconvert Southern Europe,

and restore it to Christianity.” Having referred to the second Canon of the Second General Council of Constantinople, which directs that “unless invited, Bishops shall not go outside their own diocese for the purpose of ordination or any other ecclesiastical administration,” Dr. Sandford says “it is to be hoped that no such action as the Bishops deprecate will be taken by any portion of our Church. A departure from that policy which ever since the Reformation we have consistently followed, of not interfering in the concerns of foreign Christian communions, would plunge us into a sea of new difficulties. It would weaken our protest against Roman aggression. It would involve the abandonment of our unique position, on which ardent hopes have been fixed, that our Church might one day be the means of restoring unity to Christendom. It would produce internal divisions amongst our own people, wound the hearts of very many, and frustrate those hopes which of late years we have been entertaining that the different parties within our church were being brought into a closer accord. The Church of England has a great and important part to play in healing the division of Christ's people. Members of the Church of Rome have themselves proclaimed their belief that she is the only possible intermediary in bringing together Protestants and Catholics. But this part of peacemaker she can only play by loyal and resolute adherence to her own position and principles, to her own doctrine and discipline, and to her own historical policy of not intruding as an active propagandist within the province of other Christian Churches.”

THE LATE DR. LOBLEY.

We greatly regret to announce the death of the Rev. Dr. Loble, formerly Principal of Bishop's College, Lennoxville. The sad event occurred suddenly, after a very short illness, in England, at the vicarage, Sedbergh. We are sure that the many friends whom he made during his long stay in this country will hear of this most unexpected event with the greatest pain; more especially the students whom he instructed, and over whom he won such influence by his clear intelligence, earnestness in the discharge of duty, honesty of purpose, and frank, open manner. Dr. Loble was a very distinguished graduate of Cambridge, having been placed eighth Wrangler in Mathematics and second class in Classics at his degree examination. He was afterwards elected to a Fellowship in Trinity College, which he subsequently resigned on appointment to a college living. His earnestness in discharge of his parochial duties was so highly appreciated that he was asked to accept a Missionary Bishopric. This work he did not deem it right to take upon himself, fortunately for Canada, for when afterwards invited to become the first Principal of the Montreal Diocesan Theological College he undertook the important duties of the position offered, and resigning his Rectory, came to this country. After some years of labor in Montreal, during which, among other work, he acted as Examiner for McGill University, he was appointed Principal of Bishop's College, Lennoxville. After many years of noble service in the College, the Grammar school and in the Church generally he resigned this position and returned to England, residing for some time at Cambridge. In 1857 his College appointed him to the Vicarage of Sedbergh in Yorkshire. It will be remembered that his services in this country were so highly esteemed that when a vacancy occurred last year in the Cathedral of Quebec he was invited to become Rector, but deemed it his duty to decline the offer, although greatly influenced by the many ties of friendship which he had formed in Canada and by the high appreciation of his services to The Church

just shown. While engaged in parochial work in England he did not resign his interest in education, being occupied at the time of his death with the duties of an Examiner in the local examinations of the University of Cambridge.—*Montreal Gazette*.

NOTES ON AUTHORITY AND CONSCIENCE.

(From *The American Church Sunday-School for February*).

BY THE REV. W. F. C. MORSELL.

The Divorce of Morals From Theology.

It may be fairly said that a text-book on morals apart from religion is irreligious, and quite as fairly it may be said that a text-book on Theology apart from morals is immoral. Religion and morality are wedded together in the nature of man, and their divorce is the separation of what God has joined together. Those who become religious teachers are too frequently satisfied with the attainment of a few orthodox ideas about the Creed, and leave out of their preparation an equal degree of attainment in moral science. Hundreds of teachers who can handle a manual of doctrine have not looked into a manual of moral science for years. Hundreds of students who are preparing to enter the ministry have the proof-texts of doctrines at their fingers' ends, and yet cannot on demand furnish the proof texts for the cardinal virtues. Our Theological schools have professors of doctrinal theology but none of Christian ethics.

The Symmetrical Relation of Theology and Morals.

The Church Catechism, the teacher's only authorized manual, outside of the Bible, is an excellent model, combining as it does the Creed, the Commandments, the Lord's Prayer and the Sacraments. On reflection it is evident that in our Sunday-schools the right proportion between doctrine and practice calls for the exposition of the Commandments as well as of the Creed. Now, the treatment of the Creed in manuals for teachers is usually full and clear, but the treatment of the Commandments is meagre and lifeless. The Ten Commandments can be illustrated by proof-texts from the books of the Old and New Testaments, but how little has been done in this direction compared with the exhaustive Scriptural illustration of the Creed. One of the most striking examples of the neglect of the moral element in Christian teaching is the fact that proof texts of doctrines taken from the New Testament have sometimes been torn from the ethical connection in which the original writer was using them, and have been given a theoretical import instead of their original moral force. Take the often quoted phrase, “The truth as it is in Jesus” and look at the Scripture context and there you find it “As the truth is in Jesus” with a moral import, showing the necessity of “putting off the old man.”

The Materials in Holy Scripture for Moral Teaching.

There are special books in the Bible where the moral aim is predominant; such books are Exodus, Deuteronomy, the Psalms, Proverbs; and in the New Testament the Gospels and such sections of the Epistles as relate to the nature of man, the heart, the mind, the will and the conscience, and above all such passages as describe the work of the Holy Spirit and the progress of the spiritual life in the believer and in the Church. There are few, if any, doctrinal statements in the New Testament separated from a direct moral application in the context. Here the important lesson for every teacher is

the ever present moral bearing of religious theories. Keep this in mind, and no one will ever teach a profitless lesson. Abandon this, and the result will be endless speculation and ind. finite controversy, leaving the conscience, and heart, and will of the pupils to seek elsewhere the lessons which every hour demands.

Two Points of Moral Teaching for Church Instruction.

After a due recognition of the moral element in teaching, the Church teacher needs to ask under what principal heads does my study of morals fall? If you were a secular teacher the answer might be that social progress demands education on Authority and Conscience. Just these two factors are in question in the Church, and cannot be gotten rid of. We cannot make the line of our study any simpler than this. Some may think that it is sufficient to take one factor alone, such as authority, and work out a system solely with reference to authority. Others may suppose that to take conscience alone will give a sufficient basis of Christian morals, holding that the supremacy of conscience renders other authority useless. By the adoption of one factor to the exclusion of the other we get into a conflict in which authority proceeds to a war of extermination on conscience or conscience plans a campaign to annihilate authority. The evil of such a procedure is evident from the parallel of civil society in which the anarchist endeavors to overthrow law in the interest of liberty, or the tyrant arises to suppress liberty in the interest of government. Just as law and liberty are two inseparable factors in any true civil society so are authority and conscience both never to be eliminated factors in spiritual life. They have come to stay. It matters not that they appear in conflict. They are mutual checks in the balance of all human affairs and the only hope we may entertain is their progress reconciliation. The problem of how to adjust authority and conscience is part of the state of probation in which God has placed us, and each individual must do his part to bring them into harmony in his own life.

The Nature of Authority in the Church.

The nature of authority is the first question that the student is interested in. It is not to be found in any definition for the definitions disagree, but it is an ever present fact. It shadows our childhood in the protecting care of father and mother. It leads our youth as teacher and guardian. It restrains our manhood as law and order. It moulds our social life in the existing institutions of civil and religious government. Few men will reject the value of authority in civil institutions which preserve the lives and properties of citizens against riot and crime. No man will practice medicine or law without due regard to medical and legal authorities. No educated person will defy the authority of the grammar and the dictionary, but when we come into religion the common sense valuation of authority is lost. It is lost partly because too much is claimed for it and too much asked of it. When ecclesiastical authority claims to be infallible it goes on record generation after generation in the light of history, and one age in history refutes the claims of the preceding age by the discovery of mistakes and frauds in the very precincts where the dogma of infallibility was adopted. Not only those who claim infallibility have failed to exercise it but those who ask infallibility are cheated by their own experience. Many a soul, unnerved by life's mistakes and feeling its own weakness, appeals for kindly light to lead it to an infallible rest where the weary mind may delegate its liberty to another and find an unerring adviser in all perplexities. But this demand for infallible guidance has led men and women into wholesale immorality, and there is no ditch deeper than that into which the blind have fallen when guided by the blind who call themselves infallible.

The Authority Need not be Infallible.

It must not claim that and we must not ask that. The father's authority need not be infallible to bind the child. The child must not refuse honor to a parent even though the parent be fallible. Authority may be competent for its functions without claiming an attribute which belongs to God. For instance, a witness in court need not be infallible but only need be true to make his evidence authoritative. The messengers of God to men need only to be true messengers, delivering the message without diminution or addition, to make their office authoritative. The authority of God's Church is its trustworthiness in delivering to men the faith delivered to the Church. The Church delivers what it has received and it is the deposit, not the steward of the deposit, that is infallible. The custody of gold coin is entrusted to a safe that is not made of gold but only of iron. The safe is only required to be burglar proof and fire proof. The custody of Divine blessing is entrusted to men, but they are not required to be divine. It is only required in a steward that he be faithful, not infallible. Ecclesiastical authority means that men as God's ministers are authorized to make certain terms with men for their reconciliation with God, which terms need only to be truly stated and represented for God to back them up with His almighty truth, power and love. In so far as God's representative does only what he is authorized by God to do, all heaven and earth are bound by such authority, be it only faithful representation. The faithful minister will only do what he is authorized to do; when he goes beyond that he ceases to be an official representative, and becomes a private person.

What Relation does the Teacher in Sunday-school Hold to Authority?

The function of teaching is given by appointment to the Ministry, who are commissioned to teach only a message delivered to them. This teaching function is enlarged by the aid of other teachers, prepared, it is to be taken for granted, by the Ministers in charge to extend the message more rapidly; so all the educational work is authorized by competent authority. The teacher has a lesser stewardship in which the sense of fidelity to the message and to the head steward are involved. The teacher is a representative of the Church and the message of the Church to God's children. Now, in the trusted position of teacher there are temptations. The teacher may win the affections of the children and the teacher's word may become law to the class. In this personal popularity and personal influence self may become vain and seize on the affections of the children for selfish ends. The duty of transferring the pupils from self to Christ may be forgotten. Personal vanity may be glad to hear the class say, "If any other teacher is appointed over us we will leave the school," or to hear a pupil say, "If I cannot be in your class I will not come to the school." This loyalty to a teacher must be enlarged so that the loyalty to the teacher is transferred to the Head of the Church and to the Church which after all the teacher only represents. Christ must increase, the teacher must decrease. The child must love Christ and His Church more than the person of the teacher. It is proper and right for a pupil to love the Church of God in and through the teacher's loveableness, but only as that loveableness is representative of Christ, and the pupils belong after all only to Christ and His Church, not merely to the school and the class. The teacher in the class is representative of that larger family of God, the Church of God, and to teach the class its relation to the Church is the only faithful stewardship.

The minister of God should never forget whom he represents, nor should it be forgotten by any one whom he delegates to act in any holy function. The relation of every teacher to the Rector, not through the superin-

endent, but through the ministry of holy ordinances, should be borne in mind. Baptized at his hands, fed with the bread of life by his office, cheered in sickness, comforted in bereavement, strengthened in temptation and also improved in backsliding, the true member of the Church must so value the ministerial office and agent that the children may be led to desire the blessed functions of God's ministry in their own behalf. The Church of God with its worship and its means of grace must be endeared to the class by the teacher. From the opening words of exhortation to the closing words of benediction, while every holy function is exercised by an ordained ministry, the Service of the Church of Christ stands above all means of blessing to a rightly instructed believer, and no other exercise or assembly can for a moment compete with the higher fellowship possible in the closer covenant relation of the kingdom where every visible sign is the appointed agency of spiritual blessing.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

STEWIACKE—St. George's.—The members of last year's confirmation class gave an instructive literary and musical entertainment on the 3rd inst., to a large and delighted audience. At the conclusion of the programme the following address was read:

To the Rev. R. D. Hudgell:

Our dear Pastor,—We have much pleasure in asking your acceptance of this small gift (\$16) as an expression of our respect and kindly feeling towards you and your esteemed wife. We take this opportunity of thanking you for your earnest and self renouncing labours amongst us, and pray that your life may long be spared to labour in your sacred calling. Signed on behalf of the committee, **HATTIE McLEOD.**

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—St. Peter's.—The anniversary services of the Association of Intercessory Prayer were held in St. Peter's Church, on Friday 25th January. The services consisted of Holy Communion in the morning, and evening and address at 7.30. During the year 2,643 Intercessions have been sent in, and as members say each intercession four times over, a quarter of a million intercessions have thus been made by the Society in twelve months.

Building operations had to be suspended upon the Hodgson memorial chapel at the beginning of winter, and the building is temporarily roofed in. A few days ago a subscription of \$100. was received from an anonymous donor who said in a note to the Treasurer of the Memorial Fund, that while he was a great admirer of the late faithful Priest of St. Peter's, he was not a member of the Church.

Church work in these parishes goes on quietly but very satisfactorily. The subscriptions have been considerably increased for the present year, and everything looks bright and promising for the future. In Cherry Valley others besides the children of the English Church are being drawn to recognize and esteem her for her beauties, liturgical and otherwise and but a short time ago a Presbyterian lady asked if she might assist in the work, offering at the same time a subscription of \$5.

DIOCESE OF FREDERICTON.

St. JOHN.—The annual meeting of the Ladies' Association of the Church of England Institute was held Tuesday 29th ult., when the various branches of the association submitted reports. Mrs. R. P. Starr presided, in the absence of the president, Rev. Canon Brigstocke. During the year, it was reported, 25 new members had been added, so that there are now 221 members on the roll. The charitable and mission-

ary aid committee had collected \$210 and expended it for the general public hospital in the purchase of an organ, a wheel chair and fourteen easy chairs. The library now contains 1,200 volumes, 120 volumes have been added in 1888. From the Easter sale \$398 had been realized. The Girls' Friendly society is in a flourishing state, 57 members being on the roll and 20 associates. The other departments were reported to be in a satisfactory condition. The treasurer reported an income of \$430.08, of which \$209.40 had been spent for the library and \$203.86 for general purposes of the institute, leaving a balance of \$16.84 in the treasury. A resolution of sympathy with Canon and Mrs. Brigstocke (in the heavy bereavement which they have suffered) was passed unanimously. The officers elected for the present year were: Mrs. R. P. Starr, vice president; Miss F. Simonds, treasurer; Miss H. Peters, corresponding secretary; committee of management, Miss Murray, Mrs. G. F. Smith, Mrs. Thomas Walker, Mrs. T. W. Daniel, Mrs. Holden, Mrs. Raymond, Mrs. John McMillan. —*St. John Globe.*

PERSONAL.—On the 26th January Canon Brigstocke buried his youngest boy. On the same evening a telegram was received announcing the death at Windsor of another son at school there, aged twelve years. He left home a little more than a week ago, taking with him the germs of the disease, scarlet fever, of which his brother and he have since then fallen victims. His mother was with him but his father, though on the way, did not reach Windsor in time to see him alive. Great sympathy is felt for Canon and Mrs. Brigstocke, who have but one child left, having lost two children by diphtheria some years ago.

DIOCESE OF QUEBEC.

MAGOG.—A very enjoyable evening was spent at St. Luke's parsonage on the 17th ult., in honor of Rev. Mr. Hepburn, who is soon to leave for his new home. Speeches were made by Major Moore and others, and a purse of \$75 presented.

Rev. R. C. Tambs was inducted to his new duties on Wednesday, 23rd ult., by Venerable Archdeacon Roe.

DIOCESE OF MONTREAL.

SUNDAY-SCHOOL ASSOCIATION.—The fourth annual meeting of the Montreal Diocesan Sunday-School Association was held in the Synod Hall, on the evening of Monday, 28th January, and was very largely attended. The Lord Bishop of Montreal occupied the chair, and on the platform were also Bishop Baldwin, Rev. Dr. Norton, Rev. J. H. Edgecombe, Messrs. L. H. Davidson, Q. C., R. H. Buchanan, and E. H. Parnell. After devotional exercises Mr. R. H. Buchanan, Secretary, read the annual report, in which the fact was noted that the Association has now entered its fifth year, and the hope expressed that it would continue to grow in usefulness as an assistance to all engaged in Sunday-school work; but there is still room for much improvement in order to make the meetings more effective and profitable. The work of the past year was referred to; and teachers were urged to realize the important work in which they are engaged and the responsibility they have assumed, as well as the necessity for careful study and preparation, the guidance and teaching of God's Holy Spirit, and earnest prayer.

The new officers for the ensuing year are:—President, The Lord Bishop of Montreal; Clerical Vice-President, the Very Rev. The Dean; Lay Vice-Pres., Dr. L. H. Davidson, Q. C.; Treasurer, Mr. N. R. Mudge, Secretary, Mr. Reginald Buchanan, (address: 142 Metcalfe street.) After the reading of the report addresses were

delivered by Mr. E. H. Parnell, Rev. J. Edgecombe, and the Lord Bishop of Huron.

The Orchestra of Christ's Church Cathedral were present and materially assisted in the musical part of the proceedings.

LAY HELPER'S ASSOCIATION.—A meeting was held on the evening of Tuesday, 29th January, in the Synod Hall, at which there was a large attendance of those interested in Lay work in the city of Montreal, and at which the formation of the Society was consummated. The Lord Bishop of the Diocese presided, and there were present of the Clergy: Rev. Dr. Norton, Rector of Montreal; The Very Rev. the Dean; Rev. R. Lindsay, Rural Dean, and Dr. Davidson, Q. C., Messrs. H. J. Mudge, J. W. Marling, R. H. Buchanan, D. W. Ross, Anderson, McDougall, Parnell and many others.

After some discussion the following officers were elected for the present year: President, H. J. Mudge; Vice-Presidents, D. W. Ross and B. H. Buchanan, (Dr. Davidson having declined nomination); Secretary, J. W. Marling; Treasurer, W. J. White; Council: Messrs. Davidson, Parnell, McDougall, Hamilton, Anderson, Ballock and Beckett. The full number of members of the Council was not elected, inasmuch as several of the parishes in the city not being represented, it was thought best to leave openings for representatives from them, and the meeting consequently was postponed to the 12th Feb. instaut, for the purpose of completing the appointment of the members of the Council.

CHELSEA.—This Mission has now its comfortable and picture-que home for its parson, and its cozy little church for the flock. The parsonage has been referred to in the GUARDIAN; an item is now offered about the church. It was erected about thirteen years ago, by Rev. F. R. Smith, now Rector of St. James' Church, Hull. Three years ago the present incumbent, upon taking charge of the Mission, had the outside of the building cared for. It was re-shingled, new and neat steps up to it were erected, and the whole of the building, roof, front, back and ends painted. Mr. A. Wright, Mr. and Mrs. Wright, contributed \$50 towards the cost of the work.

Through the generosity of Mrs. Wright, mainly, the inside of the church has been tastefully stained and tinted. The general effect is very pleasing. The outside of the church has also been favored with another coat of paint, and looks well. Travellers up the Gatineau used to point the finger of scorn at the black, barn looking structure by the roadside. Now words of admiration are spoken of the pretty little church and the parsonage close by.

The ladies are at work seeking to accumulate the necessary funds for a bell.

COTE ST. PAUL.—A very pleasant and successful "Social" was held in the Parochial Hall of The Church of the Redeemer, on the evening of the 31st ult., when there was a good attendance. The ladies of the Church provided refreshments, and an attractive programme of vocal and instrumental music was furnished. Mrs. Spedding, an ever ready and able assistant at such gatherings, gave several well rendered pianoforte solos, as did also Miss H. Robb, of Montreal, and Miss Gregory, of Cote St. Paul. Miss Brooks sang two songs in a very pleasing manner; and Messrs. Wilding and Knowles (of Montreal), captivated the audience by their songs and duett: the one possessing an admirable tenor, and the other an excellent baritone voice. Mr. Woollam sang "The Village Blacksmith" in good style; and Miss Gilmore gave a reading in most admirable and feeling manner. The younger members of the congregation were also represented by Miss Meita and Master Arthur Gilmore, who played a duett in a manner to reflect much credit on their teacher, Mrs. Spedding.

An exceptional feature of the evening's entertainment was the presentation of an Address,

beautifully illuminated and engrossed, and a purse containing \$60, to Dr. Davidson. Mr. Woollam, one of the Churchwardens, to the Doctor's astonishment took the ordering of the programme out of his hands at the commencement of the second part: and announcing that he had a pleasant duty to perform for the congregation, prefaced the presentation above named with a few well chosen and flattering remarks. Dr. Davidson had not been informed of the intention to make the presentation and was somewhat taken by surprise, but replied, heartily thanking his people for this further token of their affection and of the estimation in which they held humble services rendered for the Master, and in their behalf; assuring them that he needed naught but the looks and words of welcome which he always received from the living, and the expression of gratitude which had fallen from some who had departed to the "rest that remaineth" to certify their kindly appreciation of his labours.

DIOCESE OF ONTARIO.

KINGSTON.—St. James' Church, is nearing completion. It will be opened about the 27th. of March and on or about the 7th. of April the Lord Bishop of Niagara will hold a confirmation service therein.

HINTONBURG.—A concert was given here, last week under the auspices of the Young People's Guild of St. Paul's Church, Rochester-ville, was a decided success. Rev. T. Garratt presided, aided by Mr. I. S. Heinrichs who was called to the chair. The hall was crowded to the doors, many being compelled to stand throughout the proceedings.

LYNDHURST.—The Rev. J. W. Forsythe was the recipient at Christmas, of a present of a set of sleigh robes and a new cutter.

ATHENS.—The church people of Lansdowne rear presented their clergyman, Rev. R. N. Jones, with 50 bushels of oats.

ODESSA.—We learn that three of the members of Mr. Quartermaine's congregation in this village, paid a visit to his house on Saturday evening, 26th Jan. and presented him with a set of harness, whip, belis, and a small balance in cash. The letter accompanying the gift was signed by 57 persons, and asked the acceptance as a slight token of esteem in which he is held in this community by the members of all denominations.

LEEDS.—The regular meeting of the Rural Deanery of Leeds County will be held in Ganacque on the 26th and 27th February. Services in Christ Church on the 26th at 7.30 p.m. Sermon to be preached by the Rev. M. T. Harding. Holy Communion on the morning of the 27th, at 8 a.m. Service with addresses on the evening of the same day at 7.30 p.m.

DELTA.—The church here has been renovated and Rev. Mr. Jones, of Farmersville, holds services regularly. Mr. John Earl has donated an organ, and there is a general revival of interest.

DESERONTO.—On Tuesday evening, Jan. 29th, the inmates of the Mohawk Parsonage were surprised by the unexpected arrival of a number of very happy lo king people who immediately made themselves at home, and after a few minutes conversation proceeded to organize a meeting with Dr. Oronyhytegha as Chairman. The worthy Doctor made a brief speech and then, on behalf of a number of old friends of Rev. G. A. Anderson, presented him with a handsome and valuable fur coat. The Reverend gentleman was very much affected by this act of good feeling on the part of his friends and in appropriate terms thanked them for their valuable and seasonable gift. Mrs. Oronyhy-

tekhba then conducted the venerable missionary of the Reserve to the dining room where a sumptuous supper had been provided by the besieging party. Justice having been done to this ample repast, the evening was then spent most pleasantly in games, music both vocal and instrumental, and pleasant conversation. Mrs. Oronhyatekba originated this pleasant surprise, and with a few hours earnest work easily collected the funds which purchased the coat. This is only another proof of the respect and esteem entertained by all parties in the district towards the Rev. Mr. Anderson.

DIocese OF TORONTO.

ORILLIA.—On Wednesday evening the 23rd ult., the annual missionary meeting was held in St. James's Church. Evening Prayer, with appropriate collects, was said by the Rev. R. W. E. Greene. The Rev. W. T. Noble, of Gravenhurst, delivered a well-reasoned discourse upon the principles underlying missionary work. The Lord said "For this cause came I into the world, that I should bear witness unto the truth," and His ministers were to be His witnesses of the truth. The mere additions to church buildings or the membership of a particular church, were mean, beggarly motives of missionary effort. The children of St. James' Sunday School, exclusive of the Infant Class, who had their treat previously, visited Longford Mills last week. Thirteen sleighs conveyed them over the lake, and an exceedingly pleasant afternoon was spent.

LINDSAY.—The annual meeting of the Church of England Temperance Society was very well attended, and five new members were added to the roll. The Rev. C. H. Marsh, President, is a most earnest worker in behalf of this Society as in every other good movement.

SHANTY BAY.—The Church of England Temperance Society and Band of Hope, of Shanty Bay, recently held their first annual meeting, when the following officers were elected:—President, the Rev. J. F. White; Vice-President, W. Coulter; Secretary, H. Goode; Treasurer, J. Hart. The Secretary's report showed that the year has been a very successful one for the Society. Organized a year ago, it has now a membership of seventy-nine. Nor is the work of this society confined to its own little village, for about three months ago a deputation from here visited East Oro, and organized a branch of the society there, which is reported to be in a very flourishing condition, having already attained to a membership of fifty.

DIocese OF NIAGARA.

No Report.

DIocese OF HURON.

LONDON.—The January meeting of the Ruridecanal Chapter of Middlesex was held in Christ's Church Jan. 22nd. The meeting was preceded by a service at eleven a. m. An excellent sermon appropriate to the occasion was preached by Very Rev. Dean Innes, and the Holy Communion was administered by the Dean and Rev. S. R. Asbury to the clergy and a number of laity present.

The business meeting commenced at 2 30 p. m. Among those present were:—Rev. Wm. Hinde, of Adelaide; Rev. W. Lowe, of Wardsville; Rev. S. R. Asbury, Delaware; Rev. W. R. Seaborne, of Thorndale; Rev. M. Freeman, Parkhill; Rev. J. T. Wright, of Masonville; Rev. W. T. Hill, Rev. Canon Richardson, Rev. Canon Davis, Rev. W. M. Seaborne, Rev. G. B. Sage, Rev. E. N. English, Rev. Canon Smith, Rev. R. Hicks, of this city; Rev. A. G. Smith, of Muncey; Messrs. Swainland and Oldrieve, of Glencoe; Mr. Blott, of Wardsville; and Mr. W. Robinson, of this city.

Rev. Canon Smith, Rural Dean, presided, and after prayer by the Rev. Mr. Asbury the roll was called by Rev. Canon Davis, Secretary.

The minutes of last meeting were read and confirmed.

The questions regarding statistics were satisfactorily answered, and the question of the assessment of the several Missions was fully discussed, and occupied considerable time.

Matters in relation to the boundaries of parishes were then taken up and erection of new missions urged upon the attention of the members.

The subject of annual missionary meetings was discussed at some length, and it was finally left for the Rural Dean to consult the incumbents of the various parishes as to the mode they would each prefer to adopt.

The Rev. W. Hinde then read an admirable paper on the subject of "Church work," which was listened to with close attention throughout.

A cordial vote of thanks was tendered to Mr. Hinde for his paper, and to the Dean for his sermon in the morning.

At the invitation of the Rev. W. R. Seaborne, it was resolved that the May meeting of the Chapter be held at Thorndale.

The meeting then adjourned, with the benediction.

The evening session was devoted exclusively to Sunday School subjects. There was a good attendance of representatives from several schools in the city and neighborhood. The President of the Middlesex Sunday School Association, Rev. Canon Smith, occupied the chair, and the Rev. R. Hicks was appointed Secretary.

The report of the Executive Committee was read, and considered clause by clause.

It was resolved that the annual meeting be held in January of each year, and at such other times as the President and Executive Committee may think proper. The order of proceedings at such meetings was next arranged, and it was resolved that a register of the clergy, superintendents, number of teachers and scholars, etc., be kept, and that the same be printed and circulated among the members.

The question of the best methods of conducting schools called forth an animated discussion, those taking part in the discussion with the clergy being Messrs. T. F. Kingsmill, W. Brownlee, F. Kains, and others. The recommendations included the use of the Liturgy authorized by the Synod; the adoption of a scheme of lessons, as published by the *Evangelical Churchman* Publishing Company, or that by the Committee of the Synod of Toronto, together with the leaflets corresponding thereto.

The election of officers for the ensuing year resulted as follows:—President, Rev. Canon Smith; Vice President, Mr. J. G. Wright; Secretary, Rev. G. B. Sage; Treasurer, Miss McDonald; Executive Committee, Revs. S. R. Asbury, L. DesBrisay and A. G. Smith, Messrs. F. Kains, T. F. Kingsmill, and Miss Geeson.

Revs. Canons Richardson and Davis were appointed to read papers at the next annual meeting.

After singing a hymn, and the Benediction, the meeting adjourned.

DIocese OF ALGOMA.

The Eastern District Convocation assembled at Huntsville on January 8th, 9th, and 10th. (Report continued).

THE THIRD DAY.

The third day of the Convocation was spent as a kind of quiet day, being devoted to topics directly connected with the religious and devotional life. It began with the Holy Communion at 8 a. m., in All Saints, the Bishop

officiating assisted by Revs. Boydell and Vesey. At 9 30 a. m. the clergy reassembled, and the proceedings opened by an address by the Bishop, in which he dealt mainly with the question of the beginning and continuance of the spiritual life, attaching special importance to the distinction to be drawn between justification and sanctification, the former being the *terminus a quo* of the conscious practical Christian life—the latter in its completeness, the *terminus ad quem*, one is a judicial sentence of acquittal pronounced by God over every penitent believing soul—the other is a slow gradual process, susceptible of fluctuations—the one is imputed, the other inwrought. The one affects our standing before God; the other represents the measure of our victory over the power of sin, and of our conformity to Christ's image. The means of this sanctification are simply all the appointed means of grace; not public worship only, or the divinely instituted Sacrament of the Body and Blood; but with these all other channels, through which God, in His sovereignty, sees fit to work; such as secret prayer, private self examination, Christian fellowship, the devout contemplation of Christ's character and constraining love.

Through all these, and other channels, the current of divine grace reaches every thirsty soul that waits to receive it. Carefully to be distinguished from the 'means' of grace is the agency employed. This is ever and exclusively the operation of the Holy Ghost. Old and New Testaments alike testify to this fact, Christ was careful to accredit the Holy Ghost as his representative, before leaving the earth. 'Power' would come to the Apostles only after that the Holy Ghost had come upon them. And the story of their 'acts' which some one has called the acts of the Holy Ghost, is one long illustration of this fact. Their saintly lives, prevailing prayer, fruitful labors, and martyr deaths all attest it. "They were filled with the Holy Ghost." The Church's life today is dwarfed and stunted, for lack of this power. Individual Christians cry out "My leanness, my leanness," simply because, while honouring the Holy Ghost in song and sermon, in Creed and Gloria and Ascription, they practically ignore His functions in their daily religious life. We mourn over our half slain sins, and our poor and scanty successes in our ministerial work. Simply because we lean on 'arms of flesh' and forget that it is "not by might, nor by power, but by My Spirit, saith the Lord," that conquests are to be won for Christ. For lack of it, the stream remains a scanty rill, instead of swelling to the dimensions of a river, deep and wide, full to overflowing. The sense of duty remains, but the joy of privilege has evaporated. The message is delivered, but the ring is gone out of it. The function is discharged, but it is void of life and power. Work, supposed to be for Christ, becomes mere tuskwork, and 'duty' sinks to the level of drudgery. For all this the remedy lies in a new infusion of the power of the Holy Ghost, and hence we must be more frequently alone with God. 'A gift,' says Goethe, 'shapes itself in stillness; a character in the world's tumult.' We need therefore, like the disciples to "come apart, and rest ourselves" periodically from the distraction of duty. The gift of spiritual power is largely the child of solitude. The more this is cultivated, the more Christ's servants will be filled with the Master's Spirit, and the more they will be fitted for His work, until at last they hear his approving "well done."

The remainder of the day was spent in considering the following subjects:

1. Faith, its nature and utility.
2. Devotional study of the Bible.
3. Prayer, its nature and utility.
4. What to preach and how,

upon which several interesting and instructive papers were read and discussed.

The day closed with Evensong and sermon

by Rev. James Boydell, M.A., Bracebridge, from I Cor. iii, 11th and following verses.

The visiting clergy were most hospitably entertained by members of the congregation and others.

ROSSEAU.—It is with the deepest regret we have to record the death of the late William Laurence Lawrason, M.A., Barrister, of London, Ontario. He was one of the early settlers of this place, and was warden of The Church of the Redeemer, Rosseau, for a term of ten years, after which time his failing health compelled him to resign. Last year, much against his inclination, he was reelected. Unfortunately on New Year's Day he met with a gun shot accident, which for twenty five days his sturdy constitution fought hard to overcome, but was unable ultimately to stand up against, and on Friday, the 25th, he fell asleep in Jesus. His place in the Church will long remain vacant. Everyone who knew him will miss his genial smile and cordial manner. He was ever a promoter of peace and anxious to see the Church flourish at all times.

The warmest sympathy of all are extended to his much beloved widow and those who were near and dear to him in the home of his youth.

ST. JOSEPH'S ISLAND.—Shortly after the general appeal on behalf of missions this Epiphany season, we received a visit from Rev. Rural Dean Green, of Saint Ste. Marie, and Mr. P. G. Robinson, of Thesalon, for the purpose of holding Missionary meetings. The resident Missionary, Rev. Charles Pieroy, met them and accompanied them to Jocelyn and Hilton, when meetings were held. About forty persons were present at the former place on Tuesday, the 22nd, and some thirty at Hilton on the next evening. After a short service, earnest addresses were made by the visitors, which were listened to with much attention. Although the people here are poor and unable to aid the cause to any extent from a dollar and cent's view, yet there is, it is hoped, a missionary spirit stored up amongst them which will result in blessings on the cause through their prayers. On Thursday the visitors left for home.

CONTEMPORARY CHURCH OPINION.

The Church Year, says:—

There is no stronger evidence to the realization of the Church's awakening, during the past few years, to her great part in the evangelization of the land, and increase of working power to that end, than that which is seen in the established, and growing employment of the laity in all classes of activity. About twenty five years ago, when Mr. William Welsh, of Philadelphia, began his noble lay-work at Frankford, that work seemed an anomaly. As it went on from year to year with persistent earnestness, until the rural parish added nearly a thousand to its list of communicants, and the Church and its school rooms became a busy hive of active workers, it attracted not only the attention but the admiration, of bishops, clergy, and laity. Its success went far towards awakening the mind of the Church to the rich power which lay dormant among her members from Sunday to Sunday. When the members of the General Convention, at Philadelphia, had with their own eyes, looked upon, and with their own ears listened to, this one layman's personal teaching and work, they returned home with a new inspiration as to the latent power, in their hands, for the growth and extension of the Church in every parish and mission, and a determination to utilize it. Since then organized, or associate guilds, leagues and brotherhoods of laymen have become, more or less, a leading feature in the working machinery of the Church. They are all valuable helpers to both bishops and clergy. The youngest and most admirable of these associations, to our mind, is the St. Andrew's Brotherhood. Simple in its character, having but two fixed obli-

gations, the one, to pray daily for the spread of Christ's kingdom among young men; the other to induce companions and friends to attend church, and make them feel at home there, it expands from those to meet local needs, and is always true to its parochial head, the rector of its parish. We rejoice at its rapid growth and great and good work it has done and is doing. At its second annual convention it had upon its list 214 chapters, at work in almost every diocese. It is a strong arm to the parish clergy, and will everywhere add to the life, good work and prosperity of the Church.

The Iowa Churchman says is "Christianity a failure!"—

The writer of a recent novel, which, from its audacity of statement as well as attractiveness of style has been read by well-nigh every one, speaks of Christianity as "a religion which can no longer be believed," and as "falling out of count with men of education." We can only say, in reply to such insolent nonsense, that when the greatest scholar of the age is confessedly the holy and humble Lightfoot, Bishop of Durham; when the most profound historian and the deepest student of constitutional laws is the earnest and devout Stubbs, Bishop of Oxford; when the great scholar and statesman, Gladstone, takes up the pen to answer the infidel vapourings of Robert Elsmere; and the President of the Royal Society of Great Britain is an avowed and consistent Christian and Churchman; and these are but a few who might be named in this connection,—it is idle to notice, and very hard to bear with, the arrogant conceit and pitiable ignorance of writers like Mrs. Humphry Ward. It is painfully easy, it would seem, to secure a cheap reputation for smartness and theological insight, among ill instructed persons, by furbishing up a number of anti-Christian fallacies long since answered and long ago remanded to the "Tomb of the Capulets." A recent critic plainly styles the arguments and assertions of this class of assailants of Christianity as "fool-talk." This language, more forcible, it may be, than polite, is just. "The fool hath said in his heart, there is no God." No one but a fool could say it.

The Banner of December 28th, very pertinently remark:—

"A Nonconformist contemporary takes advantage of this proposed addition to demand what it calls 'another mode of enlargement,' namely, that Nonconformist ministers should be allowed to conduct religious services when famous Nonconformists are buried within the Abbey. Now, if in one sense the Abbey be the property of the nation, it is in another and more exclusive sense the property of the Church; and Nonconformist ministers have no more claim to conduct a funeral ceremony within its walls than an Anglican minister would have to do so within the Tabernacle of Mr. Spurgeon or the Temple of Dr. Parker. And, again, when such a man as Dr. Livingstone is interred in the Abbey, it is not as a Nonconformist, but as one who has done good service to the Commonwealth. It is only natural and proper, therefore, that the Anglican rite should be celebrated within this great Anglican Church and minister. Other and even stronger objections might be adduced to a demand which, specious as it is, is at bottom both unreasonable and illiberal. Nothing is more strange, indeed, than the hankering among a certain class of Nonconformists after our Anglican pulpits. Do they feel that an authority and an influence attach to them in which their own are lacking? We do not affirm that such is the case, for we have no desire to say anything offensive; but the inference is really pardonable, when one observes their anxiety to preach in our pulpits and to officiate even at our graves! We should be

sorry to exhibit any narrowness of view or limitation of sympathy, and hope we have always been found ready to do justice to the Christian zeal and energy of the great Nonconformist communities; but we do most firmly assert our right as Churchmen to our own pulpits and our own sepulchres, and do protest against any extension of Westminster Abbey which shall separate it from the jurisdiction (so to speak) of the Church of England. It is ours by a thousand precious memories which no Churchman will ever forget; by a right which no Churchman, we hope, will ever surrender."

PARTICULAR PROVIDENCE.

(A Sermon Preached in St. Paul's Cathedral, on Sunday afternoon, Dec. 30th, being the First Sunday after Christmas, 1888.)

BY THE REV. CANON LIDDON, D.D.

"My time is in Thy hand."—Psalm xxxi, 17.

(Continued)

APOSTOLIC EXAMPLE.

When St. Peter was kept in prison, "prayer was made,"—we cannot doubt by his authority,—"and without ceasing, of the Church unto God for him." When St. Paul is giving some final instructions to the Romans towards the close of his Epistle, he writes as follows: "Now I beseech you, brethren, for the Lord Jesus Christ's sake and for the love of the Spirit, that ye strive together with me in your prayers to God for me." And then he proceeds to specify four favours which they were to join him in asking God to grant: "That I may be delivered from those who do not believe in Jerusalem; that my service which I have for Jerusalem may be accepted of the saints;" in other words, that the Christians of Jerusalem might gratefully receive the silms which were sent them through St. Paul by the Greek Churches—"that I may come unto you, Romans, with joy, by the will of God; and that I may, with you, be refreshed." Here, I say, are four specific petitions—for deliverance from a given temporal danger, for a particular state of mind on the part of a particular Church, for a prosperous journey across the Mediterranean, for a spiritual revival after his arrival at Rome. Clearly we must say, either that St. Paul gives very unwarrantable instructions, indeed, to his Roman converts, or else that this theory of declining to make particular petitions because a real spirituality of mind would confine itself to general language is as mistaken as it is unapostolic. Every prayer for a particular blessing is, indeed, accompanied by the reflection that God in His love and wisdom may not see fit to grant it.

THY WILL BE DONE.

All prayer has the tacit condition attached to it, "Thy will be done." No one ever felt this more truly than did the Apostle, who yet prayed for particular blessings because he believed in a particularizing Providence. It is scarcely necessary to refer to the practice of the Church. What is the Litany but a long list of petitions for single blessings—temporal and spiritual? What are the prayers for the Queen and the Royal Family, but an extreme example of this principle? These prayers assume, with the Apostle, that a given human being, the sovereign, is such an object of God's regard, that it is not wrong or irreverent to ask Him to replenish her with the Grace of His Holy Spirit, that she may always incline to His will, and walk in His ways; to endue her plentifully with Heavenly gifts; to grant her in health and wealth long to live; to strengthen her that she may vanquish and overcome all her enemies, and that, finally, after this life, she may attain everlasting joy and felicity. This, surely, would be wholly indefensible if God only concerned Himself with general laws. But if

it is right thus to follow the Apostle's instructions, then prayers equally specific in their purpose may rightly be offered for others also. It is unnecessary to point out the prayers for rain, for fair weather, in time of famine, in time of war and tumult, or any common plague or sickness, or for the guidance of the deliberation of Parliament, are all prayers that never could be offered without even gross superstition unless the doctrines of God's particular Providence in the physical and natural, as well as in the spiritual and supernatural, world were certainly true.—*Family Churchman.*

THE SOUL'S QUEST AND OTHER POEMS.

By FREDERIC GEORGE SCOTT.

LONDON, 1888: Kegan, Paul & Co.

This is a book of verse by a native author and has been pronounced by a competent critic to be in his opinion equal in merit to any first volume issuing from the pen of a native Canadian writer of verse. The author has we think wisely published it in London as he wishes his work to be judged on its merits, and least of all does he wish his work to be patronised or have allowances made for it 'because he is a Canadian.' We speak of British, American and Canadian literature, but do we really want separate literatures for the one tongue? Do we not want rather contributions to *English* literature from all English speaking countries? Let the flavour be local if you will, but do not let us disintegrate English literature; let all English writing that is worthy to be published, that is the fruit of thought and that stirs thought contribute to that one great whole—English literature. Let us in Canada not be in too much of a hurry to be a *nation*. The present writer believes that the undue worship of nationality has done much harm to the cause of religion and civilization, but this is not the place to expand his ideas, sufficient to say that in his opinion English literature should be treated as a whole, and that literature is the outcome and vivid presentment of heart thoughts, from all places where English is thought and spoken. If this be the case Mr. Scott's poems are a contribution not only to Canadian but to English literature. He really seems to us to be not a verse-maker or tagger of rymes, but one who "sings because he must and pipes but as the linnets sing." The form in which he presents his thoughts is carefully but not excessively elaborated, in fact sometimes he might improve with a little more pruning: but the verses strike us as a whole as being smooth, and to have a ready flow. There is a flexibility and strength about his work. His inscription or dedication wins our hearts at once: he tells us—

"Flower after flower
Has bloomed beside my path."

and that

"Some are gay
Sparkling with joy and the bright sun of hope,
And some are sad

Dipped in the crimson of the setting sun."
When he tells us that each has sprung "From the warm life blood throbbing in his heart," we feel that it is so. There is a spontaneous life about his writing and a decided originality.

The first three poems in the book occupy more than one third of the volume: (1) *The Soul's Quest.* The soul is sad and seeks for rest, "I seek to-morrow or yesterday," the footless longings for the past to return or yearnings for a future that shall be different from the painful present one, thus symbolically expressed: The sin-stricken, panting yearning soul finds its rest at the cross of Jesus:

"So in the present people say
Of holy deed and prayer alway,
She finds to-morrow and yesterday."

(To be Continued)

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for and opinions expressed by Correspondents.]

To the Editor of the Church Guardian:

SIR.—The announcement of the unexpected death of that eminent servant of God Dr. Lobley will have brought a sense of personal loss to many in all parts of Canada; may I not say, to all who knew him, for who could know him without revering and loving him? This feeling has found worthy expression in the enclosed letter, which though intended for no eye but my own, I venture to send you without any reference to its writer. Mr. Macfarlane suggests several forms of memorial, whether these commend themselves to all or not, I am sure that all who benefitted here by his holy and beautiful life and by his wonderful powers as an educationist will be anxious that some fitting memorial should be erected to his memory, and that no time should be lost in beginning to work for it. The Principal will, I am sure, be glad to receive suggestions on the subject. Many of you readers will be interested in knowing that a memorial service will be held in the College Chapel on Sunday evening Feb. 3rd inst. Many who cannot be with us in person will be glad to be with us in spirit on that occasion, and specially to remember those who have been stricken down by so fearfully unexpected a bereavement.

HENRY ROE.

Bishop's College, Jan. 26, 1889.

My dear Archdeacon Roe;

I write you, feeling that the same great burden is weighing us alike down. I have just this evening received the sad news of dear Doctor Lobley's departure. How, suddenly it has come upon us, and how hard to realize! I always cherished the hope that once more I might see him and talk with him. I could never persuade myself but that sometime we would once more have him in the councils of the Canadian Church. I many a time dwelt upon the thought that at Bishop's College, the place oft-times made holy by his presence, we should be brought together to listen to wise counsel from his lips. But our Father above has willed otherwise. We do not complain, but in our heart of hearts we feel the keen sting of sorrow.

As I think of him as he ever was under all circumstances, so just, and true, and so diligent and conscientious; and withal so *humble* so completely a *Christian man*, I cannot but feel that in him we young men who were so highly privileged in being brought into daily contact with him, have an example worthy of following.

He will ever live in our memories, and for all future time when we meet, I am sure we shall not forget him. Of course something will be done to perpetuate his memory at Lennoxville. The dining hall must not remain any longer than possible without an *oil painting* of him; and the chapel he loved so well ought not long to be without a memorial window. A scholarship to be called the "Lobley scholarship" should be at once started.

These three ends should be attained. *Very many* are the admirers of Dr. Lobley, very many there are who would cheerfully contribute to all three memorials.

I believe old students would undertake to place the window in the Chapel. With an effort the others could be easily accomplished. Then, the *course of sermons* on the Lord's Prayer, which, you will remember, he preached during the winter, we had chapel services in the Parish Church, could be secured and published, so that we might have the blessing of his thoughts on the glorious topics therein suggested continually with us; thoughts, the

expression of which was so remarkably appreciated by the inhabitants of Lennoxville as was manifested by the crowded congregations which on those Sunday evenings assembled to listen to them—as well as by the members of the College. I think, dear Archdeacon that you are the one to undertake the inauguration of the labours which shall secure a fitting means of keeping ever green at Bishop's College, Lennoxville, the memory of a saintly life.

In my life time I have met very many good men and true; but I have not found the equal of Dr. Lobley. This is not an enthusiasm of the moment. I have always felt it; and in saying this I speak not disparagingly of others. I always,—and I am by no means alone—loved him from my inmost heart, and I feel now his loss as that of a near and dear one.

It is with a sore heart that I draw to a close. I only wish I could spend an hour or so now in the dear chapel at Bishop's College, Lennoxville for meditation and prayer. May we all meet with our departed friend in the glorious home above.

Believe me, yours most sincerely.

R. L. Macfarlane.

The Parsonage, Jan 23rd, 1889.

ALBION MINES, N.S.,

January 28th, 1889.

SIR,—Will you allow me to say to Rural Dean Smith, and all interested in the unification of the Church in the Dominion of Canada, that the Committee on that subject appointed at the last session of our Diocesan Synod of Nova Scotia will be called together before the meeting of the Provincial Synod in September next, probably in May.

Information will be laid before that committee from every Ecclesiastical Province and Diocese in British North America, and as eleven out of the fifteen members of that Committee are liable to go as representatives to Montreal. Nova Scotia will have a good chance of being heard on this most interesting subject.

As Convener of the Nova Scotia Committee I shall be most glad to be able to lay before it the views of the Rural Dean of Sydney—or of any other gentleman who may be pleased to communicate them to me.

Yours truly,

DANIEL O. MOORE.

249 1/2 St. Catherine st., Montreal.

January 30th, 1889.

SIR,—As organists and choirmasters are generally on the look out for new music for the Church, I would call their attention to a Church "Te Deum" composed by F. W. Saffery, published by Messrs. Nordheimer's, of Toronto. This setting, whilst being easy, is most effective, the music original, melodious, and the harmony most pleasing and striking to the ear. Yours truly,

CHARLES A. E. HARRIS.

Special Notice.

We intend giving our readers from time to time, as opportunity offers, a sketch of the LIFE OF THE SEVERAL BISHOPS OF THE CHURCH IN CANADA, with a Cut of the Cathedral, where such exists. Our next number will contain a short sketch of the Venerable Chief Pastor of the Church of England in Canada, THE MOST REVEREND JOHN MEDLEY, D.D., LORD BISHOP OF FREDERICTON AND METROPOLITAN, and a picture of his Cathedral.

A correspondent writes, remitting subscriptions, and the names of two new subscribers: "It is my intention to advise all my friends to become subscribers, for their own benefit, to a publication which will be an advantage to them."

The Church Guardian

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2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR FEBRUARY.

- FEB. 2.—Purification of St. Mary the Virgin. (otherwise The Presentation of Christ in the Temple).
 " 3rd—4th Sunday after Epiphany.
 " 10th—5th Sunday after Epiphany.
 " 17th—Septuagesima.
 " 24th—Sexagesima. St. Matthias. A & M. (Athanasian Creed).

IMMORTALITY.

ARGUMENTS AND PROOFS OF A LIFE IN THE BEYOND.

It may be difficult to understand the conditions of the soul when separated from the body. . . . Difficulty is not disproof, nor is our ignorance ground for doubting. The untutored man feels that man must be more than his material body, and that flesh cannot be identified with spirit. All above us is fleeting and perishable—in place to-day and gone to-morrow. We only see nature in her surface and phenomena; all within is whirl and quiver; a running of sap and a sprouting of foliage; a falling of leaves and a casting off of trunk and branches.

Nothing stands alone, but because of its relations to other things. That quivering pine outside in the Church-yard is only a beautiful, fleeting thing of soil, air and sunshine. That beautiful form, those rounded limbs and glowing cheeks, are only the product of wheat flour and material nourishment. These bodies of ours are only shifting particles, in place to-day but gone to-morrow.

When I meet my friend from whom I had parted some years ago, I do not clasp that same material hand, nor does that look of welcome and kindness beam from those same material eyes that looked me a tender God speed when last we parted. Having survived so many deaths, why should we fear the coming last one? Man dwells in the flesh, but is not flesh. The energetic, unaffected mind wills to move the palsied limb, but the limb refuses

action. The trouble is not in the unaffected mind, but in the defected organism.

The soul may expand and grow, but it never changes its substance; it progresses and advances, but it never alters. Man, at the end of three score years and ten, only realizes the powers and possibilities stirring within him, and only realizes that a millennium of Millennium is necessary for their great unfolding. We are not more than what we are by want of time or neglect of opportunity.

The marvelous melody of a Nilsson, or the imagination of a Burns, or the genius of a Shakespeare might have slept unknown during an early life-time, or remained dormant for want of opportunity or development. Genius may only be an advanced stage of every soul's capability. It is the same capability within us that recognises it in others and says to the aspiring soul, what they are I may become also. Oh, if such a wealth of love and depth of sympathy, such powers of thought and strength of feeling are brought to life during these few short years of earthly existence, what will be the result of that eternity which stretches out before us with no limit as to time or possibility? The brutes may have instinct and memory, but they have no aspirations beyond their little peck of oats or the narrow limits of a meadow pasture, no unfulfilled destiny which calls for time and opportunity of its complete fulfilment. They attain their highest development now, and fulfil the end for which God created them. Man alone foreknows his own death and looks toward a coming existence, and that knowledge and foresight was given to instruct and prepare him for it. The conviction of immortality stirs within us. Thought cannot think itself dead nor be a mourner at his own funeral. Nor can the soul of man be imprisoned within the narrow limits of a skull any more than "Paradise Lost" or the creations of Shakespeare could only be the result of cellular tissue, or assimilated wheat flour and incorporated beefsteak. Could it be that the mighty intellect of La Plaze, the love of a St. John, with its marvelous tenderness, the soul of a Whitfield with its energy and eloquence, or the genius of a Milton with its mighty powers of creation and construction were nothing more than the product of a pound or more of inanimate material? Separate and apart in its essential existence is the soul of man incarnate within his changing perishing body, and its independent being is shown in a thousand manifestations of self life and self-conscious existence!

The whole history of heroes and martyrs shows that when the outer man has fallen shattered and dying on the field of battle or perished at the stake, the inner man has triumphed in victory and smiled amid its agonies!

The fact of death itself suggests the quality of existence. It is the flight of the glorious energizing soul that leaves the frame so empty and meaningless. A moment ago that hand was uplifted to clasp your own; a moment ago those eyes beamed out in love and intelligence—only a shudder and a gasp, and how cold and vacant lies that mass of clay! The spirit has gone, hence that awful change! Does not that mighty force and energy still exist? Does its vanishing from our sight give any proof of its destruction? Has a particle of genuine evidence ever been produced that the real life powers of any soul were ever destroyed or obliterated? Who asks for proof when it is speaking within him? Oh, you who believe in the goodness of God and His divine benevolence! you who believe in His love and the fidelity and truthfulness of your own nature! you who caught those mysterious rays of light which were from a realm beyond this, or those thoughts which were divine intuitions—were they but phantoms of the soul—mysterious shadows cast by no substance, snares and de-

lusions intended by God to mock and deceive you!

But we are not left to the analogies of nature, and the convictions within us, though they are strong and irresistible. There were reports of a western continent lying beyond that stretch of waters—there were visions of the golden gardens of Hesperides and fables of a lost Atlantis beyond those rolling billows—there were evidences borne upon the waves and cast up by the waters, but the full confirmation of its existence came from the lips of Columbus, when he proclaimed to the nations of Europe, "I have seen this great land and have stood on its borders! I have crossed this wide ocean and bring you full tidings of its reality and existence."

He from whose finger-tips flowed light and the divine power of healing—at whose voice the dead arose and "the blind came seeing"—declares to us the stupendous revelation that "death is swallowed up in victory," and that they who are lowered into the grave are lifted up into a higher existence! From Jesus on the cross commending his soul to the care of His Father, down through a vast host of apostles and martyrs, heroes and statesmen, sages and warriors, "a multitude whom no man can number," the noblest of earth and the grandest of humanity have lived and died in the hope of a blessed immortality. Can you believe that the vast array of the great and gifted were only the victims of empty abstractions, while the unspiritual few among the doubters and godless are the most worthy of belief and acceptance?

Immortality is the only adequate sequel and solution of our present existence. Without a life beyond, the inspiring motive of all unselfish action is weakened and almost obliterated, while pleasure and enjoyment become the highest good, and suffering and death the greatest evils.

Immortality, as a belief, is necessary to the proper ordering of this present life; necessary as a hope and comfort; necessary that the world should be governable, happy in all our ideas of order and justice, goodness and God! The grand conviction that there is retribution and compensation hereafter is the moral cement that holds this lower social fabric together! The conviction that the darkness will be made light, and the crooked places straight, is the hope and encouragement of every weary burdened mortal.

Faith and hope are the beacon-lights that flash above life's clouded night and do not leave us to grope our way through gloom and darkness, without inspiration, comfort, hope or God. Immortality is the cap-stone of that mental, moral and spiritual fabric which we realize has only begun in life. It makes man more than the rotting corn-husks of a last year's growth. It makes him great and noble, a child of eternity and of God. Yes, when that faith and hope, that tenderness and love, which God has planted in the human breast, spread sail to coast the dim and shadowy shores of that other life beyond, and those mysterious powers and influences prompt and lead us on, when as we journey, low and pleading voices fall upon our inner ears, and lights and shadows flit before our inner spiritual eyes, we will trust in them, for, like the stars in the heaven above, to which the sea-tossed mariner looks and by which he determines his course, so, too, they are the stars set in the soul's horizon by a loving God, not to deceive, but to shine down upon this lower life, to lead and guide us to our eternal and celestial port.—Rev. John F. Von Herrlich in *Pacific Churchman*.

NOTE THIS.—We will send the CHURCH GUARDIAN free for one year to any Clergyman who sends us Three Dollars with the names of three parishioners as new subscribers.

MARRIAGE OF CLERGY.

Dr. Liddon, when preaching before the University of Cambridge, touched in his eloquent and thoughtful sermon upon a matter which has been of late much debated, viz: the Marriage of the Clergy. He first very properly drew a line between the ecclesiastical vocation and the vocation to a single life. "Experience," the preacher observed, "has shown that to impose a rule of celibacy upon some thousands of men, without taking note of individual temperament or vocation, is to put a strain even upon consecrated human nature which it will not always bear." This is only to say what our Lord had affirmed before, that "all men cannot receive this saying, save they to whom it is given": or, what the Apostle St. Paul admitted when he wrote that "every man hath his proper gift of God, one after this manner, and another after that." The English Church takes the middle course between enforced marriage and enforced celibacy. Thus, the question of the marriage of the Clergy—apart from the consideration, of individual vocation—bedames with us not one of right or wrong, but one of expediency. We have to take into consideration in each case, not only the "individual temperament," but also the sphere of work to which a man is drawn or called, and his worldly circumstances.

With regard to sphere of work. We are inclined to agree with Canon Isaac Taylor, that Missionaries to the heathen would do better as a rule, at least for the time, to lead a single life. He has been accused, we are aware, of making a hard life harder still, by depriving the Missionary of matrimonial happiness. But there are other sides to this subject; whether, for instance, it is right to make wives and children share in the hardship and sufferings which such a life involves; and whether a life detached from family cares and affections is not more suitable for such a work. We are regarding the matter from no exalted standpoint, but simply in a practical matter-of-fact way. The same objections, in a modified degree, will apply to the marriage of the Clergy who are called to work amongst the dense masses of poor and often depraved people in the East end of London and in the courts and alleys of other cities. In the midst of the vices and diseases which haunt these overcrowded localities, it would be undesirable to place a lady and a young family. We want Sisterhoods and Brotherhoods for such work. We can then join in Dr. Liddon's wish that "the freedom of choice in this matter which is happily allowed to our Clergy were more often exercised than it is, in favor of a single life." Dr. Liddon does not go so far as St. Paul and say, "I would that all men were even as myself," he only wishes that more were.

Then concerning circumstances, we think—without descending to the level of the immoral question "Is Marriage a Failure?"—marriage is often productive of much unnecessary toil and privation, because it is entered upon without proper consideration as to ways and means. Nothing is nobler than for a man to devote himself to Apostolic poverty if he likes, but he has no right to inflict the same upon a wife and family who are not called to it, and therefore presumably have not the grace which is given to those who have that vocation. It is at least required of the Clergy that they exercise the same prudence and foresight in this respect as the laity. There is another side to this matter, too. People often say that they prefer married clergy, as many have a preference for married doctors. If then, they want the parson and his assistants to be what they call "family men," who can enter by experience into their social difficulties and trials, they

must take more earnestly to heart the teaching of the text—"the labourer is worthy of his hire." They must contribute more largely and generously to the support of the parochial clergy, and to those Societies which are formed in order to provide for their future in time of weakness and age. We remember that Dr. Liddon in a sermon for the "Sons of the Clergy," which he preached many years ago at St. Paul's vigorously enforced this practical lesson.

As there are fields of work in which celibacy is an adage: so, on the other hand, there are positions in which the benefit of a married clergy is undeniable. In country parishes, for instance, the clergyman's wife and family can do a work which the incumbent cannot effect without them. They enable the priest to give himself more to the spiritual side of the work, whilst they influence the people, and look after their temporal concerns. Moreover, the solitariness of a bachelor in a country place, perhaps in a large house, and with no being near him who has any education or refinement and who can be his friend or companion, is apt to have a bad effect upon ordinary men—men without any attraction to the life of a hermit, or recluse, or perhaps student. The single life, too, is not without its dangers in more favourable circumstances, when it is not embraced in a Religious spirit and consecrated to God. There are the temptations to self-indulgence, narrowness of mind and of sympathy, or increasing self-centredness. He that "hath power over his will and hath so decreed in his heart" leads a life on a higher level and knows something of that fervent love for the Bride, the Church, that "the espousals of the soul" which guard the life from the snares which may beset mere bachelorship.

We trust Dr. Liddon's apt allusions to this controversy, as well as his counsels which were given from the pulpit of Great St. Mary's, may be well weighed by our younger clergy and those who are entering Holy Orders. Clergy, both married and single, will do well to remember more frequently that "the Holy Bride," the Church, is to be wooed for *her own sake*, and not for anything she might bestow on those who would win her." A greater, a more enthusiastic love for the Church would bring all into line—the Church not merely as an Establishment, though her temporal accidents are to be contended for—but as a Spiritual Kingdom, the Bride of Christ, the Home of Truth and Grace.—*Literary Churchman.*

A COMMENTARY ON THE TE DEUM.

By BISHOP FORBES.

*When Thou tookest upon Thee to deliver man,
Thou didst not abhor the Virgin's womb.*

When the Divine Word offered Himself to redeem man, it was within the power of His might to do so, either by the way of joy and glory, or by that of pain and ignominy. But He who by his coming desired not only to deliver man from eternal death, but also to draw to Himself the love of all human hearts, rejected the way of joy and glory, and chose that of pain and lowliness; "Who for the joy that was set before Him, endured the Cross despising the shame." To satisfy the justice of God, and at the same time to inflame us with His Holy love, He willed to be conceived and born, and as a servant to load Himself with all our sins; at last dying on a Cross, to obtain for us grace and a blessed life.

Now the first thought connected with the awful and mysterious doctrine of the Incarnation of the Divine Word is the unbounded love and mercy shown therein by God, Who out of no need of man, but solely out of the multitude

of His compassions, sent His only Begotten Son to be our remedy, to ennoble us by taking our flesh, to sanctify us by our righteousness, to enrich us by His grace, to teach by His doctrine, to animate us by His blood, to redeem us by His blood, and to give us life by His death. This is the mighty of which our Lord Himself says, "That God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him should not perish but have everlasting life. And having many ways of doing this, our Lord chose this the most costly for Him, but most profitable for us, not regarding His own labors but our advancement, who were His enemies and alienated from Him.

The next thought connected with this mystery is its admirable fittingness. It was fitting that as sin entered into the world by man, Man should the remedy enter also; and as the pride of one man, who being man sought to be God, we were lost, so, by the humility of one other Man, who being the true God, condescended to become true man, we have been restored.

And what could better pay our debts than the blood of the Son of God? And what could better ennoble human nature than God becoming man? And who could better transact our affairs than the very Son of God? And who better plead on our part with God than the High Priest of the Eternal Father? Who could better mediate between God and Man than He Who was both God and Man, as God and Judge, preserving the interests of justice; as man and party, procuring mercy for men? As man, He took upon Him our debts, making Himself liable and the principal debtor, and with the Divine treasure He paid to God—making use of the title of man to owe and of God to pay. No sifter means than this could not have been found, for as St. Leo says, "Had He not been the true God, He could not have afforded the remedy; and had He not been true man, He could not have given the example; as true God, He is Redeemer; as true man, He is our Master and Teacher."

How could any better way be taken to show us the greatness of God's goodness and mercy, and at the same time the severity of His justice, when it took so much to punish sin and to pardon the sinner? How could anything else so clearly demonstrate the excellency of our souls, the power of grace, the greatness of glory, the beauty of virtue, the foulness of sin, and the dignity of man redeemed at such a price? for the value of each of these things shows itself as measured by the excellence of the price of Jesus Christ, our Redeemer.

Again, to cure the many and great wounds of our souls, what medicine could be as efficacious, and what better example could be afforded, to cheer us or to shame us into our duty, than that of Him Who is God and man? What could better cure the pride of man than the humility of God? What more completely conquer our avarice than His poverty, Who, being rich, for our sakes became poor? What better repress our anger than the example of the patience of God made man? What more fully confound our disobedience than the obedience of Christ unto death? What better shame the wrongs of the wantonness of our flesh than the pains and austerities inflicted on His? Or how better overcome our lovelessness than by His love, our thanklessness than by His benefits, our negligence than by His Providence, our want of faith and trust than by such pledges of love, such merits of the Redeemer?

Another Offer.

"THE ATLANTIC MONTHLY" and the "CHURCH GUARDIAN" for one year for FOUR DOLLARS,—the subscription price of the former alone.

FAMILY DEPARTMENT.

THE IN-COMING CHRIST.

"When Jesus came to the place . . . and saw him, He said, . . . make haste and come down, for to-day I must abide at thy house. "And he made haste, . . . and received Him joyfully."

Yea, Lord, to-day! I am so poor
In all that can be worthy Thee,
I had not thought beside my door.
Such Guest would pause, to sup with me.

Yea, Lord, to-day; I am so weak,
And Thou art strong! the time speeds fast;
To-day Thy word of mercy speak,—
The blessings that for me Thou hast.

Yea, Lord, to-day; for never more
Have I so needed friend like Thee;
I pray Thee now as ne'er before,
Thou gracious One, draw near to me.

So near—so near—a yearning heart
Deign Thy abiding place to make:
Bid every hindering thing depart;
Enter, and full possession take.

Enter, and bid unhalloved aim,
Pasion and pride alike begone;
From lower loves I turn with shame.
Waiting, to welcome Thee alone.

Nay, I no longer e'en may wait;
To-day, He hastes to this abode;
Fling wide, O soul, each lowly gate;
Enter, my Jesus, and my God!

—C. A. L.

Advent, 1888.

EPIPHANY.

In the green fields of Palestine,
And by its winding rille,
Along the Jordan's sacred stream,
And o'er the vine clad hills—

Once lived and roved the fairest Child
That ever blest the earth,
The holiest, the happiest,
And yet of humblest birth.

Kindly in all His deeds and words,
And gentle as a dove;
Obedient, affectionate,
His very soul was love.

How beautiful His childhood was,
Harmless and undefiled;
Q is it not a blessed thought
That Christ was once a Child?

MISTRESS CICELY.

A STORY OF TWO HUNDRED YEARS AGO.

[Continued]

"Yet you admit he is flying from the pursuit of justice."

Her eyes flashed then.

"I admit no such thing. If justice were all he had to look for, he would not need to hide."

Colonel Widdrington smiled ironically. "Thank you, Mistress Cicely—that is quite enough; not but what I knew it before. He was here this morning; he fled this afternoon. It is all very plain; and the best thing that you can do for yourself and him now is quietly to reveal the nature of his hiding-place."

Cicely was very pale, but her young face put on a look of resolution beyond her years. She gazed with unutterable scorn into the face of her father's foe.

"You will not? Then it will be my duty to prosecute a search. I have a warrant for doing so, if you care to see it. He cannot be far

away. Most likely he will feel safest amongst his own people, and an old house like this will be full of hiding-places. I am sorry to give you this annoyance; but it is your own obstinacy that obliges me to do so. I and my men do not quit this house till the fugitive is found."

Cicely rose and faced him without flinching. How insolate and lonely she looked in her youth, her innocence, and her sorrow so bravely borne!

"Do your worst," she said, in a low voice that did not tremble; "God will protect the innocent."

Colonel Widdrington turned on his heel with a smothered exclamation, and strode from the room.

Captain Lorimer lingered a moment longer, yielding at last to feelings that had been rising within him for many hours, but had become well-nigh irresistible since he had first met the clear, sweet glance of Cicely's deep grey eyes.

"Mistress Cicely," he said, in low tones that bespoke his sincerity better than any words could do, "believe me, I hate this errand as much as man can do, and I give you my word of honour as a soldier and a gentleman that I will be your friend, and stand by you and your father to the last."

III.

Four long, anxious days of werying suspense passed by, during which Cicely felt she had grown years older. Colonel Widdrington and his troopers were in and about the house the whole time, and the movements of all the servants as well as her own were closely watched, and it seemed impossible that any secret could long be kept from the eyes of so many spies. Cicely did not know the exact whereabouts of her father's hiding-place, though she was aware it was not far away. Old Jakes would give her a reassuring word or look every now and then, but he had to be very cautious, and she could not but see that his face grew haggard and anxious as days passed by, and still those hostile soldiers hung about, watching every movement on the part of the household as a cat watches a mouse's hole.

The only ray of comfort that gilded the darkness just now was the courteous friendliness of Captain Lorimer, who seemed to do all in his power to save her from annoyance, and to keep his men as quiet and orderly as possible. Cicely was grateful to him, and ceased to shrink from his approach, but she was very much surprised when, on the evening of the fourth day, he requested the favour of a private interview with her, and only granted it out of a sort of terror lest a refusal should somehow hurt her father.

"Mistress Cicely," he said, in low rapid tones, "believe me, I have not asked this favour without sufficient reason. I hardly know how to communicate the plan I have laid for your father's escape, lest you should fear treachery or a trap, yet I pledge you my honour as a soldier that I will keep faith with you even till death."

Cicely clasped her hands closely together. She was young, and true to the heart's core, and truth can recognise its like when the heart is unseared by sin and shame.

"My father's escape! Did you say my father's escape?"

"I did, and I mean it. I have all my plans laid and matured. If you and he will trust me he may be free to-night. Listen, Mistress Cicely, for time is short. I know he lies in concealment somewhere near. We all know it, though thus far the secret spot has eluded search. But if you will have me conducted thither after dark by some trustworthy messenger, he shall quit his hiding-place disguised in my clothes, my two servants shall attend him (they are faithful to the death in my service entrusted to them by me), and mounted on my strongest charger he will reach the coast ere day has fully dawned, and there you can join him and proceed to France, and remain there in safety till the storm has swept by. Believe me, sweet

lady, that, hastily as I speak, I have not been hasty in action. All has been arranged most carefully, even to the fishing smack that will bear you across to France. All is in readiness, all now lies with you. Will you trust me enough to reveal to me the secret of your father's hiding-place?"

Quivering in every fibre of her being, Cicely stood like a marble image; what would she say to this supreme question involving the issues of life and death? Yet one question sprang to her lips before she found an answer.

"And you! What will become of you?"

He smiled tranquilly.

"Have no fears for me. I am a favourite with the King, Heaven prosper him! I shall have no trouble in gaining his pardon, nor, unless I greatly err, that of your father likewise. I have no belief in his guilt. I believe his innocence can be proved, and I will be the man to prove it. Mistress Cicely, will you trust me?"

She looked long and earnestly at him, and then held out her hand.

"I do trust you sir," she said, in tones of deep feeling. "May God deal with you as you deal with the helpless man to be placed now at your mercy."

Fifteen months later, in the golden autumn days, Mistress Cicely Deloraine and her father stood once again beneath the loved roof of their old ancestral home, which they had quitted in trembling stealth, fearing never to see it again.

They were not alone; a young soldier was with them, in the gay uniform of His Majesty's favourite regiment. He held Cicely's hand in his, and looked into her fair face with glances of loving pride.

"Home again at last, sweet Mistress Cicely!" he said with playful fondness, "and the threatening clouds all rolled away. When am I to be rewarded? Have I waited long enough yet?"

She looked at him with grave, sweet confidence.

"I think I trusted you from the first time I saw you. You know that I love you. You are our truest, best friend, and I am yours for life and death."

"My blessing on you both, my children," said the old father, his voice trembling with emotion. "I thank God that I have lived to see this day."

OUR DAUGHTERS.

THE Rev. Dr. Hills, a short time ago, preached on "Jairus' Daughter," and, making a plea for young girls, used these stirring words:

"There is a more dreadful thing than death for a girl of twelve. She has reached a critical age. If possible, she needs more care, more consideration, more tenderness, more advice, more restraints, more prayers than ever. 'Is the child well?' is not half so important a question as 'Is it well with the child?' What is her disposition? What are her tastes? What are her associations? Where does she go to school? Whose shop is she in? What are the books she reads? Does she attend church? Does she read the Bible? Does she say her prayers? Is she growing better? Or, is she growing worse? What is her reputation? Is she allowed to walk the streets all the evening without a protector? Mothers! the generation which succeeds us will be as you guide and govern the girls who are now but twelve years old. Moral and spiritual death really comes without premonitory symptoms. Even when the symptoms are seen, when they are alarming, when they are desperate, the case is not to be despaired of. Jairus applied to Christ when his daughter was dying. Christ raised her from the dead. Your child has gone wrong has been corrupted, and is now corrupting others, but she is not beyond reach, nor beyond prayer. This is a vital fact. Never forget it."

A BRAVE LITTLE GIRL.

The following incident, related of a little heathen Bengalese girl, shows what children in these far off countries sometimes suffer for the sake of their religion.

A little girl came to school a few days ago with a severe bruise on her forehead, and on being asked by Mrs. M. what had caused it, would give no answer, but looked ready to burst out in crying. But another child, a relative, was not so reticent, and said her father, having observed that she had not done her "puja" for a great many days, asked her why she so neglected her devotions, to which she replied: "Father, I have not neglected my devotions; I have prayed every day to Jesus. I do not pray to idols, because I do not believe in them."

This so enraged the father that he seized her by the neck, took her before the idol, and, having first bowed reverently before it himself, forcibly bent the child's head several times, striking it so violently on the ground that it bled profusely, the child bitterly crying the whole time. But she smiled happily enough when this was related in school, and said that she did not much mind, adding: "I can not believe that trees and wood and stone will save me."—*Selected.*

HINTS FOR THE SICK ROOM.

A FEVER patient can be made cool and comfortable by frequent sponging off with soda water.

CONSUMPTIVE night sweats may be arrested by sponging the body nightly in salt water.

ONE in a faint should be laid low on his back, then loosen his clothes and let him alone.

FEVER and restlessness in children are frequently caused by indigestion. If you find the skin of the little one hot and dry, remember, if you can, what she ate for supper. Give the child a warm bath, then give it a cup half full of warm water to drink. In a few minutes the undigested food will be thrown off the stomach and the child will soon be sleeping soundly. A dose of magnesia, about half a teaspoonful, given in the morning before breakfast will probably restore to the child its usual health, but should fever and nausea continue through the day following the attack, send for a physician, who will undoubtedly approve of what you have done, and should the symptoms develop into scarlet fever, measles, chicken pox, or any of the diseases to which children are liable, the attack will probably be of a mild nature.

NEARLY one-half the population are more or less afflicted with neuralgic pains. Instead of sending for the doctor, who will probably prescribe a plaster, and a dose of medicine, we advise the sufferer to heat a flat iron, put a double fold of flannel on the painful part, then move the iron to and fro on the flannel. The pain will

cease almost immediately. We have seen the most painful cases of neuralgia relieved in less than ten minutes.

SPRAINS are among the most severe accidents to which we are liable. When a joint is sprained, swelling comes on gradually. In dislocation, the swelling and loss of motion of the joint happens immediately after the accident. A sprained limb should be kept perfectly quiet. To prevent inflammation, use poultices of worm-wood, hops, or tansey.

EVERY effort on the part of the patient to repeat in detail the cause of the accident, the sensations, experience, etc., should be discouraged. Cheerful conversation upon other subjects and perfect rest, will bring about speedy recovery and strengthen all concerned in the belief, that it is not always necessary to send for the doctor.—*Good Housekeeping.*

BAPTISMS.

At Stellarton, N.S., on Jan. 9th, Willard Meikle.
In Christ Church, Albion Mines, Feast of Conversion of St. Paul, Agnes Ada Warren.

DIED.

ROLLIT.—Entered into rest, on Wednesday, Jan. 23rd, at her residence, 181 1/2 4th street, Minneapolis, Minn., Elizabeth, widow of the late Rev. C. Rollit, formerly of Rawson, P.Q., and mother of the Rev. Canon Rollit, of this city.

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Notice.

A VACANCY having occurred in the Parish of Grace Church, Point St. Charles, through the death of the Rev. Canon Belcher, Rector the undersigned would be glad to receive applications or communications from any Clergyman in Priest's Orders, for the position of Rector. Address

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MISSION FIELD.

The Rev. J. Heywood Horsburgh, a missionary of the Church of England in China, has written the following pungent paragraph: "This morning I climbed a hill and looked down upon the city—a heathen city! Yes, here at the close of the nineteenth century of the Christian era, is a city, a beautiful, busy city, thronging with civilized, intelligent people, knowing precisely as much to day of the one true God as the Britons did in the days of Boadicea, as full of knowledge respecting Jesus their Saviour as the paper upon which this is written—precisely. And so we must leave them. And so, I suppose, they will continue to be left, unless you at home have something to say.

"But why am I writing thus, as if there was something exceptional about Kweichow? It is but one of the thousands of cities in the world of which the same may be said in all truth."

THE BISHOP OF LICHFIELD ON FOREIGN MISSIONS.

In my address to the Diocesan Synod in September last, I called your attention to our Foreign Mission work, but more as regards personal service in the Mission Fields than the furtherance of the cause of Missions in the Church at home. This, however, is a matter of pressing importance, and I am sorry to say it is one in which this diocese is much behind many others, and falls far short of what it ought to do. There are, I regret to confess, a certain number of our parishes where there is no parochial effort whatever to further the work of Foreign Missions—no meeting, no sermon, no association of any kind. There are others where a yearly sermon or meeting, or perhaps both, find a place, but little or nothing is done in the interval. In short, except in a small number of parishes, the Foreign Mission work of the Church does not hold the position to which it is entitled; the interest taken in it lacks continuity, and therefore intensity. Once in a year, the people have the subject brought before them, and then it is put aside till another year has run its course. Even when the sermon is listened to with interest, the impression soon passes away. The meeting is often very poorly attended in some not very comfortable schoolroom; and only a very small portion of the population are present to hear what God is doing by His Church in gathering in the heathen for His inheritance. It is quite evident that these things ought not so to be. We do not look at the matter in its true light. Some of us seem inclined to think that in having a missionary sermon or meeting we are doing a favor to one or other of our great missionary societies, and that we deserve some credit for setting apart a Sunday for this purpose. But it is not a question of societies. It is the work of Christ—the work which He committed to His Church and to all its members when He gave us the commandment to preach the Gospel

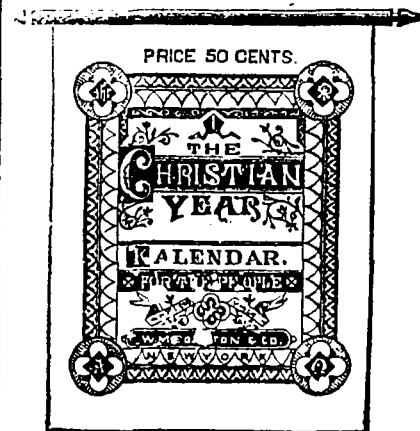


to every creature. The conversion of the heathen is as truly a duty as the spiritual care of our own parishioners, and till we look at it from this point of view we shall have to go on lamenting that Foreign Missions are allowed to languish for lack of support. The reason why our collections are often so small is because the people generally have so little interest in the matter. Now there is scarcely any subject so well fitted, not only to awaken interest, but also to excite enthusiasm, as that of Foreign Missions, if only it be dealt with in a reasonable way. But under the system too prevalent at present there can be no wonder that so little interest is taken in this noble work.

What then can be done, as part of our special work in the coming year, to place this matter on a better footing and to make it more of a reality than it has hitherto been? First of all, it seems to me that it must be dealt with more within the walls of the Church. In this, as in many other ways, we do not make sufficient use of our churches. There is no reason why the Missionary meeting should not be held in church instead of in the school room, and best of all on Sunday, when the largest number of parishioners could be present. It might very well take the place of the sermon at the evening service, which is a modern, although perhaps necessary, innovation in the order of the Church; or a missionary sermon might be preached and the meeting might follow. A large number of the congregation would almost certainly remain in their places. A hymn and one or two collects or an extempore prayer might be used, as on similar occasions elsewhere. A missionary, if present, or a neighboring clergyman, or the parish priest, or all of them successively, might then address the people and give them in-

formation about some of the deeply interesting mission fields in which the Church of England is at work. The tone of the addresses would be chastened by the associations of the place, and this might not be a disadvantage.

(To be continued.)



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OUR DUAL BASIS.

At a meeting of the members of the Society for the Study of Inebriety, held on the 1st ult., at 11 Chandos street, London, an unexpected testimony was given to the importance of the Dual Basis of the C. E. T. S. Dr. Norman Kerr was in the chair, and the lecturer was Dr. Stewart, of Clifton. His paper was upon the cure of Inebriety, and he insisted upon inebriety being treated as a disease; that the supply of intoxicating drink should be absolutely cut off from the patient's use; and that permanent recovery could not be expected under a treatment of less duration than twelve months. In the discussion which followed, doubt was expressed as to whether inebriety should be considered a disease; and the usual arguments about total abstinence were brought forward. Dr. Stewart, referring to these in his reply said, "I think it is better for a man of education not to take the pledge."

The Bishop of Norwich has appointed March 10, the first Sunday in Lent, as the day for the preaching of sermons throughout the diocese on behalf of the C. E. T. S.

The Bishop of London on the aim of the C. E. T. Society:—

The annual festival of the C. E. T. S. at St. Leonards, commenced with a service in the Parish Church in the afternoon, when a large number of persons attended to hear an address on Temperance by the Lord Bishop of London, (Dr. Temple). The Right Rev. gentleman based his observations on the words in the Lord's Prayer, "Lead us not into temptation."

His Lordship dilated upon the need of putting temptation as far away as possible. This was a very important matter for them to consider when they were fighting the great battle with intemperance; it was then that they had especially to put temptation away. What was the great work that an ordinary man could do in fighting such a battle as he had spoken of? It was in putting as wide a gulf of separation as possible between the tempted sinner and the temptation which beset him. Let every man look to his own life. Let him fairly weigh this and say, "Is the consumption of intoxicating liquors a real source of temptation to me? Do I find that it has tempted me in the past? Do I find that it is, in the slightest degree, growing upon me in the present?"

Do I find any weakness in me in this direction? Depend upon it, if we do, our one business in this matter is to keep away from the temptation. This is the condition that God lays down in respect to every grievous sin. If there was something that tempted them to sin; if they found it was a real difficulty to keep straight, their business was to keep away from that temptation. "O," they might say,

"would it not be nobler to face it?" Yes, if the Lord called them to face it—not otherwise. If the Lord called, it was another matter. If the circumstances of their lives made it necessary for them to face temptation, then by all means face it, and the Lord will surely give them strength to do the duty they were called upon to do. Unless this call was made, the only course open to them as true soldiers of Christ was to run no risk with sin. If they were really in earnest about the matter, there should be a resolute determination to fight the enemy whenever they and it were face to face, but never on any account to run any risk that could be possibly avoided. But they had, maybe, an honest right to say, "I don't find it a temptation. It is no real temptation to me at all. I do not feel there is the slightest danger. Whenever I feel there is danger, then will I do what you say. Then I will give up everything of the kind; but at present there is no danger." That might be so, but look at the other side of the question. Were they quite sure that they were not putting a stumbling block in their neighbour's path? It might not be a stumbling block to them, but was it to their neighbour? That was the thought and the principle that led a good many of them to think it a duty to give up intoxicating liquors altogether.

There were those who gave them up because they found them a temptation to themselves, and there were those who gave them up, not because they found them a temptation to themselves, but for the sake of others—believing, and being confirmed in their belief by long and continued experience, that there was no help that they could give to a weak man, fighting this battle, so great as in their own persons to remove the source of temptation as far away as possible. "But why," some may ask, "limit our liberty because other men are weak?" If they felt it was a limitation of their liberty, abstainers could not prescribe for them what to do. They could not say they were bound to do it. But they could say, "You are bound to take up the Cross of Christ, and help your brother in need." But the way in which they did their duty must be left to their own conscience; and they (abstainers) would be doing very wrong indeed, if they passed the slightest word of condemnation of those who thought different from them, and said they did not abstain, and said they did not help other people who were not abstainers. They could not condemn them, but notwithstanding they would press upon them all the misery and crime which drink causes, and all the suffering which descended from generation to generation through the infection of evil example. They would press that upon them, and tell them, if they would not join the abstainers in their work they must take their own course, but they must beseech all not to be indifferent while their fellow men were perishing. "Take your own course," the abstainers

would say. "Do what you can to help your fellows—do all you can, and we will welcome you humbly as supporters of the great work."

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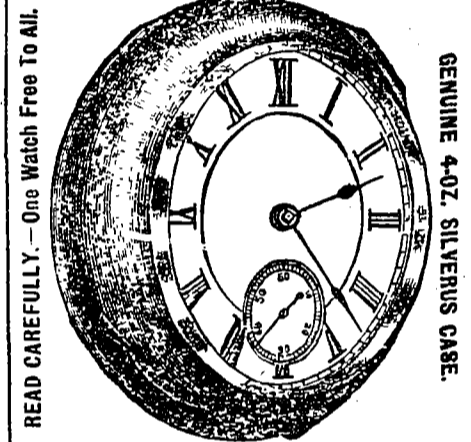
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