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The Church Guardian

OF MONTREAL.

"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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ECCLIASTICAL NOTES.

INTELLIGENCE has reached Durham that Bishop Tucker, of Eastern Africa, had been ill with fever, but is now convalescent.

THE taxed costs in the case of Hakes v. Bell-Cox have amounted in the aggregate to £5,837, of which Mr. Hakes has had to pay £2,875.

THE attendance at the lectures of the Lord Bishop of Derry at the Church of the Heavenly Rest, New York, has crowded the church to its utmost capacity.

THE recent meetings of the Sunday Rest League in Paris showed that the movement towards abolishing unnecessary Sunday labour is making steady, if slow, progress.

THE S.P.C.K. will bring out a *Look* in May, of which Canon Maclean and Mr. Browne are joint authors, on the Life, Manners, Customs, Ritual, and Books (old and new) of the Assyrian Christians.

WE understand that there are no signs as yet of the judgment of the Judicial Committee of the Privy Council in the appeal of the Church Association against the decision of the Archbishop in the Lincoln case being ready for delivery.—*Guardian, England.*

THE *Church Missionary Intelligencer* states that the question of income is already causing some anxiety at headquarters. The receipts at the end of January, though appreciably above the average of the five previous years, was less than that of last year at the same date, whilst the expenditure was sensibly higher than that of last year.

ACCORDING to an official return just issued, it appears that since 1873 there have been in the diocese of Chester 91 churches restored at an outlay of 276,232*l.*, and 53 new churches built at a cost of 226,101*l.* The 502,333*l.* has been thus raised:—Voluntary subscriptions, 497,717*l.*; other sources, 4,616*l.*

AT THE French church of St. Sauveur, Philadelphia, the Rev. Dr. Miel, rector, at the afternoon service of the second Sunday in Lent, Bishop Whitaker administered the rite of Confirmation, and received into "the Communion of the Catholic Church" 22 persons—12 men and 10 women, all Europeans except one, an Egyptian, and none of whom had been raised in the faith of the Church.

THE names have been published in Japan of thirteen members of the Japanese House of Representatives, who are baptized Christians. A Japanese contemporary remarks that, if that average were preserved through Japan, it would signify that Christianity had gained over a million and a half of converts.

THE final figures of the Indian census of last year are now practically complete. They show that the whole population of this great dependency is more than 288,000,000. The great majority of this vast number of folk are, alas! still heathen. Nearly 208,000,000 of them are Hindus, over 57,000,000 of them are Mahomedans, over 7,000,000 Buddhists, and of the remaining 16,000,000 only 2,284,191 are Christians. Since 1881 the increase in the number of Christians has been nearly double in proportion to that of the whole population.

THE *Diocesan Calendars* for 1892 show that in every part of England and Wales the work of our Church is being carried on with increasing vigour and is productive of increased results. For instance, it is reported from Ripon that there are 547 acting clergy and 65 licensed lay readers, that there is church accommodation for 171,357 persons, and that the average attendance at the Church Schools is 48,588. In Liverpool the number of curates has increased from 120 in 1880 to 210 in the present year; while no less than 1,960 voluntary lay helpers have been enrolled during the last twelve years.—*Ex.*

THE Lord Bishop of London, England, lately speaking on the subject of Education, well remarked that the character of the whole nation some forty or fifty years hence would largely depend upon the degree in which the present generation of children were instructed in religious principles. What we are doing now will bear fruit some years hence. The education of the young was more intimately connected with the Church's work generally than anything else, except the perpetual preaching of the Gospel to the poor. In these days it is absolutely requisite that the religious part of education should keep pace with the secular, and that children should be taught to use their understandings in regard to the paramount subject of religion.

THE design for the Liddon memorial in St. Paul's Cathedral has been accepted, and it is hoped that the memorial will be ready in the course of a few months to be set up in the eastern apse of the Cathedral. The monument itself is estimated to cost £1,200, and £800 will probably be devoted to the decoration and completion of the chapel where the monument is to be erected. The remainder of the sum subscribed (about £8,500) will be devoted to the establishment of Liddon Studentships to enable graduates of the University of Oxford who intend taking Holy Orders to pursue the study of theology under the supervision of a tutor.

THE Bishop of Wakefield, in the course of a pastoral letter which he has recently issued, says:—"If the clergy would give courses of instruction upon the various features of the public worship of the Church, entering into careful detail, explaining part by part, and clause by clause, making such portions as the Confession, the Creed, the Thanksgiving, the Canticles, the Litany, &c., perfectly familiar and interesting to their people, I am sure it would make the services far more attractive and helpful and devout. Such books as those of Evan Daniel, Bishop Barry, Wheatley, Proctor, on the Prayer Book, would give plenty of material; but the instructions must be made interesting, must be enlivened by illustrations, and must, above all, be full of personal application. Our one tremendous danger in public worship is formalism; our one chief aim must be reality."

A NEW BOOK ABOUT THE CHURCH.—In response to numerous communications, Messrs. Griffith, Farran, and Co. have arranged with Mr. G. H. F. Nye (whose well-known "Popular Stories" of the Church have reached a large circulation) to shortly publish a concise and popular historical account of the Church of England, under the title of "The Church and Her Story," at a price within the reach of all classes. The book, which will be illustrated, will contain much reliable information both about the Church and its property never yet brought together in one volume. It will afford an answer to many of the arguments of the opponents of the Church; and as the statistical portion will be made up to the moment of going to press, it will be found invaluable as a trustworthy book of reference for all desiring an accurate knowledge of the Church's position, history, and present work.

WOTTON.—A Contemporary of Bishop Bedell, being once asked, "Could a Roman Catholic be saved?" answered to the question "You may be saved without knowing *that*; take heed to thy

self and beware of thinking that the farther you go from Rome the nearer you are to God."

Again a priest sent him this question "Where was your religion before Luther?" to which he answered "My religion was to be found THEN where yours is not to be found NOW; in the written Word of God."

Episcopal Repartee.

A living English Bishop, well known for his good sense and rare wit, was staying at the house of a country gentleman who posed very ostentatiously as an ardent total abstainer. During dinner on the first day of the bishop's visit, there being nothing to drink on the table besides syrups and mineral waters, the host, turning towards his reverend guest, said in an undertone: "My Lord you will find some wine in your bedroom." The bishop, with characteristic taste, briefly acknowledged this curious concession, and partook of the refreshment placed before him. Some short while after this, the bishop received his teetotaler friend with becoming hospitality at the palace on a return visit. During dinner, his Lordship quietly remarked to his guest: "Mr. So-and-So, you will find some water in your bedroom."

THE LENTEN FAST.

The announcement of Lent comes with different degrees of meaning to the ears which hear it. To a large part of the Christian world, it is a sacred and greatly venerated portion of the Christian year. To society, sated with the whirl of fashionable gayety, it gives a wholesome pause, allowing time for girlhood's paling cheeks to renew their roses, and for weary matrons to take breath before the renewal of receptions, parties, kettle-drums, and routs of one sort or another.

It is a good sign, betokening the approach of that fraternal spirit, which should always and everywhere be chorded to

Blest be the tie that binds
Our hearts in Christian love,—

that Lent is more and more coming to be regarded with cordiality, and recognized as having a sphere and office of its own in the religious economy by believers of all denominations. The most iconoclastic Presbyterian, the most enthusiastic Methodist, can join hands with Romanist and Episcopalian in this acknowledgment, viz., that it is well to have occasional seasons of profound humiliation before God on account of sin; that fasting and prayer are the outward expressions of inward humiliation, and that only in times of quiet and meditation can the soul-life grow and thrive.*** The union of the mystic element with the active, the giving up deliberately and cheerfully a set portion of our time to communion with God, has its uses, if we would have the symmetrical, rounded, and harmonious spiritual life. In all ages the Church has considered fasting, either partial or entire, during some stated portions of time, as a distinct and efficacious means of grace. Many individuals, whose piety has been of the highest type, have practised it, finding in the mortification of the appetite a step toward God. At certain intervals, when the sudden pressure of calamity, the terrific weight of disaster, the wild on-sweep of pestilence, the defeat of splendid armies, or some agonizing apprehension of evil has made a nation panic-stricken, it has obeyed the instinct present in the race, under all skies and flags, and in every stage of historic progress, and proclaimed through its governors or kings a national fast.—*The Christian at Work.*

FROM THE BISHOP OF DURHAM'S LENTEN PASTORAL.

The discipline and the blessing of retirement can, if it must be so, be found in the crowd. But there are few of us who are unable to command brief occasions when we may listen in the still church—for our churches, I rejoice to know, are more and more commonly left open throughout the day—or under the clear sky, for voices which the waiting soul will not fail to hear. Is it not possible for us to use such occasions in the coming Lent with more definite and steady resolution?

Retirement called out meditation:—

Our chief dangers lie not in gross sins but in things relatively wrong, things which for us are not "of faith." What we require to know is not the Divine will generally, but the Divine will for us. This knowledge will not be gained all at once. Each attainment brings the promise of a larger view. The question, What is life for us? will receive an answer always new and always old. Life is in every part an offering to God and to men in Him.

Family prayer was revealed in a new light:—

It brings most solemnly before us the fact that whatever is highest in the Christian hope is for all. It affirms and consecrates the social foundation of life. It teaches us to find the bond of fellowship in that which is wider than ties of blood, or natural affection, or kindred tastes, or like offices. It claims as the one prevailing force for the discharge of common duties, "in the name of the Lord Jesus." It claims as the one dominant end of the most ordinary acts, "to the glory of God."

The social confession of our faith, so far as it was sincere, passed into a personal, continuous confession:—

We cannot be Christians in fragments. Christianity finds expression in a Christian life, and not simply in Christian acts. There is an infinite difference between failure, and acquiescence in failure. It is not humility but indolence which accepts a low standard. If we deliberately live below our calling it is sin. We shrink instinctively from hypocrisy; but it is no less hypocrisy to dissemble the good desires by which we are possessed than to affect devotion which we do not feel. Our faith—we must dare to say it, with whatever shame it may be—lays upon us great obligations and offers us great resources.

We think of ourselves, and our hearts fail us. We look round and find no help adequate to our needs. We do not—this is the secret of every failure—believe in the Holy Ghost. Our controversies, our perplexities, our restless searchings in the past, our timorousness, all combine to condemn us of want of faith in a living, acting, speaking God. There is much religiousness among us; there is a widespread and effective reverence for holy things; there is a vague confidence in a providential government of the world; but there is little of the courage of a Divine fellowship. Yet the Paraclete abides with us, and is in us. These also are "times of Christ." God was never nearer to men than now. Our fuller knowledge of the general laws of His working tends at first to make us pause short of Himself. He fills us with wonder and submission. But when we reflect we find that wonder and submission bring us to Him with humbler confidence when He calls us to be His fellow-workers.

TRANSLATION OF HEBREW FUNERAL ORATION FOR THE LATE DUKE OF CLARENCE. &c

Delivered in the great Synagogue, Jerusalem, (Sephardim rite) of Rabbi Simeon ven Yochai (of blessed memory) on Thursday, January 21st, 1892, by Rabbi Joseph Nassim Barba.

[Canon Cayley, of Toronto, has sent us the following copy of a Funeral Oration for the late Duke of Clarence, sent by the Rev. Theodore E. Dowling, Chaplain of Bishop Blyth. It will be seen from the Oration of Rabbi Barba, how friendly are the feelings of the Jews towards the English nation. Our Bishop in the East regards this friendliness as being very favourable to his efforts for the conversion of the Jews.]

INTRODUCTORY ELEGY.

Know ye not that a prince and a great man is fallen this day in Israel?

A sound of distress, of sickening and the groaning and sighing of the globe, proceeding from London the Metropolis, has reached us; for a man in whom the King delighted, a Prince of Princes, and a Duke of Dukes, Prince Albert Victor, grandson of the mighty Queen Victoria, is cut off, and all the people lament and mourn "Alas and Woe." For fire descended from heaven to entreature in the earth the precious vessel, the sardius and topaz. The four quarters of London trembled and shook, and they that looked out of the windows were darkened when the Exalted One caused a bitter confusion, sparks of fire consuming soul and body with all the member thereof. Evil and bitter is the fountain of tears, as the brooks are they spread forth. Weeping is as rivers and brooks, because a prince and a mighty one fell this day in Israel, cut off as a young branch. For a fire went forth and consumed even the very apple of the eye. His mouth was most sweet, yea he was altogether lovely. A great calamity hath befallen us, and there is none to comfort. A man mighty in deeds and great works, kind and a lover of Israel, a rod of the stem of Kings, the grandson of the most exalted queen Victoria, the noblest and most pious of women, who by her might delivered many souls in Israel from death and oppression, and who in all our distress shields, and is the stay and staff of Israel; and therefore our feelings of gratitude constrain us to partake and sympathize with her in her bereavement and to raise our voices in weeping and lamentation saying "Alas! lord, Woe! O Prince Albert Victor whither hast thou departed. O thou mighty man, blessed among sons, how art thou eclipsed. A voice of crying, of sorrow and distress, the stone from the wall crieth out in pain for the burden of sorrow which has befallen Her Majesty in the death of her beautiful cedar-like grandson. The voice of her wailing ascended on high, crying "O Lord God why hast thou done this unto thine hand-maiden, to pluck out a right eye, even the delight and happiness of my heart, he who is cut off like a tender branch, yea the tender and good Prince Albert Victor, he that sought the welfare of his nation and the good of Israel." We sympathize with and say to her "We grieve for thee, O mighty Queen of Sheba. What shall we say, how shall we cheer ourselves and wherewith shall we condole with and comfort thee in thy great sorrow? We can only say, "Thou art righteous O Lord, and Thy judgements are right," and condole with thee mighty and pious Queen, and all the bereaved ones. May He that recompenses all, repair this breach; and may you be comforted in Jerusalem; and may the beautiful soul of Prince Albert Victor repose in the Paradise of God, and be bound up in the bundle of life and may the Almighty God bless Queen Victoria and all the mourners in this calamity. May He comfort and console them in their sorrow and (grant) that no more wasting nor be heard within their borders, and may they

"be exalted for ever, and her greatness and dominion be established for ever. Yea may Queen Victoria be exalted and live in good and tender years until the coming of the Redeemer, Who shall build Zion and Jerusalem." Amen.

ORATION.

My Lords and my Rabbis.

You are aware that the Talmud says, "Pray always for the peace of Royalty." As we are bound to pray continually for them, that they may live for many years and their Kingdom be established, so also are we in duty bound to partake and sympathize in their grief and take a share in all sorrows that may distress them. And now that a telegram from London has announced the death of the mighty Prince Albert Victor, the grand son of our pious benefactress and Crown, the Lady Queen Victoria, whose benefits are known in all the ends of the world and in the distant seas, who is constantly looking for the good of her people without making any distinction between Israel and other nations, and who often delivered many souls in Israel from death, distress and captivity, and especially in the blood-accusations against the Jews. Her Majesty sustained and upheld the hands of Sir Moses Montifore with letters of recommendation to our lord the Sultan at Constantinople, and by these means he was enabled to go to Damascus and deliver many souls from death to life. Surely for this we are in duty bound to take a great part and share in her sorrow for all the kindness bestowed upon us and for the honor due to her Majesty. It is but proper that we pour out tears like a river on account of her great and heavy loss; as well as in honour of the deceased Prince Albert Victor, who some years ago visited Jerusalem, and witnessed the Paschal ceremony at the house of our Chief Rabbi, where he manifested his respect and love to Israel, and took great pleasure in conversing with our Rabbi, as well as for his good and tender heart. It is but proper for us to mourn greatly, for in his death we have sustained a great and unparalleled loss. It is meet that we lament for him as David lamented for Abner. And the King said unto his servants, "Know ye not that there is a prince and a great man fallen this day in Israel." The loss of this great Prince who was a most important personage is, (comparing mental suffering to physical) in respect to painfulness, as pain in the cavity of the heart; for in physical diseases the intensity of suffering felt depends on the member of the body affected, and in like manner the sorrow felt on account of the death of a member of society depends upon his position and usefulness.

The author of "Bixalestim," explains the words of the poet, "My loins are filled with a sore disease and there is no whole part in my body, I am feeble and sore broken; I have roared by reason of the disquietness of my heart" to allude, the former to that which draws out the disease from the interior to the exterior and the latter external disease. The Psalmist means that when such loathsome diseases come upon him from the filling of his loins, this will cause various diseases and though there is no soundness in his flesh yet he does not despair till his heart is affected, and when this happens he roars like a lion because of the pain in the heart which is one of the most important and sensitive members and therefore he cries out from the grief of his heart; and thus we also in lamenting and bewailing the departed have two reasons, viz: 1st For the good and amiable qualities of the Prince himself, and 2ndly, For the mighty Queen with whom we have great cause to sympathize out of gratitude for all the goodness and kindness bestowed upon us. It is therefore our duty to abound in mourning and to lift up our voice in weeping, that our eyes should overflow with tears; my eye runneth down with tears, for, alas, Prince Albert Victor has departed. God has taken him away in the prime of his youth, Oh: mighty Prince, what shall we say, and

wherewithal shall we justify? Alas! for the great grief of the pious and good Queen, how shall I comfort thee, what thing shall I take to witness for thee and wherewith shall I console thee; for thy breach is as great as the sea, who can heal thee?

And therefore we can only say "The Lord's will be done, blessed be His name. Righteous art Thou O Lord, and upright are Thy judgments;" and we pray and lift up our voices to Him who is full of compassion that He may compassionate and pity and deal mercifully with the soul of the deceased Prince Victor and that his soul may rest in the dwellings of the Paradise of God, and be bound up in the bundle of life. And we also pray the Almighty God that the mighty Queen Victoria, and all the bereaved Royal Family and all her Princes and Councilors, may be comforted in this their sorrow and may from henceforward enjoy long life and prosperity, and that no more wasting nor destruction should be heard within their borders, and that Her Majesty with her Princes and Councilors may be exalted and their kingdom established for ever. May the Almighty bless and comfort her and all the Royal Family and fulfil in them that which is written "As one whom his mother comforteth, so will I comfort you and ye shall be comforted in Jerusalem," and may our eyes see and our hearts rejoice in the building of our Holy and Beautiful House. So be it—Amen.

BY WHAT AUTHORITY.

SERMON BY THE LORD BISHOP OF QU'APPELLE.

Matthew XXI, 23: "By what authority doest thou these things? and who gave thee this authority?"

As you probably all know a discussion has arisen in this town on the subject of the doctrine of what is called the Apostolic Succession, (Apostolical *Derivation* would more clearly express the meaning intended,) of the ministry.

Now, I do not intend this evening to speak to you upon the question itself, but I have heard that it has been said by some, even of our own people, "What is the use of discussing such a question? why not leave it alone, and let every one believe what he likes upon it? what good can controversy about such a matter do?" It is upon this aspect of the question that I wish to say a few words to-night. It is indeed a perfectly legitimate question whether the pages of a secular newspaper are a fitting place for any such controversy on religious questions. For my part, I confess, I cannot see the great objection that some people seem to feel in such ventilation of religions. Newspapers are, in these days, our chief means of intercommunication, indeed with many people they are, unfortunately, almost the only from of literature that is read. Subjects connected with our religion, even though dealt with in the form of discussion, are certainly more likely to give wholesome, instructive, edifying matter for the minds of readers to dwell upon than very much of the trash and gossip that, unfortunately, too frequently fills the pages of the public prints. Moreover, newspapers are almost the only means through which most people can have the opportunity of hearing or reading more than their own side of religious questions. Few people will read books or even tracts other than those that set forth the views of their own community. They are content for the most part to believe and to worship as their forefather did, or as accident has led them, without any sound reason for their believing as they do, or being what they are, and without caring very much whether they are right or wrong.

But is such a state of feeling right or wholesome? I have no hesitation whatever in saying that it is not. I believe the doctrine of "don't care," in matters of religious belief to be utterly contrary to the spirit of the Gospel of Christ. It is one of the most evil and pernicious results of the present unhappy divisions of Christendom.

An utterly false sentiment of charity—fear lest we should seem, by strenuously upholding what we believe to be truth, to assert that others are in error, and thereby to hurt their feelings, or lest we should appear narrow-minded or bigoted or exclusive if we maintain that in points where men differ there must be right and wrong, truth on one side, error on the other, and that we ought to seek for the right and truth,—makes men silent, willing rather to hide in a napkin the treasure of truth that they yet believe they possess, than to risk the charge of uncharitableness by openly showing it to the world. Is such a feeling right? I again ask. Where would Christianity itself have been now if such a spirit of indifference to the truth had animated its first propagators? They went boldly everywhere, into the synagogues of the Jews and into the schools of Gentile philosophers, publicly disputing and proclaiming that they had a message of infinite importance, because of absolute truth from God to the world, and that therefore, all other systems of religion were erroneous, although they might still retain some shadow of the original truth from which they had in common sprung. Such a spirit is surely more like that of Gallio, the deputy of Achaia, who because the matters upon which the Jews disputed were concerning religion and of their laws and not merely of civil law or custom, we are told, "cared for none of these things," than of S. Paul who said, "Woe is me if I preach not the Gospel of Christ," or of S. Jude the brother of James who exhorted those to whom he wrote earnestly to contend for the faith once delivered to the saints." But is may be said that this is all very right as between those whose are Christians and those who are not Christians. We have a revelation of truth from God which it is our bounden duty at all costs and hazards to make known to others for the salvation of the world." But it is very different when we come to the differences of opinion amongst Christians themselves. And yet it is very much to be feared that this prevailing spirit of *indifference* as to religious truth is having a very paralyzing effect, even in the attitude of many towards the herthen world. Surely if men did really as the early Christians believed that they had in their possession a treasure of inestimable value for the blessing of all the actions of the world, there would be more zeal, more fervour, more evidence of self-sacrificing energy in the missionary efforts of Christians to evangelize the world.

But did S. Paul think that differences amongst Christians were of no matter; that charity to others bade him let them alone and believe that which was right in their own eyes; that there was no standard of truth and error beyond the acceptance of Jesus Christ as the Saviour of the world? Why then did he "withstand even S. Peter to the face, because he was to be blamed."? Why did he tell the Galatians that there were some among them who were troubling them, and "would pervert the Gospel of Christ. But though we or an angel from heaven preach any other Gospel unto you than that we have preached unto you, let him be accursed?" Why did he write to the Corinthians, "It hath been declared unto me that there are contentions among you. Now I beseech you brethren by the name of Our Lord Jesus Christ that ye all speak the same thing, and that there be no division (schism) among you; but that ye be perfectly joined together in the same mind and in the same judgment?" Why does he speak of *divisions* (or factions) and *heresies* (or errors in teaching leading to divisions) as evidences of a carnal mind, amongst works of the flesh, in both his epistle to the Corinthians and the Ephesians? Why does

he charge Titus whom he placed over the church in Crete, "A man that is an heretic, after the first and second admonition, reject?" Why does he tell him that a Bishop must "hold fast the faithful word, as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers; for there are many unruly and vain talkers and deceivers?" Why does he so earnestly exhort Timothy, whom he had placed in charge of the Church at Ephesus, to "give attendance to reading, to exhortation, to doctrine," "to hold fast the form of sound words, which thou hast heard of me in faith and love which is in Christ Jesus," to "continue in the things which he had learned and been assured of?" Why did he tell him that the "time would come when men would not endure sound doctrine but after their own lusts (or desires) shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables?" Why does he speak of the Church as "*the pillar and ground of the truth?*"

Surely, these and many other passages of similar import that might be adduced abundantly prove that the Holy Apostles did consider that there was a body of truth, a deposit of sound words, delivered to the faithful which must be preserved with greatest diligence and for which it was the *duty* of Christians to contend earnestly.

Will it be said that the Apostles were only speaking about such things as are *fundamentals* of the Christian faith? They were undoubtedly speaking about such things as were considered of sufficient importance to cause dissensions and disunion in the Christian body. And if those matters which have caused Christians to go apart in these latter days, and to set up so called Churches and to worship in separated bodies are not matters of real vital importance in the Christian religion, so much greater must be the *sins* of such divisions. The more we minimise the importance of the opinions that now separate Christians, the more assuredly without excuse and unpardonable becomes the *fact* that such divisions should exist, the more blameworthy become those who first caused and who now maintain such separations.

TO BE CONTINUED

OUR CREEDS.

A Creed tells us, in a few short plain sentences, what we are to believe. The Apostles' Creed is often called the Belief, because it begins in English with the words, "I believe." So it is called Creed, because it begins with the word, "Credo." There are three Creeds in our Prayer Book, the Apostles' Creed, the Nicene Creed, and the Athanasian Creed.

The Apostles' Creed is the shortest of the three. We say it at morning and evening Prayer. It is used in the Office for Baptism, and in that for the Visitation of the Sick. There is an old tradition that the twelve Apostles met together and wrote this Creed before they went into different lands to preach the Gospel, so that every new convert might easily learn what he had to believe before he was baptized. But though this tradition is very old, and may very likely be true, we cannot be quite sure about it. Only as S. Paul tells S. Timothy to "hold fast the *form of sound words*" which he had heard (2 Timothy, 1. 13), it seems likely that there was a creed then, if even it was not exactly the one we now call the Apostles' Creed. And if the Apostles' Creed was not actually written by them, it teaches, in plain simple words, the faith which they taught, and may well be called by their name. Its facts are believed by all Christians alike. The comfort of repeating it

aloud, in any time of doubt, or danger, can hardly be understood by those who have not used it. Whatever one's trouble, one can hardly get beyond the first few words without being helped and comforted.

The Nicene Creed is not unlike the Apostles' Creed, but is longer. It tells us more, and it has a more solemn sound, perhaps because we say it in the most solemn service, the Office for the Holy Communion. In the year 325 the Great Council of Nicea met to proclaim the true Catholic Faith against those who did not believe that our Blessed Lord is God. At this great Council the Nicene Creed was solemnly adopted as the Faith of the Church. It was called Nicene because this Council met at Nicea. Later on again, in 381, at the second General Council of Constantinople, the past was added which follows the words. "I believe in the Holy GHOST."

The Athanasian Creed is a long one, and not quite so simple as the other two. It is a grand and glorious declaration of belief in the two most important articles of the Christian Faith. It declares our belief in the Holy Trinity and in the Incarnation. Its strong words to which many people conscientiously object, are no stronger than those we find in S. Mark xvi. And in these days when so many people are content to have a kind of natural religion but will not have a revealed religion; when so many believe in a God, but not in the Christian's God, the Holy Trinity; we may well be thankful that we still keep a protest like the Athanasian Creed against such a colourless religion. We may be called narrow-minded, for the false charity of the day would have us see our neighbour die sooner than tell him he is in danger. S. John, the loving and beloved Apostle, fled in haste out of the public baths when an infidel entered, lest the place should fall upon one who blasphemed his Master. How terribly bigoted such an action would be thought now! Modern Charity would say, "If he is a good man, what does it matter whether he believes or not?" For modern charity quite forgets that the goodness of the free-thinker comes from the very faith which he despises. He has been born and bred in Christian air; he has not been able to keep from breathing it; and, in spite of himself, it has made him Christian in his ways of thought. Let one or two generations come and go without Christian influence all around them (if such a thing were possible; thank God, it is not), and where would you find your goodness then?

E. M. B.

Canon McColl on Episcopacy.

"I am convinced on *historical* grounds that *Episcopacy* is the ORIGINAL FORM OF CHURCH GOVERNMENT. I cannot find in the records of primitive Christianity a trace of *non-episcopal* Churchmanship. At the first Ecumenical Council, representative of the Church scattered throughout the world, we find The Church under the government of Bishops; and although some questions bearing on the constitution of the Church came under discussion, there was not a whisper of complaint, that a revolution had silently taken place, namely, the substitution of Episcopacy for Presbyterianism or any form of ecclesiastical polity. Surely that is conclusive that Episcopacy was down to that time the *universally recognized form of the Christian ministry*. The Council of Nicea had evidently never heard either of Presbyterianism, Congregationalism, or Papalism."

SYMPATHY OF CHRIST UNIVERSAL.

There is one truth that is steadily broadening, taking clearer definition, and gaining greater space in the life of the Church, and in the hearts of thinking Christians. Just what that truth is it is not so easy to put into words. Those who are in the fresh and warm current of the present Christian thought and activities know what it is, and are moved by it as by an inspiration, though they may not stay to put it into a formula. The universal sympathy of Christ for humanity approaches somewhat expressing the truth here meant. Of course the fact that the Son of God came to this world as the Saviour of mankind includes the fact of His universal sympathy, and more too; but this has been so hedged about by man-made dogmas and definitions that many lonely souls go through life without knowing that a strong and sympathetic Brother stands by their side ready to take them by the hand. The forty days of Lent are to us the visible sacrament of this truth. Jesus went into the mountain side alone just to show that He was one with men, that He was *the Man*, including all men, and standing for humanity. There He entered into the depths of human experience, and fought out with us and for us the battle against the powers of evil which have somehow got into this universe, and gained the victory by which alone it is possible for man to gain the victory. The temptation is the definite expression of His sympathy,—as the word means, His pathos, His suffering, His enduring, with us and for us. Precisely. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." The forgotten thing about this is that the sympathy of the Incarnate One is *universal*, that it is not confined to any class or race, and embraces the rich as well as the poor, the bond and free, Jew and barbarian, the white man, the black man, the red man, and the Chinaman. Faithful Christians who are touching the hem of Jesus' robe, whose hearts feel at times the thrill of His tender grace, fail to realize that a shoreless sea of sympathy from the Man Christ Jesus rolls all around human life. When the churchman, the doctrinaire, the sectarian, the reformer, the radical, and the destructives get a clear vision of the universal sympathy of Christ, God in man, we shall begin to hope for the dawn of a better and happier state of things in the world. And, if not an Utopia, men will lose some of their selfishness, and learn to love each other better, and so, many chronic abuses be healed, and many wrongs be righted. And these are tokens of the Kingdom of God.—*St. Louis Church News.*

The Jews.

BISHOP BLYTH makes an urgent appeal for offerings on Good Friday on behalf of the Anglican Church Mission to the Jews in Cairo. There are about 15,000 Arab and Spanish Jews, 2,000 German and Polish Jews, 2,000 Karaites (Jews who reject the Talmud) and 1,000 mixed nationalities, such as Greeks, Italians, &c. The headquarters of the mission are at 20 Sharia Abd-El-Aziz, where the Rev. Naser Odeh, Missionary Priest in charge, holds daily services in Bishop Blyth's Missionary Chapel. Rev. Canon Cayley, M.A., Toronto, is Hon. Secretary for Canada from whom further informations may be obtained.

News from the Home-Field.

Diocese of Nova Scotia.

ST. ELEANORS, P.E.I.

The Lenten services in St. Mary's Church and St. John's Church, St. Eleanors, have been well attended, the special Bible classes and instructions on the practical Christian life, both in town and country, being specially adapted to the season. Large numbers continue to avail themselves of the excellent library which has lately been placed in St. John's library room back of of the organ recess. Special addresses are being delivered Friday afternoons and Wednesday nights in St. Mary's, and on Friday nights in St. Eleanors, by the rector. The new organist in St. Eleanors will probably be Miss Alice Andrew, eldest daughter of Mr. William Andrew, of North St. Eleanors, who for some time past has made a study of instrumental music.

Diocese of Fredericton.

RISTIGOUCHE.

EDITOR "CHURCH GUARDIAN"—Beyond the simple announcement in a late issue of your paper that another of the priests of the Church has passed to the rest of Paradise, I have seen nothing referring to the late P. H. Brown, rector of French Village, St. Margaret's Bay, N.S., and at one time of Dalhousie in this County. You will pardon an old friend of his, who owes to that faithful clergyman much of his knowledge of the Church and her ways, for so far intruding on your columns as to give expression to his respect for and gratitude to the manly outspoken "Father" Brown who had such clear and definite views as to what the Church of England is, and her claims to the allegiance of English speaking people. It is valuable to have men like him in the priesthood of the Church (and thank God their number is increasing) who are not disposed to teach the Faith as held by her in any half hearted apologetic manner, but who have the courage of their convictions and through good report and evil report, and often at the risk of much unpopularity speak the whole truth at all times. May the God of the widow and fatherless comfort those who mourn for him at home.

The Rev. J. Simonds desires to thank the lady who responded to his request in the CHURCH GUARDIAN for a copy of the annual report of the Ministering Children's League.

Diocese of Quebec.

QUEBEC.

To the Editor of THE CHURCH GUARDIAN.

SIR.—I shall be very much obliged if you will insert in your paper the accompanying list of subscriptions which I have received from Sherbrooke for the Clergy Houses of Rest at Cacouna and which I beg to acknowledge with grateful thanks.

I am Sir yours faithfully,

LOUISA IRVINE

Secy Clergy House of Rest.

31 March, 1892.

W. A. Elkins, \$5.00; Mrs. Bird, \$4.00; Mrs. W. White \$5.00; Mrs. E. T. Brookes, \$4.00; Mrs. C. H. Fletcher, \$3.00; Mrs. King, \$4.00; Mrs. Pope, \$4.00; Mrs. Ives, \$4.00; Miss Fuller, \$2.00; Rev. R. J. Tothergill, \$1.00. Total \$36.00.

Diocese of Montreal.

MONTREAL.

ST. JUDES.—Confirmation service.—The Rev. Mr. Charters preached at St. Jude's Church, on Sunday morning 27th ult. and in his sermon made appreciative comment on the enlargements and improvements that had been made in the church since his last visit to it. In the evening the Lord Bishop of the Diocese held a Confirmation service. For nearly three months the Rev. Mr. Dixon has been preparing the candidates for Confirmation, in his classes and meetings, with the happy result that he presented to the Bishop sixty-three young men and women for the "Laying on of Hands" after the apostolic practice. The Bishop exhorted his young hearers to realize the great responsibility of the sacred obligation they were about to enter upon. The Rev. Canon Rollit assisted the Bishop and rector in the services.

TRINITY PARISH.—Last Wednesday evening was made the occasion of Trinity Band of Hope, to present Miss Fannie LeMessurier, their devoted and indefatigable superintendent, with a handsome gold watch and chain, as a small token of their regard and appreciation. Miss Louisa Levasseur, accompanied by Master Fred Organ requested Canon Mills, on behalf of Trinity Band of Hope, to make the presentation. The Canon expressed his great pleasure in doing so and testified to their high appreciation of Miss LeMessurier's untiring labors, concluding with all best wishes for continued happiness and success. Miss LeMessurier in a feeling manner thanked all present for such a proof of their kindness and consideration.

Diocese of Toronto.

TORONTO

A meeting was held last Thursday night in the school room of St. James' Cathedral to organize an association having for its object the reform of the present mode of church burial. The chair was taken by the bishop of Algoma, and there were also present:—Rev. Canon DuMoulin, Rev. John Langtry, Rev. W. Jubb, Rev. Mr. Reid, Rev. John Pearson, Mr. Lawrence Baldwin, Mr. Beverley Jones, Mr. Kemp and several others. Mr. Lawrence Baldwin, who acted as secretary, read letters from the bishop of Niagara, Mr. Justice Street and Prof. Clark, regretting their inability to attend. The proceedings were opened by the bishop, who expressed his hearty sympathy with the object of the meeting, considering that the present system of burial stood in need of reform, principally on account of the needless expense that was often incurred by families who were not in a position to do so, but who were desirous of showing at least as much respect for their dead as their neighbors did for theirs. It was not intended to interfere with the legitimate profits and business of those engaged in the burial of the dead, but to promote a fuller appreciation of the ideas of Christian burial, timely interment in perishable coffins, and to simplify and lessen the cost of funeral and mourning ceremonial. Rev. Dr. Langtry, Rev. John Pearson and Mr. Beverley Jones briefly supported the objects of the proposed association, the rules and constitution of which were next read by Mr. Lawrence Baldwin. A resolution was then passed approving the formation of an association and adopting the constitution

as read by the secretary, and which had been drawn up on the lines of the association in England. The election of officers for the new association was next taken up, the following gentlemen, proposed by Mr. Kemp, and seconded by Mr. Watlington, being unanimously elected: President, Mr. Justice Street; vice-presidents, Rev. Dr. Langtry and Dr. J. George Hodgins; secretary-treasurer, Mr. Lawrence Baldwin; Council, Rev. Canon DuMoulin, Rev. Canon Sweeny, Rev. J. C. Roper, Rev. Septimus Jones, Rev. T. C. Street, Macklem, and Messrs. A. H. Campbell, J. H. Plummer, Beverley Jones, Oliver Howland, David Kemp, F. J. Stewart and Dr. Edward Spragge.

PETERBORO.

Rev. A. Lloyd, M.A., the headmaster of Trinity College School, Port Hope, delivered the lecture of the Lenten series at St. John's church Wednesday evening, 30th ult. The usual service was held before the lecture and the attendance was large.

"Rooted in the Past" was the subject of the lecture. Rev. Mr. Lloyd treated it from the physical, social, political and spiritual aspects. And in regard to the latter in particular pointed out: If they were rooted in the past physically, socially and politically how much more were they rooted in the past spiritually. The words they used in worship had been handed down many generations. The buildings in which they worshipped, the tracery of the windows, the arches and the pillars, all were rooted in the past. The very churches told of the inheritance that was theirs to-day. Their very belief was rooted in the past and if it was not for the labor of those gone before, although they were brought up in different climes and spoke different languages from ours, yet if they had not taught and labored that belief would never have been handed down. He would ask them to follow him while he explained three chapters of Revelations which went to give the Scriptural views of being rooted in the past. The speaker referred to the book of Revelation as a divine book, with nothing human in it but the language. The book of Revelation divided itself into two parts which were very unequal. The first and that upon which he would speak was the first three visions John received on the Isle of Patmos and which told of the things that are. Then the fourth chapter showed the door into Heaven and the vision was no longer of things that are but of what are going to be. The reverend speaker then took up the first three chapters and in an interesting way dealt with the visions of John, dwelling upon the messages to the several Churches and making an application of the same to the churches of latter days, calling up the infallible commentary of history as his witness. In concluding he said the world looked to the Church of England for the preservation of the worship, and the heathen looked to them more than to any other body. The door was open wider to them than any other. He exhorted them to hold fast their religion and their services for they had the pledge that they were rooted to the past.—*Review condensed.*

ORILLIA.

The Church of England Temperance Society have requested the East Simcoe Ministerial Association to consider the increase of liquor drinking in this community since the repeal of the Scott Act, and to take measures for checking the further spread of the evil. The Society will again oppose the issue of shop or wholesale liquor licenses in Orillia, when the Commissioners meet to consider applications this month.

Diocese of Huron.

HURON W. A. M. A.

The fifth Annual Session of the Women's Missionary Association of the Diocese of Huron was held in the City of London on the 15th, 16th, and 17th days of March.

The 15th was taken up with the Board of Management meeting, which was held in Cronyn Hall, and was largely attended by representatives from nearly all the Diocesan Branches; when matters of importance were considered and prepared for submission to the annual meeting. The Bishop made a strong appeal to the Board for their help in assisting to provide for the missionary wants of Lion's Head, one of his outlying missions; if the auxiliary would undertake this, it would relieve the mission fund of the Diocese; which was accepted by those present as far as they could pledge themselves before referring the matter to their several Branches, as part of the work of the Association.

Divine Service, with celebration was held at St. Paul's Cathedral on the 16th, several of the City Clergy assisting. His Lordship preached a sermon on the occasion especially applicable to such an assembly of women helpers in the missionary work of the Church.

The afternoon business session held in Victoria Hall, was very largely attended, almost every parochial branch being represented.

After the reading of the full and able reports of the Secretaries and Treasurer, the President, Mrs. Baldwin delivered her annual address, which as usual was most earnest and impressive, and full of hopeful counsel and advice, as to the future of their association, and was highly appreciated by all present.

The officers elected for the ensuing year were Mrs. Baldwin, President; Mrs. Newman, Corresponding Secretary, re-elected; Miss Labatt, Recording Secretary in place of Mrs. Whitehead, and Mrs. Lings, Treasurer, re-elected. Delegates elected to the Triennial Meeting in Montreal, Mrs. Boomer, London, and Mrs. Mackenzie, Brantford; Substitutes, Mrs. Newman, London, and Mrs. Finkle, Woodstock. A pleasing feature of the meeting was the presentation of a Life Membership to Mrs. Whitehead on the occasion of her retiring, after having most faithfully filled the office of Recording Secretary since the first organization of the W. A. M. A. in the Diocese.

The reports from the education and other Committees, were considered highly satisfactory, as showing the continual growth of the W. A. M. A. and the large amount of good work being accomplished.

The financial statement was most encouraging, and shows receipts to have been as follows:—General fund, \$179.54; Zenana fund, \$369.72; Northwest lady missionary, \$222.83; China mission, \$14.50; Japanese lady missionary, \$160.97; Algoma mission, \$89.70; Japan mission fund, \$2; education fund, \$357.30; Rev. J. G. Brick, \$91.84; Saskatchewan Emanuel College, \$100; Rev. S. Trivett, \$53.35; Omokse mission, \$332.75; Mackenzie River mission, \$100.90, amounting in all to \$3,056.74. After all disbursements had been paid there was a balance in the Huron & Erie Society of \$666.92, making total receipts for 1891 of \$2,576.39, being an increase over last year of \$723.91. Number of branches in the Diocese 104.

Mrs. Williamson, President of the Toronto W. A. M. A. was present and read an admirable paper, on "How to maintain the interest in our Auxiliary Branches." Space will not admit of a more detailed account of all the work done, but the whole proceedings were marked by a spirit of earnestness, that will greatly assist the work in the numerous parochial branches, when the report is received from their delegates who were present on the occasion.

The Annual Missionary meeting held in Victoria Hall, was also very largely attended, the Bishop presiding, when able addresses on missionary work were delivered by his Lordship, Rev. Principal Miller, Rev. Dr. Mockridge of Toronto, and Canon Davis, who read the highly satisfactory financial statements, many of the City Clergy occupied seats on the platform.

Unfinished business was taken up on the morning of the 17th and disposed of; after the usual votes of thanks to those who so kindly entertained the delegates during their stay in London, and others, the business session closed. A Bible and Prayer union meeting at Bishop-town on Friday morning the 18th, a very large number of the delegates having remained.

The lesson for the day read and explained by the Bishop, the offerings on the occasion were devoted to the "Sunbeam Society." A band of young girls in connection with the Literature Committee, who send each week, illustrated papers, and periodicals to the white settlers in Manitoba and the North West.

The meeting was closed by the singing of the Doxology, when hearty good-byes were exchanged, and warm hopes expressed of meeting on a similar pleasant occasion next year.

(Signed) ELIZA D. NEWMAN,
Corresponding Secretary Huron W.A.M.A.

Diocese of Algoma.

PERSONAL.—The Rev. E. F. Wilson is suffering from an attack of nervous prostration, and by advice of his physician will go away for several months holiday and rest. During his absence, remittances for the Indian Homes may be sent to Mr. John K. Wilson, Shingwauk Home, who will attend to financial matters and correspondence.

DIOCESE OF CALGARY.

The Rev. E. F. Wilson has resigned his connection with the Indian Home at Medicine Hat. The property is in the hands of the Bishop of Qu'Appelle and the local Indian committee.

DIOCESE OF NEW WESTMINSTER

THE GREAT KOOTENAY MINING DISTRICT.—The Rev. A. J. Reid who has been assisting at St. Luke's Church, Toronto, for the last year and a half has resigned his position and accepted an offer from the Bishop of New Westminster to open up Church work amongst the population that is rapidly pouring into this region.

Several towns which promise to be important centres of commerce in the future are embraced in the mission, the chief of which Nelson has already a population of 500. The Banks of Montreal and of British Columbia have both established agencies in Nelson, but no church has yet been built or congregations organized in the district. Mr. Reid hopes to leave Toronto towards the close of April or beginning of May. He speaks confidently of being able to interest the enthusiasm of the missionary workers in his former charges in St. John and Toronto to help forward this new work. Bishop Sillitoe's English

Committee have already collected some £70 towards the building fund and a great deal of interest is being taken in the work in England. It is estimated that there will be between 10,000 and 15,000 people in the Kootenay this summer.

DIOCESE OF RUPERT'S LAND.

The Indian Homes at Elkhorn are now independent of the the Parent Institution at Sault Ste. Marie, being under the charge of Mr. Archibald E. Wilson, and a committee, of which Ven. Archdeacon Phair is president. They are very much in need of help. Indeed there is danger of the Government grant lapsing if sufficient funds are not contributed to enable the Superintendent to keep the institution in operation. Carpenter, printer and bootmaker shops have just been opened, and new pupils are almost daily arriving. Support is needed for 40 Indian children at \$50 a year each.

NEWFOUNDLAND.

On Tuesday evening, 8th ult., the annual service for Church-workers was held in the Cathedral, for the three parishes of St. John the Baptist (Cathedral), St. Thomas, and St. Mary the Virgin. The attendance was large and the noble edifice, which Sir Gilbert Scott, the great artist always esteemed as his principal work, and which is admirably adapted to large congregations, looked charmingly bright and beautiful. The vast choir, quite filled with the clergy, theological students, and choristers (men and boys), all in surplices, had a most impressive aspect, and especially as the long train of surpliced-workers filed two and two, into their respective places at the beginning of the service, and fell into line again at the end of it, from north and south. The rolling of so many voices in the various hymns, and especially in the processional and recessional hymn, in all of which "the great congregation" joined heartily, the pealing of the organ under the masterly hands of Mr. Withers, and the gloriously bright and beautiful edifice, formed a sacred whole which must have led captive the spirits of all who were there present, up to the great white throne and to the Temple and choirs of heaven. It was a service not to be forgotten! And we may fairly hope and believe, that it will not be barren of good results. In happy contrast with the battle and the drudgery of Church work, which must often try the zeal and patience of the militant-workers, a service of this nature cannot fail to strengthen and refresh their souls with feelings and reflections akin to those which made three great and highly pressured church-workers of old exclaim, "Master, it is good for us to be here." It shewed something of the heavenly side of his work. The whole service was choral, the Rev. Henry Dunfield, curate of St. Thomas, taking the first part of the prayers, and the Rev. J. S. Thompson, senior curate of the cathedral, the second part. The Rev. A. C. F. Wood, rector of St. Thomas, read the first lesson, and the Rev. Edward Botwood, the second; the Rev. Walter Hancock, junior curate of the cathedral, preaching an excellent sermon from II King XXV. 18. The Bishop being in Bermuda, the blessing was given by his Lordship's Commissary, the Rev. E. Botwood. The collection on the occasion was on behalf of the cathedral completion fund.

IN MEMORIAM.

[G. B. R., OBIT, FEB. 4, 1892.]

From out this fretful world of wide unrest,
 Father! thy love has called him home to Thee,
 Where faithful souls of every age agree
 To lift together their much wished request,
 "How long, oh Lord, how long shall thy more blest
 And perfect vision tarry—till we see
 Thy saints unite to hymn that victory
 O'er sin and death, in thy supreme contest?"

And yet our foolish, wilful hearts rebel,
 That for the brief space of our earthly years
 We may not see his well remembered face.
 Oh, Father! who dost know our greatest gain,
 Forgive our wav'ring faith, and through our tears
 Make us to see the goodness of thy grace.
 C. G. A.

Correspondence.

Reminiscent Talk on Paper.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR,—I cannot help thinking that the enclosed little "reminiscent talk on paper," which was penned by Miss Anderson, the sister of, and devoted co-worker with Dr. Anderson, the first Bishop of Rupert's Land, may have some some interest for your readers. Some of the names she alludes to have recurred to her through reading the Monthly Letter Leaflet of our W. A. but although other claims and ties have grown up around her during the thirty odd years since she left Ruperts Land, her quick response and that of her nephews and their faithful nurse of long ago, (now Miss Anderson's honored companion and friend), to the appeal for help in the education of one of the children of Archdeacon Macdonald, who was prepared for the ministry and ordained by Bishop Anderson, shows that the old work has still a place in her affections. She will rejoice to hear that in Niagara Diocese a home and a welcome awaits little Annie Macdonald, Huron's contribution thus supplemented, meeting the travelling and minor expenses necessary to bring her down.

CLIFTON, 7th March.

"MY DEAR H.—I now write to enclose a Post Office order for £3—for your fund for the education of Arch'd. Macdonald's daughter. My nephews have contributed, and 'Mary Jones.' I wish I could have added more myself, but the calls are very many having been so long here and being unwilling to give up objects in which my dear brother was interested. One of these, the Clergy Daughters' School, makes us acquainted with the poverty of our own clergy, for whom help is wanted to educate their children.

Your little monthly leaflets interested me much. Your Woman's Auxiliary takes up much the same work as my friend Miss Bernard, who has lately been taken to her rest. Many of our missionaries will miss the bales which she had for many years sent out. She took up what Mrs Hawksley had done for Ruperts Land, but I fear there is no one to carry on the work which she did, mostly for the older missions.

I am glad that you in Canada work for some of the new dioceses, though these were all in the old Ruperts Land. I undertook when Miss Bernard died so suddenly, to answer some of the letters that had come for her, and wrote last week to George Bruce and Thomas Vincent. One name in your leaflets was familiar to me, that of "Pritchard" the nephew of Samuel Pritchard. His old grandfather was one for whom the Bishop had a great regard—your mother must I think remember him—he was an Englishman who had come out to the country in early life. Mary and I were much interested lately in a letter from Mrs. Cowley telling of some of whom we had not heard for a long time. Mrs. Cowley now lives up at Headingley and her son Alfred has St. James' where a new parsonage has taken the place of the one Mr. Taylor built.

You will I dare say remember John Omand and his wife, he had taken land at St. James' before we left. Mrs. Cowley writes that they are both well and comfortably off and have one son, a Presbyterian minister. Then another we heard of who lived with us as Annie Bruce and married Thos. Cook, a missionary who died lately. She had a son ordained, now in charge of the mission at Fort Alexander. Carrie Cowley, who used to be with us at the parsonage, married a Mr. Smalley, who was at R. R's as a school-master, but they are now at Shanghai: it does seem wonderful how one hears now of all parts of the world. Just after reading in one of your leaflets a short letter from Mr. Leonard Dawson in Assiniboia, I saw in the Record an account of his moving to another station with his wife and little child, travelling in a covered sleigh with a stove in it something like a Gipsy van. It was given as shewing the great hardships the missionaries had to undergo. In our time we did not send them about in this way at such a season, but now the country gets more settled, they seem to try to do more as in England, though the climate does not change..... I had not heard of Mrs. Inkster's death till you mentioned it. How few of those we knew in the old days now remain.....

MARGT. J. ANDERSON."

As I have been silent so long, happily, contentedly and thankfully silent, because in one way or another the efforts made on behalf of the education of the children of our missionaries have, without trenching in the slightest degree upon any other department of the work of the W. A. been quietly, but surely growing in four or more of our dioceses, so that either by collection or individual provision, some 13 or 14 of these little ones have become beneficiaries of the Auxiliary, may I now make mention of the subject once more, in terms of deepest gratitude to our Heavenly Father for the doors He has opened and the hearts He has touched to promote its usefulness? I would ask you to let me lay before your readers.—many of whom may not be subscribers to our little Monthly Letter Leaflet, and thus may not be aware of the various needs of the mission field which our organization endeavors, as God enables it to meet in whatever shape they may present themselves,—the accompanying touching little appeal on behalf of a brother missionary, from Ven. Archdeacon Phair of the diocese of Ruperts Land? Is there no childless mother who would like to fill her heart by some such work as this? Is there no parent whose daisy-chain of little ones has no broken link to sadden his heart, who from very thankfulness will find a way to "lend a hand" in this matter? At our Huron W. A. annual meeting the most that our funds permitted us to do, (after having provided for the year's needs of our own little daughter and voted \$50 each to the Bishops of Algoma and Mackenzie River for similar educational purposes), was to lay aside another \$50, to be handed to Archdeacon Phair for the use of at least one of these children, conditionally that other sums should in like manner be subscribed to a sufficient amount.

The following is Archdeacon Phair's message

WINNIPEG, March 8th 1892.

"On my last visit to Manitoba House, I had a long conversation with our missionary there in reference to the education of some of his large family. There is no school at the place and his small salary has not afforded him the means of sending his children elsewhere for education.

When he was in charge of the Touchwood Hills Mission a short time ago, I had hoped to be able to help him, and consequently engaged a young lady or rather helped him to do so, that the poor children might not be neglected altogether. This young lady found the isolation and other difficulties so great that she was unable to remain any length of time. Consequently, the children are at present without instruction except what little they may get, occasionally, from their father.

Could you do anything for one or two, of these girls? Their ages are from 18 to 7 and there are six of them.

Kindly let me know as soon as you can.

I am about to leave for Eastern Canada in the interests of our Indian work, and will probably visit London, among other places.

I trust that you may be able to do something, and that I shall hear from you soon".....

—Who then, I ask, will help to ease of a heavy burden, the anxious heart of one whose life of self devotion during long years of trying isolation, deserves all that tender sympathy can offer it in the way of alleviation and encouragement to enable it to endure to the end?

Thanking you for again according to me a little space in your columns,

I remain, yours sincerely obliged,

H. A. BOOMER.

London, Ont.

A Church Without a Roof.

To the editor of THE CHURCH GUARDIAN.

DEAR SIR.—Recently in the course of an illustrated address I referred to the roofless church at Beaumaris, Tondern Island, Muskoka, exhibiting a view of it as I saw it last summer after the people of the place had exhausted all their resources in putting up the walls. I was greatly pleased to receive at the close of the meeting from a gentleman present the gift of a dollar with the request that I would transmit it to the church-wardens of Beaumaris to be applied towards the completion of the church. This happened in Frelighsburg, Que. Are there not in Ontario and other parts of Canada kind-hearted persons who would like to assist in the good work? Mr. Wolsten Riley or Mr. Enos Broadly church-wardens or E. Prowse Esq, proprietor of the Beaumaris Hotel and postmaster would I am sure thankfully acknowledge contributions.

Yours etc.,

P. L. SPENCER.

The Rectory Thorold March 30 1892.

Prayers for Confirmation Candidates.

O God the Holy Ghost, the Lord and Giver of Life, who proceedest from the Father and the Son: Graciously descend anew at this time on me beseeching thy Confirming Gifts. Grant that I may worthily approach the sanctuary of thy presence, and receive grace for grace. O strengthen my weakness and confirm my faith by this Thine ordinance, the laying on of the hands of our Bishop: that henceforth I may constantly strive against Sin, the World and the Devil, and continue faithful to my life's end. Be Thou to me the Spirit of Wisdom, of Understanding, of Counsel, of Ghostly Strength, of Knowledge, of Piety, and of Godly Fear; and so abide in me for ever. Amen.

O Holy, Blessed and Glorious Trinity, Three Persons and One God, who hast made, redeemed, and sanctified me; receive my humble petitions. To Thee, my God, I desire to dedicate myself—body, soul, and spirit—to be wholly Thine forever. O Thou, "who art able to keep me from falling, and to present me faultless in the presence of Thy glory with exceeding joy," have mercy:—and in all the trials of my life on earth in the hour of death, and in the day of judgment, "Good Lord, deliver me?"

The Grace of our Lord Christ, and the Love of God, and the Communion of the Holy Ghost, be with me always. Amen.

Prayer for Passion-tide.

Almighty and Most Merciful God, who gavest Thine only Son to die for our salvation, grant unto Thy servants, that following Him in devout remembrance to His Cross and grave and being with Him, crucified unto sin, we may henceforth abide and live in Him; through the same Jesus Christ our Lord, Amen.

THE CHURCH GUARDIAN

—EDITOR AND PROPRIETOR:—

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he 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 APRIL.

- April 3rd.—5th SUNDAY in Lent (*Passion*. Sunday).
- " 10th.—6th SUNDAY in Lent. (*Palm* Sunday. Notice of the days of this week.)
- " 11th.—MONDAY before Easter.
- " 12th.—TUESDAY do do
- " 13th.—WEDNESDAY do do
- " 14th.—THURSDAY do do (*Dies Mandati*.)
- " 15th.—GOOD FRIDAY; Pr. Pss. M. 22, 40, 54. E. 69, 88.
- " 16th.—EASTER EVEN.
- " 17th.—EASTER DAY (Pr. Pss., M. 2, 57, 111; Pr. Anth. instead of *Venite*; Athan. Cr.; Pr. Pref. in Com'n Service till Ap. 24th; Notice of Monday and Tuesday; Eveng. Pss. 113, 114, 115.)
- " 18th.—Monday } In Easter Week.
- " 19th.—Tuesday }
- " 24th.—1st Sunday after Easter. (Notice of St. Mark.)
- " 25th.—St. Mark—Ev. and Mar.

PASSION SUNDAY.

The fifth Sunday in Lent or that which precedes Palm Sunday. From the fifth Sunday to Easter was formerly called "The Passion," and hence the Sunday itself was Sunday in the Passion—the sixth Sunday in Lent having the name of *Palm Sunday*. The whole time of the Passion was called the GREAT WEEK. (*Hebdomadas* or in mediæval style *Hebdomada Magna*) consisting of the fourteen days before Easter, of which the first was Sunday in the Passion or *Passion Sunday* and the second *Palm Sunday*. The Council of Laodicea name this period *Hebdomas Passionis*, the week of the Passion.—*Staunton*.

PALM SUNDAY.

The Sunday next before Easter: it is so called in memory of Christ's entry into Jerusalem when the people welcomed Him by cutting down branches of the palm tree and carrying them in their hands, and strewing them in the way. The festival has always been observed with great solemnity.—*Staunton*.

HOLY WEEK.

The sad, astonished question which our Blessed Lord asked of SS. Peter and James and John at the hour of His supreme agony in the Garden of Gethsemane is peculiarly applicable to the coming Holy Week: "What, could ye not watch with Me one hour?" Few of His words are fraught with more utter pathos than these. Few come to His Church more forcibly to reveal how completely the human heart can become absorbed in its own minor concerns and wants in the face of the deepest demands upon it for help and sympathy from others. Of the twelve who had been with Him from the beginning He selected these three to watch with Him. Of all the men in the whole world they were the three upon whom He would lean in the crisis of His awful self-sacrifice. They were the chosen ones of the chosen ones. They were the best and strongest types of human sympathy and aid. He needed them. We may be sure it was no idle thought, no passing sense of loneliness that made Him turn to them in that hour. And he came back to them to find them sleeping! He turns to them. They have forgotten Him! And this not once but thrice. The Church is coming near to the hour of His bitter betrayal again in the approaching week. Is it possible that His disciples of to-day shall be so absorbed in their own selves, their own interests, or their own anxieties, that they, too, shall fall asleep and forget Him! It is the fashion of the day to say, "But we can remember Him in a better way than by setting aside an hour or two in that week to watch and pray with Him. We can believe in Him all our days. We can be Christians in our counting-rooms or in our houses. We can be better Christians by simply doing our every-day duties in the true spirit. It is a child's way to look upon our devotion to Him as especially binding upon Good Friday or Holy Week." But, then, true as this is, it is only a small part of the whole truth. There is evil in the fashion of substituting *action* for *love*, if such actions are mainly in our own interests. So His twelve disciples might have left their Master hanging there on the cross of the first Good Friday. It is possible they might have proved their devotion to Him by going about their work in His behalf in the streets of Jerusalem at that hour. But, after all, it would have been heartless. It is in precisely this coming Holy Week, and particularly upon Good Friday, that the Church bids men not to work for Him, but simply to *watch* with Him. Certainly there are circumstances when this continual busy, absorbing, tiring, anxious service of men, however dutiful, is not so acceptable as the full current of devotion which, like Mary's joy, forgets all it has to do for an hour, in order to remember all it has to love for eternity.—*The Churchman*.

HOLY WEEK.

The eight days from Palm Sunday to Easter Sunday have, in all ages of the Church been observed with great solemnity and devotion. Palm Sunday, the Commemoration of the Lord's triumphal entry into Jerusalem; Holy Thursday, the Institution of the Lord's Supper; and Good Friday, His Passion. The observance of this week as of universal obligation is spoken of in a Festal Letter in 260 A.D. Tertullian, who lived seventy-five years before, speaks of the continuous fasts during this week. The Gospel narrative of The Passion was read during this week from day to day in the Gospels, the book of Jonah being also read at this time. The fast was as strictly observed as possible. Many privileges were claimed and used during this week. Debtors were released from prison, actions at law were suspended for the week preceding and the week following; slaves were often freed in this week, and a cessation from all business and from unnecessary labour marked it. The several days had each their special name. Palm Sunday (also called Indulgence Sunday). Monday, Tuesday, Wednesday in Holy week; Maunday, Thursday or *Dies Mandati*, the day on which the new commandment was given, "that ye love one another"; Good Friday and Easter Even. The services in the Prayer Book are only marked by the Special Epistle and Gospel, the Palm Sunday collect serving till Good Friday. In this as in several other places the services lose something of that marked character which they should bear, but doubtless the difficulties which beset the steps of the Reformers did not permit them to retain all that they would have wished. However we may regret this, yet by extraordinary acts of devotion and of abstinence and of observance of all the services given with conscientious fidelity and with earnest self-examination, the layman has it in his power to make HOLY WEEK as truly a week of devout penitence as if it were overlaid with rubrical ordinances.—*The Church Cyclopædia*.

THE GREAT WEEK.

Before we meet our readers again the GREAT and HOLY WEEK, the Week of Weeks,—preceding the Day of Days, the Queen of Festivals, the Anniversary of our Lord's Resurrection,—will have commenced and in great part have passed away. GREAT it is not because it will have "more hours or days in it than any other week," but because that in this week was transacted "an affair of the greatest importance to the happiness of man, and actions truly great were performed to secure his salvation. Death was conquered, the Devil's tyranny was abolished, the partition-wall betwixt Jew and Gentile was broken down, and God and man were reconciled."—(Wheatley.) HOLY it is, says the same author, "from those devout exercises which Christians employed themselves in, upon this occasion. They applied themselves to prayer, both in public and private; to hearing God's Holy Word and exercising a most solemn repentance for those sins which crucified the Lord of life. They observed the whole week with great strictness of fasting and humilia-

"tion, some fasting three days together, some four, and others who could bear it the whole six. * * * Several of the Christian Emperors, to show what veneration they had for this Holy season, caused all law suits to cease and tribunal doors to be shut, and prisoners to be set free; thereby imitating their great Lord and Master who by his death at this time delivered us from the prison and chains of sin.

"The Church of England uses all the means she can to retain this decent and pious custom, and hath made sufficient provision for the exercise of the devotion of her members in public; calling us every day this week to meditate upon our Lord's sufferings, and collecting in the Lessons, Epistles and Gospels most of those portions of Scripture that relate to this tragical subject, to increase our humiliation by the consideration of our Saviour's; to the end that with penitent hearts and firm resolution of dying likewise to sin we may attend our Saviour through the several stages of his bitter passion."

Churchmen and churchwomen who have endeavored loyally to obey the call of the Mother Church during the preceding weeks of Lent, and who by God's grace have been enabled to use such abstinence that the flesh has been so subdued to the Spirit that they are ready "to obey the goodly motions" of the same Spirit, will enter into the deeper shadows of this Holy week imbued with a tender loving sympathy, and an appreciation of the meritorious work of the great "Sin-Bearer," more perfect and real than that of the mere nominal churchman and churchwoman, and they will watch with increased devotion with the suffering and dying Christ. Each one will realize personally the truth of that beautiful hymn:—

"Sweet the moments, rich in blessing
"Which before the Cross, I spend
"Life and health and peace possessing
"From the sinners dying friend.

"Lord, in ceaseless contemplation,
"Fix my thankful heart on Thee,
"Till I taste Thy full salvation
"And Thy unveiled glory, see."

May there be many, many such throughout this Canada of ours, and amongst the thousands of readers of THE CHURCH GUARDIAN.

But the wise provision made by our Church in the special and increased services of Holy Week offers another opportunity to her unfaithful and almost disloyal children, who in utter contradiction of Her Spirit and teaching have disregarded the solemn call of the earlier Lenten days and have continued the round of social pleasures and engagements, making but slight if any difference in this respect from other seasons; teas, dinners, parties, weddings, all continuing as if He, whom they call Master and Lord, had never "for our sakes, fasted forty days and forty nights," and as if the servant could be above his Lord. It is matter of deep regret that the beauty of the Church's order and system should be so sadly marred and its claims upon the others should be so greatly lessened by those who claim to be her children. Holy Week enables such persons to, in some measure, redeem their past neglect; in some measure take up the Cross the Master bore for them and so prepare for the Joy of the Resurrection Morn-

THE MORAL ASPECT OF THE PASSION.

(A MEDITATION FOR PALM SUNDAY.)

I. *The Example of the Passion.*

Year by year, Passiontide after Passiontide, as the Cross is lifted up in our midst, and Jesus Christ is evidently set forth crucified before our eyes (Gal. iii, 1), the Church echoes the exhortation of the Apostle, "Let this mind be in you which was also in Christ Jesus" (Epistle, Phil. ii, 5). Year after year our Lord speaks to us from His Cross: "If any man will be My disciple"—will have any share in My propitiation, in My redemptive work; if any will learn My love and be admitted to My secrets—let him take up his cross and follow Me. St. Luke xiv, 27. See 1 St. Pet. ii, 21; iv, 1.

God's tender love towards mankind is shown in not leaving us in darkness and error, deceived by vain standards, but in giving us this perfect pattern whereby to correct our worldly notions. Eph. iv, 21-24; St. John i, 4, 5, 9, 12.

O Jesu, Incarnate Word of God, paradoxical as Thy life may seem, I know that "it is great glory to follow the Lord." Lord, I would follow Thee whithersoever Thou goest. Enable me to follow in loving and worshipful contemplation the footsteps of Thy Passion, that I may learn the virtues Thou dost long to teach.

"The Word of God Most High is the fountain of Wisdom; and His ways are everlasting commandments." Eccles. i, 5.

II. *The Example of Humility.*

As Pride is the beginning of sin (Eccles. x, 12, 13), so it is Humility which our Lord would chiefly teach mankind.

Of His amazing humility and condescension different steps are set before us in the Epistle.

Being originally in the form of God, He counted it not a thing to be insisted on, the being on an equality with God the Father, but emptied Himself of His Divine glory, and took the form of a servant. He assumed a created nature, and was found in the likeness of man; and then further humbled Himself, becoming obedient unto death, and that the most ignominious death of the Cross. Phil. ii, 6-8.

From this we are to learn to correct our pride, vain-glory, rivalry, self-seeking. Phil. ii, 3, 4.

"I have given you an example," our Lord says to us, "that ye should do as I have done." St. John xiii, 15.

From Thee, most holy Jesu, meek and lowly in heart, I would set myself to learn true Humility.

III. *The Example of Patience.*

Humility is the root of Patience; patience is the outcome and manifestation of humility, wherever humility is genuine.

It is pride which makes men murmur under chastisement, fire up under insults, resent injuries, feel bitterly towards and speak bitterly of those who oppose and thwart them.

As the Epistle sets before us the example of our Lord's Humility, so the Gospel of the Passion gives numerous lessons of His Patience:

His Patience in the Agony, St. Matt. xxvi, 42; towards Peter, v. 50; towards Judas, v. 50; towards His captors, v. 52; under the buffeting and insults of the High Priest's servants, v. 67; before the High Priest, vv. 62, 63; and before Pilate, xxvii, 13, 14; under the revilings of the passers-by, vv. 39, 40; towards His executioners, vv. 29, 30; under the sense of God's abandonment, v. 46.

Lord Jesu, grant me to follow the example of Thy Patience—

in bodily pain,
in mental anxiety,
in spiritual temptation,
in disappointment and failure,
under misunderstanding,
amid others' misconduct and ingratitude.

Grant me sweetness under provocation or impertinence, meekness under rebuffs, confession of my faults under just rebukes. Thus shall I attain to have a fellowship in Thy Resurrection.

He that humbleth himself shall be exalted. Phil. ii, 9; St. Matt. xxiii, 12; Phil. iii, 10, 11; 2 Tim. ii, 11, 12.

"There should be no greater joy to Christian persons than to be made like unto Christ, by suffering patiently adversities, troubles, sicknesses. For He Himself went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door into eternal life is gladly to die with Christ, that we may rise again from death, and dwell with Him in everlasting life." (Exhortation in office for Visitation of the Sick.)—*Rev. A. C. A. Hall.*

A REASONABLE ANSWER.

(1) We have also known sick men, who, with all possible care, and with the best food and medicine, grew no better, and even died. Might not the "natural law" apply also in the "spiritual world." We have known children too, who would not thrive under the best care.

(2) You have grown from babyhood to manhood or womanhood. You never *felt* yourself growing, and, you cannot tell just how you grew; yet, if you compare your present body with your past, you can see that there is a good deal of difference.

(3) The fact is, that the gift of the Spirit in those early days was a new and sudden experience to those who had grown up, unregenerate. Hence there was a marked, so-called "miraculous" effect.

But you have been regenerate from youth up, and come from a long line of regenerate ancestors. The supernatural has become natural; what was then supernatural has become the natural atmosphere in which you "live and move, and have your being." We must not look for sudden and miraculous changes which we can recognise at once, nor must we expect to feel our spiritual growth any more than we feel our natural growth. The sudden creation of a full grown man is miraculous, but gradual growth to full manhood is natural.

(4) Anyhow, what does it matter about what others feel or do not feel? "Thou art the man," You are called now in God's name to complete your Baptism, and to take a place in God's world worthy of a full grown man or woman. Are you going to say no?

Read the parable of the men, who, when they were invited to "the feast" in the Gospel, "all with one accord began to make excuse." They never had a second invitation. We cannot argue from this that you will never have another opportunity, but certainly the parable gives you no right to expect to claim one.—*Church Record.*

Family Department.

THE CROSS OF FLOWERS.

With cross pressed close to my aching heart,
A cross that the dear Lord laid on me,
Weeping I passed through earth's crowded mart,
Treading its roughness wearily;
I could not look up to see the light,
And around me was nothing but rayless night.

As I stumbled along through the mire and dross
There grew in the way Faith's blossoms pure.
And I said, "I will bind them around my cross,
Its weight will be easier to endure."
I bound them fast with links of prayer,
And the bitter load seemed less to bear.

Then I found one day to my glad surprise
In the path I was treading with patient feet,
The flowers of Hope with their varied dyes,
Blooming and shedding a fragrance sweet;
I gathered its clusters in eager haste,
And the beautiful buds on my cross I placed.

Peaceful and glad on my way I went,
My cross grew light as I passed along;
Toward the city of rest my steps were bent,
And I sang as I journeyed, a pleasant song;
When beneath my feet rose a fragrance rare,
And the blossoms of Joy perfumed the air.

I gathered and bound them with grateful tears
To the burden my heart had learned to love;
Forgotten were weariness, pain and tears.
Bright was my path from the light above;
I felt for my cross in those peaceful hours,
And behold, there was nothing but fragrant flowers!

And some of the buds from those flowers of mine,
That have made even grief so strangely sweet,
The Angels of God in my crown shall twine,
When I lay the cross at the dear Lord's feet,
So I water and keep them with tireless care,
That the crown may be pure that my head shall wear.

—Selected.

"ESPECIALLY THOSE."

CHAPTER V.—(Continued)

The was a long broad streak of red light in the west, indicating where the sun was going down; there where mackerel boats tossing about; and far out at sea, a bell was ringing in a signal buoy every now and again, sounding strange and sad when the wind carried the sound to the shore. Flo felt vastly in sympathy with the sea this afternoon. It seemed to be talking to her, and soothing, and giving full, free utterance to thoughts and feelings she could not speak.—While she was thus standing, absorbed by its deep, sympathetic power, a voice addressed her, close at hand—

"Stormy afternoon, Miss!" it said.

Flo started and turned round, and saw the friendly coastguardsman who had been such a help to Robert in the fine summer days, standing at her elbow.

He was a tall, rough-looking man, with broad shoulders and rugged features, as if he had been exposed to the winds and the waves all his life. He had got his telescope under his arm, his collar turned up, and his hands thrust deep in his pockets.

"Yes, sir," answered Flo, "very stormy."

"Haven't seen the gentleman out for a long time, Miss," remarked the coastguardsman. "Hope he's getting on."

"No—he's very, very ill," said Flo, not knowing how the rough man she was talking to was able to sympathize by reason of that fine-son Jack he had lost a year ago.

"Oh dear!" said the coastguardsman to himself. "I'm real sorry—real sorry that I be."

Flo felt she could not go on talking about Robert, so she changed the subject.

"What are those bells I hear ringing?" asked Flo, listening as the sound of church bells came borne on the breeze to her.

"Oh, they're St. Mary's bells in the town," answered the coastguardsman.

"Is there service?" inquired Flo.

"Yes, Miss; service every afternoon at four. My little daughter Polly dusty's the church, and keeps it clean."

"Is the church far?" asked Flo, after a minute.

She and Robert had always attended the little fishermen's chapel on the cliff in the days when they had been able to go.

"Not at all far—about fifteen minutes' walk, Miss," said the coast guardman, pointing. "You go down them steps, and up the street, and there it be. It stands just at the foot like of the town."

Flo looked at her watch, and saw that she had not yet been out ten minutes. There would be plenty of time to attend the service—what an unspeakable comfort it would be to her! She made up her mind to go.

"Good afternoon," said Flo to the coastguardsman. "I think I'll go to the service," and she turned off in the direction he had indicated.

"There's no hurry, Miss—you've got lots of time," he called out after her. "The bells 'll go ten minutes yet!"

Flo went down the cutting which sloped from the cliff into the town, by means of steps. The descent was rather a fatiguing one, as the steps were steeper and uneven; and when Flo landed at the bottom, she found herself a little out of breath. A group of donkeys and invalid chairs used to stand at the foot of this cutting in the summer season; but of course the spot was deserted now, and the sea was encroaching upon it very considerably, the weather being stormy and the tide high. Flo stood here close to the water's edge for some minutes, looking along the stretch of desolate beach to the left, and carrying her thoughts back to the happy old days when Nurse Kettleby used to bring herself and Plucky down to have a ride on the donkeys. Oh, those days! when their childish hearts were incapable of feeling much greater anxiety than the present one, of securing Peggy the fastest trotter, or the brown donkey with the best saddle! Then Flo thought of the quiet chamber in the cottage high up on the sheltering cliff, where a doctor was watching beside a bed in which a dying man lay, who had once been that bronze faced shouting little Plucky! Oh, how the sea sang to her while she was thinking of these things! "No more!" it kept saying.

"No more; you may thirst for his voice; you may hunger for his touch, you may pray to be able to speak to him; but these things will shortly be no more—no more! no more!" Now and then the sea paused in one of its mighty rushes, and babbled in and out for a moment amongst the pebbles at her feet, as if comforting and trying to soothe her just a little; but it soon seethed back with its loud crisp heave over the stones, and came sobbing back on to the shore with its old refrain, "No more, Flo—no more!"

She turned away with a sob at last, and went off the beach by the narrow, unpaved street where the fishermen lived, to the church of Saint Mary in the town. The bells had stopped ringing a few minutes by the time she reached the door, and she crept in very softly. The service had begun. There was a single light burning at the east end by the prayer desk, sending a little ray down the long dusky aisle, where the worshippers, fourteen or fifteen in number, were quietly kneeling. The clergyman, who was reading prayers, was reading them rapidly but very earnestly, and his voice penetrated to the farthest corners of the church.

Flo knelt down quite at the end where she had entered, and covered her eyes. She tried to pray, but it was the old story—she could not fix her thoughts. She could still hear the sea roaring on the shore above the stillness in the church, and the song that it had sung to her when she was standing on the beach reached

her from a distance. Flo took out her handkerchief and cried a little. Tears were refreshing; she had not been able to cry for so many days. She was in the dark; no one could see her except God, whose presence seemed to be very near in this still, quiet place. She did not heed the progress of the service much till the prayer for all conditions of men came.

The clergyman stood up and gave out solemnly and distinctly beforehand, "The prayers of the church are desired for one in great trouble of mind, and for Sophia Miller, a member of the congregation, who is very seriously ill." Then Flo's attention was arrested! Somebody else was troubled like herself—somebody else was ill like Robert! They were going to be prayed for; oh, if their sorrow was anything like her sorrow, how much they needed it! She shut her eyes, and the tears rolled down her cheeks while she listened to the words, "Finally, we commend to thy Fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate. Especially those for whom our prayers are desired—" The clergymen paused a moment, long enough for Flo to whisper audibly with clasped hands, "Yes, Lord, help them, help them for Christ's sake." Should not the pause always be long enough here to arrest the attention of the thoughtless ones, and to give time for the devout to utter the prayers requested of them? Some times there is scarcely time given to frame the shortest petition. "That it may please thee," continued the clergyman, "to comfort and relieve them according to their several necessities, giving them patience under their sufferings and a happy issue out of all their afflictions. And this we beg for Jesus Christ, his sake. Amen."

Flo thought of this prayer to the end of the service. A great longing had seized her that Robert should be prayed for. He was unknown to the clergyman; he was not a member of the congregation; nobody would know his name; or where he came from, or anything about him, but perhaps if she went to him, the clergyman would ask the prayers of the church for Robert, nevertheless.

She rose from her knees the moment the service was ended, determined to seek the clergyman at once, and to ask him. She made her way up the aisle, meeting the few who were leaving the church. They all looked at her; the pale, anxious young face was new to them, they wondered who she was.

There were decrepit old women close up by the reading desk, who were lingering in their seats with their noses together, and their poor old heads shaking, having a very audible gossip over their different complaints now that the service was ended, after the manner of old women generally. Flo interrupted them as she passed, by asking them a question which seemed to scatter all their senses at first—they were so deeply engrossed in their subject!

"Can you tell me," said Flo, leaning down, "the name of the clergyman, the vicar of this church?"

As soon as she could recover her speech, one old woman, gazing up curiously, with blinking eyes, and shading them with a very wrinkled hand answered glibly. "Muster' Arrison." The other old woman nodded to confirm her friend, and Flo, thanking them, passed on.

She was glad to know the clergyman's name; she would have to introduce herself, and she felt a little nervous.

When she reached the vestry door, she rapped gently. The vicar, still in his surplice, came to the door, and opened it a very little way, evidently uncertain whether there had been a rap at all. The moment he saw Flo, he opened it wider, and scanning her closely, begged her to enter in.

"I won't keep you a minute," began Flo hurriedly, as she entered, "but I have something very particular to ask you."

"I am in no hurry—pray, sit down," said the vicar courteously.

He was a tall, good-looking man of about

fifty, with a face that told he would be able to sympathize with any one in trouble. He went to the gas, which was low, and turned it up; he took off his surplice and hung it on the peg; then he took a chair, and seated himself opposite to Flo.

"I don't think I know your face," he said, in a kindly tone of voice "You are not a member of my congregation, I think?"

"No," answered Flo, "I am quite a stranger to you. This is the first time I have been in your church. Perhaps I oughtn't to ask it, but I have come to beg you to pray for somebody belonging to me."

"Yes?" said the vicar, encouragingly, as Flo stopped and seemed a little nervous. "Are you staying in Felix Hythe—have you just come?"

"No—we have been in Felix Hythe all the summer," replied Flo. "My brother and I have been stopping here since June. He was sent home on sick leave from India in the spring, and we came here for the benefit of his health. We used to attend the fishermen's chapel on the cliff when we first arrived, because it is near our cottage, and easy for him to walk there; now he is too ill ever to come out, and I never leave him, even to go to the fishermen's service on Sunday."

"Will you tell me your name?" said the vicar, gently.

"Dale," answered Flo, "My brother's name is Robert Dale."

"And it is for your brother that you desire the prayers of the church?" said the vicar. "Is he dangerously ill?"

"Dying," said Flo, and she covered her face with her hands, and sobbed deeply for some moments.

The vicar did not speak again, at once. He was offering up, there and then, a prayer to God on behalf of the lonely sister in her trouble, and the brother in his mortal sickness.

"We will certainly pray for him on Sunday," he said at last. "And if you will let me, I will call and see him. Will you tell me your address?"

"Sea view Cottage, East Cliff," said Flo.

The vicar wrote it down in his pocket book. Flo got up to leave, and the vicar rose too.

"I will call to-morrow without fail. In the meanwhile God help and bless you both," he said, clasping her hand firmly.

Flo thanked him heartily; she felt she had found a friend and went home feeling greatly relieved and thankful.

All that evening, as she sat watching alone by Robert's bedside, bathing his forehead, and soothing him in his suffering, with the sea roaring outside and the wind blowing, something kept continually comforting and sustaining her, which, when she traced it to its source, she found lay in the good assurance that had been given her, that the prayers of the church would be offered next Sunday, on behalf the brother she loved so well.

TO BE CONTINUED.

WOMAN'S WORLD.

A writer on the subject of Dress in the North British Advertiser says:—"We want something of suggestion, grace, effect in all dress; and a great step in the right direction will be taken when we instruct our dressmakers to consider more than they do the fitness of our raiment. If we wore only what suited us we would be appalled becomingly. A story is told of a plain-featured woman who never looked plain because she always wore plain clothes. Her sister, who was very beautiful, not content with the charms she possessed, was in the habit of tricking herself out with all manner of ornaments and gorgeous raiment. What was the result? She looked less attractive than her 'plain' sister, and the 'fairy Prince' of course fell in love with the one who knew how to dress properly. Moral—Study that your apparel be what the word implies—raiment fit, an adornment as well as a comfort, an additional charm added by Art to those of Nature."

Everything promotes the glory of God when it is done as a duty imposed upon us in His Providence. Many things may therefore give us pleasure, and yet promote the glory of God, by being used humbly and wisely in the way of duty. But all pleasures become part of the vanity of this wicked world when they cease to be part of the duties laid upon us by God's Providence. A great desire for the pleasures of life is always dangerous to the soul.—J. H. Blunt.

DAINTY EASTER CARDS.

In painting lilies in water colors on paper or any white fabric, leave the high lights untouched, and aim for great transparency and purity of tint. The colors to be used correspond almost exactly to those suggested for the oils, except that the white pigment is omitted from the mixtures, advises Maude Haywood in the April Ladies' Home Journal. Dainty Easter cards may be rapidly executed in a very decorative manner by employing the metallic gold sold for use with water colors. The design is first sketched in pencil and tinted delicately in washes. The outline and markings of the whole, including the stamens of the flowers and the veining of the leaves, are then put in with the gold, with which also some appropriate inscription or greeting may be written. The rough water color cards sold by most dealers in artists' materials are both inexpensive and suitable for treatment in this way.

BAPTIZED.

SIMONDS.—On the first Sunday in Lent, March 6th, at St. Mary's church, Dalhousie, N. B., by the Rev. Richard Simonds, B. A., Anna Allison, daughter of Rev. James and Anna Hill Simonds.

DEATH.

SHERWOOD.—At Brockville, Ont., on the evening of the 19th March, 1892, William Sherwood, Esq., Barrister.

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1892. "Survival of the Fittest."

If Darwin's theory is to be accepted, then the fact that I am the sole survivor in the trade of those who began with me the same line of business, gives significance to the fact that my sales of seed to market gardeners, well known to be the most critical of all buyers, has increased year by year until it has now reached vast proportions. That I raise many varieties of my five seed farms, make 1700 tests annually for vitality, and test novelties, that no one may be imposed on, will explain much to the thoughtful buyer. I invite you to write for my FREE Vegetable and Flower Seed Catalogue.

1892. J. J. H. GREGORY & SON, Marblehead, Mass.

Mission Field.

THE TEACHING OF THE CENSUS IN SOUTH AFRICA.

"The strength of our work is among the poor coloured people," writes the Bishop of Capetown on January 6. Hitherto the Wesleyans have claimed to stand second in the colony in point of numbers, but the recent census, framed by Government, shows the Dutch Reformed Church to have 298,000 adherents, of whom 220,000 are Europeans; the English Church stands second with 139,000 adherents, of whom one-half return themselves as Europeans, though the Bishop is "morally sure that a considerable number of them have a decided strain of colour, but prefer to be called white;" the other half consists of Kafirs, Fingoes, and 46,000 of mixed blood. The Wesleyans and other Methodists number 109,000, of whom 22,000 are Europeans, 63,000 Kafirs and Fingoes, and 19,000 of mixed coloured blood. The Roman Catholics number 17,000, the Presbyterians 32,000, and the Independents 66,000. These returns are for the whole Cape Colony. In the Diocese of Capetown, the land is almost entirely in the hands of the Dutch, and it is doubtful if there are 30 farmers belonging to the English Church, while in the towns and villages themselves the European members of the English Church are "only a small handful." Meanwhile, the openings before the continually on the increase, and aid from the Society is indispensable.—*Mission Field, Eng.*

INDIA.

A SERMON PREACHED IN ST. MARY MAGDALENE CHURCH, ST. LEONARDS-ON-SEA, BY THE REV. ROBERT H. WALKER, M. A.

1 Thess II 4—"Put in trust with the Gospel."

These are solemn words: put in trust with the Gospel, with the good tidings which are announced to men who otherwise remain in darkness, living in bondage and the fear of death. If he who wrote them and sent them unto the Thessalonians had not received a solemn commission from the Almighty, surely they would be presumptuous words. But were they not true of St. Paul? And are they not true, more or less, of all those who have been brought from darkness into light? Put in trust with the Gospel: is not this the case with the English Church and the English race? Has not God given us our place among the nations of the world, that we may use our best influence in order that we may make the light to shine in the darkest places of the earth?

It is my duty and my privilege to speak to you now about the work of the Society for the Propagation of the Gospel, a Society which for 190 years has been labouring as one put in trust with the Gospel; but I shall not attempt to speak of her vast labours or splendid successes in the past, but confine myself entirely to the evangelistic work which is being done in India, not only by this venerable Society, but by others also.

Our Indian empire, slowly and

gradually acquired since 1600 A. D., when first Englishmen obtained a footing in the country, has been named as the brightest jewel in the English crown. It may be so, but it is also a heavy responsibility upon the English people, that they are the rulers of the millions of that country. The last report which issued from the Society states truly that no heavier claims than those of India ever rested on a Church and Nation. We have become responsible for India by a chain of circumstances ordained by the Providence of God: not by conquest for conquest's sake, though innumerable wars have followed in rapid succession. The Mutiny in 1857, which deeply stirred the heart of England, and which threatened to undo all previous work, only resulted in giving us a grasp of the country so firm that to human eyes our position there is unassailable. And the grand edifice was completed, when in 1877 the proclamation of the Queen of England as Empress of India met with the hearty acquiescence of the land. Nor can we doubt for an instant the enormous benefits of English rule. India, which once consisted of many states warring against one another, is now welded into one. Like the Roman empire of old, we have united its separate nationalities by a uniform plan of government, and bound them together into a whole by our roads and railroads. Wars, tyrannies, oppressions have been made to cease: the whole vast area and its many millions of people enjoy the blessing of peace to an extent they have never done before. We read in the *Indian Church Quarterly Review* "that a Mohammedan gentleman, being asked what were his real feelings towards the English rule, replied, 'If it were not for the British rule I could not travel all over India, leaving my family and property with an absolute confidence of finding all right when I return. This is what I can do now. You may judge, therefore, whether I would like this state of things to be disturbed.'"

To be Continued

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Erysipelas.

Mrs. Jane Smith, of Maitland, was cured of a grievous attack of erysipelas by using Minard's Family Pills 20 days, and applying Minard's Liment to the parts affected.

The 1st of March saw the system of money orders by telegraph extended to all post-offices in the United Kingdom. Formerly only at head or branch offices could telegraph money-order business be transacted.

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Temperance Column.

THE NATIONAL DRINK BILL

DR. BURN'S figures for 1891 are not at all promising. It appears that the drink expenditure in 1891 reached a total of £141,220,675, as compared with £139,495,470 in 1890. The increase on British spirits was £1,333,778, and on beer £1,129,869, a total increase of £2,463,647. On foreign and colonial spirits the decrease was £591,664, and on wine £145,778, a total of £738,442. The net increase was £175,205. The population of the United Kingdom last year, according to the census returns, was 37,740,383, so that the expenditure of 1891 was equal to £3 15s. for each man, woman, and child, or £18 15s. for each family of five persons. The estimated expenditure per head in 1890 was £3 13s., but as this calculation was based on the official estimate of population, which the census proved to have been exaggerated, a corrected calculation would give £3 14s. 4d. per head in 1890, as compared with £3 15s. in 1891. In England it seems the expenditure amounted to £10 1s. 6d. per head, or £20 7s. 6d. for each family of five persons; in Scotland to £3 5s. per head, or £16 5s. per family of five persons; and in Ireland to £2 2s. 4d. per head, or £10 11s. 8d. per family of five.

The aggregate increase in 1891 is greatly to be lamented, but, as it falls far short of the increase in 1889, we may hope that the tendency to increase will now give place to tendency in the opposite direction, grateful to the economist and social reformer, perhaps not even distasteful to the Chancellor of the Exchequer, who, like his predecessors in office, has publicly deplored the amount of spoil derived by him from the "fatal rush to alcohol." A rush from alcohol would not be described as "fatal," except by those who, though always claiming to enjoy the people's strenuously resist being placed under the people's control.

Dr. Burns, in commenting on the National Drink Bill, says:—"Those who are disposed to attach due weight to the issues, for good or evil, which must result from the wise or unwise expenditure of so vast a sum, can judge what the country lost by its expenditure in one year of 141 millions sterling upon intoxicating liquors. They will not be deceived by such sophisms as that private extravagance and vice are public benefits; or that money is well spent because it circulates in the country and is profitable to some trades; or that because the Exchequer got one-fifth of the total, the other four-fifths were not wasted; or that because an imaginary fractional expenditure by each person on each day will amount to so great a sum in the year, therefore the aggregate is not much to speak of. The facts remain that a vast sum equal to one-fifth of the National Debt, not far from twice as large as the annual national revenue, and compared with which all our boasted contributions to benevolence, science, and education are insignificant, was poured, last year, down the throats of a part of the people,

in the form of liquors which made them neither wiser, nor richer, nor stronger, but, on the contrary, placed fresh burdens on the national shoulders, added fresh stains to the national conscience, and embittered with fresh miseries and troubles the national life.

"There are no doubt some, perhaps many, who will say, 'What is all that to us, so long as we can have our glass and enjoy it?' But I would hope that many more will hold a different language, and will be urged to adopt such methods of reformation as lie within their reach; and such methods there are which all may honourably engage in, and the benefits of which even those who oppose them will ultimately share."—*The News.*

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

THERE is on branch of the work of the Church of England Temperance Society which deserves cordial support, whatever may be thought of total abstinence as a doctrine for universal acceptance. We have just received from the secretary an account of the work done by its police-court missionaries, which, it should be stated, is recognised and cordially approved by the magistrates at the several courts. The society employs forty-one agents in attendance at the courts for the purpose of taking charge of persons who have come to grief through intemperance, and in other forms of rescue work, the cost of which is about £5,000 a year. According to the figures with which we have been furnished, the missionaries visited at their own homes last year 18,721 cases; 13,290 prisoners were met on their discharge from prison; while 815 persons were placed in homes or restored to parents or friends, these being chiefly young women and girls. Employment, either temporary or permanent, was provided for 1,123, and the number of cases assisted with money, shelter, food, clothing, tools, or stock-in-trade was 10,357. It is stated that these figures are not complete, but they embody returns made by thirty-three out of the forty-one police-court missionaries employed.—*Family Church man.*

A GENTLEMAN sitting in a public room at C.—, where an infidel was haranguing the company upon the absurdities of the Christian religion, was much pleased to see how easily his "reasoning pride" was put to shame. He quoted those passages:—"I and the Father are one," and "I in them and Thou in Me"—in reference to the doctrine that "there are three persons and one God." Finding his auditors not disposed to applaud his blasphemy, he turned to another gentleman, and said, with an oath: "Do you believe such nonsense?" The gentleman replied: "Tell me how that candle burns." "Why," replied the infidel, "the tallow, the cotton, and the atmospheric air produce the light. Then they make one light, do they not?" "Yes." "Will you tell me how they are one in the other, and yet but one

light?" "No, I cannot." "But do you believe it?" He replied: "He could not say he did not." The company instantly made the application by smiling at his folly, and the conversation was immediately changed. This may remind us that if we only believe what we can explain, it will indeed be but little, for we are surrounded by the wonderful works of God, whose ways are past finding out.

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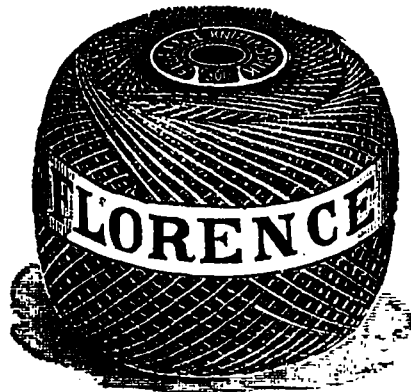
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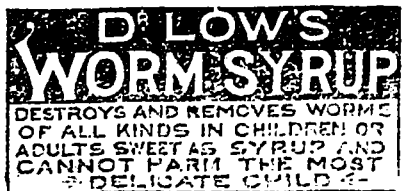
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