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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.

THE Church of England has a membership of 15,000,000.

THERE are 92 Christian churches in the city of Tokio, Japan. The first one was erected only twenty-five years ago.

THE British and Foreign Bible Society circulated last year 4,000,000 copies of the Scriptures, in whole or in part.

THE Bishop of Chichester is now in his 90th year. He is still at work and last month made a speech about opening of a gymnasium in Chichester.

OVER 8,000 tickets were disposed of for the Welsh Festival in St. Paul's Cathedral on the evening of St. David's day.

A NEW reredos has been placed in St. Clement's Church, Salford, as a monument. The central feature is the Crucifixion.

THE death of the Rev. Dr. Joshua Peterkin, of Richmond, Virginia, father of the Right Rev. Bishop Peterkin, of West Virginia, is announced.

ON the death of the widow of the late Bishop Philpott £10,000 will fall to the C.M.S., and £10,000 to Pastoral Aid Society of the Church of England.

BY THE will of the late Aramantine M. Coffin, the Board of Missions will receive \$500.00, the Church Home and City Mission each \$200.00, and the Indian Hope Association \$100.00.

IT is reported that the indebtedness upon the Cathedral of All Saints, Albany, N.Y., which amounted to \$40,000, has been paid off. One-third of the debt was promised on condition that the other two-thirds should be raised. This having been done, a friend of the Bishop, who is according to the daily papers, Mr. J. Pierpont Morgan, of New York, sent his check for \$13,333.33.

THE S.P.C.K. is to have a grand rally of its friends and supporters at St. James' Hall, London, Eng., on the afternoon of the 20th May. It is twenty-five years since a meeting of similar kind was held, His Grace the Archbishop of Canterbury will preside.

THE London "Society for Promoting Christianity among the Jews" has 130 agents, of whom 78 are Christian Israelites. In the United Kingdom there are about 5,000 Christian Israelites.

THE Bishop of Liverpool says that a larger number of young persons have been confirmed in the diocese of Liverpool during the year 1891 than in any year since the diocese was formed. In 1881 the total number was 4,719. In 1891 the total number has been 8,078.

A MEASURE is on foot to place on the walls of St. Paul's Cathedral, London, Eng., in a prominent position, a series of tablets recording the succession of Bishops of London, and which will show clearly the independence of the British Church long before the Roman Mission of St. Augustine.

OUT of a total population in Victoria of 1,140,405, the Anglicans number 417,183; Roman Catholics, 248,591; Presbyterians, 167,027; Methodists, 158,040; Baptists, 27,882; Independents, 22,110; unspecified, 22,877; no denomination and no religion, 16,425; Pagans, 6,745; Jews, 6,459; and Australian Church, 1,161.

DR. WELLAND, the Bishop-elect of the united diocese of Down, Connor, and Dromore and the successor of Dr. Reeves, who was elected by a large majority of the diocesan Synod on Friday, is a Belfast parochial clergyman of twenty-two years' standing. He is popular in the north of Ireland among all classes of the community, an excellent preacher and organizer, and has had much experience in every sort of Church work. He was ordained in 1854, and was some time a Dublin clergyman. Dr. Welland is about sixty-two years of age. He might, however, be easily mistaken for a younger man.

THE Rt. Rev. Gregory Thurston Bedell, third Bishop of Ohio, died at the Dakota apartment house, New York City, on March 11th. His death was due primarily to old age. He was seventy-four years old. For fifteen years he was Rector of the Church of the Ascension, New York, and his funeral took place from that Church on Monday afternoon, March 14th. The burial was at Gambier, Ohio, on Wednesday afternoon, March 16th. Many of the clergy were present at both services.

THE new Bishop of Lichfield has fixed twelve as the minimum age for the Confirmation of both boys and girls. He will not positively refuse to confirm younger children, but desires that before any such are presented he may be informed, in order that he may make inquiry as to their fitness for the rite. The Bishop of Liverpool names the age of thirteen as the minimum, and will not, apparently, consent to relax the rule. His own opinion, however, is that fifteen is usually the proper age.

ACCORDING to a paper furnished to the *Baptist Magazine* for the current month by the Rev. J. H. Shakespeare, of Norwich, the Baptist body in England is making slow progress in relation to the increasing population, and more particularly in those parts where the increase is greatest. The position in Lancashire and Yorkshire he considers deplorable—a membership of one in 174. But in Northumberland, Durham, Cumberland, and Westmoreland, the membership is only one in 1,000. Taking forty-seven towns where the population has increased 67 per cent., it is stated that the accommodation in Baptist chapels has only increased 10 per cent.

THE Bishop of North Carolina visited St. Mark's Church, Mecklenburg county, Friday, Feb. 26th and confirmed a class of ten persons presented by the minister-in-charge. Of the ten persons six had formerly been Presbyterians and two Methodists. A notable feature of the class was its grouping in families. Of the men confirmed two were accompanied by their wives and one by his wife and two daughters. The Bishop preached a strong sermon on election, to the large congregation, about half of which were Presbyterians, and after the laying on of hands celebrated the Holy Communion, assisted by the Rev. C. N. F. Jeffrey.

THE report of the London Diocesan Board of Education for 1891 is in every respect satisfactory. There is a large increase in the number of children in the Church schools—134,704 as compared with 129,825 in 1890—and a marked advance in the efficiency, tone, and character of religious teaching. Only one school has been closed—a small one at Holloway—while several schools have been enlarged and new schools built. One which is at present being erected is capable of holding 1,500 children. The Free Education Act has not produced any marked change. In some instances the acceptance of the fee grant has brought an increase in attendance; but in other schools this has not been the case. Proofs, however, are abundantly forthcoming that many parents and children value Church schools because of the religious instruc-

tion given, and that the examination in religious teaching is increasingly popular amongst the scholars.

A VERY interesting Confirmation service was held in St. Paul's Church, Monroe, by the Bishop on Monday, Feb. 29th, at which eight candidates received the Apostolic laying on of hands. Among the candidates was the leading lawyer of the town and his wife, he having been led to the Church by a conviction of its Catholic and Apostolic character derived from reading among other works that invaluable book "Reasons for being a Churchman," by the Rev. A. W. Little. After the Second Lesson at evening prayer, immediately preceding the Confirmation, this same man and the principal business man of the place were together admitted to the Church by the Sacrament of Holy Baptism. The church was crowded to its utmost capacity, and a powerful sermon preached by the Bishop made a deep impression on all present.

ON THE 28th of March, at Du Bois, the Bishop of Pittsburgh ordained the Rev. Joseph Barber, a deacon, to the priesthood. More than an ordinary interest attaches to this ordination. It is not a young deacon being sent out on his life work, but a full-grown man of the ripe age of 66 years, receiving the crown of a 19 year diaconate. In 1865 Joseph Barber was licensed as a lay-reader by Bishop Stevens, and served the people of Sugar Hill, Jefferson County, in that capacity for eight years, until in 1873, when he was ordered deacon by Bishop Kerfoot. During the first half of his work, both as lay-reader and deacon, Mr. Barber earned his livings upon his farm, and consequently was no charge upon his congregation. At present he has charge of the missions at Fairmount and Oak Bridge. In the latter place he has built a church which was consecrated only a short time ago. To summarize: Mr. Barber has established Missions in at least four places and has built two churches and now at the end of nineteen years of self-denying labor he passes the necessary examinations creditably and on the 28th, he will receive the "Holy Ghost, for the office and work of a priest in the Church of God." Verily, "he hath purchased unto himself a good degree."

Rev. William P. Evans, who will enter the Protestant Episcopal ministry, in delivering his farewell sermon at St. Paul's Lutheran Church, said among other things:

"To separate from a church and remove to a new field for the purpose of accepting another charge in the same denomination is painful enough, but it is nothing in comparison with the heart breaking experience of one who leaves the church in which he was born and enters into new ecclesiastical relations. Yet this is what I have deliberately and in fear of God decided to do. This is not from mercenary or unworthy motives. I have no complaint to make. I have been treated well. I have no disappointed ambitions. Neither am I dissatisfied with my success at St. Paul's.

"But has a man a right to do as I am about to do? It has been intimated that I am unusually inconsistent, in that I have preached a sermon on 'Why I am a Lutheran' in the Universalist Church series. None of the doctrines especially mentioned in that sermon do I give up. I want something added to them; the best creed is not enough. The church against which

the gates of hell shall not prevail must have more than this. It must have definite, visible, apostolic form and government. It is sufficient for me to say that I regard the polity of the Protestant Episcopal Church, to state it mildly and without offense in this presence, as exhibiting more accurately than any other the New Testament model of church government, and I recognize it as my duty to submit to that government and to enter that communion."

THE SOCIETY FOR THE PROMOTION OF CHRISTIAN KNOWLEDGE.

[A Paper read at the Ruri-Decanal Meeting, Clarendon, P. Q., by the Rev. F. R. Smith, B. A., of Hull, P. Q.]

Before giving the report of the collections (appended) taken up in the Deanery of Clarendon on behalf of the S. P. C. K., I would like to state a few reasons why we ought to support the work of this society.

First of all we must remember that it is one of the most venerable societies of the Church of England, having been founded in the year 1698, and so from this fact alone deserves our consideration. It was not founded upon any narrow basis, and had no cast iron rules to limit its operations. As one of the reports of the parent society expresses it, "Like the electric search lights of our war vessels which are turned hither and thither over the dark sea," so from the old ark of Christ's Church this society searches and sends forth its light over the face of the world's angry sea, not to destroy, but to seek and to save the lost.

Its very elasticity, its very freedom from all constraints save those of truth and charity, makes this society such a useful handmaiden of the Church. There is no society which enjoys such a wide field of usefulness, and it is this fact that recommends it to every member of the Anglican Communion throughout the world. Although you may be aware of the objects of the S. P. C. K., and its wide sphere of usefulness, yet you will allow me to deepen that impression if possible by the reiteration of those special objects for which it exists.

I. It is a Bible Prayer Book and I might add Hymn Book Society of The Church.

While we acknowledge the good work done by the British and Foreign Bible Society, yet the S. P. C. K. has a peculiar claim upon us as a Bible Society of the Church of England. Many a struggling colonial mission, many a missionary in far off heathen lands has been encouraged and strengthened by those free grants of Bibles, Prayer Books, and Hymn Books supplied by the S. P. C. K.

II. It is a Church of England Tract and pure Literature Society.

We are living in an age when we cannot ignore the power of the printing press and all that lies behind it. The world is flooded with literature of all descriptions, some being of the most pernicious kind.

Vice and infidelity are subtly infused by means of this poisonous literature. The S. P. C. K. seeks to impart a healthy and Christian tone to English literature. Its publications are not only aimed at the suppression of vice, but are also evidences in the defence of Christian truth. They are also bulwarks to our dear old Catholic Apostolic Church. The S. P. C. K. tracts and books have in many a house imparted a good healthy church tone, and its missionary aid Sunday School publications have done incalculable good.

III. It is a Church Educational Society.

When the S. P. C. K. was first founded, one of the special features of its work was the building and endowing of Church of England day and Sunday Schools. Its grants to schools and colleges have been also of inestimable value to the Church. If our children are to grow up faithful sons and daughters of the old spiritual mother the Anglo-Saxon race, we must endeavour to im-

bue their minds when young in the principles of Church doctrine and Bible truth.

IV. It is a Missionary Society.

At one time the S. P. C. K. undertook the direct support and oversight of missions, but this has been now handed over to the S. P. G. Tinnevely, one of our most successful missions in India, owes its existence to the S. P. C. K.

Yet even now by the endowment of Bishoprics, and missionary institutions, by reason of its support of medical missions and the training of a native ministry, by its missionary literature and money grants for missionary objects, and by its grants of Bibles, Prayer Books, Hymn Books and Sunday School libraries, by reason of all these, the S. P. C. K. is eminently a missionary society of the Anglican Church.

V. It is also a Church Building Society.

How many churches, parsonages, schools, and colleges have received substantial additions to their building funds by the grants of the S. P. C. K.

In this very Diocese, and even in this very Deanery, many of our missions have received valuable aid from the S. P. C. K. towards the completion of our Mission Churches.

In England the Society has extended its operations by assisting in building Church Orphanages, Hospitals and Convalescent Homes.

VI. It is an Emigrant's Spiritual Aid Society.

When the emigrants are leaving the shores of the old land, the society sends her chaplains on board the emigrant vessels to impart spiritual comfort, and to try and encourage them when making a new start in life to head their vessel in the right direction towards the Haven of Eternal Rest. They distribute Bibles, Prayer Books, Hymn Books and tracts, etc., and also arrange if possible for the conducting of the Church Services during the voyage. In some cases a chaplain accompanies the emigrants and sees them properly settled in their new homes.

In any case there are chaplains employed by the S. P. C. K. at the different ports where vessels land. It is their duty if possible to find, for such as need it, suitable employment where they are likely to be brought under good Christian influences.

They also have letters of introduction given to them, so that if they go to a strange place, they may feel less strange, by being placed under the spiritual charge of a clergyman of their own Church.

Many are lost to The Church at the very outset, from the lack of being brought into direct contact with Her clergy and pastors. They become like sheep without a shepherd and wander away from the old fold.

Beginning life anew, away from old ties, old associations, amidst new surroundings, sometime very unfavourable to our Church and to any deepening influences of the spiritual life, many from lack of a warning voice and guiding hand drift away into a life of cold indifference without God and without Christ.

VII. There is also a new work that the S. P. C. K. has lately undertaken. I mean that of making an extraordinary effort to aid in what is called *The Evangelization of the Masses*.

They are endeavouring to establish institutions for the training of lay workers, whose duty it will be to go forth from these colleges better trained and able to more successfully cope with those difficulties which so often arise from inexperience.

The Society has also lately established and endowed two Lectureships on English Church History.

These lecturers go round from parish to parish illustrating and teaching with the aid of magic lanterns the turning points and leading features of Church History.

They endeavour to explain the origin the History and the claims of the Anglican Branch of the Church of Christ; so that all her members may be able to give a reason of the hope that is in them, and intelligently understand the position they occupy. They are taught to see in

the Church of England the spiritual mother of the Anglo-Saxon race—a nursing mother who cradled our fathers, whom her sons and daughters arise to call her blessed. Let me say in conclusion that the S. P. C. K. on the ground of gratitude for favours received, on the ground of her widespread usefulness, demands the sympathy, the prayers and the aid of all the members of that Church we love so well.

Appended report of collections taken up in aid of S. P. C. K. in the Deanery of Clarendon.

Bristol	\$5.45
Clarendon	5.54
Hull	3.25
Chelsea	1.12
	\$15.36

FASTING.

Sermon by the REV. SPENCER JONES, Rector of Batsford-with-Moreton.

‘Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward.’—*St. Matt. vi. 16.*

WE have been keeping before our minds the idea of Power, and of all power as belonging unto God. In the light of this idea we examined the duty of Christian Almsgiving. This week we are to consider, in the same light, the exercise of Fasting, and our argument runs thus:—All power is of God. The human body is a form of God’s power. The absolute control of the body and right to it is God’s, Man’s temptation is to think the frame he wears is his, and so to make it minister to himself. Fasting is the Divinely ordained practice for undoing this habit, and fitting the human frame to minister to its Maker.

I. That fasting, whatever may be meant by the word, is a Christian duty, seems plain from our Lord’s words in His great Sermon on the Mount. There he ranks the exercise of fasting with those of prayer and almsgiving. Our Lord assumes that His hearers practise it on particular occasions. He does not say, ‘Fasting is what you ought to be always doing, and it is in this way that it should be done.’ Not so; but, ‘When ye fast,—whenever that comes about, it is in this way that you should do it. Fasting has been a custom, more or less, with all nations, and with the Jews—the chosen nation. Over and beyond the special instances we come upon in the lives of Daniel and David, public fasts were appointed and observed by the whole nation.

Now our Lord represents and fulfils, in His own person and teaching, the whole idea and intention of the Jewish people, and we find Him, at the commencement of His ministry, fasting in the wilderness for forty day. It is plain, then, that the duty and benefit of the practice were recognised by Him, and assumed without any argument, and He confined His teaching about it to the form and mode.

II. Now, what is fasting? In the Roman Church it means taking no food until the sun sets, and a distinction is carefully made between fasting and abstinence, ‘Shortly and roughly stated, abstinence means eating no meat, fasting means taking no breakfast.’ In other words, the theory of fasting in that communion would seem to be distinguished from the practice, the

former being, as we have stated it, going without food until the sun sets, while the actual rule, as now laid down, signifies no breakfast.

In the early Church fasting meant no flesh meat, and nothing that is derived from flesh, such as milk, butter, cheese, eggs. It further signified one meal only, and that not before midday.

Now, in our Prayer-book we find both words, fasting and abstinence; but whether they are intended to signify the same exercise not at first quite clear, inasmuch as, though days of fasting and days of abstinence are here mentioned separately, yet, when the Church goes into particulars, “she calls them all days of fasting or abstinence, without distinguishing between the one and the other.” It may be said to belong to the genius of the Anglican Communion to be more anxious about the spirit than about the letter, and so almost to avoid over-exactness. Nevertheless, words have a meaning now as of old, and the meaning that was of old attached to them must have some bearing upon their meaning now, unless some adequate reason can be, or is, advanced to show the contrary. And so, as regards fasting and abstinence, the words are calculated to excite in our minds certain ideas, and the word ‘fasting’ certainly implies more than the word ‘abstinence.’ On the whole, then, may we not say that fasting, for us, should mean ‘going without’ flesh meat for the day, and almost without food until midday? and that abstinence is a more vague and negative, and therefore less severe word, signifying taking less food of any or all kinds than is our wont?

But, of course, we shall here at once be reminded of the narrowness and literalness of this description. ‘Fasting,’ it may be said, ‘means denying ourselves in a great number of ways, and not merely in food. There are a hundred ways in which we may deny ourselves;’ and, of course, this is true. But will any one say not only that ‘fasting does not merely mean food,’ but that ‘fasting does not mean food?’ This point is more important than it seems; for there is some risk here of a leakage, through which the whole idea is in danger of evaporating. It is one of our devices, when we are asked to do something in particular, to reduce it to the general. A man is told to pray morning, midday, and the last thing at night, and he solemnly answers that we ought to pray at all times, which is nothing but subterfuge, and by which he seeks to hide the fact that he has no habits of prayer in his life. The duty of almsgiving here and now is urged upon him, and he answers that you must remember, before, perhaps, you became acquainted with him, how much money he has given away in the past; and, moreover, that there are many other ways of giving alms besides that of the bag in church. And thus he succeeds in keeping you talking, in gaining his point, and in losing his soul. So, also, may it not be with fasting? What means all our elaborate argumentation on this subject? Is it not often used to cover our own nakedness? We know, many of us, that we simply do not fast at any time, in any place, or in any way. We know, further, that this will not square with the Gospel of Jesus Christ, and so we saturate the solid fact in sophistry, until it is bleared and reduced out of all shape and beyond all recognition.

But, again, it may be urged by the heroic pietist, Suppose you fast, say on Friday. You give up your meat and you take fish. Is it not a fact that many who do this prefer fish to meat, and if so where is the denial? This, we may observe in passing, is only another way of saying that anything like a public fast or fasting which is sufficiently exact to be real is simply out of the question, for what is one man’s meat is another man’s poison; and what is perhaps very difficult to one taste may be easy to another. It would be well in households of this kind, I mean where the precept of fasting is not sufficiently exalted to be of any use, if the fasting dish could be permanently and continuously imposed, and the food that had been usual substituted on the fast-day itself. But, even in such exceptional cases as we have indicated, does not the mere command not to eat what is customary itself tend to discipline us? and is not that which is relegated to the shadowy land of everywhere or any time, practically destined to disappear altogether?

What, then, is the philosophy of this Christian exercise? It seems directed especially against two enemies—the flesh, as contrasted with the spirit, and the relaxed will. The Manichaeans ran off in one direction, we are in danger of going off in another. They believed matter to be evil, and nought else; it could not therefore be from God. So it was that they excluded one whole section of creation from God. We, on the other hand, have come to regard sin as beginning and ending in our spiritual nature. But the truth lies in the mean, and what Holy Scripture speaks of as the ‘flesh’ is the occasion, the avenue, the provoking, aggravating, sustaining cause of moral and spiritual evil in the soul. It kindles and keeps alive the particular affections which, when consented to by the will, become our personal and actual sins. It follows, then, at once, that an external self-discipline, such as fasting, does enter into the means of our sanctification. And, as regards special days being imposed upon us, and not any day being left to our choice, it must be remembered that the Church encourages this self-discipline at all times, and what we have been speaking of is an addition, and not a substitution. ‘By all means,’ she seems to say, ‘fast at all times; do not cease from that.’ Mine is a more modest prescription; it is ‘fast sometimes.’

III. I am pleading, then, for what may be called Fasting in its aboriginal sense. It will scarcely be said that the present age is in any great danger of being literal in its obedience to Church commands and Church ordinances; and, in fact, at all times the world takes excellent care of secondary applications, and does full justice, at least in theory, to each and all of them. But our special danger seems to be want of directness and simplicity. The truth that we are required to be as little children is more urgent than we imagine. A hymn well known to all, and much loved by most, may occur to some of us in this connexion. When life first opens upon us, we are going to do everything some day; but, as experience teaches and trains us, we learn the blessing of doing something now, and leaving the future to profit by that as it may. So it is that in the matter of almsgiving, prayer, and fasting, the Church uses sharp instruments, cuts into our life with a keen edge, and dwells on what is special. She will not dishonour us with a general invitation. Special times, special ways, special materials. Such is her method. And we find that it fits us.

‘I do not ask to see
The distant scene;
One step enough for me.’

A POSSIBILITY.

It is well, once in a while to cultivate the imagination. Facts are of course exceedingly valuable, but many of them are rather depressing, and if we can picture their opposites now and then, and forthwith set to work to make what is but a picture become a reality we have done a good work. Indeed the mighty principle of hope is largely imagination, which persists in portraying the future as better than the past, until, by perseverance in good works, the glorious vision is realized.

Now, first of all, we want to picture an Easter-Monday election of a vestry, conducted not according to facts, but according to the way it might be and, as we all know, it ought to be. Here is the picture: Several weeks beforehand the rector of the parish has given notice from the chancel and in other ways that on Easter Monday, immediately after divine service, there will be an election of new vestrymen for the parish. He has exhorted all who have the good of the parish at heart to be sure to attend and do their utmost to see that good and faithful men are elected for so important and responsible a position.....When he comes into the chancel on the day appointed he finds (although the weather is ugly and disagreeable) every seat is taken and even the larger children are present to show their interest in the welfare of the dear old church. The service goes on with earnestness and power. The members of the choir are all in place and repeat the beautiful and most appropriate music of the day before.

The service ended, the election proceeds with quiet dignity, and only such men are elected as have the entire confidence of the community as upright Christian gentlemen. The question of their wealth or their prominence in politics is not once raised or thought of, nor is it supposed for a moment, that anything less than the possession of "a good report among all the brethren" as men zealous and energetic for the house of God will comport with the responsible position they are to fill. The vestrymen having been duly elected and organized, here are some of the things they did:

1. They held meetings at regular intervals with a view to looking after the temporal interests of the church. The time of these meetings being known beforehand, each man so ordered his business that it would not interfere with his attendance. And, as he rightly considered the King's business more urgent and more important than any other, either public or private, he was sure to put in an appearance at the hour named. At these meetings the secretary always read a clear, succinct report of the last meeting and then a full and definite statement of finances was made by the treasurer. If there were any accounts unpaid he was authorized to pay them, and if there happened to be no money in the treasury prompt steps were taken to raise it and apply it as desired. Then if there were any repairs to be made or supplies purchased or changes inaugurated, a reliable committee of one or more members was appointed to look into these things and report to a called meeting at an early date for prompt and full consideration on the part of the vestry. As to all these things this vestry did not wait to be nagged to death by the women of the parish nor stirred with a sharp stick by the rector, but simply went ahead and attended to them as being things regularly in the line of their business.

2. This vestry realized that they had spiritual responsibilities as well as temporal, and that the

community rightly looked up to them as upholders of their minister and examples of what Christian gentlemen ought to do and be. They were not perfect men and would have smiled had any one intimated such an idea, and yet they could not feel that all their duties were fulfilled and all their obligations met when they had simply looked after the temporal affairs of their parish. Hence one of them, who had a good voice, assisted regularly and willingly in the choir, and rain or shine was always in his place. Another acted as superintendent of the Sunday school and was known and loved by all the children in the parish. Another acted as lay reader in the absence of the rector and was wont to boast that not one single time in all its history had their church been closed for want of some one to conduct the service. Another taught a large and flourishing Bible class of young men and was yearly the means of adding numerous candidates to the confirmation class and of these some eventually entered the ministry. Still another made it his business to look after the strangers who might attend any of the services, introduce them to the rector and make them feel at home in God's house. And all of them felt it nothing but their plain duty to attend every regular service, unless unavoidably prevented, as a dignified and potent example for the whole congregation.

The above is merely a bit of imagination. We cannot truthfully say that we ever saw this congregation or this vestry and we are free to confess that in making this picture our imagination has rather put upon the stretch, and still aches from the effort, yet, nevertheless, is it not a possibility? It will be well to think so at any rate, and better still to turn what is now a mere fancy into a wholesome and potent fact.—W. W. W. in *Southern Churchman*.

LENTEN WALKS.

Many men who hear in these days the call from the pulpits and press of the Church to take time during Lent for quiet thought on their duty and destiny will be puzzled how to manage it. Their time seems fully occupied; their surroundings may not be easy for them to spend a half-hour in some quiet church every day; and whether they are unwilling or unable to make the sacrifice of time that they might make, they will neglect to do it and will think no Lenten thoughts.

To such men we suggest the possibility of Lenten meditation while they are walking to and from their business. As everybody knows, a man ought to walk at least part of the way between his home and his work twice a day; and most men find it easier to think on their feet than anywhere else. A good walker is generally a good thinker. Whenever and wherever we walk during these six weeks, let us choose for thought as we start out a subject that concerns our duty to God and men, and think around it and through it as we walk along.

Of course this means effort. It means forgetting our business for perhaps an hour a day. It means enforced concentration amidst much distraction. But it means discipline, for which Lent exists; it means spiritual culture; it means freedom of thought,—freedom to think the right thing in the right way at the right time. No kind of training could be better for us.

But the best sort of a Lenten walk will be one that takes us to the home of a lonely man and cheers him up, or one that leads to the bedside of a sick man and brings him an hour of healthful reading and converse, or one that finds a selfish man and takes him out to help others. The best Lenten walk will be one that stimulates thought and ends in action.—*St. Andrew's Cross*.

THE BUSY MEN.

Every one knows that the men who have all they can do are always the men who can be depended upon to do a little more. Their time seems to be fully taken up with the demands of their own business, and yet all sorts of other enterprises succeed in securing their active interest. Their personal magnetism, common sense, hearty manners, and ability to push things, bring them into universal demand. They are the men who make things go.

The Church needs these men and they need the Church. The Church needs them because whatever they do they do with all their might, because they know how to get along with other men, because everybody knows them, and because they know how to use time well and work sixty minutes to every hour. And the Church will help them to sanctify all this activity by consecrating it to the Lord's cause, will keep them in sight of the highest ideals, and will enable them from time to time to get away from themselves and all their own interests for quiet communion with their God. They need the Church to prevent them from becoming vain, selfish or mechanical.

It is the duty of Brotherhood men to give such examples of usefulness and faithfulness in every day life and of wideawake, common-sense, business-like handling of their Church work as to gain the confidence and support of these men. They will come in with us, when we ask them, if they are persuaded that we believe in our work and that we mean business.—*St. Andrew's Cross*.

Reasons for Turning to the East in Repeating the Creed.

BY THE RIGHT REV. THE BISHOP OF ST. ANDREWS, DUNKELD, AND DUNBLANE.

I.

Repeating the Creed is the only individual act of worship in our Church Service. All the prayers, intercessions, and thanksgivings are couched in the plural number. But in the Creed, each member of the congregation is required to say, for himself or herself, "I believe." Thus we assemble in church upon the understanding that we all hold the same belief; and in order to give visible expression to this unanimity by a very simple and innocent symbol, which has been in use from time immemorial, when the creed comes to be said (however different our positions may have been before in consequence of our different places in church) we all turn the same way, and so exhibit the likeness of Christian soldiers all standing, as if prepared to march together straight forward, in defence, if necessary, of the Christian Faith. Surely a very beautiful and edifying representation of the unity of the faith which ought to exist among Christians! Any person who does not turn with the rest, would seem to disjoin himself or herself from the company, as intending to intimate—"I have my own views; I do not believe as you do." Surely a very unseemly attitude, both of body and mind, for any good and humble minded Christian to assume at any time, and especially in Divine Service and in the face of a congregation.

II.

But in saying the Creed we not only turn the same way, but that way is *towards the East*. Our churches are built east and west, and this is the most obvious and natural way of attaining the end we have in view, that is, of showing the unanimity of our faith. This has nothing to do with turning towards the altar. It is true the altar is at the east end; but the thought of it is in no way mixed up with the repetition of the Creed. That in turning in one direction, the east is most suitable for our purpose, is manifest

from the fact that the east is the source of light, and so we are reminded that the Articles of the Creed are like so many rays of light issuing from the Face of the Sun of Righteousness.

III.

I have said that the practice is one which has come down to us from time immemorial. It is true it is not ordered in the Prayer Book, but neither are we ordered in the Prayer Book to say the Psalms responsively, or when we are to sing Hymns (except in the single case of the Rubric after the 3rd Collect): these things, and others of the same kind, have been left to the direction of authority, or to the tradition of the Church. And in this matter the tradition of the Church has been so generally maintained, from the Reformation (and probably long before the Reformation) downward, that there is not a single cathedral in which the practice has not been constantly and universally observed. I mention cathedrals because they are the churches which are least likely to be affected by any mere temporary or fanciful innovations.—(From *The Scottish Standard Bearer*.)

News from the Home-Field.

Diocese of Fredericton.

ST. JOHN.

ST. LUKE'S.—The Rev. L. G. Stevens announced to his congregation on Sunday evening the 20th inst., that he had decided not to remove to Chicago, but would continue in his present charge.

Rev. J. de Soyres gave his fourth lecture on Early Church History in St. John's church Wednesday evening, 23rd March. His subject was "The Development of Christian Doctrine."

OROMOCTO.

Bishop Kingdon held a Confirmation in St. John's Church here on the 20th March.

FREDERICTON.

At the special lenten services held in St. Thomas' parish (Rev. A. B. Murray, rector) addresses are being delivered by Revds. Canon Roberts, Montgomery and Parkinson.

Diocese of Quebec.

BISHOP'S COLLEGE, LENNOXVILLE.—Notice is given that the Annual Meeting of the Convocation of the University for the conferring of Degrees in the Faculty of Medicine will be held in the *Synod Hall, Montreal*, on Tuesday, April 5th, at 3 p.m.

The Meeting for the transaction of business will take place at 2.30 p.m. in the Council Room. We understand that the session of the Medical Faculty has been most successful, a large number of students having attended the Course.

Diocese of Montreal.

MONTREAL.

At a meeting of the Bishop and Clergy of the diocese held on the 21st instant the following resolution was passed: Moved by the very Rev. The Dean, seconded by the Rev. J. H. Dixon, that the Lord Bishop and Clergy in

their monthly meeting assembled beg to tender their sincere thanks to Ven. Archdeacon Evans and Dr. L. H. Davidson for appearing in their interest in the investigation lately made into the affairs of the "Boys' Home"; for the trouble they have taken in connection with the investigation and generally for the admirable manner in which they have carried out what was felt by them and us to be a most unpleasant but necessary duty.

SUNDAY SCHOOL ASSOCIATION.—The monthly meeting of the Diocesan S. S. Association was held in the Synod Hall, March 21st, the Lord Bishop presiding. Matters of business were first disposed of. Then Miss Bazin gave a very interesting Model Infant class lesson on the return of the Jews from the captivity at Babylon. Assuming the audience to be her Infant Class she asked many pointed questions which were promptly answered by the Bishop, the Dean, Mr. Rexford, Mr. Tucker, Mr. Buchanan and others. She gave admirable illustrations of the different parts of her subject by means of a blackboard, printed texts, a small round sheet of paper, a table with sand and pebbles on it and a bunch of withered grass and faded flowers. The lesson was a model of simplicity, thoroughness and practical teaching, and won the highest praise from the Bishop and all who heard it.

Instead of the Question Drawer Ven. Archdeacon Phair, Superintendent of Indian Missions in the Diocese of Rupert's Land, gave a very racy account of his travels among the Indians of Lake Winnipeg and the Lake of the Woods.

Diocese of Ontario.

OTTAWA.

CHRIST CHURCH.—Notwithstanding the heavy snow-storm a large congregation filled Christ church, Ottawa, last Sunday to witness the first appearance of a surpliced choir in that church. At 7 o'clock the doors were opened and the procession of men and boys arrayed in cassock and surplice entered singing, as they passed up the long aisle, the well known hymn, "For all the saints who from their labors rest," the whole congregation rising and joining in it most heartily. Everybody was charmed with the conduct of the men and boys. Their singing was admirable and evinced careful training. Christ church will now be one of the best exponents in Canada of a plain Anglican service. The Ven. Archdeacon Lauder preached from Rev. vii. 13. Altogether the whole service with the new choir was a success, and the congregation went away deeply impressed.

ARNPRIOR.

The Venerable Archdeacon Lauder, of Ottawa, commissary of the Lord Bishop of Ontario, has appointed the Rev. A. H. Coleman, M.A., to the Parish of Arnprior, as successor to the Rev. W. D. Mercer, B.A.

NORTH GOWER.

A beautiful memorial window in memory of the late Rev. A. J. O'Loughlin, has been presented to St. John's Church, Marlboro, by Mrs. O'Loughlin and family, Kemptville.

PARHAM.

The Rev. F. W. Squire has resigned this mission.

BELL-CORNERS.

The Rev. A. H. Whalley has been transferred from Marysburg to this Parish. He is succeeded in the latter Mission by the Rev. Mr. Fairburn, late of Franktown.

Mr. Whalley's departure from Marysburg is deeply regretted.

Diocese of Toronto.

BROTHERHOOD OF ST. ANDREW.

IMPORTANT CONFERENCE IN ST. GEORGE'S SCHOOL HOUSE.

A meeting of the combined Chapters of the Brotherhood of St. Andrew in Toronto was held in St. George's School-house on Tuesday evening 15th March. The schoolroom was well filled with a body of energetic laymen. The city clergy were represented by Rev. Canons Du Moulin and Cayley, Rev. J. C. Roper, Rev. C. H. Shortt, and Rev. Reid. Delegates from outside Chapters were represented by Mr. R. V. Rogers, Q.C. of Kingston, and Mr. R. B. Southwell of Hamilton. The Chair was taken by the President of the Canadian Council, Mr. N. Ferrar Davidson, M.A.

The Rev. Canon Cayley opened the proceedings with prayer. Stirring addresses were delivered by Messrs. Southwell and Rogers. Mr. Southwell referred to the work done by Christ Church Cathedral in Hamilton, where strangers, and members of theatrical companies staying at hotels, were presented with cards of the services held at that church and had largely availed themselves of the invitation by turning up in good numbers at the Sunday services. This is only one example of the excellent work done by this live body of men in the Anglican church.

Mr. R. V. Rogers delivered an address marked by deep spiritual earnestness, in which he referred to numerous instances that had come under his notice of the immense inspiring influence the recent Convention had had upon young men with whom he had come in contact.

An earnest address was next given by Rev. J. C. Roper of St. Thomas, Toronto, on "The Rule of Prayer." Mr. Roper emphasized the fact that the fire of love, of enthusiasm, and personal consecration should stimulate each Brotherhood man in all his work. An open discussion followed, in which the secretaries of the various City Chapters spoke of the effect the Convention had already had upon their Chapter work.

The meeting which bore the mark of enthusiastic Nineteenth Century manhood upon it, was brought to a close by a few words from the Rev. Canon DuMoulin, in which he reminded his hearers that the Second Convention of the Canadian Brotherhood was larger numerically in its attendance than the fourth Convention of the Brotherhood held at Cleveland, United States. This speaks well for the growth of the Brotherhood in Canada during the past year.

At the close of the meeting the new Council met for a short business meeting. A meeting of the Council in which routine business of considerable importance was transacted had been previously held in the afternoon.

The scheme of the inter-visitation of City Chapters is now being successfully worked. On Tuesday evening March 22nd, St. Margaret's Chapter was visited by the President of the Council of St. Stephen's, and Mr. C. F. New-

combe of St. George's Chapter. Although the weather outside was very bad, this energetic Chapter turned up in good numbers. Good practical work is being carried on here. On the same night St. Cyprian's by Messrs. DuMoulin and Catto. On Wednesday, March 23rd, St. Stephen's Chapter was visited by Mr. C. F. Newcombe of St. George's; this meeting though small in numbers was characterized by a decided spirit of activity.

The Men's Bible Class work of all the Chapters has been much developed since the Convention, and new and most encouraging classes have been started in St. Margaret's and St. Thomas' and other churches.

Mr. Jas. W. Baillie is the new General Secretary lately appointed by the Council. His address is 88 Alexander Street, Toronto.

The first edition of 750 copies of the Canadian Handbook having become exhausted, a new and revised edition has been issued of 1200 copies. Samples can be obtained from the Secretary.

The Brotherhood organ "St. Andrew's Cross" continues to be a most useful and well-edited monthly. The Publishers have recently mailed a copy to every church clergyman in Canada and it is to be hoped many will subscribe, so as to keep in touch with the Brotherhood work.

[The *St. Andrew's Cross* will be sent free to any BROTHERHOOD subscriber to the CHURCH GUARDIAN, requesting it and remitting \$1.50, the annual subscription to the GUARDIAN.—ED.]

Diocese of Huron.

LONDON WEST.

The Concert of Nations was the title of a novel entertainment given in St. George's Schoolhouse, London West, Tuesday evening week in aid of the church debt. The room was crowded to the doors by members of the congregation and their friends, and was tastefully decorated with flags, etc. Too much cannot be said in praise of the programme, which was rendered in a style that evoked hearty applause, and included literary and musical selections from Mr. Soper, Miss Mutch, Tatham Bros., Miss Barnard, Mr. F. Evans, Mr. Wyatt, Miss Gurd, Mr. Morrison, Mrs. Smith, Miss Saunders and Mr. Milligan, Miss Nixon, Mr. Soper, Miss Orrell, Mrs. Milligan accompanied. At the close of the entertainment a hearty vote of thanks was tendered to the ladies and gentleman taking part.

SARNIA.

The annual missionary meeting of St. George's Church, Sarnia, was held in the school-room Monday night 21st inst. Excellent missionary addresses were delivered by Rev. Mr. Beckwith, Port Huron; Mr. Sam Grigg, of London and Rev. Mr. Newton, of Bayfield. The appeals for missionary aid were handsomely responded to by a liberal collection, after which Rev. T. R. Davis closed the meeting by pronouncing the benediction.

SEAFORTH.

His Lordship Bishop Baldwin was at Seaforth on Sunday 20th inst., and preached eloquently to large congregations in St. Thomas' Church morning and evening, also holding a confirmation service. In the afternoon Bishop Baldwin drove out to Dublin, where he delivered an address.

EXECUTIVE COMMITTEE.—The regular quarterly meeting of the Executive Committee of the Synod of the Diocese of Huron was held at the Chapter House last week, the Right Reverend the Bishop presiding. Among those present were Very Rev. Dean Innes, Ven. Archdeacon Marsh, Revs Caron Davis, Canon Hill, Principal Miller, Canon Smith, R. McCosh, D. J. Caswell, Canon Richardson, G. B. Sage, J. H. Moorhouse, R. Hicks, W. Craig, T. R. Davis, R. S. Cooper, D. Deacon, J. Downie, J. C. Farthing, J. Ridley, A. Brown and W. A. Young; Messrs V. Cronyn, W. Grey, G. D. Sutherland, R. S. Strong, W. H. Eaking, J. Ransford, L. Skey, W. Swaisland, Col. Gilkinson, Judge Ermatinger, I. F. Hellmuth, A. C. Clarke, C. Jenking, R. Bayley, Principal Dymond, J. Wood, W. W. Fitzgerald and others.

The reports of the Maintenance and Missions Committee, the Finance, and Land and Investment Committee were submitted and occupied some time.

The report of the Committee on the See House stating that the committee did not see their way clear to recommend the acceptance of the Bishop's very generous offer made at last meeting, but recommended that, in accordance with a resolution passed at the last Synod to appoint a collector to solicit funds for this object, the Rev. W. A. Young be appointed to visit the several parishes in the Diocese and appeal for contributions, was adopted. Rev. Mr. Young asked for time to consider the matter before consenting to undertake this work, and the matter was referred back to the committee with power.

The committee on claims against the Woodhouse Rectory Funds reported recommending that the sum of \$425.00 with interest, added, making in the aggregate a total of \$452.50, be paid to the executors of the late rector in settlement of all claims. The discussion of the report occupied considerable time, but was finally adopted.

A deputation from the parish of Princeton and Drumbo was heard by the committee relative to the appointment of a settled clergyman. It was agreed to ask the Bishop to send a commission to visit and report.

The following gentlemen were appointed a committee to prepare the annual report and the convening circular of Synod, viz: Dean Innes, Archdeacon March, Rev. W. A. Young, Canon Smith, Mr. W. J. Imlach, the Chancellor and the honorary secretaries of Synod.

At the evening session the Committee on Assessments made their report, and a good deal of time was consumed in discussing the various clauses. The assessments were confirmed, with a few exceptions, the same committee being continued in order to deal with questions of arrears.

The Rev. R. Fletcher's application for superannuation was considered, together with the certificate furnished by Dr. Moorhouse, examining physician. After discussion the matter was referred to the Bishop, and a committee consisting of Dean Innes, Rev. W. Craig and Mr. R. Bayley, with power. The Committee on the Revision of Canons made their report, and were requested to put the same into shape for the convening circular of Synod.

A petition was received from the Church of England people at Ethel, asking to be formed into a regular congregation. It was resolved to request the Bishop to send a commission to visit and report.

A request from the vestry of Mitchell church, that Dublin be not attached to that parish. The

Rev. J. W. Hodgins, of Seaforth, offered to take charge of Dublin and give them a service every Sunday. It was resolved to accept Rev. Mr. Hodgins' offer, and attach Dublin to Seaforth parish for the time being.

A request was presented from members of the Church of England at Milverton asking for regular services. Agreed to ask the Bishop to send a commissioner to visit and report.

The Bishop was also requested to send a commissioner to visit the parish of Highgate and Clearville and adjoining parishes, with a view to the regrouping of the several churches.

A committee was appointed to make enquiries concerning church properties now unoccupied.

Several applications for leave to raise funds on security of church property for building purposes were received and agreed to by the committee.

A committee was appointed to confer with the Chapter on matters relating to the Chapter House, said committee consisting of Rev. W. A. Young, Messrs V. Cronyn, C. Jenkins and R. Bayley.

After disposing of other matters of interest the committee adjourned.

Diocese of Algoma.

PORT ARTHUR.

Rev. C. J. Machin, Mus. B., has returned to his parish from an extended trip in England. Rev. R. Renison, who has been in charge during his absence, leaves the place very shortly. It is his wish to be assigned a post nearer to central Ontario. During his stay among this people he has made himself beloved by all by the plain way in which he has set forth the message of salvation, also by his self denial and works of charity. Every good wish will follow him to his new field of labour, wherever it may be.

PARRY SOUND MISSION.

TRINITY CHURCH GUILD.—A social was held in Mrs. Haight's house on Tuesday evening, March 1st, at which a good programme was rendered. The attendance was large. The Guild now numbers about twenty members, and would be happy to receive papers or periodicals from any friends who may be able or feel disposed to send them. All such should be addressed to Trinity Church Guild, care of Miss Lizzie Taylor, Parry Sound. This little society meets every Thursday evening for religious instruction and general recreation.

THE SUNDAY-SCHOOL.—This branch of church work is progressing favourably, and the attendance is steadily increasing. There are now eight teachers and four officers, namely, the superintendent, the treasurer, the secretary, and the librarian. The latter officer's department needs augmenting by the addition of a few dozen more books, as it is altogether inadequate, and the funds of the school are exhausted by the purchase of Sunday-school papers and lesson leaflets.

THE W.A.—This society is hard at work preparing for a sale of useful articles after Easter. Any contributions of material or ready-made summer clothing for children would be most thankfully received by the secretary, Mrs. Caviller.—*Algoma News.*

The Bishop of Algoma requests that all contributions in money, whether from individuals, congregations, branches of the Woman's Auxiliary or any other source, for any diocesan pur-

pose whatever, may be paid to the treasurer D. Kemp, Esq., Synod office, Toronto, in order to ensure proper acknowledgment.

The Bishop makes appeal in the March number of *The Algoma News* for \$150 required to complete repairs (caulking and painting) of the *Evangeline* to fit her for the coming season's work.

Bishop Sullivan also renews his appeal for the Superannuation Fund of his diocese and asks contributions specially therefor and "that it may be remembered in last wills and testaments."

The Algoma Missionary News, "the official organ of the diocese" referring to the principles upon which it, (and the diocese) are carried on says: "We are neither 'High,' nor 'Low,' nor 'Broad,' nor 'Ritualistic!'" Representatives of all these types are to be found in the diocese, but this paper is not 'run' in the interests of any one of them. Its primary object is the circulation of news as to our missionary work, not the discussion of methods of worship. The Bishop and his co-workers hold, each of them, his own religious convictions, as he has a right to do, and preaches them honestly, from the pulpit, as 'of the ability God giveth'; but neither the diocese, nor its monthly organ, exists for the maintenance of any one special stripe of theology. Both alike exhibit the same breadth which characterizes the Church, as illustrated in the pages of the Prayer Book. What have been called 'diocesan sentiments' are wholly unknown in Algoma, the solitary condition for admission and continued residence being known *fitness for and faithfulness in work*. Where this is proved by services held punctually and regularly—be the weather or roads what they may—communion celebrated frequently, sermons prepared carefully, parishioners visited regularly, the sick and the dying ministered to faithfully, and all the other sacred duties of the pastoral office discharged conscientiously, there no question is asked, or objection raised, as to ritual. The diocesan administration, in its general character, is fashioned on the lines of the Church and the Book of Common Prayer, being no broader, and no narrower. Partisans, to the right and left, will not approve of this policy. We are sorry for it, as we shall probably pay the usual financial penalty; but we cannot abandon the principle enunciated above. A change may come in the future, but not till there has been another election to the episcopate of the missionary Diocese of Algoma."

THE BIBLE AND THE CHURCH.

Dean Lefroy gives us *multum in parvo* in the following admirable remarks on the province of the Bible and the Church:—"It is the mission of the Church to teach. It is the function of the Bible to prove. In the Church of England she, with reiterated emphasis, with constant direction, with all the weight of official order, sends her children to the Bible; limits her own right to teach by its sovereign authority; interrogates alike the humblest and the highest of her ministers as to the place the canonical Scriptures held in heart, in worship, and in work. And amid all the strife and the noise and the Babel tongues with which the ecclesiastical air is now ringing, let us, in faith and in firmness, without an approach to anger or cowardly panic, listen to the voice of Him who summons us to hear what 'the Spirit says unto the Churches,'"

Judging Ministers.

There are some sad mistakes made in judging ministers. The following from an exchange is an illustration: "One of the most gifted and consecrated ministers we ever knew went without a charge for years because some people said he had not sufficient capacity of 'leadership.' It is true that he did not give his time very largely to organizing 'societies' and superintending 'committees' among his congregations. He by no means neglected practical details, but they were not his chief interest. What he did do with a power seldom equalled was to upbuild and stimulate the spiritual life. All who listened to his preaching and came within the influence of his character received an impulse to purity and Christliness that was of incalculable benefit. And yet he made no sensation and had no great numerical and popular success. His church was not an ecclesiastical workshop perpetually resounding with the whirr of religious machinery. But, after all, is there any ministry, in the best and highest sense, more important than that performed by men of this sort?"—*Selected.*

BOOK NOTICES.

HISTORY OF MY LIFE, by the Right Rev. Ashton Oxenden, D. D. (Longman, Green & Co., London and New York; cloth pp. 264.)

A melancholy interest attaches to this book as being probably the last literary work of Bishop Oxenden now deceased. In it he reviews summarily his life, from his early days at Broome Park in the County of Kent, to the month of August 1891. He entered into rest on February last; dying in a foreign land, contrary to the wish touchingly expressed in almost the last sentences of the book. After referring to his enforced absences from England through ill health he adds: "But I love my own country—the best of all lands and I still trust that my 'last days may be spent there. I greatly regret that at my age I should still be a wanderer; and I grieve that for my own sake, and still more for my wife and daughter's sake, there is no spot in this wide world that we can call 'our Home.'" The book throughout is written in that simple and unaffected style so well known from the author's many writings; and will be found a pleasing and most interesting sketch of the life of one who, though not of brilliant powers, yet reached one of the highest positions in the Church and was eminent for his saintliness of life and earnestness of purpose.

"THE EARLY DAYS OF MY EPISCOPATE," by the Right Rev. Wm. Ingraham Kip, D. D. LL. D. (Thos. Whittaker, 2 and 3 Bible House, New York; cloth pp. 260, \$1.50)—In this volume the first Bishop of California gives to the public, at the solicitation of many friends, the account of the Early Days of his Episcopate as written in 1859-60, and intended to be left to his family, to be put to press after his decease. Every page of the book is deeply interesting and full of information as to the commencement and growth of the Church in California. It is written in a fine and conversational style, and the reader's interest is retained from the first

sentence; and he closes the book with regret that the record of the years which Bishop Kip has since filled in his long Episcopate are not yet told. It is to be hoped that this may yet appear.

FRENCH WORK.

The Year Book of the French church of St. Sauveur, Philadelphia, has just been published. On Jan. 1, 1892, there were 1,382 foreigners on the register: French, 944; Swiss, 160; Belgian, 136; German, 77; all others, 56. Of this total number, there were: Roman Catholics, 850; Protestants, 532. During the past two years, 180 new foreigners have received Holy Communion at St. Sauveur's, 73 of whom have been received and confirmed by Bishop Whitaker, not one of whom had originally been an Episcopalian. The Holy Communion is celebrated every Lord's Day, and a homily is addressed to the worshippers. At Evensong, the regular sermon of the day is delivered. In the parish building are rooms for the vestry, the Sunday school, the library, and a hall for lectures and entertainments. In connection with its religious mission, St. Sauveur accomplishes a benevolent work, which, during the past year, is thus stated: 41 persons have been provided with suitable positions; 4 placed in "homes"; 63 financially assisted; 52 provided with more or less decent clothing, etc. There is a chapter of the Brotherhood of St. Andrew. "The Guild of St. Sauveur," open to all communicants; and "The Society of Lady Patronesses," consisting of American women who are interested in the work of this mission. The annual expenses (including interest on a loan of \$4,000) are placed at \$2,800. The church has its own Prayer Book, Hymnal, Catechism, and literary journal, *L'Avenir*, now in its 12th year, and self-supporting.

Correspondence.

"The Newly Confirmed."

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR.—I beg respectfully to call your attention to an extract from "St. Andrew's Cross" which appeared in THE CHURCH GUARDIAN of March 23rd under the above heading, and signed by S. G. Ellegood.

I think the article admirable with the exception of two or three misleading and injurious inaccuracies.

"But from the older members of the flock they do not receive the care, attention, and warm welcome that should be accorded to those just entering the fold of God's Church."

"It should be remembered that these newly confirmed are just beginning their Christian life."

Surely the writer would not say, after having taken time to think a moment, that confirmation is other than the strengthening of the life given in Holy Baptism, which is the door of entrance into the fold of Christ or God's Church.

I sincerely hope the contributors to the columns of "St. Andrew's Cross" will be careful when they write on such sacred subjects.

Very sincerely yours,

A. C. NESBITT.

THE CHURCH GUARDIAN

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR —

REV. EDWYNS. W. PENTREATH, B.D., Winnipeg, Man.

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO THE EDITOR, P. O. BOX 504, MONTREAL. EXCHANGER TO P. O. BOX 1968. FOR BUSINESS ANNOUNCEMENTS SEE PAGE 13.

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 MARCH.

March 2nd.—ASH WEDNESDAY.

(The forty days in Lent are to be observed as Days of Fasting or abstinence.—Ash Wednesday, collect to be used daily.)

“ 6th.—1st SUNDAY IN LENT. (Notice of Ember Days: Ember Coll. daily.)

“ 9th)
“ 11th) EMBER DAYS
“ 12th)

“ 13th.—2nd SUNDAY IN LENT.

“ 20th.—3rd SUNDAY IN LENT. (Notice of *The Annunciation.*)

“ 25th.—THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

“ 27th.—4th SUNDAY IN LENT.

STAND FAST BY THE CHURCH.

[The following letter from the *Pacific Churchman* contains suggestions applicable to many in Canada.—Ed.]

My dear Bishop: As you requested, I will try to put in shape for the LEAFLET some thoughts that have come to me from experience and observation in line with the purpose of this publication.

One subject sought to be accomplished in the wide distribution of the issue of THE PACIFIC CHURCHMAN containing the BISHOP'S LEAFLET is to reach those scattered and isolated Church people who are, practically at least, unattached to any parish, and who, may be, see no other Church paper. It is apt to be the case that such people lose their interest in the Church of their baptism and confirmation. With no opportunity to attend church services, they yield

to a natural yearning for religious associations or to the solicitations of neighbors and become attendants at whatever sectarian place of worship is at hand, and by degrees participate in their working organizations. Their children are allowed to go along with their associates to the “Sabbath school,” and in not rare cases both parents and children “unite” with some Methodist, Baptist, or other religious body that is on the ground. No one can know much of the class of people referred to without being aware of this very considerable leakage from the Church of earnest, religiously inclined people; for it is those who have a strong religious nature who are most likely to be thus led astray. Others will be content to see themselves drifting into habits of religious inactivity and indifference from the absence of the Church services they had been once used to. It is only here and there a Church family or individual is staunch enough under the circumstances in mind to resist both tendencies and to keep alive at once the spiritual life in the heart and a steadfast loyalty to the Church. And I cannot bring myself to altogether condemn the conduct of a person stranded away off among the sects in seeking from them helps and comforts which the Church is not at hand to give. Far better that than to settle back into indifference and utter carelessness of religious duties. *But there is no need of their going astray in either direction.* It is to be hoped that this LEAFLET may help to keep some from doing so, and it is especially with this thought in mind that I now write.

The first or best safeguard against both tendencies, either into sectarianism or indifference, along with a deep spiritual and religious instinct and habit, is a thorough grounding in the principles of the Church as the divinely ordained body of Christ. When our children and our candidates for confirmation are more generally and thoroughly trained in distinctive Church principles, the leakage to the sects will be proportionately lessened. Here is something we of the clergy are mainly responsible for.

But what I wish especially now to urge is this: Whenever a Church family or individual becomes separated from the usual services and privileges of the Church, let a special effort be made right away to substitute something for them—the best that circumstances will allow of. If anywise practicable, have the Church service read in the house on Sundays, inviting in any neighbors who may be willing to attend. Be sure to have a supply of prayer books and hymnals for such a purpose and for lending. If possible, have the service in the district school-house, or other convenient public place. Write to the Bishop or some former pastor for advice, and for a book of sermons to read. At any rate, read through the Church services devoutly every Sunday. Try to keep track of the seasons and holy-days of the Christian year. A Church almanac will help in this. Be sure to teach your children the catechism, and regarding the Church and the Bible. Then subscribe for and read a good Church paper. Find out which is the nearest or most accessible place where there is a church and a resident minister or a missionary service, and get into communication with it, and go there occasionally if anywise possible. Probably the rector or missionary there might, if asked, come to visit you. And then, too, your duty to help sustain the general institutions and missionary work of the Church is not suspended, so you ought to send regularly something, much or little, toward the support of the episcopate and missions. Send it to Mr. Van Bokkelen, Treasurer, 56 Nevada Block, San Francisco.

If you are a woman, good reader, write to Mrs. A. M. Lawyer, 1910 Webster street, San Fran-

cisco, for information, and she will gladly enlist you in the grand army of the Woman's Auxiliary and tell you of something you can do right in your own home and neighborhood. At any rate, don't allow yourself to settle down into a dull inactivity or stupid indifference, but keep alive in your heart and mind by some means a loyalty to the Church and an intelligent interest in her work.

D. O. KELLEY.

Christ's Sunshine in the Heart.

When we want light in our rooms, we unbar the shutters and let in the sunshine; dark rooms are unwholesome. In like manner every Christian who wants to be happy—and happy also under all circumstances—should keep his heart windows wide open towards heaven. Let the warm rays of Christ's countenance shine in! It will scatter the chilling mists of doubt; it will turn tears into rainbows.

One of the happiest Christians that I know is happy on a very small income, and in spite of some very sharp trials. The secret of happiness is not in the size of one's house, or in the number of one's butterfly friends; the fountain of peace and joy is in the heart. As long as that keeps sweet and pure and satisfied with God's will, there is not much danger of acid words from the lips or of scowling clouds on the brow. Some Christians excuse their morose temper or their gloomy despondencies by the plea of poor health whereas much of their dyspepsias or other ailments may be the result of sheer worry and peevishness. The medicine they need cannot be got from the doctor or the drug-store. A large draught of the Bible taken every morning, a throwing open of the heart's windows to the promises of the Master, a few words of honest prayer, a deed or two of kindness to the next person you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and your trials out of sight, hide them under your mercies.

The glory of Jesus Christ as the Great Physician and Health-bringer is that He deals with the soul, and with the body through the soul. The real *Marah* that embitters life is commonly a sour, selfish, unbelieving, un sanctified heart. There's the seat of the disease. Discontent and despondency gnaw out the core of the faith, and starve every grace. They never remove one sorrow and they kill an hundred joys. They disgrace our religion, disgust the world and displease and dishonor the Christ we pretend to serve. Even when we are on a cross of providential trials, discontent may mingle a cup of vinegar and gall to make the suffering more bitter. On the other hand, a cross may be the means of lifting a true brave, Christ-loving soul up higher, into the sweet sunshine of His countenance.

Bear in mind, my friend, that your happiness or your misery is very much of your own making. You cannot create spiritual sunshine any more than you can create the morning star; but you can put your soul where Christ is shining. Keep a clear conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come. Keep a good, robust faith that can draw honey out of rocks and oil out of the flinty rock. Never spend a day without trying to do somebody good; and then, keeping step with your Master, march on towards heaven, over any road, however rough, and against any head-winds that blow. It will be all sunshine when we get up there.—*T. L. Chrysler, D.D.*

JESUS CHRIST WITNESSING TO THE TRUTH.

BY THE LATE REV. CARON CARUS, M. A.

"For this cause came I into the world, that I should bear witness unto the truth."—St. John, xviii. 37.

[We give the closing portion of an important sermon preached by the late Caron Carus before the University of Cambridge. The earlier part of the sermon dwelt upon the special object of Christ's mission as Anointed of God by the Spirit to be the *Great Witness-bearer to the Truth*, the Revealer and Expositor of *God's Truth* to man. This established, it follows that "whatever Jesus, the Christ of God, tells us, should be regarded as unquestionable and infallibly true. So entirely is the whole of His teaching free from the slightest error, that it is, like Himself, *absolute truth*." The sermon then proceeds as follows:]

This, then, surely we may well give as an answer to any that would insinuate the possibility of error in the teaching of Jesus. We may say, first of all, that His mind was from very infancy most pure and holy, and free from all error because of this constant and perfect holiness; that whilst He increased in wisdom, there was nothing received into that holy soul which was not perfectly true; and then, in the next place, that pure human soul in its maturity was supernaturally endowed by the indwelling of the Holy Ghost with all *that truth* which it pleased the Father should be revealed by Him to man.

We do not say that the human soul of Jesus was endowed with *omniscience*—that is the special attribute of His Divinity; but that he was endowed as man with the knowledge of all *that truth*, of things pertaining to God, which it was needful for Him to know and proclaim as the great Prophet of God. Hence, He must have been taught by the Spirit, and knew perfectly all the Law and the Prophets, *i.e.*, the writings which contained the revelation of God's law and truth. As the great anointed Teacher, the promised Messiah, He had to expound these to the people; to correct erroneous opinions and practices—the perversions and misconstructions of the Scriptures.

Now, can we suppose for a moment that, thus instructed by the Spirit of Truth, He should be ignorant of any errors in those writings, if errors there really were in them? If errors had possibly in the lapse of time crept into them, yet when the time of reformation arrived, and the true Light had come, would not these errors have been pointed out by the Spirit of Truth, and corrected? Would He, who was the Spirit of Truth and Wisdom, give partial or defective instruction to Jesus on these vital points, or suffer Him to remain in ignorance about them, so that when He came as the great Witness-bearer to the truth He should teach what was erroneous? The supposition, I think, has only to be stated, in order to be at once repudiated.

What, then, is the testimony that Christ bears to the law and the prophets?—for instance, to the truth of Moses and his writings? Again and again He refers to the Pentateuch as the work of Moses. He quotes its statements, its promises, its laws. He quotes its earliest records as true. He speaks of them as realities, as facts

in the history of man, and of God's dealings with man; facts which His own teaching was to illustrate, explain, and enforce. Further, He quoted from the writings of Moses in His mysterious conflict with Satan in the desert. He took that Sword of the Spirit, even "*the Word of God*" (for Jesus called those writings "*the Word of God*"), whereby to parry successfully the assaults of the devil. He gives every form of honour and sanction to the writings of Moses. How, indeed, could He bear witness more clearly and more decidedly than He *has done* to the integrity and authority of these writings—to the truth of their *authorship* and to the truth of their *contents*!

Now, what shall we say to all this? Admitting the premises, that Jesus was thus plenarily endowed with the Holy Spirit, the Spirit of infinite wisdom and truth (and this surely cannot be denied without denying the plainest statement of Scripture), then I do not see how we can avoid the conclusion that the knowledge of Jesus was *perfect* on all these points. And then, if we admit this, can we possibly suppose that in speaking as He did about Moses and his writings He merely adapted His language to the current thoughts of the day; and that, knowing that Moses was *not* the author of the Pentateuch, He yet spoke of him as such, that He might not offend the prejudices of His nation? But where, then, is Christ's testimony to the *truth*? "For this end came I into the world." He says, "that I might bear witness to *the truth*."

But we are happily not left to hypothesis in so weighty a matter. Christ Himself has, I think, assured us sufficiently on this point. Christ was not tolerant of error, for He severely censures the Pharisees and Scribes for teaching error—for rejecting, as He says, the commandment of God, to hold the tradition of men. Now what was this, which Christ terms "*the commandment of God*"? Why, in the next verse He tells us—it is the law taught by Moses. These are Christ's words: "Moses said, Honour thy father and mother; and whose curseth father or mother, let him die the death. But ye say, if a man shall say to the father or mother, Corban. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition." This one passage appears to me to be decisive on the point in question. For here, first, Christ expressly quotes the writings of Moses as being truly his. Next, He distinctly calls these writings "*the Word of God*"; and, further, He severely blames the Pharisees for setting that Word aside for the mere "*commandments of men*." He separates, you observe, what is human from what is Divine. Here is clearly no accommodation to the opinions of the day; so far from it, that Christ boldly denounces the prevailing error; He condemns the chief teachers for their erroneous teaching, and for putting the words of men into competition with the words of God. He does not blame them for supposing Moses to be the writer of the books which currently bore his name; on the contrary He himself distinctly affirms the authorship of Moses; yea! and He tells us that Moses' writings are "*the Word of God*"; but His censure is reserved for those who taught error, placing the fancies of men above this inspired Word of God.

Thus did Christ bear witness to the Truth against the errors of His own day. There was no concession shown to imperfect views on subjects of such vital interest; nor any doubt allowed to exist as to the integrity and authority of those Divinely inspired writings.

Such, then, was the witness borne by Jesus to the truth of the earlier writings of the Book of God.

PASTOR AND PEOPLE.

Lent is a good time for drawing the people and the clergy closer together. Clergy and people are working for the same end, and ought to work together. But if the clergyman is not popular, as the phrase is, if he does not attract outsiders, or if his manner, preaching, looks and voice are not pleasing, what do we do? Sometimes, although he is a minister of God and His Church, the only one whom the Bishop can send us, although he is self-sacrificing, earnest, industrious, of good report, *æc.*, the people, who are working for the same purpose, fighting for the same cause, we go to work to run him down. We listen to complaints about him. When outsiders criticize him and compare him with some former minister, or (let us say) with the rector of some large city parish, or some striking preacher whom they have heard, we perhaps listen and sigh and say, "yes, he is very dry," or "he has a poor voice," or, he *does* make mistakes," and we cannot (or will not) answer them again to these things." Is it right? Is it common sense, or wisdom? Why should we expect our minister to be a great preacher, with a magnificent voice, with all the virtues and no noticeable defects? Such men are rare any where, particularly rare where the support of the clergy is meagre and uncertain. Brown and Jones, who go to church, and support it only when they are pleased with the clergyman, may be expected to find fault and grumble and call "for a change." But Smith and Robinson, who know better, who are pledged to Christ's cause in Baptism and Confirmation, who, in their hearts, respect the ministry and love the church, it is a very wrong and foolish disloyalty in them to yield to this outside pressure, the pressure for a "popular" minister with "attractive" ways. It is disloyal, because they either called the clergyman or accepted him when he was appointed, and so pledged themselves to stand by him; and because he is, in God's providence, for the time being, the representative of the Church's Priesthood in the community, and deserving of respect and help as such. And, moreover, in nine cases out of ten, it is the sensible, practical thing to do, to stand by the clergyman we have. He is only an average man and the parish or mission is only an average parish or mission. He is not remarkable and has faults and defects, but what possible reason is there to expect that the pastor we may get in his place will be a greater genius with fewer faults. What certainty is there that we will get *any* pastor at all, soon, or before the mission is almost broken up, or the parish crippled and half dead by reason of a closed church, a scattered Sunday school, an unshepherded people, with no worship or Sacraments? Depend upon it, it is practical common sense as well as high duty and privilege to be loyal and make the best of our "spiritual pastors." Therefore, if the minister is not popular and attractive to outsiders it is ours to talk him up, not down. When he is criticized point out to the critic his good points, make his faults seem smaller and his faithfulness and earnestness larger. Do this, first, because he is God's minister, sent to you to help you, and to be helped by you. Do it, also, because if you do so uphold and honor and speak well of him and his work, what he cannot do by one means he can do by another. If he cannot "draw" outsiders, the young, the superficial, and thoughtless, by brilliant talents and taking ways, he can, if we stand by him, draw them by steady persistency, by faithful, instructive preaching, and by the example of a holy and consecrated life.

Family Department.

THE HEART THAT TRUSTS.

The child leans on its parent's breast,
Leaves there its cares, and is at rest ;
The bird sits singing by its nest,
And tells aloud
His trust in God, and so is blest
'Neath every cloud.

The heart that trusts for ever sings,
And feels as light as it had wings ;
A well of peace within it springs.
Come good, or ill,
Whate'er to-day, to-morrow brings,
It is His will.

" ESPECIALLY THOSE. "

CHAPTER III.—(Continued)

There was no one in the cottage beside Robert and Flo, except a very young girl who did the house-work, and a very old woman who was kept by Aunt Lucretia to mind the house when it was empty. This poor old woman seemed to be rather in the condition of those unfortunate people "who are blind with one eye, and can't see out of the other,;" yet as Mrs. Cripps was a retainer of Aunt Lucretia's, of course Flo never dreamed of getting rid of her, but made up for her deficiencies in the cooking by doing a great deal of it herself. Many a merry laugh had they had in the earlier days when Robert was not so ill, over crazy attempts at dishes which bore on the face of them not the faintest resemblance to what had been ordered. Latterly, as Robert's appetite had become very delicate, Flo had invested in a cookery book, which she diligently studied—her ingenuity in the culinary art being taxed to the utmost to set something before him every day that would tempt him to eat.

One morning early in autumn, Flo found her brother very much worse. Symptoms that had alarmed her terribly, when they first showed themselves a few months back, had set in with redoubled severity. She sent old Mrs. Gripps hobbling down into the town to fetch Dr. Dove, who, when he arrived, did not disguise the fact that her brother was in a very critical condition. He said that if the alarming symptoms did not yield to treatment very shortly, he should like to call in the opinion of another doctor. The day passed, and Robert remained the same. On the third day—oh how Flo remembered it all her life afterwards!—Doctor Dove looked graver than ever, and said a consultation was necessary. He should telegraph to Mr. Burton, the doctor at Broad Cliff, to meet him if possible in the afternoon. Mr. Burton telegraphed back at once he was able to come.

At three o'clock they came. It was a stormy afternoon. The wind was blowing great guns, and the waves were rolling in with white crests, one over another, as if impatient to reach the shore first, where they burst with a loud crash and a shower of spray. Flo waited in the little parlor while the doctor were upstairs. She went to the window and looked out at the stormy sea. Her heart was beating so loudly that she could almost hear it: she put her hand to it, as if to control its unruly action. Her face was flushed in patches with the color that is born of intense agitation and excitement. She felt as all people feel who are waiting for a verdict in cases involving either life or death. She could not speak, or think, or pray. She heard them moving, and their voices speaking, in the sick chamber above. What a long time they seemed!—The moments seemed like minutes, and the minutes hours. She longed for the doctors to come

down, and yet oh how she dreaded them! For when the door opened, and she went forth to meet them, she knew she should see the verdict written in their faces.

They came at last, and Flo braced herself for the encounter. She met them as they reached the foot of the stair.

"Is there still hope?" she asked.

She looked straight into their eyes, holding their outstretched hands for a moment, while she read the fatal words, "Not any." Then her hands dropped, all the color went out of her cheeks, and she stood before them with a look of mute appeal in her sweet eyes, as if praying them to reverse the sentence.

"It will not be just yet; you must try to keep up your courage, my dear;" said the elder doctor very kindly.

"It may not be for months," added the younger one gently. "I have known patients in the same condition as your brother last for nearly a year, even longer."

"But I feel bound to tell you I don't think it will be so long in this case," said the elder doctor, nodding his head, afraid lest Mr. Burton's last words should mislead her.

After a little more conversation, the doctors went out at the door, and Flo stumbled upstairs to Robert. She found him with his eyes closed as if he were asleep, but he was not really, for he put out his hand and said gently, "Come here, little Flo." She knelt down beside his couch, and put her arms round him, hiding her face. He did not speak for a moment; not till he felt her hot tears against his cheek was the silence broken.

"Flo, are you crying?" he asked.

"Yes, Plucky," sobbed Flo, "I am very tired—I am not quite myself to-day."

"Look here, dearest little sister," he said in rather an uncertain voice, "I know everything; the doctors have told me everything. I know I am not to weather this storm. But Flo"—trying to command his voice, and to speak cheerfully—"I believe in a Saviour, and he will carry me through the dark valley, will he not?"

Flo did not speak, but she tightened her clasp about his neck.

"I have made this my study, Flo, for a long time," he continued after a minute, bringing out from under his pillow a little thumb-worn Bible that his mother had given him when a boy at Sandhurst. "I can rest on its promises, thank God!"

No one could doubt as they looked at him lying there, in the full consciousness that he was soon to be face to face with the King of Terrors, that God was manifesting in him in a wonderful way the everlasting truth, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

CHAPTER IV.—BY THE SEASHORE.

Doctor Dove told Flo she must keep up her courage, and she did so with a wonderful gallantry after the first little break-down recorded in the last chapter. She nerved herself up to a splendid pitch of self forgetfulness and endurance, and never allowed a tear or a word to escape her which could harass or distress Robert. He had no one else to look to in his sickness, no wife nor mother to smooth his pillow or speak to him comforting words. Flo felt that if she failed him in any one particular, there was no one at hand to take her place, and poor Robert would have to suffer from her failure. This braced her up to doing great things, and exercising a very noble self-command. It is an old truth, accepted by everybody, that it is comparatively easy to be a hero or a heroine in the presence of others. It is when men and women are alone under trying circumstances, and there is a forlorn hope to be carried, and there is no human eye to see, and no human voice to applaud if it is nobly carried, that heroism is hard to practice. Not in the world's battle fields are the bravest things mostly done. In the quiet sick chambers and homes of England there are

heights carried, and colors fought for, and sieges endured which are quite as grand as any that we can read of in history. There is a solitude often felt in these domestic battle fields, which is in itself an unerving and a terrifying power, just as the presence of numbers is felt to be an invigorating and an encouraging one. Flo had this solitude to contend against. She had no one to speak to, no one to advise her; no kind friend to turn to when her heart was heaviest, and the work and the sorrow seemed all too much for her. She rose early and went to bed late. There seemed no time to pray even in these busy feverish days; and there was an unspoken cry in her heart continually, "Oh for somebody to pray for me!" She wrote to Aunt Lucretia and told her of Robert's state. Aunt Lucretia wrote back that "it was only what she expected; if Flo had listened to her and had called in Doctor Duff, the homœopathic doctor, instead of Doctor Dove, when they had first come to Felix Hythe, Robert would have been probably on his road to India again by now. She was too much occupied nursing Pris with mumps to be able to come down and see him again."

This was about all Aunt Lucretia said. There was not a kind, motherly word in the whole letter. Then Flo wrote to Di. Flo was starving for a little sympathy and kindness, and though she did not expect much from her cousin, she did think that she would have written a more feeling letter than that which came at last. Di was full of her own troubles. There was Pris, she said, ill with mumps, and, of course, she was bound to catch them too. Everybody was avoiding the house, and she was so moped she scarcely knew what to do with herself! She was sure that, notwithstanding Robert's illness and all she had to do nursing and driving poor old blind Cripps about, that Flo was much better off at Felix Hythe than she (Di) was at home. She would gladly change places if she could. She hoped her letter would not convey the mumps to Robert, as that would make a horrible complication of difficulties.—There was a light flip-pant tone about the epistle which struck very jarringly upon Flo, who was in a painfully sensitive state, and she felt her isolation and loneliness ten times more after receiving it than she had done before.

She was in the sick-room one afternoon two or three days before Robert died, feeling more desolate and undone than she had ever yet felt. He had been suffering great bodily pain—the end was evidently drawing near—and she had been watching by his bedside almost without intermission for the last two days, taking it in turn with Mrs. Cripps to sit up with him at nights. She was doing more than frail womanhood can stand, but when

"We dwell on the verge of a parting"

we are apt to grudge the moments we spend away from the one who is going—and Flo felt Robert was going very shortly, and that she must stay by him and make the most of the moments that were remaining, before the dear gray eyes, that were wont to look at her so kindly, closed forevermore! He was always asking her to pray for him, now that he couldn't do it himself. "I can't pray, Flo, I am in such pain," he would murmur, looking up into her eyes. "You must pray for me; I can't fix my thoughts with this pain." Flo promised always that she would, and oh! how hardly she tried. But somehow she felt she was failing Robert in this. She seemed to have lost the power of praying in these later days, and the power of crying too.

She was keeping watch over Robert this afternoon, while he slept under the influence of a strong narcotic which had been given him about half an hour ago. It had soothed him to rest at last, poor fellow! and the little bed chamber was now so quiet, the murmuring of the waves outside breaking on the beach was the only sound that could be heard. Flo sat in the easy chair, covering her eyes with her hands, trying

once more to do what Robert had asked her to do so many times that morning, to pray for him. "Why was it so difficult to do?" she wondered. "What made the effort so painful of pleading earnestly, now that it was needed so much? What had come over her that she couldn't pray?" she asked herself with a sort of sad, passionate self-reproach, when she found again that her efforts were useless. "Have I grown cold, or heartless, or what," she thought, "that I can't do it?—I can say the words, but they are flat, lifeless words, and I don't seem to be able to make them earnest as I used." It was easy for onlookers to understand why it was. Poor Flo's mental energies were exhausted, and she was suffering severely from that which only the sufferers themselves can tell the bitterness of, an overwrought brain—which is like no other pain that one knows of for paralysing the fountain springs whence effectual, fervent prayer arises.

A gentle sound was heard downstairs presently. The front door had been opened by Mrs. Cripps, and somebody was coming softly up the stairs. Flo went to the bedroom door and opened it to meet whoever it was, and to caution them to be quiet. There was no need for this, for it was kind old Doctor Dove come to see whether the sleep-draught was doing its work properly.

"Yes, he's fast asleep," answered Flo, to his whispered inquiries about his patient. "O Doctor Dove, it is such a relief!"

"Yes; well now you must rest too," said he. "You are looking as white as a ghost, and it is just as necessary for you to get some rest as for him. You must take advantage of this time, and go and lie down and get some sleep."

"Sleep!" repeated Flo; "oh, I shouldn't sleep a wink if I did. I don't feel a bit like sleeping, Doctor Dove, though I am so tired, and I couldn't possibly leave Robert; he might wake."

"Well, then, take rest in another way—put your hat on, and have an hour's blow by the sea," said Doctor Dove. "I can stay here for an hour, and he is sure not to wake before that. I have some letters to write that I can write here just as well as in my own den at home, and I'll keep watch over your brother. Now there's no disobeying me," as he saw Flo hesitating. "I order it. I can see that if you don't get some fresh air and relaxation, you will be breaking down at the very time, perhaps, when you are most wanted."

There seemed no disobeying Doctor Dove. Robert could not be in better guardianship than his; of that Flo was sure, and something told her Doctor Dove was right; she would break down unless she had some change. She had not breathed the fresh air outside for weeks, and her mental and physical lungs were both longing for a wider, broader, freer atmosphere in which to expand themselves. She dressed hastily, and went out at the door. She walked straight to the edge of the cliff, and stood breathing in the air for a few minutes, looking over the stormy

sea, as it came rolling in under a leaden sky, turbulent and angry.

TO BE CONTINUED.

DOMESTIC INCIVILITY

There are many who complain, or who could complain, of "little incivilities" at home. Domestic tranquility may be very seriously disturbed by insignificant, and oftentimes wholly unintentional, acts of discourtesy, of neglect, or of actual rudeness. Ah, may not the time come when we would give the right arm to the elbow, had we done for "our own," and not left undone—picked out the prettiest, and not put them off with the poorest and meanest? I know it was not out of evil, only out of careless thought. Were they not "our own," and might we, as the householder in the parable, do what we pleased with and to it? We did not mean any slight; we did not intend that it should be so; it only came so—"grewed" there, like Topsey—we hardly knew how. We had a politest tone for others, a kinder smile, a pleasanter good bye; but only—well, what they could get for "our own."

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.

WALKER.—Entered into the rest of Paradise at St. Martin's, N. B., on Saturday, March 5th inst., in the 66th year of her age, Margaret S. Walker, formerly of Chester, N. S., eldest daughter of the late James Walker, Esq.

BEST ON EARTH.

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We have also received from Messrs. McGalla & Co., the well known publishers of Philadelphia, specimens of their "Easter Echoes" for 1892, and having examined specially No. 9 thereof, are able to commend it most heartily to our readers. Nearly every one of the twelve "Echoes" therein contained are good, and one or two of them are beautiful. They can be had at 5 cents per copy (12), 50 cents per doz. or \$3.75 per hundred.

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Mission Field.

S. P. G. NOTES FOR MARCH.

(The Mission Field.)

The Society's income for 1891, subject to the certificate of the Auditors, has proved to be as follows:—

COLLECTIONS, SUBSCRIPTIONS, AND DONATIONS	£	s.	d.
General Fund.....	82,332	11	0
Special Funds.....	13,843	2	1
LEGACIES:—General Fund.....	9,25	4	5
Special Funds.....	10	0	0
RENTS, DIVIDENDS, &c.:—			
General Fund.....	5,812	12	70
Special Funds.....	5,011	19	8
Gross Income.....	116,522	10	0

There has been a great falling off in the always fluctuating item of legacies, but there has been an increase on the General Fund under the heading of collections, &c., of more than £1,100. This is not a large sum, and wholly out of proportion to the additional number of sermons preached and meetings held. It would seem to be harder each year to raise money for the work of God. We hear that the London Hospitals received less by £150,000 in 1891 than they did in 1890, that the Bishop of London's Fund, the East London Fund, and the Central African Mission, and the Additional Curates' Society, have to record diminished support.

There seems every reason to believe that, with the exception of a few persons who are nothing if not critical, our publications are very generally acceptable to our friends. The orders received at the office for the *Mission Field* and the *Gospel Missionary* for the new year show an increase in the monthly circulation of each of 600 and 2,400 respectively.

During the last 16 years there has been a nearly two fold increase in the number of Christians in the S. P. G. Society's Missions in the Diocese of Madras, the numbers being 26,662 in 1875, and 49,150 in 1891. This does not take into account catechumens, of whom there are now some 12,000 under instruction for baptism. In the same period, the contributions from the native congregations for Church purposes have increased fourfold, reaching now about Rs. 58,000 annually.

The number of baptisms in the Madras Missions last year (viz., 378 adults, and 1,491 children = 1,869) was proportionally less than in Chota Nagpur, where 222 converts from heathenism and 552 children of Christians were baptized. In Chota Nagpur there is no segregation of converts—Christians and Pagans live together throughout the length and breadth of the country. In a village the Christians may be represented by a single family, in visiting which from time to time it would be next to impossible for the Missionary not to have the opportunity of speaking of Christ to the heathen.

One of the native clergy of Chota Nagpur (the Rev. Daud Singh) writes from Chaibasa:—

"We have been blessed this year in our work. The number of inquirers as well as Christians has greatly increased. Disappointing and sad though individual Christians at times seem to be, there is

still a good deal which is cheerful and encouraging. The account of the progress at Gumra will delight not a few who take an interest in Mission work. Before 1883 there was no Christian there. In that year a Ho (Khaira by name) accepted the faith. Fear of persecution after I baptized him induced him to leave the place and to go to Kuthhari, but I dissuaded him from it and made him remain where he was. Shortly after he was followed by his mother and brother. In 1888 a Nagpuria Mundari was added to the small band, and in 1889 a Gowala. In 1890 another Gowala sent his son to me that he might be brought up as a Christian. He said that in the course of a few months he himself would become a Christian. This Gowala had two wives, so I told him to leave one of them, but as he was not willing to do so I paid little attention to him. In December of the same year another Gowala sent word that he and his family would become Christians. Straightway I went to them, and shortly after the first man mentioned above also became an inquirer. Last Whitsunday these people with some others were baptized by Mr. Logsdail.....After this seven more families came forward and are now under instruction. These have some relatives at Goikara, a village near Chakradharpur. I have been to them and now they also are catechumens. In September a man came to me at Rotediri, a village near Gumra, saying that he was troubled by a Bonga (demon), because his cattle as well as his people were ill. He wished me to go with him and pray in his house so that the Bonga might flee away. Illness prevented my going with him then, but I told him that I would do so when better. Last Sunday I went there to hold a service for the people. There was a large congregation of about 70 men and women, to whom I spoke about the first principles of Christianity, taking the Ten Commandments as my text, and saying at the end that another commandment was still left, and that was repentance and faith in the Lord Jesus Christ. After the service I went to the house of the man who said that he was troubled by a Bonga. He led me to a dark chamber and said perhaps the Bonga was there, and asked me to pray. I called a few people and prayed there. Then he took me to another room of the same description, saying the Bonga will leave this room because I am a Christian. To see a congregation of about 70 persons, when some eight years ago there was not a single Christian, could not but give me great comfort."

The Bishop of Pretoria reports of his diocese:—

"The year 1891 has been one of the deepest commercial depression hitherto known, and this has painfully crippled all Church work, but that work has in most places shown signs of steady, quiet improvement, though in some sadly marred by painful failures. The Society's grant has been our great pecuniary stay."

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Erysipelas.

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

True happiness never flows into a man, but always out of him. Hence heaven is sometimes found in cottages and hell in palaces. Heaven itself is more internal than external.—J. P. Newman.

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As is well known, this troublesome complaint arises from over-eating, the use of too much rich food, neglected constipation, lack of exercise, bad air, etc. The food should be thoroughly chewed and never bolted or swallowed in haste; stimulants must be avoided and exercise taken if possible. A remedy which has rarely failed to give prompt relief and effect permanent cures, even in the most obstinate cases, is Burdock Blood Bitters. It acts by regulating and toning the digestive organs, removing constiveness and increasing the appetite and restoring health and vigor to the system. As a case in point we quote from a letter written by Miss L. A. Kuhn, of Hamilton, Ont.:—"Two years ago life seemed a burden. I could not eat the simplest food without being in dreadful misery in my stomach, under my shoulders and across the back of my neck. Medical advice failed to procure relief and seeing B. B. B. advertised, I took two bottles of it, and have been entirely free from any symptoms of my complaints since." This gives very conclusive proof of the efficiency of this wonderful remedy.

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Temperance Column.

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The Temperance Chronicle (London Eng.) of the 4th March, contains accounts of the annual meetings held in various places in England, amongst others Llandaff, Derby, Clapton, Chichester, Dover, Southwell, Rochester, and Leicester.

A perusal of these shows, an enormous amount of excellent work done by the parent Association, and earnest active life. The several meetings were attended largely and in nearly every case the Diocesan took part therein.

The Rev. F. W. A. Wilkinson, speaking at the annual meeting at Llandaff, alluded to the gratifying fact that since the Church of England—often far more wise than her enemies thought—adopted the dual basis, incalculable good had been done, and an enormous number of people had given the Temperance question a fair consideration. (Applause.) The work the Society had to do was of a two-fold character—first of all, the rescue of those who had fallen by intemperance; and, secondly, prevention of that evil by the removal of the causes inducing intemperance. The latter work would have to be done by the House of Commons, for he held they could only make a nation sober by Act of Parliament. The more publichouses there were, the more drunkenness existed; and it remained for the people of this country to demand that their wishes in this respect should be respected. (Applause.)

At Derby, the Ven. Archdeacon Freer, the Chairman of the meeting said:

"He could not, however, refrain from contrasting the enormous amount of money spent on intoxicating drink in the United Kingdom with the small amount raised for such work as that carried on by the C. E. T. S. and similar organisations. The Archdeacon warmly advocated the establishment of night classes, reading rooms, young men's institutes, and such like, as counter attractions to the publichouse; and he hoped also that all day schools, whether Church, Chapel, or Board, would encourage the systematic teaching of scientific Temperance. In concluding his remarks, the Chairman called attention to the splendid work being done by chaplains and city missionaries at the police-courts and in the gaols.

The Lord Bishop of Marlborough, also gave a most eloquent address, listened to with rapt attention by the vast audience of which the Temperance Chronicle speaks as follows:

In the first part of his speech his Lordship dealt with some of the earlier Acts of Parliament which were passed for the regulation of the drink traffic, and he contended that although many people of the present day found fault with the language of some Temperance workers when speaking about the drink, there was in those early Acts of Parliament

language far stronger than that used by the most fanatical teetotaler. The Bishop reminded his hearers that the drunkenness of to-day was not of recent growth. The evil had eaten its way into the social life of the people for centuries, and it would take, perhaps, centuries to kill it. Temperance workers must not, however, be discouraged by this, for without doubt, the public conscience had at last been awakened, and although much had yet to be done, a beginning had been made and more tangible results would follow. His Lordship alluded to the circumstances which induced him to become a teetotaler, viz., three sad and violent deaths from drink came under his personal notice when he was an archdeacon. He had never regretted becoming an abstainer, and he felt persuaded that personal example, for the sake of others, was one of the most powerful factors for good in all Temperance work. His Lordship, in concluding what was really a grand Gospel Temperance address, beseeched his hearers to remember that all rescue efforts must be begun and carried on in love—love for human souls. And this love for human souls must be guided by that highest and best of all love—love for Christ. This motive must be the mainspring, not only for the individual effort, but also for the collective effort of communities and nations.

At Clapton, an afternoon meeting was held for women at which the speakers were Mrs Temple, the wife of the Lord Bishop of London, and Mrs. Milner.

Mrs. Temple spoke lovingly and forcibly on the part which women, as wives and mothers, might take in the furtherance of the Temperance cause; to abstain, if need be, for the sake of their husbands, and never on any account to send their children to fetch the beer from the public-houses, and related a painful incident in this connection. Many women thought, alcoholic stimulant was necessary for their work to give them strength. There were many of the hardest workers of the day who had proved the opposite of this, amongst them the Bishop of London, whose labours were so continuous, that she as a wife often wished for an eight hours' Act for Archbishops and Bishops. (Laughter and applause.)

AT LEICESTER.—The Bishop of Peterborough presided on Monday, February 15, at a meeting held in Leicester in connection with the C. E. T. S. His Lordship remarked that there was an exceedingly narrow view of the scope and the meaning of a Temperance Society. Some thought that the main object for which such societies existed was to denounce drunkenness, but such was not the case. It had a great many other objects, of greater importance than that. It had a positive side as well as a negative side, and if sometimes the negative side had to be expressed firmly it was because the evil which had to be denounced was enormous. But the strength of the Temperance movement rested, after all, in its positive contents rather than in simply its negative prohibitions. It set forth the beauty of

sobriety, the duty of temperance, the maintenance of society, the protection of the family and the home, and it set forth the dignity of the individual as an object which had to be striven after, and which so far as possible had to be consciously attained to. When it was seen that the Temperance movement enforced so many and so varied lessons as those which went down to the very root of their social condition and of moral well-being, it must be said that Temperance Societies occupied a very important place indeed.

A FOREIGN TRIBUTE.

—
PRAISE FOR THE PRODUCT OF A WATERTOWN ENTERPRISE FROM A LEADING ENGLISH MEDICAL JOURNAL.

"Health," a leading weekly journal of domestic and sanitary science published in London, England, in a recent issue, has the following interesting statement in reference to a Watertown establishment which stands so well at home as to merit all that has been said of it anywhere:

We have received samples of Messrs. Farwell & Rhines' "Diabetic Food," manufactured at Watertown, (N.Y.) U.S.A. The attention which of late years has been given to food in relation to the cure of diabetes, and to the production of diet articles in which the quantities of sugar and starchy matters are reduced to a minimum, has evidently animated Messrs. Farwell & Rhines in the production of the preparation under notice. In the form of a flour, it can be readily used, not only to make bread itself, but to manufacture many other kinds of tasty article; so that the diabetic patient is presented with a staple and fundamental form of food, at a most reasonable cost, and one which can be utilized at pleasure, in place of confining him to one article of diet. Chemical examination of this food shows that it is very rich in gluten, and that its proportion of saccharine matter is extremely limited. These are precisely the characters to be looked for in a typical diabetic food. By using Messrs. Farwell & Rhines' Food, a true and palatable bread is made, such as any one may eat with pleasure and nutritive profit. Medical experience of this preparation has fully endorsed its chemical excellence, and we should say that for dyspeptics, in whose cases starch and sugar cause the ailment from which they suffer, this "Diabetic Food" will also be found most suitable. It can be made into rolls and pancakes with ease, and can also be used to thicken soups. Samples of the food, and of Messrs. Farwell & Rhines' other foods (Gluten-flour, Barley Crystals, Health flour, &c.) will be forwarded by Mr. W. J. Holland, (260 Oxford St., London, W.,) free, on application.

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NEWS AND NOTES.

To pass over from the world to that of God is to make a grand and noble experiment. — *Clement of Alexandria.*

Let us never forget that God made home amongst the first things He created. Before commerce and trade, laws and statutes, thrones and altars, there were men and women, fathers and mothers, brothers and sisters, lovers and friends, hearth-stones and homes. — *G. R. Van de Water.*

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