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The Church Guardian

W H Naylor 1294
SHAWVILLE Que

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi., 24.
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

VOL. XV. }
No. 25. }

MONTREAL, WEDNESDAY, FEBRUARY 14, 1894.

In Advance } Per Year
81.50.

ECCLESIASTICAL NOTES.

THE "Bishop of London's Fund" received a "New Year's Gift" of £1,200.

THE Vicar of St. Matthias's, Plymouth, has announced his intention of dis-continuing Evening Communion.

No one values very highly the opinions of a person who is continually acting in opposition to the well-known principles of the society to which he belongs.

SIR Richard Webster has succeeded the late Mr. Edward Stanhope as chairman of the Church party in the House of Commons. He was elected by an unanimous vote.

THE Rev. Dr. Newton rector of the Monumental Church, Richmond, Va., has been elected as assistant Bishop of the Diocese. His election seems to have given great satisfaction in the South. He is a Virginian.

THE Archdeacon of Stafford (the Ven. Melville Scott) has received from the clergy and laity of his archdeaconry, as a practical expression of sympathy with him in the long illness from which he is slowly recovering, a Christmas gift of £450.

THE old Wesleyan chapel at Brillington is being made into a spacious Mission-room and Institute in connection with the Priory Church. Two friends have generously given £200 each, one £50, and several £25, and smaller sums, making altogether between £700 and £800.

St. Paul's Cathedral, London, has a new clock, the old works, after 182 years' continuous service, being worn out. The clock is the largest in the kingdom; its pendulum is 15 feet long, weighs 7 cwt., and has a two-second beat. The dial and hands of the old clock are used, and "Great Paul" still strikes the hours.

THE clear and courageous position laid down in the sermon preached at the consecration of the Bishop of Cork, by Dr. C. K. Irwin, is worthy of notice. He therein maintained that Episcopacy and the Apostolic Succession belong not merely to the "Bene esse," but to the "Esse" of the Christian Church—*Irish Ecclesiastical Gazette*.

THE work of translation and revision is (says the *Gleaner*) advancing apace in Uganda. The Prayer Book is finished, St. Matthew, Romans, and part of St. John revised, and First Epistle of St. John translated. Mr. G. L. Pilkington is hoping to personally see these through the press in England during his coming furlough. The Rev. G. K. Baskerville writes from Ziba, Kyagwe, one of the new stations in Uganda opened in February last; "a small church has

now been built, and the services are held regularly every morning. The Rev. W. A. Crabtree has mastered the grammar of the language, and takes his turn in preaching."

THE Rev. W. B. Monahan, M. A., a young Wesleyan minister in Birmingham, has resigned his position in the Council in the connection with the view of taking orders in the Church of England. His reasons for this step are his views on the ecclesiastical position of Wesleyan Methodists and objection to the itinerancy principle. His father is a well known Irish minister.

IN Christ church, St. Louis, on Sunday, January 7th, Bishop Tuttle ordained as deacons, Mr. P. W. Fauntleroy and Mr. G. W. Cobb. Mr. Fauntleroy is a well-known lawyer in St. Louis. He has been appointed to take charge of St. James' church, near that city.

THE Brotherhood of St. Andrew seems to have been to the fore in many places in arranging for Mid-day Lenten Services for business men—a good work truly.

THE will of Miss Margaret F. Erwen, of Philadelphia states that her residuary estate, amounting to \$40,000 and over, is to be equally divided between St. Thomas' [African] church, Grace church chapel, West Phila., and the Episcopal Hospital. Miss Erwen during her life-time was noted for her bountiful charities, and she undertook, in many instances, the support of young men while they were studying for the ministry of the Church. For very many years she was a communicant member of Grace church.

ONE of the oldest Bibles in the world is now to be seen in the Theodor Graf collection at the Academy of Fine Arts, Philadelphia. It is a century-worn manuscript, written in ancient Jewish characters upon 47 leaves of papyrus, the Egyptian river plant from which came the name "paper." The leaves have been half torn and rotted away, but enough of the writing still remains to enable one to identify the books inscribed therein as portions of Zechariah and of Malachi. The manuscript dates back to the third century before Christ, and is of inestimable value.

DR. PENTECOST tells a story about a little girl who was one day talking to her grandfather. The old gentleman had been imparting some good advice, suitable to the tender years of his grandchild. Finally, the latter put the questions: "Grandpa, are you a Christian?" "Yes, my dear, I hope I am." "What Church do you belong to, grandpa?" "Oh, I belong to the Church of Christ." "But which is that? Are you a member of the same Church that mamma and I are—the Episcopal Church?" "No, my dear, I am not an Episcopalian." "Are you a Presbyterian, then?" "No; I am not a Presbyterian." "Are you a Baptist, then?" "No." "Are you a Methodist?" "No, dear; I do not belong to any of the Churches; I just belong to

Christ." After a pause in which the little one was thinking it all over, she turned her face up to her grandfather's, and said, "Well, grandpa, if I were you I would try and get in somewhere."

THE *Medical News* gives the following information as to the use of tobacco: "From the records of the senior class of Yale College during the past eight years, the non-smokers have proved to have decidedly gained over the smokers in height, weight and lung capacity. All candidates for the crews and other athletic sports were non-smokers. The non-smokers were 20 per cent taller than the smokers, 25 per cent heavier, and had 62 per cent more lung capacity. In the graduating class of Amherst College of the present year, those not using tobacco have in weight gained 24 per cent, over those using tobacco, in height 37 per cent, in chest girth 42 per cent, while they have a greater average lung capacity by 8.36 cubic inches."

A LENTEN PASTORAL.

(By the Bishop of Lichfield, presently Archbishop of York).

DEARLY BELOVED IN CHRIST,—The Holy Season of Lent is one which ought to bring a very special blessing to the people of God. Its observance has been enjoined under varying conditions by the Church of all ages. Its principle and its purpose have been sanctioned by our Lord Himself and by His Holy Apostles; and our own Church, in one of her authorised homilies, has urged upon her faithful people the example in this matter of the Church of other days. Yet it cannot be denied that there is still among us a widespread neglect of this season of grace.

It is true that we have seen in our day in many parishes an improvement in this matter, for which we cannot be too thankful—part of that wonderful revival of spiritual life of which we see the blessed tokens everywhere around us. But there remains much to be desired, and I earnestly trust that in this diocese, and in these approaching weeks of Lent, we may make some sensible progress towards better things.

Whatever may have been the circumstances under which the Lenten season was first observed, there can be little doubt that it has ever stood in close relation to the great events of the Holy Week; and while its duration has varied, its aim and end has ever been the better preparation of the faithful Christian to stand beneath the Cross and to watch beside the grave of his adorable Redeemer. And so it is still; throughout the forty days we look onward to the mysteries of Gethsemane, of Calvary, and of the rocky tomb; that so, by all the discipline of the Lenten fast, and by all its added means of grace, we may be prepared to enter more deeply into the fellowship of Christ's sufferings, and be made conformable to His death.

Now the way and means thereto is, first, to

seek after that detachment and elevation of soul which will set us free to give our hearts and minds to the contemplation of these saving mysteries. This is the end of the discipline of Lent. And, secondly, to strive after that true penitence which will fit and prepare us to learn more clearly, and to our exceeding comfort, the power of the Precious Blood.

First, then, we see that the discipline of Lent is not in itself an end, but a means to an end. There is no merit in our prayers, or fasting, or alms. If ever they should be looked upon simply as good deeds, as something to our credit, they would cease to be either profitable to ourselves or acceptable to God. But if by our longer or more frequent prayers we seek to rise into higher spiritual life, and into greater nearness to God; if in our fasting and abstinence we seek to subdue the flesh to the Spirit, as the Church teaches us to pray; or to bring ourselves into subjection as St. Paul speaks; to have the mind more calm and clear for heavenly thought, through separation, as far as possible, from the temptations and distractions of the world; if by our alms we would both acknowledge our absolute dependence upon God, and learn to sit loose from our earthly possessions, while we cultivate a spirit of charity towards our fellow-men; then with such sacrifices God is well pleased, and by all these means we shall assuredly grow in grace and in the knowledge of our Lord and Saviour.

So, too, with our words and acts of penitence, our confessions of sins and our tears of sorrow, our self-searching and self-subduing—let all be done, not with the thought that we can make amends for our misdeeds, but that we may deepen in our hearts a sense of our utter unworthiness and of our need of Him Who died for sins.

And now I would offer you some practical counsels with a view to the attainment of these blessed ends.

First of all, let this be the fundamental principle of your Lenten arrangement—to give more time to God. How little do we give Him at the best! Can we wonder that we know so little of God when we so seldom seek to be alone with Him? Can we wonder that the world has such a hold on us when we are so continually mixed up with its concerns?

How you are to gain more time for God must depend upon your individual circumstances. Some may be able to save the time from other unnecessary or less urgent occupations. Some may deny themselves a little sleep—best of all by rising up a little earlier each day. Some may gain the time by abstaining throughout this season from enjoyments, harmless in themselves, but worthless in comparison with the life of God. And therefore, even for this end, besides the discipline and self-control which would be involved in it, it would be well to give up for the time the pleasures of society, and to keep away from places of amusement, and to lay aside all trivial reading, however innocent these things may be in themselves; not thinking by such sacrifices to commend yourselves either to God or to man, but in order that you may give more time and thought to heavenly things, and be less distracted in your minds and hearts. What use you shall make of the time that you gain must again depend, in some measure, upon the circumstances of each. Part of it must of course be given to longer and more frequent prayer and meditation, and to the more careful study of the Word of God; while some may find it possible, and certainly it would be very helpful, to commit to memory some portion of the Holy Scriptures—a few of the Psalms, or some one of St. Paul's or the other Epistles. But besides this, I trust that in most parishes some additional services will be provided for you, and that you will thus give some of the time that you gain to worshipping God in His house of prayer. Where there are daily or frequent services already,

which some of you have not been accustomed to attend, you may be able to do so at least during the Lenten Season, and perhaps will find such comfort in them that you may resolve to make an effort, even when Lent is over, to continue your attendance to the utmost of your power. In some parishes, too, there will be additional celebrations of the Holy Communion, and you will indeed do well to avail yourselves of these opportunities for the strengthening and refreshing of your souls. One other suggestion I would make to you for the employment of your time is to select for your careful study some books on sacred subjects, or a portion of Church history, or some treatise on the devotional life. This will be not only a most fitting occupation during the Holy Season, but also a clear gain for your spiritual life. And in all these things let there be method and order. This in itself will be an important discipline, and will leave behind a lasting good.

But now as regards the more direct use of discipline and self-denial during the Lenten Season. I have already spoken of abstinence under various forms, but not of that which is commonly known as fasting, or the abstinence, more or less, from food. Self-denial of this kind has been practised from the earliest days of the Church, and is indeed enjoined upon us by the precepts, and sanctioned by the example of our blessed Lord Himself. Christians in all ages have found it to be helpful towards a devotional spirit, and for this end it may well be used during this Holy Season. But it must be with prudence and also with humility; carefully regulated so as not to be injurious, and never regarded as anything meritorious in itself. If under these limitations we add to our prayers fasting, we shall find in it a powerful help towards setting free the soul for the influence of the Holy Spirit. It will also be well for us to be more abundant in our alm-giving; denying ourselves for the sake of others, and realizing more clearly our entire dependence upon God, and our position in the world as merely stewards of His gifts.

I conclude with one or two very plain directions for the due improvement of the weeks of Lent. Make it a part of your daily work to fight manfully against some one be-etting sin, in confident expectation that it may by God's grace be entirely subdued. Night after night take account of your progress—your victories or your falls. Thus watching or praying, you will most surely be delivered from its power. Again, set aside, as much as lieth in you, all enmities and jealousies and misunderstandings, and be especially on your guard against all evil speaking and all unkind and inconsiderate words. Shun also idle conversation and empty frivolous talk. Abstain from needless visits which waste the time and dissipate the spirit. Seek, if you can, to be engaged in some special good work for God and His Church, or for your fellow-creatures. Be on the watch for opportunities of doing little acts of kindness, or showing sympathy to those who are in sorrow, need, sickness, or any other adversity. Out of all these exercises of the soul may spring up abiding habits, which will endure long after the Lenten Season has run its course.

Lastly, strive to live mindful of God's presence, and to do all things as in His sight, calmly, thankfully, faithfully. It is He Who gives us these seasons of grace, that we may use them for His glory. Year after year they come and go, to render up their account concerning us at the great day. What record shall this Lenten Season leave behind? Shall it bear witness to our steadfast growth in grace, our deepened earnestness in spiritual things, our closer fellowship with God, our ripening for Eternity? Or shall it tell of grace neglected and of opportunities misused; and hence of sinking deeper into worldliness, and carelessness, and sin? 'He that hath ears to hear, let him hear.' 'The world passeth away and the lust thereof, but he

that doeth the will of God abideth for ever.' The grace of our Lord Jesus Christ be with you. Your faithful servant for His sake.

W. D. LICHFIELD.

—*Lichfield Diocesan Magazine*, 1891.

POLYCHURCHISM.—A SEQUEL.

BY THE REV. CANON HAMMOND.

(From the *Church Times*.)

[CONTINUED.]

4. Changes in the mere "accidents" of human life and environment are to involve changes in the main "essential" of God. It is said that Christ's Church may be totally different from the Apostolic Church because of "the totally different circumstances of the times of the Apostles and of the present day, (*Review* p. 29.) But pray what are these vast differences in the circumstances? Do they mean that we have railways and telegraphs and newspapers, and that the first Christians had none? They say, "certainly not." Then what else do they mean? If they do not mean this, they cannot mention anything else which has made so great a change. But perhaps they say "These things are mere 'accidents.'" I answer, "Precisely so; all the changes are changes of accidents, changes in the customs and details of life. The essentials of life and of religion remain precisely what they were. God is the same, and His Christ the same, and man is the same, and the enemy of God and man is the same. The battle we have to fight, the race we have to run, and the work we have to do, each is the same, in every essential feature, as that which lay before the first Christians. Then what are these different circumstances of to-day which justify secessions? Well, two gentlemen have volunteered an answer. One says: "It is the great difference between the environment of those small gatherings of Christians amid heathen populations, and the environment of Churches in Christian nations." Here is a Daniel come to judgment! He says that formerly Christians were few in number, therefore they must be united; now that they are so many, he says they are free to fall out! That is one reason. The other is that because we live in happier times, because we are surrounded by Christians instead of persecuting Pagans, we are free to quarrel; we owe less to God and to one another! I suggest to this luminous writer (in the *Christian World*) that this will never do; he must try again. But another difference has been mentioned—this time by Dr. Beet. He says, as we have already seen, that the Scottish Presbyterians of fifty years ago were compelled to have a Church disruption—on the momentous question of patronage!—because we no longer have the Apostles to refer to. But I reply to this, first, if we have not the Apostles, we have their Lord, who is "with us always, even to the end of the world." Secondly, if we have not the Apostles, we have their successors; only thus can we explain the words, "I am with you always," etc. (St. Matt. xxviii. 20.) Thirdly, we have their writings, and those writings clearly reveal their principles, and they say nothing about secession under any circumstances. It is true they do not mention patronage, but they mention other things which infinitely more justified and required a separation, if it is ever justifiable. And lastly, I do not find in the New Testament that the disputes of the early Church were settled by the Apostles alone, any more than they were settled by St. Peter alone. The Apostles did not always constitute "a decisive court of appeal." The burning question of circumcision was not "submitted to them" for their "judgment;" it was referred to a council. "The Apostles and elders were gathered together to

consider of this matter," and "the Apostles and elders" settled it (Acts xv. 2, 6, 22, 23, xvi. 4.) Well, councils are possible still. We may be told that a General Council is not possible, but if so, is it not better to wait for it (as the Church of England is patiently doing) than to break up Christ's Church? But the real point is that all the secessions have been made without any conference at all. Baptists, Brownists, Wesleyans, Bryanites, all took counsel with no one but themselves. Yes, a conference is still possible; but the last idea that occurred to the seceders was to "submit their differences" to it, or "to accept its judgment as decisive."

So that we are left where we were. We are industriously told that changed circumstances require changes—radical and subversive changes—in the Church, and when we ask what these circumstances are, we find that they are "trifles light as air," changes of dress, speech, wages, customs, and the like—things which no more excuse changes in God's Church than they warrant breaches of His moral law. You might as well defend polygamy on the ground that at Salt Lake City they "had to deal with a totally different situation which St. Paul never discussed because he never foresaw it." Yes, Mr. Hughes' argument, if it is good for Methodism, is good for Mormonism. But it is good for neither. I repeat, there is no change in God or in man, in the laws and obligations of a Christian, or in the work and calling and fellowship of the Christian Church.

But it is said "we must recognise facts." I think we know what that really means; if not, it is not because we have not been told. Mr. T. P. Bunting told us at Lucerne, when he suggested that the Bishops at their next meeting "should make a declaration that the Methodists, the Presbyterians, the Congregationalists, and the Baptists, and there might be others to add—they might perhaps include the Mormons and the Shakers whilst they are about it—were all true branches of the Church of Christ, and that their ministers were true ministers of Christ" (*Review*, p. 35). These are the facts! I take the liberty once more to show, not in anger but in deep sorrow, what all this means. It means:

1. That we are to give up the Bible, as they are doing. In no other way can we possibly do what they demand. We cannot recognise a "Baptist Church" and a "Methodist Church," except in the teeth of that Scripture which knows *The Church, Christ's Church*, and nothing else. Nor can we recognize them as "branches of the Church"—unless we consent to expurgate or re-write our Bibles. To please Mr. Bunting we are to quarrel with St. Paul (1 Cor. I, 12, 13.) We recognize all the baptized as members of the body, but that is not enough; we are to say that two hundred bodies are the same as "one body."

2. That we are to recognize as of God a situation which they themselves have created. For it is not God, as they would have us believe, who has made these facts; men have made them; sometimes, no doubt, with pure motives; sometimes, I fear, with very mixed motives. There is no doubt, to take one instance, that God raised up the Wesleys. But when and how did the Almighty tell the Wesleyans to leave His Church and to start a new one? Why, Wesley himself protested to the last against the very course which they have taken. They constantly ask us to do what their founders did not and would not do; they warmly resent it if we simply hold fast to the beliefs of the very men whose names they bear. One thing is certain: if these facts are of God, then the Wesleys were fighting against God. No, I think with Baxter that one of the saddest features of schism is that men are so ready "to charge it upon God and make Him the author of it."

3. That we are to do what they themselves decline to do. We are to recognise Dissenting "Churches" and ministers as accomplished facts, of God's providential ordering, when they themselves do nothing of the kind. Do they recognise as a fact of modern Christendom that the Pope is universal Pastor? Do they recognise Unitarian congregations as "Churches," or Unitarian ministers as ministers of Christ? Certainly not. But why not, if "facts" are to be our guide? They do not, because they say these "facts" are against the Bible. Well, that is just what we say about their facts.

I might easily pursue this subject farther, but I think enough has been said to show that the first question at issue between Churchman and Dissenter, whatever it once was, now is as to the authority of the Bible. I do not forget for a moment that there are thousands of Dissenters who have the warmest love and reverence for the sacred Scriptures—far in excess of that of some Churchmen. But I think the time has come to point out that their leaders—or some of them—make no scruple of throwing Holy Writ aside as antiquated—it was "written so long ago"—when it condemns their position. Much was said at Lucerne, for which we may be thankful. But I confess that it has been a shock and a distress to me to find that good and earnest men like those whom I have cited do not hesitate to kick the Bible down stairs when it contradicts their conclusions. I was quite prepared for their making no serious attempt to meet my Scriptural argument, and to answer my Bible questions—they remain unanswered to this day—but I was not prepared to hear the inspiration of the Scriptures set aside for the inspiration of the sects.

RITUALISM AND ROMANISM.

A word may be said as to the alleged connection between Ritualism and Romanism. If they be cause and effect, as some would have us believe, how is it that while "Ritualism" in the Church of England has been advancing by leaps and bounds Romanism has been steadily going back.

Father Lelley, O. S. A., Sub-Prior of the Augustinian Convent at Cork, wrote three years ago to the *Catholic Times* a letter in which he said:

"By the blessing of God I have received very many converts into the Church during my sacerdotal career, but, strange to say, especially in these days of ritualism, they have been nearly all from the ranks of the Low Church part of the Establishment. Though I can count amongst them several neophytes from the Jewish religion, I have no High Churchmen, Puseyite, or Ritualist, and scarcely a Dissenter to show.

So Monsignor Capel in the *Weekly Register* for July, 1865, wrote:—

"There is no diminution of converts, but they have recently come, not so much from the ranks of Tractarians as from the Low Church, or even Presbyterian School."

Moreover, the same article in the *Quarterly Review* quoted above draws attention (page 53) to the fact that Presbyterian Scotland is a better soil for Romanism than Ritualistic England.

The Rev. G. S. Mitchell, preaching in the Church of the Sacred Heart, West Houghton, as reported in the *Catholic News* of Aug. 23rd, 1890, said:—

"Although the Church gains some learned men, we must not be under the impression that we gain ground. We are fast decreasing, and if we go on as we are, England will never be Catholic. We don't get our children, who are our future generations. There is some work done in London, Manchester, Liverpool, and

Newcastle, but not enough, and too late for thousands. Drink and indifferent parents, and so on, are only some of the causes. There are a hundred thousand children lost now in England and Wales. During the last forty years we have lost a million souls. Let the clergy and laity work together and rescue poor children, and there will be some chance of England returning to the old fold.

The Rev. F. Powell, of Birehley, said in the course of a paper he read at a Roman Conference at Wigan, and reported in the *Tablet* for Aug. 8, 1891, p. 213:—

From time to time they received most glowing accounts of the opening a new church, of the building of a school, of the providing of a church with a new organ, or stained glass window, or decorated statue; and good Christians immediately concluded that the faith was making progress, that truth was enlightening the land, and that a return of England to God's Church might be looked forward to before this generation passed away. But never since the accession to the throne of that abandoned profligate Elizabeth, had the prospects of the Church been darker than at present. The population of the country was increasing most rapidly, and the new census showed an increase of some three millions, but Catholics asked themselves the question were they advancing or receding? They might set down the number of Catholics in England as 1,400,000 or a little under five per cent. of the total population. If, then, their increase during the last ten years had been on a par with the general increase, they would have added to their numbers 175,000. But the melancholy truth was that in many parts of England their numbers were on the decrease. The rev. gentleman then gave figures showing the comparative decreases in Liverpool, Salford, Newcastle, Leeds and Westminster. What were the causes, and how were they to account for the loss? There were many causes, such as emigration and the decline of immigration from Ireland, but the two main causes were the aversion of the young men to marriage, and apostasy.

The *Month* for July, 1885, said:—

The Church of England has sucked into itself, or, at all events, sucked out of their faith, a vast number of the (R) Catholics born and educated in this country. Its schools, its money, its gentry, its prestige have so completely overshadowed all else, that, somehow or other, thousands of Catholics have disappeared into it, or into the indifference it tends to produce. This makes exertions, which would be quite sufficient in a Catholic country to prevent leakage, quite insufficient in England.

Again, the *Month*, in the same article, showed how, since 1841, the Romanist, in England had lost a million adherents.

To the same effect is the testimony of Mr. E. Peacock, F. S. A., writing in the "Faith of our Fathers" for November 1892, the organ of the notorious Guild of Ransomers. He says:—

The Ritualist party in the Establishment has gone on rapidly growing from three days to the present; it now, we imagine, embraces in some or other of its numerous forms, more than half the clergy of the Church of England. We believe that the Ritualists are one of the main hindrances to conversion at the present time.—*Illustrated Church News*.

If there is one truth relating to men's criticisms of one another likely to be more prominent than others during Lent, it is this: That the inconsistencies of Church people regarding Lenten observances, while perhaps applauded by the outside world as signs of a liberal spirit, do in reality lessen the world's respect for those who so lightly regard the principles of their own Church, and cause many a sinner, at their expense, behind their backs.—*North East*.

News from the Home Field.

Diocese of Fredericton.

ST. JOHN.

Trinity Church.—The Ven. Archdeacon Brigstocke, Rector of the parish, issued a short and pointed letter to his congregation in anticipation of Lent, inviting them to attend as many of the special services as possible, specially the Holy Communion. During Lent a special course of sermons is to be preached in the mornings on Sundays, as follows: Feb. 11th, art. 19, "The Church"; Feb. 18th, art. 23, "The Ministry"; Feb. 25th, art. 25, "The Sacraments"; March 4th, art. 27, "Baptism"; March 11th, art. 28, "The Lord's Supper"; March 18th, "On the worthy reception of the Sacraments." The afternoon addresses at the Litany service by the Rector are to be upon "The Life of Christ."

At the evening services on Sunday, a special course will also be preached on the following topics: The sinfulness of sin; the sin of unbelief; the sin of intemperance; sins of omission; the sins of the tongue; sins of pride and vanity.

The Brotherhood of St. Andrew in St. John, have arranged, through the co-operation of the clergy for a short mid-day service for men, to be held daily, Sundays excepted, throughout Lent, in the rooms of the Church of England Institute, from 12.30 to 12.55. Their programme includes the following: First week, Ven. Archdeacon Brigstocke, with subject of address, "God"; 2nd week, Rev. J. deSoyres, "Faith"; 3rd week, Rev. E. W. Sibbald, St. Matthew iv. 1-11; 4th week, Rev. J. M. Davenport, "Self-discipline"; 5th week, Rev. A. G. H. Dicker, "Prayer"; 6th week, Rev. W. Eatough, "Events in our Lord's Passion."

C. of E. Institute.—The eighteenth annual meeting of the Church of England Institute was held in the Orange Hall on the evening of the 8th February, when the annual report was presented, referring to the work which had been done in the past year, and specially to the change from the Oddfellow's building to the present premises. The formal opening of the rooms took place on the 25th May. A lease has been executed with the trustees of the Orange Hall Co., as well for the room used by the Society as for the shop in front for the purposes of the depository. Miss F. Chandler is in charge of the depository. There are now on the roll of the Institute thirteen ex-officio members, two honorary, seventy-one ordinary, and 255 associate, making a total of 341. Twelve ordinary and forty-three associate members were added during the year. In the reading room and library there is an abundant supply of the best periodical literature and twenty-two newspapers and twenty-one magazines; the volumes in the circulating library now number 1,445, and those in the reference library 115. The Ladies' Association branch of the Institute is now in its fifteenth year, and continues its work with unabated vigor and undiminished interest. Amongst other works carried on by it is the regular weekly visitation of the Hospital, the Flower Mission; Charitable and Missionary Aid (including monetary assistance in certain cases, and boxes of useful and warm clothing, gifts of books, story books, etc.); Needle and Fancy Work Committee (which holds a sale and High Tea during the year, from which last year \$326.16 were returned); The Juliet Kerr Branch of the Zenana Missionary Society (which raised a sum of \$80.00, which was forwarded to the Parent Society); and the Girl's Friendly Society.

The accounts presented by the Treasurer of the Institute showed it to be in a good financial position with a balance in bank of \$71.43, the

gross receipts of the year past having been \$934.80. The following were elected officers for the ensuing year: The Venerable Archdeacon Brigstocke, re-elected pre-ident; T. B. Robinson and Geo. A. Schofield, vice-presidents; A. P. Tippet, C. P. Clarke, Geo. E. Fairweather, G. L. Robinson, J. M. Magee, W. S. Fisher, E. H. Flood, J. A. Coster, B. C. Barclay Boyd and John I. Robinson, members of Council.

An excellent entertainment was given in the school-room of the Valley Church on the evening of the 5th inst. consisting of vocal music, and a most interesting lecture by the Rev. Mr. Dicker, on "A Trip from England to the World's Fair and back". There was a very large attendance.

Great improvements are going on in St. Mary's Church here, amongst other things a chancel window will be put in, in memory of the late Bishop Medley, Metropolitan, the gift of his widow; on the right of this will also be a memorial window in memory of the late Rev. G. M. Armstrong, and on the left one, in memory of the late T. W. Daniel. There will also be two other memorial windows in the body of the Church, one in memory of Mrs. Crawford, and the other of deceased child of David S. Bolez, in the front of the building will be placed two other memorial windows, one in memory of the son of Mrs. Tippet and the other of the wife of the Rev. Mr. Kerr.

Diocese of Montreal.

MONTREAL.

The first lecture by the Rev. Dr. Baum on Church History, illustrated by lime-light views, was given in St. George's Parochial Hall, on the evening of Monday, 12th inst., when there was a large attendance. In the absence of the Bishop, the Rev. Canon Norton, D.D., introduced the lecturer and explained that the Bishop was prevented from being present, it not being considered wise that he should venture out at night more than was absolutely necessary. The lecture was opened by singing the Missionary hymn "From Greenland's icy Mountains," after which a large number of very beautiful pictures were thrown upon the canvas, many of them colored, illustrating early Church history, the outline of which Dr. Baum sketched rapidly as the pictures were shown. The views are certainly excellent and much beyond what is usually found on such occasions, and the succinct explanation of early history given by the lecturer must serve to deepen interest in the true history of the Church.

COTE T. PAUL.

The Rev. H. L. C. Braddon, of the Diocese of New Jersey, officiated in the Church of the Redeemer in the morning of the first Sunday in Lent, and administered Holy Communion and preached an appropriate sermon from the words "Come ye apart, and rest a while."

Diocese of Toronto.

ORILLIA.

During the month of December the Mission workers sent forward a Christmas box to Winnipeg, thus helping forward the Mission cause.

GRAVENHURST.—The Rev. W. H. French of St. James' Church here, has removed to Sudbury.

Diocese of Ontario.

The Archbishop of Ontario, Bishop of this Diocese, has gone for a short visit to England, before leaving, of however, he attended the Con-

secration of the new Bishop of Vermont, and took part therein, thus again joining the two lines of succession.

The death of the mother of Mrs. Lewis, wife of the Archbishop is announced as having taken place in England lately.

Diocese of Huron.

LONDON.

Special Lenten Services are being held in the several churches in London.

His Lordship the Bishop of Huron is giving a course of Lenten sermons in the Cathedral Friday afternoons at 5 p.m. Trinity church, St. Thomas, Fridays at 8 p.m. Christ's church Wednesdays, and Christ's church on Thursday evenings.

The St. James' schoolhouse was Monday evening the scene of another enjoyable gathering in the nature of a social, when the Senior Mission Band provided a good time for their friends. The building was crowded. During the evening refreshments were served. The entertainment commenced with a short address by Rev. Canon Davis, who was in the chair, after which an excellent programme of vocal and instrumental music was carried out.

At the request of the authorities of HERMION LADIES' COLLEGE Her Excellency Lady Aberdeen has graciously conferred upon the institution the honor of her patronage. This is the 25th year of the College, and during the quarter of a century of its existence there has been much excellent work done in educating young ladies, and preparing them for the responsible duties of life; and Her Excellency in her acceptance of the position of patron bears a flattering testimony to that fact.

Lady Aberdeen's compliment to London generally, and her connection with our famous institution, will more fully stimulate, if such be possible, the genuine love and admiration all entertain towards one who is doing all she can in her high position to advance and further, in the greatest degree, the welfare and interests of all.

The pound social given under the auspices of the King's Daughters of Christ church on Tuesday night week, was a splendid success. Over 400 pounds of groceries, a large quantity of meat, many loaves of bread and a quantity of potatoes and clothing were received. Among those who took part in the varied programme were Misses Winnett, Benson, Skinner, Phoenix, Wright, Law and Messrs. Skinner, Parker and T. W. Birks and C. Sayer, the latter two gentlemen giving pleasing addresses.

COMBER.

Rev. George Elliott, of Comber, formerly of London, was presented with a fine Portland cutter by the members of his church recently.

ST. THOMAS.

The Rev. M. G. Freeman, rector of St. John's Episcopal Church, has accepted a call to the rectorship of Tyreconnel parish, including Dutton and Port Falbo.

The congregation of St. Thomas east has asked His Lordship to appoint the Rev. W. Hyde to this parish. The Bishop has complied with the request.

EXETER.

His Lordship the Bishop of Huron has been pleased to appoint the Rev. Mr. Hunt, of Southampton to the parish of Exeter.

DEANERY OF MIDDLESEX.

The January meeting of the Ruri-deanal Chapter of Middlesex was held yesterday in Christ Church, London. The Holy Communion

was administered at 11 a. m. and the business meeting commenced at 3 p. m., the Rural Dean, Rev. Canon Smith, presiding. Amongst those present were Rers. F. G. Newton, of Strathroy; A. Corbett, of Thorndale; A. G. Smith, of Muncey; W. M. Shore, of Ailsa Craig; W. Johnson, of Wardsville; W. Love, of Glencoe; Canon Richardson, city; Canon Davis, city; G. B. Sage, London West; F. E. Roy, city. Rev. G. B. Sage was elected secretary of the Chapter, in lieu of Rev. H. R. Diehl, removed to another Deanery.

A good deal of discussion took place in regard to the question of omitted collections in other parts of the diocese, and with reference to the assessment of parishes. It was finally moved by Rev. W. Johnson, seconded by Rev. F. G. Newton, that this Chapter respectfully recommends to the proper authorities that a local mission committee be appointed in each Deanery to assist the Diocesan Committee in the work. Carried.

Moved by Rev. W. Johnson, seconded by Rev. A. G. Smith, that in response to the Bishop's appeal, this Chapter pledges itself to make an earnest effort to increase the amount from this Deanery. Carried.

A good deal of time was occupied in arranging the list of meetings to be held throughout the Deanery, and the deputations to attend and deliver addresses.

A resolution was adopted regarding the Christian Endeavor Society, approving of the same as a parochial organization, and commending its establishment when practicable.

On motion of Rev. G. B. Sage, seconded by Rev. W. Lowe, it was resolved that the members of this Chapter now present, in view of the serious evils of intemperance, beg to recommend that henceforth total abstinence be an essential qualification for candidates for Holy Orders.

On the invitation of Rev. W. Lowe, it was decided to hold the next meeting at Glencoe; the last week in May.

After further discussion the meeting adjourned at 6 p. m.

Diocese of Algoma.

The following message for all the Dioceses from the Lord Bishop of Algoma appeared in a late number of the *Leaflet* issued by the Woman's Auxiliary. We are requested to reproduce it in our columns.—Ed.

"From amongst a host of anxieties that are lying heavily on me just now, I single out two to which I ask the special attention of *Leaflet* readers. One is the pressing need of a few more Church buildings, and the other is the crying necessity for a larger clerical staff. With regard to the latter, I am quite aware that the W. A. does not consider it one of its functions to supply clergy, but I also know that it is deeply interested in every aspect of our missionary work, and further, that it will regret to know that whereas, three or four years ago, there were six and twenty ordained Missionaries in Algoma, there are now twenty. Your readers will say there is "something surely wrong." Yes, there is; and not something only, but many things. Lack of harmony between the Bishop and the Clergy? Not a particle of it. We dwell in unity, too busy each of us, with his own work to find time for quarrelling, and too full, I hope, of that most excellent gift of charity to allow diversities of "use" and thought and feeling to separate us each from the other. No, the trouble lies in another direction. (1). There is no Superannuation Fund, and a clergyman at all advanced in life naturally pauses, before entering a Diocese, to ask what provision will be made for the time of age and infirmity. None?

"Very well, I must go elsewhere." (2). There is no opportunity for promotion. The missions are all on pretty much the same level so far as stipend is concerned. Only two have risen to the dignity of self-support, Port Arthur, and Sault St. Marie. The openings for advancement are therefore few and far between in the Diocese, whilst, outside, with occasional exceptions, the rule is "out of sight out of mind." (3). Stipends are very inadequate. There are Clergymen in the Diocese who have given it the best years of their lives, who, despite the utmost economy, are unable to save a dollar for the day of extremity, and no possibility of an increase. An unmarried deacon receives \$500 per annum. Is this too much to pay for the keep of a horse, his own board, the purchase of necessary clothing, etc.? Again is \$800 the maximum, (except in the case of the two self-supporting parishes, which pays \$900 and \$1000 respectively,) an extravagant income for a married clergyman with a household of children, after he has served his Church faithfully for twenty years or more, and without any prospect of provision for his old age? Now I do not ask or expect the W. A. to assume the heavy task of dealing directly with these grave obstacles to an increase in our clerical staff, but I do ask them to unite their earnest intercession with ours that it may please "The Lord of the harvest to send forth more labourers into the harvest," and so to order and overrule the course of events, that, despite all these things which seem to be against us, we may be able to compass our work more adequately, and not merely check the leakage, which, under existing circumstances, must necessarily flow into other communions, but still more, rescue from unbelief and indifference souls for which Christ died.

A word now as to our church buildings. My "Church and Parsonage Fund" is long since exhausted. There is not a dollar in the treasury for the purpose, yet churches are sorely needed in several places. Think of one district 120 miles long without a church in it, and yet with members of the Church of England scattered here and there throughout its entire length. This district lies along the Algoma branch of the C. P. R. between Sudbury and Thessalon, and only one clergyman to look after it? Within the same limits the "isms" have no less than six representatives, five of them ordained! How can we possibly hold our Church people together, with services scattered scantily over long periods, and these, too, held not in a church, but in school-houses, farm houses, hotel rooms, and other places where nothing can be done "decently and in order." How can the Church people be organized into compact little congregations with no centre to rally round—no spiritual home which they call their own, with its clustering feelings and associations? Or how can we be expected to train the lambs of the flock into a fond and intelligent affection for their Church if they are left, as they are in many places, for want of a church to attend so called "Union Sunday Schools" where the one condition of "union" is the banishment of the Catechism, and the inevitable result is their absorption into one or other of the "isms" thickly scattered over the face of the country. But the same condition of things exists elsewhere, and I am powerless to remedy it, for lack of means. Half a dozen churches could easily be planted in most advantageous positions in the spring if the Church would only enable me to put them up. But we cannot make "bricks without straw." The churches we ask and need are plain, unpretentious buildings, needing only four walls and a roof, with the plainest possible seating accommodation. Such a church with the people's best assistance would cost about \$700 or \$750. But I must leave the matter just as I have stated it. Scores upon scores of our Church people are slowly, silently but surely drifting from our ranks, out into the "dead sea" of practical unbelief, or away into the arms of Non-

conformity, simply because the Church of England in Canada does not do adequate justice to her "firstborn." With the means she does supply, we do our very best. For what is lacking, and the consequence sure to follow I disclaim all responsibility." E. ALGOMA.

Diocese Saskatchewan.

ST. PETER'S MISSION, PIEGAN RESERVE, }
McLeod, Alberta, N. W. T. }

On the 11th December last, the Bishop of Saskatchewan and Calgary formally opened the new addition to the Home for Indian Children on the Piegan Reserve, where thirty boys and girls have been gathered in to be taught, clothed and fed, to be trained to habits of usefulness and industry, to be rescued from lives of degradation, and to have their immortal souls cared for. The Indians are now not only willing but anxious to have their children enter the Home, and the work itself is becoming very encouraging, but it is in the greatest need of help. It is a Canadian Mission, i.e., it receives no assistance from any of the Church societies in England, and has, therefore, a peculiar claim upon the Church in Canada.

An earnest appeal, endorsed by the Bishop of Saskatchewan and Calgary, also by the Bishop and leading clergymen of Montreal, is made for help to wipe out the building fund debt, for salaries for more workers, and for means to procure such things as are necessary to enable the work to be carried on as efficiently as possible.

Money, groceries of all kinds, material to make up and clothing, especially for boys; two good sewing machines (for leather, heavy cloth and common work); also a good knitting machine, are greatly needed.

The appeal is made to all the friends of Him who deigns to plead for alms through these poor heathen Indians, and who will accept all that is done for them, as done for Himself.

Contributions for this object may be sent to Miss Brown, care of Wm. James Oliver, 36 St. Peter street, Montreal, where freight is being gathered to send to the Piegan Reserve.

DIOCESE OF CALGARY.

BISHOPRIC ENDOWMENT FUND.

The Diocese of Calgary consisting of the District of Alberta, in the North West Territories of Canada, with an area of 100,000 square miles, was constituted a separate Diocese in 1888, and placed under the jurisdiction of the Bishop of Saskatchewan, till the completion of the Bishopric Endowment fund.

The Canadian Pacific Railway passes across it from east to west two hundred and fifty miles, and the Calgary and Edmonton Railway runs north and south three hundred miles.

These railways bring a very large area of exceptionally good land within easy reach of immigrants. During the last two years many thousand settlers have made homes for themselves in this District, and towns are growing rapidly between Calgary and Edmonton.

The whole white population of the Diocese may be called new comers, scarcely any having been in the country ten years, and they have not only to make their homes, but also to take their full share in raising up and supporting the educational and other institutions of a new country, while contending against the necessarily high freight rates which affect those who live so far inland.

The number of Clergy in the Diocese when it was formed was eight, all of whom were more or less dependent upon S. P. G. or C. M. S. The number now is fourteen, and arrangements have been made for increasing that number to eighteen this year. Of the present number three

are wholly supported by their congregations, and all the rest, with the exception of those who are working among the Indians, are partially supported by those to whom they minister. There are also a number of lay-readers. The number of fully organized Parishes is 19. There are four Indian Missions, each with its ordained Missionary and its staff of workers, and much progress has been made in the training of the young of both sexes on the Reserves.

The people have done the very utmost for themselves. With the aid given by S. P. C. K. they have built in many of the Parishes, churches; and in some cases, parsonages. They also contribute to the Provincial Clergy Widow and Orphans Fund; the Home and Indian Mission Funds, and other Diocesan objects. These contributions, in addition to what is given for the support of the Clergy, make it impossible for them to give anything substantial for the endowment of the See.

The rapidly growing Diocese of Calgary now calls for the whole time and strength of the Bishop; while the Diocese of Saskatchewan, itself nearly as large as the whole of France, requires the presence of a resident Bishop.

With these facts before us, and feeling how important it is for the present and future welfare of the Church in the North-West that the need should be at once supplied, we feel it our duty to appeal to the Church in England and Eastern Canada to complete the Calgary Bishopric Endowment Fund.

About \$25,000 or £5,000 have been secured, including grants from S. P. C. K., S. P. C. K. and C. B. F.

Donations, subscriptions and offertories may be sent either to the treasurers of S. P. C. K. 19 Delahay Street, Westminster, S. W., who are Treasurers of the Endowment Fund; to P. V. Smith, Esq., 116 Westbourne Terrace, London W., or to the Bishop, Bishop's Court, Calgary, N. W. T. Canada.

R. REPURT'S LAND.

RICHARD ATHABASCA.

CYPRIAN SASKATCHEWAN & CALGARY.

W. J. QU'APPELLE.

January, A. D. 1894

Diocese of Columbia.

CHINESE MISSION.—In the month of December last an entertainment was given in the school-room of the Church of England Chinese Mission, Government st, Victoria, which was considered one of the most remarkable ever held in that City. It was the second Anniversary of the opening of the Mission School for Chinese, under the Rev. E. F. Lipscomb, who with his staff of volunteer lady teachers, has been enabled to gather considerable numbers of scholars for the Bible Class and Sunday services. Some fifty Chinese and as many visitors were present, as also the Lord Bishop of the Diocese, Venerable Archdeacon Scriven, Rev. G. W. Taylor, C. E. Sharp, Canon Paddon and others. The room was beautifully decorated with evergreens and devices prepared by the scholars and teachers.

A liberal tea was furnished to all present by the many kind friends of the work, and the many Chinese lanterns gave the room quite the appearance of a bazaar. During the evening an address was presented to his Lordship the Bishop, by the teachers of the Chinese Mission, expressing their pleasure at his presence amongst them, and acknowledging the interest he had shown since coming to the Diocese in their work. The teachers also took the opportunity of showing their appreciation of the catechist, Jim Lee, by presenting him with a Bible, and the scholars added an inkstand, as showing their attachment. The members of Mrs. Lipscomb's Bible class presented her with a very beautiful Chinese fan, and a costly handkerchief of Canton make, expressing their grati-

tude, in a letter, which accompanied the gifts and which was in Chinese, and in it was a recitation given by Mr. Gardner in the cantonese dialect. A collection was made during the evening for the purchase of English Bibles and Hymn Books, and the proceedings were closed by singing the Doxology, followed by the blessing pronounced by the Bishop.

Contemporary Church Opinion.

Living Church (Chicago):

We believe we have referred to an agitation among English Methodists for the formation of thirteen divisions or dioceses with a superintendent to be entitled a "Bishop" over each. This word "bishop," we are told, is to be applied "in its non-prelatical, non-sacerdotal sense." *The Church Times* indicates that the scheme is meeting with strong opposition among the Methodists themselves. It quotes from *The Joyful News*, a paper claiming the largest circulation among the organs of the sect, which condemns the plan in vigorous and uncompromising language. "If we want bishops," it says, "let us go where we can get the real thing and not some cockney imitation of it." This must be unpleasant reading for the adherents of the Methodist Episcopal body in this country, whose bishops are of the kind described in this uncomplimentary way. *The Joyful News* proceeds thus: "If we are to imitate the Church of England, let us copy that which has made it such a power to-day. We mean the activity of its clergy." *The Church Times* well remarks that if the followers of Wesley have revived the old maxim, *nil sine episcopo* they need only revive their old allegiance to the Church which their founder forbade them ever to leave.

The Southern Churchman (Richmond Va.)

Lent, with its associations; Lent, with its solemn services, began yesterday, the 7th. To observe it, we are doing what Christian people have been doing for long centuries; to keep it well we are in the footsteps of our forefathers. If they got good from it, so may we; if they were drawn nearer to God, so may we.

The meaning of the season is, in a word, *special devotion*. The life of this century is so complex, it requires of us so many duties, and they occupy much of our time. The life of our ancestors was simple in comparison. We have fallen heir to a complex civilization, and if we are to maintain ourselves and families we walk faster than they and work harder than they; and so are kept busy—too busy for our physical or mental or moral or religious health. We need time to pause and look up and consider; for life is passing away, and soon we are to be judged for everything we have done and left undone! If for no other reason, therefore, we should keep these forty days with special devotions.

They will give us time to reflect whether we are living in any sin, whether our hands are clean, our bodies pure, our feelings kind, our behavior Christian. A glance at ourselves will not suffice. Honesty, truthfulness, justice, kindness are not easy virtues; but it is easy to fall away from them, and we possibly live in ignorance about the every-day and essential virtues; for these are in part those matters which make up that holiness, without which no man shall see the Lord.

We ask the Assistance of the CLERGY in extending the Circulation of the *Church Guardian*. Specimen copies sent to any address. Special rates for six or more New Subscribers.

Correspondence.

THE IRISH SOCIETY.

To the Editor of the CHURCH GUARDIAN:

STR,—At a time when the Hon. Edward Blake and his brother, the Hon. S. H. Blake, are urging contributions for the furtherance in Ireland of "dang rous decoits," it behooves all true friends of the people of that kingdom to make an effort to send them the means of obtaining the "true light." The Irish Society for the instruction of the Irish speaking population in the Scriptures, chiefly through the medium of their own tongue, is in pressing need of funds, and if the need be not promptly met, churches in the most destitute districts must be closed. It is therefore suggested that clergymen—and especially those of Irish extraction—preach a sermon, with collection if convenient, on the Sunday nearest "Patrick's Day," in behalf of this good work. If any desire information concerning the Society and its operations, I have no doubt that the Rev. G. Osborne Troop, of Montreal, or the Rev. Canon Greene, Orillia, will be pleased to supply it. "Let Ireland flourish by the preaching of the Word" is the remedy for "the present distress."

Yours faithfully, G. H. H.

To the Editor of THE CHURCH GUARDIAN.

STR,—In Mr. Lockward's paper (*GUARDIAN*, 24th Jan.,) on "The Divine Plan of Finance," he claims that the reading of Heb. II. iv., "more excellent," referring to Abel's sacrifice, might fairly mean that it was acceptable because there was *more* of it; i.e., that Abel had probably performed a sort of work of supererogation, and therefore his sacrifice was *more* acceptable in the sight of the Great Financier; and he makes his novel suggestion notwithstanding the express statement in the text that Abel's offering was accepted through his faith. Archbishop Magee, the first of the name and rank, in his work on "The Atonement," ascribes the acceptance of Abel's sacrifice to his faith, and no Commentator of repute has ventured so far as to ascribe it to the possibility of his having slaughtered an extra number of lambs.

Pleion (the word Mr. L. builds upon as meaning *more*), does not always mean *more*, i.e., signifying bulk, quantity, number. It is an irregular comparative, and is as often applied by sacred and classical writers to character, quality and actions, to illustrate points of difference. See Matt. 6, 25, comparing the soul with food and raiment; also 12, 41, 42, our Saviour's comparison between His teaching and that of Solomon and Jonah; Mark 12, 3, the admission of the Scribes that love was greater (*more*) than holocausts of victims; and Luke 11, 31, like Mat. 12, 41, 42, etc.; in all of which forms of pleion are used. Neither the authorized or revised versions give any countenance to the gloss Mr. L. attempts to put on the word pleion. PLEBS.

Westerby-by Sea, N.S., 31st Jan.

THE Christ who saves to-day is the same Christ who cried out: "Come unto me all ye that labor and are heavy laden, and I will give you rest." He is a living Christ—the very Christ that was born of a woman; who was dead, but rose again for our justification. Paul preached a living Christ throughout his entire ministry. He preached, not a Christ separated from His human, or a Christ separated from His divine nature, but the whole Christ, in whom the divine and human natures are inseparably united. This is the Christ who lives and loves and saves, and who is with His disciples through all time.

THE HOLY EUCHARIST, OR THE SACRIFICE OF PRAISE AND THANKSGIVING.

(From Earl Nelson's Home Reunion Notes.)

The Holy Eucharist is the one great central act of Christian worship. Among all the revivals of the last fifty years, none is of greater importance than the endeavour to restore this service to its proper place in the worship of our English Christianity.

For, in the first place, it is the continuation of that great service of sacrifice carried on in the Jewish Church for fifteen centuries, ordained to commemorate the same events commemorated by our service. Then, bringing before God a memorial of the promise yet to be fulfilled; now, a direct memorial of the one only perfect and sufficient sacrifice once offered up for all the world.

Secondly, it is the only form of worship specially ordained by our Blessed Lord before His Passion, and celebrated by His Apostles and all Christians ever since, as the one and only essential service once offered up for all the world.

Secondly, it is the only form of worship specially ordained by our blessed Lord before His passion, and celebrated by His Apostles and all Christians ever since, as the one and only essential service.

Thirdly, it is the repetition upon earth of the daily worship in heaven, where our Great High Priest, within the veil, is ever pleading for us the sacrifice of his death.

(1.) The cardinal rite of the Jewish religion was the offering of sacrifice. Every day, morning and evening, a sacrifice was offered; every Sabbath, twice as many; every month, ten times more—offered to God and not to man, as a memorial before God of the one atoning sacrifice of the Lamb of God, that taketh away the sins of world.* Every day the same pleading voice went up to heaven. Every day the same memorial, foreshadowing the great offering upon the Cross, was spread before the eyes of the Eternal! The offerers did not always know what it foreshadowed, but they had received it by tradition from the earliest times, and if our latest Biblical critics are to be believed, these sacrifices were not confined to the Jewish nation. But sacrifice was universal, and may well be considered a remnant of the original revelation to man by which the promised remedy, proclaimed after the fall of man, was to be perpetually commemorated with thanksgiving.

(2.) At one of these Passovers, whilst these emblems of His dying were still being offered, the very Paschal Lamb was sacrificed for us.

But before His Passion, knowing that the old rites would cease, on the very night of His betrayal He gave, then and there, a new memorial of His death, to be celebrated by mankind, and this was to take the place of the former sacrifices, which ceased when the temple was finally destroyed. 'He taketh away the first that He may establish the second.'

Then was fulfilled the wonderful prophecy of Mal. i. 10, 11: 'I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hands. For from the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering.'

And from that day for more than 1800 years, somewhere in the world, such sacrifice has daily been offered. As we read in the Acts of the Apostles—the first Christians 'continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of the bread, and in prayers.'

Day by day the sacred rite was celebrated in their own homes, and on every Lord's Day in their assemblies they showed forth the Lord's death until He come.

The proof that this was a continuation of the same sacrifice originally revealed to man, and practised in the Jewish Church, is further given by the fact that the Eucharistic sacrifice has not only been treated as a sacrifice, but as a feast. This is shown by the very words of the institution, just as the old sacrifices were: 'This is My blood of the new covenant,' and Heb. xiii 10, 'We have an altar, whereof they have no right to eat which serve the tabernacle.' Then let us offer up a sacrifice of praise to God continually, that is the fruit of lips which make confession to His Name. We cannot shut out the light which the Jewish religion throws upon our Christian ordinance, for the first Christians for many years had no other light to guide them.

But we learn from the Apocalypse that the memorial of the precious death, which the Christian Church has celebrated continuously for more than eighteen centuries, has its counterpart or antitype in heaven.

It is there revealed to us Christians that, through all the ages, our blessed Lord ever stands before the throne 'as a Lamb that has been slain,' and that, while we plead the atoning death in these outer courts below, our great High Priest is ever pleading it within the veil, and at the pleading the universal voice of praise and thanksgiving is ever rising up before the throne of God: 'And every created thing which is in the heaven, and on the earth, and under the earth, and such as are on the sea, and all things that are in them, heard I saying, Blessing and honour and glory and power be unto Him that sitteth upon the Throne, and unto the Lamb, for ever and ever' (Rev. v. 13.)

Now, if these things are really so, there must be something radically wrong with our English Christianity when we find so many of our people practically cutting themselves off from this universal service of praise and thanksgiving, the worship ordained for man to offer to God from the first intimation of God's gracious purposes towards us, reinstated by our Lord Himself to be a universal memorial of His great sacrifice upon the Cross, and the foreshadowing of the worship ever carried on by the redeemed in the courts of heaven above, in which we on earth are asked to join.

I reserve to the next 'Notes' some remarks on the remedies for the three special losses which the neglect of this holy ordinance has practically brought upon us. *First, the loss of unity; second, the loss of all idea of real worship; third, the loss of the special benefits to the individual, which the neglect of this service entails.*—*Church Bells.*

BISHOP PERRY ON THE CHURCH CONGRESS.

There have been made statements of belief, or, rather, unbelief, in recent public sessions of a body in no sense representing the Church and wholly without authority to determine or define the Faith, which demand unshinied reprobation. I have long since, in my episcopal addresses, called attention by earnest words, as I have also by deeds, to my sense of the danger threatening the Church through a disregard on the part of some of the priests of our Communion and professors in our schools of divinity, of dogmatic teaching other than "as this Church hath received the same." I am aware that there is, and must of necessity be, a breadth and even a latitude of opinion in the Catholic Church of Christ. But it is to be remembered that the American Church, in the exercise of her undoubted autonomy, has given

expression in the Credo, in her Liturgy, and in her symbolic teaching, to her dogmatic belief, and she has done this in language too plain to be misunderstood or honestly explained away. She has required subscription to plain doctrinal statements, and has made the written and spoken avowal of belief in, and acceptance of, these statements as to "the Faith once delivered to the Saints," a condition of imparting the gift of Holy Orders. The explaining away of these solemn promises of conformity to the doctrine, discipline, and worship of the Church as required at ordination, would first disintegrate and then destroy the Church. It imperils its Catholicity. It teaches intending clergymen not to "hear the Church," but to make of the Church's most solemn acts practically a subterfuge, if not a farce—a means for obtaining emolument, social standing, and a "living," in utter disregard of the contract implied and existing in the Ordination vow.

We have too much confidence in the faith of loyal Churchmen and in the honesty of our clergy to believe that our doctrine is to be learned anew from the vaporings of a "Church Congress," or that the meaning of "subscription" is to receive, at this late day, an explanation wholly in the interest of men who have been, or are likely to be, carried away by every wind of doctrine, and are familiar alone with the ethics and the teaching of doubt. The Church of the living God is, and shall ever be, "the pillar and ground of the truth." The attempt to "Arianize" the Church will be as futile as the effort to "Romanize" the Body of Christ. Though an apostle should give us a nineteenth century gospel, it will not be received. The Faith has been once given, and given for all time to come, to the saints.

We do not believe that the extraordinary opinions avowed at these meetings of the "Church Congress" by men of whom we had hoped and expected better things, will receive general acceptance, or even respect. Presuming that the uncontradicted newspaper reports represent the speakers with sufficient correctness, we can only record our protest against this depraving of the Word of God, and these avowals of opinions foreign to the Church's accepted belief, and these definitions of doctrine other than as this Church hath received the same, which indicate a purpose and a policy to "Arianize" the Church. These advocates of a mis-named liberalism must be also regarded as traitors to the truth and Church of Christ. In their so-called liberalism, which is tolerant of error and illiberal alone to the received teachings and doctrines of the Church of God, these men seem to us to be "enemies of the Cross of Christ."

I THINK it is the going to God with our every want that He loves. Hence, the oftener we go, the more we please Him, for our asking for the to us seemingly little things is but demonstrating our entire dependence on him; and surely this dependence, this trust, is what makes us the children of our heavenly Father.—*Rose Porter.*

CICERO says in one of his addresses that jurymen "take conscience for their guide, that monitor which we have received from heaven, of which we cannot divest ourselves, and which, if we take it as our guide through life, will enable us to live without fear and with all honour."

LENT gives grand opportunities for Church work. The minds of the people are not so distracted by worldly things, and their hearts are attracted by the story of love which culminates in the Sacrifice on the Cross.—*North East.*

* Hammond, *Church or Chapel* (Wells Gardner)

The Church Guardian

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CALENDAR FOR FEBRUARY.

FEB. 4—Quinquagesima. (*Notice of Ash Wednesday*).

" 7—ASH WEDNESDAY. (*Pr. Pss. M. 6, 32, 38. L. 102, 130, 143. Communion service*).

[The forty days in Lent are to be observed as Days of Fasting or abstinence. Ash Wednesday Coll. to be used daily].

" 11—1st SUNDAY IN LENT. (*Notice of Ember Days. Ember Coll. Daily*).

" 14—
" 16—
" 17—

EMBER DAYS.

" 18—2nd Sunday in Lent. (*Notice of St. Matthias*).

" 21—ST. MATTHIAS. Ap. & M. (*Athanasian Creed*).

" 25—3rd SUNDAY IN LENT.

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(*Author of "Arrows for the King's Archers," etc.*)

SECOND SUNDAY IN LENT.

"*The will of God . . . even your sanctification.*"
—1 Thes. iv, 2.

I.—The need and blessedness of *self discipline*. The influence of the body upon the mind (which modern science so forcibly teaches.) Self-control and the subduing of even lawful appetites necessary for the development of the perfect Christian character. In this the earliest Epistle of St. Paul (A. D. 54) we have a strong enforcement of the highest morality on a corrupt age. But it goes further than this. Sensuality is a disgrace to our Christian calling; it draws down God's vengeance upon those who yield themselves to its seductions; it outrages the Spirit of God, by whom we are called unto "holiness." This is the vital religious motive for purity of life, and is the true strength of all moral effort. The teaching of the Apostle as to the necessity of controlling the body, and abstaining from lawless and irregular indulgence in the desires of the flesh, very clear and forcible. The duties of personal purity and chastity enter into the very idea of Christianity, and the first lessons of the Apostle are on this subject. He returns to it again and again. "Ye know," he says, "what commandment we gave you by the Lord Jesus." With Felix he reasoned of righteousness, temperance and judgment to come. He speaks the language of affectionate entreaty, and appeals to his converts by the Lord Jesus "so to walk as to please God," as they had been instructed by him, their teacher, pointing out how surely the vengeance of God falls upon those who "go beyond and defraud a brother"—that particular wrong to the honour and holiness of others caused by sins of unchastity. "For God hath not called us unto uncleanness, but unto holiness."

II.—To despise the words of St. Paul on this

subject is to despise the words of God. "He that despiseth, despiseth not man but God." The Holy Spirit speaks through the Church. The voice of the Church is as the Word of the Lord Jesus. The exhortation was "by the Lord Jesus," not in the name of the Apostle, but through the Lord dictating and strengthening my commands: "So they are not mine, but His." To acquire and hold his own vessel (or body) in sanctification and honour; to keep his body "in temperance, soberness and chastity." In this connection it may be sadly necessary to point out that the sins expressly forbidden as dishonourable and threatened with the vengeance of God were accounted by the Gentiles as things *indifferent*. They were excused by parents—commended even by moralists—and consecrated by the Religions of the Heathen, especially at Corinth, whence this Epistle was written. Each Christian of Thessalonica was to acquire or purchase his own body, to redeem it from a debasing and galling slavery, and to become a free man in Christ Jesus,—master and lord of his own body, which had before been alienated by sin and under the yoke of Satan. Abstinence from sensual sins was a thing to be learnt by the Gentiles "who knew not God," 1 Cor. vi, 19; II Cor. vi, 16.

III.—The Christian's body a temple or "vessel" of the Holy Ghost. Christianity has greatly raised the standard of moral purity even among those who profess to ignore its precepts. It is wrong to deny this. A proof that our Faith is of God, that it is powerful to the pulling down of the very strongholds of Satan, that there is no evil which it cannot subdue and cast out of the human heart and out of society. Christian purity a possibility, a fact, as the lives of thousands of saints in all ages of the Church has testified. The Baptismal garment can be kept unspotted, as can be shown by the experience of all who have been truly mindful of their baptismal engagement to renounce the sinful lusts of the flesh, and who have joyfully and thankfully obeyed the will of God in this matter, knowing that the restraints of His holy law are the truest freedom. The Holy Eucharist the great antidote to the sins of the flesh—a careful preparation for and careful use of this great provision of "the Divine Love," the balm "to heal the hurt of God's people." The duty of the Church to teach the necessity of sexual purity sadly neglected. The loss of the young on this account very terrible—they sin through want of knowledge. In this matter it may be truly said that "the people are destroyed through lack of knowledge," Hosea iv, 6.

IV.—Exhortations and warnings needed in our own communities. (i.) Purity a habit to be formed by effort, by steady government over secret thoughts, by a persistent use of the means of grace. None need despair. Virtue will triumph by single efforts again and again repeated. "If God is with us," who can prevail against us. Need of courage, hope, joy and effort. The body, a vessel consecrated to the service of God, His temple, 1 Cor. vi. 18. All that is inconsistent with this thought is to be avoided. (ii.) Let us thank God for the sweet and purifying influence of religion, for that knowledge of His holy will which He has revealed to us. For the "glorious liberty" we may enjoy from the worst of services, the slavery of evil desire, if we will use the means placed at our disposal. (iii.) The voice of Holy Scripture is "a voice from heaven." He who despises it, despises not man but God. The Holy Scripture is not less the will of God because written rather than audibly proclaimed. "This is the will of God . . . even your sanctification." Possessed as we are of this heavenly knowledge, holiness of life should be the distinguishing mark of those who profess a desire to do God's will on earth as it is done in Heaven.

EDITORIAL NOTES.

THE quiet, secret aggressiveness of the Church of Rome, especially in educational matters, is felt not alone in Canada, but has aroused considerable opposition in the neighboring Republic. We find reference to it not only in our religious exchanges, but also in the secular papers, and so strong has the conviction of the abuse through the appropriation to Roman Catholic institutions of an immensely disproportionate sum relatively to other religious bodies from the taxes imposed for educational purposes become, that it is proposed, in order to remove it, to amend the Constitution of the United States. We learn from the *New York Churchman* the full text of the proposed Sixteenth Amendment, which is as follows: "No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control."

Of the foregoing amendment the same paper says: "It is notorious that this amendment has been proposed in order to correct and prevent the flagrant abuses by which State and city legislation has for twenty years or more defied the principles of the Federal Government. By the intrigues of the priesthood of the Roman Church, and the connivance of disloyal and unprincipled politicians, the public money of several of the States has been continually appropriated toward the maintenance of religious institutions. This might not have been recognized as an abuse, and would not, perhaps, have demanded any notice from the Federal Congress if it had been kept within the bounds of moderation and impartiality. But the Roman Church knows nothing of modesty and toleration, and is, therefore, sure, sooner or later, to repeat her own history and overreach herself. Her greed for public money has grown so great, and has been so long unchecked, that no one who is not blinded by prejudice can fail to see that in some of the States a revenue from the public funds has been poured into the treasury of the Roman Church enormously beyond the relative deserts of that Church and immensely disproportionate to the sums given to other religious denominations."

THE *Churchman* also gives some statistics as to appropriations made in New York city alone, which illustrates the extent of the abuse which has permeated and vitiated municipal matters. It would appear that during the ten years, from 1884 to 1894, there has been appropriated from the "taxation and general fund" of the city of New York alone for the support of inmates in the various institutions: (1) To Roman Catholic institutions, \$5,526,733. (2) To Protestant institutions, \$365,467.00. (3) To Hebrew institutions, \$908,534.00; whilst in the single month of August, 1893, there was appropriated from the "Excise Fund" to Roman Catholic institutions \$50,889.00, whilst Protestant institutions received only \$3,105, and Hebrew institutions \$3,100.

THE Church Club is an institution which it appears to us might well be transplanted from our Sister Church in the United States to Can-

ada. Certainly judging from the reports of the work which has been accomplished by the clubs existing in New York, Chicago and Boston, the system is well worthy of wider extension. Why not have a Church Club in our greater centres, such as Montreal, Toronto, Halifax, St. John, etc? At the annual dinner of the New York Church Club in January last, there were present several of the Bishops of the Church in the United States, as well as leading clergy and laity, and some notable utterances were made.

President Low spoke of "The University" as the Church's ally in the investigation of the truth and the education of Christian men.

Bishop Talbot remarked upon the fact that the laity are awakening to a realization of their opportunity and privilege in the Church, and are becoming more and more important factors in its growth and development. He spoke of the resuscitation of lay interest in the Church within the past twenty-five years "as one of the most hopeful signs of the age in which we live." He also thought the quality of the clergy was improving, and that they were coming more and more into touch with the civil as well as the spiritual life of the community, commanding more and more the respect, reverence and regard of all classes of men.

BISHOP COLEMAN, of Delaware, has warm words of appreciation for Church Clubs, which he said he had found "valuable weapons of resistance," and which were highly advantageous and beneficial to the Church and the members in the better understanding brought about between Churchmen in different parts of the diocese. He said further, "I cannot say too much as to the value of such organizations. . . .

Being a diocesan, at least an ultra parochial organization, the Church club is very influential in lessening, if not altogether obliterating those congregational lines which so often bar the Church's progress. In such assemblages, the members realize their relation to the Diocese as such, and that there are responsibilities and privileges which have wider scope and significance than those which belong more exclusively to other parishes."

ANOTHER notable and timely utterance at the New York club dinner was that of Bishop Coleman in reference presumably to the late Congress of Religions in Chicago. He is reported as saying: There is a disposition among some in the Church to restore paganism, one feature of which was the lack of dogmatic instruction, and another feature of which was the ease with which men might believe anything and worship any person or thing. It seems now to be a mark of culture to recognize as worthy of study and meditation all the teachers of the world, and this was the very idea which underlay paganism at the time of the introduction of Christianity. Never, for the sake of reputation for liberality, will I submit that the one Saviour of the world shall be put on a par with those who from our very infancy we have been taught to avoid as false deities and false teachers." He emphasized the necessity of dogmatic instruction, as that for which Christianity came to the world and by which she drew to herself those wearied with the unprofitable discussions of paganism.

If from certain quarters there come uncertain sounds from time to time as to the nature and necessity of the Apostolic and Catholic ministry, (such for instance as those lately put forth and so generally condemned by the Bishop of Worcester in England), yet from others true and certain testimony is given in regard to the same

matter. Amongst such we note some remarks of the Right Rev. Dr. Neeley, Bishop of Maine, at the first annual dinner of the Massachusetts Church Union over which the new Bishop of Massachusetts presided (who is supposed to be, perhaps, a little inclined to so called liberal views in this matter.) Bishop Neeley is reported to have given an interesting summary of the evidence that from the time of the Apostles there had existed this ministry in its three Orders. It was an Institution, he said, founded by our Lord among other reasons for the preservation of the truth; and sad indeed was the task of those who, while remaining within this Apostolic Ministry derided in their public utterances the truth, as this Church has received the same." Strong and perhaps necessary words in a diocese wherein the late presiding Chief Pastor might have been classed amongst those who, if not deriding, made little of the value and necessity of Apostolic succession.

ASSUMING that there is nothing inconsistent with the character of a true Christian in the constant use of tobacco, and assuming that the large majority of those who do daily expend more or less—as a rule more—money in cigars, cigarettes and tobacco are Christian men, why should not the clergy of the several parishes throughout this great Dominion make an earnest appeal to such Christian men to deny themselves the luxury (for so, we assume, they are regarded) of cigars, cigarettes and tobacco in whole or in part during this Lenten season, and to keep what they would so expend, to be presented as an Easter offering to the Lord? We believe that if a "Smoker's Self-denial Club" could be formed in every congregation throughout our Dominion for the six weeks of Lent alone, and the money so saved were applied to the purposes of the Church, it would go far to carry on for a year the Domestic Mission work of the Church in Canada. Who will be the first to start a "Smoker's Self-denial Club?"

LENT.

At this blessed season the Church bid us to make use of the many means of grace so freely offered to us during these forty days, which should be forty stepping stones to heaven, in following the footsteps of the Son of God, "who loved us and gave Himself for us." The Lenten Fast should be to us a season of self-denial and spiritual discipline, and we should give more time to prayer and meditation by watching at the cross of Christ. At such a time let us frequently make a searching examination into the whole course of our lives, and out of the many sins we have committed in thought, word and deed, let us also consider what special sin is hindering our growth in grace; then let us, with the aid of the Holy Spirit, strive to amend our lives. In such a contest we must enter into a hand to hand struggle with Satan, praying that grace may be sent down; and if we do not succeed at first, we ought not to be discouraged. We may fail again and again, but with patience we must start anew each morning with new efforts, with the resolution of conquering and to conquer. With each successive victory the temptation will not be as strong, but let us remember that nothing but the grace of Christ will give us the victory.

Our blessed Lord teaches three acts of self-denial in the Sermon on the Mount, and these are Prayer, Almsgiving and Fasting. During Lent we should spend more time in prayer, not only in the services of the Church, but in our

own private devotions by thoughtful reading, by meditation, and an honest self-examination. The services of the Church will be of very little help to us unless our spiritual life corresponds to the blessings which they convey. Almsgiving is another act of devotion, and let us, in our self-denial, lay aside a certain sum each week, and give the whole amount of our savings as a thank-offering on Easter day. Let us bear in mind that fasting is a physical act, and ought to assist us along with all our spiritual acts of devotion "to crucify all the sinful lusts of the flesh that we will not follow nor be led by them;" and remember, Christian soul, that Jesus calls you away from the world to watch with Him forty days in spiritual retirement, that by learning of Him you may with more readiness take up your cross and follow Him. Whatever you do, let it be an honest confession in the sight of God, so that Easter will bring to you much joy, whether you keep it here, on earth, or in Paradise.—*The Arrow, N.Y.*

TEMPTATION—THE TEMPTER.

If we realized the character and power of him who tempted Jesus in the wilderness, and who tempts us, we should use every special means, and every special hour, set apart for penitence and discipline. We have too vague notions as to the character of the Devil. We too often regard him as a power of evil, an essence, an influence; instead of recognizing him as a person, a being infinitely stronger, more cunning, more swift in movement and execution, than ourselves. We fail to see that Satan's whole time and energy are occupied in planning our destruction by means of countless agencies, whose work is to shut us out of that heaven where they were once admitted. With such a being for a foe, we dare not neglect any means of grace, any spiritual training and medicine of the soul, however bitter. No new art or amusement is discovered, no change in our fortunes takes place, but Satan tries to extract from it some new poison, some fresh temptation. The temptations of our Saviour were entirely from without, since in him is no sin; our temptations are both from within and without. They come from the promptings of our nature, from peculiarities of our temperament, constitution and health, from the character of our work, or our associates.

There is no place nor time free from the dangers of temptation. Jesus was tempted when engaged in prayer and fasting; so in the house of God, at the very altar itself, we may meet the tempter. No door locks out our thoughts, and no exile can escape from himself. Those whose work is the highest and the noblest are often the most sorely tried; against such Satan uses his keenest weapons, his most subtle temptations.

Moreover, he suits his attack to the person and the opportunity. It was when Jesus was faint with fasting, that Satan appealed to his natural appetite. It was when David had changed the hardness of warfare for the luxury of an idle palace, that the Devil showed him his neighbor's wife. It was when Ahab wandered discontented through his dominions, that Satan told him how convenient was the vineyard of the Jezreelite. The Devil knows what we do not know—all our weak points. Think not that he who spared not the Son of God will spare you. But rather use the opportunities given to you, and look into your hearts, consider your ways, find out when and how you are most easily tempted; then fly to Jesus who was tempted; fly to prayer, to the armory of God's Word, to the blessed Sacrament of love. And so shall we feeble folk be more than conquerors, through Him who for our sakes was tempted, and for our sakes triumphed over temptation.—*Church Reader for Lent.*

Family Department.

JULIE.

CHAPTER XX.

Change would be the best thing for her; he would take her right away. He had some business first in London for a week or so. London would be so utterly different from the quiet farm, and sight-seeing with him would do her a world of good; she would have no time to be puzzling about her past. Yes, he would take her at once. And then her wonderful confidence in him, and the clinging touch of her arms, brought a very tender look into his face. She might have been shy, and half afraid of him. Afraid of him? Nothing of the sort! Julie had taken to him directly, as if he were an old familiar friend. What a dear little girl she was! Martha had something to do with that, of course; she must have always spoken so kindly of papa. Good Martha! Could he ever thank her enough? She was fretting, too, poor soul. Sorry she was going to lose her charge. Julie would come to see her again; he would never let Julie forget her.

"I'm dressed, papa," said Julie, running into the room, and slipping her hand contentedly in his.

"Julie, I'm going to take you away. What do you say to that?"

"When, papa?" asked Julie, eagerly. "To-day?"

"To-day," said Mr. Strickland—"yes. Do you think you'll be sorry to go?"

"Sorry!" said Julie, reproachfully. "Oh no! oh no, papa! I've been longing for the time. Auntie always said you'd take me away from here. I think," she added wistfully, with a little plaintive smile, "it'll all come back when I go away, and I'll remember them all quite well."

"Of course you will," he answered, with a cheerful smile. "That's right my little girl."

And then they had breakfast in the parlor, these two alone together. Martha liked better to arrange it so; she was not at home in Mr. Strickland's presence. She had no part, she thought, with him since his own little daughter was dead. Jessie's child would have been a link between. This was only a stranger-gentleman. And Julie she knew came of gentlefolk. They would get on better without her.

They got on very well indeed, to judge from the laughter that came from the parlor; and Julie could hardly believe in her own importance at all when she found herself seated at the head of the table actually making tea for papa.

Mr. Strickland, was determined to let her have no time for remembering at all. He talked so much to her and made her talk to him, she could think only of the present; no room was left for the past. And the present seemed wonderfully pleasant to Julie now, with this darling papa.

She would always be his little housekeeper, he said. He would never leave her again, and they were going to be the whole world to each other now. And Julie seemed content.

"Shall we go and open the box?" she asked, when Mr. Strickland could drink no more tea.

He had sent his cup to be filled a tremendous number of times, just for the sake of the pleasure it gave to the maker to make the tea.

"Yes," he said, "come along," and would carry her on his shoulder upstairs; and Julie began with an earnest face to help him to unpack the trunk.

What a lot of beautiful things she saw! Everything seemed beautiful to Julie; even the case of cheroots and cigars which she fingered so curiously. But there were far more interesting

things to see, as she found a little later, especially when Mr. Strickland pulled out a package with "Julie," written in one corner.

"All for myself," asked Julie, flushing up to the roots of her hair.

"All for yourself," Mr. Strickland laughed cutting open the string with his knife.

Julie's little presents had always been of a very simple kind, so her eyes were fairly dazzled at the sight of the Maltese cross and bracelets which he put round her neck and wrists. Here, too, were an ivory elephant, and a delicate ivory fan, and a queer round box, little bigger than a powder-box, painted in red and gold.

"Open it," Mr. Strickland said, putting it into her hands. And Julie doing as she was bid, found another box inside. After that came another, and then another still, the boxes getting smaller and smaller, till the last one was so tiny she could scarcely put the tip of her little finger in; and each little box was a perfect little box, with a cover to fit each one.

"Well, Julie, do you like them?"

But he need not have asked the question. She put her arms around his neck, and gave him a loving squeeze.

"I was very ill before you came, papa," she said. "If you hadn't come, I really think I should have died."

He did not guess how earnestly she meant it. How could he guess the trouble of poor Julie's mind? That dreadful groping all in the dark, as it were, for "the others—the others" and never being able to grasp the past at all! His coming had given another turn to Julie's thoughts.

Well, they packed the treasures in the trunk again, and Mr. Strickland sought out Martha, and tried to break it to her gently that he wanted to take his little girl away to-day.

I don't think Martha was very sorry; it was such a strain on her to have him in the house with her. He was always trying to find some likeness in the child to Jessie, and she felt she could not bear it any longer, whilst her heart went out so bitterly to the real niece in her lonely far-off grave.

So she assented far more quietly than he thought she would have done, agreeing with him that entire change was the best thing now for Julie, and went upstairs to get her things together—the clothes Mr. Strickland's money had bought, but that had been the other Julie's—the Julie that was dead.

I think Mr. Strickland was a little disappointed to find that Julie did not regret so very much to leave her aunt—the good but homely woman who had nursed her all her life. Was it because he was just "a change" she had taken so wonderfully to him? Would she tire of him too, when the excitement of his arrival had worn a little away? Was this pensive eyed, affectionate Julie only a butterfly? Well, time alone could tell.

"Good-bye! Good-bye!"

The cab was at the door. Large tears were raining down poor Martha's cheeks.

"I've made the father happy," she kept repeating to herself. "I could not have told him that his child was dead." But it did not help to relieve her conscience at all.

"I'll come again," Julie was repeating. "Papa says we both shall come." And her tender heart reproached her that she felt so glad to go.

To go! Go where? She hardly knew, she hardly cared. Papa had not satisfied all the longing of her heart. There was something, something wanting still. If one face from the dear old home had come—one voice to speak a word or two to Julie—the misty past would have cleared up there and then. But it wasn't to be just yet. Poor Julie!

Martha's handkerchief still fluttered in the air, and Julie's waved still from the carriage window.

"God have mercy on me!" Martha cried. "It didn't seem such a dreadful thing to do at

first. No body came to claim her," she muttered in a mournful voice. "I wish they had."

John Gerring did not answer her. He sneaked into the house, and glottingly felt the crisp bank notes that Mr. Strickland had left behind.

CHAPTER XXI.

IN GORDON TERRACE.

The house felt, oh, so cramped, the rooms so dark and small, after the big airy ones they had been used to all their lives. And the stone yard behind—how the little Bridges hated it!

There were no delightful corners for Chubbie and Puff to poke about in: it was just square. They used to play at "shop" in a dismal kind of way but not at "horses" ever. Horrible indeed! Even Puff felt he could hardly stretch his tiny legs in that "nasty place," after the long path in the dear old garden they had left behind for ever. How full the small rooms seemed when the children trooped in all together, always getting into each other's way, and treading on each other's toes! And the little ones were such a bother.

"Why couldn't they play by them-selves?" Elsie said. She was tired of having to amuse them. "It's so stupid to go on growling like a bear! And Puff will growl for hours."

"Elsie, come and play; come and play with us, just a little bit!" urged Puff.

"No, Puff, I can't. Don't bother me. Chubbie will play with you."

"Two can't play 'shop' alone," said Chubbie, chiming in. "I'm Mr. Tozer and Puff's the errand boy. There must be a lady to come and buy, you know."

"It's such a babyish game," said Elsie, peevishly. "It's so stupid to want to sell some silly leaves and sticks."

"Not silly!" stoutly retorted Puff. "It's tea and sugar, Elsie. Lollipops, too," he added, as a kind of bait.

Elsie flung aside her book with an impatient sigh. "Little bothers!" she muttered.

"I'll only play for ten minutes, mind; not a minute longer than that."

Ten minutes seemed a good way off from now, so the "little bothers" skipped into their places with alacrity.

The counter this time was on two chairs placed together in the corner of the rooms; it was far too cold a day for the children to be in the yard. Chubbie began to speak like Mr. Tozer, in a gruffish kind of voice, and Puff began to squeeze bits of paper together, with an angelic smile on his face.

"Want some sugar," Elsie began, talking fast to get it done as soon as possible.

"Yes, mum," Mr. Tozer touched his curls. "How much shall I put up, mum?"

"Half a pound," said Elsie, wearily.

"Yes, mum. Anything else, mum?"

"Some tea," said Elsie, with a snort.

Then suddenly remembering her part, "One ounce will do. Send it to thirteen Gordon Terrace;" and she walked away.

The delightful business of packing up began. Puff brought out twine and paper; and when it was all tied up, he ran four or five times round the room, for he ignored going a very short way, and came and rapped with his knuckles on the sofa head.

No answer. Elsie was buried in her book again.

Rap! rap! rap!

No answer. The errand boy took the liberty of pulling the customer's hair. He had learned from former occasions that it was a very good way of rousing this customer up.

"Oh," said Elsie, vacantly, "you've brought the parcel; put it down."

"Yes, mum," answered the errand boy, laying it on her lap. He returned to the shop after taking an extra round, and both he and Mr. Tozer waited.

They waited a good long time. The customer took no heed.

"Elsie," at last cried Chubbie, "you must come again, you know."

"Come again," bawled Puff. "You haven't bought lollipops yet."

An impatient "Bother!" and the book was flung aside.

With a frown on her brow, Elsie purchased an ounce of lollipops.

"There! I'm not coming any more," she said. The face of the grocer lengthened, and the errand-boy's lips went down.

Rose came in just then, and auntie followed after.

"Ten minutes hasn't gone, Elsie," Mr. Tozer was saying, in a very plaintive voice.

"Yes, it has," answered Elsie; "more than ten minutes have gone. I've played enough to-day. I'll play some more to-morrow."

The grocer sighed heavily, and the errand-boy nearly cried.

"Julie never played like that," he said. "You don't do it pwoper, Elsie."

No, she never played it properly at all. Julie used to speak about her little girl, and taste the sweeties as a trial; then she used to talk while she bought the tea, and come as a different customer over and over again.

And she didn't go on reading when the errand-boy knocked at the door. No, nobody had ever played like Julie!

"Elsie," said auntie, looking up, "it's very dull for them, you know. Won't you try to amuse them a little bit, poor things!"

"I have been playing with them," Elsie said, "but they want to play 'shop' for ever. It's such a silly, babyish kind of game. I'm sure they might play by themselves now."

"Julie must have found it babyish, too; don't you think so, Elsie? Yet she used to give up nearly all her time to play with Chubbie and Puff. I know she used to get a little tired sometimes," auntie added, "and longed to join yon bigger ones occasionally."

Rose suddenly left her chair and walked up to the counter.

"I'll play with them a little while," she said. "A pound of sugar, Mr. Tozer."

The face of the errand-boy was wreathed in smiles, and auntie nodded approvingly; and Elsie put aside her book and also joined the players. And tea and sugar and lollipops were sold as fast as the grocer could sell them.

"I'll try and play with them a little," Rose said, "every day. They do miss Julie so. She must have found them a bother sometimes, Elsie, don't you think? And we always put them upon her. Do you remember how she used to go and hide when they kept on teasing her to play? Julie was a dear little girl, Elsie; she was the best of us all, I think."

Would any one have been more surprised than Julie, I wonder, if she had heard?

What a long, dark winter it was! Dark in every way. And the children, even the bigger ones, couldn't help being fretful and peevish now and then. It seemed as if all the glad things of life had been snatched from

them in a moment. Papa was dead; Julie was dead; they were very, very poor. They missed the dear old garden most of all, and Elsie thought bitterly sometimes of Emperor and Joan in the possession of Harry and Sid.

"It was a comfort—such a comfort—to go and look at dear old Jowler in his hutch, and stroke his dear brown head. How sad it was for him to be separated from his lucerne-plot only by the garden wall! He always looked so fidgety on Saturdays," Elsie sadly said. "Don't you think so, Lance?"

"Poor old chap!" said Lance, with a sorrowful shake of his head. "How glad I am Mr. Atherton gave me leave to keep him here! Poor old Jowler! You'd have been sold like a shot, if he hadn't. And Lance pushed in his little saucer of bran and shut the door of the hutch."

And Mr. Atherton was very kind. Hardly a week passed by without an invitation coming to the little Bridgesses to a tea-party in his room. How gentle he was in his manner to them! How tenderly he always spoke. He seemed to feel their losses and griefs as much as they did themselves.

The other name—the seventh name—he very seldom mentioned; but none of them, not Chubbie even, had Julie's place on his knee.

"I believe Julie was his favorite, too," Elsie whispered to Rose.

It seemed a funny thing that they had only found out now what a favorite Julie had been with people outside their home. And then about Miss Templeton. Fancy that Miss Templeton really wanting to adopt Julie and bring her up as her own!

"But she does like me; she kissed me once," Julie's plaintive voice seemed to be saying again. Yes, she must have liked her very much. All of it had been quite true.

Somehow Miss Templeton seemed a different kind of person to the little Bridgesses now, when she passed them in her comfortable carriage with the "spanking pair of grays." She used to bow to them now. Elsie said, "It felt so strange." A little stiff nod, but that was only since her letter came.

(To be Continued.)



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SPEECH BY MRS. ISABELLA BISHOP, F.R.G.S., and Honorary Fellow of the Royal Scottish Geographical Society, at the Gleaners' Union Anniversary in Exeter Hall, November 1st, 1893.

[CONTINUED.]

And I would like to-night that we should turn away from these enchantments, for enchantments they truly are, and set our faces towards the wilderness, that great, "waste, howling wilderness" in which one thousand millions of our race are wandering in darkness and the shadow of death, without hope, being without God in the world.

The work is only beginning, and we have barely touched the fringe of it. The natural increase of population in the Heathen world is outstripping at this moment all our efforts; and if it is true, and I believe has never been contradicted, that our millions only have been baptized within this century, it has been also said without contradiction that the natural increase of the Heathen world in that time has been 200 millions, an awful contemplation for us to-night. It is said that there are 800 millions on our earth to whom the name of Jesus Christ is unknown, and that 1035 millions are not in any sense Christianised. Of these, 35 millions pass annually in one ghastly, reproachful, mournful procession into Christless graves. They are dying so very fast! In China alone, taking the lowest computation of the population which has been given, it is estimated that 1,400 die every hour, and that in this one day thirty-three thousand Chinese have passed beyond our reach. And if this meeting were to agree to send a missionary tomorrow to China, before he could reach Chinese shores one and a half millions of souls would have passed from this world into Eternity. Nineteen centuries have passed away, and only one-third of the population of our earth is even nominally Christian.

We are bound to face these facts and all that they mean, for us to-night, and to ask ourselves how we stand in regard to this awful need of the Heathen world. We have in this country 43,000 ordained ministers. If we were to be treated as we treat the Heathen, we should have but 220 workers for the United Kingdom, of which number seventy would be women. In China alone we have but one missionary for half a million of people, as if we were to have one minister for Glasgow, or Birmingham, or Manchester, or one of our large cities. I think we may say that to us indeed belongeth shame for this, our neglect. The Moravians, as perhaps most here know, have one missionary out of every sixty of their members. We have but one out of every 5,000 of our members. Theirs is an example that we can follow.

Were we equally impressed with love and obedience, we should have 200,000 missionaries, and our contributions would be £20,000 a year. What an object this is to arouse the sleeping conscience with! We spend £140,000,000, or three guineas a head, upon drink; we smoke £16,000,000, and we hoard 240,000,000, while our whole contributions for the conversion of this miserable world are but one and a half million pounds, or 9d a head. These statistics are dry enough, but they are filled with meaning, and an awful meaning if we would only dwell upon them, each one of us to-night in our own heart in the sight of God.

I think that we are getting into a sort of milk-and-water view of Heathenism, not of African Heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also, which prevail in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the Heathen and Moslem world. When travelling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned, and deified, and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt, to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is, how corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the un-Christianised nations. There is no public opinion interpenetrated by Christianity, which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God "lest haply they might feel after Him who is not far from every one of us." And over all this scathing mass of sin, and shame, and corruption, hovers "the ruler of the darkness of this world," rejoicing in the chains with which he has bound two-thirds of the human race.

(To be continued.)

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TEMPERANCE.

[CONTINUED.]

Mr. Barker also sympathized with the call to renewed activity in view of the increase of drunkenness visible in this and many other places. From another quarter too the summons to close ranks and move forward had come. Whatever they might think of the plebiscite decided upon by the Provincial Legislature, the call to action should be responded to by every true temperance man. No effort should be spared to poll such a majority for Prohibition as would leave no doubt as to the will of the fair Province of Ontario, so as to command Prohibition from whatever Government the power and duty of adopting and enforcing that measure might rest with.

Mr. Barker's eloquent and forcible address was listened to with marked attention, and could not fail to be productive of good.

In the absence of Mr. C. J. Miller, J.P., an Elder in the Presbyterian Church, and one of the oldest members of this society, Rural-Dean Jones moved "that this Church of England Temperance Society is thankful for the work done in the past, not only here but throughout the diocese and world, and hopes that much more may be done during the ensuing year, and that great blessing may ever rest upon the work of this Society."

Mr. Jones was pleased that good had been accomplished in the past, and that the Society was hopeful for the future. He advised less preaching and more prayer. Even Orillia has fluns, and he had tendered his services to Canon Greene to assist in rescue work there during the winter. The prevalence of profanity among young men was deplorable, and looked ill for the future of Canada. He urged that effort be not confined to the drink evil alone, but that the sins of profanity and impurity be also combated for the sake of Church and country.

R. Wardell, President of the Local Union of Christian Endeavour, took the opportunity of seconding the motion to assure the Church of England Temperance Society that the Union was one with them in the effort to stem the tide of intemperance. He also urged united effort in polling as large a vote as possible for Prohibition in January.

Mr. Hill moved that the Executive for the ensuing year be: Honorary President, the Rev. Rural-Dean Stewart; President, the Rev. Canon Greene; Vice-Presidents, Mr. F. Evans, M.A., and Mr. N. Baker; Superintendent of Band of Hope, Miss Stewart; Librarian, Mr. Hale; Secretary, Mr. D. L. Hill; Treasurer, Miss Maude Boyes; Executive Committee, Mrs. Baker, Mrs. Goffatt, Mrs. Greene, Miss M. A. Evans, Miss Stewart, Miss Minnie Boyes, Miss Hattie Gladman, Mr. D. H. Church, and Mr. J. W. TenEyck.

This motion was adopted after it had been pointed out that the Church of England Temperance Society took no part in the political aspect of the

question, though speakers were free to express any opinion they chose from its platform. The plebiscite and the Royal Commission were but methods of evading the real issue. It was to be regretted that Christian ministers and people differed on the question, but such bishops as Dr. Bond, of Montreal, and Dr. Baldwin, of Huron, were towers of strength to the Church in removing the reproach of apathy regarding a national sin. While deploring the prevalence of profanity and impurity, the Church of England Temperance Society, except in its Band of Hope work, found it necessary to devote exclusive attention to the one evil, from which the others so largely sprang.

Mr. Griffith, an agent of the Barnardo homes, at the request of the Chairman, made a few remarks based on his experience in the Royal Navy and ashore. A few years ago the Army and Navy were notoriously drunken and profane, but the Temperance effort had been blessed in largely reducing those sins, and teaching both Jack and Tommy Atkins the blessings of sobriety and thrift. The Barnardo homes had sent five thousand boys and one thousand girls to Canada, of whom not more than two per cent. had turned out badly, and the criminals numbered less than one-half of one per cent.

A resolution expressing pleasure at the favourable report given by Mr. Griffith, and wishing Dr. Barnardo's noble work God-speed, was adopted.

In supporting it, Rural-Dean Jones said the Chairman had stated that one of those brought to this neighbourhood was not yet perfect, though improving. He would ask were those to whom the children were entrusted themselves always perfect? Rescuing the children from lives of inevitable sin and misery, and giving them a chance to do better, was the most noble work which could be engaged in by the followers of Him who promised, "I will not leave you orphans."

It is not customary to present votes of thanks at these meetings, so Canon Greene expressed his pleasure at having listened to the speech of Mr. Barker, in which the whole audience joined. Hymns were sung at intervals, Miss Stewart presiding at the organ.

The proceedings were closed with the Benediction, and the people slowly dispersed, as if reluctant to give up the discussion of a work in which they were so deeply interested.

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From the Penetanguishene Herald.

A few evenings ago a representative of the *Herald* while in conversation with Mr. James McLean, fireman on the steamer "Manitou," which plies between here, Midland and Parry Sound, learned the particulars of a case which adds another to the long list of triumphs of a well-known Canadian remedy, and is of sufficient importance to deserve wide-spread publication for the benefit it may prove to others. The case referred to is the remarkable restoration to health of Mr. McLean's daughter Agnes, 13 years of age, who had been so low that her recovery was deemed almost impossible. Miss McLean's condition was that of very many other girls throughout the land. Her blood had become impoverished, giving rise to palpitation of the heart, dizziness, severe headache, extremely pale complexion, and general debility. At this period Miss McLean was residing in Midland, and her condition became so bad that she was finally compelled to take to her bed. A doctor was called in, but she did not improve under his treatment, and another was then consulted, but without any better results. She had become so weak that her father had no hopes of her recovery and did not think she would live three months. The lady with whom Miss McLean was residing urged the use of Dr. Williams' Pink Pills, and finally a supply was secured. Before the first box was all gone an improvement could be noticed in the girl's condition, and by the time another box had been used the color was beginning to come back to her cheeks, and her appetite was returning. The use of Pink Pills was still continued, each day now adding to her health and strength, until finally she was restored to perfect health, and has gained in weight until she now weighs 140 pounds. Mr. McLean says he is convinced that Dr. Williams' Pink Pills saved his daughter's life, and he believes them to be the best remedy in the world, and does not hesitate to advise their use in all similar cases.

These facts above related are important to parents, as there are many young girls just budding into womanhood whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, headaches, shortness of breath on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply

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