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# The Church Guardian

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 "Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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## ECCLIASTICAL NOTES.

THE Bishop of Nebraska, has deposed William D. Morrow from the ministry.

REV. Henry William Burrows, Canon of Rochester, died on Tuesday 26th January.

THE Bishop of Madras, at his Advent Ordination, ordained four Telugu deacons and one Tamil deacon.

BISHOP KNIGHT-BRUCE of Mashonaland, who only lately arrived in England from South Africa, has been seriously ill from an attack of influenza.

THE alarming proportion to which the epidemic of influenza has spread has induced many of the Bishops in England, including those of Winchester, Rochester, Chichester and St. Asaph, to direct the special collect "in the time of any common plague or sickness" to be said in the churches of their dioceses.

THE English Prelates who possess Mitres are the Bishops of Lincoln, Southwell, Peterborough, Ely, Chester, Reading, and Gloucester and Bristol. The two Archbishops each possess a Primatial Cross, and the following Bishops use the Crozier—viz., Lincoln, Southwell, Peterborough, Ely, Oxford, Reading, London, Truro, Gloucester and Bristol, and Chester.

AT THE anniversary service, Canon Sills presented to the Bishop of Maine, in behalf of the Cathedral congregation, several subscription books in which under the following form subscriptions had been made amounting to over \$2,500.00:—

We the undersigned, being persuaded that no personal testimonial to our beloved Bishop and Rector on the twenty-fifth anniversary of his services among us, would be so gratifying to him as a united effort on the part of the parishioners to raise a considerable sum towards the erection of a Parish House, hereby agree to pay the sum set opposite our names at the date specified.

THE 25th anniversary of the consecration of the Right Rev. Dr. Neely as Bishop of Maine was celebrated with much *eclat* and thanksgiving on the Feast of the Conversion of St. Paul at the Cathedral Church, Portland. The Canadian Episcopate was represented by the Right Rev. Dr. Kingston, co-adjutor of Fredericton, who is very popular in the Diocese of Maine.

BISHOP NEELY was consecrated in Trinity Chapel, N.Y., on St. Paul's day 1867. The episcopal fund then amounted to only some \$3,000; it is now \$50,000. There was then no Cathedral, but in 1868, the diocese possessed one, the first in the Eastern States, and perhaps in the whole United States. A handsome and commodious *See* house has also been erected.

THE Rev. W. D. Dalrymple, a Presbyterian missionary, has recently died at Rampur Beaulesh, in Bengal, from leprosy contracted about two years ago while attending lepers. He had devoted himself to relieving the sufferings of the wretched victims of that loathsome disease, and within six months of his first coming into contact with them he perceived the signs of the malady in himself.

It is said, that the late Bishop Philpott, practically gave away the whole of his Episcopal income, and it is a fact that many a clergyman whom he has presented to a living has been provided with the means to meet the inevitable expense of preferment out of his Bishop's purse, a cheque for fifty or a hundred pounds, according to the circumstances of the nominee, not unfrequently accompanying the presentation.

THE Archbishop of Canterbury has conferred the degree of Doctor of Divinity upon the Venerable Archdeacon K. Koshi, of the Travancore C.M.S. Mission, for his distinguished services in connection with the revision of the Malayalam Bible. Dr. Koshi is a scholar of high attainments, and has rendered signal service to the cause of Christianity in Travancore.

ACCORDING to the *Record*, Church services in the Italian language have been started in the church of the Holy Trinity, Gray's-Inn-road, in the interest of the Italians inhabiting that quarter, and who are attending in large number. They are conducted by the Rev. Signor Constantius Stander, an Italian by birth, who is in holy orders and a clergyman of the Church of England.

THE prayers recommended by the Bishop of London were made use of by Dr. Parker, at the City Temple on a Sunday morning, lately saying: "Let us now as a Nonconformist assembly make some approach towards further Christian union by joining in heartily repeating the very earnest and tender prayer composed for the occasion by the Lord Bishop of London."

HOLY Trinity church, Philadelphia, took the banner collection for Foreign Missions on the second Sunday after the Epiphany, January, 17th. The collections amounted to nearly \$9,000, and is the largest sum, we believe, ever taken at one time for Foreign Missions in any of our churches. During the Advent season the collections for Domestic Missions in Holy Trinity was over \$7,000.—*Spirit of Missions*.

THE lay-helpers of the diocese of Western New York have recently been largely reinforced by a spontaneous movement among themselves, offering their services to the Bishop for work in destitute places. Under his licence they go forth as lay-readers and catechists into "the next towns" [St. Mark i. 38]—i.e., the towns and villages destitute of the Church's services, and their zeal is largely rewarded by willing souls, who prefer their visits to those of the Salvation Army. They read the services under licence of the Bishop and also sermons allowed by him, or supplied by their reverend pastors. Eminent professional men have been conspicuous in this important movement of missionary effort.

WHEN Bishop Newly entered on his work there were but seven self-supporting parishes and twelve missions [several of these without churches] and but 12 resident clergy; now there are 11 self-supporting parishes, 11 missionary parishes and 24 missions, 37 consecrated churches, four not yet consecrated and 17 rectories. The church families have increased 75 per cent, the Communicants doubled in number. The per-

centage of increase is largely in excess of the increase of the population of the State and the latter being only 1/4 fold that of the Church, and, remembering how many leave the State year by year, must be taken as indicative of a substantial growth scarcely approached in the annals of other religious bodies.

THE London Diocesan Reading Union has just issued the class list of the first examination of the members of the Union, which recently took place. The following is the scheme of subjects for study and (optional) examination for the year ending November, 1892:—(1.) Holy Scripture: the First Book of the Psalms and St. Mark's Gospel. (2.) The Book of Common Prayer: the Baptismal and Confirmation Services and the Catechism [or, the Prefaces, and Morning and Evening Prayer]. (3.) Church History: The First Three Centuries. (4.) Christian Evidence: the Authenticity of the Four Gospels. *Books recommended*:—(1.) Holy Scripture, *The First Book of Psalms* (Canon Kirkpatrick, 3s. 6d.); and *The Gospel of St. Mark* (Canon Maclear, 2s. 6d.); *The Cambridge Bible for Schools* (Messrs. Clay, Pater-noster Row); Bishop Ellicott's *Commentary on St. Mark* (Cassells, 3s. 6d.) (2.) The Book of Common Prayer: Bishop Barry's *Teachers Prayer-book* (Spottiswoode, 3s. 6d.); Canon Maclear's *Class-book of the Catechism* (Macmillan, 1s. 6d.); Canon Daniel's *Prayer-book* (Wells Gardner, 6s.); *Prayer-book Commentary for Teachers and Students* (S.P.C.K., 1s. 1/2d.) (3.) Church History: Plummer's *Church of the Early Fathers* (Longmans, 2s. 6d.); Perry's *Christian Fathers* (S.P.C.K., 3s.); *Students' Ecclesiastical History* (Murray, 7s. 6d.); Archdeacon Farrar's *Early Days of Christianity* (Cassells, 6s.); Blunts *History of the First Three Centuries* (Murray, 6s.) (4.) Christian Evidence: Dr. Wace, *Authenticity of the Four Gospels* (Religious Tract Society, 4d.); Bishop Crosswaite's *Gospels of the New Testament* (S.P.C.K., 4d.); Litton's *Paley* (S.P.C.K., 4s.); Dr. Wace's *The Gospels and its Witnesses* (Murray, 6s.) Communications to be addressed to the Rev. Blomfield Jackson, 29 Mecklenburg Square, Hon. Sec.

## AT THE LORD'S TABLE.

The following are excellent rules for the devout communicant:

(a) Kneel reverently and *straight up* at the communion rail; not bent over the face buried in the hands. So doing you will enable the minister to deliver the elements more conveniently. "Let all things be done decently and in order."

(b) Draw your *gloves* at your pew. You would not meet a mere earthly friend gloved.

(c) Do not *crowd* up to the rail. Let only as many go up as can kneel comfortably. If more than can be accommodated at one time *should* go forward let them find places in the front pews, so as to be out of the way of those returning.

(d) Receive the bread in the *palm* of the right hand. Raise the bread to the lips without touching it with the fingers. Never receive the bread by *pinching* it from the fingers of the Priest; it scatters the crumbs and is slovenly. Take the cup with both hands, and with care and reverence.

(e) Always, if able, make an offering on oc-

casions of Holy Communion. Go not empty handed. The alms at Communion are *invariably* appropriated to benevolent uses. And besides, if you have put nothing in the basin, you are as much shut out from one of the prayers (that for "the whole Estate of Christ's Church Militant" which reads "accept our alms," etc.) as if you were not in the House of Prayer at all; and you cannot afford to be thus excluded. Make, then, a free and willing offering whenever you go to this feast of love.

(f) Remember that at the Lord's table, all thought of the external distinctions which are so prone to create barriers between man and man should be banished. Here, prince and pauper, philosopher and peasant, cultured and uncultured, meet on an equal footing. Do not let your manner betray any shrinking from contact with the humblest or the meanest in outward array.—*Selected.*

### FUNERAL OF THE DUKE OF CLARENCE.

The Standard, London, England, of January 23rd., contains very full accounts of the scenes in connection with the journey from Sandringham to Windsor and of the Service in St. George's Chapel, Windsor, on the occasion of the funeral of the Duke of Clarence. We should be glad to reproduce the whole of it for the benefit of our readers but cannot afford the space. The Reporter of the Standard, after describing the interior of St. George's Chapel Windsor continues, "Already, though it is still the early afternoon, candles are burning, one on each stall and at either end of the Altar flicker the multitudinous flames of two huge candelabras. The Altar itself is almost gay in its embroideries. Had the hopes of the Sovereign and her people been fulfilled St. George's Chapel would have witnessed the nuptials of the Prince who was now to be committed to the tomb, and it may be that those who were left to mourn felt it some assuagement to their sorrow not wholly to banish from the funeral the emblems of happiness.

Nothing indeed could well be more splendid than the aspect of the Altar with its vessels of massive gold, a stately golden Cross in the centre, at each side of which burned a single candle. The fringe of the altar cover was a broad band of delicate red while the front showed three panels of decorative designs embroidered in gold and slight colour on a band of white silk. Behind and above was the Reredos a masterpiece of relief in alabaster. Nothing was added or altered in the general arrangements of the choir. In the centre there was of course an open space continuous with the passage through the nave. On both sides was the double tier of seats. Around were the oak carvings of stalls and screens, while above the pinnacles hung in rigid array the Banners of the Knights of the Garter, of which illustrious order St. George's is the Chapel. If there was anything to suggest the ordinary funeral tokens, it was the alternate slabs in black and white marble which formed the floor yet even these were disclosed only on the margins, for a carpet of sumptuous and almost vivid tints covered the steps that led up to altar. One sad evidence there was indeed of the nature of the coming service. In front of the Altar rails were the supports on which the coffin was to rest. The coffin was placed on the supports immediately in front of the Altar rails. The wreaths that were piled upon it and almost con-

cealing the busby and sword of the departed Prince were the only flowers within the walls. At the west end of the coffin three cushions were on the floor, and on these the chief Mourners knelt, the other kinsmen and representatives of Royal Families connected with our own by marriage or extraction, simply bowing the head while the prayers were being said. The Prince George in his Hussar uniform and Prince George in his Naval dress, were, as colour went among the least conspicuous in the throng. At the head of the coffin stood the Chamberlain and the Lord Steward, with their rods of office and on either hand the officers of the Prince's Regiment of Hussars, as supporters of the pall. The Dean of Windsor read the lesson and the Bishop of Rochester the sentence: "Forasmuch as it hath pleased Almighty God" and the rest of the service. They stood in front of the Altar, being thus at the head of the coffin, while from either end of the Altar stretched like wings the white-robed choristers. By this time the daylight had become very dim and the scene was picturesquely illuminated by the candles clustered near the altar and studded along the line of stalls. Of the music enough has been said. It was an ideal adjunct of the worship and the prayer and the alternations between the sonorous, yet subdued accompaniments and the plain chanting of the choristers gave exquisite light and shade to the harmonies. As there were additions to the official programme it may be well to give an accurate account of the compositions played;

1. Beethoven, "Marcia Funebria."
2. Mendelssohn, "Funeral March" [from *Lieder ohne Wort*]
3. Guilmant, "Marche Funebre" [Sentences sung to Croft].
4. Chopin, Prelude No. in E minor [Psalms to chant by Felton]  
"Man that is born". Wesley.  
"Thou knowest," Purcell.  
"I heard a voice" Croft.  
"Brother thou art", Sullivan.
5. Chopin "Marche Funebre."

And now in accents firm indeed, but instinct with religious emotion the Bishop has pronounced the Benediction. At one period of the service the Prince of Wales had knelt suddenly at the foot of the bier, and continued in the posture of prayer for some time. But when the end had come he stood erect. For a little there was a pause the mourners silently contemplating the pall which covered all that remained of one so dear. Then the Prince of Wales added one last token of regard, another wreath to those that lay upon the coffin. It was a slight act but one not unremarked: and there were many to conjecture that the father's hand had but fulfilled the desire of one who is bound to him henceforth by the ties of more than daughterly devotion. There is a kinship in sorrow that is if not closer at least of more pathetic force than the bond of relationship. Now it is time to say farewell. The Prince of Wales, Prince George and the Duke of Fife leave by the north end of the Altar: after them pass without haste yet without pause all the others. The choir is deserted, save by the Bishop and the Dean who take seats silently by the Altar. The light illuminates only the bier; the rough sturdy colours of the Union Jack obscure the delicate tints of the heaped flowers. Presently the coffin will

be carried to the shrine in the neighboring Albert Chapel, already decked with votive flowers and consecrated as the resting place of so many of the Prince's House and lineage."

### CHURCH HISTORY IN THE SUNDAY SCHOOL.

*A paper read at the Clarendon Rural Deanery Sunday School Institute at Hull, November 4, 1891, by the Rev. W. H. Naylor, Rural Dean.*

There are two reasons why I would urge the teaching of some measure of Church History in our Sunday Schools:—First, because there are many events of Scriptural and especially of New Testament History, the meaning and value of which are only imperfectly understood, except in the light of after events, for knowledge of which an acquaintance with Church History is necessary;—Secondly, because erroneous ideas, some of them most mischievous in their character, are very widely prevalent, which can be corrected only, so far as I know, by an acquaintance with Church History.

I. Some of the events recorded in the New Testament are sources of events then future; some are typical or representative events. We read that Herod killed James, the brother of John, with the sword. Has it no meaning beyond its own immediate connection with the experience of the Church at that time and place? Was anything like it to follow in the after history of the Church? We can discover only by the study of that after history; and then the martyrdom of James assumes a new meaning in the light of the long roll of the noble army of martyrs who, age after age, gave their testimony with their life's blood.

Or again what is the meaning of the fact recorded in Acts XV. That after Peter, Paul and Barnabas had given their evidence in the council, James gave his sentence upon the matter under discussion? Its full meaning can be understood only in the light of the reiterated exhortations of Ignatius to "give heed to the Bishop" in the light of the subsequent growth of the Papal claims which virtually destroyed episcopal church government, and asserted for the successors or reputed successors of St. Peter, a supremacy which St. Peter plainly did not possess; and in the light of more modern denials of Episcopacy as the Divine pattern of Church government.

Again how can we understand the meaning of the encounter of Peter and John with Simon Magus at Samaria, and of Paul with Elymas at Paphos without a knowledge of the long struggle of the church with Gnosticism and other heresies? And in this connection what a world of meaning is thrown into the assertion of the Jews that "he ought to die because he made himself the Son of God," when we find Arianism gathering its mobs and getting the ears of emperors and governors, and virtually asserting that the Church ought to die because she made her Christ the Son of God.

Again to take another instance:—Why is so much of the Book of the Acts occupied with the account of St. Paul's voyage to Rome? I venture to say that its significance cannot be understood except in the light of Church History both ancient and modern. In it we recognize that voyage as the westward movement of the world's spiritual centre. For while we repudiate the pretensions of the Bishop of Rome, we are free to acknowledge that the Church of Christ in Rome was for ages the stay of orthodoxy, the promoter of missions, and the centre from which the roads proceeded on which truth and civilization made their journeys to the ends of the known world.

But the interest of St. Paul's voyage to Rome is not exhausted by the study of Roman Church History. Rome as the centre of spiritual life and light had its day, but its day is past. The world's spiritual centre has made another west-

ward move. It has been transferred from the shores of the Mediterranean to the shores of the Atlantic. To-day we see another world's metropolis made also its spiritual metropolis. The paths of truth and civilization now diverge from London as once they did from Rome. St. Paul's voyage left him at Rome, but St. Paul's messengers and the gospel which he brought came further.

St. Paul in Rome lived in his own hired house; with a soldier that kept him, the soldier being changed every day; he received all that came unto him; he speaks of his bonds being known in all the palace or pretorium; which Bishop Lightfoot identifies with the Imperial Guards. Does our interest stop with the fact? Had it no results? Can it be without interest that the Roman army a hundred years later possessed a Thundering legion, in or that two hundred and fifty years later the Imperial Guards raised the standard of the Labarum; or that the wife of Plantius the conqueror of Britain, was already a Christian when St. Paul arrived at Rome, and in all probability was amongst his hearers; or that the year of St. Paul's arrival at Rome was the year of Suetonius' great victory over the Britons; or that there was constant communication between Britain and Rome; or that Llin and Claudia, children of King Caradoc and Bran, a Druid priest were hostages in Caesar's household with whose members St. Paul was brought in daily contact; or that Britain was occupied upon its final conquest by four Roman legions, and that not less than nine Roman colonies were established in the island between which and the Caesar's household and the imperial guards, there must have been constant communication? In fact, with great probability, we may regard St. Paul's hired house as the birth place of the British church—that vigorous branch which after planting her own roots firmly, is sending out and planting offshoots as young national churches in every land beneath the sun.

I am sure that I need say no more to establish my first point that a knowledge of Church history is essential for an understanding of the meaning of many facts of New Testament history.

II. Secondly, one is constantly meeting with the most erroneous ideas; and erroneous ideas are always mischievous. "As a man thinketh, so is he." False impressions, no matter how honestly held, work out their evil results in social, ecclesiastical and political life. The Sunday School teacher, as the soldier of Jesus Christ, must employ his energies in putting historical as well as doctrinal error to flight, and if he wishes to endure hardness as a good soldier, I invite him into this field of labor and battle.

It will not be amiss perhaps to indicate some of the ideas we meet with. Others will suggest themselves to you.

1. One opinion which is at times met with is that the original Church was the church of Rome. The mistake branches out in many ways. A would-be teacher is reported to have hurriedly closed the book when reading in Acts VIII of the "laying on of hands," and to have remarked "that, was in the times when all were Roman Catholics, we have nothing to do with it now." A certain physician not altogether unknown to myself is said to have gravely asserted that the Bible was written by a number of Roman Catholic priests.

2. Akin to this is the mistake of calling the members of the Roman Church, *Catholics*. If they are the Catholics, exclusively, we might as well give up the contest. Church history will tell us that the word "Catholic" is equivalent to "orthodox" or "true."

3. On the other hand a very common impression is that the Roman Church was always a corrupt church, and so as a consequence anything derived from Rome must be corrupt. A knowledge of Church History will set us right on that point, and tell us that for ages Rome maintained the Gospel in its purity and was in fact the great support of true doctrine when all the rest of the world was falling into heresy.

4. I have at times found it difficult to make

people understand that the Christian world is composed of others beside Protestants and Roman Catholics. If a man is not a Protestant he must of necessity be a Romanist, is a very general idea.

5. It is confidently asserted by some, and too generally thought by our own people, that the Church of England is derived from and owes her existence to the Church of Rome, that her Orders are of Roman origin and the Prayer Book of a popish character. A knowledge of Church History will show the utter fallacy of such statements.

She is and always has been an independent and national branch of the Catholic Church of Christ;—her Orders, in one line, derived from Ephesus and St. John;—her Prayer Book an outgrowth of national Church Life.

If she owes the conversion of the Anglo Saxon kingdoms, thirteen hundred years ago to the good will and interest of a Roman Bishop, let us remember that it was in the days of Rome's comparative purity, that Augustine did not derive his Orders from Rome, that he did not impose the Roman liturgy upon the Anglo Saxon church, that the Anglo Saxon church remained a free national church, uniting at last with the old British Church of the west and the north, and maintaining independence till the Norman conquest.

6. Then as if to show the obstinacy of the human mind a turn about is taken, and it is asserted and too generally believed that the Church of England began her existence at the Reformation, and owes her life to an act of Parliament, and that she then for the first time put forth a Liturgy of her own. I am astonished to find this latter statement made in an otherwise excellent catechism published by the Young Churchman Company, of Milwaukee.

7. There is a habit growing and, I fear fast becoming stereotyped, of calling the Church of England "the Episcopal Church" and her members "Episcopalians." Our people submit to it: I have thought sometimes they felt honored by it. The newspapers give lists of services in the "Episcopal Churches" One paper gravely informed the world that the closing of Parliament was attended by the "Episcopal Bishop!"

In no single authoritative book or document is the Church of England to my knowledge, spoken of as the "Episcopal Church." She is not ashamed of her Bishops, nor of Episcopacy. She is proud of both. But so is she of her Liturgy, her Sacraments and her Presbyters. "The Presbyterian Church" would be as correct a description of her as the "Episcopal Church," but she would repudiate the name, as a name.

It would be as correct to call her the "Sacramental Church" or the Prayer Book Church. But she insists upon being called by her own name, the name by which she is addressed in all public acts and documents, and there is a reason for it. Such names as "Episcopalian" are sectarian. The Church of England is not a sect, but the national branch of the Catholic Church of Christ. The adoption of a sectarian name would not necessarily make her a sect, but it would add infinitely to the difficulty of keeping alive a sense of her true character. A good name is easily lost but it is not so easily recovered.

A knowledge of Church History might not cure all these evils always and everywhere, but I am bold to say they will never be cured without it.

III. With your permission I will suggest what at least I think we ought to aim at.

I would follow the plan of a year's course of lessons. The first quarter I would spend upon Early Church History. I would suggest lessons upon the apostolic period and trace the extension of the Church, then I would spend a Sunday upon Ignatius and his letters, one upon the Persecutions; three upon the Heresies and Councils, and the growth and adoption of the sacred canon; three upon the lives of the Fathers e.g. Athanasius, Origen, Cyprian, Jerome, Chrysostome, St. Augustine; one upon the growth of the

Papal power, and review upon the last Sunday of the quarter.

The second quarter, English Church History, as follows,—Christianity in England, Wales, Ireland—Patrick, Columba, Aidan—the Anglo Saxon Church, Theodore, Wilfrid, Osmund and the Liturgies,—the Norman Conquest and the struggle with Rome,—Wickliffe and the Reformation up to the reign of Elizabeth, not neglecting to bring out the identity of the Church as a body before and after the Reformation. Review last Sunday of the quarter.

Third quarter:—Conflict between the Church and the Puritans,—sufferings of the clergy—the Restoration and Revolution of 1688,—the Church in Scotland,—Planting the Church in the American Colonies,—the rise of missions—Revival of Church life in the present century—Colonial extension,—Present condition of the Church in England, Wales, Ireland and Scotland:—Review as before.

Fourth quarter:—Canadian Church History. Planting, Extension, Diocesan organization.—Relation to the Mother Church,—Character as apostolic, national, missionary Synods, Diocesan, and Provincial. Review the last Sunday.

IV. There are two difficulties in the way of carrying out such a plan:—first the lack of time, second the lack of text or lesson books.

There is one way in which both difficulties might be met, which would be to prevail upon the Sunday School Committee to include some such scheme as I have sketched in the Provincial Synod scheme of Sunday school lessons, and to get a page or part of a page of the Sunday School Institute Leaflet devoted to a year's series of lessons upon the subjects in the scheme.

I believe however it would be an advantage to have a S. S. Lesson Book of Church History.

V. No such book however is sufficient for the Sunday School Teacher's own study. Why should not our Sunday School Teachers possess a regular outfit for their vastly important work? Such an outfit would include an Oxford Teacher's Bible, a Prayer Book with Commentary, either S.P.C.K. or Barry's or Evan Daniel's, the Institute Lessons on the catechism to which I would add Bryce's Catechetical Hints and Helps, (S.P.C.K.) and books on Church History.

I would recommend "Blunt's Key to Ancient Church History" and "Roberson's Sketches of Church History," (S.P.C.K.) Then for English Church History "Lane's Notes" 2 vols. [S.P.C.K.] is very full and marvellously cheap. ["Nye's Popular Story of the Church of England" was also suggested, which upon examination I find most excellent, not so full as Lane's Notes, and perhaps for that reason better for many of our teachers whose time is very fully occupied.]

I would also recommend the following books. "Apostolic Fathers," "Life of St. Athanasius," "Leo the Great," and "Gregory the Great," all published by the S.P.C.K.

But when I come to speak of Canadian Church History I am at a loss. A "History of the Church in Nova Scotia" has just been published by Whitaker, N. Y. at a cost of \$1.50. There was a life of Bishop Stewart in existence some time ago, but I think it has gone out of print. We have "Taylor's Three Bishops." But I know of no book which will give in connected form the history of the planting and development of the Church in the Dominion of Canada. The Historian of the Canadian Church so far as I know, has yet to appear. It is surprising, I am convinced, that deeds as heroic as any which were ever performed, and questions as interesting as any which ever arose are bound up with the history of the Canadian Church. Who will write our history? Dr. Mockridge has done good service in the Canadian Church Magazine in this direction. The Church historian will find much material at hand, but it needs to be put into connected shape. Whoever does it, as it ought to be done, will earn the gratitude of Canadian Churchmen.

## News from the Home-Field.

### Diocese of Fredericton.

#### ST. JOHN.

The annual meeting of the Church of England Institute was held last week when it appeared from the reports submitted that affairs were in a satisfactory state. The membership is now 368, composed of eleven ex-officio, 2 honorary, 88 ordinary and 267 associate. Feeling reference was made to the deaths of Messrs. R. T. Clinch and T. W. Daniel. The treasurer reported the receipts as \$716.82 and the expenses \$636.60, leaving a balance of \$80.22. The officers elected were Rev. Canon Brigstocke, president; Messrs. C. F. Kinnear and R. P. Starr, lay vice-presidents; Messrs. B. C. Barclay Boyd, Ira Cornwall, T. B. Robinson, Geo. E. Fairweather, J. Roy Campbell, Alfred Porter, A. P. Tippet, W. M. Magee, Geo. A. Schofield and W. H. Merritt, members of the council.

ST. LUKE'S.—An oak lectern of new and elegant design was used in St. Luke's church on Sunday the 14th February, for the first time. It was constructed and carved, from English plans, by Mr. Peter Peterson, of St. John, and was presented to the church by Mrs. Christine Steiper as a thank-offering for recovery from illness.

### Diocese of Montreal.

WOMAN'S AUXILIARY.—The sixth annual meeting of the Diocesan Branch of the Woman's Auxiliary to the Board of Domestic and Foreign Missions of the Church of England in Canada, took place on the 18th and 19th of February inst., commencing with the administration of Holy Communion and an address by the Bishop in the Cathedral at 10.30, followed by the business sessions in the Synod Hall, commencing at 2 p.m. on Thursday last. There was a large attendance of delegates and friends, the large lecture room in the Synod Hall being well filled. The President of the Association, Mrs. Holden, presided, having with her the Lord Bishop of the Diocese. She delivered an interesting and excellent address, extending a hearty welcome to the delegates and their friends and setting forth the principal characteristics of the work of the past year. Though hopeful and thankful, the report yet contained a minor tone arising from the fact that there had not been that increase in the number of senior Branches throughout the Diocese which might have been expected, and there was still in some of the Branches an inclination to ignore the Central organization in regard to their donations to mission work, and not to pass the same through the Diocesan Treasurer's books nor report to her. The Juvenile Branches, however, had increased largely and was a cause of great satisfaction. Miss McCord, the Secretary, read the 6th annual report of the Society, which netted the formation of one new Branch, that of Quyon, whilst the Juvenile Branches now number eight, making thirty-seven senior and junior branches in the Diocese. The receipts had much exceeded those of last year. Bales had been sent to Algoma, Rupert's Land, Qu'Appelle, Assina-

boia, Mackenzie River, British Columbia, and to the Indian Homes, under the care of Revds. J. Bourne and E. F. Willson, as also to various points in the Diocese of Montreal. The report also noted the addition of a number of new members during the year.

The statement of Mrs. Evans, Treasurer, showed the yearly receipts to have been \$7042.76, and the disbursements \$990.82, leaving a balance to credit of \$51.94. These receipts do not of course include the value of the bales mentioned above.

The election of Officers for the present year resulted as follows:—Mrs. A. Holden, unanimously re-elected president; Mrs. Everett, recording-secretary; Mrs. Houghton, corresponding-secretary; Mrs. R. Lindsay, treasurer; executive committee, Mrs. Carmichael, Mrs. Norton, Mrs. R. Lindsay, Mrs. E. Judge, Mrs. W. J. Buchanan, Mrs. Henderson, Mrs. H. J. Evans, Miss McCord. The delegates chosen to the triennial meeting were Mrs. Henderson and Miss McCord.

The following is the list of branches in the Diocese:

Country branches—Aylmer, Cowansville, Clarenceville, Noyan, Dunham, Grenville, Havelock, Hallerton, Huntingdon, St. Andrews, St. Johns, Farnham, Papineauville, Waterloo, Shawville.

City branches—Cathedral, St. George's, St. Martin's, St. Stephen's, Trinity, St. Thomas, St. John's, All Saints, St. Matthias, St. Luke's, Grace Church.

On the afternoon of Thursday, Mrs. (Canon) Mills read a paper on children's work, giving an interesting account of the Twenty Minutes Society for Girls in connection with Trinity Parish. The Auxiliary held a reception in the Synod Hall from 5 to 6.30 p.m. of the same day, which was largely attended by friends of the work as well as delegates. The Synod Hall had been decorated for the occasion and made to look as nearly like a drawing-room as possible. On Friday morning the business meetings were continued in the Synod Hall, and the various branches reported upon their work. The reports were all of an encouraging character and showed an immense amount of good work done, and that these branches are becoming centres through which increased interest in missions, not alone in the Diocese but in the Domestic and Foreign fields, is being largely increased. The reporting Branches were those of the Cathedral, St. George's, St. Stephen's, St. John the Evangelist, Trinity, St. Thomas's, All Saints, St. Mathias, St. Luke's, Grace, St. Stephen's and from a boys' branch. When the country branches were called reports were received from the branches at Aylmer, Cowansville, Clarenceville, Dunham, Grenville, Havelock, Hallerton, Huntingdon, Papineauville, Shawville, Quyon, St. Andrews, St. Johns, Waterloo and West Farnham.

A paper written by Miss McMullen, of Aylmer Branch, entitled "The Outlook," was read by Miss McCord, in the absence of that lady. It sketched the mission work of the past, with a glance at the work presently in hand, and noted that though the wealth of the Church had largely increased there had not been a corresponding advance in the gifts to mission work.

Congratulatory messages were received from the Niagara Branch, Hamilton, Quebec, Huron, London, and the Ontario Branch, Ottawa. A paper on "Children's Work" was submitted by Miss Macpherson, of Trinity Branch, Montreal, and further action taken in regard to the Dorcas Leaflet and Library Committees during the afternoon.

In the evening a very largely attended missionary meeting was held in the Synod Hall, at which the Lord Bishop of the Diocese presided, having with him on the platform the Lord Bishop of Algoma and Canon Mills. The Rev. L. N.

Tucker, M.A., by request read the report of the Secretary, and delivered a short address explanatory of the work of the Auxiliary, and urging its more earnest support by Church women generally. Dr. Davidson, Q.C., read the Treasurer's report, by request of the President, but refrained from an address owing to the presence of the Bishop of Algoma, who being called upon by the Chairman made an eloquent address in behalf of Mission work generally, pointing out the order in which the work should be carried on, namely, (1) Home. (2) Domestic. That is the field immediately lying outside of the home field, and, (3) Foreign work. He differed from those who maintained that the work in the foreign mission field should first engage the attention of Christian people. He also referred briefly to his own Diocese of Algoma, and paid a warm and noble tribute to the self-denying labors of such men as Bishops Reeves, Bompas and Horden in the North West, saying that it was not necessary to go as far as Africa to find the highest evidence of self-denying, long-continued, arduous labors in behalf of Christ and his Church, having such as those of these Bishops so near at hand. Referring to his own Diocese he noted three characteristics in its administration. (1) That he endeavored to hold the scales absolutely equal between all parties, allowing scope for high and low, broad and narrow, so long as they kept within the rules and rubrics of the Church, holding that a Bishop should not be a Bishop of a party but of the whole Church, as broad as the Church in his sympathies and administration; yet true to her *Rubrics and Doctrines*. (2) That he endeavored in all cases to inculcate self-support, and required in filling missions that the people themselves should contribute to the utmost of their power towards the support of their minister. He noted the fact that *ordained* men were necessary as the people in his diocese did not like the services of Catechists and lay readers, and mentioned two cases in which such service had been refused. (3) That he found it absolutely necessary to insist on *sound and distinctive Church teaching*, even though that course at times seemed to be prejudicial in special localities or in special instances, believing it to be absolutely necessary for the good of the Church at large in his Diocese.

During the evening several hymns were sung, Miss Bancroft officiating as *pianiste*, and Mr. Whitley leading with the comet. Votes of thanks were tendered to the Bishop of the Diocese for presiding and being present at the meetings of the Auxiliary, and to the Bishop of Algoma for attending to address the meeting.

### Diocese of Ontario.

#### KINGSTON.

The *Daily British Whig* of the 15th February gives the following church items:

The interior of St. George's cathedral will be an agreeable surprise to people generally. It will, in size and appearance, be a credit to the city and diocese. The cost of enlargement will exceed \$42,000.

The *Evangelical Churchman*, (Toronto) which has persistently for years attacked and misrepresented the diocese of Ontario, states in its last issue that "a great effort is being made by the high church party to get Bishop Lewis to resign or at least to obtain a Coadjutor bishop for the diocese." There is not even a shade of truth in the statements; neither proposition is under discussion, and there is no effort, nor even speculation, in the direction of an anticipatory change. The talk of a coadjutor bishop last year was very vague, and never advanced even to an "effort." Bishop Lewis' health is improving, and the *Evangelical Churchman* can store up its partisan appeals for some time yet.

## LOMBARDY.

On the 16th and 17th of February the Rural Deanery of Leeds met in this village. We had a very fair number of clergy present although the influenza has favored some of us with a call on its journey westward. Evensong was said on the 16th by the incumbent of New Boyne and Lombardy,—the Revs. F. J. Stiles of Frankville, and George Bonsfield, of Newboro, reading the lessons. An able sermon was preached by the Rev. O. G. Dobbs of St. Paul's, Brockville, from John 16 chap., verses 12 and 13. On this occasion, Rural Dean Grout, of Lyn, concluded the service with Collects and Benediction. On the 17th there was an early celebration of Holy Communion the celebrant being Rev. George Bonsfield assisted by Rev. T. J. Stiles. A capital meeting took place on the evening of Wednesday. The church was crowded. Rural Dean Grout gave an address on "Rural Deanery Meetings and the Need of Prayer." Rural Dean Nesbitt spoke about the "Church and her Sacramental System" and Rev. George Bonsfield gave an address on "Privileges of Churchmen." These gentlemen are to be congratulated on the way they brought out point after point in these difficult subjects. There can be no doubt the results in the minds of the congregation will be more than we now imagine. People need instruction and one great way of giving it, in rural parishes, is through the medium of Deanery meetings.

## Diocese of Toronto.

## ST. SIMON.

On Wednesday evening, 10th Feb., the annual missionary meeting for Diocesan missions was held in St. Simon's church. The speakers were the Rev. Dr. Mockridge, and Rev. Mr. Allen of Millbrooke. Mr. Allen, the first speaker, gave a very interesting address, showing what difficulties there were for the missionary himself and what encouragements there also were. Dr. Mockridge gave an outline of History of the Church of England from the time when there was only the two parishes, Nova Scotia and Quebec, and how it has gradually grown. He told of the first bishop of Toronto, Bishop Strachan, who came to Canada, as he himself liked to tell, on the last day, of the last week, of the last month, of the last year of the last century.

## ST. PHILIP.

Dr. Daniel Clark delivered his lecture on the "Literature of the Insane" on Thursday evening 18th Feb., in St. Philip's school house.

TRINITY COLLEGE.—Trinity University Lectures.—The authorities of Trinity University have announced a course of lectures on English Church history during Lent, commencing on Saturday, Feb. 20th, at 4 p.m., with a lecture on the principles of the Anglican Reformation by Rev. Professor Clark. These lectures are designed to give a systematic view of the historical position of the Anglican Church, illustrated by the life and work of some of the most eminent of her sons.

The lecturers are taken from the Trinity staff and the lectures themselves cover the period from the Reformation to the Oxford movement.

WYCLIFFE COLLEGE.—The work and needs of British Columbia and China were discussed by the Missionary Society of Wycliffe College, Thursday afternoon, 18th February. Papers on the subject were read by Mrs. Willoughby Cummings and Rev. T. R. O'Meara.

## Diocese of Huron.

## LONDON.

Mr. John Cameron and Rev. Canon Smith, of this city, waited upon Hon. Mr. Ross, Minister of Education, after the House had risen on Thursday, with reference to some legislation required for the Western University. Mr. Ross promised to consider the matter as favorably as possible.

The congregation of Christ Church had a grand field day on Sunday, Feb. 14th, when contributions in aid of the new school house were presented. Special services were held both morning and evening, and, notwithstanding the prevailing storm, the church was filled on both occasions. The Bishop's morning sermon was eloquent and searching, from the words, "The disciples were called Christians first at Antioch," many of the congregation being deeply moved. In the evening the Bishop preached from the words, "Being justified by faith, we have peace with God," and was listened to with earnest attention by the large audience present. The choir under the leadership of Miss Seaborne, the talented organist of the church, rendered the musical part of the service with excellent effect. The services were led by the rector. The offerings for the object stated, in addition to the regular offerings of the day, amounted in actual cash to \$876.60. There are also a number of bona fide subscriptions which were not handed in. The rector announced the result at the close of the service, and the choir and congregation joined heartily in singing the Doxology, after which the Bishop gave the Benediction.

## ST. MARYS.

On Thursday evening last week, in St. James' Rectory, a most pleasant gathering of the congregation was held. A blizzard was blowing, but despite this fact there was a large attendance. An excellent programme was rendered, and was much appreciated. At its close Mr. T. D. Stanley, who acted as chairman, said he had a most agreeable duty to perform. On behalf of the Sunday school he desired to express the appreciation of the teachers and scholars of the work of their beloved rector and his amiable wife, which end resulted in the school now being double the size of its most prosperous times hitherto. Two little children then stepped forward, and in the name of the school presented Mr. and Mrs. Taylor with a handsome screen, for which the teachers and children had subscribed the sum of \$20. The rector, on behalf of himself and wife, expressed his gratitude, and in a few feeling words spoke of their happy relation to church and school, expressing his regret that through illness he had been absent from the school for a month. The remainder of the evening was pleasantly spent in games, and, after refreshments had been served, the company dispersed, well on towards midnight.

## SOUTHAMPTON.

The prosperous congregation of Southampton presented Mr. E. W. Hunt, student in charge, with a fine dogskin over coat recently in recognition of the faithful services which he is rendering.

## GLANWORTH.

A most successful missionary meeting was held in Christ's Church, Glanworth, last week. His Lordship the Bishop of Huron, and Canon Richardson spoke on the missionary work of the diocese, etc. The offertory amounted to over \$20.00.

## SARNIA.

The new chapel in the south end of Sarnia is to be opened for divine service on Sunday, Feb. 24th.

## DISCIPLINE.

At the Hereford Diocesan Conference, held at Ludlow in October, the Rev. F. Wayland Joyce, a son of the late learned Prebendary Joyce, introduced the important subject of the Discipline of the Laity, and made some excellent remarks, urging that restoration of discipline which, as the Communion Service says, "is much to be wished." It is often brought up as a reproach against the Church, especially by the Nonconformists, that she has no means of punishing such of her members as are notorious offenders; or that, if she does possess the means, she is afraid to use them.

This reproach may not altogether be undeserved, but it is much less deserved than many people seem to think. The heavy and solemn penance of excommunication is by no means a dead letter in our branch of the Church. It is indirectly exercised all over the land whenever there is a celebration of the Holy Communion. For a great majority of professing Churchfolk then excommunicate themselves; and though many of these do so with a light heart, there are many others who dare not approach the Lord's Table, knowing that they will either be rejected there and then, if they presume to offer themselves, or else that their admission through ignorance on the part of the clergy will probably give rise to scandal among their neighbors, with consequences which will be very disagreeable. It is this, no doubt, which so conspicuously thins the ranks of our communicants. It would be far more true to say that it is extinct. But it is the laity themselves who practically carry it out, not the clergy. And when the clergy do refuse to admit persons to the Holy Communion, the refusal very seldom takes place in the church, but privately, at some previous time, in accordance with the spirit and intention of the first Rubric in the Communion Office—a Rubric which, in the case of regular communicants, is usually dispensed with.

Another provision by the Church for the exercise of Discipline is in the case of burials. The appointed Office is forbidden to be used at the funeral of any member of the Church who has died "excommunicate" or by self-murder. The former of these two cases is rightly interpreted with all possible charity, the same charity which pervades the Burial Office itself, and which forbids us to pronounce an opinion as to whether the deceased person may not after all have died repentant; and, therefore, a refusal of the Office under this heading is extremely rare. It is, however, very probable that a salutary effect would be produced if in certain well-defined cases the Office were not read in its entirety. There is no doubt that the forfeiture of the whole service by wilful suicide is much dreaded, and therefore biasses coroners' juries in favour of a verdict of "temporary insanity"; though here, again, it is doubtful whether this verdict does entitle the deceased person to the Burial Service, and it may well be believed that suicide would be less common if it were always followed by a silent burial. The Churching Office also affords occasions for the exercise of discipline, of which

many priests avail themselves with, it may be hoped, good results.

But, besides all these former methods of discipline in the Church it must not be forgotten that the Church possesses another means of subjecting her unworthy members to discipline, which has the highest authority from the earliest times, and is often very efficacious. St. Paul reproves the Corinthian Church for neglecting their duty in this respect towards the incestuous man, and tells the sincere members of that Church not to keep company with, or even meet at dinner parties, &c., any brother who is habitually and openly guilty of certain deadly sins. And he had previously given a similar order to the Church of Thessalonica (2 Thess. iii. 14). This exercise of discipline is extensively practised in the Church with excellent consequences, an admirable example being set by Her Majesty herself, who declines the acquaintance of notorious offenders, how high soever their rank may be. In any neighbourhood great good is done by the few consistent Churchfolk who steadily set their faces against those who are living scandalous lives and refuse to meet them willingly. Such an attitude towards wickedness, even when it is shown by humble and quiet people of lower rank and little general influence, has more effect than many people imagine. Haman was a man of much higher rank and worldly importance than Mordecai; but the latter's contempt for him and refusal to bow and do him reverence caused him to be full of wrath. And though contempt and rudeness towards rank are never right among Christians, yet their polite and courteous refusal to keep company with, or countenance in any way, those whose lives are notoriously evil, is often felt by the latter. A lady living in open defiance of the Church's marriage laws, but holding a 'good position in society,' and visited by many families, failed to obtain the acquaintance of a few of her neighbours who, though very poor in worldly goods, respected the laws of God more than the maxims of fashion. She was thus reminded that, in spite of all her outward prosperity, she was virtually being excommunicated; and it was said, on the best authority, that this state of things was breaking her heart. Her position became intolerable, and she left the neighbourhood altogether. May it not be hoped that in many of such cases the Church discipline leads eventually not merely to remorse, but to real repentance, that is, amendment of life?

A. M. W. in *Church Bells*.

### Bazaars and Lotteries for Church Purposes.

One great mischief, says the *Irish Ecclesiastical Gazette* (besides the dishonor done to God), entailed by such devices, is the discouragement given to habits of liberality in the interests of religion. People now wait for the pleasurable excitement, or it may be gain of bazaars and lotteries before they contribute for religious objects. These questionable expedients go dangerously near drying up the springs of genuine charity at their fountain head. We would add that those who are ready to protest against "Ritualism" as a worldly and carnal rendering of the mysteries of the faith, should be careful in all consistency to see that they do not encourage unspiritual and worldly devices for raising money for Church purposes.

### BROTHERHOOD OF ST. ANDREW.

The second annual convention of the Canadian Brotherhood met in Toronto on the 12th February, at which some 200 delegates were present. The meeting opened with celebration of Holy Communion in St. James' Church, followed by an address by the Rev. Canon Dumoulin, the Rector, urging the Brotherhood to zeal in carrying out the work of the organization. Thereafter the business meetings followed in St. James School-house, the inaugural address being delivered by N. Ferrar Davidson, Esq., President, who was supported on the platform by the Right Rev. Dr. Leonard, Bishop of Ohio, and Messrs. Houghteling of Chicago, and G. H. Davis of Philadelphia. In the afternoon of the first day an address was delivered by Mr. Houghteling on "The Bible class as a feature of Brotherhood work." He showed a thorough acquaintance with his subject and answered many questions put to him by various members present in a thoughtful and effective manner. Besides routine business three earnest addresses were delivered by Messrs. Aikman, Rev. Prof. Clark, and Mr. C. Jenkins of Petrolia.

In the evening a special service was held in St. James Church, which was filled, and an admirable sermon delivered by Bishop Leonard, addressed specially to the Brotherhood, commending unity and co-operation in the work. The procession of 150 men and boys robed, together with the clergy and Bishops, was a stately and impressive one and it is needless to say the service was admirably rendered.

On the second day Holy Communion was celebrated in St. Margaret's, St. Stephen's and St. Luke's Churches at 7 a.m.

The Convention met for business in the St. James Hall and transacted a considerable amount of routine work. Thereafter a specimen Chapter meeting was given by the delegates from Peterboro, who appeared in strong numbers, and that was followed by the question box and discussion occupying the time until lunch. In the afternoon addresses were delivered by Messrs. N. F. Davidson, T. W. Saunders, and T. A. Bliss of Ottawa, followed by discussion practical and concise. The Rev. J. C. Davidson, Rector of Peterboro, acted as chairman.

A painful feature of the afternoon meeting was the announcement during its progress of the death of the Rev. Canon Davidson, father of the chairman and of Mr. N. F. Davidson, who at the moment was speaking. Canon Davidson had attended the morning meeting and taken part therein, but was suddenly stricken down after leaving the room. This sad event threw a gloom over the afternoon meeting, which, however, was continued at the earnest request of the chairman, and who refrained from making known the sad news for some time after he became aware of it, fulfilling his duties as chairman in order to prevent any interruption in the business.

The officials elected for the present year are, President, N. F. Davidson, Esq., Toronto; 1st Vice Pres., R. V. Rogers, Kingston; 2nd Vice Pres., V. R. Southwell, Hamilton; Treasurer, C. Heath, Toronto. The Council is composed as follows:—Messrs. Dumoulin, Davidson, Hicks, Heath, Parker and Waugh, Toronto; S. Woodsoe, Woodstock; T. A. D. Bliss, Ot-

tawa; A. F. Bishop, Montreal; R. V. Rogers, Kingston; Messrs. F. Cockshutt, Brantford;—Fenn, Halifax; R. B. Southwell, and W. H. Baker, Stratford.

The evening meeting in the Association Hall was most enthusiastic. The main body of the hall was filled with men, whilst the gallery was crowded with ladies. The Lord Bishop of Algoma acted as chairman. The speakers were the Rev. Canon Dumoulin, Mr. J. L. Houghteling, and Mr. S. H. Davis, the topic being "The everlasting Fatherhood of God and the universal Brotherhood of man."

Sunday, the final day of the Convention, was begun by Holy Communion in four Churches, St. Margaret's, St. Stephen's, St. Luke's and St. Mark's. The Lord Bishop of Algoma preached at the Church of the Redeemer, dealing with the peculiar features and needs of the Brotherhood work, and special services were held in the afternoon at the Churches above named, and addresses were delivered by a clergyman and layman. A special evening service was held at St. James Church, at which the Rev. G. Osborne Troop of Montreal was the preacher, and this was followed by a short farewell meeting held immediately afterwards in the Church.

### A Presbyterian's Opinion of the Litany and of Confirmation.

In the memoirs of Professor Austin Phelps, he spoke of the Litany of our Church as follows:

The Litany of the Episcopal Church has become very precious to me. The depth of its meaning, it seems to me, nobody can fathom who has not experienced some great sorrow. We have lost much in parting with the prayers of the Old Mother Church; and what have we gained in their place? I read this week the prayer of ordination by Professor—at a recent Council. It was perfect in its way; perhaps as faultless a specimen of extemporaneous prayer as can be well conceived. I found no fault in it, absolutely none; yet I do not feel in it the deep undertone of devotion which rings out from the old collects of the Church like the sound of ancient bells. The Church takes a great risk in severing herself ever from her history with so much of man's immortality in it, and therefore so much of God's eternity. I wonder if the destiny of some of us in heaven may not be a reverent and studious living in the past? Can we conceive of any other world as having such a past for the education of infant races?

He gives also his testimony in regard to Confirmation:

I longed for, and prayed for, and, worst of all, waited for some sublime and revolutionary change of heart; and what that was, as a fact on a child's experience, I have not the remotest idea. If I had been trained in the Episcopal Church, I should at the time have been confirmed, and entered upon a consciously religious life, and grown up into Christian living of the Episcopal type. It was to me a sad misfortune that my Presbyterian culture had not, in addition to its high spiritual ideal of regenerate character something equivalent to the Episcopal idea of Christian growth. . . . My belief is that hundreds of older people did turn to God on that revival; but I have yet to learn of one of my own age who was at all benefitted by it. . . . That experience has colored my conviction in subsequent life, of the unnaturalness of subjecting very young people to the usual stimulant of a revival. The natural avenue to God for a Christian child is the Christian home, the family altar, the social amenities of life suffused by the love of God and man, not the flaming excitement of the inquiry meetings.

# THE CHURCH GUARDIAN

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## DECISIONS REGARDING NEWSPAPERS.

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

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

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

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

## CALENDAR FOR FEBRUARY.

Feb'y.	7th.—5th Sunday after the Epiphany.
"	14th.—Septuagesima.
"	21st.—Sexagesima—Notice of St. Matthias.
"	24th.—St. Matthias, Ap. and Mar. Athan.
"	28th.—Quinquagesima. Notice of Ash Wednesday.

## Thoughts for Lent.

Of more importance than all else, perhaps, in securing the benefits of a well-kept Lent, is the regular and faithful use of the Holy Communion. We will recognize this fact if we will think of this sacrament under some of its various aspects. It is a sacrifice for sin. It is an absolution for the sinner. It brings us to the real (not carnal) presence of Christ. It is to the soul, through faith, what food is to the body—nourishment, strength, life. It is an intercession—the Son's sacrifice pleaded before the Father for him who receives, and for him who prays. It is an eucharist, a thanksgiving for all that the soul receives through Christ, as well as the daily gifts of the bodily life. It is the one supreme meeting point on earth between God and the soul. Come to the Holy Communion each time with one of these facts fixed in the heart by previous meditation, and a more gratifying use will be found for it, a deeper realization of the necessity and constant use of it will be felt.

REV. M. M. MOORE.

## LENT.

The chances are that nine-tenths of the persons who glance at this heading will read no further. Oh, they think, it is the same old story of self-denial, mortification, fasting, prayer, and going to church that our minister is harping on continually, and we know all about these things. This sort of feeling is at the root of the slimy and colorless Christianity that stagnates the current of spiritual life in many of our churches. The vital and necessary truths and precepts of the Christian faith are by their nature the very ones that are the most familiar. To the average mind familiar things by their repetition lose their definiteness and reality, and gradually take a feebler hold in determining acts and duties. And for just this reason it requires a distinct effort of the will to open our minds wide to these common truths—of the chiefest importance because they are common—and make them alive by putting them in practice. Lent may bring up thoughts and things that are unpleasant to the easy-going, self-indulgent side of our nature. Happy is the man that faces them. The king of Ireland, through whose foot St. Patrick struck his iron-shod crosier without looking, bore it without wincing as a supposed part of the baptismal ceremony. No man can meet life fairly and squarely, and bring out what there is of worth within himself, unless he is prepared to grasp difficulties and hardships with a willing spirit. And the strength to do this lies in the facility of taking time-worn truths and principles and making them the basis of action. Old truths do not lose their vitality and power; simply, men neglect to bring them to bear on their lives. That which made Abraham and St. Paul righteous before God in their day will make men righteous before God at the present day. Only let the well-known, underlying truths of the Christian faith, that are pressed upon our thought by the Lenten season, be taken up into our daily life, and they at once become fresh and bright, and, like the iron atoms in the blood, they invigorate the spiritual nature with that which makes men meet for the kingdom of God.—*The Church News.*

## THE CHURCH OF ENGLAND IN CANADA.

We can hardly believe that Canadian Churchmen know as little about the position of the Church in Canada as the *Toronto Telegram*, in a late article, assumed. It declared that few of them were aware "that the Dominion contains two ecclesiastical provinces;" and thereupon proceeded to enlighten them and Canadians in general by naming the two provinces of Canada and Rupert's Land, and stating the dioceses in each, giving those in Eastern Canada correctly, save that it named the Diocese of Nova Scotia, *Halifax*; but making the Province of Rupert's Land embrace "the Dioceses of Mackenzie River, British Columbia, Rupert's Land and Saskatchewan!" The ignorance of the *Toronto Telegram* as to the position of the Church in the West is however excusable. The rapid extension of the Church of England in British North America within the last 30 years is not as generally known as it should be. A comparison of its present position with that existing at the time of the formation of the Provincial Synod of

Canada shows the wonderful advance which has been made. The first meeting of that body took place in Montreal on the 10th September, 1861, and the then Lord Bishop of Quebec [the Right Rev. Dr. Mountain] in his sermon at the opening of Synod referred to the fact that "in Canada alone, with an approaching happy occasion, we have *five* [Bishops] and *six* within a range of country which at one time was travelled by the Episcopal ministrations of one amongst us." What is the position to-day? There are now *two* distinct Ecclesiastical PROVINCES; besides the dioceses on the Pacific Coast not yet formed into a Province and not included in either of those already existing. In the Province of CANADA, embracing that part of the Dominion which lies east of Manitoba, there are now 9 dioceses, viz.: Fredericton, Nova Scotia, Quebec, Montreal, Ontario, Toronto, Huron, Niagara, and Algoma. In the Province of RUPERT'S LAND there are 8 dioceses, viz.: Rupert's Land, Qu'Appelle, Saskatchewan, Calgary, Athabasca, Mackenzie River, Moosonee, Selkirk.

There are also in British Columbia 3 independent dioceses, viz.: Columbia, New Westminster and Caledonia, showing an increase of 14 in the number of dioceses in 30 years. This necessarily involves a still larger increase comparatively in the number of clergy and of Church members; the clergy numbering at the beginning of the present year, according to *The Living Church Quarterly*, 1898. Owing to the unreliability of the General Census as to Church membership and to the very incomplete diocesan statistics it is very difficult to arrive at any thing like a correct estimation of the number of Church people in the Dominion, or of the communicants. If any of our readers should have been making this matter a subject of examination and study, we would be pleased to learn from them the result of their investigation.

## The Symbolic Meaning of the Ecclesiastical Colors.

*White*—is used on the Feasts of the Nativity, Resurrection and Ascension of our Blessed-Lord and other Chief Feasts, to signify the spotlessness of the Lamb of God; and the white linen with which His saints are clothed. It is used on the Feast of all Angels, and some of the Saints' days, as a symbol of their purity—among the latter are the Conversion of St. Paul, the Feast of the Purification, The Annunciation, St. John Baptist's Day and All Saints Day. It is also used at all special services of praise and thanksgiving, as Thanksgiving Day. The dedication of Deacons and Priests; the consecration of Bishops; the Institution of Ministers and Confirmations.

*Red*—the emblem of blood and fire, is used at Whitsuntide to denote the cloven tongues of fire which rested upon the Apostles' heads on the day of Pentecost; and on the Feast of Apostles and Martyrs, to show that the entrance into Eternal joy was made through their own blood.

*Violet*—the emblem of mourning and penitence, is used during the seasons of Advent and Lent; on Ember and Rogation days; on the day of the Holy Innocents, and at funerals.

*Green*—the universal color in nature, emblem of hope, is used on all days [except Saints' days] from Trinity Sunday to Advent, and from the octave of the Epiphany to Septuagesima.

*Black*—the sign of death, is used only on Good Friday.—*The Chimes*

## THE COMMINATION SERVICE.

"Neither shalt thou bring an abomination into thine house lest thou be a cursed thing like it; but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing."—DEUT. vii. 26.

This service is only used once a year, on Ash Wednesday, although, by the discretion of the Ordinary [which seems, however, never to be exercised], it may be used at any other time. It seems to be mainly a form introduced at the Reformation, although primitive precedent for such a service is not wanting, and some of its constituent collects are ancient. It takes the place of the old Benediction of Ashes, from the ceremonial use of which Ash Wednesday derives its name; and, at the same time, it appears to be peculiarly obnoxious to certain objections which from time to time are raised against its use. By some it is objected that it belongs more to the rigour of the ancient Law than to the blessing of the Gospel; by others that it is a sorry thing to meet together in church and curse our neighbors, or, it may be, curse ourselves; while others find fault with certain expressions and unreal sentiments [as they deem them] contained in it—such as the approval of open penance, and the wish for the revival of the ancient discipline of the Church.

As to the first of these objections, perhaps we do well to remember that, even in this kingdom of life, the curses of God do still linger upon sin; that it is no rhetorical expression, but a stern fact, that "our God is a consuming Fire," and that the very greatness of our blessings involves a corresponding curse if we neglect them. We do not think enough about the dangers of our high privileges. We recognize this principle in dealing with the great forces around us. Steam is a strong power in the world, and blessed to the higher development of our material resources; but it has its curse if we neglect precautions in the use of it. The fire which warms us, and which supplies the motive power to our machinery, has its attendant curse if once it gets the upper hand. Many of the modern appliances of science deal death around them if they are misused. There are, again, certain forms of disease, which follow on civilization like weeds on the white man's track. We all know the solemn warnings gathered round the misuse of the Sacraments. And the Judge Himself, Who is Mercy and Love, has told us that one of His last sentences will be, "Depart from Me, ye cursed!" God, it is true, draws us by His blessings rather than terrifies us by His curses; but they are still there. We need only to look around us to see that, if it only be in that one fact of everyday experience—that although God may forgive, Nature knows no forgiveness for sins against her laws: curses follow sin, as effect follows cause.

As to the second objection mentioned above, we must remember that it is not we who curse, either ourselves or other people; we merely assent to the justice and awful condemnation of God against impenitent sinners, that we may be moved to an earnest repentance, that we may be reminded of his great indignation against sinners, that we may be enabled to flee from sin in the midst of temptations which threaten us; it is the reading over, as it were, the list of crimes and punishments, and reminding ourselves of the certain penalties which are attached to sin.

As to open penance, the revival of ancient discipline, and the like—in the abeyance of all discipline we might reasonably wish for some. Whether it would be practicable to restore the ancient public penance, in the present state of society, may well be doubted; but we must remember that often grave scandal is caused to a congregation where a communicant or religious

person falls into sin. He has sinned against God, himself, and his neighbor, and also against the congregation. And it is not unknown, even in the present day, that some sort of reparation has been made to the injured consciences of the congregation by notorious sinners, who have fallen from a position of good report; and it is not so very far back in preceding generations that public penance was exacted for scandalous sins—the principle of it being a reparation made to public opinion, which had been outraged by a public scandal; such a principle as we find again appearing in the opening rubrics of our Communion Office.

The remaining portion of the service does not call for any special comment. The commination, which we have just been considering, is followed by an exhortation earnestly setting forth the danger and the malice of sin; and the service is ended with the humble recitation of the fifty-first psalm—that psalm where every word breathes the deepest penitence—and with prayers, all of which are couched in the same tone of deep sorrow and heartfelt contrition, and true purpose of amendment of life.

Now, it is clear and obvious to any thoughtful person that this service is designed, in its first conception, to deepen our sense of the true nature and character of sin. The curse of God is upon sin, and our inmost self can only answer "Amen" to the awful truth. And surely it is no unnecessary thing that we should sometimes pronounce clearly and openly that sin is an accursed thing. True, it is stamped on language, "sin" is the injury of the soul; "fault" is the crack and blemish running across it; "crime" is the awful indictment rising up against us, and the sin against society; "offence" is the blow struck against the majesty of God; "wickedness" is the utter perversion of the soul as by witchcraft. But have we not to deal, on the other hand, with all the cunning of Satan, who hides the biting barb of sin under the clever contrivances with which he knows how to disguise it? He makes us acquainted with vice, for instance, amidst the absorbing interests of some carefully constructed work of fiction; and we become familiar with it dressed up in all the fascination of enticing circumstance. Or the passions are aroused by some drama whose tendencies are veiled under brilliant acting and lively music. Or Satan puts on the garb of a philosopher, and speaks to us about nature and human infirmity, and the like. Or he puts on the dress of a preacher, and says, "You are doing God an injustice. 'Ye shall not surely die.' Your are mistaking for God's truth the savage conceptions of medievalism." Or, alas! he carefully hides death under the whirl of pleasure, and men are engulfed before they are aware. There is a well-known story, drawn out with much horror of detail, representing a supposed incident of the days which succeeded the French Revolution. A certain physician in Paris receives people who apply to him to put them out of their misery in the easiest possible way. And he invites them to a dinner-party, resplendent with flowers and light and music, and everything to tempt the appetite, in luxurious dishes and costly wine. But *every dish is poisoned*. It is an entertainment of death. Every one knew that which lurked under the forced gaiety which prevailed; that the end of that party was death. In like manner Satan's pleasures are all poisoned. So that the Church is only wise and thoughtful when from time to time she asserts in warning voice that they are accursed who do err and go astray from the commandments of God; when she strips off with unhesitating sternness the beauty and the gloss and the garish tinsel which dresses up the foul thing, and shows sin's blackness underneath. "Cursed is he that curseth his father or mother." Yes; Amen! The prevailing disrespect to authority can bring with it only a curse. "Cursed is he that removeth his neighbor's landmark." Yes; Amen! Might is not right, and fraud and extortion are base and ignoble. "Cursed is he that maketh the blind to go out of his way." Yes; Amen!

It is but the voice of the loving Saviour Himself: "It were better for him that a millstone were hanged about his neck, and he cast into the sea." There is a terrible woe, too, upon false teaching. Injustice, treachery, adultery, cruelty, pride, hatred, lust, covetousness, slander, drunkenness, extortion,—all these clamour aloud for God's vengeance. And we ought to be thankful to the Church for telling us so, in all its bald and naked truth.

And that this service should be used in our parish churches, in the presence of those who frequent God's Altar, before respectable fathers and mothers, and sons and daughters, and not rather published in the streets or lanes of the city, is a startling indictment.

It is as when our Blessed Lord told that throng of people who had made themselves prominent as vindicators of a pure morality, "He that is without sin among you, let him first cast a stone at her." We are apt to forget that these sins, the most cursed of them especially, are roots of bitterness, which have long fibres, which may reach up into the very soul of any one, no matter who he may be, if he is not watchful. Satan does not care what instrument he uses, as long as he can damage the soul, and keep out God.

Holland was once endangered by the fury of an enemy, which swept down the banks, and let in the sea; but it was also imperilled by the work of a tiny little animal, which bored through the sluice-gates, and seemed likely to produce the same results.

A silken thread stretched across the glass of a telescope will shut out the view of a star of some magnitude. Can it be that any of these sins are lurking somewhere in our hearts? Have we got any of those treacherous fibres twined with almost imperceptible tendrils round our souls? There is a long interval, apparently, between some coarse and painted woman who parades sin on the stage, and the delicately nurtured and apparently innocent girl who is looking on. But what if in her heart too there is that deadly root of fibrous bitterness? Religion flags; the leaves of good works fall off; weariness and selfishness and dreariness are there instead; the young life is gradually being choked by that stiling root. There seems a long interval between the forger undergoing a term of penal servitude, and the young man who when in difficulties first took a few shillings out of the till which he had lost in gambling, which he meant to put back, or has put back. But there is a great fissure open in his heart; the wall is broken down. Satan only watches and waits his time. The child of God has begun to hide himself from his Father, and the alienation will sooner or later become complete. There is apparently some difference, again, between the coarse atheist who stoutly and wantonly affronts the majesty of God, and that perfectly respectable person, who treats religion with courteous regard, but neglects its precautions and safeguards; yet there is nothing so advantageous to an enemy as to be confronted by a paper army, and a phantom fleet, because it prevents, humanly speaking, any fresh measure of defence being taken. Our careless apathy is Satan's opportunity. And therefore, on no account, let us console ourselves by thinking that in the Commination Service we are merely cursing other people. It is rather that we are pronouncing God's curse upon ourselves, if we are harbouring in our hearts any seed, or root, or fibre of sin.

Satan does not always need coarse or striking sins for his purpose. He can kill some souls better by a hidden slow poison. If there is any sin lurking in the soul, it matters not what it is, there is a curse with it, and a curse upon it. Sooner or later it will cripple or kill us. And, alas! at that day, when blessings stand on the Gerizim of God, and curses upon Ebal from those who are doomed, we may hear that sentence, "Depart, ye cursed, into everlasting fire," and our heart, self-condemned, and all the people shall answer, "Amen."

## Family Department.

### A HYMN FOR ASH-WEDNESDAY.

BY RICHARD H. G. OSBORNE.

Almighty God! Eternal Lord!  
Whose tender mercies all may share,  
We sinners come, with one accord,  
To seek Thy face in humble prayer.

Conscious of guilt and self-accused,  
Of self-distrustful more and more,  
The love we have so oft abused  
Oh, take not from us, we implore.

O God most holy! God most just!  
Each inmost thought Thou canst discern;  
Our sins forgive; we are but dust,  
And unto dust we must return.

Behold, on each unworthy brow  
The symbol of the cross we bear;  
By that dear cross, O Lord, do Thou  
In love look down, in mercy spare.

Thou dost not will that one should die,  
Yet our desert is death and shame;  
Regard us, Lord, with pitying eye,  
Who now invoke Thy holy Name.

Before Thine altar, lowly bent,  
Both priest and people weep and say:  
Help us to fast with true intent,  
And hear and pardon while we pray.

### HYMN FOR FAMILY PRAYER DURING LENT.

"The Church that is in their house."—Romans xvi. 5.

Lord Jesu! from Thy Throne on High  
Behold us gathered in Thy Name,  
And listen to each earnest cry  
From hearts that own their grief and shame.

O merciful High-Priest! to Thee  
With sorrow we confess our sin;  
But Thou wast slain on Calvary,  
Pardon and peace for us to win!

Thou knowest the story of our life,  
Our best resolves—how oft they fail!  
O give us victory in the strife,  
Let not the enemy prevail.

Thy grace and strength can make us strong,  
Though fierce temptations crowd our way,  
To love the right and hate the wrong,  
And walk as "children of the day."

Send Thy good Spirit from above  
Our hearts to comfort, help and cheer;  
Give the sweet sense of pardoning love,  
The perfect love that casts out fear.

With tender solace bless and keep  
Our absent ones for whom we pray;  
Stay Thou the tears of all who weep,  
And turn their darkness into day.

While thus we pray, Thy Name we praise,  
For all Thy daily mercies given;  
Accept the thankful songs we raise  
For means of grace and hope of Heaven.

## Little Trouble-the-House.

BY L. T. MEADE.

### CHAPTER XI.—HE ALWAYS LOVED HER.

Miles awoke from this long sleep better, very weak it is true, but quite conscious.

He no longer murmured angry, or piteous, or pleading words; he no longer called wildly for his mother.

Memory had returned, and he knew that his mother could not come to him.

He lay in Miss Cecil's nice bed, very quiet and sleepy, hardly speaking at all, but day after day eating with more appetite and slumbering more soundly, until by slow degrees he began to get strong again.

Miss Cecil was still his only nurse, and when not asleep he used to watch her with lazy eyes, very well satisfied that she should sit by the

window and knit, and be ready to spring up to attend to his slightest wish.

At last he grew better and more wakeful, his eyes began to wander round the room, to take a faint returning interest in the pattern of the paper on the wall. This pattern was very old-fashioned, consisting of huge bunches of drab flowers.

In process of time he came to the part where the hoop had hung round the picture. He discovered that it was no longer there.

This discovery brought back painful thoughts, and troubled and made him restless. He began to look at Miss Cecil sewing very quietly by the window.

How pale she looked! He had never noticed that before. Of course, if she was fond of hoop she missed the exercise—it was a very fine exercise, and always put him into a great glow. He tossed about so much over this idea that Miss Cecil arose and went to his side.

"Is anything the matter, Miles?"

"I've been thinking about you," said Miles, raising his dark gray eyes to her face.

"What about me dear?" asked the governess.

"Oh! I know why you look so washy—I'm dreadful vexed I took it—it was real thoughtless of me. But there's my new hoop—so light—such a beauty—you might spin it up and down the passage."

Miss Cecil seldom smiled, but now something like a flicker of sunlight passed over her dull features.

"I have never played with that old hoop, Miles," she said in a very gentle voice. "I have loved it for quite another reason. But you must not fret about it, for it is mended, and I can put it back in its place whenever you wish.

"But if you never played with it, why have you loved it?" asked Miles.

"It belonged to the little boy whose picture you see there. He was my little brother."

"How funny!" said Miles, "I never thought you could have a little brother—I fancied you were always grown up."

"No, Miles," replied Miss Cecil; "once I was a little child, and once I had a child brother—it is many year since now." said Miles, "but I quite like that bit of a story about it."

"Please, Miss Cecil, is the little chap it belonged to a man by this?"

"No, dear, my little brother never grew to be a man on earth—he is dead."

"Oh!" said Miles.

"He was drowned," proceeded Miss Cecil.

"Drowned!" repeated Miles in a startled voice: then after a pause he said in a changed tone, "Please, I think I'd like the hoop put back."

Miss Cecil did so, and Miles turned his face towards it, he did not want to talk any more, but he was quite well enough to think a little.

He was all wrong it seemed; his governess never played hoop, he might have known that; she was much too grave and stately for such an exercise.

No; the hands that had spun that old hoop along were young as his own, they belonged to the bright face of the lad who looked down at him from the picture on the wall, the little lad who was drowned a long time ago. Miles knew what drowning meant—he too had been nearly drowned. He recalled his sensations as the water closed over him; it had closed over this boy, and he had never come up again.

He wondered was he like him in other respects—had he, too, struggled hard to be good, and then failed?

Perhaps Miss Cecil was a great deal older than her little brother, and he as well as Miles had got to obey her, to do everything she told him to do.

Miles felt quite sure that Miss Cecil was always a person who had got some unfortunate other person under her to order about. Had the little chap in the picture found this as hard

as Miles now found it? had he tried, as Miles had tried? had he failed and then grown desperate, and given up trying, and disobeyed her, and had he been drowned while disobeying her?

Miles longed very much to hear something of his story. And yet, as he gazed at the face looking down at him, a whisper in his heart told him that that boy was fit to die; when God called him he was fit to go, fit to go to his mother, if his mother was dead, fit to go to God. He was a boy who had conquered, not been conquered—he had gone the right way about being good.

The next day when Miles had finished his beef-tea, he recurred to the subject that at present most interested him.

"What did you call your little brother?"

Miss Cecil had never cared to talk on this subject before, but now she sat down quite willingly by Miles' side.

"Frank was his name," she said.

"I'm glad of that," said Miles; "Frank is a very good name—why, of course, that was the name those funny letters spelt on the old hoop. How stupid of me to forget! Miss Cecil, weren't you just mad about that?"

"I was pained at the time, dear; it is all over now."

"Well, I know it was really mean of me to touch it, and I am very sorry. I must ask you in the proper words to forgive me. Here, these are the right words, 'Please, Miss Cecil, forgive me; I am sorry.'"

"I have forgiven you long since, Miles; don't think of it again."

"Let's shake hands, then," said Miles, holding out a set of miserably thin little fingers.

The governess took them, held them tightly for half an instant, then dropping them, fixed her eyes steadily on her work.

"Now, that's comfortable," continued Miles. "I feel you've forgiven me since you've shaken hands. Please, Miss Cecil, don't sit away by the window—bring your knitting over here, and tell me some stories about Frank."

And Miss Cecil did so; day after day she did so, until from this small beginning came first an understanding, then a friendship, then a love between them.

The understanding grew in this way.

As Miss Cecil spoke of Frank whom she loved so well and so deeply, her very words grew young; as she spoke of him to the boy who so greatly resembled him, and whom she also loved, she began, through her intimate knowledge of the one, to comprehend the other.

How astonished was Miles to find that Miss Cecil not only knew about football, but had played football with Frank, that she understood the first laws of cricket, that she had kept pets, such pets too, squirrels, and even a great old owl.

She had given up her pets when Frank died, settling down into the sober, tuneless life most suited to her nature; but a time had been when, for the fresh, bright young brother's sake, she had cared for these things.

And the child, so like Frank, of Frank's age, was never weary of listening to stories of his short life.

Miss Cecil had discovered how to interest Miles; this was how the understanding grew.

The friendship came next; it came in the rather astonishing discovery, that Miss Cecil thought Miles like Frank, and loved him for the sake of Frank. He was quite pleased at being considered like the pleasant boy whose picture he was never tired of gazing at.

"I'm as glad as possible," he said, when his governess told him this: "I do so delight in that Frank of yours; but about your loving me, that's rather awkward, for you see I have always so greatly disliked you."

"Do you still dislike me, Miles?" asked the governess quietly, fixing her grave eyes on his face, "are you quite sure that you still dislike me?"

Startled by her tone, Miles regarded her earnestly.

"I don't believe I do," he exclaimed at last in a joyous voice, "I believe I rather like you; you are awfully jolly when you talk about Frank. Yes, Miss Cecil, I like you, but I don't love you."

That evening Miles confided to his father that he had come rather to like Miss Cecil.

"I'm glad of that, Miles," replied Mr. Harleigh gravely, "you owe your life to her."

Miles started.

"How, father, what do you mean? I owe my life to Miss Cecil?"

"Yes, Miles, that is precisely the state of the case. Miss Cecil saved your life; she did more, she risked her life for yours. She swam into the water after you, but your weight proved too much for her, and you and she sank together to the bottom. But for the gardener who heard Miss Cecil cry, you would both have been drowned."

"Miss Cecil and I would have died," said Miles very gravely. "Father, do you think Miss Cecil would have gone to heaven?"

"I believe she would have gone to God, Miles!"

"Oh! then it would not have mattered for her to have been drowned."

"I don't suppose it would have grieved her greatly to die," replied Mr. Harleigh; "she would have been happy in heaven; and here she must be lonely, for she seems to have no one to love her."

Miles started, then was silent, but when his father was going away he called him back.

"What's God's strength?" he asked suddenly.

Mr. Harleigh paused, puzzled at the question.

"You know," continued Miles, "that when mother was dying she asked me to be good. I tried to be good, oh! so very, very hard, and I failed, and was worse than I ever was before. It would have been a bad thing if I had never come up out of the water. But now I remember what mother really did say was, 'Be good in God's strength;' so what is God's strength, father?"

"I can tell you best what God's strength does, Miles; it is so great, and so powerful, that it enables the weakest little child to overcome sin. Satan can do nothing, nothing whatever, to hurt the child who has got God's strength."

"May be," said Miles, "God takes away the big, big wish to do naughty things. When nurse calls me Trouble-the House, I do long to be a trouble, and perhaps God's strength in me will take the longing away. What's the best way of seeing about getting it, father?"

"Ask for it, my dear son; pray for it. How it comes, I know not; but come it will, and if with it you go out to fight in the battle with your wrong feelings and wishes, you must overcome."

"Then I will ask for it," said Miles emphatically; and he kept his word. Many times that night did the little child pray, "God make me good with Your strength."

And strange, the more he prayed, the more he thought of Miss Cecil, and of the last words his father had said about her—

"She must be lonely down here for 'for she has no one to love her.'"

The oftener he thought of this, the more uncomfortable did he feel with regard to his own conduct to her.

He had called her a coward, whereas she was a very brave woman; a woman, he acknowledged to himself, both brave and good, worthy of being the sister of his favorite Frank.

She had saved his life at the risk of her own.

He had often heard that people who saved the lives of other people were rewarded; they got a medal or something of that sort. Miles thought how very fine it would be for him to save up his pocket money to buy her a medal, and then what pleasure he would take in seeing it hanging round her neck. She would surely like that; and began to long very much to do something to please her, something to make up for the unkind way he had acted towards her.

After thinking of this all day, when she had quite finished making him comfortable for the night, he called her to his bed-side.

"If you were asked to choose from all the world, what would you like best?"

"If I were asked to choose from all the world," replied the governess, looking at him steadily, and taking his little hand in hers, "I would like best the love of Miles."

"She has no one to love her!" echoed back in Miles' ears. No one and his love would make her happy. He gazed earnestly into her face.

She had spoken very gravely, but when she had finished, her eyes were full of tears.

She was certainly not a lovable person, but standing there then she looked beseeching, tender, womanly. The expression of longing in her sad face penetrated to the heart of the child, he rose and flung his arms round her neck.

"Dear Miss Cecil I'll obey you and care for you in future," he said.

"Dear Miles I'll understand you in future," she said.

So they loved each other. That is all.

I don't think Miss Cecil ever became to the world at large an interesting person, but I know that Miles always loved her. I know also that he has grown up good.

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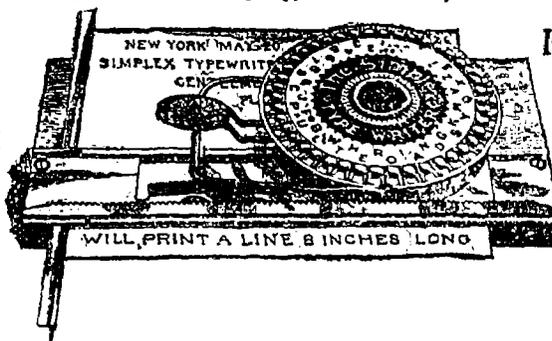
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**Christianity for China.**

Each of the previous systems was ushered in by a felt want. Christianity alone can supply the defects of all the systems and present one harmonious unity. If I were to express in one word what Christianity is to confer upon China, it would be this: Not a God seated far away upon some remote Olympus as in the confusion system; not a God inherent in matter as in the Taoist system; not a God as in the Buddhist system, who has risen from the ranks of the disciples of virtue, a mere deified man; but God, the spirit of the universe, in Christ Jesus coming into the human soul. Taking up his abode there, and working by His Holy Spirit, on a regenerating influence such as none of these creeds has ever possessed, and of which they have presented only a faint and dim prophecy. This I believe to be the mission of Christianity, and I believe the Chinese, though it may be unconsciously, are waiting for it, and reaching out after it.

[Dr. Martin. (Rev.) President of the Imperial Tangwen College, Peking. —*Spirit of Mission* for June; 1891.]

**Japan.**

UNPRECEDENTED INCREASE IN JAPAN.—Bishop Bickersteth in his opening address at the third biennial synod of the Japan Church 1891, referred as follows to the remarkable progress of the last four years:—

Four years have elapsed since to the first synod of our Church was held in this City. There seems to me large reason for thankfulness to Almighty God for the progress which has since been made. We already at our first meeting were a branch of the Church of Christ, by virtue of our implicit acceptance of the Catholic Creed and of the Orders of the Christian Ministry. It was our business then to give expression to, and make outward claims of, this position in our constitution, and to lay down such other laws as seemed needed for the regulation and development alike of work. The interval has shown that, in the synod make the membership of the Japan Church 3,503, with 1,890 communicants. There are in active service, under the two Bishops thirty-eight clergymen, of whom seven are Japanese, nine American, sixteen English, and two Canadian. This does not include missionaries newly arrived nor on furlough.

The Rev. Dr. Bauman, of the English Church Missionary Society's mission in Calcutta, has during the twenty years of his labours been able to admit to Baptism more than 200 adults, many of them being converts of good social position. He has also done important work in the educational and literary departments.

Bishop Hare writing from Kyoto April 27th. 1891, in regard to the opportunity for mission work in Japan, quotes the words of Dr. Neesima, one of the most patriotic and earnest native educators, "The present time seems grave. The future battle in Japan may not be with any

foreign invaders, but will be between Christianity and unbelief."

Bishop Hare was sent out by the P.E. Church of the United States, as a special representative, and during his stay in Japan visited, on April 22nd., Wakayama, one of the Churches under the Superintence of the Rev. Mr. Tyng, and a native Japanese Catechist. The town has a population of 54,000 and is distant 33 miles from the nearest railway station. After describing his journey thither in a two-wheeled buggy or gig (kurama) drawn by a man who did the 33 miles at the rate of 8 miles per hour, the Bishop adds:—"The little church at Wakayama stands on a historic site. It occupies a part of the ground of a Buddhist temple and the place where formerly stood a prison for the safe keeping of native Christians brought to this town from another part of Japan in the days of persecution twenty years ago. One of the native officers of the Church, with whom I conferred after service, had been one of the heathen guards of these Christian sufferers. The services were especially hearty and inspiring: the responses arising as from a well drilled host. Fourteen adults were confirmed, and about thirty died near to receive the Holy Communion. An excellent native Bible-woman is at work here, and her labors, supplementing those of the catechist, had given people generally a readiness in using the Bible which I never saw excelled. I no sooner made reference to text of scripture than at least half the congregation turned over the leaves of their Bibles and found it. I noticed this admirable habit in most of the congregations. Can you imagine a sight more pathetic or more hopeful, than a little group of native Christians gathered in a native chapel, Bible in hand in the midst of more than 30,000 heathens?"

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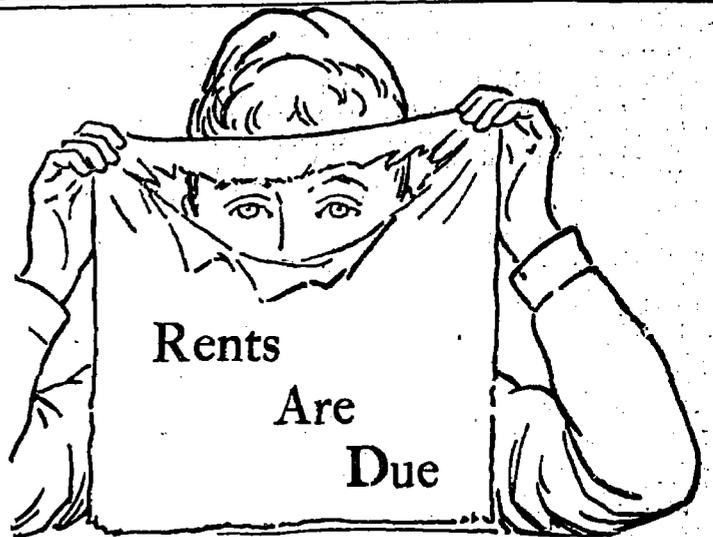
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### Temperance Column.

Bishop of Wakefield on the O. E. T. S.

The Right Rev. Dr. How was one of the speakers at the Annual Meeting of the Church of England Temperance Society, for the Diocese of Liverpool, held last month. *The Temperance Chronicle* gives the following report of his speech:—

The BISHOP OF WAKEFIELD, who was heartily received, proposed the adoption of the report, and the election of the officers, executive committee, and diocesan representatives for the ensuing year. He remarked that among the objections which one heard to the work of the Temperance Society was that pledges were all wrong because they were pledged already in their baptism. For his own part he could not help thinking that a pledge—whether of total abstinence, such as he believed was so very blessed and helpful to vast numbers—(applause)—or less restrictive character, was wholly within the purview of high Christian principles, and in no wise contraient to the general pledge of Temperance which their baptism certainly implied. [Hear, hear.] He did not think that strong drink in itself was a wicked thing, but, like other gifts of God, it could be used for very blessed ends, and for ends quite the reverse. They might well smile upon the charge of modern Manicheanism, and not let their consciences be verytroubled under the weight of it. Somepeople asserted that "these teetolersmake Temperance their religion." He had met with a good deal of astounding ignorance, but he confessed he had never yet met with any one so ignorant as to believe that he would go to heaven merely because he was temperate. [Hear, hear.] Another objection he had heard urged was that Temperance was an asceticism—that Temperance people were fearfully self-denying and self-sacrificing. Well, he supposed that in giving up drink a great many people gave up what they might like a little, but the idea of calling it a great sacrifice or a great ascetic thing to do was really amusing. [Hear, hear.] Coming to positive arguments, he said there were two great lines upon which the work must always be advocated; one was for self and the other for others. With regard to the first, he did not suppose many of his hearers were exposed to the temptation of excess in drink; but let them see how it touched them personally. Putting aside altogether the thought of others he would like to ask, "Is not an act of self-denial always a good thing?" He was quite sure most of them did not honour self-denial enough. They should practice more, as he thought there was too much refined and graceful self-indulgence—living on a certain low level in great comfort, though not deserving of any serious reprobation. Then there was another matter to look at. His experience was that hardly any one could tell when temptation might come to them. [Applause.] He could tell them of case after case of those who had gone on without a suspicion of danger, to whom temptation had come, and

who, not being prepared to meet it, had fallen under temptation. Therefore, for their own sakes, he believed Temperance was a good and wholesome thing. (Applause.) A far grander and truer line of reasoning was that of doing the thing for the sake of others. It was a noble thing to do anything in the way of self-sacrifice for the love of others. There were those around them whom they might help by their example as well as by their word and kindly dealing. By their example first, because it touched the first part of their subject—the personal part. It was a true and godly thing to put away anything by the putting away of which they could help a weak brother. (Applause.) It would be impossible to do anything at all if they limited the Temperance society to those who were rescued from the tyranny and sin of drunkenness. They must not make the joining of the society a marked thing. (Hear, hear.) They did not want it to be possible for people to say, "You have joined a Temperance society; we know what you have been." He remembered an anecdote in this connection. An album was being turned over, in which his own photograph taken some years ago when he was Bishop of Bedford, appeared, when one of those looking at the album said, "That is the Bishop of Bedford—a great abstainer. I suppose there are reformed of all sorts." (Laughter and applause.) He commended most earnestly this great cause to them. He rejoiced in the C. E. T. S.—first of all because it was a Gospel Temperance Society, and because it was founded on religious principles. It did not merely seek to make a man respectable, but it used its influence as a handmaid for making him religious and bringing him within the influence of the Church of Christ, and so making him a better man. [Applause.] Those who did not see eye to eye with him and did not feel the necessity for being total abstainers could do much to help the great cause, and they could do a great deal by providing happy evenings for the people, and by providing shelters and wholesome recreation for those who wished to lead a better life. He had a ways felt it a dreadful thing to tell a poor fellow who had no happy home and was accustomed to spend his time at the publichouse, to turn out into the street on a wet winter's evening without providing some place for him. (Applause.) He rejoiced in the double bases of this Society though for his part he believed Total Abstinence the best—

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