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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

CHIEF JUSTICE FULLER, of the Supreme Court of the U.S. (Washington), is the President of The Churchman's League of that city.

THE Rev R. P. Durnford, who became a pervert to the Church of Rome from the Scottish Episcopal Church a short time ago, has returned to the Anglican Communion, and has been licensed by the Bishop of Argyll for work in his diocese.

St. PETER'S, Highgate Hill, is one of the few London parishes in which services for men only have been a complete success. The Bishop of Wakefield was the preacher on a recent Sunday afternoon, and it is stated that nearly 800 men were present.

Two tombs have been excavated at Salonica which strikingly suggest some connection with the Apostle Paul and the days of his preaching the Gospel in Thessalonica. On one of them the inscription "without hope" was found, on the other the words "Christ is my hope."

THE New York Tribune says: Twenty years ago W. H. Sheppard was a poor little colored boy in the streets of Waynesboro, Va. Now, at the age of thirty, he is perhaps the most distinguished man in the Southern Presbyterian Church, and the only American negro who has ever been made a Fellow of the Royal Geographical Society.

THE Archbishop of Canterbury recently wrote to one of his Rural Deans, declining to dedicate a cemetery: "I never consent to what is called dedication of a cemetery, as opposed to consecration, under any circumstances. There is no real force in dedication; it is a mere deception, leading people to suppose that the burial ground is duly consecrated."

It is the custom of the Bishop of Albany to invite the children of the Sunday-schools of the city to meet once a year in the cathedral for a united service. As an experiment the gathering took place this year on Sunday (Jan. 13) instead of as in previous years on Saturday. The great edifice was crowded with the young people and their friends. The service was bright and beautiful. Holding the pastoral staff in his own hands, as the special badge of his office which brought him into relationship with the "lambs of the flock," the Bishop warmly welcomed the little ones to the cathedral, and then briefly introduced Dean Hole, who, from the pulpit, with gentle directness and simplicity, drew practical lessons for young Christians' guidance from the childhood of Jesus.

THE Diocesan Magazine, N.B.A., for January, says: "Talking about poverty and the distress of the people, did you notice in one of the daily

papers a little while ago our Newfoundland drink and tobacco bill for 1893? If we Church people use these things as other people do, we spend in tobacco alone about \$120 000 a year. This would pay the stipends of all our clergy at the rate of \$800 a year each, and also our 200 school teachers at \$400 each. In addition, the drink bill would provide two barrels flour and 20 lbs. beef for every Church family throughout the Island. Not that the use of all luxuries is wrong, but Churchmen, it appears, spend in the above ways nearly THREE HUNDRED THOUSAND DOLLARS a year. We must not talk too much of our poverty so long as we can do this."

At the burial services of Mrs. William Waldorf Astor in Trinity chapel, N. Y., last month, the only flowers allowed on the casket were those given by her husband and children, but great numbers of other floral tributes were sent by friends, some in magnificent profusion. All these were carefully kept, and by Mr. Astor's direction, were distributed on Sunday to the sick in the hospitals throughout the city. In cases where any flowers had faded, they were replaced at his cost, so that many hundreds of sufferers were cheered by his thoughtfulness, with the presence of fresh flowers. The English municipality near his English estate of "Cliveden," shortly after Mrs. Astor's death, sent an address of sympathy expressive of the local appreciation for the liberal charities of the family to the poor, which were much promoted by the kindly heart of Mrs. Astor.

ON the occasion of the celebration of Mr. Gladstone's 85th birthday anniversary, an interesting incident occurred. The Armenian congregation in London presented to Hawarden church a chalice, as a token of respect for its distinguished parishioner, and in their address of congratulation referred to the antiquity of their Church, which dated back to A. D. 302, and had remained ever since an independent national Church. With his usual felicity, Mr. Gladstone, in his response, said he could rightly claim for the Church of the country in which they were then standing, an antiquity fully equal to theirs, for in A. D. 310 three British Bishops were present at a General Council in France. This rejoinder may serve a good purpose in refuting the assertions of many who still maintain that Henry VIII founded the Church of England.

NEGLECT OF GOD'S HOUSE.—"Next Sunday," said a minister to his congregation, "the funeral of — will be held in this church. I shall preach a funeral sermon on the occasion; and the man himself will be here, the first time in twenty years." Some date their last church-going to the time of their baptism; and some to that of their marriage; some particular occasion brought them there, but not their personal desire to worship Almighty God. Another minister, speaking to one of his parishioners about his neglect of public worship, was told

that he always went to church when there was a charity sermon. "Ah," said the minister, "you will go to heaven under certain conditions." "And what are they?" "If the church is taken up into heaven when a charity sermon is being preached; and you are there." With the neglect of God's house comes the neglect of one's soul, and all one's spiritual concerns. It is a habit that soon grows on a man, until at last he becomes shy of being seen going to church. The dead body of which that minister spoke, it is much to be feared belonged to a dead soul.—*The Quiver*.

THE *Irish Eccl. Gazette*, in a late number, gives the following portion of a letter from the *English Guardian*:

Cardinal Vaughan and his friends characterize the English Church as a "State Church." What was the Church of Spain under the Moors? It "was subject to a hard and disgraceful servitude," says the Roman Catholic Dozy, in his classical work on the Muslims of Spain. The Moorish Sultans forced Jews and Muslims into the Episcopate, and—

"In this way," says Dozy, "the Christians saw their dearest and most sacred interests entrusted to heretics; to libertines who took part in the orgies of Arab courtesans even during the solemnities of Church festivals; to unbelievers who publicly denied a future life; to wretches who, not satisfied with selling themselves, sold their flocks into the bargain."

This state of things lasted for centuries, and from that polluted source—from an Episcopate mainly composed of Jews and Muslims, some of whom were not even baptised—the Church of Spain derives her orders. With the Ultramontane doctrine of intention and co-operators, it is obvious that the trumpery objections to Anglican orders are the veriest trivialities in comparison with the case that might be made out against Spanish orders. But the Spanish Church acknowledges Papal supremacy, and that suffices to cover a multitude of flaws. Can there be a clearer proof that the Roman objections to Anglican orders are purely polemical? The orders of the Italian Church also are exposed to objections which would invalidate them many times over if tested by such arguments as Mr. Breen's.

It is high time to bring home to our Roman friends the danger of stone-throwing on the part of dwellers in glass houses. Little as they may know it, their reasoning is fatal to our belief in revealed religion altogether. No Church in Christendom can better afford than our own to have her orders tested by the strictest scrutiny. On the other hand, no Church in Christendom has such need in that respect as the Church of Rome of the charitable hope of the faithful and the uncovenanted mercy of Almighty God. The repeated contradictions of mediæval Popes as to the essentials of valid orders, and even of baptism, cast a cloud of doubt on the validity of all Roman sacraments, as some of the best and holiest of the clergy and laity of that time loudly complained. Mr. Breen and his friends must judge for themselves whether they are prudent in forcing Anglicans

into this style of controversy. Cardinal Manning was wiser when he denounced the appeal to history as "a treason and a heresy."

MALCOLM MACCOLL.

THE DANGEROUS TENDENCY OF CERTAIN FORMS OF POPULAR RELIGIOUS TEACHING.

(From the Irish Ecclesiastical Gazette.)

The class of teachers of whose errors we have already given some proofs and illustrations in two previous Articles are also very much in the habit of telling their hearers that there are many people who look to the Church and to the Sacraments instead of looking to Christ, that they put the Church and the Sacraments between themselves and Christ and so are entangled in 'Soul-destroying' error. We are charitable enough to allow that the persons who use such language understand neither what they say nor whereof they affirm. They can hardly believe and know that Christ Himself founded and organized the Church as a Divine Institution for all time, and that He appointed the Sacraments as means of grace. Therefore to underrate and undervalue Christ's own work and ordinances, and by consequence to treat Christ Himself with disrespect. We are inclined therefore to be charitable and to say of those who speak and act in this way: 'We wot they do it ignorantly and in unbelief.'

But let us illustrate this. You will meet some people who profess great faith in Christ, and yet they will say: What spiritual good can a little water poured on an infant do it? and what spiritual good can be effected by eating and drinking a little bread and wine? This of course leaves out the element of prayer; and moreover, is not this really very faithless and irreverent; do not such people forget Who it was who instituted the Sacraments? Suppose, for example, a person receives a cheque for £1,000, or £10,000, or £100,000, and that he says, how could this little bit of paper be worth so much money? the paper and ink themselves cost perhaps only a half-ponny; what would the answer be? Would it not be, by whom is the cheque signed? Is the signature genuine? If the signature were known to be genuine, and to be that of some well known millionaire, who would quibble for a moment over 'the beggarly elements' of paper and ink in the matter? Does not this illustration hold in the case of the Sacraments? Can the Lord Jesus 'in whom dwelleth all the fulness of the Godhead bodily'—He to whom all power is given in Heaven and in earth—not make them mean to us and convey to us all that He pleases? We must not look merely at the elements, we must look at Him who appointed them and employs them. As St. Augustine so strikingly says, noticing objections of this kind—'What is water but water: the Word approaches to the element and makes the Sacrament.' Let us listen also to Luther here—'The Anabaptists cavil is to how the salvation of man is to be effected by water. The simple answer is, that all things are possible to him who believes in God Almighty. If indeed a baker were to say to me: this bread is a body and this wine is blood, I should laugh at him incredulously. But when Jesus Christ the Almighty God, taking in His hand bread and wine, tells me, this is My body and My blood, then we must believe, for it is God who speaks—God who with a word created all things.'

A little reflection should show us that it is a very strange way of showing loyalty to Christ to disparage and belittle His own Ordinances; it is a strange way of showing our faith in Christ to think and speak of His own ordinances as if they were only those of a mere man, for this is practically what it comes to. But let us ask,

is there anything in a reverent and believing regard and use of the Sacraments to obscure Christ Himself? for this is one of the things alleged. 'You rest in form and ceremony, you do not press forward to Christ Himself.' We fully and gladly admit that we should all earnestly strive to realize His life as we have it in the Gospels; that we should press upon Him to hear the Word of God; should sit at His feet and grasp the hem of His garment. But in what way will the Sacraments e.g., prevent us from doing this? Take the case of parents bringing a child to be baptized. How much the Gospel in the service, and the address founded on it remind them of Christ and similarly in the Holy Communion, what can be more touching and pathetic than the symbolic teaching of the broken bread and outpoured wine?

"Bread of the world in mercy broken;
Wine of the soul in mercy shed."

What can tend to link us in closer or more loving bonds to the crucified and risen Lord than the Sacrament of His great love?

We hope this Article may tend to dispel some mis-conceptions and misrepresentations. Many errors in religion are errors of the head as well as errors of the heart; and one of the gifts we greatly need to keep us in the true and right way is that of 'a sound mind.' And we may rest assured of this, that our reverence for, and faith in the Sacraments, will no more tend to obscure our vision of the personal Saviour than our reverence for and faith in the letter of the Gospels would have a similar tendency.

SHORT STORIES UPON GREAT SUBJECTS.

By the Rev. George W. Shinn, Rector of Grace Church, Newt-n. Mass., in the American Church S.S. Magazine.

"YOUR CHURCHGOING IS PART OF YOUR EVERYDAY LIVES."

A lady who is not a member of the Episcopal Church, but who has a large number of friends who are Episcopalians, said awhile ago: "It has been a matter of interest to me to see how you Episcopalians bring your churchgoing into your everyday lives. It is not with you a matter of Sunday mornings, but you have many services, some of your church buildings are open every day, and you seem to be at home in church whether there are many or few present."

The lady had caught a glimpse of a truth which ought to be better understood by us all. The Church is to be regarded by us all as home. Its courts should be so frequented that we shall not think of it simply as the place for stately assemblies, but as the place where the silent worshipper is welcome, and where the two or three may meet the Lord who is so ready to give His blessing. At the formal beginning of a new chapel in one of our Dioceses lately an address was made to the people assembled, and they were told to think of this building as theirs, to be used frequently. It was not intended for a few but for all, so that even the poorest man in the town could feel a sense of ownership in it, and a right to resort to it.

Perhaps the address appeared to some who heard it as setting forth some novel views, but is it not true that we want our church buildings to be thought of as built for the people's uses?

There was another point in the lady's commendation which she afterwards elaborated. She dwelt upon the seeming ease with which her Episcopal friends went to the Church service. There was less thought of display in dress. When it was time to go they went simply clad. Of course it is with much diffi-

dence that a male writer tries to report such an opinion, and to utter any views of his own upon the general subject of dressing for church. He is inclined, however, to think that too little is said about this matter, and that an occasional exhortation is in place in favor of simplicity of church costume.

Some good women were once so impressed with the importance of this subject that they formed a Society for Promoting Simplicity of Attire. They declared their belief that some people were kept away from church because they could not array themselves as expensively as many did and that others were distressed because of the contrast between their own shabby attire and the rich garments of their more favored sisters. Therefore, to avoid wounding the feelings of any, and to remove the excuse for non-attendance, these good women resolved that they would not wear costly raiment to church, but come neatly but simply clad.

The society did not spread. Many reasons might be given for its not becoming popular. But it was a protest against making the church a place for the display of millinery and the dressmaker's skill. Some people said that no such society was needed, because every woman who realized the sanctity of the Lord's House, and who cared for the comfort of her poorer sisters, would almost instinctively avoid wearing showy raiment to church.

Of course no one can prescribe any costume, and the days of sumptuary laws have gone; but why should there not be a decided effort made to avoid everything that is over conspicuous? Why should there ever be any foundation given for the cutting remark sometimes made, that the religious zeal of some wanes as the new garment fades?

NO LESSON—NO PLAY.

There is scarcely a teacher in Sunday school but that feels at times almost discouraged because of the poor success he meets in having his pupils study their lessons at home. They come totally unprepared. They have mislaid their lesson books. They were so busy with so many other things. The Bible Lesson is not looked at all the week. In a class in a certain Sunday-school there is an exception to the general rule. One small boy comes with his lesson learned, and this is how it is: His mother will not let him go out to play on Saturday morning until he has learned it. It is a clearly understood thing in that house. "No lesson—no play," and so the small boy settles down to his task and does it. All honor to such a mother! The one who will honor her most in the days to come will be the little fellow who is really learning something week by week that will stay with him all the rest of his life.

Commenting upon the general neglect of lesson study an old teacher said recently that the ignorance of some children was most deplorable. They did not know some of the simplest elements of religion, because their parents were not only not teaching them, but were not requiring them to study their Sunday-school tasks. The result was an amount of ignorance of essential truths that must have a disastrous effect upon their lives later on. Of course it must. They will not be able to stand up beneath the assaults of the sceptic, nor will they have that protection in the hour of temptation which one has whose mind is stored with the teachings of revelation.

It is very strange that there has grown to be this sad neglect of so clear a duty. Some one must teach the young. If Sunday-school teachers are willing to help parents, then parents should at least see that the lessons assigned be prepared. It is an outrage upon kindness to send young people all unprepared by any previous study of the lesson to a teacher who has but a few minutes once a week in which to accomplish anything.

It may not be possible to adopt in every family the rule of "No lesson—no play," but something can be done to get at least ten minutes in the course of the week, to read the lesson paper over, and to commit to memory the portion of the Catechism. If that much is done the ground is broken for the teacher's work.

Surely if parents realized that these lessons from the Scriptures and the Prayer Book were for the building up of the religious lives of their children, they would make that much possible. Yes, they would not stop with that.

THE PRAYER BOOK A MISSIONARY.

We have read with no little pleasure the report of the committee of five in the diocese of Connecticut, appointed to promote the distribution of the Book of Common Prayer. It is, as documents from that diocese are apt to be, a quiet, plain statement, treating less of what has been already done than of what it is desirable to do. The movement originated in a suggestion of the Bishop, in his annual address of the year 1893, in regard to a canon of the previous General Convention. This took shape in the appointment of a committee with power to act, and it is their report which is now before us.

We do not need to speak of the details of the plan, but rather to dwell on the recognition which it gives to the use of the Prayer Book as a direct missionary force. Hardly any reader of this article but can recall cases of the visit of strangers to the worship and services of the Church—scarce one but will remember the mingling of admiration and perplexity with which those services were looked upon. There was the sense of a solemnity which was quite other than the colloquial familiarity so frequent in extemporized worship. There was a pleased perception of the share which the congregation had in the service. But there was also, as few will fail to bear witness, a sense on the visitor's part that only a special training could enable a congregation to go through so many, so complex and so unconnected forms, and to make the right response at the right place and moment. "How can you," such an one has said, "give any real feeling to your worship when you must be so constantly on the lookout for what to do?" "How can you," says another, "be in earnest over what must come to be a mere matter of memory and habit?"

The best answer to these questions is the Book of Common Prayer itself. A very little study will disclose the *rationale* of the order of the services. As soon as a visitor gets over the impression that certain acts of prayer, of Scripture-reading and hymnody must follow in the order to which he has been used and which he has generally taken for granted to be inevitably moulded on that pattern—he will come to see that not only has the Prayer Book a reason for its arrangement, but that most "extemporized" worship is but a scant and mutilated pattern of the Church service. He will see that the passive sitting through a series of acts of devotion conducted by the minister is in itself unnatural, and that choirs and preachers have simply monopolized the worship. "I like a service I can join in," said one, who was asked to attend the Prayer Book worship. "Pray in what do you join in your own Church?" was the reply. And to this the querist still waits for a rejoinder.

In its revised form the Prayer Book distinctly shows what it is and what it means. It shows also—and this is of no small moment in missionary work—noting whatever of a controversial spirit. It finds no fault with other forms. It announces broad Christian verities which are part of the heritage of the historic

Church. It employs forms which would have been at once recognized and received in the upper chamber of Jerusalem and in the caves of Rome's catacombs, and yet which have to-day no touch of quaintness or obsolescence.

We do not say that in all cases the Prayer Book will be a successful missionary; but in all probability, unless there is a special obstacle in some particular form or article of faith, no one can study it fairly without being drawn to the desire to use it, and no one can use it much without yielding to its spell.

Human colporteurs may be indiscreet, human advocates gifted (how often!) with the faculty of stimulating opposition. The charm of the Prayer Book in this work lies in its wonderful balance and quiet poise. One cannot exaggerate a single phase of its teaching, but there will be found on the next page a corrective.

We might dwell on the value of the Prayer Book in situations where no service can be had. What is peculiarly in its favour is that it can be used in any proportion demanded. A locomotive engineer once told us that he kept a Bible and Prayer Book in the cab of his engine to use in spare moments of waiting. But in hospitals, in the weary waits of travel, on Sundays when one is confined to forlorn hotels at a distance from all places of public worship, at sea, in the sleepless hours of enforced watching, in many another time and place, the Prayer Book will supply wants which nothing else can, because it is at once so individual and impersonal, so fitted to recall the memory and the power of the grand Cathedral, so near and dear to the hour of closet prayer.

To select and send the right missionary to the right field is not always an easy task. To maintain such an one in his work is no slight expense. But for 15c a Prayer Book can be supplied. The gift of \$15 will enable a Rector to send a hundred on as many errands of good.

While we wish the Churchmen of Connecticut all the success they so fully merit, we equally wish that they may by no means have a monopoly of the effort to make a missionary of the Book of Common Prayer.—*N.Y. Churchman.*

THE TENACITY OF CHILDISH ERRORS.

[From the Irish Ecclesiastical Gazette.]

[CONTINUED.]

To come to similar difficulties in the case of the Bible. Who, as a child, has not been puzzled by the presumptuous guest who took the highest room at the feast? The writer of these words always pictured to himself a lofty building with several suites of apartments, the best of which were at the top, and he supposed that each guest was allowed a whole room to himself. How the feast could have possessed any social charm under these circumstances he never knew, but that the word 'room' should simply stand for 'place at table' never occurred to him for years. There is a difficulty often met with in the Old Testament, arising out of the humble Eastern method by which one man speaks of himself to another man as 'thy servant.' Many cultivated persons, we fancy, are puzzled by Naaman's remark to Elisha after he has been cured of the leprosy. He offers the prophet gifts, which are courteously declined, and then goes on to say: 'Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? For thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.' 'Why,' we asked ourselves, 'should Naaman want to give Elisha's servant, Gehazi presumably, such a cumbersome present as two mules' burden of earth, just because Elisha would accept no valuable gift? And what has such an arrange-

ment to do with Gehazi's determination to serve the Lord henceforth? Why, indeed, should Naaman officiously trouble about Gehazi's religion at all? That should be Elisha's concern, not his.' It was like the solution of a tiresome puzzle when one day it dawned upon the writer—years after it should have dawned upon him, no doubt,—that if for 'thy servant' you read 'I' or 'me,' the whole passage becomes plain, except, indeed, the use of the mules' burden of earth to Naaman himself. This was, no doubt, to build an altar with. Naaman fancied that the Lord, who preferred the waters of Jordan to those of Abana and Pharpar, would likewise prefer an altar made of the soil of Israel to any other reared in the region of Damascus. A more curious, if less excusable, misinterpretation from the New Testament is worth recording. In St. Mark ii, 3, we are told that 'they come unto Him bringing one sick of the palsy, which was borne of four.' Not noticing the spelling of the word 'borne,' many members of a congregation, we believe, regularly think of this remark as containing a curious fact about the poor man's history,—he was born into the world one of four. 'No wonder,' they fancy, 'that he was a cripple! born of four! But what an interesting graphic touch!—so like St. Mark! Probably he knew the family, and the poor mother! I wonder whether she survived! One friend assures us that he never discovered his mistake in this particular passage until he was confronted with it in the Greek during a University examination. Among misinterpretations of popular hymns, the first case that will occur to many is that of 'The Church's One Foundation,' which to most thoughtless or youthful singers always stands as 'The Church is one foundation.' This might suggest many a Greek or Latin parallel to the classic mind, but to us the foundation cannot stand for the structure. Another interesting mistake gave a little girl some years ago serious difficulty.

"Teach me to live that I may dread
The grave as little as my bed."

were the lines that seemed to her to contain such bad teaching. 'Dread the grave!' she thought, why should I pray to dread the grave? I do not believe I ought to dread it. As to its being as little as my bed, of course it will not be larger than my bed, there is no reason why it should.' Until quite lately it never occurred to the middle-aged woman that the child's interpretation of the lines was all wrong.

It is needless to add further examples of the mental indolence which accepts the childish interpretation of a phrase or word which would have caused no shadow of difficulty if noted for the first time by the mature intellect. The only question of importance to be drawn from the subject is, how far does the same mental indolence play a part in the acceptance or rejection of religious doctrine and truth? We believe that the crude ideas of childish imagination that continue to be ranked as orthodox among grown up persons are at least as numerous as the crude or utterly false interpretations that we have mentioned above. The results of such indolence would obviously be twofold. On the one hand, narrow and unscriptural views would gain a hold over the mind and influence the character for life before they could be eradicated (if ever they could be eradicated at all); on the other hand, men would break away indignantly from a creed or a religion based on doctrines which no sane man ever accepted, under the impression that these doctrines, which owe their existence to nothing but the reader's own infantine fancy, are the fundamental tenets of the creed which they are expected to accept. We fancy that those who look around them will see both these results at work amongst us to-day.—*Spectator.*

Have the courage to discharge a debt while you have the money in your pocket.

News from the Home Field.

Diocese of Nova Scotia.

SHELburne RURAL DEANERY.—A meeting of this Rural Deanery was convened in Liverpool on January 9. The chief point of interest lay in the discussion of certain suggestions made by the Rural Deans regarding Mission Grants, Special Collections and Diocesan Assessments. So far as this Rural Deanery is concerned, the assembled clergy concluded that these suggestions could be carried out, and that they would eventually develop proportionate and systematic giving.

After Evensong on the 9th, addresses were given by Rev. Messrs. Morris and Lockward, the former speaking on "Regeneration and Conversion," the latter on "Spiritual Food."

SHELburne—Reference was made lately to Rev. Dr. White, the venerated Rector of this parish. It may interest your readers to know that, though within a few weeks of his 89th birthday, the Doctor is still able to do a certain amount of Church work. His record for 1894 is as follows: Preached, twice; said prayers, twice; read Lessons, 18 times; assisted at the Holy Communion, 22 times; one sick Communion, six Baptisms, one marriage, 26 pastoral visits. Dr. White has been in Holy Orders 66 years, during 59 of which he has been Rector of Shelburne. On but one Christmas Day during the three score years of his rectorate has he been absent from Divine Service in the parish church. It is worthy of note that in one family in Shelburne Dr. White has baptized four generations and married three.

The aged Rector resides in the house in which his father was married and he himself was born. So widely known and respected is he, that it may be said with a great deal of truth that Shelburne is chiefly noted as the residence of Dr. White.

Diocese of Fredericton.

On Sunday, 27th January, Bishop Newnham, of Moosonee, preached in St. John's Church here on behalf of missions in his diocese, to a large congregation. He explained the peculiar conditions and difficulties of his work which is specially the evangelization of the heathen, the great proportion of the Indians and Eskimos being as yet unchristianized. The offertory amounted to \$116.00. In the evening he preached at Trinity Church; on Monday evening, the 28th, he addressed a public meeting in St. John's Stone Church schoolhouse, and explained further the position of his diocese, accompanying his lectures with views taken on the spot. On Tuesday evening week a missionary meeting was held in St. James' Church schoolroom, at which the Bishop again explained the needs of his diocese.

On Tuesday evening week the ladies' committee of the Church of England Institute elected the following officers: President, Mrs. Chas. Holden; secretary, Miss H. E. Peters; treasurer, Miss F. Simonds; committee of management, Mrs. Geo. F. Smith, Mrs. R. P. Sarr, Miss Murray, Mrs. W. F. Harrison, Mrs. John Hay and Mrs. James McAvity.

At Trinity Church, St. John, on the afternoon of 30th January, Mr. Percy Donville was married to Miss Minnie E. Jarvis, daughter of W. M. Jarvis, Esq. The Lord Bishop of the diocese, assisted by the Ven. Archdeacon Brigstock, D. D., officiated. The wedding was a fashionable one, though conducted very quietly,

owing to the death of a relative, and the presents were numerous and beautiful.

GRAND FALLS.—The Lord Bishop of the diocese visited this place on the 22nd of January last and administered Confirmation to four persons, two of whom received adult baptism at the same service. There were present of the clergy, Revs. Canon Neales, S. Neales, J. R. Hepkins, L. A. White, and N. M. Hansen. The Rev. S. Neales administered the Sacrament of Baptism. The Bishop delivered an admirable address on Baptism and Confirmation. The service throughout was most impressive. Grand Falls has had no clergyman for nearly two years.

The Rev. A. J. Gollmer, late of St. Mark's Church Victoria Docks, London, England, was, on the 16th ult., elected rector of Cambridge, Queen's County.

It is understood that the Rev. Canon Partridge, D. D., of Halifax, will take up his residence in Fredericton and enter upon his duties as Dean of the cathedral about the first of May next.

The Bishop of the Diocese held a Confirmation at Andover, Victoria County, on the 23rd ult. It was to have taken place in September last but was postponed owing to the Bishop's illness.

We regret to find in our secular exchanges from New Brunswick several 'unpleasantnesses' reported. One relates to the Church of the Good Shepherd, Fairville, where some difficulty has arisen between the Rector and the Church wardens and certain members of the choir, as to taking up and presenting the alms.

In the case of Rev. E. W. Little, of Sussex, who has been on trial before the Ecclesiastical Court of the Diocese, we regret to find that judgment was rendered by the members of the Court declaring one of the charges proved and deposing him from office in the Church; which sentence has been approved by the Lord Bishop of the Diocese. We see that an application has been made to Judge Barker for an *rule nisi* for certiorari, which has been granted in order to bring the proceedings before the Supreme Court of New Brunswick.

All such difficulties and unpleasantnesses are regrettable and do not advance the interests of the Church we fear in the eyes of outsiders. The Church of England does not, however, appear to stand alone in this unfortunate connection as late secular papers announce like unpleasantnesses amongst the Presbyterians and Baptists in St. John.

The regular monthly service of the Brotherhood of St. Andrew was held in St. Jude's Church, Carleton, on the evening of the 15th ult.

The choir boys of Trinity Church, St. John, accompanied by the Ven. Archdeacon Brigstock and Rev. Richard Mathers enjoyed a drive to Loch Lomond on the afternoon of the 11th January.

Diocese of Montreal.

MONTREAL.—*St. John the Evangelist.*—The (J. C.) SPENCE MEMORIAL BAPTISTRY, a handsome addition to this church, is now nearly completed, and only awaits the finishing of the three stained glass windows before being dedicated and formally opened for use.

The Baptistry has cost \$1,400, of which \$1,000 has been subscribed to date, leaving a balance of \$400 to be raised.

ST. ANDREW'S RURAL DEANERY.—The annual meeting of this Deanery was held on Jan. 14th in St. Simeon's church, Lachute. There was a celebration of the Holy Communion at

11.15 a.m., and an earnest sermon preached by Rural Dean Sanders, R. A.

The chapter assembled for business at 2 p.m. The following clergy and laymen were present:—Clergy: Rev. Wm. Harris, of Grenville; A. B. Given, Lachute; H. A. Meek, Mille Isle; J. W. Dennis, St. Andrew's; A. E. Mount, Laketfield; R. F. Hutchings, Arundel. Laymen: Alex. Pridham, R. Weldon, E. Whinfield, E. Dawson, from the parish of Grenville; E. R. Smith, J. Palliser, F. Handcock, Lachute; Wm. Strong, Laketfield; Wm. Morrison, W. C. Higginson, Arundel.

The Rural Dean delivered an interesting and lengthy address. He stated that at present there were no vacancies in the Deanery, and that upon the whole the reports from the various parishes and missions were encouraging.

Reports were read from all the places except Buckingham and Portland.

Among the resolutions passed were the following:

Resolved,—"That at this, the annual meeting of St. Andrew's Deanery held at Lachute town, we desire to place on record our feelings of joy and gratitude that the Bishop has been pleased to appoint Rural Dean Naylor Archdeacon of this Deanery. We trust that he may long be spared to visit the parishes within the limits of this Archdeaconry, and thus be a help to us in furthering the Church's work.

Resolved,—"That this Deanery now assembled desires to place on record its hearty thanks to Rural Dean Sanders for the valuable services that he has so willingly rendered in the interests of this Deanery."

A vote of thanks was tendered to Rev. A. B. Given, his good lady, and to the Church people of Lachute for their kind hospitality.

The Rural Dean pronounced the Benediction, and the meeting closed, after which the clergy adjourned to the parsonage for dinner.

R. F. HUTCHINGS, Secretary.

Diocese of Toronto.

PARDALE.—*St. Mark's Church.*—Dedication Festival.—The 14th anniversary of the dedication of this church, 20th January, 1895, falling on Sunday, made the usual annual observance of it a more truly festival one; there was the usual early celebration at 8 a.m. At Mattins the chancel was well filled by the clergy, Rev. J. A. Teitelbaum, Rev. J. Morton, and the Rector, Rev. C. L. Ingles, and the choir (vested); the services were well rendered throughout, the hymns appropriate, and organist and choir all that could be desired, especially at the celebration of the Holy Communion after Mattins, which was full choral, as also was Evensong, when there was, as usual, a large congregation. The Rev. J. A. Teitelbaum (of Sulcoats, Diocese of Qu'Appelle) preached at both services, at Evensong giving an interesting review of the formation and history of that Diocese, and showing what strong claims it had on the Church in Canada to give it, now in its young days, a liberal support. His sermon at the second celebration was a most excellent and helpful one on the duty of Prayer, and was listened to with intense interest, as shown by the complete quietness that prevailed.

On the following Thursday evening Evensong was sung by the combined choirs of St. Matthias' and St. Mark's, with St. Matthias' full orchestra; preacher, the Rev. Professor Rigby, M.A., Trinity College. Our church looked very bright, being in its full festival array, the Christmas decorations not being yet removed. The effect was also greatly increased when the clergy, of whom there were seven, with over sixty members of the choir, all robed in white, entered and took their places in the chancel and eight reserved centre front seats, the four lower ones of which were occupied by

the supplementary soprano choir of St. Mattheus'.

The volume of sound from organ, orchestra, and about ninety voices was truly grand, but not overpowering, being well balanced, sung with taste, time and tune perfect. Mr. Kennedy, organist of St. Mark's, presided at the organ with his usual ability, the Rev. F. G. Plummer taking his place for the Voluntaries performed by the orchestra and organ; they were very beautiful and appropriate, especially the closing one.

The sermon text, Joshua iii, 5, "Sanctify yourselves," etc., was one that could not—one would hope—fail to reach all our hearts and make us resolve to do our utmost to show our thankfulness to Almighty God for all His mercies bestowed upon us, by at once providing the necessary means to enable the Churchwardens to pay off the balance of the debt still on our church. This might be easily done if a united effort was at once made by carrying out the plan adopted at the last Easter Vestry meeting.

The festival character of the services was continued on Sunday, the 27th inst., the Rector preaching in the morning and the Rev. J. C. Roper in the evening, both most excellent and appropriate sermons. We may trust that much good will result from these services. — *Com.*

ORILLIA.—The January meeting of the Church of England Temperance Society here was addressed by J. H. Suider, agent of the Prisoners' Aid Association of Canada, after which an interesting programme of instrumental and vocal music with recitations and readings was rendered. In the absence of the Rev. Canon Greene, Mr. J. Fowlic, the Secretary, presided.

CAMPBELLFORD.—*Christ Church.*—This church of which Rev. Rural Dean Cooper is rector, has just closed a year of great encouragement. The communicants number rather more than one-third of the congregation, which has increased to about two hundred and ten, who are, as things go, usually constant in attendance at least upon one service each Sunday. The Sunday school is also in a very united and flourishing condition. On the evening of New Year's Day, the usual annual Christmas tree presents were distributed. The schoolroom was filled to overflowing with the parents and relatives of the children, several persons being unable to get in at all. Carols and dialogues were very well rendered by the children, and a very pleasant evening was spent. It may be added that there is a children's service every month on the last Sunday afternoon; the offertory is devoted to some children's charity, i. e., Indian homes, etc. During the last year or so, several improvements have been made in this very pretty old-fashioned country church. New windows of coloured cathedral glass have been put in; one a wheel window in the west end of the church, was the gift of the W. A. members, from extra work, as a thank offering. New doors were also presented by the late Mr. E. J. Burk. A very beautiful and costly altar cloth, the work of the sisterhood of St. John, Toronto, was obtained for the new altar, and a pair of brass vases, for flowers, given as a memorial by the newly confirmed at the last confirmation. But by far the costliest and very highly valued gift was that of a brass lectern by E. A. and Mrs. Bog. of Campbellford; this is a very beautiful specimen of art. It was obtained from England, and designed as a Christmas offering, but was, by some means, delayed in transit but reached here and was placed in position and dedicated on Sunday, the Epiphany. It should be added that the "Willing Workers," a band of 24 young girls belonging to the congregation, have earned, and have in hand, between forty and fifty dollars towards a new font, which it

is intended to have in the church by Easter Day. The congregation was very large on Christmas Day, and the communicants numbered between 40 and 50. The offering to the rector was very liberal and gladly bestowed.

PETERBOROUGH.—St. John's and St. Luke's parishes held a united missionary meeting in the Parochial room of the former on the evening of the 16th ult., under the Presidency of the Rev. H. Symonds, with the object of arousing interest in the work of Diocesan missions. An address was delivered by Mr. L. H. Baldwin descriptive of the growth of the Church since the appointment of the first Bishop of Nova Scotia in 1787, and as in many parts of the large Diocese of Toronto the members of the Church were absolutely dependent for the maintenance of the services of the Church upon the support afforded by their richer and more favored brethren, he made an earnest appeal for sustained interest in the mission work. Mr. Allen Dymond also delivered an address drawing attention to the inadequacy of the support accorded to the missionary clergy of the Diocese through the fault, not of the missionaries, than whom a more faithful, devoted and uncomplaining band of men could not be found but through the fault of the laity in not contributing generously to the support of the work. Several hymns were sung during the evening, and the meeting was closed by the Rev. J. C. Davidson, Rector of St. John's church.

Diocese of Huron.

LONDON.—The Ruri-Decanal Chapter of Middlesex met in the school house of St. John's Church city, last week. Rev. Canon Smith, Rural Dean, occupied the chair, and among those present were Archdeacons Marsh and Davis, Revs. Canon Richardson, S. G. Edelstein, G. B. Sage, W. T. Hill, W. Johnson, W. Lowe, A. H. Rhodes, J. Berry, W. L. Armitage, C. B. Guillemont, J. H. Moorhouse, A. G. Smith, L. W. Diehl, Messrs. Wright, Crawford, Collius, Smith, Sutton, Appleyard and others.

The meeting was opened with prayer by the rector, Rev. W. T. Hill, after which the secretary, Rev. G. B. Sage, read the minutes of last meeting, which were confirmed.

The first part of the session was occupied with statistics in accordance with the rules, several parishes preferring to adhere to the old plan of making collections, while others declared in favor of adopting the new plan laid down by the Synod at last session.

The question of church extension occupied the attention of the members for some time and several were appointed as committees in their different localities to make inquiries as to the feasibility of establishing services at various points. It was stated that the students of Huron College had kindly volunteered their services to the Bishop for the purpose of holding services when and where desired.

Questions regarding the assessment of several parishes were also discussed and recommendations made.

Rev. S. G. Edelstein spoke regarding the lack of information in relation to the work carried on by the Church and urged the proper committees be recommended to supply such information, especially for those whose duty it was to address missionary meetings.

Rev. J. H. Moorhouse then read an admirable paper on the subject of "Personal Consecration," which he handled very ably and which was listened to with much interest and profit for all present.

The paper was followed by an earnest discussion, in which Archdeacon Marsh, Canon Richardson, Revs. Sage, Johnson and Hill took a leading part.

On motion it was resolved that Rev. J. Berry, B. D., be requested to read a paper at the next meeting, the time and place for holding which was left in the hands of the Rural Dean.

The afternoon session was brought to a close with the benediction by Ven. Archdeacon Marsh.

The Sunday School Association was convened in the evening at the same place. The president, Rev. Cannon Smith, presided, assisted by the vice-president, Mr. C. H. Armitage, and in addition to the clergy present in the afternoon were Dean Innes, Canon Chance, Rev. Professors Burgess and Sherwood, and a large number of teachers, who completely filled the building. The rector conducted the opening exercises, the organist of the church and several members of the choir leading the singing.

The Rural Dean briefly reported on the state of the schools. The Association now number over 500 members, with over 4600 scholars under their charge. Regular quarterly meetings had been held during the year, and were well attended, and much interest excited.

Mr. J. W. G. Andras, Headmaster of Huron College Boys' School, then read an excellent paper on "Qualifications for Sunday School Teaching," which was warmly commended by the audience. Mr. W. J. Imlach led the discussion which followed in a very happy speech.

The next paper was read by Rev. Professor Burgess, of Huron College, on "The Sunday School—Relation Thereof to the Church," which handled his subject in a masterly way, and met with the hearty appreciation of the audience.

Very Rev. Dr. Innes opened the discussion in an admirable address calculated to stimulate the zeal of the teachers. The Dean was followed by Revs. Armitage, Rhodes and Sherwood in appropriate remarks.

The question drawer proved very interesting, and was in charge of the Vice President, Mr. C. H. Armitage. A large number of questions were answered, apparently to the satisfaction of the audience.

The election of officers for the ensuing year was then taken up and quickly disposed of by electing the same persons to hold their respective offices for another year. The committee of management was also named, consisting of four representatives from each school.

A hearty vote of thanks was tendered those who prepared and read papers, and the meeting closed with singing the doxology by the audience and the giving of the benediction by the Dean.

Diocese of Algoma.

EMSDALE G.T.R.—A most earnest appeal is made on behalf of a family smitten down with typhoid fever in the Mission of Emsdale. The husband is now in the Toronto General Hospital. The two and only girls in the family have died of the fever, the oldest boy is now down with the same disease. The youngest boy but one is mending slowly. The second oldest boy is sickening. The mother is worn out by nursing the whole family, and she is in great danger of falling a victim also. During the time the first three children were in the first stage of illness, about Dec. 27th, they lost horse, cow, and three sheep, with fowls and hay, by the conflagration of the barn. They have nothing whatever, save what is given them by the charity of the people, and the Council. The case is one which deserves the common sympathy of humanity. Anything and everything sent in care of the Rev. Alfred W. H. Chowne, Rural Dean of Parry Sound and Nipissing, will be thankfully received and conveyed to them.

The Algoma Missionary News says:

Perhaps the publication of the fact that the Bishop has not resigned—that his action depends

upon the action of the Provincial Synod next September—will stay the not very creditable publication of names of 'successors' elected by those who are not interested in the first degree. For newspapers, for party interests or otherwise, to advance names in this connection is simply an impertinence.

The first step towards the election of lay delegates from Algoma to the Provincial Synod were taken last month.

Rev. T. Llwyd, of Huntsville, Commissary, and Rural Dean of Muskoka, is, we regret to hear, lying ill at home. The gentleman had an attack of la grippe, and, going out before he should have done so, he first strained his back splitting wood, and then drove ten miles to visit a sick parishioner. As a result he was forced to bed, where, for several days, he suffered great pain. His medical attendant, however, hopes to have his patient up again in a few days.

Mr. A. H. Campbell, of Toronto, who for a number of years served this diocese as honorary treasurer, sends us for publication a statement of the present position of the Episcopal Endowment Fund of the Diocese of Algoma. There is at present invested in debentures \$50,000, and at credit of the account in the bank \$3,882.53. On the 1st April there will be added interest \$337.50, and on the 1st May an additional amount of \$825.

The following leaflet, which speaks for itself is given in the *Algoma Missionary News* for January:

CHRIST CHURCH, MENTONE in connection with the Colonial and Continental Church Society, (Adjoining the Hotels des Anglais, d'Italie, and Bellevue). The services are as follows:

Holy Days.—11 a.m., Holy Communion.

Week Days. Wednesday.—11 a.m., Holy Communion, with short address.

Friday.—10.30 a.m., Choir practice; 11 a.m., Litany, with short address.

The chaplain will be thankful for help in the choir. Ladies and gentlemen able and willing to assist will kindly attend the practice at 10.30 a.m. on Friday.

The chaplain wishes to make the acquaintance of all his congregation, and will be glad if visitors will leave their cards in the box in the church porch, that he may call on them.

The maintenance of the church, including lighting, heating, cleaning, repairs, etc., as well as the chaplain's stipend, is entirely dependent on voluntary contributions, there being no endowment, and no subsidy from any society. Visitors and others, who appreciate Church privileges in a foreign country, are therefore requested to contribute liberally to the offertories.

THE BISHOP OF ALGOMA, Chaplain,
Hotel Santa Maria, November, 1894.

Diocese of Rupert's Land.

His Grace the Primate is able to be about his accustomed work.

Ven. Archdeacon Phair has returned from the East, having collected about \$1,000 for Indian missions. Collections are taken up in all our parishes during Epiphany for our Indian work.

There are 14 clergy engaged in active work who reside in the city of Winnipeg. Four are connected with the Cathedral and College; eight are engaged in parochial work; one is Immigrant Chaplain, and one Superintendent of Indian Missions. The population of the city is only about 38,000. The Church is laying deep foundations in Winnipeg.

PERSONAL.—Rev. David W. Pickett, M.A., of Greenwich, New Brunswick, with his wife, have been visiting Winnipeg, and were the

guests of Canon Pentreath at Christ Church Rectory. Canon Pentreath was a pupil of Mr. Pickett's many years ago at the Collegiate School, Windsor, N.S.

Diocese of Qu'Appelle.

St. John's College and School, which were the subject of so much thought, work and outlay on the part of Bishop Anson, have passed completely out of the hands of the Church, the Synod having repudiated all responsibility for them. The section of land and buildings have been purchased by some gentlemen, and a company formed to arrange an Agricultural School for young Englishmen, who wish to learn farming. At one time there was an Agricultural College, Boys' School, and Brotherhood of Labor connected with it.

Bishop Burn has taken up his residence at Moosomin during Mr. Milton's absence in England.

Diocese of Calgary.

Rev. C. H. Andras, M.A. (Cantab), has been appointed incumbent of Wetaskewin and Missionary from Otakwa to Hoffman on the C. P. R. Mr. Andras speaks French, German, Russian and Danish.

Rev. S. C. Smith, Deacon, has become curate of All Saints', Milford, under Rev. F. W. Webb, and Rev. S. J. Stocken, curate of St. Andrew's, Pine Creek.

Diocese of Mackenzie River.

(From Bishop Roeve.)

ST. DAVID'S MISSION,
Fort Simpson, Mackenzie River, N.W.T.,
November 20th, 1894.

SIR,—I have much pleasure in again sending you a copy of my annual letter, and trust it will not be without interest to your numerous readers. Having given, in the summer, such a long account of the work amongst the Esquimaux leaves comparatively little to say about it at this time. There is, however, another visit of Mr. Stringer's to report, and it is with much thankfulness to Almighty God that I am able to tell of such an encouraging one. It was made at the end of winter. Not having enough food to enable him to take a man with him, he started off on May 11th on snowshoes, accompanied only by the Esquimaux boy who had been with him all the winter; and, after a week's tramp through the snow reached their encampment, about a day's journey from the coast. They gave him a hearty welcome. One of the chiefs, and the wife of the other (who was off hunting) ran at full speed to meet him as soon as they saw who it was, and he says, 'I think it was not mere curiosity, or love of gain, that prompted them in their welcome, but a real hospitable feeling of pleasure.' He stayed with the young chief, Kokhlik, who had sent him a warm invitation in the winter, and who did all he could to make the visit pleasant, providing his guest with the best of everything that could be obtained. They remained there about a week encamped on the ice, and then began to move up the river, sometimes travelling on sleds, sometimes in boats, according to the state of the ice, until June 12th, when the river became clear of ice, and they encamped at the foot of the Cariboo hills, about 100 miles from the coast. A most irregular life is led when they are thus on the move. Sometimes they travel by day, sometimes by night. Sometimes they have but two meals a day, sometimes half a dozen. Sometimes they sleep only a few hours, at other times twelve! But he says, 'strange to say this

life seems to agree with me, and I am healthy and happy.' On one occasion, when food was scarce, he went out with a party to hunt, and succeeded in killing a couple of deer, more than anyone else, and this pleased them and raised him in their estimation. At first there were about two hundred persons together, men, women and children, but they gradually separated, some going by one channel, some by another, and some remaining behind, until only fifteen were left in his party, whom he accompanied to the fort, where they arrived June 25th.

Writing of the visit, he says: 'I consider that I have had a very pleasant time all through, am very glad that I made the trip, and think it will not be lost time. I have been doing what little I could to teach them and learn the language. As often as possible we have had little services together, which have been as a rule quite hearty. Some of the 'Huskies' seem much interested and anxious to learn, but others are indifferent. It is slow work, and will be slow work. There are years of patient labor before the one who under God evangelizes this people. While I hope that some fruit may be reaped soon, still I believe it will be many years before there will be any great change. At first I was impatient that they should all be Christianized at once, but I do not think as a rule, that is God's way here or anywhere else.'

Whilst the Esquimaux were all at the fort the French priest made strenuous efforts to induce them to attend his services, and some of them did so one Sunday. He then told them that those who wished to be saved were to go again the next when he rang the bell; but none of them went. Afterwards when a few stragglers happened to go in he became angry, tore a book in pieces and threw it in the fire, saying 'That is the way the Esquimaux will be burned if they go on as they are doing!' that is preferring the Protestant religion to his own. But whilst this was going on the chief Kokhlik, and several others, went to our mission and said they had made up their minds to decide in favor of Protestantism, and to have nothing to do with the Romish priests! May God the Holy Spirit strengthen them in their determination, and lead them to Him, who is the Way, the Truth, and the Life.

Amongst their neighbours and former enemies, but now friends, the Tukudh Indians at Peel River, the work is progressing steadily. The majority of them assembled in summer for religious instruction. Daily service, day school, Sunday school, Bible classes, etc., were held for them, and the Holy Communion was administered by Archdeacon McDonald and his assistant, the Rev. John Tissittla. On one occasion there were fifty three communicants. Four adults left the Church of Rome and were admitted into our Church by baptism at their own request. Several unpaid Christian leaders were appointed, who gladly accepted the office. These with the native clergyman render valuable assistance when the Indians are broken up in small parties and scattered over thousands of square miles of country, conducting prayers, teaching to read, etc., etc. The Archdeacon reports grave misconduct on the part of some of the Indians at La Pierre's House, but does not say what it was. Influenza had been fatal amongst some of the old people, and several happy deaths occurred, testifying to the reality and power of the Gospel. One old man said, 'There is light all around me. Angels have come to convey me to heaven.' Another exclaimed, 'Angels have come to bear me away, do you hear the rustling of their wings?' And a third, two hours before his death, said, 'God has shown me that He accepts a little done for Him as much. I have had a glimpse of the blessedness of those that love and fear Him.'

At Fort Norman I had the pleasure of admitting to the priesthood the Rev. J. Hawksley, the clergyman in charge, and of confirming three of his people whom he had prepared in

readiness. This is the first Confirmation held at this mission, and is an indication, I trust, of real progress. Only a few of our Indians had assembled on account of the scarcity of provisions. Daily service was held for them. After a sermon on the duty and benefit of reading and studying the Scriptures, several applications were made for books. Here, too, death has been busy, and the native lay reader mentioned the case of an old woman who had died rejoicing in the hope of a happier life in the next world. She told her sorrowing relations not to weep, because she was going to a better land.

Scarcity of provisions also kept the Indians away from Fort Wrigley, so that during my week's stay there in the early part of June I saw but very few. Daily evening prayers were held for those few, and I spent the time pleasantly, and I trust profitably in instructing a few individuals. A young woman applied for admission into the Church, but I thought it advisable to postpone it until she has received a little more preparation. The Indians are very desirous of having a resident missionary, and one is much needed. Would that the need could be supplied!

(To be continued.)

Diocese of New Westminster.

The diocese is doubly bereaved in the loss of its Bishop and Archdeacon. The Synod has been called by the three senior priests to meet on Feb. 20th, in the Cathedral.

It is proposed to build a Convalescent Home and House of Rest at Yale, B.C., as a memorial to the late Bishop Sillitoe. Mrs. Sillitoe has generously offered to take charge of such a work without remuneration. It was the late Bishop's wish that such a Home should be established. The cost is the modest sum of \$3,000, and it is believed that when once started it will be self-supporting. Contributions can be sent to Rev. H. G. F. Clinton, Vancouver; or Rev. G. Ditcham, New Westminster.

HATZIC.—Five acres of land has been given for an orphanage, and one will be erected for twenty inmates, to cost \$3,000.

ENCOURAGE THE YOUNG TO READ.

Life in the country has its drawbacks, but it also has its compensations. If the young people living in farm homes have not the opportunity of having as many things new and strange as their cousins in the city, they have what is far better, viz., plenty of leisure for reading and digesting what they read. If any inclination in this direction on the part of the child should be noticed by the parents, the child should be encouraged to spend time in acquiring useful information in this way.

It may take a little money to secure suitable papers and books, but how can money be spent that will give a better return? In this way slumbering ambitions will be awakened. The mind will be well stored with useful information which, in all probability, will be turned to good account in the future. A capacity to think and reflect and analyze is also begotten, which brings along with it a power that idlers never know. It may be that, to get these periodicals and books, some sacrifice will have to be made in other directions; but our advice is to make it, so long as it can be done. It may be that some article of clothing of the nature of adornment will have to be gone without. Then let it be so. It may even be necessary to dispense with luxuries in the form of food; if so, dispense with them; for while it may be allowable sometimes to adorn the body and feed it to some extent, on luxuries, it is always much more important to properly clothe and nourish the mind. It is a beautiful sight to witness

the members of the household, as the shadows of evening fall, gather around the family table, and spend an hour or two in feasting on wholesome mental food.—Selected.

WHY ARE THEY SHUT?

Why are our churches shut with jealous care,
Bolted and barred against our bosom's yearning?

Save for the few short hours of Sabbath prayer,
With the bell's tolling stately returning?
Why are they shut?

If with diurnal drudgeries o'erwrought,
Or sick of dissipation's dull vagaries,
We wish to snatch one little span for thought,
Or holy respite, in our sanctuaries,
Why are they shut?

What! shall the church, the house of prayer, no more,
Give tacit notice from its fastened portals,
That for six days 'tis useless to adore,
Since God will hold no communings with mortals?
Why are they shut?

Are there no sinners in the churchless week
Who wish to sanctify a vowed repentance?
Are there no hearts bereft which faint would seek
The only balm for death's un pitying sentence?
Why are they shut?

Are there no poor, no wronged, no heirs of grief,
No sick, who, when their strength or courage falters,
Long for a moment's respite of relief,
By kneeling at the God of mercy's altars?
Why are they shut?

Are there no wicked, whom, if tempted in,
Some qualm of conscience or devout suggestion,
Might suddenly redeem from future sin?
Oh, if there be how solemn is the question,
Why are they shut?

In foreign climes mechanics have their tasks
To breathe a passing prayer in their cathedrals;
There they have week-day shrines, and no one asks,
When he would kneel to them, and count his bead-rolls,
Why are they shut?

Seeing them enter sad and discontented,
To quit those cheering fanes with looks of gladness—
How often have my thoughts to ours reverted!
How oft have I exclaimed, in tones of sadness:
Why are they shut?

For who within a parish church can stroll,
Wrapt in its week-day stillness and vacation,
Nor feel that in the very air his soul
Receives a sweet and hallowing illustration?
Why are they shut?

The vacant pews, blank aisles, and empty choir,
All in a deep sepulchral silence shrouded,
An one more solemn and intense in-pire,
Then when with Sabbath congregations crowded,
Why are they shut?

The echoes of our footsteps, as we tread
On hollow graves, are spiritual voices;
And, holding mental converse with the dead,
In holy reveries our soul rejoices.
Why are they shut?

If there be one—one only—who might share
This sanctifying week-day adoration,
Were but our churches open to his prayer,
Why—I demand with earnest iteration—
Why are they shut?

—From the Living Church.

NEW BOOKS.

[From THOS WHITTAKER, 2 and 3 Bible House, New York.]

LENT. Past and Present: A Study of the Primitive Origin of Lent, its Purpose and Usages; by Herman Lienthal, M.A., with an introduction by John Williams, D.D., LL.D., Bishop of Connecticut. (Cloth, pp. 161; 75c.)

This timely and admirable volume, bearing the commendation of the Presiding Bishop of the Church in the United States, presents in a plain, attractive and clear manner the history and uses of Lent, and supplies a considerable amount of very useful information. The book contains the substance of six Lectures delivered on the Sunday mornings of last Lent, and, having examined them, we can fully endorse the statement made by the author: "It is hoped that this book will be found helpful to clergymen pressed for time; to Lay Readers who may wish to give connected instructions during Lent on its origin, etc.; to the congregations under their charge; and also to earnest laymen and laywomen who desire to know more of the early origin and usages of Lent than is usually known."

A LENT IN EARNEST: Daily Readings for the Season; by L. E. Guerusey. (Paper, pp. 198; 50c.)

This is volume 22 of "Whittaker's Library," published monthly at an annual subscription of \$3 per annum. Those who desire a short daily instruction of a devotional and practical character, either for private or family use, will find it in this work now brought within the reach of everyone through the enterprise of this well-known publishing house.

ON ROMANISM; by the late Rev. John Henry Hopkins, S.T.D. (Paper, pp. 200; 25c.)

This is No. 21 of Whittaker's Library. It contains Dr. Hopkins' trenchant and convincing articles which appeared in the *American Church Review* in 1884-85, in answer to Monsignor Capel's treatise on the word "Catholic; an essential and exclusive attribute of the True Church;" and the author's review of the late Dr. Littledale's "Petrine Claims." A wide circulation of this work among the Church people would—assuming it to be carefully read—do much to provide ready answers to the assumptions of the Church of Rome, and strengthen them in their allegiance to the purer Anglican branch of the Church Catholic as a suter guide than Rome to both Truth and Unity. Every thoughtful Churchman should have this book.

PAPERS AND SPEECHES—Church Congress in the United States. (Paper, pp. 234; \$1.)

Under this title the official report of the proceedings of the 16th Church Congress, lately held in Boston, November 13-16 1894 is given to the world by the Rev. J. W. Kramer, one of the Assistant Secretaries. It will afford matter for weeks of study, and whilst evidencing the widely differing views entertained by leading members of the Church on many important subjects, will also show the spirit of toleration and charity which generally prevails.

Notice to Subscribers in Arrears.

We regret to be obliged to say that owing to inattention to notices and requests heretofore given, we shall be compelled to place all accounts for Subscriptions over due for more than three years and, remaining unpaid at the end of the present month, in the hands of our legal attorney.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

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CALENDAR FOR FEBRUARY.

- FEBY. 2—Purification of St. Mary the Virgin.
 “ 3—4th Sunday after the Epiphany.
 “ 10—Septuagesima.
 “ 17—Sexagesima.
 “ 24— { Quinquagesima.
 { St. Matthias. A. & M. Athan. Cr.
 “ 27—Ash Wednesday. Pr. Pss. M. 632,
 38. E. 102, 130, 143. Commi-
 nation service.

(From the Parish Visitor, N. Y.)

THE short month of February gives us two Feast days—that of the Presentation of Christ in the Temple and that of St. Matthias. The first occurs on the second, the other on the twenty fourth day of the month.

The feast of the Presentation is popularly called Candlemas Day from the custom in the Roman Church of blessing candles on that day. It is kept in memory of our Lord's first visit to His earthly temple, whither He was carried by His parents to fulfill the Jewish law. This law required that the first-born son must be given to God, and redeemed by a small offering in money. The mother of the child was also obliged to present on her own part the sacrifice of a lamb if she could afford it, otherwise a pair of turtle-doves or two young pigeons. This offering was to be made when the babe was six weeks old, by which time the mother would be well enough to make a short journey in safety and comfort.

It was at this time that the aged Simeon, guided and inspired by the Holy Spirit, took the infant Jesus into his arms and blessed Him and uttered those words which we now sing in the Evening Service, beginning, "Lord, now lettest thou thy servant depart in peace." The prophetess Anna, a widow of eighty four years, who we are told "served God with fasting and prayer day and night," also gave thanks to God for the Child, and "spoke of him to all those who looked for redemption in Jerusalem." St. Luke alone of the Evangelists has preserved the record of this scene and may probably have derived his knowledge of its particulars from the Virgin Mother herself.

ST. MATTHIAS was the man elected by the Apostles after their Lord's resurrection to fill the place of the apostate Judas. It is recorded that two men were appointed, and the choice between them referred to our Lord by means of the lot. We hear nothing of Matthias afterward, except by implication, but he was clearly numbered with the Apostles, as is shown by the accounts of the Day of Pentecost (Acts ii. 14) and of the appointment of the first seven deacons (Acts vi. 2).

THE first day of Lent (commonly called Ash Wednesday from the old custom of using ashes on that day as a sign of humiliation) occurs on the 27th day of February. With this day begins the great fast of the Church, kept originally in memory of our Lord's fast in the wilder-

ness, when He overcame the great tempter—not by any exertion of His miraculous powers, but by the use of those Holy Scriptures which are within reach of all His disciples.

I once asked a venerable clergyman to recommend to me a good book for Lenten reading. His answer was, "You cannot have a better book than the Bible. Take up some definite plan of study and pursue it with all the help you can find. I sometimes fear," he added, "that with all the multitude of religious books, the Bible will be crowded out entirely."

My old friend's advice was good. Almost all Christians read the Bible more or less, but it is to be feared that few study it. Let us during this Lenten season make a business of studying the Scriptures upon some definite plan. If we are privileged to be in Sunday-school either as teachers or learners (and what that privilege is worth none know but those who love the work and have been shut off from it), we have our plan ready to our hand. If not, a little consideration will easily suggest one. If we do no more than read a few verses, and carefully look out all the marginal references, we shall often find a light shed on the text which will amply pay for the pains taken.

Our Church wisely lays down no laws for fasting, but leaves the matter to the individual. If possible, let our self-denial have a definite object, such as the increase of our charitable funds, for instance. And above all, let us remember that the holy season will not leave us as it found us. We shall be either better or worse for the opportunities it gives us. Which shall it be?

READY.

There is one great blessing which confirmation brings to a soul, and that is, being able then to go to the "Supper of the Lord." In one place in our Prayer Book it is said, that none shall be "admitted" to the Communion, except such as have been confirmed, or are "ready and desirous" to be confirmed. This means, as we take it, that no pastor shall, by his instruction and authority, allow an unconfirmed person to regularly partake of the Holy Communion at his hands. It surely cannot mean that a devout person of another pastor's flock is to be driven away from the Lord's table, if he presents himself as a partaker of the holy feast. If two of us are shepherds, and one of the sheep of my neighbor should come to the fold at night to feed among my sheep—can I do better than let it stay, and eat, and find shelter for that occasion? But if it came the next and the next night, I must either buy it, or lead it home to its own shepherd. And how much greater is a human soul than a sheep! So I cannot drive away a member of a neighbor's flock, who strays in to eat and drink at our Lord's table, spread by me. But if he come again and again, *auf by right*, then I must ask him if he has been confirmed, or is ready and desirous to be, at the next opportunity.

But what we want now to say is to our pastors and catechists in the archdeaconry, who have laid upon them the duty of preparing persons to receive the Laying-on of Hands. And we want to ask our brethren to see that such persons are READY. The Prayer Book says "ready and desirous." They cannot be desirous unless they have truly been made "ready"?

1. In the beginning of the Confirmation office we read that "The Church hath thought good to order, that none shall be confirmed but such as can say the Creed, the Lord's Prayer and the Ten Commandments; and can also answer to such other questions as in the short Catechism are contained." This is very plain. Take pains to explain these things to all who are to be confirmed, and see that they can "say

the Creed, the Lord's Prayer, and the Ten Commandments," and have been carefully shown what the "other parts of the Church Catechism" mean, if they are grown persons, and cannot read. Children should always be required to learn it all, especially the part about the Sacraments.

2. Those to be confirmed should be taught what is in the Confirmation service itself, so they can understand just what they are to answer to, in all that it means to them.

3. Those admitted to Confirmation should be carefully taught that they must be ready, in their hearts and souls, to partake of the Holy Communion. If they are not prepared for that, then they cannot be "ready," or desirous, in the real sense, for "the Laying on of Hands" in confirmation.

Better that the confirmation class should be small, than that any be should misled, or a weakness to the Church, by not being ready and desirous."—*Church Messenger*.

HIGHER CRITICISM.

(Paper by Rev. J. Ker, D.D., continued.)

In connection with the 110th Psalm, there arises, as you know, a serious question. Dr. Driver says: "If we read the Psalm without prejudice it produces the irresistible impression of having been written not by a king, with reference to an invisible spiritual king, standing above him as a superior, but by a prophet with reference to the theocratic king. In the question addressed by our Lord to the Jews, St. Matthew xxii, 41-46, His object is not to instruct them as to the authorship of the Psalm, but to argue from its contents; and though He assumes the Davidic authorship generally accepted at the time, yet the cogency of His argument is unimpaired so long as it is recognized that the Psalm is Messianic, and that the august language used in it is not compatible with the position of one who was a mere human son of David."

Canon Gore, in his Essay on the Holy Spirit and Inspiration, follows Driver here, and has helped to force to the front of present day controversy, questions, the answers to which are deposited down deep in the mystery of the Incarnation. On the Human side, what limits were there to the Lord's knowledge? Could He make mistakes in matters of dates and authorship? Did He really believe the 110th Psalm to be the work of David? And other questions suggest themselves involving, if possible, graver consequences.

Such is an exceedingly imperfect outline of some of the conclusions reached and questions raised by the higher critics. What ought our attitude to be in the premises?

First of all: Let us Wait. God will give His own Word all needful vindication. It has stood assaults more terrible than the higher criticism. The old promise is still sure: "Heaven and earth shall pass away, but My Word shall not pass away."

Secondly. It is by no means demonstrated that the traditional authorship of the Pentateuch, and of various Psalms must be given up. It is certainly not established that David was not, in some sense, the author of the 110th Psalm.

Thirdly. Our Lord says: "David speaking in the Spirit (*en pneumati*) calleth him Lord." Do the critics fully comprehend all our Lord intended to convey by the words *en pneumati*? If the "Fairie Queens" were carefully put into nineteenth century English, say by Longfellow or Tennyson, it would still be Spencer's. Similarly: if the 110th Psalm, in its original form the work of David, were retouched in a later age, by a devout poet of the theocratic nation, the Psalm would still be David's and the Lord's use of it as David's entirely justified.

Fourthly. To those who have a firm grasp of

the truth that the Jewish Church was a divine society, the sacred Books of which were written by inspiration of God, by Whose Providence nothing was permitted to be added to the canon except what had a just claim to be there,—it will never be a matter of the most vital importance to seek to determine by what inspired man or men the inspired memoranda, or the inspired oral traditions were edited into their present form. We are by no means called upon to believe, as in any degree necessary to the assurance of our confidence in Christianity, that Moses left the Pentateuch exactly as we have it; or that Isaiah wrote all that is included under his name; or that the traditional authorship of the various Psalms, in their present shape, is always correct; or that Jonah and Daniel wrote *with their own hand* the Scriptures which bear their names.

The Deuteronomic records, assuming their inspiration, would be no truer if written by inspired Moses than if written by inspired Jeremiah, or inspired Ezra, at the close of the Captivity. The books of the Old Testament are the product of the Divine Society, *i. e.*, in their traditional and their written forms, they are the work of members of the Society, who were aided in an extraordinary measure by the Divine Spirit in forming, transmitting, and, finally, writing the narratives, etc., as we now possess them. In other words, we accept the Book on the authority of that Society that was set up by God in the world for the express purpose of revealing His Will and His Word to the human race, and it comes to us with the imprimatur of that Society stamped upon it.

Some of us can remember the attacks upon the Pentateuch made by Bishop Colenso. About the same time Baur and the Tubingen critics were denying the genuineness of St. John's Gospel and of all St. Paul's Epistles, except four. Colenso has gone, and Baur has gone, and the Tubingen school is only a name and a memory, and the parts of Scripture attacked by them still stand in their lot amongst the oracles of God.

Lastly.—Destructive critics (with whom I am far from including Dr. Driver or Canon Gore, scholars both learned and reverent, at present unhappily in doubtful company and saying some startling things,) have a fashion of demolishing each other's arguments; and when they do not succeed in doing this, God raises up Tholucks, and Neanders, and Westcotts, and Lightfoots to vindicate, on scientific grounds, His own cause and His own Word.

And the Book, the whole Book lives as the Word and Revelation of the Living God. It is safe to say that at this moment the Scriptures of the Old and New Testaments are held in honour as the work of the Holy Spirit by a greater number of people than ever before in the history of the nations. And there are no signs of their authority weakening. How can it weaken seeing it is from God? So, we say again, *wait*. To the Book itself we might with little change apply the words of the poet:

"Fear not, each sudden sound and shock,
'Tis of the waves and not the rock,
'Tis but the flapping of the sail,
And not a rent caused by the gale,
In spite of rocks and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with Thee—are all with Thee."

"If the comor is belated beyond the beginning of the service, a pause should be made in the vestibule until the next change of posture on the part of the congregation, or other fit opportunity shall render its entrance as nearly unnoted as may be."—*Church in the Prayer Book.*

LETTER FROM BISHOP GRAFTON.

(Southern Churchman.)

Your correspondent, "O. N. W.," puts a dilemma to High and Low Churchmen. The latter horn I know can safely be left to your wisdom to answer. Allow me to endeavour a solution to your correspondent's difficulty from the High Church view point. He wishes to know "What now in the undivided (quere, *divided*) condition of the three Historic Bishops does constitute the ultimate authority in matters of faith and practice?"

The High Church answer is that God preserves the authority of the Episcopate in these matters by two divinely given aids: By the enlightenment of His Holy Spirit and by His Providence. By the first when need requires and a general council assembles, then the Holy Spirit enlightens the Bishops so that they may bear faithful witness to the faith delivered and protect it against rising heresies by suitable definitions. Three points are here to be noted. First, that the revelation of God to man is Christ. He is the Wisdom, the Word, the Truth, the Life. Revelation is complete in Him. The office of the Holy Spirit is to convince of sin and lead men into all truth by bringing all things of Christ to remembrance. The Holy Spirit's office is not to reveal truth, but to make us understand what has been revealed. Consequently the modern Roman view of the Church's being an organ of a continual revelation, as Manning puts it, is an erroneous one. Secondly, the office of the Council is not like that of our Supreme Court, to give a decision after hearing both sides, but to bear witness to the faith delivered to the Church's keeping; and to show by the general agreement of its members that the doctrine declared must have come from the beginning and had Christ for its author. Thirdly, the utterance of the Council is not like a legal decision, but being promulgated and accepted by the Church, becomes a living utterance of the Holy Ghost. The Church in all lands and throughout all ages continues to utter it in its creeds. The utterance increases in power and divine authentication as the ages roll on. And so like the sound of mighty waters, the voice comes up behind us to-day proclaiming the ancient faith and saying, "This is the way; walk ye in it."

The second aid by which God controls the action of His Episcopate and preserves its authority in matters of faith and practice is by His Providence. We have this treasure in earthen vessels, and when God sees that through the quarrels of princes, the worldliness of Bishops, the forgeries of Roman ecclesiastics, that the Bishops in Council would not be free or would go astray, He allows divisions to take place, such as now exist between the Roman, Eastern and Anglican Episcopates. Thereby He prevents the Church from adding anything with Ecumenical authority to the faith, and so by these very divisions preserves the faith in its integrity. Meanwhile as each portion of the Church, Latin, Greek, Anglican, proclaims the faith set forth by the Councils and witnessed by the common consent of undivided Christendom it fulfills its prophetic office. *Our own children, therefore, do not have to go to Rome to hear the living voice speaking with authority and declaring the Faith.* Practically it is embodied in the Prayer-book, which is a safe guide for all humble and reverent minds.

Your correspondent brings up a further matter concerning "the ultimate authority in religion." Of course whether a sinner will accept Christ depends on himself. So about any doctrine. But no man can make himself, or any part of himself, an "authority" to himself. His own reason and conscience cannot be an authority

to any man, though the combined reason and conscience of all his fellowmen might be.

The *Outlook* having asked which is the ultimate authority, the Church, the Bible or the conscience of the individual, asserts "that two of these may in some sense be combined, *but the three cannot be.*" Yes, they can be combined. High Churchmen have no difficulty in this matter. Of course there is a distinction between the way the Church must address itself to those without and those within the ark. An unbeliever who does not believe in God or in the Bible, can't be approached other than by an appeal solely to his need of a Saviour. But when within the temple, then the Church's authority, the Bible's witness, the reason's acceptance, the conscience's knowledge go along harmoniously together in the development of Christian character. For there are three stages in religious knowledge. First, you believe because you are so told. Next, because you come to see the reasonableness of it. Thirdly, because acting on it you make it your own. The Church's authority is a paternal one and she trains her children in the right use of Scripture and reason and conscience, and so leads them on from accepting to understanding, and from understanding into a living union and personal knowledge of Him who is the Revelation of God to man, Jesus Christ.

C. C. FOND DU LAC.

CANON LIDDON ON THE CLERGYMAN'S INNER LIFE.

Here is Canon Liddon's sketch of the Dies Sacerdotalis in the Clergyman's Diary:—

"Of course he has a fixed hour for rising: he knows the importance of rule in such a matter to his own soul and to all around him. We will suppose that at latest it is six in the summer and seven in the winter months. On waking he will give his first thought to God. While engaged in dressing he will recite the 51st Psalm or the Te Deum or some Christian Hymn. And this ended he will engage in mental prayer or meditation for half an hour; and if his heart is really in his work he will find half an hour a short allowance of time to be spent with the source of Light and Love. If he is curate in a parish where is no daily service he will say the morning service before he leaves the room. It will be well to give an hour in the morning to theological study as distinct from meditation and the preparation of sermons. The intellect is a gift of God which is as glorious when it promotes his cause and kingdom as it is hateful and satanic when it opposes Him. The distribution of the remaining hours must depend in a great degree on parochial necessities: but the conscientious clergyman will feel that it is absolutely necessary to seek God in prayer in the middle of the day, and that two hours is an amply sufficient time for a walk or recreation. He will dine at an early hour with a view to declining the habits of society as a rule, and to better devoting his evenings to visitings, especially in the winter months, when the men will be found at home. He will make meals a matter of as little ceremony as possible. He will offer each visit, each meal, each conversation, each walk to God. The evening Office will be said at a fixed period and he will be careful to devote some time to spiritual reading or study of Holy Scripture. He will say Compline with his servants and will spend a quarter of an hour in genial and particular self-examination. He will offer the day to God, and pray for mercy on his many faults, and for more perfect devotion to the cause of Christ. He will lay him down in peace, anxious yet light-hearted, commending his spirit into his Father's hands and resigning himself to the will and protection of his gracious Saviour."

Family Department.

THE DAILY EUCHARIST.

"My Presence shall go with you and I will give you rest."

"If Thy Presence go not with us, carry us not from hence." Edodus, xxxiii, 14, 15

"Yea. My Presence shall go with you;
Could I leave you orphans here,
Leave you lonely in the desert
Filled with anxious doubt and fear?
Hard the road ye have to travel,
Fierce the battle ye must fight;
If in hour of need forsaken
Could ye face the Devil's might!

"Ye are mine—My hands are raised
Morn by morn in prayer for you.
As the Priest to God the Father
Makes the Offering ever new.
There uplifted ye behold Me,
There My Death and Passion see,
From My Cross with power unchanging
Drawing all men unto Me."

MASTER, they will not draw nigh thee!
'Tis but "two or three" who kneel
Morn by morn before the Altar,
And Thy Gracious Presence feel,
'Tis but "two or three" who, answering
To the Eucharistic call,
Seek for Thee where Thou art hidden,
Find in Thee their all in all.

"'Twas but 'two or three' who followed,
In my steps to Calvary;
Faithful unto death, aiding
With Me in My Agony.
Ask not what shall be to others,
Be content to follow on,
Watchers thro' (or sharers in) My Crucifixion
With my Mother and St. John."

"Other sheep I have who wander,
Heedless in the wilderness,
These My pleading Love would gather,
These my outstretched hands would bless.
As My Cross in boundless merit,
Unto all, salvation bears,
So each Eucharist She offers
All My Church though absent, shares."

For the Godless and the sinful,
LAMB OF GOD! we lift our cry:
Save, for whom Thou wilted to suffer,
Save, for whom Thou wilted to die!
Raise the fallen, support the weary,
Heal the sick and cheer the lone,
LAMB OF GOD! Thy word fulfilling,
Draw them to Thy Altar Throne!

There whate'er their griefs and trials
Faithful souls securely bide,
Safe within Thy sheltering Presence,
Gathered to Thy pierced side.
There they learn indeed to know Thee,
There Thy gracious promise test—
"Come ye weary, heavy laden,
Come, and I will give you rest.

—C. F. Hernemann.

The Story of a Short Life.

BY JULIAN HORATIO EWING.

CHAPTER V.

Years of living amongst soldiers had increased, rather than diminished, Mrs. Jones' relish for the sights and sounds of military life.

The charm of novelty is proverbially great, but it is not so powerful as that peculiar spell which drew the retired tallow-chandler back to "shop" on melting-days, and which

guided the choice of the sexton of a cemetery who only took one holiday trip in the course of seven years, and then he went to a cemetery at some distance to see how they managed matters there. And, indeed, poor humanity may be very thankful for the insatiation, since it goes far to make life pleasant in the living to plain folk who do not make a point of being discontented.

In obedience to this law of nature, the Barrack Master's wife did exactly what O'Reilly had expected her to do. As she could not drive to the Field Day, she strolled out to see the troops go by. Then the vigor derived from breakfast and the freshness of the morning air began to fail, the day grew hotter, the Camp looked dreary and deserted, and, either from physical weakness or from some untold cause, a nameless anxiety, a sense of trouble in the air, began to oppress her.

Wandering out again to try and shake it off, it was almost a relief, like the solving of a riddle, to find Blind Baby sitting upon his Big Drum, too low-spirited to play the Dead March, and crying because all the bands had "gone right away." Mrs. Jones made friends with him, and led him off to her hut for consolation, and he was soon as happy as ever, standing by the piano and beating upon his basket in time to the tunes she played for him. But the day and the hut grew hotter, and her back ached, and the nameless anxiety reasserted itself, and was not relieved by Blind Baby's preference for the Dead March over every other tune with which she tried to beguile him.

And when he had gone back to his own Parade, with a large piece of cake and many assurances that the bands would undoubtedly return and the day wore on, and the hut became like an oven (in the absence of any appliances to mitigate the heat), the Barrack Master's wife came to the hasty conclusion that Asholt was hotter than India, whatever thermometers might say; and, too weary to seek for breezes outside, or to find a restful angle of the reclining chair inside, she folded her hands in her lap and abandoned herself to the most universal remedy for most ill—patience. And patience was its own reward, for she fell asleep.

Her last thoughts as she dozed off were of her husband and her son, wishing that they were safe home again, that she might assure herself that it was not on their account that there was trouble in the air. Then she dreamed of being roused by the Colonel's voice saying, "I have bad news to tell you—" and was really awakened by straining in her dream to discover what hindered him from completing his sentence.

She had slept some time—it was now afternoon, and the air was full of sounds of the returning bands. She went out into the road and saw the Barrack Master (he was easy to distinguish at some distance!) pause on his homeward way, and then she saw her son running to join his father, with his sword under his arm; and they came on together, talking as they came.

And as soon as they got within earshot she said, "Have you bad news to tell me!"

The Colonel ran up and drew her hand within his arm.

"Come indoors, dear love."

"You are both well?"

"Both of us. Brutally so."

"Quite well, dear mother."

Her son was taking her other hand into caressing care; there could be no doubt about the bad news.

"Please tell me what it is."

"There has been an accident—"

"To whom?"

"To your brother's child that jolly little chap—"

"Oh, Henry! how?"

"He was standing up in the carriage, I

believe, with a dog in his arms. George saw him when he went past—didn't you?"

"Yes. I wonder he didn't fall then I fancy some one had told him it was our regiment. The dog was struggling, but he would take off his hat to us—"

The young soldier choked and added with difficulty, "I think I never saw so lovely a face. Poor little cousin!"

"And he overbalanced himself?"

"Not when George saw him. I believe it was when the Horse Artillery were going by at the gallop. They say he got so much excited, and the dog barked, and they both fell. Some say there were people moving a drag, and some that he fell under the horse of a patrol. Anyhow, I'm afraid he's very much hurt. They took him straight home in an ambulance wagon to save time. Erskine went with him. I sent off a telegram for them for a swell surgeon from town, and Lady Jane promised a line if I send over this evening. O'Reilly must go after dinner and wait for the news."

O'Reilly sitting stiffly amid the coming and going of the servants at the Hall, was too deeply devoured by anxiety to trouble himself as to whether the footman's survey of his uniform bespoke more interest or contempt. But when—just after gun fire had sounded from the distant Camp—Jemima brought him the long waited-for note, he caught the girl's hand, and held it for some moments before he was able to say, "Just tell me, miss; is it good news or bad that I'll be carrying back in this bit of paper?" And as Jemima only answered by sobs he added, almost impatiently, "Will he live dear? Not your head if ye can do no more."

Jemima nodded, and the soldier dropped her hand, drew a long breath, and gave himself one of those shakes with which an Irishman so often throws off care.

"Ah, then, dry your eyes, darlin'; while there's life there's hope."

But Jemima sobbed still.

"The doctor—from London—says he may live a good while, but—but—he's to be a cripple all his days!"

"Now wouldn't I rather be meeting a tiger this evening than see the mistress's face when she gets that news!"

And O'Reilly strode back to the Camp.

Going along through a shady part of the road in the dusk, seeing nothing but the red glow of the pipe with which he was consoling himself, the soldier stumbled against a lad sleeping on the grass by the roadside. It was the trumping Scotchman, and as he sprang to his feet the two Kelts broke into a fiery dialogue that seemed as if it could only come to blows.

It did not. It came to the good-natured soldier's filling the wayfarer's pipe for him.

"Much good may it do ye! And maybe the next time a decent man that's hastening home on the wings of misfortune stumbles against ye, ye'll not be so apt to take offence."

"I ask you pardon, man; I was barely wakened, and I took ye for one of these gay red coats blustering hame after a bloodless battle on the Field Day, as they ca' it."

"Bad luck to the Field Day! A darker never dawned, and wouldn't a bloodier battle have spered a child?"

"Your child? What's happened to the bairn?"

"My child indeed! And his mother a lady of title no less."

"What's got him?"

"Fell out of the carriage, and was trampled into a cripple for all the days of his life. He that had set as fine a heart as ever beat on being a soldier; and a grand one he'd have made. 'Sure 'tis a nobleman ye'll be,' says I. 'Tis an owld soldier I mean to me, O'Reilly,' says he. And—"

"Fond of soldiers—his mother a leddy? Man! Had he a braw now velvet coat and the face of an angel on him?"

'He had so.'
'And I that thought they'd all this world could offer them!—A cripple? Echsirs.'

CHAPTER VI.

Leonard was to some extent a spoiled child. But it demands a great deal of unselfish foresight, and of self-discipline, to do more for a beautiful and loving pet than play with it.

And if his grace and beauty and high spirits had been strong temptations to give him everything he desired, and his own way above all, how much greater were the excuses for indulging every whim when the radiant loveliness of health had faded to the wan wistfulness of pain, when the young limbs bounded no more, and when his boyish hopes and hereditary ambitions were cut off by the shears of a destiny that seemed drearier than death?

As soon as the poor child was able to be moved his parents took a place on the west coast of Scotland, and carried him thither.

The neighborhood of Asholt had become intolerable to them for some time to come, and a soft climate and sea breezes were recommended for his general health.

Jemima's dismissal was revoked. Leonard flatly, and indeed furiously, refused to have any other nurse. During the first crisis a skilled hospital nurse was engaged, but from the time that he fully recovered consciousness he would receive help from no hands but those of Jemima and Lady Jane.

Far older and wiser patients than he became ruthless in their demands upon the time and strength of those about them; and Leonard did not spare his willing slaves by night or by day. It increased their difficulties and his sufferings that the poor child was absolutely unaccustomed to prompt obedience, and disputed the doctor's orders as he had been accustomed to dispute all others.

Lady Jane's health became very much broken, but Jemima was fortunately possessed of a sturdy body and an inactive mind, and with a devotion little less than maternal she gave up both to Leonard's service.

He had a third slave of his bed-chamber—a black one—the Black Puppy, from whom he had resolutely refused to part, and whom he insisted upon having upon his bed, to the doctor's disgust. When months passed and the Black Puppy became a Black Dog, large and cumbersome, another effort was made to induce Leonard to part with him at night; but he only complained bitterly.

'It is very odd that there cannot be a bed big enough for me and my dog. I am an invalid, and I ought to have what I want.'

So the Sweep remained as his bed-fellow.

The Sweep also played the part of the last straw in the drama of Jemima's life; for Leonard would allow no one but his own dear nurse to wash his own dear dog; and odd hours, in which Jemima might have snatched a little rest and relaxation, was spent by her in getting the big dog's still lanky legs into a tub, and keeping him there, and washing him,

and drying and combing him into fit conditions, to spring back on to Leonard's coverlet when that imperious little invalid called for him.

It was a touching manifestation of the dog's intelligence that he learned with the utmost care to avoid jostling or hurting the poor suffering little body of his master.

Leonard's fourth slave was his father.

But the Master of the House had no faculty for nursing, and was by no means possessed of the patience needed to persuade Leonard for his good. So he could only be with the child when he was fit to be read or played to, and later on, when he was able to be out of doors. And at times he went away out of sight of his son's sufferings, and tried to stifle the remembrance of a calamity and disappointment, whose bitterness his own heart alone fully knew.

After the lapse of nearly two years Leonard suddenly aiked to be taken home. He was tired of the shore, and wanted to see if the Sweep remembered the park. He wanted to see if Uncle Rupert would look surprised to see him going about in a wheel-chair. He wanted to go to the Camp again, now the doctor said he might have drives, and see if O'Reilly was alive still, and his uncle, and his aunt, and his cousin. He wanted father to play to him on their own organ, their very own organ, and—no, thank you!—he did not want any other music now.

(To be continued.)

MARRIED.

DOMVILLE-JARVIS—At Trinity Church, Saint John, N. B., on Wednesday Jan. 30th, by the Rev. the Lord Bishop of Fredericton, assisted by the Venerable Archdeacon Brizstocke, Percy Domville, son of Charles K. D. D. Esquire, of Hamilton, Ont., to Mary Elizabeth, daughter of W. M. Jarvis, Esquire, of St. John, N. B.

DIED.

CRAIG—Elsie Helena Beatrice, the eldest daughter of William and Harriet M. Craig, fell asleep at Christ Church Rectory, Parrish, on Thursday morning, January 10th, 1895, aged 14 years and 8 months.

MORSE—Entered into rest, January 18th, 1895, Martha Agnew Clinton, aged 2 years, daughter of Dr. C. J. and Mary Morse, of Amherst, N. S. Request in Paper.

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 4. NOTES OF PREPARATION ON CONFIRMATION. By the Rev. H. S. GEDGE, Rector of Ayleston, Leicester.
 5. BRIEF NOTES ON CHURCH HISTORY. By Miss Trotter.
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Mission Field.

[From the American Church S. School Magazine.]

Bishop McKim mentions among the encouragements to our mission workers in Japan the following:

The success which God has given us in spite of all hindrances; giving us the assurance that He is with us according to the promise, 'Lo, I am with you alway.'

The raising up of a faithful and Christlike body of Japanese clergy and catechists. Too much cannot be said in praise of our native ministry. Through them a great flock is being gathered together.

The formation of a Japanese Church and missionary society with an independent constitution and canons. This Church has embodied in its constitution the resolutions of the Chicago General Convention and the Lambeth Conference, and thus offers a basis for Church union to those on the right and those on the left.

The new interest our people are taking in the question of self-support. At our last Osaka convocation a parsonage fund society was organized to which almost all congregations and missions have pledged subscriptions.

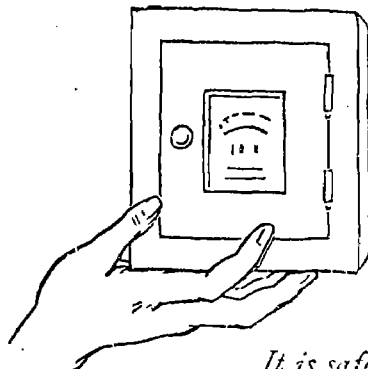
The beginning of an Episcopal endowment. I have announced that at every confirmation service a collection will be taken for the endowment of the future Japanese Episcopate.

The Rev. Chas. S. Robinson, D. D., of New York, who has visited Egypt, writes as follows in a New York journal concerning the important Christian educational work carried on in Cairo by Miss Mary Whately and her sister: Miss Mary Whately, whose school was so long known to all English-speaking people coming through Cairo, died four years ago. This devoted woman gave herself to the instruction of heathen girls for almost thirty years. Later in her history, as the wonderful work she did attracted sympathy, boys were welcomed also and a medical mission was added. She was a very remarkable woman socially, in the heart of a splendid intellectual circle which used to gather in the archbishop's palace in Dublin, when Thos. Arnold brought light and sweetness into it, and Matthew Arnold came with the vision of that fame he was to win even then upon him in his youth. She gave up everything, devoting all her private means to this one end, living her life out to its close among the Copts and Egyptians and Mohammedans, speaking Arabic like a native, making herself welcome in the harems, till a great day came when she received not only the toleration of the pashas, but even a subsidy in money from the Government whose confidence, unsolicited, had silently been won to her, Christian as she was. So as the years passed she toiled on; the school now contains nearly seven hundred girls and boys, and her sister becomes her appropriate and able successor.

THE Rev. Dr. Dart, writing on Sunday schools and Missions in the monthly organ of the Society for the Propagation of the Gospel, says: Sunday schools contribute a large proportion of the funds raised in aid of missionary societies. It is, therefore, of great practical importance to preserve, and if possible deepen, the interest taken by our Sunday-schools in Foreign missionary work. We have in them valuable organizations ready to our hands for the prosecution of that work, and though we admit that much has been done through them, it is possible for them to be more generally utilized. Whilst some schools do all that can be expected, others do very little, and others, so far as I can gather, nothing at all. Now, obviously, we must look to the teachers as the agents of improvement.

It may not be amiss, then, to suggest that Sunday school teachers must regard the work as one of absolute necessity.

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The MAYOR, who said he had no hesitation in his own mind in giving the sanction of his name and presence to the proceedings of that night, and also in bringing under contribution the power and influence which he possessed temporarily for the furtherance of this great and important enterprise. He stood before them a Methodist of the fifth generation on both sides of the house—his grandfather having entertained John Wesley more than once on his visit to Newcastle. The body to which he belonged was strictly and staunchly Protestant, whatever else they might be, and there was much common ground that they could occupy in which neither political bias nor religious difficulty need enter at all. All work shoulder to shoulder, and they could all toe the line, and present a bold, magnificent phalanx to the forces of evil which exposed themselves to them. Newcastle, next to Liverpool, enjoyed the unenviable notoriety of being the most drunken city in the kingdom. He did not wonder that they heard that observation with feelings of disappointment, and no wonder that he urged upon them the necessity for increased work. He spoke of the benefits of being a teetotaler personally, how he had not exactly pined away, how he worked better than when he took alcohol, how his health was better and his pocket heavier. Following the advice of their chairman, who came to see him some years ago when ill, he had substituted lemons every morning and night for whiskey, and he had never had lumbago since.

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abstainers. They saw that a man like John Burns could tell his fellows that if more wages meant more drink, it would be better for them to revert to their previous position. And, in lifting the people out of their degrading environment, he saw in every direction the true justification for an establishment and endowed clergy so that there might be in all parts of that country men with a University education, who by virtue of their position were landed above prejudice, and were thus able to take their place by the side of working men in all cases of oppression, temptation, robbery, and wrong. They were beginning to do that.

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THE SHADOWS OVERHANGING A NIAGARA FALLS HOME HAVE VANISHED.

Little Mabel Doroty Cured of St. Vitus' Dance After Four Physicians Had Ineffectually Treated the Case. From the Niagara Falls Review.

In speaking to a friend recently we were asked if we had heard that little Mabel Doroty, the eight year old daughter of Mrs. Doroty, Ontario Avenue, had been miraculously cured of St. Vitus' dance. We replied in the negative, but stated that we would investigate the case and ascertain the facts. Accordingly we visited the home of Mrs. Doroty, when she related the facts as follows: "My little girl has had a miraculous experience. It is about two years and a half since Mabel was stricken with St. Vitus' dance caused by the weakening effects of la grippe and rheumatism. Three local physicians were called in, as was also one doctor of considerable reputation from Niagara Falls, N.Y., but in the face of the prescriptions of these physicians and the best of care, Mabel grew rapidly worse. She could not be left alone an instant and was as helpless as an infant, as she had no control of her limbs at all. She could neither walk without assistance nor take food or drink. At this stage one of the attending physicians said, "Mrs. Doroty, there is no use in my coming here any more. There is nothing that I know of can be done for your little girl." Well, matters went on that way for a short time with no better results till one day I was sure the poor child was dying. I remembered having seen accounts of St. Vitus' dance cured by the use of Dr. Williams' Pink Pills for Pale People, and I determined to try them. I was skeptical as to the effect and only tried them as a last resort, but was soon agreeably surprised at the result. It was not long before they had a good effect, and I then felt certain I had found a remedy that could cure my little girl if anything could. In less than three months she was so much better that the dread disease had almost disappeared, and the pills were discontinued. In a few months, however, she showed that the symptoms had not been entirely eradicated from her system, so I had her again commence the use of the Pink Pills. I feel certain that all traces of the awful

malady will be swept away, for she goes to school now and we have not the slightest anxiety in leaving her alone. Dr. Williams' Pink Pills is certainly a grand remedy and I would not be without them under any consideration, for I think they are worth their weight in gold, as in my little girl's case they have been true to all they advertise. I am only too glad to let others who may be unfortunate know of this miraculous cure through the use of Dr. Williams' Pink Pills.

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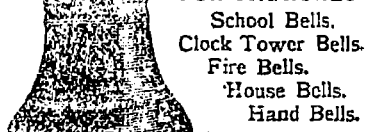


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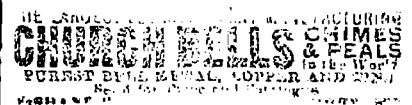


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