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The Church Guardian

W H Naylor

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XVI. }
No. 38. }

MONTREAL, WEDNESDAY, MARCH 20, 1895.

In Advance } Per Year
\$1 50

ECCLESIASTICAL NOTES.

REV. Mr. Canfield, lately a Methodist minister, has become a candidate for orders in the Diocese of West Virginia.

CHRIST CHURCH, Rye, N.Y., celebrated on February 28th the 200th anniversary of its first election of wardens and vestrymen.

IN St. Cuthbert's (Established Presbyterian) Church, Edinburgh, there is now a *daily evening service of prayer, praise, and short address.*

A new Scotch Episcopal church, opened at Piershill, Edinburgh, was originally a Wesleyan Chapel, alterations having been made for the worship of the Church.

THE will of the late Mary D. Fox, of Philadelphia, contained bequests of \$10,000 to the Episcopal Hospital, \$10,000 to the Christmas fund, and \$5,000 to the Indian Rights' Association.

IN an Irish national school a child was asked what sea separated England from Ireland. In all good faith the pupil replied, "The Roman Sea." There was more truth than poetry in that answer.

DURING the year 1894 the National Society voted grants to Church schools and to diocesan and other local boards amounting to £18,678. These grants were voted towards an expenditure of £292,740.

IN one of his sermons, referring to the corrupt political ring in New York city, Dr. Parkhurst said: "The wicked flee when no man pursueth, but they make better time when some one is after them."

THE annual Lenten noonday service which has been conducted by the clergy of Chicago for 25 years past, is being held this year in the Central Music Hall, the attendance being much larger than in previous years.

THE Church of the Annunciation, West 14th St., New York, was sold lately for \$120,400, and the site will probably be used for a business building. The altar, font and other Church fittings were not included in the sale.

BISHOP TALBOT conducted on March 4th the "Quiet Hour" for clergy held in the Church Mission House, New York, on the first Monday in each month, addressing them from the words "Workers together with God."

THE tenth anniversary of the consecration of Bishop Worthington (Nebraska) was celebrated on Feb. 24th in Trinity Cathedral. It was intended to present him with a pastoral staff, but the Bishop, hearing of the intention,

declined to receive it at present owing to the embarrassed condition of the Diocesan finances. Thereupon those interested immediately set to work to raise funds towards liquidating the \$1500 debt and presented the amount to the Bishop at the Commemoration service.

THE *Churchman*, of New York, says nearly all the churches in Chicago have daily services during Lent, and in many great self denial is being practiced in order to pay off debts at Easter or buy lots and gifts for the Church.

VIENNA is rich in old and historical churches, that of St. Stephen's being the most famous. It is in the centre of the city, and from it radiate all the principal streets. The bells of the church were cast from Turkish cannon captured during the siege of Vienna.

AT the special request of the Pope, the Bishop of Salford is leaving Rome immediately, after a stay of only five days, in order to return to his diocese and reply to the recent addresses of Dr. Moorhouse, the Anglican Bishop of Manchester, on Roman Catholic claims.

SPECIAL Lenten services and preachers daily throughout Lent are announced in very many of the parishes of the Church in the United States. There seems to be an earnestness and life in the Church on that side of the line which is strong in contrast with the Church in Canada.

REV. Wm. Page Roberts, of St. Peter's, Vere St., London, has been appointed to the vacant Canonry in Canterbury. A contemporary says of him: "His Church views were a little hazy perhaps, but his sermons were always eloquent, scholarly, and, so far as they went, convincing!"

AT the first Lenten service for boys in St. Paul's chapel, New York, on Friday, March 1st, there was a great crowd of office, messenger and news' boys, and space was also reserved for about 100 little girls from the Church school. The service lasted half an hour and was reverent and, apparently, much enjoyed.

THE *English Churchman* says that the speech delivered by Mr. Asquith, Home Secretary, in introducing the Disendowment of the Church in Wales Bill, was remarkable mainly for its brevity—only about 20 minutes in length—and for the utter absence from it of any appreciable reasons for the introduction of so momentous a measure.

LORD MELBOURNE once expressed his indignation at being obliged to listen to a preacher who insisted upon a man's applying his religion to his private life. That is the kind of preaching men need most, and, according to Mr. Gladstone, get the least of. This, we believe, is a quite unjust criticism upon the clergy. But Mr. Gladstone's idea of what a sermon

ought to do is not far astray. It ought, he holds, to lay forcibly upon the souls and consciences of the hearers their moral obligations, and probe their conduct and bring up their whole lives to the bar of conscience.

LADY Frederick Cavendish is a very useful addition to the platform strength of the Church Defence party. She always speaks as a Liberal, a Home Ruler, and a believer in Irish Disestablishment. But she holds that the arguments which went to support Disestablishment in Ireland are all against its application to England and Wales.

IN Japan a miniature Gospel of St. John, prepared by the three societies at work in the country—the British and Foreign, the American and the Scottish—has been issued for the special use of the Japanese troops. The little book measures outside only 2½ by 1½ inches; it has a guarding flap, the paper is extremely thin, and the type is clear and readable.

THE Rev. F. E. Carter, Canon Missioner of Truro, has accepted the office of Diocesan Missioner at Canterbury offered to him by the Primate. The office was founded as a memorial to the late Archbishop Tait, and it bears his name. Canon Carter will also, we believe, be appointed one of the "six preachers" in Canterbury Cathedral. After Easter, therefore, Canon Carter's long and valued services in the Diocese of Truro will be ended.

MR. Walter McLaren has given notice that on the second reading of the Marriage with a Deceased Wife's Sister Bill, he will move: "That this House is unwilling to pass a Bill which, while altering the law with respect to marriages, creates, for the first time, an inequality between the position of the husband and the wife, and grants a privilege to the husband by enabling him to marry his deceased wife's sister, which it does not give to the wife, as it does not enable her to marry her deceased husband's brother."

OVER 1,500 persons have assembled every Tuesday for six weeks past in the Mechanics' Institute Burnley, Eng., as auditors of Rev. C. Arthur Lane's Church History Lectures; and last Tuesday they passed by acclamation a strongly-worded resolution of protest against the Welsh Disestablishment proposals of the Government. Mr. Lane has also been lecturing to crowded audiences in the Town Hall, Buxton, on Mondays, and in the Association Hall, Birkenhead, on Fridays; the attendance at both places varying from 600 to 700, according to the weather. On Wednesdays he has lectured in the Town Hall, Nantwich, to an average of 200 persons weekly; on Thursdays, at Victoria Hall, Saltire, to 500; and on Saturdays, at Halsall, Lancs., to about 100 villagers, who had to brave the frost and snow for miles.

CHANGE happens to all, but to turn chance to good account is the gift of few.—Lord Lytton.

"THE PARISH GUILD."

(Communicated.)

This is a money-making age. Whatever concerns the getting of money immensely interests us. We work early and late for this purpose, and nothing deters or prevents in this pursuit. The age is money-making because pleasure loving. We have as great a desire to enjoy ourselves as any have had before us, and we have found that money is the 'open sesame' to all the pleasing things. Indeed, for those fortunate ones who have money, the world to-day has been made so agreeable that no wonder they have little desire to leave it. And so the less fortunate ones strive early and late to attain this position of ease. From their continual labors to this end, and their anxious alertness to leave nothing unknown to them that might advance them on the high road to wealth, one might imagine that money carried with it an indefinite extension of life to enjoy it. The civilized man of to-day, when not absorbed in business, is usually a reasonable, a humane and charitable man, and not lacking in affection. But let him engage in the making of money and what a startling change. On the stock exchange he robs his brother and ruins his friend, without compunction, and indeed, with the approbation of all who consider themselves sound business men. The boasted motto of the exchange and the market to-day is "business, not sentiment." And while thus engaged what has he to do with charitable objects or employments where his time will not yield him gold? He sneers at the people who think that the affairs of others have also some consideration. What has he to do with charitable schemes, church societies and such organizations?

As he cannot do anything else he tolerates Church on Sunday, nay, if it advances his business purposes, he quite approves of it; but for the objects and work of a church what interest has he? This doubtless accounts for the strange apathy among the men in some of our church parishes. These wise and practical men of business cannot see the advantage to them in inquiring into and assisting in the work of a church; they recognize no duty, and consequently take about as much interest in affairs of this sort as a Faegian might exhibit in the Russian exile system. Perhaps this may be exaggerated. But whether it is or not, there are, fortunately for the existence of churches, some people who allow themselves to think that perhaps a duty rests on them to not merely look after their own affairs, but also to pay some regard to those of others, and consequently these people will take an interest in such movements as this Parish Guild is an example of, and for them we may ask, What is a Guild? Primarily, it is an association where payment is made for mutual support and protection. It comes from the Anglo-Saxon 'Gildan,' to pay. Here, alas, is something to chill the rising interest of some. To them, making payment is not more pleasant than drawing teeth. But still there are others who, in spite of the fact that there is a payment connected with it, will yet pursue their inquiry until they fully learn whether or not the new thing is a good thing. And such are those present to night, I have no doubt. And to them I would endeavor to show, as briefly as possible, that there is a reason for the existence of this Guild, and not a poor reason at that. In the first place, what is this parish Guild? As we have formed it, it is a consolidation of all the Church societies that we have in the parish one body, with an executive council having directory powers over all the different branches. It is not necessary to set forth what these various societies are. It will

be seen, therefore, that the Guild is not a separate society, but simply a consolidation of these already existing. This consolidation was brought about with a view to increasing the efficiency of each of these societies, by harmonizing and systematizing this work and giving it a general direction where it would be most telling; and equally with a view towards promoting mutual acquaintance among the workers, and creating an esprit among them and a general interest in the progression of the entire body. Such a movement is perhaps only an indication of the tendency of the time. In our day wherever there is extended work to be done it seems impossible to do it other than by centralizing the management or control. In the commercial world this is so remarkably evident that it gives rise to speculations as to where it will end. Great corporations have sprung up, controlling tremendous forces throughout an entire country, and creating of what was before a scattered and feeble industry, a giant power able to dictate to a whole people and bid defiance to the laws of supply and demand. It is not, however, in this despotic capability that I use these illustrations, but simply to show how enormously powerful combined effort may become. Throughout the entire civilized world this movement has extended. Producers, manufacturers, distributors, transporters, all consolidate, and the result sufficiently justifies them. Not only commercially, but politically the movement has extended. We ourselves are just now feeling the greatness and power of that confederation which has made a few unknown and insignificant provinces a nation known and respected over all the world, and even here the movement does not stop but points to a greater federation that shall make the great empires of history seem dwarfed and lilliputian states beside it. When we see such things abroad in the land we should not be unmindful of them. The children of this world are still considerably wiser in their generation than their more saintly brothers, and the latter may perhaps take of their wisdom without partaking of their irreligion. Therefore we see abundant examples and illustrations to account for and justify the movement which has resulted in the formation of our Parish Guild. Now what are the peculiar advantages in performing Church work resulting from this Guild? In the first place the Guild is designed to include among its members all the Church going parishioners whether active or not. Once enrolled as members and their fee paid their interest naturally awakens in what is going around them, and finding a complete organization undertaking in a well directed manner, instead of the desultory attempts of unorganized societies, the parish work in all its branches, they are stimulated to enquire more particularly into the schemes and plans engaging the different branches of the Guild, and thus acquiring a knowledge of what is being done they at the same time acquire an interest in how it is to be done, which is the first step towards becoming a worker. It is manifestly of great advantage to have some organization for exhibiting to church members the necessary machinery and operations carried on in a church. How the wheels go round is of interest to us all even though we be grown up. The engine room where the motive power is distributed must needs be attractive. So, I say that it is a great thing to be able to interest these people in what is being done, and this undoubtedly the Guild can do.

(To be continued.)

When men touch each other with the touch of God, and love each other with the love of God, and serve each other with the sacrificial heart of God, then the race will be one concordant family. The solvent of every problem of society is the love of God.—George D. Herron.

A LENTEN PASTORAL.

BY BISHOP WHIPPLE.

Dear Brethren:

Once more the Church has sent out her invitation and warning to keep the holy season of Lent. Why ought we to keep it? How shall we keep it?

It is an age of worldliness and unbelief. Many Christian folk hold the Faith with a dim, shadowy grasp. The sad story is told in the neglect of the Lord's day, in the neglect of public worship, in the neglect of Holy Sacraments, in the neglect of private and family prayer, in the neglect of reading God's Word, in the loss of household religion, in the lack of parental training, in the low state of public and private morals and wide spread unbelief.

The Church is the kingdom of God, of which Jesus Christ is King. Every baptized man is pledged by his oath to be loyal to the King and Kingdom of which he is a citizen. The oath of loyalty is indelible. It measures our responsibility here, and it will be the measure of our judgment hereafter. Are we living so that the world takes knowledge of us that we have been with Jesus? What are we doing for Him who gave Himself for us? Where are our hearts fixed? Are our treasures here, or are they laid up in heaven? Is it not true that the enemies of Christ sneer at our holy religion as an effete superstition; that men laugh at the failure of Christianity? May we not fear that these are wounds with which Christ is wounded in the house of His friends?

What is Lent? A holy fast kept for ages in the Church. A time to put the leaven of worldliness out of our houses—a time for honest self-examination—a time for sincere repentance—a time for real and thorough amendment of life—a time when our Lord is saying to each one of us, "Come apart with me and rest awhile." "I will allure my people into the wilderness and then I will speak very comfortably to them."

How shall we keep Lent? God asks for the service of the heart. The Church leaves to His children the freedom and responsibility of choice—virtue lies in the subjection of the will spiritual strength is gained by the conquest of self. Each one of us must measure duty as under the eye of God, to whom we shall give an account. All public amusements and all social gatherings for pleasure, ought to be surrendered for the higher end of spiritual discipline. Our tables should be ordered with simplicity, and whatever is saved by abstinence ought to be given to the poor. We should rigidly devote some part of each day to self-examination, to the reading of God's Word and to prayer. We should make it a rule to attend, where it is possible, daily public prayer. We should deny ourselves, that so we may give liberally of our means for good works. Above all, every Christian should prepare and come to the Holy Communion.

To some of us it will be our last Lent. A great work is to be done and well done in our hearts a blessed work and a joyful work may be done by us to help other weary, sin-sick souls heavenward and home. Are there not some of the flock over which Christ has made me a Shepherd, where the work of life is all undone? To you, the call of Lent is a call of mercy. God, our Father, says, "Come, let us reason together. Though your sins are as scarlet, they shall be white as snow." To you, the Saviour says, "Come, all ye weary and heavy laden, and I will give you rest." To you the Holy Spirit says "To day if ye will hear My voice, burden not your hearts." The Spirit and the Bride are saying to all the world, "Come, and let him that heareth come, and let him that

is athirst come, and whosoever will, let him come and take the water of life freely."

Brethren, let us make this a holy Lent, that ours may be a joyous Easter, and that when the last Easter comes we may be found in Him and not ashamed at His coming.

These are days when many souls are drifting from their anchorage and some have given up all faith. We have seen the latest outcome of infidel teaching—"suicide," "self murder." No, not this only, you can read it in ten thousand murders. There never was a time when we so needed to tell in words which come out of the heart the blessed story of a Saviour. There is no room for panic—our holy religion is not an opinion, it is the great truth of eternity. We must go nearer, nearer to Jesus Christ. These many sin sick souls must take knowledge of us that we have been with Jesus. They must see in our love, His love. There never has been a time when the Church has won greater triumphs for her Lord; never a time when Christian hearts were drawing nearer together.

Our dear mother will soon call us to "Come, turn aside and rest awhile" in the holy season of Lent. For your sake, for the world's sake, for the Church's and the Saviour's sake, use it well. If it is possible be at every service, and if you are hindered let your prayers go up with the others. Pray for your pastor; pray for the lonely missionary in heathen lands; pray for the dear ones who go with you everywhere save only to the Saviour.

There is no virtue save in the freedom of the will, and so the Church has no iron hands; she gives you the opportunity; the love, the sacrifice, the prayers, the gifts must be yours. She places before us motives, deep as the infinite love of God, and asks us to pray, and work and give because we love Him who first loved us.—*Minnesota Missionary.*

MR. GLADSTONE ON THE SCRIPTURES AND MODERN CRITICISM.

Mr. Gladstone has just contributed a long article to the forthcoming "People's Pictorial Bible," shortly to be issued by a New York firm, and edited by the Rev. G. C. Lorimer, D.D., of Boston. In the course of this article, which is characterised by much logical force, Mr. Gladstone speaks of the Scriptures as the centre of a great conflict now raging, and hereafter to increase. He says:—"Vast and essential as is the living agency by which the work of the Gospel is to be carried on, and to which, indeed, it was first committed by the Saviour, that living agency is for the present broken up into factions, which seems to maintain, or even to consolidate themselves on their separate bases and no one of which commands the adhesion of so much as one moiety of the entire body. But there is no division—at least there is no great and vital division—among Christians even, as to the canon of the older Testament; as to the testament of the Gospel, or the New Covenant, there is no division at all." Mr Gladstone speaks of the dominance of Christianity and its general application to the human race thus:—"The religion of Christ is for mankind the greatest of all phenomena the greatest of all facts. It is the dominant religion of the inhabitants of this planet in at least two important respects. It commands the largest number of professing adherents. If we estimate the population of the globe at 1,400 millions (and some would state a higher figure), between 400 and 500 millions of these, or one-third of the whole, are professing Christians, and at every point of the circuit the question is not one of losing ground, but of gaining it. The fallacy which accepted the vast population of China as Buddhists in the mass has been exploded, and it is plain that no other religion approaches the numerical strength of

Christianity; doubtful, indeed, whether there be any which reaches one-half of it. The second of the particulars now under view is, perhaps, even more important. Christianity is the religion in the command of whose professors is lodged a proportion of power far exceeding its superiority of numbers, and this power is both moral and material. In the area of controversy it can hardly be said to have a serious antagonist. Force, secular or physical, is accumulated in the hands of Christians in a proportion absolutely overwhelming, and the accumulation of influence is not less remarkable than that of force. This is not surprising for all the elements of influence have their home within the Christian precinct. The art, the literature, the systematised industry, invention, and commerce—in one word, the power of the world, are almost wholly Christian. In Christendom alone there seems to lie an inexhaustible energy of world-wide expansion. The nations of Christendom are everywhere arbiters of the fate of non-Christian nations." In speaking of modern criticism, after referring with respect to the modern critics, Mr. Gladstone adds:—"We may still ask whether their tone and temper, speaking generally, has been such—say, for example in Germany—as the Christian community was entitled not only to desire, but to demand. Have they proceeded under the influence of sentiment such as would govern one who was endeavouring either to wipe away external impurities or to efface spurious manipulations from some great work of a famous artist? Not the mind only, but the finger also, of such a man is guided by tenderness and reverence throughout. Has this been the prevailing and dominating spirit of the critical negations of the last half century? Sweeping judgments in answer to such a question are not to be delivered without breach of propriety and of charity, except by students both widely and accurately versed in the whole matter."—*The Family Churchman.*

LENT.

"So angels pause on tasks of love
To look where sorrowing sinners kneel."

—*Keble.*

"In this," (we condense from Dr. Pusey), "the deepest season of grace, we would, day by day, fast with our Lord, that what is to us the medicine of sin may be sanctified. He calleth us apart from the world to live with him in stillness of heart, subdued affections, chastened will, lowly hatred of our-elves, humble faith, penitent love, so that we may at the close, die with Him, be buried with Him, rise with Him, ascend with Him; yea, He again descend to us, that He may dwell in us by His Spirit. He Who accepteth the 'cup of cold water' given to His own in His Name, calleth us to these petty self-denials, to hallow them by His grace. He calleth us to deny the body that He may feed the soul; to retire for a time from the pleasures of the world, that He may speak to it 'good and comfortable words'; to think how we may empty our souls of vanities that He may fill us with His goodness. He calls us to deny ourselves, that for our decayed selves He may give us Himself."

There is plenty of fasting abroad in the world only under another name. What (we take Canon Newbold) "are the many temperance and total abstinence societies but fasting of a vigorous kind? What is the strict medical rule and spare diet enforced under heavy penalties but fasting which has the discomfort without the sense of religious obedience? What is this enforcement of vegetarianism under the plea of kindness to animals and man's development but fasting? What an amount is there of the enforced fasting of squalid perury as it sits watching with tiger eyes the extravagancies of a luxurious sensuality? Now which is best,

the confiscation of property under revolutionary disorder, the wild dictates of a revived Manichæanism, the vengeance of an abstinence which self-indulgence has enforced, or, the calm deliberate self-contained superiority, which by the grace of God is able to take or not take, to eat or not eat, to drink or not drink, to use the world as not abusing it—"temperate in all things," because self-disciplined?"

Begin now this Lent this holy discipline. "Fear not," (Dr. Pusey) "if the path be new to thee. Vice wears the frame, inspires the understanding. Well regulated fasting braces it. Take advice about it. But if haply thou can'st not fast, at least thou may'st cut off luxuries and feed the poor, yea Christ, with what thou withholdest from thyself. One material of self-indulgence, i. e., cigars, which was unknown in our early years, would, if forgone by Churchmen but for Lent, endow our Seminaries.

Only remember that thy fast be spiritual also. Let the eye, says St. Bernard, fast from curious gazings and we add profitless readings. Let the ear fast from idle tales and hearing evil. Let the tongue fast from detraction, murmuring, idle words. Much more let the soul itself fast from vices and self-will. And amid this self-restraint, let it pray with humble and contrite spirit, "God be merciful to me a sinner." The faithful humble fervent prayer will enter heaven; fasting and alms will be wings to it; and it will not return void.—*Diocese of Fond du Lac.*

RULES FOR HOME GOVERNMENT.

1. From your children's earliest infancy, inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean what you say.
3. Never promise them anything unless you are quite sure you can give them what you say.
4. If you tell a little child to do something, show him how to do it and see that it's done.
5. Always punish your children for willfully disobeying you, but never punish them in anger.
6. Never let them perceive that they vex you or make you lose your self-command.
7. If they give way to petulance or ill temper wait until they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember that a little present punishment when the occasion arises is much more effectual than the threatening of a greater punishment should the fault be renewed.
9. Never give your children anything because they cry for it.
10. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.
11. Teach them that the only sure and easy way to appear good is to be good.
12. Accustom them to make their little recitals with perfect truth.
13. Never allow of tale-bearing.
14. Teach them self-denial, not self-indulgence or an angry and resentful spirit.
15. Never if the child falls down and begins to cry, strike the floor and say "naughty floor to hurt baby." You train him thereby in anger and revenge.
16. When the child is old enough kneel down with him when he prays and don't make him kneel to you and say his prayers as to you but to God.
17. If you, a father, don't go to church and so honour your own Heavenly Father, how can you expect when your boy grows up he will honour you?
18. Praise a child for neatness but do not admire your child's clothes or speak before them of his beauty of form or feature. You are sowing poisonous seeds of destructive vanity and pride.—*Selected.*

News From the Home Field.

Diocese of Nova Scotia.

LAHAVE.—Sunday, 10th March, 1895, being the last day of 13 years' ministerial work by the Rev. Geo. D. Harris as the first Rector of the Parish, he gave his congregations a resume of the work done in this period within the limits of the parish, not including any of the work done in Lunenburg during the 2½ years before the separation of the parishes. The following items will speak for themselves and show a most successful period of work:

On March 11th, 1882, Mr. Harris came from Parrsboro, Cumberland Co., to Lunenburg, to assist the Rev. Dr. Owen, who at the time had so failed in health that he was quite unable to preach, and able to do but little parochial work, though he continued to do what he could up to the day of his death, which occurred on May 31st, 1884. Shortly after this the parish was divided and Mr. Harris was elected to the new parish of St. Matthew's, LaHave, in which he had already worked for 2½ years.

Of the 12 clergy of the Deanery in 1882, seven have died, viz.: The Rev. Messrs. Owen, D.D.; A. Jordan; Wm. H. Groser, M.D.; Wm. H. Snyder, M.A.; P. H. Brown, M.A.; Henry Stamer and John Smith, and three have moved from the Diocese, viz.: D. Sutherland, G. H. Butler, M.A., and Mr. Manning. The remaining two being the Rev. W. E. Gelling, R.D., and Mr. Harris, who remain at their posts.

The first work undertaken was the liquidation of a long-standing debt on the old church; then the Rectory property consisting of house, barn and 20 acres of land was purchased, refitted, painted, fenced and otherwise improved at a cost of about \$1,500. The church at The Ferry was then refitted and improved at a cost of \$1:5. A new church was then built at the Wynacht Settlement at a cost of \$1,500, and the next year the new parish church was built at a cost of upwards of \$3,500. Everything is clear of debt except the parish church, and the debt on this is being reduced month by month. The total amount of cash raised—principally in the 10 years since division—is about \$11,000; 2,561 services have been held, and over 3,000 sermons and addresses have been given; 500 celebrations of the Holy Communion; 10,218 visits, 44,629 miles travelled; 69 burials, at an average age of 46 years, ranging from 94 years down to 25 days; 176 Baptisms, 35 Marriages, 5 Confirmation services, with 111 confirmed. The Communicant's list shows many changes. In 1884 there were 112 Communicants; 60 have gone, 32 by death and 28 by removal, with a present number of 171, only 32 Confirmed not being regular Communicants; 171 out of 203 Confirmed, and 385 Baptized, which seems to be a very high percentage, considerably over half of the adult members. We begin another year with much pleasure and encouragement.

Diocese of Fredericton.

ST. JOHN.—The attendance at the midday service in the Church of England Institute under the auspices of the Brotherhood of St. Andrew during the week ending March 9th, averaged about eighty daily; it was expected a larger number would be in attendance the present week.

On Sunday morning, the 10th March, the Lord Bishop of the diocese held an Ordination service at ROTHEsay, when the Rev. A. Lee, a teacher in the Rothesay Collegiate School, was ordained. In the evening a class of seventeen

boys and eight girls received the "Laying on of Hands." The Bishop himself preached the Ordination sermon.

Diocese of Quebec.

QUEBEC.—An admirable Lenten Pastoral or Letter was issued by the Very Rev. the Dean of Quebec and Rev. Mr. Petry, the assistant, to the congregation of the Cathedral as to special services to be held during the Lenten season. In the Letter the Rector refers gratefully to the increase which has taken place in the number of communicants, notwithstanding "the many troubles and anxieties" which have existed lately. The Letter also signalized the increased attendance at the daily services and on Sunday evenings, the increase in both cases being unmistakable, more young people attending the Sunday evening services than was the rule a few years ago. It also noted as an encouraging fact the distinct improvement in the attendance at the *daily choral* service in All Saints' chapel. Special preachers have been occupying the pulpit of the Cathedral on the Sunday morning and Sunday evenings in Lent amongst them being the Lord Bishop of Quebec Rev. Canon Vonffland, and Rev. Canon Richardson. On the Wednesday evenings in Lent a service with sermon is being held in the Cathedral, at which some one of the city clergy other than those connected with the Cathedral is the preacher. During the week immediately preceding Easter morning, service, with devotional addresses by the Lord Bishop of the diocese, will be held in the Cathedral at 11 a.m., and on Good Friday there will also be a short service for children at three o'clock with an address by the Dean and evening service with sermon at eight.

The Lord Bishop of the Diocese is delivering a course of "Instructions in the Faith," in his domestic chapel at Bishop's Thorpe on the Thursday mornings in Lent at eleven o'clock.

Diocese of Montreal.

MONTREAL.—Special lectures for men have been delivered by the Rev. G. Osborne Treco, M. A., rector of St. Martin's Church since December 6th at 8 p. m. on Thursday. They have been attended by a considerable number and have proved of much interest and value. The next meeting will be on the evening of the 21st of March when the rector will deliver an address on the "Book of Life;" on April 4th, another meeting will be held at which his subject will be "a Pillar in the Sanctuary," and on April 25th another, the subject being "The Conqueror's Throne."

The Church of the Advent appears to be making rapid strides towards organization as a distinct parish. Amongst other evidences of growth we notice in the *Messenger* of the present month the formation of a branch of the Woman's Auxiliary, of which the officers are; President, Mrs. Fisher; Vice President, Mrs. Durnford; Secretary, Miss A. McCord, Treasurer, Miss Marling, with Mrs. Fowler and Mrs. Skinner as members of the Board of Management. Further, a children's Guild has been formed under the auspices of the Ladies' Guild. It meets every Saturday afternoon to work for the poor and hospitals. Acknowledgment is made of gifts as follows: (1). An embroidered purple altar cloth, the gift of two gentlemen of the congregation. (2). Purple hangings for dossal and side curtains. (3). Two hardwood stands for the Auxiliary Choir. (4). An iron chest for registers, valuable papers and altar vessels. (5). The promise of a polished brass altar desk

at Easter. (6). A full set of 'Dyke's Te Deum' for the choir.

It is also known that a sum of \$1500 00 has been placed at the disposal of the Rev. H. W. Kittson, M.A., Curate in charge, for the benefit of the Church, and which it has been decided to devote to the erection of a chancel and a rood screen. This cannot be done, however, under the terms of the gift until the Mission becomes practically a separate parish and the Church and land upon which it is built become the property of such new parish. It is expected that shortly these conditions will be complied with and that in the early summer these improvements in the church will be made. The continual increase in the congregation renders the enlargement of the church in the near future a necessity, and to this end it is proposed to extend the nave to the sidewalk on St. Luke street. A notable feature in connection with the Church of the Advent is that it is one of the few in Montreal wherein daily service with a short address during Lent is being held. Besides this a special Litany service is held on Wednesday evening with sermon. Both the Curate in charge and the congregation are to be congratulated upon these unmistakable evidences of growth and advancement.

Diocese of Huron.

LONDON.—The Woman's Auxiliary of the Diocese of Huron held its Annual Meeting in London, March 5th, 6th and 7th. There was a preliminary meeting of the Board of Management attended by Presidents of Branches on the evening of Monday the 4th, and on Tuesday morning Litany service and Holy Communion in St. Paul's Cathedral, when his Lordship the Bishop of Huron preached a sermon to the delegates.

The first business session was held in the afternoon, the number of Branch Presidents and delegates present being 150, but for the severe snow storm of the preceding day a still larger number would have assembled. After the minutes had been read, and the roll called, the business arising out the notices of motion laid before the Board of Management was taken up. The first of these was the notice of motion moved by the Bishop of Niagara at a meeting of the Board of Missions advising that the Woman's Auxiliary should hand over their funds undesignated to the board, on the plea that the members of that board were the most competent persons to judge of the needs of the mission field; but the general feeling was that sending in our funds undesignated, instead of dispensing them ourselves, would greatly lessen the interest of the branches in the work; consequently it was moved by Mrs. Bommer, seconded by Mrs. Hoyt, that the Woman's Auxiliary retain its privilege of disposing of its funds. With regard to the disposal of the thank offerings to be presented at the triennial meeting in September next, the delegates thereto were requested to use their own discretion.

The report of the semi-annual meeting held in October in Stratford was adopted.

The report of the Recording Secretary showed marked progress in the work. It is much to be regretted that several branches have neglected to send in reports but those sent show the number of senior branches to be 87 and junior branches 41: senior membership 1,400; junior 1,000. Two new life memberships have been made.

The Corresponding Secretary in her report brought some pressing appeals before the meeting.

The Dorcas Secretary's report told of many sales sent to different Mission Stations.

The Treasurer's report showed the total receipts during the past year to have amounted

to the sum of \$3,569, but the Treasurer drew the attention of the Meeting to the fact that none of the amounts pledged by the Huron Auxiliary for the support of the Diocesan Mission of Lion's Head, and the Lady Missionaries in the North West, Japan, and on the Grand River Reserve had been fully made up, whereupon the President earnestly enjoined those present to remember that a promise undertaken by those attending the Annual Meeting was binding upon every individual Branch; no Branch had, in these cases, the option of contributing or not contributing, a fact which delegates said they had not hitherto understood. The Report of the Committee for the Education of Missionaries' children, Convener, Mrs. Boomer, was most satisfactory, showing that Huron's three little daughters had been provided for, one during the entire year, one for six months, with the Misses Penney and the third in the home given her by a London Lady at a total outlay of only \$225. The children's school certificates are excellent, and those who have the care of them report them docile and industrious. Most touching letters from the hard worked, self-denying, and grateful parents of these children were read, impressive revelations, all of them, of what a missionary's life is in its isolation and toil. The *Leaflet* report, now showing a subscription list of 1,700, proved ever-increasing appreciation of the little Messenger that brings and keeps its readers so closely in touch with the Mission field. The Report of the Sunbeam Society showed the value of this Branch of Auxiliary work in brightening the hard lives of lonely settlers, and the secretary, Miss Baldwin, appealed for yet more generous contributions of newspapers, magazines, books, and stamps for postage.

The Diocesan officers were re-elected by acclamation, and delegates to the triennial meeting in September elected.

The President's address commenced with warm words of welcome to the delegates, who were asked always to remember that their mission work lies in Judea, Samaria, and the Regions Beyond:—Judea, representing the Diocese; Samaria, the great Northwest; and the Regions Beyond, the Foreign Mission Field. Mrs. Baldwin spoke in touching terms of the loss, the Huron W. A. sustained by the removal of Miss Cross to the charge of the Deaconess' Home in Toronto. The result of the annual gatherings is in the reflex action. If work be merely human it will be miserably poor, but done by God's help is imperishable. The power of work can spring only in the study of God's word and in prayer. Christ looks at the quality not the quantity. In conclusion, Mrs. Baldwin earnestly impressed upon all present the duty of setting aside a tenth of their income for the furtherance of God's work, quoting the assertion of Archdeacon Phair, that we ought to ask ourselves not "How much shall I set aside for God, but how little of my income can I use for myse'f grateful to God that we are permitted to give in any way.

(To be continued.)

Special Services are being held in the city churches during the season of Lent. His Lordship the Bishop is assisting by preaching in St. John's Church every Thursday evening, in the Cathedral every Friday at 4 p. m., and every Friday evening at 8 p. m. in St. James'.

The Bishop also preaches in St. James' Church, Stratford, every Wednesday evening and other places as he may be able. Confirmation classes are being prepared in all the city churches.

ST. THOMAS.—The Rev. A. Brown, of Paris, preached here on Sunday, March 10th, on behalf of the Mission Fund of the Diocese, laying the new plan plainly and forcibly before the people.

The Bishop of Moosonee held a meeting here on Friday and gave an interesting account of the work in his Diocese.

The Bishop of Moosonee preached in the Cathedral, the Memorial Church and St. James' on Sunday, March 10th, to large congregations.

Diocese of Calgary.

The Bishop is to hold an Ordination in this diocese on March 31st.

On February 24th the Bishop conducted services in St. Augustine's Church, Lethbridge, addressed the Sunday School, and baptized two children. The Rev. A. J. Greer, rector of the parish, whose wife died after a brief illness on February 2nd last, has himself been very ill for a period of over three months and is recovering but slowly.

The Rev. W. R. Burns, M. A., of Oxford, has been accepted by the S. P. C. K. for work in this diocese and is expected in April. He was ordained by the Bishop of Manchester in 1891 to the Diaconate and in 1892 to the Priesthood, and has been assigned the parishes of Canmore, Banff and Anthracite.

The hospital for the benefit of the Indians at St. John's mission, in the Blackfoot Reserve, is nearly completed and will be worked in connection with the mission.

The Bishop of Saskatchewan and Calgary has issued the following circular in regard to the Needs of the Church in these two dioceses:

These two immense dioceses, which have together an area of 300,000 square miles, with their steadily increasing population, call for much prayerful sympathy and increasing pecuniary assistance, if the Church's work is to be fully done in this critical time of laying foundations.

When the present Bishop entered upon his duties in 1887, the total number of licensed clergymen in the undivided diocese of Saskatchewan was 21. The number now is:—Saskatchewan 20, Calgary 18, to be increased by 2 and probably by 3 or 4 this year. There are also a number of lay readers in each diocese.

Since the beginning of 1892 Mission churches have been erected in the following places, viz: Innisfail, Bowden, South Edmonton, Poplar Lake, Mitford, Caamore, and Fort a la Corne. Others are to be erected at the Peigan Reserve, Red Deer, Lamerton, Wetaskiwin, Beaver Lake, Fort Saskatchewan, Duck Lake, Edmonton, &c. During the past two years parsonages have been provided at Macleod, Pincher Creek, and Innisfail; and efforts are being made to erect one in St. Alban's Parish, Prince Albert, and in St. Patrick's, Sheep Creek.

Grants are received from S. P. C. K. for the building of churches. These it is needless to say, are a great help; but they are insufficient; and it has been found necessary to encourage local effort by giving sums of \$50 each to the smaller, and \$100 each to the larger churches; and \$100, towards the cost of a parsonage, for which S. P. C. K. gives no grant.

During the past year about 5000 immigrants have settled in the northern part of the Diocese of Calgary.

The Bishop earnestly seeks assistance from those who enjoy religious privileges to the full, and are in a position to help their less favored brethren, who are struggling against the special difficulties of pioneer life. "Freely ye have received, freely give."

WHAT THE CHURCH WAS AND IS.

Read the story of the Middle Ages with intelligent and unprejudiced eyes and you will learn that the Church was not merely the conservator of society throughout those chaotic

and troublous times—as Gibbon, and Green and Guizot, and all historians of civilization as ord, but more also. She was the mother of liberty, the foe of despotism, the friend of the common people, the one power strong enough, brave enough, and just enough to thwart the tyranny of Kings, tame the fierce turbulence and licentious arrogance of the nobles, and give sanctuary to the oppressed. Let every Churchman remember and be proud that the English Church is older than the English State; that the Church was one, united under the ecclesiastical headship of Canterbury, while England was yet divided into the petty, warring, shifting kingdoms of the heptarchy; that English prelates met in Synod, before English thaus and earls assembled in Witonagenote; and that English Canon law preceded and formed the model of English statute law. Men talk ignorantly of a state made Church; far more truthfully could they speak of a Church made-state. —Rev. C. E. Edmunds in *Church Eclectic*.

Contemporary Church Opinion.

The Family Churchman, London:

It is hardly possible for any Churchman to go further along the road to reunion with Rome than Lord Halifax, the president of the English Church Union, has gone in his recent speech; a good many English Churchmen, and those by no means extreme, think that he has gone too far. We are, however, prepared to give him the benefit of the doubt, and assume that while earnestly desiring reunion with Rome, he is yet loyal to the teaching and to the practice of the Church of England. But it is a pity that he should not choose his words more carefully. It is all very well to say that we ought to "meet the Pope half way;" most Anglicans will say that we have already gone more than half way, and the Pope so far has not advanced a step to meet us, and that we cannot go further without sacrificing the historic position and the distinctive doctrines of the Anglican Church. Many would be glad to be united in bonds of visible communion with Rome and with the Eastern Church, but Rome must come to us; we cannot go to her. And Rome is very unlikely to come to us, except by means of individual conversions. Lord Halifax altogether overstates the case when he says, "What would we not give to be able to make our confessions and our communions abroad as we do at home? Who can endure the sense of being separated from those with whom in all essentials of belief and sentiment we are one?" The first hardship is over-rated. English Churchmen do not want to "make confessions," except in cases contemplated in the Prayer-book, where they cannot quiet their conscience by any other means; and, as for making communions at Roman altars, in nearly every foreign country to which the English repair in any numbers there is an Anglican chaplaincy, whose ministrations afford the means of grace. Moreover, the uncatholic and unscriptural practice of withdrawing the cup from the laity must ever be unsatisfactory to English Churchmen. To say that "in all essentials of belief and sentiment we are one" with the Roman Church is simply not true. We admit that we have many truths in common with the Roman Church, we admit the validity of her orders and her sacraments, but we are separated from her by a great gulf none the less, and the gulf is of her own making. The infallibility of the Pope, the Immaculate Conception of the Virgin, and the Roman accretions of centuries on the Catholic faith, are standing obstacles in the way of reunion. Lord Halifax has been presumably moved to make this indiscreet speech by the rumor that the Pope is disposed to recognise the validity of Anglican orders, the

thing above all others which Lord Halifax desires. We do not believe this rumor. Cardinal Vaughan is at the Pope's elbow, and Cardinal Vaughan is bitterly hostile towards such a recognition.

It would obviously cut the ground from under the Papists, and make the continuance of the Italian Mission a logical impossibility. Therefore we place no credence in those rumors, and we await with comparative indifference the Pope's pronouncement on the subject. The validity of Anglican orders is a matter of history and fact, and all the Papal bulls that were ever launched from the shadow of St. Peter's will make no difference. Lord Halifax figuratively goes on his knees and begs the Pope to recognise our Orders. Does he not see that by doing this he weakens his case? English Churchmen have nothing to gain by reunion with Rome, unless Rome takes us on our own terms, and that she will never do. Rome never changes, and when she seems to yield she only does so that she may grasp the more. The Anglican Communion has a Divine heritage of Catholic truth; above all things we must guard it from Romish error. The English nation has an absolute independence from foreign power; to obtain that independence our forefathers poured forth their blood and their treasure like water. We shall never sacrifice it at the bidding of an Italian priest. Can we imagine Laud, or Juxon, or Sancroft using such language towards Rome as Lord Halifax used the other day? And yet these holy men went as far along the road of reunion as it was possible to go. They testified to the inherent Catholicity of the Church of England in troublous times, and by their efforts, their deprivations and their sufferings, they handed down to us whole and undefiled the Church of England as she is today, a communion free from Papal and Puritan innovations, and adoring steadfastly to the doctrine of the Cross. The Bishop of Rome hath no jurisdiction in the Realm of England.

WORSHIP NEEDED.

What we need, in all parts of the Church today, is *worship*. God give us great preachers, if they are to be had, beautiful music, lovely services, large means and generous givers to make these services beautiful, but above all things may He give us as a Church the spirit of true worship. That is what we need in this bustling age, that men may come to church from their worldly affairs, and live in the presence of God, and ask His help and glorify His Name. It follows, if this is true, that the early service in the church will become, in time, the most important service, and instead of a limited number being there, you will see the largest congregations in the church at the early service, for that is especially a service of worship. That which is bringing the Anglican Communion day by day nearer to God and to man, is the celebration of the Holy Communion in the early hours of the morning. That is the service which leads men nearer and nearer to God. After all, that is the ideal toward which every earnest heart must strive—to be nearer to God, and nearer to his brother, made in God's image—to be a better man, and at last to be of those of whom it may be said, "These were gathered unto their fathers, having the testimony of a good conscience; in the Communion of the Catholic Church; in favor with God, and in charity with the world."—Adapted from *St. Peter's Parish*.

WHAT LENT MAY SUGGEST.

Lent has a suggestion for the Christian believer who has been trained to faith in the doctrine of Christ without a corresponding fellowship with Him in person. To such a mind the Cross of Christ is hardly more than a figure of

which the reality is to be found in the doctrine of the Atonement. The Passion of the Redeemer is lost sight of in the endeavour to measure the uses of His sufferings and death, their relation to God, and their effect upon man. A more sympathetic consideration of the personal element in the sufferings of our Lord, the meditation upon the sorrows of the Messiah, would prove a source of spiritual quickening, not only to those who are accustomed to live in the region of philosophic thought, but also to those who are in the midst of evangelistic work. The following of Christ down into the valley of humiliation and death, the study, day by day, of the last days of His earthly life, the reverent watch by the Cross, the waiting for the Resurrection,—these are spiritual exercises which cannot fail to give warmth and reality to the Christian faith. The majority of Christian believers, without reference to sect, now observe Easter. By the "logic of events," no less than by spiritual sympathy, Passion Week deserves its place in the calendar of the private Christian; and the more remote the thoughts which it suggests may be to his ordinary religious thinking, the more helpful they may be to the spirit of devotion.—*Christian Age*.

THE BIBLE AND CHRIST.

"The Ark was a Symbol of God's Covenant Presence with His people Israel. Three great treasures were enshrined in the Ark, typical of three great gifts bestowed in the Christian Church. 1. There was laid up in the Ark, *Aaron's rod*, that budded, which marked out the family of Aaron as the chosen and acceptable Priesthood among the Jews. Typical this was of the *Apostolic Ministry* in the Christian Church, the three fold ministry of Bishops, Priests and Deacons, deriving their commission and authority in unbroken descent from the Apostles, and through them from Christ Himself. 2. *The Pot of Manna*, in which was laid up a sample of that miraculous food with which God nourished His people in their journey through the wilderness. A type this, of course, of the provision of Sacramental Grace for us, represented in particular by the *Blessed Eucharist*, the Spiritual Food of the faithful, the Bread of Life which endureth unto everlasting life. 3. The Ark contained also the *Tables of Stone*, on which were written with the Finger of God the Commandments of the Law. These represent the *Sacred Scriptures*." Thus all three, the Apostolic Ministry, the life-giving Sacraments and the Bible are found together in the Ark. They cannot be separated from each other. We need them all and all together. For no one apart from the other will reveal Christ or bring Christ to us. He is the Living Ark, wooden yet golden, as both God and Man. The Ark crowned with the precious Mercy seat, blood sprinkled by His passion.—*Diocese of Fond du Lac*.

THE EPISCOPAL CHURCH IN THE UNITED STATES.—"The American Church Almanac and Year Book for 1895" contains many interesting facts, a few of which we give to our readers. In the Church there are 68 Institutions, not including four Celibate Orders for men, five Schools for Deaconesses, and twenty Sisterhoods. One hundred and fifty-six ministers have been ordained during the year; two new Bishops have been consecrated; 58 ministers have been deposed. In New York city there are 86 churches and chapels. The whole number of parishes and missions in the United States is 4,780; the number of Ministers, 1,323; the number of Communicants, 550,507. During the year there were 42,385 Confirmations and 69,317 Baptisms.—*The Treasury of Religious Thought*.

Correspondence.

WHAT DOES THE BIBLE SAY ABOUT THE CHURCH?

To the Editor of the CHURCH GUARDIAN.

SIR,—This is the title of a booklet recently published in England, containing two papers or lectures by Canon Hammond on the reunion of Christian bodies from the Bible point of view. Here, in some sixty pages, we have what the Book of God says about the Society of God—the Church. Canon Hammond's statements are clear, definite and logical. No better work could be placed in the hands of Churchmen, or of those who differ from us, and who are anxiously looking for the Church. It should be sown broadcast by thousands and tens of thousands throughout the length and breadth of our land. If the Rev. R. W. Rayson, the Secretary of the Church Book Depository of the Diocese of Ontario, receives a sufficient number of orders to amount to 500 at least, he will be able to sell it for the small sum of 12 cents a copy. I have given away five copies and have ordered fifty more. W. T. LIPTON, Incumbent of Wolfe Island.

To the Editor of the CHURCH GUARDIAN:

SIR,—You are slightly in error concerning our efforts to elect a Bishop. Mr. Stone, of Dorchester College, was not only elected by the Clergy, but also had a majority in the Lay House; in fact, at one time, he only lacked one lay vote to give him his election in both Houses. Five were nominated, but two were dropped soon after the first ballot. The House then gave three an equal vote. Canon Thornloe had not quite as many supporters as in the first Synod, but probably that was due to a smaller number of clergy being present. He never got more than one-third of the clerical vote, and I believe never had two-thirds of the laity. At the first ballot in the first Synod he had one vote more than Mr. Binney. He never increased his votes. The whole five nominees were good men, and any one of them would have made us a good Bishop; and though we failed to elect, we can feel that it was not through party strife. C. CROUCHER, March 8, '95. Vicar of Yale.

To the Editor of the CHURCH GUARDIAN:

SIR,—A paragraph in your issue of the 27th ult., respecting the late meeting of our Synod for the election of a Bishop, conveys a wrong impression with regard to the two nominees, the Revs. Darwell Stone and Canon Thornloe. It states the former received the necessary number of clerical votes and the latter those of the laity. It is quite true that Mr. Stone was elected by the Clerical House; and he also received a majority in the Lay House, but not the requisite majority (two-thirds) to elect. It is not true that Canon Thornloe obtained the necessary number of lay votes. The only "disagreement," therefore, was the failure of the Lay House to approve the clerical election by a sufficient majority. But the quorum of the laity had also dissolved away on the second day. What might have happened in a properly constituted Lay House, it is impossible to surmise; but the facts are as above.

Yours truly, WALTER J. WALKER, Lay Secretary, Synod of N. W.

New Westminster, B.C., March 7, '95.

[Our information was received through telegrams to daily press, and, as then intimated, we awaited full direct report, not yet to hand.—ED. CHURCH GUARDIAN.]

EDITORIAL NOTES.

THE question of the hour among Churchmen in England is the Disestablishment of the Church in Wales. As has already been noted in our columns, a Bill for this particular purpose has been introduced into the Parliament of Great Britain which, contrary to the usual practice, received opposition before its first reading. Sir Michael Hicks Beach made an admirable, and, it would seem, convincing argument against the introduction of the Bill in answer to Mr. Asquith's weak and illogical advocacy of it. Since this an important meeting has been held in London under the presidency of the two Archbishops, at which there were present upon the platform a number of Bishops and leading laity, including Sir Richard Webster, at which His Grace, the Primate of all England, delivered a powerful address against the Bill. His Grace of York also expressed himself clearly upon this important question, and resolutions strongly condemning the movement and appealing to Churchmen throughout the kingdom to resist by all lawful means the spoliation of the Church in Wales, were adopted. Although the hall in which the meeting was held was one of the largest, it was crowded, showing that the greatest interest prevails amongst all classes in this important question. We wonder whether the daughter Church in Canada has, either by the observance of a special day or the offering of special supplications in behalf of the Mother Church so attacked, done anything to show its sympathy? If not, is it too late yet for the Archbishops and Bishops in the Dominion to take necessary action?

THE Pastoral of the Bishops of the Church in the United States still continues to attract attention not merely in Church circles, but also in the secular papers of the country. As might have been expected, owing to its contents,—upholding the doctrine of the Incarnation and the Holy Scriptures,—the greatest opposition has come from the old Puritan States, especially Massachusetts. In that State we regret to find that notwithstanding the consentient voice of the Fathers of the Church in the United States, one Priest has been found who, in a secular paper published in Boston, put himself in direct antagonism to the utterance of the Bishops. This was done over an assumed name, but we are glad to find that there was another priest of the Church in that city bold enough and true enough to ask from the publisher that the anonymous correspondent should disclose himself, promising that if this were done he would be one of the necessary number to lay formal complaint in order that the writer might be tried for heresy. We do not as a rule favour such trials, but it would seem impossible, in view of the recent utterances of the Episcopate in the United States and the condemnation by them of the errors to which this misguided and disloyal priest adheres, to avoid formal trial and punishment. We cannot conceive how any priest of any branch of the Church Catholic can impugn the foundation doctrine of the Incarnation of our Lord and the Virgin birth, and remain officiating at the altars of the Church.

NOTWITHSTANDING such blots as the foregoing upon the Church in the United States it does seem to be instinct with life if we may judge from the reports which we find in our Church exchanges of special services being held during the Lenten season, and the extension of her influence into all avenues of life in the great cities of the Republic. In regard to Lenten services, we find that in nearly all the larger cities and indeed in many of the smaller parishes in country parts daily services are being held

throughout Lent, with special preachers from the leading divines of the Church. We do not like to depreciate our own branch of the Church in Canada, but when we read of these evidences of life in the sister Church of the United States we cannot but feel that opportunity exists for great improvement here. If we judge from our own city of Montreal the contrast is disturbing. We do not find daily services in many of the parishes of the city of Montreal, nor, so far as we are aware, any special effort made to reach the masses or to secure help for the business men of the city during the Lenten season by special services in an accessible place.

THE disregard by many of the clergy as also by the laity of the directions of the Church in regard to Lent must tend to depreciate the Church itself and her teaching in the estimation of the religious bodies around her. In view of the enumeration by her in the Tables and Rules for days of Fasting or Abstinence of the Forty days of Lent and in view of the declaration that all the Fridays in the year except Christmas day are days of fasting or abstinence, the practice which prevails in many parishes of having social entertainments not alone during Lent but on the *Wednesdays and Fridays*, and particularly on *Friday*, exhibits to the parishioners an example of disobedience and disloyalty which cannot be productive of good. If only Church people would faithfully observe the season of Lent by withdrawing from all social engagements and by faithful use of the means of grace during that season, the effect not only upon themselves but upon the world around would be almost irresistible: far greater than special revival seasons, evangelistic meetings or the triumphal progress of Salvation Army leaders. Some church people apparently are ready enough to follow and be seen at and patronize these gatherings outside of the Church but are wholly indifferent to the *directions of the Church itself, and to the observance of the period which she has set apart for self-examination, repentance and prayer.*

It was stated in one of the New York papers that the Pastoral lately issued by the Bishops of the Church in the United States was the work of the presiding Bishop or Primate, the Rt. Rev. Dr. Williams, of Connecticut. Bishop Doane, however, supplements this statement by explaining that each member of the Committee appointed by the Bishops in Council was requested to send in to the presiding Bishop any matter which in his judgment ought to be included in the Pastoral. On receipt of these communications the presiding Bishop prepared the letter which, however, combined in a very large degree all the expressions of the other members of the Committee. A copy of the draft thus prepared was sent to the several members for additional suggestions—if any—after which it was put into final shape and set forth in accordance with the direction from the House of Bishops. It is said that remarkable unanimity characterized the suggestions so independently received from the several members of the committee.

THE Society for the Propagation of the Gospel held its annual meeting on the 15th February at the office of the National Society, London, under the presidency of His Grace the Archbishop of Canterbury. Whilst the report showed a satisfactory increase in the gross income of the Society during the year, viz., £1248, there was ground for dissatisfaction in the fact that the subscriptions, collections and donations to the General Fund had shown a decrease of £950. With this the Church in Canada is especially concerned, as it is stated that of this decrease £590 was due to the falling off of the

remittances from foreign parts, the Domestic and Foreign Missionary Society of Canada having sent less by £540 than in 1893. Of course this may be accounted for by the application of a portion of the monies received by the Board to direct missionary efforts of the Church in Canada; but if this involves reduction in the amount contributed to the S. P. G. itself (a Society to which the Church in Canada may be said to owe its very existence) there would appear to be room for doubt as to the advisability of the application. We would strongly advocate continued and generous support of and contributions to the S. P. G.

ERE another number of THE GUARDIAN shall have been issued, "Mid-Lent" Sunday will have passed by. To those who have been striving to obey the injunctions of the Church and to follow, however humbly, its Head in His forty days fasting in the wilderness, the day will be truly "Refreshment Sunday," and now strength will be found for continuing the self-denial upon which "for His sake" they have entered. To those who have not paid any attention to the season so far Mid-Lent Sunday might well awaken reflection and induce resolutions to improve at least the time that remains, in order that they too may be able to join fully in the Resurrection joy of Easter Day.

EPISCOPACY AND PRESBYTERIANISM.

A Layman writing to the *Scottish Guardian* Edinburgh gives succinctly his reasons on the above subject as follows:

If I may venture to speak for others, I should say that our belief is somewhat to this effect: The New Testament appears to show that something very like Episcopacy was established in the time of the Apostles; and in the early history of the Church, after the apostolic age, there is undoubted evidence that Episcopacy as we now know it was the sole rule, and it seems to be equally certain that this state of things was brought about under Divine guidance, just in the same way as the Fathers of the Church were led to fix the Canon of Holy Scripture.

We are also of opinion that the rule of Bishops is without doubt for the well-being of the Church.

But apart from these points, we prefer the Church of which we are members for the following reasons:—

Because she gives her children the Scriptural rite of Laying on of Hands.

Because she offers her people the Blessed Eucharist at least once a week, as in apostolic times, and not only twice or four times a year.

Because by the keeping of the Christian Year the great truths of the Faith are never lost sight of, but are at least once a year brought under particular notice.

Because we prefer our Church's whole system of worship, &c., to that which prevails elsewhere—her common prayers, in which all can join with voice as well as with heart; the public confession of sin and recitation of the creeds; the humble and reverential attitude of kneeling to receive the Body and Blood of the Saviour; the clothing of her ministers (the messengers of glad tidings) in appropriate white instead of in black—the colour of mourning and death; the placing of the symbol of redemption as the most conspicuous object in her churches, rather than an ugly pulpit or gaudy organ; her baptismal, marriage, and burial services.

No one has any right to suppose that he will do better by and by unless he is prompt to seize upon means and plans for doing better. Better living and better service do not come by chance. They are the result of thoughtful and earnest effort. We grow as we go.—*United Presbyterian.*

The Church Guardian

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Address Correspondence and Communications to the
Editor, P. O. Box 304, Montreal. Exchanges to
P. O. Box 2156. For Business Announcements See page 15.

CALENDAR FOR MARCH.

MAR. 3—1st Sunday in Lent.
 “ 6—
 “ 8— } Ember Days.
 “ 9— }
 “ 10— 2nd Sunday in Lent.
 “ 17— 3rd Sunday in Lent.
 “ 24— 4th Sunday in Lent. [Notice of An-
 nunciation.
 “ 25— The Annunciation of the Blessed Vir-
 gin Mary.
 “ 3 --5th Sunday in Lent.

THE BISHOP OF MANCHESTER ON THE CLAIMS OF ROME.

(From the Scottish Guardian.)

(CONTINUED.)

If the chronological difficulty was urged that St. Peter could not consecrate a Bishop after his own death they had the answer of Platina that St. Peter “had, as it were, by will bequeathed the right of succession (to St. Clement). Yet his modesty was so great that he compelled Linus and Cletus to take upon them the Pontifical dignity before him” (*Lives of the Popes*, vol. i.; Linus). The idea of one Bishop ordaining another by will was certainly startling and unprecedented. A far more possible explanation was that of the *Liber Pontificalis*, that Linus and Cletus were appointed by St. Peter during his lifetime to act as his suffragans. This explanation was current nearly 300 years before, and was repeated by Rufinus, who said: “Linus and Cletus were no doubt Bishops in the city of Rome before Clement, but this was in St. Peter’s lifetime; that was, they took charge of the episcopal work, while he discharged the duties of the Apostolate” (Preface to “Clement’s Recognition”). This, however, was no explanation, for the authentic lists of the Roman episcopate made them diocesan and not suffragans, assigning to them their own special periods of office as Bishops of Rome. Epiphanius imagined that both St. Peter and St. Paul were Bishops of Rome, and that it was a common practice in the Church to support two Bishops in one city where there were communities of Jews and Gentiles. These two latter explanations had been combined by modern Roman apologists, who, however, could imagine for a moment that St. Paul would take part in an arrangement which by separating Jews and Gentiles, would favour what to him was the heresy of heresies, that in Christ there was any distinction between them? Obviously all these so called explanations were mere evasions to get rid of a difficulty which obstinately refused to disappear.

When a historical critic found himself confronted by such difficulties and such evasions he knew that he was in the neighbourhood of mistakes and fictions, and he looked carefully round for their origin. In this case he would not have to look far for he soon found that at the very time when Clement began first to be called St. Peter’s successor that romance was published which was known as the “Clementine

Homilies and Recognitions.” The writer of the preface made Clement give an account of his ordination, and here for the first time they had mention made of St. Peter as sole Bishop of Rome, and of the chair of that bishopric as St. Peter’s chair. St. Paul’s name was excluded as a founder because the author of the romance was an Ebionite, who hated St. Paul and all his works; but those who wished to make the Church there “the mother and mistress of all Churches” were not likely to inquire too closely into the origin of this proceeding. They found what they wanted—the assertion that St. Peter was Bishop of Rome, and, whatever chronological difficulties might be created by the statement that St. Peter ordained Clement, they eagerly accepted what they found.

There were several things, however, contained in the Clementines respecting which Roman apologists were silent. First, they never quoted the first paragraph of that epistle which made St. James, and not St. Peter, Bishop of Bishops. They never, again, referred to those passages of the same work where St. James was made to require from St. Peter an annual report of all his discourses and acts, or where St. Peter was made to say, while we abode at Jericho. . . . James, the Bishop, son for me, and sent me here to Caesarea.” Again, while the Clementine assertion that the see of Rome was “St. Peter’s own chair” was constantly repeated by subsequent writers, a significant silence was preserved as to another Clementine report. They were told that when St. Peter left the Church of Caesarea, to which St. James had sent him, “he laid his hands upon Zaccheus, who had stood by and forced him to sit down, in his own chair” (Homilies, iii. 63). If, then, the expression “his own chair” proved St. Peter to have been Bishop, he was Bishop of Caesarea. And, again, if setting a man “in his own chair” gave a Bishop all the prerogatives of St. Peter, then assuredly all the prerogatives of St. Peter, belonged to the Bishop of Caesarea. If it were urged that the Clementine homilies were simply a romance without historical foundation, he answered that it was historically certain that this romance was the very foundation of the Petrine claims of Rome. Before their publication they heard nothing of St. Peter’s sole episcopate, and nothing of Rome as being his see. St. Peter was a founder of the Church of Rome along with St. Paul, but never sole Bishop.

How this Clementine fiction came to be first received as serious history we could not tell; it was probably rather from ignorance than from a desire to deceive. Certain it was that we found traces of its influence in many quarters from the early years of the third century. Rufinus, who in the first eight years of the fifth century translated the Clementines, referred to those works without a suspicion of their apocryphal character. In the year 1479 Bartholomew Platina, superintendent of the Vatican Library, published at the request of Pope Sixtus IV. his *Lives of the Popes*, and in his life of St. Peter it was easy to recognise in those words a free paraphrase of the preface to the Clementines, and that Platina accepted this preface as genuine history was evident from his life of St. Clement, Platina quoted the words of the Clementine preface freely, as did the *Liber Pontificalis*. This made it probable that he quoted or paraphrased from this latter work—a conclusion to which we should also be led by his frequent appeals to the authority of Pope Damasus. For there appeared as a preface to the *Liber Pontificalis* two forged letters, from Damasus to Jerome and from Jerome to Damasus, to which Platina referred as genuine in his life of this Pope.

And now who could doubt that the whole confusion of the Roman lists and the whole early persuasion of St. Peter’s Roman episcopate were due to the acceptance of the third and following centuries of the Clementine fiction as

genuine history? So that if they had to conclude, as he believed every honest historical critic must conclude, that the Roman episcopate of St. Peter was nothing better than a fable based upon a fiction, then what became of the claim of the Bishop of Rome that he inherited from St. Peter the right to be the supreme ruler and infallible teacher of all Christian Churches? How could he inherit, as Bishop of Rome, from one who never was Bishop of Rome? The Liberian catalogue was a mistake, the Clementine preface was a fiction, there was only one true tradition—that of Irenæus. And if St. Peter were not Bishop of Rome then the foundation-stone of the vast structure of Roman supremacy was knocked away and the whole building must crumble into ruins. Again, if the Clementine fiction were received as history, of what value or authority could the assertion of St. Peter’s Roman episcopacy be by the authors of later date? They did but repeat a mistaken tradition, and had no more authority than the fiction upon which that tradition was based. Not that on that account he expected to see those assertions abandoned by Roman apologists. They would be repeated in the future he knew, with an audacity in no wise diminished by the discovery of their apocryphal foundation.

FASTING AS A HEALTH FACTOR.

[By H. T. WHITFORD, in the “Church Eclectic.”]

[Continued.]

That fasting to the spiritually-minded should logically lead up to Holy Communion may readily be admitted as being a spiritual motive for the practice which is the most helpful to the fully initiated into the mysteries of the spiritual world. The vital importance of the command ‘take eat’ and the relationship which it bears to the previous command ‘thou shalt not eat’ were recognized by General Gordon by placing the texts in juxtaposition, thus: ‘There was a command not to eat, which led to separation from God—death. There is a command to eat, which leads to eternal life and union with Him. . . . With respect to the outcoming of such act, by disobedience of the first command, sin, in its essence and root, entered the body; by obedience to the second command, we may by analogy suppose it is driven out. In the first case disobedience brought about an immense, though finite misery; in the second case, obedience would bring infinite happiness.’^a

Professor Drummond recognizes the same principle, or at least infers it, by placing starvation and nourishment together; understanding, of course, one is natural and the other spiritual. He observes: ‘Man has his own part to play. Let him choose Life; let him daily nourish his soul; let him forever starve the old life; let him abide continuously as the living branch in the Vine, and the True Vine-Life will flow into his soul. . . . I am only as I am sustained, I continue only as I receive. . . . If vitality is to be prolonged for any length of time, and is to be accompanied with growth and the expenditure of energy, there must be a constant supply of food.’^b Here the two acts are placed in conjunction—the spiritual feast and the natural fast. The importance of the relationship which the fast bears to the feast cannot be examined here. The union of the two ideas can merely be suggested as being a possible consequence and corollary.

That the Church has always regarded fasting as a practice of primary importance requires

^a ‘Observations on the Holy Communion,’ by General Gordon, pp. 10, 16.

^b ‘Natural Law in the Spiritual World,’ by Professor Drummond, pp. 312, 261, 262.

no elaborate proof. The Founder of Christianity pointed out the necessity of its observance as one of the principal duties to be practiced by His followers, fasting being numbered with the notable duties of prayer and almsgiving in the Sermon on the Mount. Besides the teaching of Christ on this subject, there is the fact of His practice which fills up the measure of Christian evidence in its favor. Further, as a matter of common experience, they alone enjoy this world who have first abstained from it. They alone can truly feast who have first fasted; they alone are able to use this world who have learned not to abuse it. *c*

The private opinions and personal rules of life of various divines are frequently put forward as if they were the judgments of the Church, and attempts have now and again been made to compel individual Catholics to accept the decisions of various divines, synods, and congregations, almost as if they were infallible decrees, and to exaggerate their importance in a very oppressive manner. *d* It is frequently urged by these teachers that fasting means abstinence from flesh meat and 'the depriving ourselves of certain kinds of food and drink in a rational way,' and particular rules are laid down as to the things which people may eat and may not eat. Even from those rules and command to abstain from meat, the major part of the people, viz., the working class, besides other folk, are declared to be exempt owing to their occupation and the necessity for strong and frequent nourishment.

As might be expected, there has been a variety of rules framed by those who, failing to recognize the law of the Church, still felt it to be their duty to practice abstinence in some form and measure, and with varying degrees of strictness. So it happens that we read of those who, taking care never to miss a meal, have denied themselves certain articles of diet for a definite period; which practice has been reckoned as a complete fulfillment of the Divine law to fast. Those, however, who think 'they fast—rigorously eating scalloped oysters instead of minced veal, and fried soles instead of roast mutton,'—no doubt are sincere, but they fail to recognize 'the reality of the ancient discipline' which was a 'real privation of food, real beating of the breast, and heaping ashes on the head, and weeping between the porch and the altar.' *f*

In primitive times 'men thought more of the quantity than of the quality of their food, as may be gathered from the undoubted custom of abstaining totally until the evening. Sozomen relates a story of the Cyprian Bishop Spiridion, who offered a guest pork for his evening meal, and seems to have been much surprised at hearing that he limited himself to a diet of fish. But the Bishop was probably a country mouse, and did not know that more advanced Christians were beginning to compromise with the rigorous abstention throughout the day to which he had always been accustomed.' *g*

It has been said that 'religious fasting is a voluntary denying ourselves as to some measure of time, quantity, or quality, or rather all these together, our wonted lawful bodily refectations and pleasures.' *h* This appears to be an exact definition of fasting; it will be observed, how-

c 'Parochial and Plain Sermons,' by Rev. J. H. Newman, vi. 93.

d 'Catholicity and Reason,' by St. George Mivart, in *The Nineteenth Century*, Dec., 1887, p. 854.

e See the Catholic Dictionary.

f 'Church Going,' by Hon. Mrs. Chapman, in *The Nineteenth Century*, Sept., 1887, p. 387.

g *The Morning Post*, Feb. 18, 1885.

h 'How Clergymen may secure Health,' by Dr. Dio Lewis, in *Homiletic Monthly*, Feb., 1884, p. 11.

ever, that it leaves the proper measure of time, as the minimum required, an open question. Granting that total deprivation of food is the ideal, it is important to know how long a time the abstinence must continue in order to constitute a pure fast. Individual caprice cannot settle the question. If we desire a final answer it is evident some authority is needed to fix the minimum number of hours of abstinence to complete a fast.

It never seems to occur to our spiritual guides to refer to the written law of the Church which settles the question. It may therefore be presumed that either they have never discovered the existence of such a law, or, if they have come across it in their reading, they wisely think their duty lies in the direction of propounding such rules as they may feel disposed to practice themselves, illustrating the proverb 'example is better than precept,' whereas the law and rule may be higher than the observance.

It has been said that 'the clergyman's greatest temptation is the table. Among his people he receives the warmest welcome. The best, which means the richest food is prepared for him in great variety. He is helped first and generously.' The same observer recommends, 'if instead of the three meals a day, he takes but two he would often find his digestion and brain-work greatly improved.' *h* Their particular temptation and personal neglect of abstinence does not exempt the clergy from their solemn vows to teach the whole truth and give the people the chance of realizing the full advantages of the higher standard. Unquestionably there is a large section of true Christians who aim at a high ideal. Amongst these are the most devoted men and women who attach the greatest importance to the formulated judgment of the Church. These at least will appreciate that portion of the argument which claims the decision of the primitive fathers in support of the proposition that the law of fasting, as the ideal rule and standard, has been defined by competent authority. The following extract from the homily on Fasting (referred to in the XXXV. Article) makes this clear:

'Fasting then, even by Christ's assent, is a withholding of meat, drink, and all natural food from the body for the determined time of fasting. And that it was used in the primitive Church appeareth most evidently by the Chalcedon Council . . . which decreed that every person, as well in his private as public fast, should continue all the day without meat and drink, till after the evening prayer.' *j* The second part of the homily continues: 'In the former homily, beloved, was showed that among the people of the Jews, fasting, as it was commanded them from God by Moses, was to abstain the whole day, from morning till night, from meat, drink, and all manner of food that nourisheth the body, and that whoso tasted aught before the evening, on the day appointed to fasting, was accounted among them a breaker of his fast.' *k*

This definition was recognized by Robert Nelson, a celebrated layman at the beginning of the last century, who wrote: 'In a strict sense fasting implies a total abstinence from all meat and drink the whole day, from morning to evening.' *l* It may, therefore, well be considered a remarkable fact that this the only true and

i Dr. Corriè in his Commentary on the Homilies questions the source of this Canon, and refers, as the origin of the mistake, to St. Thomas Aquinas, *Secunda Secundae*, Q. cxlvii. 7, 3, and says it is cited in the Canon Law, Decreti, Pars. iii. de Consecratione Dist. I., c. 50. See Labbe's Councils, Tom. ix. p. 1018.

j The Homilies, S.P.C.K. edition, p. 296. *k*, do, p. 301.

l 'Companion for the Festivals and Fasts,' by Robert Nelson, p. 393.

authorized definition of fasting has invariably been neglected by later writers on the subject. Why is this? Is it not a reasonable definition? Can there be any question whether the Church has the power to deal with such a matter—to define the meaning of the terms she employs? Is the authority of Holy Scripture, which is given as the basis of the definition, not clear, sufficient, infallible? One would think this would be conclusive to those who decline any other authority besides the Bible, and by proving how distinctly the duty, object, and method of fasting is revealed therein, secure their fullest sanction, and lead them to make such a Scriptural practice individually their own.

(To be continued.)

THE BROTHERHOOD OF ST. ANDREW.

From the reports of the Council to the Fifth Annual Convention lately held in Woodstock we find that a Boys' department of the Brotherhood has been inaugurated under the control of the provisional committee. Reports were received from 98 of the 130 active Chapters of the Brotherhood in existence at the time of meeting. A regrettable feature, however, of the report was the statement that there were between 30 and 40 Chapters in a dormant condition. This, together with the determination of the Brotherhood not to hold its next General Convention until some time in the Fall of 1896, seems to imply a lack of real vitality in the organization; if it does not, indeed, presage dissolution. The Council reported an extension of the work in the Diocese of Newfoundland during the previous year, where one Chapter had been formed, and also spoke of nine new Charters granted for the Diocese of Fredericton.

The condition of the Brotherhood in the Diocese of Toronto would also appear to be unsatisfactory. According to the report at the time of the Convention the present active strength in that diocese was 26, but there were 12 dormant Chapters, 2 Charters had been withdrawn and only one new Charter granted during the year. In the Diocese of Ontario there were 26 present active Chapters, 6 dormant, 1 Charter withdrawn, but 3 new Charters granted. In Huron the present active strength was 20 Chapters, with 7 dormant reported and 7 new Chapters formed. Fredericton diocese reported 14 Chapters existing, none dormant, no Charters withdrawn and 9 new Chapters formed during the year. In Nova Scotia the condition was much the same, viz.: 9 Chapters existed, none dormant, 2 Charters withdrawn and 2 new ones formed. In the Diocese of Montreal the position of the Brotherhood also appears unfavorable, the report being present active strength 9, dormant Chapters 5, Charters withdrawn 1, and only 1 new Chapter formed during the year. In Niagara the position appears to be much the same, 9 Chapters existing, 3 dormant, 3 Charters withdrawn and 1 new Charter during the year.

It appears to us impossible to read the report issued by the Council of the Brotherhood for the work of the past year with anything like satisfaction; indeed it seems to betoken grave danger as existing in regard to the future of the organization in Canada, and to indicate that there must be much greater life infused into it if it is to attain anything like the success which has attended the sister organization in the States.

Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and you give way to your temper the clean feeling vanishes and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit.

Family Department.

The Story of a Short Life.

BY JULIANA HORATIO EWING.

CHAPTER XII.

True to its character as an emblem of human life, the Camp stands on, with all its little manners and customs, whilst the men who garrison it pass rapidly away.

Strange as the vicissitudes of a whole generation elsewhere, are the changes and chances that a few years bring to those who were stationed there together.

To what unforeseen celebrity (or to a dropping out of one's life and even hearsay that once seemed quite as little likely) do one's old neighbors sometimes come! They seem to pass in a few drill seasons as other men pass by lifetimes. Some to the foolishness and forgetfulness, and some to fame. This old acquaintance to unexpected glory; that dear friend—alas!—to the grave. And some—God speed them!—to the world's end and back, following the drum till it leads them home again, with familiar faces little changed—with boys and girls, perchance, very greatly changed—and with hearts not changed at all. Can the last parting do much to hurt such friendship between good souls, who have so long learnt to say farewell; to love in absence, to trust through silence, and to have faith in reunion?

The Barrack Master's appointment was an unusually permanent one; and he and his wife lived on in Asholt Camp, and saw regiments come and go, as O'Reilly had prophesied, and threw out additional rooms and bow-windows, and took in more garden, and kept a cow on a bit of Government grass beyond the stores, and—with the man who did the roofs, the church orderly, and one or two other public characters—came to be reckoned among the oldest inhabitants.

George went away pretty soon with his regiment. He was a good, straightforward young fellow, with a dogged devotion to duty, and a certain provincialism of intellect, and general John Bullishness, which he inherited from his father, who had inherited it from his country forefathers. He inherited equally a certain romantic, instinctive, and immovably characteristic of much more brilliant men.

He had been very fond of his little cousin, and Leonard's death was a natural grief to him. The funeral tried his fortitude, and his detestation of "scenes," to the very uttermost.

Like most young men who had the honor to know her, George's devotion to his beautiful and gracious aunt, Lady Jane, had had in it something of the nature of worship; but now he was almost glad he was going away, and not likely to see her face for a long time, because it made him feel miserable to see her, and he objected to feeling miserable both on principle and in practice. His peace of mind was assailed, however, from a wholly unexpected quarter, and one which pursued him even more abroad than at home.

The Barrack Master's son had been shocked by his cousin's death; but the shock was really and truly greater when he discovered, by chance gossip, and certain society indications, that the calamity which left Lady Jane childless had made him his uncle's presumptive heir. The almost physical disgust which the discovery that he had thus acquired some little social prestige produced in this subaltern of a marching regiment must be hard to comprehend by persons of more imagination and less sturdy independence, or by scholars in the science of success. But man differs widely from man, and it is true.

He had been nearly two years in Canada when "the English mail" caused him to fling his fur cap into the air with such demonstrations of delight as greatly aroused the curiosity of his comrades, and, as he bolted to his quarters without further explanation than "Good news from home!" a rumor was for some time current that "Jones had come into his fortune."

Safe in his own quarters, he once more applied himself to his mother's letter, and picked up the thread of a passage which ran thus:—

"Your dear father gets very impatient, and I long to be back in my hut again and see after my flowers, which I can trust to no one since O'Reilly took his discharge. This little conservatory is a new toy to me, but it is very tiny, and your dear father is worse than no use in it, as he says himself. However, I can't leave Lady Jane till she is quite strong. The baby is a noble little fellow and really beautiful—which I know you won't believe, but that's because you know nothing about babies; not as beautiful as Leonard, of course—that could never be—but a fine, healthy, handsome boy, with eyes that do remind one of his darling brother. I know, dear George, how greatly you always did admire and appreciate your Aunt. Not one bit too much, my son. She is the noblest woman I have ever known. We have had a very happy time together, and I pray it may please God to spare this child to be the comfort to her that you are and have been to your loving MOTHER."

This was the good news from home that had sent the young subaltern's fur cap into the air, and that now sent him to his desk; the last place where, as a rule, he enjoyed himself. Poor scribe as he was, however, he wrote two letters then and there; one to his mother, and one of impetuous congratulations to his uncle, full of messages to Lady Jane.

The Master of the House read the letter more than once. It pleased him.

In his own way he was quite as unworldly as his nephew, but it was childy from a philosophic contempt for many things that worldly folk struggle for, and a connoisseurship in sources of pleasure not purchasable except by the mentally endowed, and not even valuable to George, as he knew. And he was a man of the world, and a somewhat cynical student of character.

After the third reading he took it, smiling, to Lady Jane's morning room, where she was sitting, looking rather pale, with her fine hair "coming down" over a tea-gown of strange tints of her husband's choosing, and with the new baby lying in her lap.

He shut the door noiselessly took a footstool to her feet, and kissed her hand.

"You look like a Romney, Jane—an unfinished Romney, for you are too white. If you've got a headache, you shan't hear this letter which I know you'd like to hear."

"I see that I should. Canada postmarks. It's George."

"Yes; it's George. He's uproariously delighted at the advent of this little chap."

"Oh, I knew he'd be that. Let me hear what he says."

The Master of the House read the letter. Lady Jane's eyes filled with tears at the tender references to Leonard, but she smiled through them.

"He's a dear, good fellow."

"He is a dear, good fellow. It's a most borne intellect, but excellence itself. And I'm bound to say, added the Master of the House, driving his hands through the jungle of his hair, 'that there is a certain excellence about a soldier when he is a good fellow that seems to be a thing per se.'

After meditating on this matter for some moments, he sprang up and vigorously rang the bell.

"Jane, you're terribly white; you can bear

nothing. Nurse is to take that brat at once, and I'm going to carry you into the garden."

Always much given to the collection and care of precious things, and apt also to change his fads and to pursue each with partiality for the moment, the Master of the House had, for some time past, been devoting all his thoughts and his theories to the preservation of a possession not less valuable than the paragon of Chippendale chairs, and much more destructible—he was taking care of his good wife.

Many family treasures are lost for lack of a little timely care and cherishing, and there are living 'examples' as rare as most bric-a-brac, and quite, as perishable. Lady Jane was one of them, and after Leonard's death, with no motive for keeping up, she sank into a condition of weakness so profound that it became evident that unless her failing forces were fostered, she would not long be parted from her son.

Her husband had taken up his poem again, to divert his mind from his own grief; but he left it behind, and took Lady Jane abroad.

Once roused, he brought to task of coaxing her back to life an intelligence that generally insured the success of his aims, and he succeeded now. Lady Jane got well; out of sheer gratitude, she said.

Leonard's military friends do not forget him. They are accustomed to remember the absent.

With the death of his little friend the V. C. quotes these pages of history.

The Kapellmeister is a fine organist, and a few musical members of the congregation, of all ranks, have a knack of lingering after Evening-song at the Iron Church to hear him "play away the people." But on the Sunday after Leonard's death the congregation rose and remained *en masse* as the Dead March from Saul spoke in solemn and familiar tones the requiem of a hero's soul.

CHAPTER XIII.

Blind Baby's father was a Presbyterian and disapproved of organs, but he was a fond parent, and his blind child had heard tell that the officer who played the organ so grandly was to play the Dead March on the Sabbath evening for the little gentleman that died on the Sabbath previous, and he was wild to go and hear it. Then the service would be past, and the Kapellmeister was a fellow-Scot, and the house of mourning has a powerful attraction for that serious race, and for one reason or another Corporal Macdonald yielded to the point of saying 'Awcel, if you're a gude bairn, I'll tak ye to the kirk door, and ye may lay your lug at the chink, and hear what ye can.'

But when they got there the door was open, and Blind Baby pushed his way through the crowd, as if the organ had drawn him with a rope, straight to the Kapellmeister's side.

It was the beginning of a friendship much to Blind Baby's advantage, which did not end when the child had been sent to a Blind School, and then to a college where he learnt to be a tuner, and 'earned his own living.'

Poor Jemima fretted so bitterly for the loss of the child she had nursed with such devotion, that there was possibly some truth in O'Reilly's rather complicated assertion that he married her because he could not bear to see her cry.

He took the discharge, and was installed by the Master of the House as lodge keeper at the gate through which he had so often passed as 'a tidy one.'

Freed from military restraints, he became a very untidy one indeed, and grew hair in such reckless abundance that he came to look an ourang outang with an unusually restrained figure and exceptionally upright carriage.

He was the best of husbands every day in the year but the seventeenth of March; and Jemima enjoyed herself very much as she boasted to the

wives of less handy civilians that "her man was as good as a woman about the house, any day." (Any day, that is, except the seventeenth of March.

With window plants cunningly and ornamentally enclosed by a miniature paling and gate, as if the window-sill were a but garden; with colored tissue-paper fly catchers made on the principle of barrack-room Christmas decorations; with shelves, brackets, Oxford frames, and other efforts of the decorative joinery of O'Reilly's evenings; with a large, hard sofa, chairs, elbow-chairs, and antimacassars, and with a round table in the middle—the Lodge parlor is not a room to live in, but is almost bewildering to peep into, and curiously like the shrine of some departed saint, so highly framed are the photographs of Leonard's lovely face, and so numerous are his relics.

The fate of Leonard's dog may not readily be guessed.

The gentle rouser would not deem it unnatural were I to chronicle that he died of a broken heart. Failing this excess of sensibility, it seems obvious that he should have attached himself immovably to Lady Jane, and have lived at ease and died full of dignity in his little master's ancestral halls. He did go back there for a short time, but the day after the funeral he disappeared. When word came to the household that he was missing and had not been seen since he was let out in the morning, the butler put on his hat and hurried off with a beating heart to Leonard's grave.

But the Sweep was not there, dead or alive. He was at that moment going at a sling trot along the dusty road that led into the Camp. Timid persons, imperfectly acquainted with dogs, avoided him; he went so very straight, it looked like hydrophobia; men who knew better, and saw that he was only 'on urgent private affairs,' chaffed him as they passed, and some with little canes and horse-play waylaid and tried to intercept him. But he was a big dog, and made himself respected, and pursued his way.

His way was to the Barrack Master's hut.

The first room he went into was that in which Leonard died. He did not stay there three minutes. Then he went to Leonard's own room, the little one next to the kitchen, and this he examined exhaustively, crawling under the bed, snuffing at both doors, and lifting his long nose against hope to investigate impossible places, such as the top of the military chest of drawers. Then he got on to the late General's camp bed and went to sleep.

He was awakened by the smell of the bacon frying for breakfast, and he had breakfast with the family. After this he went out, and was seen by different persons at various places in the Camp, the General Parade, the Stores, and the Iron Church, still searching.

He was invited to dinner in at least twenty different barrack-rooms, but he rejected all overtures till he met O'Reilly when he turned round and went back to dine with him and his comrades.

He searched Leonard's room once more, and not finding him, he refused to make his home with the Barrack Master; possibly because he could not make up his mind to have a home at all till he could have one with Leonard.

Half-a-dozen of Leonard's officer friends would willing have adopted him, but he would not own another master. Then military dogs are apt to attach themselves exclusively either to commissioned or to non-commissioned soldiers, and the Sweep cast in his lot with the men, and slept on old coats in corners of barrack-rooms, and bided his time. Dogs' masters do get called away suddenly and come back again. The Sweep had his hopes, and did not commit himself.

Even if, at length, he realized that Leonard had passed beyond this life's outposts, it roused in him no instincts to return to the Hall. With a somewhat sublime contempt for those shreds of poor mortality laid to rest in the family vault, he elected to live where the little master had been happiest—in Asholt Camp.

Now and then he became excited. It was when a fresh regiment marched in. On these occasions he invariably made so exhaustive an examination of the regiment and its baggage, as let to his being more or less forcibly adopted by half-a-dozen good-natured soldiers who had had to leave their precious pets behind them. But when he found that Leonard had not returned with that detachment, he shook off everybody and went back to O'Reilly.

When O'Reilly married, he took the Sweep to the Lodge who thereupon instituted a search about the house and grounds; but it was evident that he had not expected any good results, and when he did not find Leonard he went away quickly down the old Elm Avenue. As he passed along the dusty road that led to Camp for the last time, he looked back now and again with sad eyes to see if O'Reilly was not coming too. Then he returned to the Barrack Room, when he was greeted with uproarious welcome, and eventually presented with a new collar by subscription. And so, rising with gun fire and resting with 'lights out,' he lived and died a Soldier's Dog.

* * * * *

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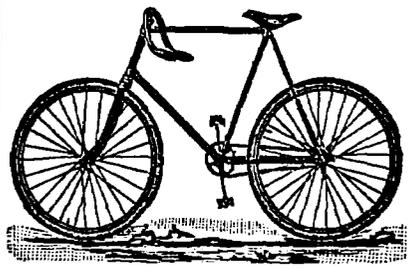
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Shintoism is essentially Japanese. It recognizes no other people, and admits no one else to its heaven or hell; its gods are not of God, and many of its practices are of the evil one: its priests use divination, and delude their votaries with fortune telling.

Many of its shrines have, as their nearest neighbors, houses of vice.

'The whole thing is now a mere shadow, though Shinto is still in so far the official cult that certain temples are maintained out of public moneys, and that the attendance of certain officials is required from time to time at ceremonies of half religious, half courtly nature.

'Hard pressed to establish their *raison d'etre* and retain a little popularity, the priests have taken to selling cheap prints or religious subjects after the fashion of their Buddhist rivals, and to issuing short treatises on morals taken bodily, but without acknowledgment from Confucius.'

Christianity has nothing to fear from Shintoism as a religion.

The exhortation 'Love the brotherhood, honor the king,' contains all that is good in Shinto.

II.—BUDDHISM.

Japan received Buddhism through Corea in the sixth century. She is indebted to it for art, literature, and for much of her social and intellectual activity.

Buddhism offered the Japanese what was lacking in Shinto, a moral code and an elaborate ceremonial which appealed to their religious and aesthetic instincts.

As a nation the Japanese are grossly ignorant of what Buddhism has done for them.

Not one educated Japanese in a hundred can give an intelligent answer concerning Buddhism. This is largely the result of priestly ignorance, indifference and lax morality during the last two centuries.

Since the introduction of Christian Missions a great effort has been made to revive and reform Buddhism. Many promising young men have been sent abroad to study Sanskrit and Buddhistic theology, and schools have been opened where popular lec-

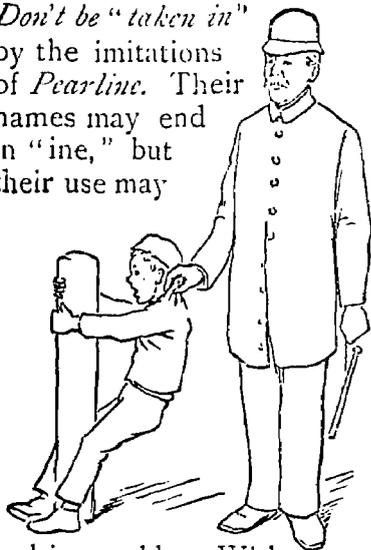
tures are given by eloquent *Bozu* (priests.) The efforts of these lecturers are not so much intended to teach Buddhism as to combat Christianity. The books of agnostic scientific writers and of western sceptics are eagerly studied, and their arguments form the basis of many Buddhist sermons.

Buddhism, while superior to Shinto in that it has a philosophy and a moral code which, in many of its precepts and maxims appeals to the conscience of man, knows no God the Father Almighty, Maker of Heaven and earth. Matter, says Buddhism, is eternal and evil; it is only by becoming, through a rising series of metempsychosis, emancipated from matter that existence becomes free from evil. A pig or a flea may become a man, or a man may become a pig or a flea.

Buddhism is pantheism minus the *Theos*: it is atheistic. The Buddha and *Hotoke* were once men who, by self elimination, entered *Nirvana*.

[To be continued.]

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TEMPERANCE.**BISHOP DOANE ON "SUNDAY OPENING."**

The question of opening the saloons on Sunday is one which has given occasion to much dispute, and has called forth the expression of many and conflicting opinions. We welcome Bishop Doane's contribution to the discussion. In a speech which he delivered before the Excise Committee of the Assembly of the State Legislature [New York] on Feb. 8, he spoke as representative of the Church Temperance Society. . . . The Bishop of Albany never gives an uncertain sound, and his utterance on this occasion is worthy of his reputation for outspoken clearness. He condemns any proposition whatever to open drinking places on the Lord's Day. He would have erased from the statute book of this State all excise legislation of every sort and description that controls the sale of liquor, and would deal with this question as the penal code deals with such dangerous articles of commerce as dynamite and poisonous drugs; i.e., he would invest the sale of alcoholic drinks with such safeguards as would diminish to the least possible quantity the danger of their falling into the hands of those who would misuse them. The proposal to open the saloons by the side doors and with closed shades, he indignantly denounces. In short, he would resolve the question into one of Sunday observance as enforced by law. Now the law prohibits all selling and buying on Sunday, excepting of "meats, milk and fish." Food eaten on the premises may be sold of course. But even the perishable articles excepted by the statute may not be sold after nine o'clock on the morning of the Lord's Day. The Bishop reminds his hearers that all "servile labor," such certainly as employees of saloons must undertake, is also forbidden on the first day of the week. This law is certainly supported by the plain letter of Scripture. The Bishop merely urges the point that it is the law of the land.

There is doubtless a great deal of reason in the position taken by Bishop Doane, and if the adoption of his suggestion would save the Holy Day from desecration, we hope the law-makers whom he addressed will be moved to report in favor of it. *The Churchman* has already pronounced the opening of saloons, whether furtively or openly, on the Lord's Day, to be an unmitigated evil. It is time that the power of the saloons, the influence for social and political evil of which they have been so long the source, should be checked, and one way of checking it is to close every drinking place in the State during the Day of Rest and religious quiet, over whose observance the State has so far thrown its ægis.—*The Churchman*, N. Y.

"Have we not all one Father, him who created us all of one blood? Are we not all brethren? Bear we not God's image? Breathed he not of his quickening Spirit into us? Canst

thou not endure with thy brother's small offenses for a brief time, when thy Father has endured thy many and often flagrant sins through thy whole life? Oh, my brother! put away far from thee all anger—contempt—evil speaking—evil suggestions—all that savors not of humility."

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From the Brockville Times.

There are very few of the older residents of this section to whom the name of Whitmarsh is not familiar. E. H. Whitmarsh, of Merrickville, was for 30 years a member of the council of the United Counties of Leeds and Grenville, and on four occasions filled the office of wardens of the counties. His son, Mr. George H. Whitmarsh, to whom this article refers, is also well-known throughout the counties, and is the Merrickville correspondent of *The Times*. It is well-known to Mr. Whitmarsh's friends that he has been a sufferer for many years from rheumatism, from the throldom of which he has now fortunately been released. Mr. Whitmarsh tells how this was brought about as follows: "For over twenty years previous to the winter of 1894 I was almost a continual sufferer from muscular rheumatism, sometimes wholly incapacitated from doing any kind of work. After trying remedies of all kinds and descriptions without any benefit, I at last came to the conclusion that a cure was impossible. In the fall of 1893 I was suffering untold pain and misery and could not rest day or night. Several of my friends strongly urged me to try Dr. Williams' Pink Pills, and reluctantly, I confess, for I had lost faith in all medicine, I began to do so. To my surprise and great satisfaction I soon began to experience relief, and this feeling grew to one of positive assurance that the malady that has made life miserable for so many years was leaving me as I continued the treatment. By the time I had used nine boxes of Pink Pills not a twinge of the rheumatism remained, but to make assurance doubly sure I continued the treatment until I had used twelve boxes of the pills. This was in January, 1894, since when I have not had the slightest trace of any rheumatic pain. I am satisfied beyond a doubt that Dr. Williams' Pink Pills cured me, and I can confidently recommend them to all rheumatic sufferers."

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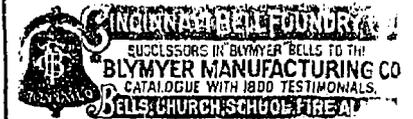
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