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The Church Guardian

W. H. Naylor
SHAWVILLE

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

BISHOP POTTER, of New York, has returned to his diocese after a short absence for rest and change.

DR. ORMSBY was consecrated Bishop for British Honduras in St. Mary's church, Newington, London, on Holy Innocent's Day.

THE accession to the Church of England of the Rev. H. Best, minister of the Hopton Congregational Church, England, is announced.

REV. J. FRANKLIN LONG, formerly a Baptist minister, was ordained to the priesthood in the Cathedral, Garden City, by the Bishop of Long Island.

IN the will of James C. Smith, probated 30th ult., is a bequest of \$3,000 to the Episcopal Hospital, and a like amount to the "Christmas Fund for Disabled Clergymen."

AT the opening of the new All Saint's church, Ashmont, Mass., a parishioner, Mr. O. W. Peabody, in answer to an appeal for liberal offerings, gave a cheque for \$20,000.

THE REV. JAMES MERRILL WILLIAMS, Ph. D., late a Methodist minister in New England, was advanced to Priest's Orders on Holy Innocent's Day, in St. Mary's church, Burlington, N.J.

ON Xmas Day at the church of the Holy Communion, N.Y., a cheque for \$5,000 was put on the plate by a parishioner whose name is not to be known, intended as an endowment of a bed in St. Luke's Hospital as a memorial of his wife.

IT is said that the post office at Hong Kong, China, has inscribed over the door these words from the Bible, Prov. xxv, 25: "As cold waters to a thirsty soul, so is good news from a far country."

BISHOP LEONARD, of Ohio, has rendered an official decision "that a Theosophist or Unitarian could not deliver an address during, or in connection with, the Burial Service, though it be in a private dwelling."

THE commemoration of the arrival of the first Anglican Bishop in Jerusalem, and the forty-fourth anniversary of the consecration of Christ Church on Mount Zion, was observed in London on Monday, January 22nd.

THE best living Japanese scholar is probably the Rev. P. Jansz, who has recently completed a translation of the Old and New Testament for the Bible Society. Mr. Jansz is over seventy years of age, and has been forty-one years in Java. He has now undertaken a complete revision of the whole version, so that the latest and fullest knowledge of the translator may be

utilized. A special edition of 2,000 copies of the Gospels and Acts, with Mr. Jansz's final touches, has been authorized for immediate use.

A CHEAP edition of the American Prayer Book, called for by the Missionary Council in Chicago for free distribution, is about to be issued, bound in black cloth, size 3½ by 5½ inches, at \$15 a 100, or in silk cloth, red edges, at \$17.50.

THE venerable and beloved Bishop of North Carolina, the Rt. Rev. Theo. B. Lyman, D.D., D.C.L., LL.D., entered into rest on the 30th ult. The Rt. Rev. Jos. Blount Chesire, jr., recently appointed Bishop-Coadjutor, becomes Bishop of the Diocese.

IT is said that for the first time on record the Queen's mandate, authorizing the consecration of Dr. Ormsby as Bishop of Honduras, and signed by Her Majesty herself, was type written. This is the first time that a document bearing the Queen's sign manual has been produced by machinery.—*The Church Review*.

IN a letter in the *Guardian* of Dec. 28th on "The Irish Episcopate," by an Irish layman, the late Bishop Reeves is described "as distinctly a High Churchman; and the same may be said of the new Bishop-elect of Cork." The writer goes on to say: "Archbishop Gregg belongs rather to the school of Bishop Harold Browne than to that of Bishop Perowne. During his episcopate in Cork he took strong steps to suppress the practice of evening Communion in his diocese."

IT is sometimes instructive, sometimes amusing, to "see oursel's as ithers see us." The heathen view of the "Congress of Religions" comes back to us from Japan. The chief of the delegation, it appears, has made a report on the subject. There was some hesitation in accepting the invitation at first. They surmised that it was a "shrewd scheme of the Christians," perhaps to entrap, perhaps to cast ridicule upon them. But he says: "Our ideas were all mistaken. . . . The parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America." He congratulates himself and his friends on the conversion of "one very wealthy man from New York" who is sure to convert ten thousand others. He is convinced that Christianity is deeply believed in by very few, that it has no real moral power, and is, in fact, "a mere social adornment." "The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity, and were ready to accept the teachings of our superior religion."—*The Living Church*.

Contemporary Church Opinion.

Church Bells, London Eng:

It is expedient, therefore, that for every election Churchmen should combine as Churchmen. We do not wish Churchmen to combine *versus* Dissent, or *versus* any one; but that simply those who value the Church, who look at things in the same way through the Church's teaching, who know and trust each other as fellow-Churchmen, should agree to vote together for Churchmen in all elections, be it for the Imperial Parliament, or the County Council, or the Parish Council, or the Vestry, or the School Board, or the Board of Guardians.

We do not wish Churchmen to become more political, except in the original and highest meaning of the word, the care for the well-being of the city, or town, or village; but we have certainly held aloof from such contests too long. We have in many cases, for the sake of peace and quietness, let the direction of public affairs drift into the hands of those whose principles are very different from our own and whose prejudices have not been modified by association with Churchmen.

We know that the sneer about 'beating the drum ecclesiastic' which has done such service before, will be again revived, but we must disregard it. The Dissenting drum is seldom silent. The drum ecclesiastic is one of which we have no need to be ashamed when it is beaten for a good purpose, and it is a thoroughly good and honest purpose to try to rally sound-principled voters to combine to get the best sound-principled Churchmen to interest themselves in the public affairs of the community.

The Churchman, New York.

THE SACREDNESS OF CHILDHOOD.—This subject should be near the hearts of Christian parents in the days when the Church is telling of the sacred childhood of Christ. The nursery of ordinary homes is the most important part of the house, and children are the greatest and most important part of the city population. This may seem to be exaggeration. But when we consider that children are to represent in the next generation all that is best or worse in the present generation, it plainly appears that all that is done in the way of goodness or greatness now, will be lost unless it be transmitted in the persons of those who are now under the guidance of tutors and governors. The religion, the political purity, the intellectual enlightenment of the next fifty or sixty years must be represented by those who are now receptive subjects of training and inspiration at the hands of the present generation. One of the most serious questions with regard to the future of this country is suggested by the fact that direct religious training is excluded, and rightly excluded, from the curriculum of the public school. The religious training is left to parents and to Sunday-schools. Every Sunday-school is a

failure which does not render its pupils clearly acquainted with the main contents of the Bible. Home training fails when it does not succeed in imparting to young people an intelligent appreciation of public worship and an habitual practice of church going. The most useful and practical Christian character has never been formed without a knowledge of the Scriptures. Yet nothing is more common than to find children, who have learned to read, write, and cipher with facility, almost entirely ignorant of the contents of the Old and New Testament. This is a shameful thing, and points to a shameful omission on the part of parents and guardians. In every household some verses of the Holy Book should be read every day, and a legitimate curiosity with regard to the inspired Scriptures stimulated and satisfied in boys and girls. He who heard the men learned in Holy Writ, and questioned them, sets an example afterwards carried out in the case of Titus. "Search the Scriptures" is a maxim for young as well as old. It is the atmosphere of the Bible that should be the atmosphere of the budding spiritual life, and without it this life will languish. Nor is the example of the Boy of Nazareth to be lost sight of in another connection. He was subject to His parents. He learned obedience, respect, subordination in the workshop and in the home. Discipline is as necessary as knowledge of divine things. Where discipline is absent from juvenile life, power must eventually be lacking. Those who have been taught to obey the good counsel of others will be found in after life, when parents and guardians are departed, able and willing to obey the dictates of high principle and conscience. The unchecked child becomes the unrestrainable man. To treat children with reverence is to give the religious knowledge, and habits of self-restraint. Children so reared seldom disappoint the inspired promise, "Train up a child in the way that he should go, and when he is old he will not depart from it."

Living Church Chicago:

Not least worthy of note among the signs of the times is the increasing observance of the festival of Christmas among our denominational friends; and so generally, that it may be safely assumed that Christmas with much of its sacred teaching has now entered into the common heritage of American Christians. Thus the august proclamation of the Divine Humanity of Jesus the Christ, constitutes one more tie of solidarity, another precious tie in the growing fellowship between the long-estranged fragments of the broken body of the faithful. The theology of the Incarnation cannot yet have become a dominant factor, yet it is quite clear that the quality of religious teaching among the unhistoric Churches, bears more distinctly a strongly Christologic type. With Christmas, Lent, Easter, and Whitsun Day, almost universally recognized in their seasonable teachings, the liturgic reformation of these Churches is substantially an accomplished fact. That the liturgic spirit is abroad and at work may be seen in the published announcements of *The Congregationalist*, one of the strongest denominational organs published in Boston, from which it appears that the editors of that very able weekly have engaged in the preparation and publication of Sunday and festival "services" in leaflet form, and that these are circulated in large and increasing numbers.

Irish Ecclesiastical Gazette:

A case has recently been brought under our notice, from a Southern diocese, in which the rector of another parish invaded that of a brother clergyman without ever saying with your leave, or by your leave, and opened a fancy fair—hold to defray the cost of erecting a Presbyterian public hall—with prayer. We must

say that we think any of our clergy who are thus playing into the hands of the Presbyterians and Methodists, are acting very disloyally and very foolishly. We do not advocate any proselytism towards members of these religious bodies by any means, but we should certainly leave them severely alone. They are sources of weakness to us both externally and internally; they weaken us in the face of the dominant Roman Church in the South, by a display of Protestant divisions, and they weaken us internally by helping some of our people to forget our own distinctive position as an ancient Apostolic Church with unbroken succession of creeds and orders. We don't judge them, but it is not our part to recognise them as spiritual equals, and we can only emphasize and perpetuate divisions by leading them to believe that we recognise no difference between their position and ours. It is not really charitable to do so. A Presbyterian or Methodist minister, planted in a district with few or no people of his own, is greatly tempted to poach in order to get some sort of congregation. We must be well on our guard against this, and we believe our best safeguard is to teach our people our own Church principles distinctly and definitely, and work our own system fully and effectually. Just as dropsy is a sure sign of great constitutional weakness in the human body, so is a tendency to Dissent a sure sign of flabby, watery, spiritual condition in any parish where it exists. It is a sure sign that the clergyman has indefinite views, and weak powers of influence on his own people. Thus, we remember having heard it said several times by people familiar with the county, that the reason why there was such an outbreak of Plymouth Brethrenism in Kerry in past times, was because of the inefficiency, or something worse, of some of our clergy. We are, thank God, changing all that, and there can be no doubt we shall all find that to live our own Church life earnestly and fully is at once the more excellent way both to keep and edify our own people, and attract those who differ from us.

THE DIVINE PLAN OF CHURCH FINANCE.

A Paper read at the Missionary Conference held at Yarmouth, N.S., by

REV. JOHN LOCKWARD, RECTOR OF THE PARISH OF PORT MEDWAY, N.S.

(CONTINUED.)

When the children of Israel fell away into idolatry very naturally they neglected to pay in their tithes to the service of the Lord God; and when Hezekiah effected his reformation he commanded "the people to give the portion of the priests and the Levites, that they might give themselves to the Law of the Lord." And as soon as this commandment came abroad the children of Israel and of Judah brought in abundance "the tithe of oxen and sheep, and the tithes of holy things which were consecrated unto the Lord their God, and laid them by heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month," II Chron. xxxi, 6, 7.

Again, at the Restoration after the captivity, Nehemiah made chief arrangements concerning the restoration of the system of tithing for the purpose to which it had always been devoted. And later still, in the history of the people of God, we find both Amos and Malachi reproving the nation for their neglect of this great duty, and calling upon them to renew the practice. The words of Malachi are indeed severe and burning words. He calls the neglect a plain robbery of God. He asks, "Will a man rob

God? Yet ye have robbed Him . . . even in tithes and offerings." Then he promises them for a fulfilment of this duty "that God will open the windows of heaven and pour them out such a blessing that there shall not be room enough to receive it," Mal. III, 8, 10.

Thus far we humbly maintain that the Old Testament teaches us that God has revealed a system or plan of Church Finance which was practised and followed in "the Church which was in the wilderness," and that that Divine Plan is that which is now commonly known as tithing or giving the tenth to God.

But while we are not yet done with the Bible as a whole in this matter, we wish here to notice a stock objection of many persons to nearly all evidence from the Old Testament because it is from the Old Testament. These, no doubt well-meaning but illogical persons, are on the same logical plane or level with many very sincere Protestants, even if they are not identical, who, if taken at their word, are to be supposed to protest against and deny as error and superstition everything believed or practised by Roman Catholics only because Roman Catholics believe and practise it. The Old Testament most particularly and emphatically contains the Scriptures which "holy men of old spake as they were moved by the Holy Ghost," and "which were written for our instruction," and which St. Timothy learned in his youth, and "are able to make us wise unto salvation." What is found to be the mere ceremonialism of the Jewish Church connected with the sacrifices of the Law is rightly considered to be superseded by the righteousness which is of faith, but the enjoined practices, which are of a moral character, must be as binding under the New Testament as under the Old. To give a seventh of our time to God is a moral practice, so also must be the giving to God a tenth of our substance. To hold the one as a moral law, and not the other, does not seem very consistent. The giving of the seventh of our time is required in the Fourth Commandment of those which are called moral. But then we might compare this giving of the tenth of our substance with the Eighth moral commandment. In that Commandment we are forbidden to steal, which is the prohibition of our immoral act, and thereby enjoining the practice of the moral law of honesty and integrity. Then the paying of tithes is the Divine Plan of providing for the services of those who minister about holy things and should live of the Gospel, and it is very evident that not so doing, in many instances, results in the very immoral practice that their services are received without compensation, they have not their hire, which, however, is not their wage. Thus the law of tithing, in its purpose and application, partakes of the character of morality, and, if only commanded in the Old Testament, is still binding. But we have much to support this inference from the New Testament. We do not find this system literally enjoined nor repealed in the New Testament, but we find it spoken of and without condemnation. According to two of the Evangelists, our Lord pronounced this woe upon the Pharisees: "Woe unto you Scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgement, mercy and faith; these ought ye to have done, and not to leave the other undone," St. Matt. xxiii, 23. These words do not by any means contain a condemnation of nor even a reflection upon their habit and practice of tithing even when over-scrupulously performed. It rather commands, if it does not tacitly enjoin the practice.

Again, in the parable of the Pharisee and the Publican, our Lord puts these words into the mouth of the Pharisee: "I fast twice in the week; I give tithes of all that I possess," St. Luke xviii, 12. There is no word of condemnation of the practice of tithing any more than of

the practice of fasting twice in the week: and where anything of the nature of censure can be inferred as against the one practice it would seem to apply equally to the other also.

And yet again, we find our Lord thus teaching His disciples, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," St. Matt. v, 20. Our righteousness must exceed the righteousness of the Scribes and Pharisees. Does this mean that we are to have an utterly distinct class of righteousness from the Pharisees, and, if so, how could we exceed in degree that which is different in kind? Or does it mean that we are to do our righteousness in a more excellent spirit than the Pharisees. Then the righteous acts of the Pharisees are not condemned, but are rather commended to us to be done in a better way. Thus the Pharisee in the parable, who no doubt can be taken to represent his class, was engaged in the duty of prayer, and says in his prayer that he fasted "twice in the week and gave tithes of all that he possessed." We must exceed the practices of these Pharisees, and to do so we must pray and fast, and tithe our substance, but do all this in a more willing and cheerful spirit.

Thus in the Gospels our Lord does not seem in the least to condemn or discourage the Divine Plan of Church Finance as found in the Old Testament.

It remains for me to notice what some might consider St. Paul's Plan of Church Finance. St. Paul says, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him," I Cor. xvi, 2. This is a direction for a regular and systematic giving, but does not touch the matter of any proportionate giving. The giving of a tenth would be the giving of every one in proportion "as God hath prospered him," or according to his ability. Under the system of tithing those who had much would give plentifully, while those who had little would give in proportion to their little. No reference of St. Paul to the duty of giving seems to conflict with the system of tithing.

We have said that St. Paul makes use of the incident of Abram paying tithes to Melchisedec, to illustrate and enforce Christian teaching and practice. Now we might here refer in particular to that teaching. St. Paul shows that Christ our Lord is a Priest after the order of Melchisedec, and that as such His new order of the Priesthood is superior to the Levitical Priesthood. Then he proves the character of the Priesthood of Melchisedec by these two arguments: First, that he blessed Abraham; and, secondly, that he tithed him, or received tithes of him as his due. If then our Saviour be "a Priest after the order of Melchisedec," as no doubt He is, He must have power to tithe the people as well as to bless them, or else He does not fulfil the type or figure of Melchisedec. But then He must exercise the power of tithing in the same way in which He exercises the other power of blessing the people, that is through the Priests of His Holy Church; and thus He not only abideth ever a Priest, but ever exerciseth the two prerogatives of the Priesthood in both tithing and blessing the people, and thus "remaineth a Priest for ever after the order of Melchisedec."

And from all this it seems reasonable to conclude that the system of tithing is the Divine Plan of Church Finance, and not the Quebec Scheme, nor the humiliating principle (?) of voluntary support.

Having finished the evidence from the Bible, I have only time (?) to do but very little more than mention the nature of the evidence which yet remains to be called in to witness to the tithing system as the Divine Plan of Church Finance.

This evidence is the universal prevalence of this system amongst the Pagans.

Proof of the universal prevalence of tithes among Pagan nations may be found in extenso in Selden's History of Tithes. Also much to the same effect from a work by the Rev. A. W. Miller, D.D., Pastor of the Presbyterian Church, Charlotte, N.C., entitled "The Law of the Tithe and of the Free-Will Offering, and of Almsgiving."

"The Carthaginians sent the tithe of their Sicilian spoils to Hercules of Tyre."

A verse of the inscription at Delphi, sacred to Apollo and bearing upon this subject, is as follows: "That we may hang up tithes and first fruits to the honour of Phoebus."

It is said of Cadwalla, King of the West Saxons, that before his being made a Christian, about the year A.D. 684, he tithed all his spoils of war to the deity.

It is said, too, that Cadwalla's ancestors, the German Saxons, whence England was chiefly filled, sacrificed to Neptune the tenth of all captives taken in their piracies.

Miller gives the following: "In the language of the learned Montacutus, instances are mentioned in history of some nations which did not offer sacrifices, but in the annals of all times none are found which did not pay tithes."

In the words of the judicious Hooker, "Imagine we that this was for no cause done, or that there was not some special inducement to judge the tenth of our worldly profits the most convenient for God's position."

Says Collyer, in his "Sacred Interpreter": "From Pagan writers we learn that several nations, very far distant from each other in different parts of the world, and, as it seems, without the least acquaintance or commerce one with another, observed this custom. Now, since this proportion of one in ten is certainly indifferent in itself, any more than one in seven or eight, it is reasonable to believe that this custom of paying tithe, like that of sacrificing, had some Divine direction for it, and that it was derived from Adam to Noah, and from him to his posterity, till at length, at the dispersion of Babel, it spread over all the world."

The significant summary of Dean Comber, with which I must conclude, is that "Tithes were first instituted by God, and then promulgated by tradition to all the world."

THE MESSAGE OF THE APOSTOLIC FATHERS TO OUR OWN AGE.—VIII.

11. *The Cross as an Emblem.* There is some evidence that the cross was regarded as a sacred symbol even in the first century, Barnabas says: "The Scripture saith: And Abraham circumcised of his household eighteen males and three hundred . . . Understand ye that he saith the eighteen first, and then after an interval three hundred.* In the eighteen I stands for ten, II for eight. Here thou hast Jesus (*Jesus*). And because the cross is the T was to have grace, he saith also three hundred. So he revealeth Jesus in the two letters, and in the remaining one the cross" (9). This mode of interpretation, which now excites a smile, was held in high repute by the philosophers of Alexandria. Thus it is to Egypt, the home of symbolism, that we owe the primitive symbol of the Cross, which, as distinguished from the Crucifix, and as the emblem of the passion, is the one visible bond of union between East and West.

12. *Fasting and Prayer.*

The Didache enjoins: "Let not your fastings be with the hypocrites, for they fast on the second and fifth day of the week, but do ye keep your fast on the fourth and on the preparation day (Wednesday and Friday). Neither pray ye

as the hypocrites, but as the Lord commanded in His Gospel, thus pray ye: Our Father, &c. (8).

13. *Almsgiving.*

Barnabas writes: "I entreat those of you who are in higher station, if ye will receive any counsel of good advice from me, keep amongst you those to whom ye may do good" (21).

But the early Christians were very far from encouraging pauperism or indiscriminate charity. The Didache says, as part of "the way of life": "The Father desireth that gifts be given to all from His own bounties. Blessed is He that giveth according to the commandment; for he is guiltless. Woo to him that receiveth; for if a man receiveth having need, he is guiltless; but he that hath no need shall give satisfaction why and wherefore he received.

As touching this also it is said: "Let thine arms sweat in thine hands, until thou shalt have learnt to whom to give" (1).

The Didache also enjoins systematic giving: "Every first-fruit then of the produce of the wine-vat and of the threshing-floor, of the oxen and of thy sheep, thou shalt take and give as the first-fruit to the prophets; for they are your chief-priests. But if ye have not a prophet, give them to the poor. . . . Of money and raiment and every possession take the first-fruit, as shall seem good to thee, and give according to the commandment" (13).

14. *The State of the lost.*

The ancient Homily says: "While we are on earth then, let us repent: for we are clay under the craftsman's hand. For in like manner as the potter, if he be making a vessel, and it get twisted or crushed in his hands, reshapeth it again; but if we have once put it into the fiery oven, he shall no longer mend it: so also let us, while we are in this world, repent with our whole heart of the evil things which we have done in the flesh, that we may be saved by the Lord while we have yet time for repentance. For after that we have departed out of the world, we can no more make confession there, or repent any more" (8). This plain teaching is directly opposed to the modern theory of Universalism.

15. *Duties of the ministry*

St. Ignatius draws the following picture of a faithful deacon: "Those who are deacons of the mysteries of Jesus Christ must please all men in all ways. For they are not deacons of meats and drinks but servants of the Church of God. It is right therefore that they should beware of blame as of fire" (Tral. 2).

St. Polycarp thus described a faithful priest: "The presbyters also must be compassionate, merciful to all men, turning back the sheep that are gone astray, visiting all the infirm, not neglecting a widow or an orphan or a poor man; but providing always for that which is honourable in the sight of God and of men, abstaining from all anger, respect of persons, unrighteous judgment, being far from all love of money, not quick to believe anything against any man, not hasty in judgment, knowing that we are all debtors of sin" (6).

The following is St. Ignatius' counsel to a bishop: "Vindicate thine office in all diligence of flesh and of spirit. Have a care for union, than which there is nothing better. Bear all men, as the Lord also beareth thee. Suffer all men in love, as also thou doest. Give thyself to unceasing prayers. Ask for larger wisdom than thou hast. Be watchful, and keep thy spirit from slumbering. Speak to each man severally after the manner of God. Bear the maladies of all, as a perfect athlete. Where there is more toil, there is much gain. . . . Bring the more pestilent to submission by gentleness. . . . Be sober, as God's athlete. . . . Stand thou firm, as an anvil when it is smitten. . . . Be thou more diligent than thou art. Mark the seasons. Await Him that is

* In Greek 18 is IH, and 300 is T.

above every season. . . . Let not widows be neglected. After the Lord be thou their protector. Let nothing be done without thy consent; neither do thou anything without the consent of God, as indeed thou doest not" (Poly. 1-4).

News from the Home Field.

Diocese of Nova Scotia.

SPRINGHILL MINES.

The beautiful church here has been enriched by the presentation of three beautiful stained glass windows, the gift of Dr. J. A. Byers, a vestryman of the parish. The windows form a memorial to his late daughter, Elonir Crawford Byers. The subjects are The Virgin and Child, St. Simeon and St. Anna. The windows are placed behind the font and appropriately represent the three principal Saints connected with the presentation in the Temple of the Holy Child. The colouring is rich. Much of the glass is opalescent and jewelled, and the artistic treatment is of a high order of merit. The windows were executed by the Hobbs' Manufacturing Company, of London, Ont.

The Cottage Hospital nurses have many demands made upon them for nursing in the homes of the sick. Many endowed or free beds are greatly needed in order to carry on the work efficiently.

A private school for higher junior education has been started in one of the Parish House rooms, and is conducted by Miss Louise Hayward, of England.

Many of your readers may be glad to learn that a five dollar bill will sustain the full work of the hospital for one day, and they may be glad to bear the burden and heat of the work for one or more days.

The Rector has issued an interesting quarterly paper called "Church and Hospital Work," a quarterly "devoted to the threefold mission of preaching, teaching and healing." The first number gives an interesting account of how the church and hospital were built.

Diocese of Quebec.

MARBLETON.

Missionary meetings have been held throughout this parish, under the direction of the active and energetic missionary, the Rev. E. Weary, owing to whose zeal and enthusiasm they proved very successful. The first was held in the Church hall in Marbloton, at which the Rev. T. S. Chapman and members of the choir took part. On the evening of Tuesday another meeting was held at Erle schoolhouse, which proved a success. The third one was held at Duddsville Centre on the next evening, when addresses were delivered by the Rev. Mr. Wright, of East Angus, and Mr. Bishop of Bishop's Crossing. Mr. Weary, in his address, referred to his four years labors as Missionary on the Labrador coast, giving some account of his experiences, which proved most interesting.

NORTH HATLEY.

A new Anglican church, beautiful in form, and to seat 200 was formally opened at North Hatley on the 23rd inst., by the Lord Bishop of Quebec. He wore his scarlet convocation robes, and his pastoral staff was borne by Rev. G. H. Parker, who acted as chaplain. The service was very hearty, the choir being assisted by singers from Waterville and Eustis, and led by Mr. Doroy, organist, of Sherbrooke.

After special hymns, prayers and brief Evensong, with lesson read by Rev. Albert Stevens, the Rev. Ernest King, missionary in charge, made a brief statement as to the cost and funds needed for completion, and referred to Mr. Goodhue, Mr. T. Armstrong, Mr. Neil, the Ladies' Guild, Miss May and sister, and to the summer visitors as prime movers and helpers in the enterprise. The good Bishop's address was most interesting, fatherly and inspiring, and was listened to by the large congregation with marked attention and pleasure. His Lordship spoke with special commendation of the great results brought about in so few months since his last visit. Some further details may perhaps be reported for your next issue.

WINDSOR MILLS.

Special Mission services were held in St. George's Church, Windsor Mills, for a week, commencing on Saturday evening, Jan. 20th, the Mission preacher being the Rev. W. T. Forsythe, Rector of Stanstead. A deep interest was manifested throughout by those who were able to attend. A special Mission service was held each evening, consisting of a short form of prayer, with an address, followed by an altar meeting and an instruction. The addresses were of a practical and awakening character. The instructions were teachings of definite Church doctrine—the subjects touched upon being, Prayer, Baptism, Confirmation, Worship, the Church, the Intermediate State and Holy Communion.

The Mission preacher preached at the morning service on Sunday, the 21st, at which the Holy Communion was celebrated. The attendance was fairly good throughout, but not so large as could be desired, owing to several unforeseen local causes.

The concluding evening service was on Friday, the 27th, when the final address was delivered, based on the text, "What shall I do with Jesus." The work of the Mission was concluded on Saturday morning with a celebration of Holy Communion and a few parting words from the Missioner, exhorting to faithfulness in the duties of the Christian life.

The Missioner also preached at the regular service at Christ Church, Brompton, on Sunday afternoon, and delivered addresses at a special

service held in the same church on Tuesday and Thursday afternoons. It is too soon, perhaps, to speak of any very definite results, but from the earnest attention given and devoutness manifested, it may well be hoped that much good fruit as to attendance at the services, an increased number of communicants, and a deepening of the spiritual life of the whole congregation will be the practical outcome of this our first Mission in this place. *Laus Deo.*

Diocese of Montreal.

SYNOD MEETING.

Though little appeared upon the agenda paper on the opening of the Synod, considerable business arose out of the reports of the various committees, and this occupied the attention of the Synod for two days. An important change was made in the method of electing the Executive Committee, Provincial Synod Delegation and Diocesan court. In reference to it, the Executive Committee reported advising that the ballot which had been hitherto taken in the Synod room, should hereafter be taken in the Synod office, the ballot boxes remaining open for one hour in the charge of scrutineers, and each delegate being furnished with a printed ballot paper, containing the list of those who had seceded in the previous year, from which

each delegate was at liberty to strike the name of any whom he desired to replace by another member of Synod, and only such ballots being counted as were cast on the ballot paper furnished. The new scheme passed without much opposition, and was put in force at the session, and apparently worked satisfactory.

The report of the Executive Committee occupied a good part of the second day. The opinion was general that a much larger amount might be raised throughout the diocese in behalf of the Mission fund, and the suggestion contained in the report to appoint an agent from time to time, to visit the several parishes, under the direction of the Executive Committee, met with general approval. Some, however, desired such an officer to be appointed permanently for the year, but the suggestion of the committee that he should be appointed from time to time prevailed ultimately. The schedule of grants as proposed by the committee for the year was adopted, together with the recommendations of the Executive Committee; one of which was to the effect that to some fifteen or twenty missions (the names of which were read out in the Synod at the request of members), the amount granted should not be drawn, but the locality should increase their contributions, so as to relieve the fund in whole or in part; it being felt that the grants in these cases (made in order to comply with the Canon) nevertheless exceeded what should be made or claimed, having regard to the capabilities of the missions concerned, the claims of other portions of the diocese and the condition of the fund; an admitted indebtedness of about \$9,000.

Another important movement was the appointment of the committee to consider a scheme proposed by the Deanery of Clarendon, for the formation of a general Diocesan Sunday School Association, a Sunday School fund, and the employment of a Diocesan Sunday School agent. We hope in a later number to give the scheme in full.

The oft talked of "Quebec Scheme" came in for prolonged discussion upon a motion introduced by the Rev. Mr. Dixon, to the effect that all monies collected for support of the clergyman in parishes or missions receiving a grant from the Mission fund should be transmitted to the treasurer and form part of the fund, and the entire stipend of the clergy be paid out of the general fund so augmented.

The proposition though somewhat in line with the Quebec scheme, did not purport to introduce the whole scheme, nevertheless, it aroused a long and warm debate, which resulted finally in a tie vote upon amendment proposed to the motion of 51 to 51, when the Bishop being called upon as chairman for the casting vote, gave it as was understood, in accordance with parliamentary precedent, in favor of the existing state of things. The result is that the motion was adopted with amendments to the effect that the Executive committee should consider the matter, and report at the next session of Synod.

Perhaps the most earnest and important debate of the session took place on the question of 'Sunday Observance,' or motion for the adoption of the report of the committee upon that subject. The Rev. Canon Anderson, one of (if not) the oldest present members of Synod, and of venerable years, moved the adoption of the report, an admirable one in itself, in a short speech of much earnestness and beauty.

The Synod was a unit in favor of Sunday Observance, but some members appeared to find fault with one clause of the report, which condemned the running of trains and street cars on the Lord's Day. Those who listened to the many speakers who took part in the debate could have no doubt whatever as to the unanimity of sentiment in favor of strict Sunday observance. Several of them referred to the desecration of Sunday during the summer months by visitors from city churches to coun-

try parishes or missions, who spend a portion, if not the whole of the day, either in boating or other amusement, degrading the local sentiment of the parish or mission in favor of the Lord's Day, and evidencing little Christianity on their own part; and an earnest appeal was made by several of the country clergy to their city brethren to draw the attention of the members of their congregation to this evil, and to enforce the acknowledged duty of strict observance of Sunday, when away from home at country resorts. Ultimately, the motion to adopt the report was carried without opposition, upon which immediately a special resolution was introduced, to the effect that a memorial should be presented to the council of the City of Montreal, praying it not to grant any increased privileges to Sommer Park under the Act of the Legislature lately passed in regard to this place, and also to enforce as strictly as possible all laws in regard to the observance of the Lord's Day.

A great deal of routine work arising out of the reports of committees was considered and adopted, amongst which may be mentioned the determination to proceed with the Imigrant's Home in Montreal; the authorization of the employment of a Special Travelling Agent under the direction of the Book and Tract Committee for S.P.C.K. publications, in cooperation with the dioceses of Quebec and Ontario, should they agree thereto; the consideration of the position of French work; the recommendation to the clergy of the diocese of greater supervision over the Educational work of their several parishes and missions under the authority granted by law, of visitation in regard to their own children attending the public schools; the re-appointment of the Officers and Council of the Church of England Temperance Society; a warm resolution of thanks to the Women's Auxiliary for the admirable work which had been done during the year, not alone for the diocese, but the work outside of its bounds, etc.

The session proved not only an harmonious but useful one, and the attendance up to the last day was even better than usual.

MISSIONARY MEETING.—On the evening of Wednesday, Jan. 17th, the annual Missionary meeting in connection with the Synod, was held in the Synod Hall, and was attended by an unusually large number, both of ladies and gentlemen, hitherto the former have predominated in numbers. The Bishop presided, having with him on the platform, the Revs. Canon Norton, Dr. Ker, E. McManus, J. L. Flanagan and R. C. Brewer. The meeting having been opened in the usual manner, with prayer and singing, the Bishop called upon Mr. Brewer as the first speaker, who gave a very interesting address in regard to his work as Missionary in the lumber camps and shanties on the upper Ottawa. He was followed by the Rev. E. McManus, city missionary, who detailed summarily the work done by him during the year amongst the charitable institutions of the city and neighborhood. The Rev. Mr. Flanagan then delivered an earnest address upon the duty and privilege of missionary work, and another hymn having been sung, the Rev. Dr. Ker spoke of his experience as a missionary for a number of years, and of the needs of the work; the meeting was closed by an address by the Rector of Montreal (Canon Norton) speaking in behalf of the Bishop, who it was felt should not over-tax his powers after the long day's session. The offertory taken up at the conclusion of the meeting amounted to \$44.51, a much larger sum than usual.

Diocese of Ontario.

OTTAWA.

Last week was a series of Red Letter Days for the Church people of this city; owing to the

Convention of St. Andrew's Brotherhood which itself occupied the days from the 18th to the 21st inclusive, and which brought to the City a number of prominent Churchmen, clerical and lay, chief amongst these being the Bishop of Missouri, The Right Rev. Dr. Tuttle; and the Lord Bishop of Quebec The Right Rev. Dr. Dunn. These prelates not only took part in the Brotherhood meetings, but also officiated in several of the Churches of the City. Both of them possess their own peculiar gifts as public speakers and preachers. The Convention itself, drew together some 200 earnest laymen from different sections of the country, and its meetings were full of inspiration for good. Amongst others who attended during the session, was the Rev. Canon Davidson M. A. Rector of St Armand East, in the Diocese of Montreal, (the old parish of the saintly Bishop Stewart) who preached an admirable sermon in St. John's Church on Sunday evening, in which he referred to the work and characteristics of the Brotherhood and alluded to the Sisterhood which is being formed upon the same lines, and which bids fair to have as prosperous a course as the former.

The presence of Lord and Lady Aberdeen at several of the services, and at the administration of Holy Communion in St. George's Church on Sunday morning in connection with the Brotherhood service was encouraging and noteworthy. It shows the deep interest which His Excellency and Lady Aberdeen take in all movements affecting the real spiritual interest of the people over whom they have been called in God's Providence to exercise vice regal power. His Excellency also was present at the public meeting in the Opera House, and expressed his sympathy with the movement.

On Sunday week the Right Rev. the Bishop of Missouri preached the Anniversary sermon to the Brotherhood of St. Andrew in St. George's Church in the morning, and in the evening the Rev. Mr. Farthing of Woodstock, Ont., was the preacher. At the Church of St. Alban the Lord Bishop of Quebec acted as Celebrant at the 8 a. m. Communion, and at the 11 a. m. service the Venerable Archdeacon of Kingston was the preacher. In Holy Trinity Church in the afternoon special addresses were delivered by the Rev. Canon Dumoulin of St. James Toronto, Ont., and by Vashon Rogers Esq., Q. C. Kingston, Ont.

During last week, Missionary meetings were held in several of the parishes in Ottawa, addressed by the Rev. Rural Dean Carey M. A. of Kingston, Ont., the specially appointed deputation.

The absence of most of the Brothers of St. Andrew from the mid-day celebration at St. George's Church where their Anniversary service was held, was noticed with some astonishment. Mr. J. W. Wood, the general Secretary of the organization in the United States who attended at the meeting, referred to the matter in his closing address, to the Convention.

Diocese of Toronto.

GORES LANDING AND HARWOOD.

After a protracted illness, the Rev. G. Ledingham, for over nine years missionary to the above parishes, died at Harwood, on January 13th. The first part of the funeral service took place at St. John's church, Harwood, after which the body was taken for interment to Peterborough.

The deceased clergyman bore his sufferings with Christian fortitude and re-signation, and, during the latter part of his illness, received

many affecting tokens of the esteem he was held in. He will be long remembered as the genial and warm-hearted friend of his parishioners, and that not least by the young, on whom he ever loved to bestow a kindly word or a friendly gift.—R.I.P.

Diocese of Newfoundland.

VISITATION VOYAGE.

BAY OF ISLANDS TO PORT SANDERS.

The Bay of Islands takes its name from a chain of three rugged, precipitous islands that stretch across the entrance, known as Guernsey, Jersey and Pearl, with Woody Island at the mouth of the Humber, and Governor's Island at York Harbour at its southern side.

A visit to these parts this summer was of peculiar interest to me, as I had not seen them for thirty years. In July, 1863, when I was a student in the Theological College, Bishop Feild kindly invited me to accompany him in the Church ship *Hawk* on the western visitation. I had not been long in the colony, and had seen little of Newfoundland beyond Topsail and Portugal Cove. It gave me a great insight into the country, and the work of the missions, which has since proved of great value to me.

At Channel the Rev. W. W. LeGallais joined the ship, chiefly on account of the large number of his parishioners who had left Channel and neighbourhood to settle in the Bay of Islands, and whom he was glad to see again.

At that time this portion of the country presented a primitive appearance. No axe of the woodman had felled the trees of the forest primeval, that grew tall and tall to the very water's edge; no spade or plough had as yet broken the virgin soil. Nature reigned supreme. A few settlers were scattered amongst some of the smaller coves; others, some from Nova Scotia, had erected shanties along the shore of the beautiful Sound of the River Humber. Bishop Feild was desirous that the Church should provide for the spiritual needs of these immigrants. An old man named Prosper Compagnon pointed out where these settlers might be found, and Mr. LeGallais and myself rowed ashore from place to place, making a rough census of the population. Exactly the same thing was done at Bonne Bay. We proceeded to Cow Head, and as far north as St. John's Island. The whole of this originally was Mr. Courtney's mission.

Now, exactly thirty years later, a transformation met my gaze, as we steamed slowly and majestically up the still water of the Humber Sound on board her Majesty's ship *Cheopatra*. Settlements have sprung up, and comfortable homesteads were visible along both shores of one of Newfoundland's principle rivers. Tracts of cultivated land and well built houses met the eye in every direction. At Birchey Cove there is a fine court house, magistrate's residence, custom house, post office and telegraph station, with public wharves, stores, saw-mills, all connected with roads and with all the conveniences of trade and travel that are to be found in the bays and older settled portions of the country.

There was, however, one feature in which I took especial interest. On the hill side, at a bend in the river, partly embowered in trees, rose the spire of the beautiful little church of St. Mary the Virgin. A little higher up the hill-side, alike surrounded by foliage, was the comfortable parsonage, with outhouses, garden, and a level parsonage used as a tennis ground. Across one end of the latter stretched a wire that spoke of modern civilization, telegraphic communication with the southern shore and St. John's, and likewise with the eastern shore and mining region. Bay of Islands was no longer a *terra incognita*.

The week we spent in visiting the different

parts of the bay was particularly fine, and nothing could be more agreeable. The bright sunshine, the hill-sides green with forest and farm, the still blue stream of the river, and the placid waters of the bay beyond, formed a pretty piece of scenery and inspired a feeling of rest and contentment after our late experience with storm and salt spray.

The Bishop held his Confirmations at different centres; a piece of ground was consecrated as a cemetery; the usual hearty welcome was accorded, and the Bishop's services and warm-hearted addresses were appreciated.

A word or two must be said of the Church buildings and schools. Though the foundation of the work was happily and firmly laid by the pioneer Missionary, Rev. U. Z. Rule, yet the splendid appointments of the mission are due to the zeal and sacrifice of the Rev. J. J. Carling. Nothing was spared by him; time, talent, money, and physical strength, all bespoken self-sacrifice. The people in the different parts certainly contributed a quota of material and free labour, but the cost fell heavily on the pastor, who so energetically planned and pushed forward these erections. Everything is solid even to details. It now remains to be seen whether those who have so greatly benefited by these erections, will maintain them in proper repair.

The church to which I have already referred is beautifully designed, and almost perfect in its arrangements. It is cruciform in shape, with nave, transepts, chancel and central tower, surmounted, as it should ever be, with the glorious sign of salvation. There are handsome desks and fittings, with some really good stained glass windows. The parsonage has lately been rebuilt, and is comfortable and sufficiently roomy. At the waterside are the wharves and a dock, on which the *Lavrock* or any mission schooner might be repaired.

Up and down the river, near the larger number of settlers, are as many as five schools. Several of these have a chancel with church furniture, separated from the building by curtains, so as to be used as both church and school. In addition there is an erection, in one or two instances, in which a schoolmaster or clergyman might reside. The school at Birchy Cove was for many years a first-class institution.

It will not be necessary to speak of all the services held, as there must be a sameness about them. Suffice it to say, that the Sunday spent at headquarters was a most enjoyable day. The services were warm and hearty; the singing and responding good; the church near filled and the worshippers apparently devout.

The Rev. A. Currie, who for many years was Principal of the Church of England Academy in St. John's, is Missionary Priest of this bay, and is performing his duty amidst many hardships. Parts of the mission can only be visited in boat. Mr. Currie has developed into an able boatman. He has purchased the small sloop *Dove*, built under Mr. Carling's direction. Though the bay is enclosed by islands, yet a few miles back from the shore the land rises to a height of 2,000 feet, rendering sailing dangerous when the squalls come off shore. The parson, therefore, who on shore appears in cassock and canonicals, may be seen in the stern of his boat in close-buttoned roofer and dock boots, elsinore cap and tarpauline. The recitation of stories of hair-breadth escapes point to the need of skill and endurance on the part of boating missionaries, and likewise to the goodness of an overruling Providence.

Passing out of the Humber, Confirmation was held in Middle Arm, and then the *Lavrock* and *Dove* spread their wings to try and reach Chimney Cove, which lies altogether outside of the bay. But in vain. At first the lack of a breeze to fill the sails, and at length too much of it with heavy sea, hindered a visit to the little and very exposed place, and at the same time

prevented the candidates following the Bishop to Trout River. Four years must necessarily pass before another opportunity presents itself.

(To be Continued.)

FALLACIOUS CRITICISM.

We had no idea that the "Romanizing germ" had been blown so far afield as to inoculate that sturdy champion of truth and fair-dealing, the *New York Tribune*. But such seems to be the case, for we find in a recent issue of that paper a pathetic appeal to the "Episcopal Church" to furnish for itself and for others "an authoritative voice."

The "authoritative voice" of the "Episcopal Church" is the Incarnate Word of God. The utterances of that Voice are written in the Gospel. The epitomized statement of those utterances is in the Apostles' and Nicene Creeds.

But it appears to be a matter of discipline that exercises the *Tribune*. "Where," it says, "shall be found in the Episcopal Church an authoritative voice that will settle the question . . . which of these two bishops is right?" Discipline is dogma applied to practical affairs; and again we answer, the "authoritative voice" in the "Episcopal Church" is the Incarnate Word of God—the utterances of that Voice in the Gospel—the epitomized disciplinary application of those utterances to the personal control of the clergy and laity of the "Episcopal Church" in the canons, formularies, liturgy, customs and every day habit of the "Episcopal Church."

The *Tribune* complains that "in many respects the comprehensiveness of the Episcopal Church is a source of weakness." It is a new idea in Christian thought that "comprehensiveness" should be a "source of weakness" in a Church. We had supposed, on the contrary, that Christ, through His Holy Spirit, is the only "source" of the Church, and that He is a "source" of inexhaustible strength. Furthermore, we had supposed that "comprehensiveness" or the purpose to "disciple all nations," is the primary commission of the Church.

The first, imperative duty of the Church is "comprehensiveness," and her "source" of strength for the performance of that duty is Christ Himself. Christ is her source of strength, and He commands her before all things to be "comprehensive."

But perhaps the *Tribune* means liberalism or latitudinarianism. That would indeed be a source of fatal weakness; but that, most emphatically, is not a characteristic of the "Episcopal Church."

There are two fundamental fallacies which commonly underlie all such popular and superficial criticism of the Church. One is the fallacy that the Church, if she is really the Church at all, must dogmatize in every department of thought, even to the last shade of opinion; and, as a corollary to this, that the Church, if she claim any authority whatever, must intrude her discipline into the most minute actions, whether public or private, of her clergy and laity. The other fallacy is, that the opinions and actions of a few individual members may fairly be taken as an indication of the mind of the whole Church. Both these fallacies appear in full force in the *Tribune* article.

The gratuitous assumption is made that "not only outsiders, but oftentimes its own (the Church's) members find it impossible to learn what is its authoritative teaching on many matters of vital importance." To strengthen this otherwise unaccredited statement the satirical *bon mot* of "an eminent Presbyterian," and the unkind sneer of a "Congregational journal" are quoted. All this is based on the first fallacy, and the answer to it is that the Church does not leave in uncertainty anything that is of "vital

importance"; but she does allow men to think as they please about things of minor importance. The "matters of vital importance" to the Christian are clearly and unequivocally stated for all alike in the Creeds. Probably the ground for such misapprehension as we are here dealing with lies in the fact that the Church differs from the *Tribune* and "an eminent Presbyterian" and a "Congregational journal" as to what are "matters of vital importance" and what are matters that may be left to private opinion. If "matters of vital importance" are those which affect the temporal and eternal welfare of immortal souls, then we say that the Church offers them all in the Creeds. Whatever is outside the Creed and the Scriptures of which the creed is a summary, is, by comparison, of minor importance, and is a proper subject of opinion and speculation. The Church says, in effect, Accept the Creed and live, by God's help the life which that belief implies, and you may have what additional opinions you please.

But the *Tribune* uses the other fallacy also. The remarks of two bishops are quoted—one denouncing "Romanism," the other "liberalism," and the question is triumphantly asked, Which of the two is right? So far as we can see, both might be right, or both wrong, or one right and the other wrong, and still the vital question as to the truthfulness and authoritativeness of the Church as a whole would be totally unaffected. These bishops, speaking each for his own diocese, and each from his own point of view, denounced certain people and certain practices. One denunciation does not necessarily contradict or exclude the other. Each may be considered to supplement the other, and both, so far as we can see, merely indicate that in the opinion of these two prelates there are some pernicious practices and some obnoxious opinions among some members of the Church. If the opinions of these bishops truly reflect the fact, then the fact is to be deplored. But that by no means necessarily proves that the Church as a whole countenances such practices and such persons—it would rather seem to prove the opposite.

But we do not think that the belief of the American people in the integrity and faithfulness of the "Episcopal Church" is to be shaken by such superficial criticism. The "Episcopal Church" has served this land too well for that. We think, too, that the Church which nursed and taught the early patriots; the Church which has patiently and quietly, amid many adverse circumstances, won its way to the hearts of thousands of the most intelligent citizens; the Church which, after a great and bloody civil conflict, was the first officially to recall its members to united prayer and conference; the Church which to-day is fostering and encouraging innumerable great-hearted institutions for the care of the outcast, the poor, and the ignorant—we do not think such a Church deserves, or has reason to fear, the idle taunts of hasty, ill-informed critics—and we believe The *Tribune* will be the first to re-echo our words.—*The Churchman N. Y.*

HAVE I CHILDREN? A WORD TO PARENTS.

Then, how heavy is my responsibility! I have precious souls committed to my trust. How much of my children's future welfare depends upon me! I must consider they are but *lent* me, and endeavor to train them up for *eternity*. While I am watching with a parent's deep-felt anxiety over their *bodies*, I must never forget that they have *souls*, souls of infinite value! See Matt. xvi. 26; xxv. 46.

Let me not give them up, more than is also lutely necessary, into the hands of others. A mother in particular, should be the superintend-

ent of both her nursery and school-room. If any other employment (however charitable) interfere with this, that engagement is unlawful. God has given me children. He expects me to spend and be spent for them. If I neglect them that I may benefit others, I am stepping out of the path He has appointed for me.

In infancy I must be ready to watch my baby's opening mind, in order that, while Satan is at hand to make it go astray betimes, I may anticipate him in instilling Christian principles, so soon as it shall be able to hear them. I must tell my child of a Saviour who loves it, of a heaven above, and of a hell beneath; of its naughty heart, &c., and its need of grace; and all this in words so simple and tender as to be suited to its infant comprehension.

Are my children growing up? Then I need prayer for much wisdom to know how to guide them. I must continue to instruct. I must store their minds with Bible truth, history, facts, doctrine, precepts. I must, moreover, warn, admonish, and correct. To chastise is spiritual, but let me be aware how I chastise; not in anger. Let my children see that it grieves me to punish, but that I do it in love. Let me, above all, remember, that by far the most important teaching is that of *example*;—all my instruction, all my correction, will come to nothing if I fail here. My example will educate them in one way or other, whether I will or no,—daily, hourly; if it does not correspond with my teaching, they will act not as *I say*, but as *I do*. It matters not what I teach,—if I am worldly, or proud or ill-tempered, or neglectful of my Bible, or the means of grace, I must expect that they will be ready and willing imitators.

Finally, let me secure the confidence and friendship of my children. This, indeed, will generally follow from judicious Christian training. They may leave the parental roof, but they cannot escape from a parent's heart. So long as I can help them temporally or spiritually, I must not fail to do so: I must show my children that I am ever ready to be resorted to in cases of difficulty, anxiety, or trouble.

But all this cannot be accomplished without much "prayer and supplication." Who is sufficient for these things? I need the grace of Christ to be made perfect in my weakness. Who can change my children's heart? Not I, but He who hath said, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." For these things He will be inquired of. I must pray fervently, ceaselessly, perseveringly, and confidently too, "for He is faithful that promised."—*Selected*.

PARENTAL RESPONSIBILITY.—The salvation of our children depends in a large measure upon us. Their future course will be determined under God, by the method of their training, by the associations in which we place them, by the books and teachers and companions that we provide for them. We sometimes hear it said that our country's future depends upon the doing of our statesmen, or upon the opinions of our thinkers, or upon the fidelity of our preachers, or upon the purity of our Churches. It depends far more upon the *character of the mothers and fathers of England*. In ten years they can do irreparable damage, or bring immoral glory to England. The progress of pure religion depends on the nature of our home life.—S. PEARSON, M. A.

A JUDGE ON RELIGIOUS EDUCATION.

Mr. Justice Grantham laid the foundation-stones of St. Margaret's Higher Grade School, Liverpool, on Monday, and justified his appearance there whilst on circuit representing the Queen in the dispensation of justice, by saying that one of the greatest social problems of the day was religious education, and that the educa-

tion of the people and the administration of justice went side by side. It was better for judges to assist in the education of the people than in punishing criminals. Though many Board schools gave admirable religious education, there seemed to be a general rising up against religious teaching. For this he was sorry, because he was convinced that education, to be of real value, must be based on religion. Unless children were taught to believe in the omnipresence of God, in the punishment of the wicked, and in the reward of the good, there was no reason why they should not be what they considered best in their own eyes. If a man's acts were based on religious principles, he would do good because he knew it was right to do good; and children religiously educated would, he was convinced, make far better citizens.—*Church Eclectic*.

EDITORIAL NOTES.

CHURCH CONSOLIDATION.—It is well known that not only the desire existed, but that an effort was made, to have the Diocese of Newfoundland form part of the General Synod constituted last September in Toronto. That Diocese did not see its way, owing to its situation and peculiar needs, to enter into the Consolidation. We are pleased, however, to note that a writer in the *Diocesan Magazine*, of Newfoundland, for January, referring to the Pastoral issued by the Bishops of the Canadian Church, expresses the hope that it may appear at an early date in the pages of the magazine, "for it is the most important Church proclamation made since the Lambeth Conference." The hope is still entertained that at an early date the Diocese of Newfoundland may be able to enter into and become part of the General Synod.

SUNDAY OBSERVANCE.—We publish in another column a portion of an Essay upon the question of "Sunday Observance," read at an Arch-deaconry meeting in the United States. There is much, of course, which applies mainly to that country, but the principles invoked by the writer are equally applicable, and the evils pointed out by him equally prevail in this Canada of ours, where indeed Sunday desecration has advanced by leaps and bounds, and has reached such a point as requires immediate, earnest and concurrent action of all Christian people for its repression. It is a well-known fact that for several years past action has been taken in the Dominion Parliament for the enforcement of Sunday observance, and some think to an extent unreasonable in these days of progress. Whatever may be said, however, in favor of relaxing the strict observance of the Lord's Day in regard to necessary traffic upon Government canals or roads, at certain seasons of the year, little, if anything, can be advanced to justify the violation of the divine law through the running of ordinary and special passenger trains on the Lord's Day, a traffic which has largely increased in these later days, and having nothing to justify it, in our estimate, except the mere convenience of travellers and the self-interest and money-getting spirit of the Companies concerned.

But a more striking illustration perhaps of the extent to which this spirit of Sunday desecration has gone was afforded at the last meeting of the Legislature of the Province of Que-

bec, when, with unblushing effrontery, an application was made on behalf of a mere place of amusement, and that one of which the character may be called in question, for permission to keep open throughout the whole of the Lord's Day, and to sell refreshments, including, if we mistake not, beer. That such an application should be made at all and could be entertained in a legislature under the British Crown in this 19th century, is conclusive evidence of the deplorable advance which has been made in the efforts to destroy the sanctity of the Lord's Day. We understand that the bill was not adopted as presented, but that it did pass some what amended, and still giving to the Council of the city of Montreal the power to grant additional privileges in this respect to this particular park. The matter is one which should engage the attention of every religious body in the city and Province, and may well afford warning to the Church at large, of the extent and power of the evil against which it is contending. We are glad to find that the Synod of the Diocese of Montreal resolved to memorialize the City Council against granting further privileges to the Park in question, and asking stricter enforcement of all laws regarding the Lord's Day.

It is not unworthy of notice that in our exchanges, received from all quarters of the world, we find this question of Sunday observance occupying a foremost place in leading articles and correspondence, and the necessity of its enforcement earnestly insisted upon.

CHURCH HISTORY LECTURES.

A series of Illustrated Lectures on the History of the Christian Church will be given by the Rev. Dr. Baum, of New York, in ST. GEORGE'S PARISH HALL, MONTREAL, on FEBRUARY 12th, 13th, 15th and 16th, 1894, at eight o'clock each evening. The lectures will be illustrated throughout with lime-light views of great beauty, many of them being colored. Dr. Baum has delivered this course of lectures in many of the leading American cities, as well as in some of the principal cities in the Dominion. Price of admission: course tickets, one dollar; single lectures 35 cents. Tickets can be obtained from members of the Brotherhood of St. Andrew, or on application to the Rector of the parish.

The Rev. Henry L. C. Braddon, organizing secretary for Dr. Baum's Lecture Course, is in the city, and arrangements can be made with him for Lectures on Church History, address 241 Bleury street.

WHAT GOOD CAN I GET FROM LENT.

READ these answers if such be your question.

You can learn the blessing of retirement.
 You can learn sincerity.
 You can learn the power of prayer.
 You can learn the benefit of fasting as the companion of prayer.
 You can learn the awful character of sin.
 You can learn sympathy for Christ.
 You can learn your sphere of duty.
 You can learn your Christian stewardship.
 You can learn the proper care of time.
 You can learn the value of an opportunity.
 You can learn to love Christ more.
 You can make this resolution: "I will arise and go to my Father and will say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son."

Make this resolution, and, keeping it you will learn the blessing of a repentant life.—*Selected*.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

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CALENDAR FOR FEBRUARY.

- FEB. 4—Quinquagesima. (*Notice of Ash Wednesday*).
- " 7—ASH WEDNESDAY. (Pr. Pss. M. 6, 32, 38. L. 102, 130, 143. Communion service).
(The forty days in Lent are to be observed as Days of Fasting or abstinence. Ash Wednesday Coll. to be used daily).
- " 11—1st SUNDAY IN LENT. (*Notice of Ember Days. Ember Coll. Daily*).
- " 14—
" 16—
" 17—
EMBER DAYS.
- " 18—2nd Sunday in Lent. (*Notice of St. Matthias*).
- " 24—ST. MATTHIAS. Ap. & M. (*Athanasian Creed*).
- " 25—3rd SUNDAY IN LENT.

LENT.

FEBRUARY brings us once more to the blessed season of Lent with all its duties and privileges. What are some of these duties and privileges?

First comes the duty of self-denial. Our Church prescribes to us no set form of abstinence; she does not say, "You shall eat meat only on such days, and fish the rest of the time." She wisely leaves such matters to the judgment and conscience of her children. But she does require us to make Lent a time of self-examination and self-discipline. It is a good time to find out whether we are in bondage to any self-indulgence so that we cannot leave it off if necessary. It is a good time so to contract our personal expenses that we may have the more to give in alms to the poor or for the spread of the Gospel at home and abroad. It is a good time to help the Missionary Society, the Brotherhood, the Church Guild, and to assist our pastor by every means in our power, and especially by attending, when able, the services in the church to which we belong. Do not let us be found wandering from church in search of "attractive services," or "inspiring music," or even of so-called "spiritual improvement." Believe me, we shall be much more likely to gain that improvement in the place where we belong, and this brings us to the matter of privilege.

In Lent most churches open their doors for a daily service, longer or shorter. Let us avail ourselves whenever possible of these opportunities for joining in prayer with our fellow-Christian and claiming His promise who has said: "Where two or three are gathered together in my name, there am I in the midst of them" (St. Matt. xviii. 20). Let us strive to realize the Lord's presence with His people, not as a mere figure, but as an actual, literal fact. The more we try to do this, the more easy it will become to us. Let us go early to church and spend the time before service in prayer for ourselves, our friends, the whole Church of God. But even if we are deprived of church privileges, let us not neglect worship on that account. Thanks to our beautiful and glorious Prayer Book, we can always join our prayers to those of God's people, and let us be assured if we do so, the promise to united prayer will still be

ours. We are told "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in Heaven (St. Matt. xviii. 19). We shall never know the real value of our prayer books till we use them in our private devotions.—*The Parish Visitor N. Y.*

NOTES ON THE EPISTLES.

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

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

QUINGUASEMIA.

"Charity . . . seeketh not her own."—I Cor. xiii. 5.

I.—The essential feature of the religious mind is Love, translated "charity" in the English version of the Bible. Love is an attitude of the mind revealing itself in acts, e.g., almsgiving, relief of the needy brother or sister, etc. The fruits of the virtue are not to be taken for the virtue itself. Acts of charity may be performed without Love. The "charity" here described is Love in relation to our fellowmen. "God is Love," not that He loves, but He is Love. As man partakes of the Divine nature and becomes like God, through the effects of the incarnation of the Son, by the supernatural restorative power of the sacramental life, he too becomes "Love." "Love" lies at the very root and spring of all he thinks or does or says. All gifts sink into insignificance compared with this, since the possession of this grace alone makes man a partaker with Christ of the Spirit of the Father, 1 St. John ii. 9, iii. 16, iv. 16. "He that dwelleth in Love, dwelleth in God." "If a man say I love God, and hateth his brother, he is a liar." "We love the children of God when we love God," v. 2. The Apostle cautions Christian people against a not uncommon error as to the real nature of Christian "charity."

II.—What "charity" is not. A proper estimate of the respective value of spiritual gifts is enjoined. The best gifts are to be sought after, Ch. xii, 31. The loftier, higher way, the Way of Love is to be desired, a way which leads up to the higher degrees of spiritual perfection, opens out the efficient spiritual prospects, a way without which all other spiritual gifts are useless and vain, a way which will remain when all other "gifts" are passed away. A way which leads to Heaven, and abides for ever in Heaven—THE WAY OF LOVE. It is impossible to exhaust the teaching of this marvellous chapter. Under the touching beauty and rhythm of the words of the Apostle lies a depth of thought which transcends all human power of analysis. Truly, as the Apostle says, in meditating upon this beautiful passage, "we see through a glass darkly." But there is much simple instruction, lying on the surface, which is clear even to the most casual student.

III.—The general account of this most excellent grace of Christian Love is that it "suffereth long and is kind." Speech for religion, without Love, has no soul or sense; it is only as the clashing of brazen cymbals. Expositions of doctrine, even acts of faith, without love are nothing (cf. 2 Peter, ii, 15; Jude ii, Balaam, Caiaphas, St. John xi, 49, 51. Spiritual gifts without "Love" only increase guilt. All goods given to feed the poor, even the blood of martyrdom, profit nothing without unity and charity, which are necessary to make them acceptable to Him, Who is the Author of Peace and Lover of concord in His Church. Schism is a breach of the Way of Love. Division and Dissension are outrages against the Divine Spirit

of charity. Love knows nothing of the envy of a Cain or the brethren of Joseph, of pride and self-consciousness, wrathfulness, malice, suspicion and selfishness. These things belong to the basest of human passions; they are "the rottenness of the bones," Prov. xiv, 30. The love of pre-eminence, self-assertion, the desire to be distinguished above others, for goodness or ability, or social place, or distinctions which the world values, the secret pride and complacency, the unseemly behaviour shown in want of respect for old age or lawful commands, e.g., of parents or of civil or ecclesiastical authority, are here shown to be inconsistent with that true charity which is the very bond of peace and of all virtue, and without which whosoever liveth is counted dead before God. "Love" grieves over evil and rejoices in the advance of righteousness and peace. It believes the very best of all, putting the kindest construction on conduct and imputing the best motives, and hoping the best of even the worst. Patience and kindness are prominent marks of the love that is "stronger than death."

IV.—"Charity never faileth." All other things will fail or cease. As the things of our childhood lose their charm as we grow older, and pass out of memory, so the things of this world will cease when the eternal life opens before us. On our way to Eternity there are to be three great abiding principles of our hearts. We are to walk by Faith, to lean on the support of Christian Hope, to move in Charity; "but the greatest of these is charity," because Love is eternal. Faith will be swallowed up in sight, Hope in possession, but Love will still animate God, and bind in one the Church of the redeemed. For this reason then charity should abide in us as the characteristic of our whole conversation, the sign that we really possess the Divine Life within us. Love is eternal and permanent, because it is of the very being of God, for God is Love.

THE EVIL OF SUNDAY DESECRATION.

An Essay read before the Archdeaconry of the Susquehanna,

BY THE REV. R. H. GESNER, MORRIS, N.Y.

"Last Sunday seemed to me the most tiresome day I ever spent. I thought it would never pass." Such were the words addressed to me not long ago by a hard-working man who never by any possible chance entered the church on the Lord's Day. It was my opportunity and I used it. I told him that Sunday would never seem long or tiresome to a man who observed it properly by not forsaking the assembly of God's people, and by joining heartily in the holy service of the sanctuary. "I know," he replied, "that it is mere habit that I don't go. I've kind of got into this way and it's hard to get out of it."

The case of this man is only one of the many thousands which unhappily afford cause for grief to the Church in every part of the land. The evil of Sunday desecration, the selfish and secular use of the day, the abandonment of Church-going, are some of the heart-sickening evils of the time. They are evils with which the clergy have to deal constantly, as they find clusters of souls in every village, town, and city, who under no persuasion or appeal will enter a church, and who shun the gates of God's house as they would a building over which the red flag waved to mark the presence of the scourge within.

It is useless to disguise the fact that a spirit is widely prevalent in this nation different from that which reigned over it fifty years ago. Go forth of a Lord's day morning into village street or city avenue! What a sight greets your

eyes! Men sit in front of the hotels, or loll in the bar rooms, reading the cheap sensations of the Sunday paper, discussing the latest manoeuvre on the checkerboard of politics, or the raciest and most salacious social scandal. Trains and boats are packed with pleasure-seekers, bound for suburban resorts where brass hands, beer, and base-ball banish the last vestige of reverence for the day which God has hallowed and claimed as His own.

What has changed the primitive reverence and sweet sobriety of the Sunday rest to the noxious levity which now parades itself on this Holy Day?

A variety of answers may be given, each partially describing the causes which have contributed to bring about this lamentable state of affairs.

The large influx of foreigners to our shores, and the prolonged sojourn of many Americans abroad, have led to an importation of foreign manners from those countries where the habitual and ancient respect for Sunday has fallen into abeyance. What regard for Sunday does a very large class of Germans bring, from a country largely secularized and rampantly and obtusely critical of revealed religion? What veneration for Sunday can the Frenchman bring, when at home the race for *Le grand Prix* and the election of deputies is held on Sunday? What estimation for sacred rites can those Italians bring from a country where Romanism beggars the poor for the enrichment of well-fed priests? Thousands come to the United States with a distrust of Christianity, an antipathy to whatever distinguishes its sacred seasons from common hours, and finding here unlimited liberty, they corrupt by evil example the simple souls who learned in a different school.

There are other streams, not foreign in their sources, tributary to the mighty river of irreligion. There is a re-action from the rigid Puritanism of the 17th and 18th centuries, with its harsh, unnecessary, loveless strictures against the joyousness of the scriptural Lord's Day. Many who were brought up under the old regime of Congregationalism, have departed from all faith. The feelings of this class are shockingly depicted in the exclamation of one trained under that stern religious dispensation, who burst forth one Saturday with the malediction: "To-morrow is that dreadful day! How I hate it!" If one may rely on Mrs. Alice Morse Earle's description of "the Sabbath in Puritan New England," we can scarcely wonder that the Jewish exaction of that day has driven many souls far from the faith of their fathers.

One other cause has had a subtle effect in diminishing observance of Sunday. Universalism, as popularly understood, has deadened the conscience of many to the high and gracious privileges of this day. We do not impeach any who profess the name of Christ, but we cannot refrain from noting as a matter of experience and observation, that many have imbibed the notion that as all men will be saved finally, they need not greatly concern themselves with duties that contribute to salvation of soul. Why keep holy the Lord's Day by the assembling ourselves together, if we are just as well off in the final disposition of all things as they who esteem it a delightful day, holy unto the Lord, and honorable?

Causes less powerful have operated to the same end, but these are some which, coupled with the often repeated cry about delinquencies of professing Christians, have helped to increase a disrespect for Sunday and a neglect of the services of the Church.

Before proceeding to suggest remedies, let me indicate some evidences of this defection, and the contrast between the piety and consecration of our parents and the painful lack of these qualities to-day.

Most of the clergy are interested in the spiritual welfare of a rural folk, whose horizons are narrow, despite the breezes of the hills and the

unfettered freedom of the pathless sky. Of the constituency of a city parish we are not now speaking. The Sunday desecrating habit has firmly established itself in the country districts. The foreign impulse, the pulsations of this restless age, the break on Manhattan Island, are felt across the country, and their remotest ripples plash against the base of the Rockies. Sunday morning dawns over the fairest scenery upon which God's hand has left its delicate and perfect workmanship. But alas! its joy and beauty shed no glow over many thousand hearts. The customary "chores" on the farm are done, the household duties of the village home performed; there is still time to prepare for the worship of the Church. But instead, the master of the house, who ought to set a good example to wife, children, and servants, picks up that Saturday decoction of scandal and falsehood, printed expressly for Sunday contamination, and lolls back in the best room, squandering the sacred hours over the spirit-benumbing sheet. Or he finds his way to some near-by tavern, and there with boon companions, propped up against the bar-room wall, wastes the morning in "foolish jesting" and idle laughter. This is no untruthful picture. Into how many homes in all the country-side, into how many public houses, you can go, and find the original of this sombre sketch.

What a change has come over the spirit of American homes? What a departure there has been from the reverent habits of our forefathers. A generation ago the master of the house was a veritable father in Israel. He was astir betimes in the morning. He did not come alone when the church bell sent its sweet notes climbing the farthest hill sides and stealing in softened accents down the winding valley. With a wagon teeming with souls precious in God's sight, he drove up to the venerated portal of the church where his fathers had worshipped before him. In winter he shovelled out the drifts and broke the roads to reach the house of God. Neither snow storm, rain, nor tempest stood between him and his God. If by chance a party of guests crowded around his wide and genial hearthstone on the eve of the holy day, they did not prevent him from discharging his duty to God first. Sunday guests nor Sunday guests kept him from church. He took the former with him and went through the latter. His Christian faith was not of that accommodating nature that shaped itself to the perverse ways of the worldling. It was robust. It had muscularity as well as popularity. It rejoiced in and thrived on practice.

Can we think that the man who was found in his place at the services each Lord's Day went to his work with overtaxed body or dispirited mind on Monday morning? I venture to maintain that no harder, longer lived race of men could be found, than they whose axes felled the trees on these glorious hills and whose ploughshares turned the sod of these fertile valleys two or three generations ago. God's blessing was on these men and their families, as it will be on their descendants if they observe the habits of their fathers.

(To be continued.)

RELIGION AND EDUCATION.

The Rev. Dr. Hoffman, in an address to the Missionary Council of the sister Church in the United States, thus spoke of the duty and benefit of early and continuous religious training:

"We can scarcely begin too soon to impress upon their infant minds the great truths which are to influence all their lives. Years ago, when I had charge of a parish which maintained a parish school where the children, in accordance with the Catechism, were taught by the Creed what they were to believe, and by the Ten Commandments what they were to do, and by the

Lord's Prayer how "to call by diligent prayer for the grace to enable them to do these things," a neighbor called upon me one morning to know if I would receive her child into the school without requiring him to attend the religious instruction. Not being a member of the Church herself, she did not wish her child to be brought up in its quiet, sacred ways. I replied to her that in our school we knew but one method of training up a child in the way he should go; we did not believe in divorcing secular learning from religious instruction; we deemed them both necessary for the proper education of the human being, and we could not make an exception in her case. I suggested to her that, if she was not willing to have her child taught these things, there were other schools in the neighborhood in which they were not to be found. She answered, after urging her view of the case in the strongest way and finding that she could not prevail, that she thought our school was so much better than the other schools to which I referred that she was willing to place her child in it, and to take the risk of his learning those things which she did not believe. With this understanding, I received the boy among our pupils. He was scarcely six years of age. No special pains were taken to instruct him any differently from the other children. He remained in the school less than a year, when he was taken away in consequence of the family's removing from the town. Years afterwards, when I became the rector of a large city parish, I received a call from a young lady, who asked me if I could recall the circumstances under which I received this little boy into my parish school. I told her I remembered them very distinctly. She then stated that she was his sister, and added that the family could not understand what we did with her brother while he was in the parish school, but that after he left it, they had never been able to induce him to leave the Episcopal Church; indeed, he had given his mother and his sisters no rest until he had brought them all to become communicants in it. And at his urgency, now that I had a parish in the city, she had called to secure seats for them in the church of which I was then rector.

"I would have this training carried on in all our schools of learning. I have no faith in teaching the hand, the eye and the foot, or even the mind, to the neglect of the soul. I believe all education in worldly knowledge, without instruction in "the mother of all sciences," to be very unwise. I am sure that we are doing a great wrong to our children when we suffer them to grow up, as the saying is, "to choose for themselves," when they come to years of discretion, in that which is of more importance to them than any earthly advantage. "For what shall it profit a man, if," through our neglect in his early education, "he shall gain the whole world and lose his own soul?"

"I would follow it up in our colleges, when our young men have arrived at that age when they are most exposed to the temptations of this world, and when, above all other times, they need Divine guidance for conflict with them. To show how much may be done by the infusion of a proper spirit among our young collegians, I need only refer to the honorable example of the little company of students who, a few years since, banded themselves together to visit the different colleges in our country to urge upon their fellow-students the importance of consecrating their lives as missionaries of the Cross, and the very great success which attended their labors.

"And above all, I would, by means of missionary organizations, and by lectures and addresses on missionary subjects, keep alive the missionary spirit in all our theological seminaries. In the institution over which I have the honor to preside there has been for years a missionary society, conducted and controlled by the students, which meets every fortnight to

hear a paper read by one of their own number on some missionary subject, and to engage in conference on missionary work. For a long period they have supported one or more foreign missionaries, and but a few years since fully one-half of the graduating class offered themselves as missionaries in our great Western fields."—*Spirit of Missions*.

Family Department.

"NOT ALL AT ONCE."

A LESSON FOR THE YEAR.

Not all at once, but day by day
Our debt of gratitude we pay
To Him whose care for us exceeds
Our knowledge of our daily needs.
As sun and showers
Enrich the flowers
That bud and bloom in yonder vale,
Nor dream it ill
To drink their fill
Of fragrant incense they exhale;
So we who gather good receive
That we more noble lives may live,
As sweet acknowledgments may pay,
Not all at once—but day by day.

Not all at once may we attain
To any good we hope to gain,
Nor soar by rapid, eager flights
From darkest depth to sunnier heights.
The little rills
That skirt the hills
And breathe a trembling melody,
May join ere long
The solemn song
The anthem of the sounding sea,
Through dark ravine, down mountain slope,
Through all the labyrinths of hope,
They journey on their devils way,
And gather courage day by day.

Not all at once does heaven appear
To those who watch with vision clear,
And eager longing to behold
Its pearly gates and streets of gold.
But from the wheel
Of life we reel
The silken thread so finely spun,
Through light and gloom,
Nor leave the loom
Till death declares our task is done,
And if the heart with love be filled,
And if the soul with joy be thrilled,
Then heaven will shine upon our way,
Not all at once—but day by day!

JOSEPHINE POLLARD.

JULIE.

CHAPTER XVIII.—Continued.

Now, these were the evil thoughts that his love of money was putting into John Gerring's mind. Nobody had seen him pick up Julie; nobody had seen him bring her home; nobody but John and Martha knew that the other Julie was dead—dead and buried in a far-off place. The villagers more than a mile away know that their niece was sick; what an easy thing 'twould be to put this sick child in her place! The child herself could tell no tales if she lost her memory now. And the quarterly cheques that he thought were gone would come in just the same.

Martha wrote to Mr. Strickland once in every month; in her last letter she had said that his little daughter was ill. She need not mention in the morrow's letter that the poor little soul was dead. "We'll wait a bit," said John. And so he suggested to Martha, hinting many other thoughts of his with a good many excuses for having thought of them at all.

"Nobody seems to want the child; there's nobody bothering—that's plain. She can't tell you anything about herself. Why don't you keep her, Martha? Perhaps she's run away from a cruel stepmother, who don't want her back

again. She's enough like poor little Julie to pass for her very well, specially after an illness of that sort. Nobody'd be wiser, I tell you; and the money'd come in all the same! I know you've set your heart upon the child—keep her; that's all you've got to do. Let the neighbors know you're now come back, and that Julie's still very ill. Fetch the doctor you've been speaking about, if you feel at all anxious like; for my part, though, you're equal to the doctor any day.

Poor Martha! It was a great temptation for her. She wanted to keep the child—not for the reason that John wanted her; she wanted the child for herself. She had been so lonely, so sore, and very sad, and this child had comforted her so; it would grieve her more than she liked to think if she had to give up Julie now.

John did not suggest these things to her all at once—they came by slow degrees; and gradually they fitted to Martha's mind without troubling her conscience much.

Nobody seemed to want the child, and poor Martha wanted her so. She could give her a really happy home, and no one would care for her more. The father, too, away in foreign lands, would grieve at his dear child's death; what was the use of troubling him when she could give him this Julie instead? He would never be a bit the wiser—indeed, how could he be? And what a future she was able to secure for this little waif and stray!

"It'll not wrong you, my lamb," she thought as she bent over Julie's bed; "and if you can't remember the home you have lost, you'll not grumble at the one I shall find."

So when she thought it better to call a doctor in, she spoke of Julie as her little niece; and he took it for granted, of course, especially as he had never attended the Gerrings before. He could not improve on Martha's treatment—she was doing quite right, he said; and merely asked some questions about the fall that Martha said she had had; looked grave as he bent over Julie and left some instructions behind.

And when the villagers kindly inquired how Julie was getting on, John answered, "Better. Martha's come home you know."

Martha had been so busy all this time, she had scarcely stepped out of the house, and by the time she came in contact with the villagers again, the mystery of the missing child was all cleared up. She had been found drowned, as we know; and something else having taken their attention, people ceased to speak of the unhappy affair.

John's luck was certainly not "agin" him now. And as nobody bothered, or made inquiries at all, John settled down comfortably to his usual life, and thought he had accomplished a capital stroke of business, feeling very well satisfied indeed.

CHAPTER XIX.

MR. STRICKLAND'S RETURN.

But you want to know more about Julie herself, and how she was getting on. She was ill, indeed, and during the fever she moaned and tossed about and rambled in her talk, and took no heed in any way of her new surroundings at all; but Martha nursed her carefully—no one could have been more tender—and at last she had her reward. The fever passed away, and Julie was in no more danger now; she had come to her senses again. Only one thing had gone completely out of her life—it was the memory of the past. She had forgotten who she was; forgotten the dear old home, forgotten her playmates, Chubbie and Puff; and Guy, Rose, Elsie, and Lance. That was a blank to Julie now.

There was a very kind person who bent over her bed, and called her endearing names, who smiled at her gently and coaxed her to eat, and was very loving indeed.

"Look what auntie brought for you to-day. Do you think you can eat that, my lamb?"

Julie always looked confused when this person called herself by that name; but it was such a trouble to think, and it pained her head so much, that she was glad not to think at all. And as she didn't know what to call her nurse, she called her "auntie" sometimes, which always brought a smile of pleasure to the person she addressed. And Julie's tender heart was just the same—the tender heart that guessed so soon what pleased or vexed anybody; so she called her "auntie" oftener when she saw it pleased her so, and after a while fell into the way quite naturally.

"Auntie," she said one day, when she was feeling ever so much better, sitting up in bed, propped up with the pillows, and a ripe pear in her hand, "Wasn't there somebody else?"

"Somebody else, my dearie? What d'you mean?"

"I can't tell," said Julie, looking very confused, and putting her little hand upon her brow. "Weren't there a lot of others? I can't think, you know."

"Don't think, dearie; it is bad for you. Doesn't auntie please you, love?"

"Yes," said Julie, with a fluttering sigh—"oh yes!" and returned the kiss which Martha pressed upon her cheek with interest.

"You've been very ill, my pet, a long, long while. You've forgotten many little things, you know. Shall auntie tell you some of them?"

"Yes, please," said Julie, with a brightening eye. "I want to know."

"Don't you remember papa, my lovey—papa that I often talked to you about—papa has sent you pretty things from India? Don't you remember him?"

A bright light beamed in Julie's eyes just for half a second. "I thought he was dead," she said.

"Dead! Bless your little heart, papa's no more dead than me!" And Martha tried to laugh as she stroked the poor child's cheek.

Julie looked confused again, and gave a heavy sigh.

"Julie, don't you try to think at all, my dear. It'll all come right by-and-by. Papa will come to take you to his house one day. He's on the big ship now. He was to start last week. He's coming home my pet."

Yes, Mr. Strickland was really coming home. Only last mail had brought the news to them. In five weeks he hoped to be in England, he said, and was longing much to see his little girl.

John Gerring was greatly relieved at the news. The child would be safely off their hands; and he gloated over the luck that had managed everything so nicely, and was only anxious for Julie to get quite well.

And Martha? It came like a pang to think of meeting Mr. Strickland so soon—the husband once of her well-loved sister Jessie. What could she say to him? Well, she had deceived the neighbors all around; she must now prepare to deceive the father too.

"Will you take charge of her for me? I can trust her with you, Martha, more than anyone in the world." She had not forgotten his words. He had trusted his child to Martha, and the little one had died, and she was going to palm off as his own another—somebody else's child. She wished so much she could confess it all without reserve to him, and keep for her own this poor little girl who had fallen into her hands so strangely, but she dare not suggest such a thing to John. What would John Gerring say? No, no, it was no use now. She must carry it out to the end. Even if she confessed to relieve her mind, it wouldn't save her the child. John only kept Julie, she knew very well, for the money she would bring in. It grieved her, too, very often to deceive her poor little charge, and Julie's wondering and puzzled eyes made her often guilty and sad;

but Mr. Strickland would be home in a few weeks more, and Julie must be a little prepared.

"I wish I could remember something; but my head feels so queer, you know. Sometimes I think I'm going to remember it all, then it goes away so quick."

"That was the fever, lovey; you had it very bad. Try not to remember anything," Martha gently urged; and Julie, with a patient smile, would give up thinking at all.

If her head didn't feel so queer, she said, she would be very happy, she thought, for everybody was very kind—both auntie and Uncle John. A small white kitten was allowed to come and play upon her bed, and its antics and its funny ways always made Julie laugh.

"That's right," cried Martha, laughing too. "Laughing will make you well." And Julie seemed to get well very fast after that and was soon able to leave her room, and would follow Martha about everywhere, just as the dead Julie had done.

Julie was never tired of hearing about papa. She knew all about her little history now, and puzzled why she couldn't remember it in any way.

Had she really lived there nearly all her life with Martha at the farm? Martha said they had lived together in a tiny cottage before; perhaps it was that time she was trying to think about, and could never remember at all. But papa would soon be home.

With anxious eagerness Julie was looking forward now for him, and it was the thought of his coming that made her get well so soon. The mists would all clear up when he came back, and she wouldn't be always trying to remember something else.

"Is it to day, auntie?" she asked, as soon as she opened her eyes on the long looked for morning. "Is papa coming home to-day?"

"Yes, my pet," said Martha, in a rather quavering voice.

"Aren't you glad, auntie?" asked Julie, wondering. "You don't look very glad."

The tears began to roll down Martha's cheeks. "I'm glad for you, my pet, but sorry for myself. I'll be so lonesome when my Julie's gone."

A shade fell over Julie's face as she stroked poor Martha's hand. "Don't cry, don't cry!" she urged. "I'll come to stay with you again, you know. Papa will let me come if I ask him."

"Bless you! bless you!" cried Martha, crying more and more. Ah, she had more to cry about than the thought of losing Julie!

But she must not waste time in tears; there was plenty to do to day. The house must be made quite spick and span to receive the expected guest, and plenty of work for her willing hands seemed to take the trouble out of her mind.

Poor little Julie! She saw that Martha was very much perturbed, and it made her almost guilty to be so happy herself when somebody else looked sad; so she tried to make up in her own little way by helping as much as she could, and fetched and carried for Martha all day long.

He was coming at seven o'clock;

it would be quite dark when he came, and John Gerring was to have an early tea to get off to meet him in time at the station seven miles away.

"Uncle John hasn't taken the trap and horse," said Julie, who had watched him start off in his Sunday clothes.

"No dear," said Martha, "they will drive home in a cab;" and she put on Julie's smartest pinnie—it was the other Julie's pinnie, of course—brushed out the long fair hair afresh, and sat down with her by the parlor fire, seeing with half pleasure and half sadness how the pensive little face was lifted up.

"They've come!" cried Julie, springing up: "I hear the carriage wheels," and she stood for a moment with her hands upon her heart—it seemed to thump so loud. Would she remember everything now? Would papa make it all quite clear?

For a moment Martha seemed turned to stone, and sat as if she were glued to her chair; then the blood came rushing to her face again, and she got upon her feet.

"Lovey, don't come into the draught," she said; "I shall bring Mr. Strickland in here."

(To be continued.)

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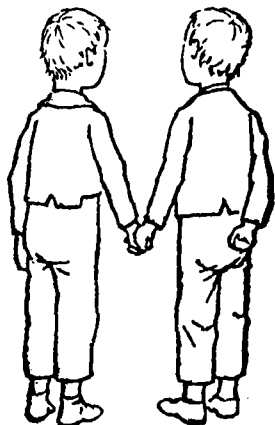
Work in Mexico and Brazil is not included in this report. One cannot but feel gratified at the increase of all kinds of mission work and workers; yet with earnest prayer to Almighty God, through Christ, for larger success,—until the knowledge of the Lord covers the earth as the waters do the sea.—*Southern Churchman.*

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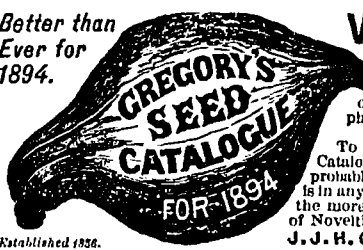
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OF VIEW.**

It is necessary to open one's eyes, observes Dr. Adolf Strumpell, in the *Berliner Klinische Wochenschrift*, to realise the intimate relation which subsists between the habit of alcoholic indulgence and the working and productive capacity of a people, their earnings, their habits, and their domestic surroundings. The thoughtless expenditure which hundreds of thousands of persons of moderate means incur in beer-drinking, constitutes a very heavy drain upon their incomes. Among the working men generally as much as a sixth of their total earnings is devoted to this object, under the impression that beer is one of the prime necessities of life. It is, however, in its medical aspect that the question is of prime importance to us as physicians, and I have been driven to devote exceptional attention to the subject by the force of the facts which have obtruded themselves upon me in my daily professional practice.

The present procl in medicine is with justice characterised as the etiological. It is now universally recognised that the determination of the causes of disease is the first essential step, not only for its treatment, but, what is of more importance, for its prevention. Now, alcoholic poisoning is responsible for more disease than any other single cause, and its action, being chemical, is more easily investigated than the complicated biologic influences of parasitic micro-organisms. It is, in fact, remarkable that clinical observation has been so little directed to this branch of the study. Alcoholic intoxication exhibits in its action phenomena of the same class as present themselves in the case of other chronic poisons. The daily administration of small doses may be continued for an indefinite period without any apparent noxious effect, but its action is cumulative, at any moment may announce itself as chronic disease. All the indications point to the conclusion that it is the nervous tissue which is especially exposed to the cumulative action of the alcoholic poison. The alcohol sets up a chemical action in the nervous tissue, which at first inaugurates only imperceptible change; but once inaugurated, the process goes on until the tissue passes into a permanently diseased condition. Hence, medical opinion is becoming more and more strengthened in the conviction that it is by no means only the free drinkers and notorious drunkards who are victims to this insidious habit, but also innumerable persons who would repel the appellation "drinker" with indignation.

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JOY IN TWO HOMES.**A GENUINE SENSATION IN GREY
COUNTY.**

How Baby was Saved, and how a Young Lady Regained Health after Doctors and Friends had Given up Hope—Grateful Parents Speak for the Benefit of Other Sufferers.

From the Collingwood Enterprise.

Situated some fourteen miles from the town of Collingwood, on the border line between the counties of Simcoe and Grey, is the thriving village of Singhampton. It was the duty of the writer to visit this charming locality recently on a mission of more than local interest, and to Mr. Geo. F. Riddell we are indebted for the really startling facts elicited as a result of the trip. Having resided in the locality since boyhood, Mr. Riddell is one of the best known citizens in the village, and his word is respected as that of an honest, intelligent man. He was found engaged in his work at Mr. Pearson's mills, and cheerfully went with the reporter to his residence, where Mrs. Riddell was found with her little girl. The little girl is two years and four months old, very bright and intelligent. Her name is Lizzie Bell, but her parents informed the reporter that they call her the "Pink Pills baby," and they gave these reasons: When Lizzie was ten months old she was taken ill, the trouble being ascribed to her teeth, and so bad did she become that she was quite blind for two weeks. A doctor said there was no hope for her, and the parents shared his opinion, for the child was exceedingly puny and weighed only nine or ten pound when a year old. Mrs. Riddell said, "We frequently could not help wishing the little one was at rest, so much did she suffer." Mr. Riddell about this time heard of Dr. Williams' Pink Pills, and determined to try them. As baby continued taking the pills she began to grow well and strong, and has gone on steadily improving. "I think," said Mrs. Riddell, "that baby would long since have been in her grave had it not been for Dr. Williams' Pink Pills, and I unhesitatingly recommend them as a most reliable remedy." Mr. Riddell said he had been ill for some time himself, feeling nervous, worried and losing his appetite. His left hand also seemed to be losing its strength, and his weight decreased to 112 pounds. He resolved to try Pink Pills, and in six weeks he regained good health and appetite, while his weight showed an increase of 32 pounds. He is enthusiastic concerning Pink Pills with good reason.

While in Singhampton the reporter heard much talk of another remarkable case, and being anxious that all the facts obtainable should be placed before the public he called at the home of Miss Ellen Cousins. The young lady was absent visiting friends, but her mother cheerfully gave the facts of this truly remarkable case. Miss Cousins was troubled with dyspepsia since childhood, and as she approached maturity other

complications followed. At sixteen years of age she weighed 125 pounds, but her troubles so reduced her that she fell away to a mere skeleton of 56 pounds, and at this stage her trouble was aggravated by erysipelas in both legs. Medicines of various kinds were tried without avail until the doctor finally advised that none be taken and that the diet be carefully watched. Then another doctor, who it was said had cured a girl similarly afflicted, was tried, but three month's treatment produced no good results, and Miss Cousins was in such a condition that the family and friends sat up one night fully expecting death to ensue before morning. The spark of life flickered, and on the suggestion of a friend two boxes of Dr. Williams' Pink Pills were procured. After taking them a slight gain was noticed, and two boxes more were got, and since that time Miss Cousins has taken eleven boxes, and has continually gained in health and strength, and her weight has increased from 56 to 85 pounds. Mrs. Cousins said that they look upon Ellen as one raised from the dead, and they cheerfully recommend Pink Pills to all sufferers from similar complaints.

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