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The Church Guardian

W. H. Naylor 1295

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.

HERBERT SPENCER, who, by the way, is not an atheist, as we have seen lately asserted in religious quarters, has declared his opinion that the service of the Church of England, which he is said to attend, will eventually be acknowledged as best adapted to satisfy the religious needs of every class of men.

THE Synod of the Diocese of Adelaide has resolved by an overwhelming majority to delegate the choice of their Bishop to the Archbishop of Canterbury, the Bishops of Wakefield, Manchester, Bath and Wells, together with Bishop Selwyn, of Cambridge.

By the death of the Rev. John C. Jenkins, of Brussels, the Anglican Communion on the continent of Europe has lost a faithful servant, one of its oldest and most esteemed chaplains. He held the largest Rural Deanery known to the Church, comprising Belgium, Holland, Germany, Austria, Denmark, Norway, Sweden and Russia.

MR. ROBERT PRINGLE STUART, formerly of Tasmania, who died at Tunbridge Wells in July last, within a few days of completing his 90th year, has bequeathed the sum of £5,000 to the trustees of the Pusey House, subject to the life interest of two relatives, and a sum of £3,000 (which will ultimately be increased in all probability to between £4,000 and £5,000) to Keble College.

Most interesting is the statement of Mr. Gladstone, that of the chief intellects of the age with whom he was acquainted, fifty-five professed and practised the Christian religion, and five were professors, though not believers. What a rebuke that one sentence contains for the Atheist! What a comfort to humble believers whom doubts assail! The Atheist would fain arm reason against revealed religion. But here were men in whom reason was strong and religion stronger, and both were friends, whom religion and reason led along the same path to a Christian God.

THE *Record*, noticing the death of the well-known Roman Catholic priest of Bray, the Rev. James Healy, says that he was on such intimate terms with the Archbishop of Dublin and other leading Dublin clergy, and held such broad-minded and liberal views on religious subjects that he was often called "the Protestant priest." He was a bright and genial companion, full of witty repartee, and for many years a *persona grata* at the Viceregal Lodge. He was asked, recently, "What Mr. 'Tim' Healy will be when Home Rule is granted," and his reply was: "Mr. Healy will be a very old man."

IN 1871 there was a Church population in Belfast, Ireland, of 46,423, and there were then

15 churches in that city. Ten years afterwards the Church population had increased to 58,410, and there were then 18 churches. In 1891 the Church population had increased to 81,106, and there were only 19 churches. Including the suburbs, they have now 20 churches in the town and six in the immediate suburbs, making 26 in all. In the city of Dublin there were two cathedrals and 46 churches and chapels, and in the suburbs there were 26, making a total of 82.

It was not without good reason that, at the recent session of the Manchester Diocesan Conference, the Bishop of Manchester, who presided over the assembly, took the opportunity of replying, with much care and at a considerable length, to Cardinal Vaughan's late attack on the Church of England. There is a temptation nowadays to deal with the Roman Church a little too easily. While, rightly enough, every liberty is given to Roman Catholics so far as the practice of their religion goes, and without any consideration of their religious opinions they stand, properly, on precisely the same footing as other English citizens in regard of their social and political rights, we are some of us sometimes tempted to forget that they have at heart the reconversion of England to the Papacy, that they are distinctly a missionary body in our midst, and that if we are at no pains directly to oppose the attacks which they now very openly make on the English Communion, there is a danger of their advancing their views much further than we quite imagine likely or possible. In a letter not meant for the public eye, but which happens to have become public, Cardinal Vaughan has, within the last few days, spoken of the Anglican Church as a Church 'which claims for itself *without the smallest foundation*, the name of the True Catholic Church;' and he states explicitly that the English bishops and clergy should be considered no more than as so many laymen. Of course this is his view; but it is wise for English Churchmen constantly to remember the fact, and to realise what must be its practical outcome.—*Church Bells*.

THE *Family Churchman*, referring to the Exeter Church Congress reminds its readers of the many advantages of these annual gatherings of what has been called the "Parliament of the Church." Here Churchmen of all shades of opinion may meet together for counsel, mutual edification and discussion; here they may show how the Church acts and re-acts upon every phase of thought and feeling, and see how true it is that the Church of England is verily and indeed the Church of the people of England. We are by no means in favour of a cast iron uniformity; the liberty which the Church allows to her children is one of our most priceless heritages, and it would be an evil day if that liberty were curtailed in favour of any school of thought within her pale. Churchmen, of the most opposite views, have much in common, which they cannot afford to forego. They recite the same creeds, partake of the same sacraments, and governed by the same

apostolic and historic Episcopate are members of the same body. These things granted, it is surely advisable to allow the widest divergence on non-essentials, and it is surely possible to live together in unity and brotherly love, as members of one great family, the Head of which is Christ. The Church Congress does a great work for it brings Churchmen of all shades of opinion together, and, by bringing them together, it shows them how much more there is that they agree in, than they differ in; it teaches them to know one another better, and to understand one another better, and it bears eloquent witness to the truth of the golden rule. "In essentials unity, in non-essentials liberty, in all things charity."

THE ARCHBISHOP OF YORK ON THE CHURCH OF ENGLAND.

The truth is that the power of the Church in this country is very much greater than our adversaries imagine, or than we ourselves are ready to believe. If only we were all of one mind, we might make our own terms in almost every case. Division and still more contention are our greatest weakness. It is to this grave difficulty that I now wish to ask your attention.

"Our Lord has told us that offences must come, that our path on earth must have its stumbling blocks, that we cannot escape them. He might have added also that differences and diversities must exist, but indeed these two are stumbling blocks of a very serious kind. They are inherent in the weakness of human nature, and it has been well said, 'there is a good deal of human nature in all of us.' Even with regard to our highest interests we are not entirely of one mind. . . . If only we would seek to discover and thankfully to recognise the element of truth in our opponent's position rather than to denounce the supposed tendencies of his argument, we should do far more and far better for the cause we have at heart. We need more faith, more hope, more love in dealing with those who differ from us. In this sense also the Christ-like maxim of the Apostle has its application, 'Look not every man on his own things, but every man also on the things of others.'

"The Church of England—and it is characteristic of her courageous faith—has thought it best to leave as open questions not a few matters both of doctrine and of ritual, about which it is impossible to arrive at any definite decision based upon the teaching of Holy Scripture or the unbroken custom of the Church. Such matters as these are legitimate subjects for individual opinion, or for diversity of use under lawful authority. And it is almost exclusively on such points that divergences of opinion exist, from which dissensions may possibly, but not necessarily arise. . . . There is, therefore, no room for disquietude because such differences exist within that large-hearted and loyal branch of the Catholic Church to which, by the goodness of God, we have the

happiness to belong. No age of the Church, not even in Apostolic times, was wholly, free from them. . . . Who is there among us who for the sake of getting rid of our differences and even our dissensions, would wish to see our free and happy England, with all its faults and all its shortcomings, reduced to the spiritual or unspiritual condition of Italy or of Spain, and would be content to dwell among a people with rosaries in their hands and scepticism in their hearts? However much, then, we may regret the controversies of the present day, and still more the spirit in which, through the weakness of our human nature, they are carried on, there is no place for fear or perplexity, although there is great need of prayer."

A VISION OF THE UNSEEN.

(A Sermon Preached in St. Paul's Cathedral by the Rev. Canon W. C. E. Newbolt.)

"And Elisha prayed and said, Lord, I pray Thee open his eyes, that he may see. . . . And he saw, and behold the mountain was full of horses and chariots of fire round about Elisha."—*2 Kings vi. 17.*

This is not the first time, dear brethren, that Holy Scripture has taken us to Dothan. Holy Scripture has taken us before to watch the steps of another lad who, surprised to find hatred where he looked for love, to find himself carried away by the strong currents running beneath the smooth surface of a pastoral life, thought himself forsaken. At Dothan we have watched Joseph swept out and swept away into the great sea of Egyptian life, forsaken apparently, an outcast, an item, a lone boy who had fallen in the whirlpool of chance. Again, to-day we are at Dothan. We are following the steps of another lad who, as Joseph did before him, finds himself suddenly confronted with a pitiless ring of adverse circumstances, and he goes out in the morning to find himself surrounded on all sides by horses and chariots which had come from Syria to seize the person of his master Elisha, whose existence was a perpetual menace to Syrian stratagem and intrigue. Two frightened boys at Dothan, the place of the two wells: but with this difference. Joseph is carried off in the irresistible clutches of an unseen destiny which now seems to smile on him and now to frown, while on the other hand, the young man before us in to-day's Lesson has at his hand the prophet his master, whose range of sight reached beyond the mere passing phenomena of the moment. If Elijah, his great master, had fallen back in great crises on the eternal God and the everlasting arms leaped down to accredit his message in the consuming fire, sending him the birds of the air to feed him, or an angel from Heaven to sustain him in the stormy depths of his agitated and depressed life, Elisha, on the other hand, in the rich enjoyment of a double portion of the Divine Spirit which came to him from his master, seemed to be blessed with a more continuous gaze, as it were, into the unseen, a consciousness of the invisible world which runs side by side with the ordinary experience of every-day life. If an axe fall into the water, if the contents of a pot of broth are poisonous, if the people are hungry, or if disaster or bereavement overshadow life, almost without effort, he has passed the border of the unseen, he is in the region and in the presence of Him Who is the Author and giver of life. He is able to set in motion other courses and other springs of work. So here he is able to show the young man the hidden mechanism, so to speak, of the world, that which it was not at hand to show Joseph. He shows to his troubled servant that there is no such thing as chance, there is no such thing as luck, there is no such

thing as surprise. The soldiers of Syria, when they got home eventually, would have a wonderful tale to tell of their chances, and their mistakes, and their hair-breadth escapes, but Elisha had been able to show to his servant the mechanism of life, that what we call an escape is really a rescue, that what we call good luck is the armed interference and intervention of the celestial host, that which we call miracle is the knowledge of another force which swallows up, as it were, the forces of which hitherto alone he had been cognisant. What a difference it makes to one who knows! It is the inextricable confusion of some manœuvre. The commander gives the word, and those who carry out his word of command in confidence in his skill go on because they are confident that it will work out all right. It is the skill of the doctor, unflinching at the symptoms, which disturb the patient; he knows exactly what they all mean. They are the signs of the crisis through which will come to his suffering patient the cure. It is the engineer amidst the crash and whirl of the machinery with its interlacing wheels, and springs, and complicated mechanism. He knows its secrets, he knows its power, while the spectator sees only an aimless display of bewildering force.

"LORD, I pray Thee open his eyes that he may see." This has been the aim and object of what we know, dear brethren, as revelation. There was one great object of the Incarnation, "For judgment I am come into the world that they that see not might see, and that they that see might be made blind." It is one great object of the Church now in our midst to open up the supernatural, to give us glimpses of the great world all around us, and to lay before us its mechanism, that it may no longer scare us by its din, or terrify us by its force, or catch us up in our ignorance of its working. My brethren, would it not be something if we were able to eliminate in any degree the element of surprise out of our life? Joseph goes out to seek his brethren and finds himself in the pit and on the high road to slavery. The prophet's servant goes out of the city and falls into an iron ring of armed forces. A man goes for a holiday in Switzerland: he starts off in the morning up some glorious mountain in the Alps full of hope and vigour; in the evening he is lying crushed at the bottom of a precipice, or smothered in the embrace of an avalanche; or frozen by the icy wind. A man comes down to breakfast in the morning in the midst of ease and plenty, and even luxury; he opens a letter and finds himself a beggar. A recklessly-driven cab, a railway collision, a defect in the system of drainage, and the whole aspect of life is altered. People shrink within themselves, they mutter and complain, they feel terrified at the ups and downs of life and its uncertainties, and at the best they try to forget it, or else they are caught, lacerated by the cruel scourge of anxiety. Every loaf they receive from their Heavenly Father they imagine to be a stone, every fish He gives them they believe to be a serpent. They live a life of suffering, overwhelmed by those evils which the proverb tells us are the greatest of all evils, those evils which never come. Look at the pitiful effort which mankind makes from time to time to tear down the veil which separates him from the unseen. Look at the stern monitor of the ancient oracle saying just enough to disturb, but never enough to satisfy. Look at that sad awful picture of King Saul, who, forsaken of God, and with a stifled conscience and utterly silenced religion, asked a witch to call up the dead, to lift at least one corner of that dread pall which hung over to-morrow. See him hearing just enough to whet his despair, not enough to brighten the future. See the straits people are driven to. They scout religion, and they are caught in the net of superstition. A voice from the dead which can only scratch irrelevancies on a slate, or blur an indistinct im-

pression on a photograph, or mutter, or speak with a mysterious voice—what single inch, or fragment of an inch of that dark veil has Spiritualism lifted up which hides us from the future, or the unseen mechanism which shapes the future? Underneath the dome which covers the mosque of Omar at Jerusalem we are told there is a cave and a well now closed, wherein it used to be believed by the Mahometans that the living could hold converse with the souls of the departed about any disputed matter which lay in the power of the dead to solve. That well has now been closed, for some years ago a mother, going to speak to what she believed was her dead son, was so much agitated at the sound of the voice that she threw herself in to join him and disappeared. It is but a type of what necromancy under all forms accomplishes. It only increases the gloom and rivets the bonds of despair. But, nevertheless, it is through glimpses into the unseen that we shall rid ourselves of the paralyzing fear of the uncertain and unexpected, the chances and mischances which sadden the footsteps of many a vigorous life. Have you ever thought, dear brethren, that this anxiety is one of those ills for which Holy Scripture suggests no remedy, and has nothing to say except this. "Be ye not therefore anxious." It must not be—not merely surely that we are to go stumbling and blundering on through life, hoping we shall encounter no obstacle, hoping we shall emerge at last and meet with no catastrophes; but surely that in the sense of God's guidance and supernatural power and provident oversight, we must rest contented and put our whole strength and trust and confidence there. "Give us this day our daily bread" is the prayer which He puts on our lips, not "Give us bread for the morrow." "Casting all your care upon Him, for He careth for you." It is His own inspired message to the world through the mouth of His Apostle. Surely if we lived more in the other world, surely if we kept closer to God; if we kept nearer to the Unchangeable, we should be less tossed about by the billows of life. The presence of God, prayer, the glorious Gospel, the inner life—it is from out of these that we see the inner mechanism of the world, are close to its unchanging principles. "Thy Word is a lantern unto my feet and a light unto my path." Here where all seems so hopeless, where friends have disappeared, steep precipices and the gulf yawn at our feet, there it is still the little circle of light beneath our feet, light enough to enable us to take one step, light enough to let us do the next thing, light enough to help us to take the next step, and now it has brought us round the corner. There, through the driving rain and drenching mist which sweeps down the rocks, there is the path and the summit which reaches up over our heads to be reached by a path still there round the corner. The glimpse of the unseen has shown me this—I am in the hands of God; there is no uncertainty, no chance, no luck, no fate. Take the next step, do the next thing. With God onwards, Lo! beyond the hosts of menacing Syrians you will find the army of the living God.

"LORD, I pray Thee open his eyes that he may see." This lonely boy waiting on a lonely prophet, what was he to do against such a display of power? Wait a moment? It will be made clear to him. He was defending a post, a position of importance, which was sufficient to command the support of the armies of Heaven. We are ready enough to believe in our own importance in the world, in our necessity, in our value, but we do not always realise, as we might, that everyone who is sent into the world is also of importance to God and commands the support of Heaven, if his work be only to wait on a prophet and be a nameless personality in the pages of history. Thou art as much His care as if beside nor man nor angel lived. Surely it is this sense of the Heavenly support which is such an immense strength to

those who feel themselves no longer backed up by the public opinion around them. There was a time when to be consciously in possession of a post, to be held as a scholar in a school, or a worker in a parish, or as a Christian Churchman amidst sceptical surroundings, was in itself a power, but now there are only the few inches of ground on which I stand to defend, no champion, no representative, no outpost of a great trust; and at such a moment we seem surrounded, cut off; and then perhaps the watchword rings through the night, and the power of the man is put into our hand. A modern writer has told us of the abject terror that sometimes possesses the night sentry in time of war, when the black curtain of night sways before him, dimpled with forms ready to burst through, and the silence of the night becomes loud with indistinct sounds, he feels enemies stealthily creeping before him, he is almost goaded to fall back, but the line of the distant campfires and the tread of the other sentries nerve him, and he stays at his post. Yea, this young sergent is supported just as much as his grave master, with his deep, brooding spirit. Loneliness vanishes. "They that be with us are more than they that be with them." Come what will, we are immortal till our work is done.

LORD, I pray Thee open his eyes that he may see." It was more than the passing relief of a momentary despair, it was more than the brief dispersal of a present sense of loneliness; it was a revolution, it was rather an endowment, it was the entrance to a rich field of ever-widening importance. "Open, Lord, I pray Thee, his eyes that he may see." It is the motto which we trace over schools and colleges which open before the mind ever-widening prospects of glorious beauty in the rich pastures which education displays to our wondering gaze. "Lord, I pray Thee open his eyes that he may see." It is written over the picture galleries and shrines of art, which open up to the world new fields of beauty, new possibilities of life, and show to men that light that was never yet on land or sea. It is traced over the portals of music, of architecture, of science, of discovery of all kinds. Whatever folly we may stop to find in this century in which God's good providence has placed us, at least we must give it credit for this, for a sincere desire to open wider and wider the fields of vision, and enlarge the boundaries of knowledge, and to make accessible to the greatest number the facts which are stored for us here in the world. Men and women too often pass through the world like travellers whom the train has landed at some scene of beauty or of historical interest to which, to all intents and purposes, they are just as oblivious as the train that brought them. They must be taught that there is something more elevating than the sense of refreshment and entertainment. There is architecture in the churches, there is botany in the fields, there is beauty on the summit of the hills, there is health in the fresh air and God everywhere. We may be thankful for the wider horizon, for the richer harvest of the unvaild eye. But the prophet knows that this is but the fringe of a greater glory which shines out on the world around us.

"Lord, open his eyes." It is the great appeal which lies at the threshold of all religion. Here is the light which lightest every man that cometh into the world. It has been said that a Board of Guardians once contrived to construct a hospital for the blind, in which they reduced the windows to the barest possible space, because they said, "What is the use of light and windows to the blind?" But they soon found out their mistake. Without the glorious light, the blind sickened and failed and lost energy and health. It may seem at times, in the craze for culture of the useful only, that the Bible and religion may be dispensed with in elementary schools, or put into a sort of forcing house which is all glass into which the children

may be driven on holidays or Sundays, when the time is not taken up by going to church. But we shall find that unless education is permeated by religion, unless there be windows opening out into the supernatural, those who seem least to need it will be sickly and weak if it be withdrawn. Here is the remedy for empty churches, here is the remedy for despised Bibles, here is the remedy for neglected sacraments,—Lord, open his eyes that he may see." Can you expect people to come to church if there is no opening out into the great world beyond, if the services are mere beautiful sounds which tickle the ear only, if church-going be a mere concession to propriety, if Holy Communion be only received on the spur of the moment unprepared for, unwelcomed, unacknowledged?

Other people besides the sergent of the prophet have had visions of the unseen, and have told us what they saw of the great world which lies beyond the frontier of worship. Isaiah speaks to us of the awe and majesty which surround worship, and of the seraphs who veiled themselves with their wings and kept themselves poised in the attitude of devotion. St. John saw something of the heavenly worship, and has left us an impression of the awe and solemnity which it gave to him, Oh! what a contrast there is between what we see and what we do not see when we come to Church. We see just a little bread and wine and the priest at the altar, and sounds of reverence and the attitude of awe; and what we do not see, the altar set in Heaven, the Lamb as it were slain from the foundation of the world, Jesus Himself, the prostrate adoration of Heaven, the tossing censers of an innumerable host, the thunders of adoration that break like waves on the shores of the crystal sea. If men saw these things, would our churches be big enough, would our Eucharist be frequent enough? if in the Psalms they met here the voices of the angelic choir and the cadences of saintly devotion which have made these Psalms reverberate all down the ages. Why do not men come to church? Because their eyes are holden that they cannot see; and their ears are deaf that they cannot hear. We smile at the savage who is content with a blanket and a few beads; we laugh at his crude customs and aboriginal piety; but what must our religion seem too often to those who gaze with unveiled face at the glorious adoration of Heaven?—visions which we see only faintly reflected before us here below.

God grant that our lives may be richer, fuller, more illuminated with the light of His countenance. Here, believe me, is the solution of life's difficulties. To be consciously linked with the invisible is to be able to know something of the mechanism of life, is a relief from that grim game of chess where we play with an unseen adversary, and where a mistake is followed by a blow without a word. The vision of the unseen world will restore to us that sense of duty and trust which we are too apt to let slip from us, while the unseen in its worship and in its magnificence will cover life with richness, will confirm it with a sense of security, will bless it with abiding strength by God's ever-present help and guidance as we feel confident and strong in this blessed belief that "they that be with us are more than they that be with them."—*Family Churchman.*

RESPONSIBILITIES.

It is a high solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, were he the very meanest of us, have an end! What is done is done, has already blended itself with the boundless, ever-living, ever-working universe, and will also work there for good or evil, openly or secretly, throughout all time. But the life of every man

is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose ulterior course of destination, as it winds through the expanse of infinite years, only the Omniscient can discern. Will it mingle with neighbouring rivulets as a tributary, or receive them as their sovereign? Is it to be a nameless brook, and will its tiny waters among millions of other brooks and rills, increase the current of some world's river? Or is it to be itself a Rhine or Donau, whose going forth are to the uttermost lands, its flood and everlasting boundary line on the globe itself, the bulwark and highway of whole kingdoms and continents? We know not; only in either case we know its path is to the great ocean; its waters, were they but a handful, are here, and cannot be annihilated or permanently held back.—*Carlyle.*

THE PRIESTHOOD.

That the Christian priesthood is the realization of the patriarchal and Aaronic is verified by the types and relations of the three great dispensations. The patriarchal was the first, the Aaronic its development, and, as a type, merged into the Christian, according to the Scriptures. The patriarch was priest and king, for which high-priest is but another name, and expressive of the two offices in one person. Both were types of Christ, and the order was another of that which he established.

In the priesthood of the patriarchal and Mosaic dispensations not a link was wanting, nor is there in the Christian. The Church was in the order, its constitution in the law, and both were recognized by Christ, who came not to destroy but to fulfil. The high priesthood, which includes all, is realized in Christ, and in Him the order is perpetuated by virtue of the atonement and necessity of a perpetual intercessor. He was Mediator before, as well as since the Resurrection; and allowing for the difference between the dispensations, the object of the priesthood and consecration of the priests are substantially the same.

Jesus never was "a layman in the Church of Israel," nor in any other. From His birth He is the Lord's Anointed, and as heir to the priesthood and patriarchate, received His orders as orderly and legally as did Shem or the son of Abraham. He was certainly a Christian, as set forth by the "institutional and dogmatic" teaching of the Church, which is not to be confounded with the mistakes or errors of humanity. He is the anti-type of "the ecclesiastical" High Priest, the Head and Founder of the order, and ordained and sent His priests as the Father had sent Him, and gave them power accordingly. "To confuse a spiritual priesthood with an ecclesiastical priesthood" has never been the doctrine of the Church, nor by her made "a trick" of controversy. The difference is not conventional, but founded in the law of nature and verified by the Divine economy.—*J. Kiernan.*

"The accusing Spirit which flew up to heaven's chancery with the oath, blushed as he gave it in, and the Recording Angel as he wrote it down, dropped a tear upon the word, and blotted it out forever."—*Sterne.*

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News from the Home Field.

Diocese of Fredericton.

REV. JAMES NEALES, who has been for several years a resident of Woodstock, N.B., died at his residence, on Monday, 19th ult., after a long illness. He was a faithful and devoted minister of the Church of England. His death coming, as it did, in his eighty-first year, had been sometime expected. Mr. Neales was born in Dover, England, August 29, 1813, and was educated at King's College, London, and became a member of the Royal College of Surgeons. He practised his profession for some time in Tickhill, Yorkshire, and in the year 1831 came to this country and settled in Stanley, York Co. He continued his practice as surgeon in that place until the year 1844, when he entered the ministry of the Church, and was ordained Deacon by Bishop Inglis, of Nova Scotia, and in the following year was ordained Priest by Bishop Medley at his first Ordination in this diocese. His fields of labor in the ministry were, successively, Grand Manan, Richibucto and Gagetown, being rector of the last named parish for thirty years. He retired from the active work of the ministry in 1887, through age and infirmity, and had spent the past seven years in this town. At the death of late Metropolitan he was the only surviving clergyman, of those who were at work in this diocese when Bishop Medley took charge in 1845. He was married twice, his first wife being Mary, daughter of the late Dr. Cooke, of Guinsboro, Eng.; his second wife was Julia, daughter of the late Capt. Kotright, of the Royal Navy, at one time on the coast survey of this province. He leaves five sons, Canon Neales, Rector of Woodstock; J. DeVeber Neales, barrister of Moncton; G. Finnis Neales, of Red Rapids, N.B.; Rev. Scovill Neales, Rector of Andover, and A. Kortright Neales, solicitor, of Ontario, California, and two daughters, Rose S. and Julia Neales, of Woodstock. His funeral took place at Gagetown on Thursday, 22nd ult.

ST. JOHN.—The following Advent Pastoral was addressed to the members of Trinity Church by the Rector, Ven. Archdeacon Brigstocke, D. D.

"The return of another Advent season, which is, as you know, the beginning of another ecclesiastical year, forms a very appropriate time for asking ourselves some very plain and practical questions, touching our privileges, and responsibilities, as members of the Church of Christ.

I much doubt, if, we are fully aware as we ought to be of our great privilege, in being members of the Church of England. If we take a cursory view of Christendom,—that aggregate of Christian Churches—it is surely something to belong to a Church, that has never separated from the One, Catholic, Apostolic Church of Christ, and which has an unbroken history from Pentecost, to the present time. The Church of England is at once ancient, primitive, and Catholic. She did not originate in the sixteenth century, as some think, and many assert, nor were the Reformers her founders. She takes a foremost place to-day, in all that pertains to the world's welfare, and is doing more than any other branch of Christ's Church to prepare the world for Christ's second coming. It ought to be our aim and desire, to realize these great facts, and to see in them a call to make our Church a praise, and power, in this land. It is not to our credit that she has to struggle so hard with strained means, when there are abundant resources within our Body. I want

to see amongst us more systematic giving, and more large-hearted generosity, for the Church in the Diocese, as well as for those larger Missionary enterprises for the evangelization of the world. I have a scheme in my head which, I think, may prove helpful to promote larger offerings, and about which you may hear more another time.

In the matter of worship we are not deficient? What about attendance? With many, it is certainly not what I desire to see, and as far as I can judge not what it ought to be. How many only give a very irregular attendance at the services, coming sometimes on Sunday morning, never in the evening, and very seldom to the Holy Communion. And can nothing be done to stop our young people especially, from wandering about from church to church, thereby destroying pastoral influence, and checking the growth of the Christian life?

What, too, about taking part in the services? One of the beauties of our incomparable Liturgy is its responsive character. Large portions are to be said by the congregation, that every one may take part in offering up to God holy worship. But oh! how much is this forgotten! How feeble is the response! How many there must be, who maintain a dumb silence, and are mere listeners, and spectators of what is going on! I long to see this remedied. It rests with you to do it. All that is wanted, is for every one to take their part in the service—to say in an audible voice, every word of Confession, Lord's Prayer, and Creed; to join in Psalm, Canticle, and Hymn, not even omitting the *Amen*, as each prayer is offered up.

I have yet many things to say to you, but I must for the present forbear. This is the season when some real effort should be made to quicken personal religion, to lay aside, it may be, long neglected, cold indifference, and every besetting sin, and to strike anew into the narrow way. This is the Advent Lesson, and which is now most earnestly commended to you."

A special course of sermons will be delivered on Sunday morning during Advent on Christ's coming; at the Litany Service in the afternoon will be on the questions 'why I am a Christian, why I am a Churchman,' and at the evening services the Sermons will be The Advent Message, from the Patriarchs the Prophets the Baptist, Christ.

Diocese of Montreal.

MONTREAL.—On Sunday afternoons during Advent, at 4.15, in connection with the Litany service in the church of St. James the Apostle, a series of Advent lectures will be delivered; the first by the Very Rev. the Dean of Montreal; the second, on the 9th of December, by the Rev. G. O. Troop; on the 16th, by the Rev. Dr. Ker, and on the 23rd, by the Rev. H. Kittson.

On Sunday, the 2nd December, the anniversary of the opening of the Church of the Advent was celebrated with special sermons, the Lord Bishop of the Diocese being the preacher in the morning.

The Rev. Mr. Hinchcliffe, of the Piegan Reserve, Macleod, N.W.T., preached at evening service in Christ Church Cathedral last Sunday in behalf of 'Indian Missions.'

FRELIGHTSBURG.—The general Thanksgiving day, Nov. 22nd, supplementary to the Parochial Harvest Home, was creditably observed by the sweet-toned bell of the Bishop Stewart Memorial church—sounding like Alpine trumpets—'Praise,' 'Praise,' over hill and along vale. In the evening a large number assembled in the courts of the Lord and in prayer, canticle

and anthem, extolled His Name. The offertory towards the swarthy Prince of the Aborigines, 'Antelope Chief' at the Piegan Reserve, N.W. T., added sensibly to the annual tribute due. After the service the congregation repaired to the Hall, where, with light refreshments, profusely supplied, and kind contributions of music and song, several hours were happily spent.

Diocese of Ontario.

BROCKVILLE.—The social held last Wednesday evening under the auspices of the Ladies' Guild of Trinity church, was a very successful and enjoyable affair. The commodious basement was well filled. Rev. Dr. Nimmo presided in his usual happy manner, and opened the entertainment with an excellent address. The programme consisted of selections by the Island City Band orchestra, songs by Misses Bramley and Tacey, recitation by Miss Irene Mullory, violin solo by Mr. A. Duncan and a reading by Rev. Dr. Nimmo. Every part was well taken, and the performers were all enthusiastically encored. Refreshments in abundance and of the choicest quality were served during the evening.—*Times*.

KINGSTON.—The Archbishop and Mrs. Lewis are in London, and sail from Liverpool for Halifax on November 29th, in the steamship Numidian. His Grace will hold a general ordination of priests and deacons in St. George's Cathedral on St. Thomas' day, Friday, Dec. 21st.

The experiment of holding the annual Missionary meeting in the autumn is being tried this year, and so far with fairly good success. Deputations too have been dispensed with to save expense, and instead the clergy in neighboring parishes exchange duty on some Sunday, and each clergyman is expected to make Diocesan Mission work his subject, and to present its claims to the people. In Ottawa this will be done simultaneously on a given Sunday throughout the city.

The Mission Fund debt has been reduced from \$4,000 to about \$1,100. Last year's contributions exceeded by over \$1,000 those of any preceding year. At the recent meeting of the Mission Board it was resolved to print again the names of the annual subscribers to the Mission Fund, only in a cheaper form. It was judged that the experiment had not had a fair trial yet.

ARNPRIOR.—The Rev. A. H. Coleman, Rector of Emmanuel church, completed his twenty-fifth year in the ministry, at the close of the month of October last.

SMITH'S FALLS.—On Thanksgiving day the offerings of the congregation of St. John's church, lately enlarged and restored, amounted to over \$200. It went to liquidate the debt.

ROSLIN.—The impossible thing (almost) has been done here. At Muregmore, a feeble outstation, the faithful priest, the Rev. J. Fisher, and his flock, have constructed a beautiful little church, which was opened on Wednesday afternoon, 28th Nov., by the Dean of Ontario and quite a company of clergy who gathered from the surrounding district.

CAMDEN EAST.—The annual diocesan missionary services were held in the Camden Parish on Sunday, the 18th, Nov, and Monday. The first was in St. Luke's Church, Camden East. After Morning Prayer addresses were delivered by E. J. B. Pense who had driven from Kingston to assist, and who is a member of the Mission Board, gave a plain statement of facts relating

to diocesan missions and upon them based an appeal for generous support this year from the members of the Church. Rev. R. S. Forneri, of Adolphustown, who followed, illustrated the remarkable progress of the Church in the Dominion and in the diocese. In the afternoon Rev. F. D. Woodcock, incumbent, conducted the deputation to Holy Trinity Church, Yarker, where after a hearty congregational service the addresses were repeated. Mr. Pense then left for home, but Mr. Forneri, in company with the incumbent and Mrs. Woodcock, drove to St. John's Church, Newburg, for evening service. A large congregation awaited them. The church is of stone, a fine country edifice, commodious and comfortable. The service was choral and was sung with great spirit by an excellent choir, the congregation joining in it heartily. Judge Wilkison, who had kindly driven from Napanee for the purpose, gave the congregation a plain and forcible statement, supported by figures, of the work and claims of and calls on the Mission Board of the diocese. He dwelt particularly upon the needs of North Addington, and concluded by urging the Church people present to give the Mission Board more liberal support in its important operations. Mr. Forneri's address followed. On Monday evening Messrs. Woodcock and Forneri addressed an earnest congregation in the Town Hall, Centreville, which is one of the new outstations the indefatigable missionary of Camden East has taken under his charge. The usual offering for the mission fund was made after every meeting, and total amounts exceeded last year's offertories by several dollars.

Diocese of Toronto.

ORILLIA.—On Monday evening, the 26th of November, a meeting was held in St. James' schoolroom, Orillia; to discuss matters connected with the building fund, Canon Green presiding. The People's warden Mr. Haywood, explained that the contributions to the fund were practically the same as last year but that it could not be burdened with payment of the interest on the debt without bringing about a deficit and delay in meeting other obligations of the parish. He urged that a personal canvass should be made of all persons attending the Church for additional subscription under the envelope system. Mr. Hill gave further explanations as to the amount received, stating that in order to meet the pledge of the vestry \$15.00 a Sunday was required, whilst the actual receipts had been but a little over \$2.00. There appears to be arrears of interest of about \$145. Ultimately Messrs. Hatley and Rix consented to endeavour to see what could be done towards covering the present deficit and insure regular contributions to meet the instalments of debt as they became due.

St. James' Woman's Auxiliary, Orillia, has sent \$17.25 for the Wycliffe College Mission to Japan.

The Church of England Temperance Society, Orillia, goes steadily on its way, as would appear from the constant references to its meetings in the "Packet."

The "Orillia Packet," says "that a scheme for supplying the vacant parishes of Atherley, Longford Mills, St. Luke's and St. George's, Medonte, is under consideration, involving the attaching of the first three named churches and St. Mark's, Oro to Orillia. Canon Green having assigned to him two curates to assist him in the work, St. George's would then be joined to Coldwater and a curate given to the Rev. J. H. Sheppard, to assist him in the enlarged parish. This would be a movement in the direction of

centralization which it is thought might be advantageously employed in other parts of the diocese.

Diocese of Huron.

The Bishop of Huron visited the Mission of Moore on the 25th, and held three services there. The churches were crowded and all were pleased to see his Lordship and hear his earnest sermons.

WINDSOR.—The Bishop visited All Saints' Church and held a meeting here on Monday, Nov. 26th. There was a large gathering to welcome his Lordship.

LONDON.—An ordination will be held in London on Dec. 9th.

The Executive Committee is called to meet in the Synod hall Dec. 20th.

On Thanksgiving Day, immediately after the sermon had been delivered by Rev. Robert Wilson, incumbent of St. George's church, London township, a pleasant surprise was introduced by Capt. Thomas E. Robson reading an address to the pastor, expressing the congregation's appreciation of his faithful services. It was accompanied by a copy of 'Chamber's Encyclopædia,' which he was asked to accept as a souvenir of the present occasion and a slight expression of their high regard for him both as a man and a Christian minister.

The rev. gentleman made an exceedingly feeling reply to the kind expressions of goodwill contained in the address.

ST. MARY'S.—For some time past a desire has been growing among the young people of St. James' church that a society (in addition to the other societies) should be organized, which would deepen the spiritual and social relations of the younger members of the church. A society has been formed, under the name of "The Young Peoples' Guild." The objects of this guild are to promote a social feeling among the members, and to excite an interest in all matters pertaining to the spiritual and temporal welfare of the Church. The meetings are held fortnightly, each alternate one being literary. Several gatherings have already been held with great success.

A most pleasant gathering was recently held at the rectory by the members and friends of the W.A.M.A. Though the evening was a soaking wet one, a good number attended. About 50 lbs. of tea, coffee, sugar, biscuits, etc., were brought, as also a capital lot of men and women's clothing, in excellent condition. So much has been given this year that two separate lots had to be made up, all the clothing being put into a large bale, and the proceeds into a box. The congregation has never taken so much interest in this work as they have done this year. This is an encouraging sign.

ACKNOWLEDGMENT.—Mrs. Bommer has received the following additional gifts for 'Little Bare Feet': Cuthbert G. Clairemonte, Charlotte-town, P.E.I., 50c; Mrs. E. Windsor, \$5; also a large package of yarn from Mr. Thos. Swift, Watford, Ont.; a little girl in Gravenhurst, 20c; a friend, Windsor, \$5; a friend, Watford, \$ lbs. yarn and \$1; Mrs. Asken, Paris, \$1; Mrs. Senior, Ayr, 25c; sympathy, Monireal, \$2; a church member, Shediac, 25c; Mrs. Craig, Petrolia, 50c; Mrs. Lawrason, Muskoka, 25c; Mrs. Allenby, Galt, \$1; Mrs. A. C. Beattie, Sydney, C.B., 2.50. Some of these are certainly due to the readers of the *Church Guardian*, as were several of the previous list. We have now enough to prepare for extra wool cylinders, freight, etc., thanks to 'faithful stewards of God's bounty.'

Diocese of Algoma.

RESPECTING ALGOMA.

To the Editor of the CHURCH GUARDIAN:

DEAR SIR,—Mr. Alan Sullivan has felt "called upon to answer and rectify certain statements" made in my letter dated October 10th regarding the future of Algoma. Apparently he is labouring under the impression that I was therein attacking his father, our esteemed Bishop, and hence as a filial duty he comes to the defence. My letter meant to convey no attack on Bishop Sullivan. I think too much of him as one of the lights of our Church and one who has laboured hard in a difficult diocese to attack him. I was dealing with the future of the diocese consequent upon his announced resignation, and which involved *en passant* a criticism of existing affairs. Mr. Alan's letter however does not weaken the position I took. Passing over the school boy debating trick of founding an argument on a clerical or typographical error of "Western" for "Eastern" which is patent on the face of my letter, I was a little amused with the necessity for so much space being devoted to the question of the quantum of the Bishop's stipend, in a letter intended to "rectify certain statements." I am not advocating that our Bishops should be poorly paid, far from it. But when one sees the great disparity between the Episcopal and priestly stipends not only in Algoma, but in many other dioceses, we laymen cannot help but be struck with the same and comment thereon, particularly when for want for money Missions are so frequently vacant, and our Clergy are compelled to leave their fields for better stations.

Reference was made by Mr. Alan to the great additional expense of the Bishop in travelling. A perusal of the Bishop's grateful remarks published here with this letter, on the kindness of the C.P.R. in providing himself and all his priests where necessary with passes, coupled with the knowledge that clergy and laymen delight to care for and drive around, if necessary, their Bishop, answers this great travelling outlay argument. When however it is urged as a *sine que non* that the stipend of our Canadian Bishops must be \$4,000, and in some cases more, whilst that of the hard-working priests in their respective parishes is only \$600 or \$800, the answer of the youngster in England to Bishop's Talbot's question immediately comes to memory: "What is a diocese?" the good Bishop asked. "A diocese is a geographical area with priests at the bottom and a Bishop at the top," brightly answered the boy.

As to the question arising from the Chaplaincy of Menone, notwithstanding Mr. Alan's explanation, I must adhere to my original position. Whatever the income is from the voluntary offerings (which also is the manner by which many poorer parishes in Canada are maintained) be the same small or great, by so much should the diocesan funds of Algoma benefit, if the Episcopal stipend is also paid during the absence from the diocese. Before leaving the question of finances, let me assert that laymen should be permitted and encouraged to speak plainly concerning financial matters without any imputation of disrespect or discourtesy to the official or an office being inferred or made.

Mr. Alan undertakes to correct my statement that Port Arthur and Fort William are in need of Episcopal visitation, and says that two Confirmations have been held there six miles apart within the last year. The fact is that since the writing of my letter of October 10th the Port Arthur and Fort William incumbents, with Bishop Sullivan's permission, have arranged to have the Bishop of Athabasca administer that rite to Port Arthur and Fort William candidates in January next. At the first meet-

ing of the class in preparation for same started by the Incumbent at Port Arthur, the attendance was nearly 40.

The above facts, however, should in no manner be construed as a reflection on Bishop Sullivan. I simply cited the same in protest against such a large district being left without provision for Episcopal oversight, and also to show that on account of the extent of territory, Algoma in some of its parts suffers from lack of same. I said and say again that it is too much for one Bishop to properly supervise, and I also say that our present Bishop has done nobly and well for his immense district in the past both as to oversight and the raising of Episcopal monies. In consequence however of growth, due to the construction of the Canadian Pacific Railway, he now finds himself unable to continue the task.

When I wrote my letter I did not know that the Bishop was also advocating assistance in the Episcopal work for Algoma. He is quoted in England (*Church Bells* of Oct. 26th ultimo) as follows: "Whilst dilating on his pecuniary worries and anxieties, the Bishop drew special attention to rumours about his impending resignation, which have been exaggerated. The truth is that the Bishop sent in his resignation in a letter to the Metropolitan. On further consideration he made it conditional; the condition is that some assistance should be provided. If so the Bishop will remain in his diocese." As Bishop Sullivan is advocating what my letter advocates, further discussion seems unnecessary, and the whole question now for determination is: "Which is the better, Division of the Diocese or Assistance to the Bishop?"

Would you kindly print beneath this letter an extract from *Church Bells* of issue Oct. 26th, respecting the Algoma Diocesan Association, enclosed herewith.

Yours truly,
JAMES H. KEEFER.

Port Arthur, Nov. 28, '94.

THE ALGOMA DIOCESAN ASSOCIATION.

On St. Luke's Day the Association for Union in Prayer and Work with the Church in Algoma held its half-yearly meeting at St. Mary's, Kilburn, N.W.

The day began with Holy Communion at 11 a.m. in the church, at which the Bishop gave a most interesting address on "Perils of Christian Work," coming not so much from outside as from the work itself.

After a meeting of the General Committee and luncheon, a meeting was held in the hall at 3 o'clock, the Vicar (the Rev. J. Robertson) presiding. The Bishop related much about his work, and we feel that in a short account such as this we cannot attempt to do justice to it. Algoma, he said, is nearly the size of England, though very sparsely populated. The proportion is two to the square mile, while in England it is about 250 to the square mile. The chief industries are mining and lumbering, yet the Canadian is not wealthy, and mines have often to be abandoned for want of capital. At Sudbury there is a big mine of nickel and copper, and these are sent to England to be separated. As to timber, there is an abundance sufficient for thirty years to come.

Turning to his apiritual work, the Bishop paid a tribute to the officials of the C.P. Railway, which runs through a part of his diocese. The Bishop himself is given a free pass over nearly the whole diocese, and each of his 26 clergy, or as many as are on the line of the railway, has one east and west as far as his 'parish' extends. The Clergy of the diocese were very highly spoken of for devotion to the work and loyalty to the Bishop. Though not by any means all united in views, yet, the Bishop said, 'we have no time to fight one another.' There is a unity prevailing the diocese, and the Bishop does not interfere except in ex-

trême cases, but allows each one as far as possible to preach 'Christ and Him Crucified' in his own way. About £4,000 is needed annually to carry on the work of the diocese, of which one-quarter is raised from within and three-quarters from without. We need not say how great is the need for increased support.

While dilating on his pecuniary worries and anxieties, the Bishop drew special attention to rumours about his impending resignation, which have been exaggerated. The truth is that the Bishop sent in his resignation in a letter to the Metropolitan. On further consideration he made it conditional. This will be brought before the Provincial Synod to meet in September, 1895. The condition is that some assistance should be provided. If so, the Bishop will remain in his diocese; if not, the Bishop will feel compelled, in consequence of two serious illnesses he has lately passed through, to make way for a younger man. Therefore the Bishop has by no means yet resigned.

The Shingwauk and Wawanosh Homes were next spoken of. They are most useful institutions, and contain about ninety children. For the maintenance of these about \$8,000 or \$10,000 are annually needed.

The number of churches already built in the diocese is seventy-five, while the number of parsonages is only eighteen. The Bishop needs clergy; yet only \$800, or £160 per annum, is the highest stipend which can be paid. Thus many are compelled to leave the dioceses, while a number stick to their posts most devotedly. The work is not discouraging, even among the Indians, who are quite capable of improvement.

After the meeting £4 1s was collected, and after the Benediction tea followed.—*Church Bells*, Oct. 26th, 1894.

Diocese of Columbia.

We are very thankful to learn, through the kindness of a subscriber in Montreal, that the Rt. Rev. Bishop Perrin of Columbia was reported in the last week of November as improving rapidly, the most dangerous symptoms having subsided. His Lordship has, we understand, won all hearts in his diocese and had the fears as to his recovery been realized there would have been universal lamentation. The Church at large will rejoice in his recovery and we heartily wish for him many years of useful and successful work.

A PAPER ON THE OFFICE AND DUTIES OF CHURCHWARDENS.

(By T. W. Saunders, Barrister, Guelph, Ont.)

ORIGIN OF OFFICE.

(Continued.)

From this general outline of their duties, let us turn to the particular duties cast upon the Churchwardens by the law as contained in the statutes and canons, and consider some of the most important duties there laid down, and which it is important for each Churchwarden to be familiar with: 1. That may be well considered the first duty, which is naturally suggested by the name. A Churchwarden is first a *Warden* or *Keeper* of the church. Under that heading may be considered all that naturally appertains to the church, the fabric itself, the church-yard, the furniture, and the goods and utensils used therein, including the service.

They have in common with the parson or incumbent, for the time being, possession of the church, and of the church-yard and burying-ground belonging to it, as custodians. The jurisdiction of the Churchwardens is however,

in some respects, subordinate to that of the minister. They have the general supervision of the sacred edifice, but it is subject to the directions of the Incumbent; and it has been decided that the minister has in the first instance the right to the possession of the *key*, and the Churchwardens have only the custody of the church under him. Their control extends to the church-yard, or consecrated ground attached to a church, and it seems that no tombstone may be erected without their consent (Brice.)

It is their duty, too, to see that the church is kept in good repair, and, in the words of the Canon (85) "to see that the church be well and sufficiently maintained in good repair, that the windows be glazed, and that the floor be kept paved, plain and even, and all things therein in such an orderly and decent sort, without dust, or anything that may be either noisome or unseemly, as best becomes the House of God. But especially they shall see that in every meeting of the congregation peace be well kept, and that all persons excommunicated, and so denounced, be kept out of the church."

The Churchwardens, for the time being, have the right of nominating and appointing the organist, vestry clerk, sexton, and other subordinate servants of the church, and, as a necessary consequence, they must have the fixing of their salaries, which the Act provides are to be brought into the general account to be rendered by them. They have, too, the general control of the pews or seats; neither the minister nor vestry have any right whatever to interfere with the Churchwardens in seating and arranging the parishioners. At the same time the advice of the minister, and sometimes even the opinion and wishes of the vestry, may be fitly invoked by the Churchwardens, and, to a certain extent, may reasonably be deferred to in the matter.

The duty of the Churchwardens is to look to the general accommodation of the parish, consulting, as far as may be, that of all the inhabitants; and in this connection may be mentioned their duty to receive and welcome strangers, and to provide them as far as possible with seats. It is their duty also to see that all things are provided which are necessary to the decent performance of the Church services, such as:

1. A decent Communion Table, with cover or covers, and a fair linen cloth.
2. A flagon for the wine to be used at the Holy Communion, and a Chalice or Cup, or more than one Cup, if necessary; also a Paten, or Plate.
3. A decent bason or alms dish, and necessary collection plates, or bags, to receive the offerings.
4. A decent Font, if possible of stone.
5. A reading desk.
6. A pulpit.
7. One or more Surplices.
8. A Bible of large volume.
9. Book of Common Prayer; book containing Communion office; Book of Offices.
10. One or more church bells, a register book of christenings, weddings, burials and confirmations, to be kept in a secure chest under the charge of the minister.
11. A preacher's book, in which are to be entered the dates and hours of services held, names of officiating ministers, number of persons present, and number of communicants; also the names and licenses of all preachers who come to the church from any other place.
12. To provide, with the advice and direction of the minister, a sufficient quantity of the best and purest wheat bread that conveniently may be gotten, and of good wholesome wine, for the communicants.
14. And to see that the church is clean, lighted and warmed and ventilated during divine service, and that the linen be clean and

in decent repair. They have this further duty too in connection with the services of the Church, to maintain order and decorum during divine service, and, in the words of the Canon (19) "are to see to due reverence, and are not to permit loiterers, either in the church-yard or porch, but shall cause them either to enter or to depart;" and so it has been held that a Churchwarden was guilty neither of assault nor trespass who pulled off a man's hat in church! Any Churchwarden of our day would probably act in such a case as did he whose conduct induced the suit which has settled the law on the point, without stopping to consider his authority to do so; but it may be interesting to note that there is legal authority on the heads of all those men who appear in church with their hats on!

Blackstone also mentions an old statute of Elizabeth (1 Eliz., ch. 2) in force in his time, requiring Churchwardens to levy a shilling forfeiture on all such as do not repair to church on Sundays and holidays! Whether that statute is still unrepealed or no, the spirit of modern Christianity would hardly sanction the imposition of a penalty in such a case now-a-days, but there would seem to be a certain rough propriety in the enactment if the fine were to go to church purposes; in this way making absentees from public worship contribute to the maintenance and expenses of the church, as well as the worshippers! The converse of the case is the modern rule, however, and Churchwardens levy the shilling on those who repair to church on Sundays and holidays, and not on those who absent themselves!

The Church Temporalities Act provides that the Churchwardens shall yearly and every year within fourteen days after other Churchwardens shall be nominated and appointed to succeed them, deliver in to such succeeding Churchwardens a just, true, and perfect account in writing (fairly entered in a book or books to be kept for that purpose and signed by the Churchwardens) of all sums of money by them received, and of all sums rated or assessed, or otherwise due and not received; and also of all goods, chattels, and other property of the church or parish, in their hands as such Churchwardens, and of all moneys paid by them, and of all other things concerning their said office, and shall also pay and deliver over all sums of money, goods, chattels, and other things which shall be in their hands, unto such succeeding Churchwardens; which said account shall be verified by oath before one or more of Her Majesty's Justices of the Peace.

Canon 89. of A. D. 1603, is to the same effect, and provides that all Churchwardens, at the end of their year or within one month after at the most, shall, before the minister and the parishioners, give up a just account of such money as they have received, and also what they have particularly bestowed in reparations and otherwise for the use of the church; and, last of all, they shall duly deliver up to the parishioners whatever money or other things of right belong to the church or parish, which remaineth in their hands, that it may be delivered over by them to the next Churchwardens by "bill indented!"

The "bill indented," referred to in the Canon, would seem to be an inventory of the goods of the parish!

PRAYER.

One of our contemporaries says, one of the mistakes made by some Christians with regard to prayer is that they only bring what they consider important matters to God, and attempt to manage smaller concerns themselves. This is really unbelief and self-confidence; for it is doubting his interest in us, and forgetting that word which says, "Without me ye can do nothing." If we do not bring our little con-

cerns to God, we attempt to bear them ourselves, only to prove our utter helplessness. Many a stumble has come about in this way. Then, too, we too often make the distinction between temporal and spiritual affairs, thinking the latter are proper subjects for prayer, not the former. If we do not bring our temporal affairs into God's presence, we fail to get his mind on them, and too often in this way let self-will have its way.—*Southern Churchman.*

CONGREGATIONAL WORSHIP.

The use of Forms of Prayer in the services of our Church is a very favorite objection of many who do not belong to it. We do not doubt that they are sincere in their objections, and sometimes perhaps their arguments perplex those whom they yet fail to convince. The reasons which a faithful Anglican may give for the custom of his Church are familiar to us, but the testimony of those who belong to other communions, to their felt need for Forms of Prayer, should be of great weight to those who often very dogmatically assert the superiority of extempore prayer.

It is for this reason that we offer in these columns a few remarks upon a very able and temperate statement of the objections to a service of extempore prayer alone, and a strong plea for some kind of book of common prayer, which was delivered last April by Dr. Sandford Fleming, C.M.G., to the Theological Alumni of Queen's University, Toronto, of which he is the distinguished Chancellor.

Dr. Fleming reminds his hearers that the founders of modern Presbyterianism, Calvin, Knox and others, held the opinion that there should be pre-arranged forms of prayer, not exclusive of extempore prayer on special occasions. "The Book of Common Order of the Church of Scotland" was prepared by Knox, and used for several generations. During the 16th and 17th centuries twenty editions of this work were published.

Affairs of religion were in the 17th century much complicated by affairs of State. The violent hostility of the Scotch Kirk to the efforts of Archbishop Laud and Charles I to enforce the use of the English Prayer Book, gave birth to and fostered a strong prejudice against all forms, and a non-liturgical form of worship became the rule which is to day of universal observance; but the Church has no laws on the subject, and it is open to loyal Presbyterians "to consider the merits of each system and ascertain on which side the weight of advantage preponderates."

Dr. Fleming states the objections to extempore prayer as follows: "Extempore prayer, pure and simple, unless by a rarely gifted person, inspired by the Holy Spirit, is apt to abound in crude unpremeditated thoughts and imperfect utterances." If, as is doubtless frequently the case, the prayer is carefully prepared during the week, it then ceases to be extempore, and "from his place in the pulpit the minister recites the thoughts and words already rehearsed in private." They might as well be written "and placed in the hands of every person in the congregation in order that all might join the officiating minister in the common petition addressed to the Great Author of our being."

Very pertinent is the following question: "If we feel called upon to petition Parliament, are we not extremely careful to have our wants expressed in well-chosen words? If a Royal, Prince, a Governor-General, or other high personage comes amongst us whom we wish to address, what course do we follow? Is it not customary, to induce a capable personage, or a committee of persons to draw up with care and deliberation the address in fitting terms? If we are so careful in thus arranging our words so

that they shall not be wanting in order, propriety and respect, how much more needful is it when a body of Christian people approach the infinite Deity that they should present their deepest thoughts in words fitly chosen, and not leave all to the impulse of the moment."

It is again well objected by Dr. Fleming, that in extempore prayer, the officiating minister addresses the Deity in words which up to the moment they are uttered are unknown to any single occupant of the pews. The people are simply listeners, the prayer cannot be called in any correct sense *the prayer of the congregation.* "It would be as correct to call the sermon, the sermon of the congregation as the ordinary extempore prayer, the prayer of the congregation." "Joint prayer, which amongst all denominations of Christians is the declared design of coming together, is prayer in which all join, and not that which one alone in the congregation conceives and delivers, and of which the rest are merely hearers."

When we turn to another part of the service, the Service of Praise, we find a recognition of set forms of words. The earnestness, the feeling, and devotion with which a hymn is sung, is not diminished but increased by familiarity. The pathos and pleading of such hymns as 'Rock of Ages,' and 'Jesus Lover of my Soul,' is not diminished by frequent singing, any more than the joyful exultation of 'All Hail the Power of Jesus's Name.' St. Paul places the two acts of worship—prayer and praise—on the same plane, "I will pray with the spirit, and I will pray with the understanding also." If we have set forms of sacred verse in psalms, paraphrases and hymns, why should we not have set forms of prayer? "It would seem to be a calm commonsense conclusion that a book of prayers is required for the public worship of God in the Presbyterian Church in Canada."

Dr. Fleming concludes with an appeal: "I ask that the men and women who gather together for Divine service in Presbyterian public assemblies be permitted to take part in the public worship of God, to a greater extent than at present."

Such is the plea of one of the leading laymen of his church, and one of the most distinguished of Canadian citizens. We do not doubt that he voices the sentiments of many others. His address is only one of the many signs of the time that the people are beginning to feel that extempore prayer may be more dull and uninspiring than the most lifeless reading of our prayers, for the beauty of the words cannot be altogether destroyed by careless reading, but a listless, stammering, extempore prayer may be united to barren and lifeless words.

We Churchmen may use or abuse Dr. Fleming's plea. We abuse it when we make it a ground of vaunting our superiority. We use it if we are led by its testimony to value more highly our privileges, and are stimulated to turn them to a better account. The more heartily we join in our services, the more thoroughly we enter into their spirit, the more surely shall we be partakers of their benefits and win others to admit their beauty and power.—*Parish Work, Ashburnham, Ont.*

What help we need He gives us as we sail,
To meet Time's tempest and outride its gale:
Until we reach Love's anchorage, safe and sure,
To furl the sail, the storm-tossed vessel moor.

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CALENDAR FOR DECEMBER.

- DEC. 2—First Sunday in Advent.
 “ 9—Second Sunday in Advent.
 “ 16—Third Sunday in Advent. [Notice of
Ember Days and St. Thomas.]
 “ 19—EMBER DAY.
 “ 21—ST. THOMAS. A. & M. Ember Day.
 “ 22—Ember Day.
 “ 23—Fourth Sunday in Advent. [Notice of
*Christmas Day, St. Stephen, St.
 John and Innocents' Day.*]
 “ 25—CHRISTMAS DAY. [Pr. Ps. M. 19, 45,
 85. E. 89, 110, 132. Athan. Cr.
 Pr. Prof. in C. Ser. till Jan. 1, inc.]
 “ 26—ST. STEPHEN, the first martyr.
 “ 27—ST. JOHN. Ap. and Evang.
 “ 28—INNOCENTS' DAY.
 “ 30—First Sunday after Christmas.
 [Notice of *Circumcision.*]

THE BISHOP OF ROCHESTER: REMARK- ABLE CHARGE.

RITUALISM AND LOYALTY TO THE PRAYER BOOK.

The Bishop of Rochester in his visitation charge at Kingston-on-Thames last month, dealing with ritualism, said:—

“There can surely be few thoughtful Christian men who are not of opinion that ritual questions have occupied too large a space in the history of the Church of England during the last thirty years. The century is drawing to its close, and in a few years we shall all be trying to gather its lessons and to summarise its history. When this is calmly done a generation hence, attention will, I think, be called more commonly than now to the importance historically of the almost accidental conjunction in point of time of a general revival known roughly as the ‘Oxford Movement.’

“I have called the coincidence of these two movements almost accidental. Almost, but not entirely. The same tone of mind belongs to each, or, to put it in another form, the spirit of purer taste and better regard for antiquity which, along with increasing wealth and desire for beautiful things of every sort, has pervaded English life during the 19th century, accommodated itself readily in the minds of many Churchmen to the movement, largely independent, which we call Tractarian. Dean Stanley used to declare, as a sort of paradox, that the real author of the Tractarian revival was Sir Walter Scott. It is difficult for those who are afloat in the strong current of a wide stream to distinguish the separate tributaries which have formed its volume, and not for some years to come will men be able to assign with confidence to their proper origin the forces which are still bearing us onward. If Dean Stanley intended to convey that Tractarianism was merely modern æsthetic taste with an ecclesiastical hue he would be sufficiently refuted by the life of such a man as Dr. Pusey, whose interest in the æsthetic side of modern ritual was exceedingly small. On the other hand, to ascribe to the influence of the Oxford Church Revival by itself

the extraordinary change which our generation has seen, either in the beauty of fabrics or in the mode of Divine service, would be to contradict the evidence which is furnished every day, say in Presbyterian Scotland or in English Nonconformity, or even in the architecture of a modern town-hall. Nor is this an academic question only. The thought, if we can express it aright, enables us to draw a true distinction between observances which have, and are meant to have, a direct doctrinal significance and observances which are simply the outward expressions of the same spirit of reverence and pure taste which is telling in modern life in a hundred other ways. To most of us, perhaps, the distinction is obvious, but it has certainly been ignored to a remarkable degree in the controversies which have been known as ritualistic. If anyone will take the trouble to examine the complaints which have been made by the average parishioner to his Bishop, from the days, say, of Bishop Blomfield to our own, he will find that the acts which have mainly given rise to difficulty have been in the proportion of at least three to one, acts with no doctrinal significance whatever, except the general desire for a reverent service, a desire which scarcely anyone would disclaim. The acts may have been right or wrong, wise or unwise, but at least they were not dependent upon specific doctrines. Cassocks, surpliced choirs, processional hymns, banners, chanted psalms, intoned litanies—these, and other acts like these, were the main causes of disturbance and even riot 30 years ago. The average citizen disliked them; he called them Popish, and in the denunciations he mixed them indiscriminately with other usages which, unlike these, were meant by their promoters to have a distinct doctrinal significance. We have by degrees learned better, and there are now hundreds of churches in which the doctrine taught is as Protestant as ever, in the right sense of that tortured word, but in which the outward form of service would have been denounced as Popish by the parents of the contented worshippers who occupy their seats to-day. English Nonconformity and Scottish Presbyterianism, if we observe their modern usages, will give a precisely parallel example, but upon that I need not dwell. What I desire to press is this—that the distinction, already clear with regard to certain usages, may properly be carried further still. It is, I suppose, inevitable that in a generation whose canons of taste have changed so rapidly a certain jar must be given to the feelings of the older and more conservative worshippers by any movement which is appropriately to express what is desired and felt by younger men. But I would ask any one who still continues to be conscientiously pained by what he regards as the undesirable ritualism of his parish church to sit down quietly and endeavour to state in detail to himself what is the erroneous doctrine which he believes is being inculcated by the usages to which he takes exception. I think he would be surprised to find in the case of a large number of usages how difficult is the task; and if the points at issue, or most of them, can be reduced to questions rather of taste than of doctrine he will probably be disinclined to exalt his personal opinions and inclinations to the dignity of fundamental principles.”

In speaking of LOYALTY to the Prayer-Book, the Bishop said:—

“It is the duty of every clergyman of the Church of England to conform loyally to the Book of Common Prayer in spirit as well as in letter. We must look at the volume as a whole. We must consider the due proportion of its various parts, and how they came to take their present shape. We must consider, if need be, the history of rubrics, as well as their literal terms. One of the many evils which result from bringing rubrical questions into a court of

law is this—a law court considers simply the precise phraseology, the *ipsissima verba*, of the passage about which dispute has arisen. People used to be often reminded that the Prayer-book is, legally speaking, a schedule to an Act of Parliament. It is thus that a law court must regard it, or at least it is thus that most law courts have regarded it. The fact however, that the book was thus appended as a schedule to a statute is, so to speak, an accident. It is not of the nature of the book, nor is it on that account that you and I have pledged ourselves to follow it. Loyalty whether in Church or State, means something quite other than mere literal obedience to definite enactments. It includes such obedience, but it ranges far beyond it. A court of law may, perhaps must, disregard the spirit or history of an enactment, and dwell solely upon what the actual words say. To a Bishop, Priest, or Deacon of the Church of England who had declared his loyal assent to the Book of Common Prayer, the book is something quite else than that which it is to the mere legal advocate. When a disputed question has to be considered by an honourable man who has made these declarations, he will look at the book, not primarily as a series of enactments, but as the embodiment for him of the Doctrine and Discipline of that branch of the Church Catholic wherein he is an ordained minister. So regarding it, he will, in cases of difficulty, consider why and how this or that particular direction came to take the form in which it stands. He will look at it in the light of what happened in the sixteenth century, when, roughly speaking, the ancient services took their present shape.

“The Reformation is a solid fact in English history—perhaps, since the introduction of Christianity to our island, it is the greatest fact in English history—and futile, surely, are endeavours which have occasionally been made by ingenuous men to practically explain it away, and to show—I adopt words used nearly thirty years ago—that the Church of England ‘has, after all, by some felicitous accident, escaped from being reformed; that, if we could only see it, there is nothing really Protestant in the Thirty-nine Articles, and nothing really Romish in the Decrees of Trent. If this were so, language must be a still more uncertain vehicle of men’s thoughts than all acknowledged it to be.’ Our Prayer Book has its roots in the earliest days of the Church of Christ. It contains what is best and most scriptural in the devotions which have come down to us from the days of the Apostles. The ignorance which speaks of it as the handiwork of the sixteenth century is disappearing or perhaps defunct. But it is scarcely less ignorant, scarcely less one-sided, to ignore or to belittle what was done at the Reformation, when men of profound learning, with an inspired instinct of devotion, restored to primitive lines the ancient forms of prayer and praise to which unsound mediæval influence had imparted in many places a character neither scriptural nor true. Individually we may or we may not regard their work as being precisely what we should have desired to see had the task been taken in hand in our own day. In this particular or that, in one direction or the other, it is possible we might as individuals have preferred some slightly different phraseology, some omission or insertion which was not made, some variation or retention of mediæval order which we do not find, some rule or liberty other than was given. But, taken as a whole, the result is a book which has no competitor in Christendom as a manual of public prayer, scriptural through and through, true both in matter and in form to the teaching of the Church of the first days, and available from beginning to end, for the use of every reasonably-educated worshipper. To the distinctive doctrine and discipline of the Church

of England as embodied in that book our unswerving loyalty has been promised and is due."—*Family Churchman.*

THE DUTIES OF A GODMOTHER.

BY ALICE COIT.

The woman who accepts the position of godmother undertakes, in the presence of God, a sacred trust, of which, too often, she does not feel the full responsibility. Accepting this trust from friendship for the parents, she is apt, after the christening gift has been presented, to forget that she has assumed a tender relationship toward a little lamb of God's flock, and that in guiding its steps and helping it to grow in grace, she is bound, so far as in her lies, to lead it on its way to heaven.

For a better understanding of this spiritual relationship it may be well to learn from the early history of the Church, something of the necessity for sponsors, and also something of the precepts then taught them.

The office, which has no foundation in example or command taken from Holy Scripture, is, however, one of great antiquity, and in the fourth and fifth centuries it was a common custom to enter the names of godfathers and godmothers in the baptismal register together with the name of the baptized person. By some authorities sponsors are supposed to have originated in a like practice among the Jews. Other state that they were first actually appointed about A.D. 154, by Hyginus, a Bishop of Rome. A Roman law which required a covenant to be duly witnessed and ratified may have had something to do with the founding of the office. The double danger of the violent death, through persecution, of Christian parents and the possible lapse into paganism of their baptised children demanded a security that these children should be brought up in the Church. It was also necessary to provide for the spiritual welfare of Christian slaves. A little study of the perils of the first centuries will show why these sureties should have been chosen outside the families of the baptized, and why the deaconesses of the early Church were accustomed to assume the responsibility of standing for both children and adults. At the Fourth Council of Carthage, A.D. 398, one of the duties prescribed to these good women was 'the instructing of the rustic and ignorant how to make their responses to the interrogations which the minister should put to them at their baptism, and how to order their conversation afterwards.'

St. Augustine refers frequently in his writings to the institution of sponsors and to the promises made by them for the benefit of the child. 'It is piously believed,' he states, 'that the faith of those by whom he is offered for consecration is profitable to the infant.' He further says, 'I admonish you above all, both men and women, who have stood for children, that you are sureties (*fidejussores*) to God for those you have been seen to receive from the font. . . . You ought also to admonish them to preserve chastity, love, justice and charity, and above all things to teach them the Creed, the Lord's Prayer, the Ten Commandments and the first rudiments of the Christian religion.'

Other early writers speak of the love which sponsors should bear toward their godchildren, 'not so much,' as one authority states, 'in the way of consanguinity as of spiritual proximity.'

The cruel persecutions of the first centuries have been abolished. The admonitions of the early fathers are scarcely remembered. But the threefold power of the world, the flesh and the devil, and the rubric of the Church, unite to form a solemn responsibility for the woman who makes, in His name, the promises for one of His little ones.

In the exhortation at the conclusion of the Ministration of Baptism, the sponsors are told that it is their part and duty to see that the child be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he has made by them; that it shall be further their duty to teach him the Creed, the Lord's Prayer and all other things which a Christian should know and believe for his soul's health, and that finally he is to be brought by them to the bishop to be confirmed.

Truly this is for those who stand a responsibility as well as a privilege!

According to the rubric, parents may be admitted as sponsors. The child being under their immediate control, their duties become comparatively easy. The danger, however, is equivalently great should those duties be neglected. In this case the task of the godmother who is not of the family is far from light, for if she is faithful to her trust it is now her part to come forward. This requires much wisdom, much discretion, and many prayers for 'the spirit of power, of love and of a sound mind.' But the godmother may find the blessing of her efforts, and the answer to her prayers not only in the saving of the child, but, through it, in the salvation of the parents also.

The best advice which can be given to a godmother who has the interests of her godchild truly at heart, is to study the child—to learn to know his real character, his special needs and the circumstances of his home life. A little gift on some particular occasion or anniversary, or a few loving words written or said when his heart is especially sensitive to joy or sorrow, will go far toward establishing, on his part, a feeling of confidence toward her. Then, when the little heart is opened and the child makes a faltering confession of that which, through shyness perhaps, he refuses to speak to those who are nearer, she will find her opportunity to offer her kindly counsel, and to teach him the use of that sword with which he may best fight the world—the sword of the Spirit, which is the Word of God.'

A beautiful suggestion comes from an English clergyman. He urges godparents, on a given day in the week, to pray for their godchildren by name, and to adapt for that purpose the words from the Order of Confirmation: 'Defend, O Lord, this my godchild with Thy heavenly grace; that he may continue Thine forever; and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting kingdom. Amen.'

Let the godmother take up her trust with a full understanding of all it involves; with a sincere desire to make her teachings not of the letter, but of the spirit; and praying and waiting for a continual increase of her own planting and watering, with a heartfelt readiness to do all in her power to strengthen the foundation on which the after life of her godchild is to be built.—*The Churchman.*

COMPREHENSIVE AND TOLERANT.

One of the chief glories of the Church of England is her comprehensiveness. If she had not had this spirit of toleration about her, but had been an exclusive Church, the Church of a 'party,' she would not have been in existence to-day. It is this spirit of comprehensiveness that keeps her as the Church of England to-day. It is this spirit of toleration and of comprehensiveness that attracts thinking and educated minds to her fold to-day, and that stems the tide of infidelity and what is called 'free thought.' As Dr. Dollinger said, 'The vitality and comprehensiveness of the Church of England is the greatest bulwark against infidelity and anarchy now existing in the world.' I am not saying, I know, what 'party' men will like to hear. Because I won't be a 'party' preacher,

I am, I know, called hard names by some. I remember once, when at a meeting, a person jumped up and said to me, 'Let us know what you are! Are you 'High Church' or 'Low Church' or 'Broad Church,' or what are you?' And I ventured to answer, 'I am neither High Church, nor Low Church, nor Broad Church; I am 'Church of England,' but, better still, a humble member of the Universal Church.' Do not let your spirit of toleration be hindered by the hard things some people say. Some people, you know, say very curious things. I was reminded of this only the other day. When, a year or two ago, our clock was first erected in our church tower, several people wrote me very indignant letters, saying that the striking of the clock was a nuisance, that it kept them awake, and that if I did not have it stopped they would stop me, and make me have it stopped. (I do not know if they meant that if they met me they would regard me in the light of a church bell and strike me!) However, a week or two ago the clock stopped for about a couple of days, something having gone wrong with the works, and some of the same people complained to me again. Only this time it was, 'Why had I stopped the clock? Did I know that it throw out all their family arrangements; and that they did not know what time to get up of a morning!' Oh! people say curious things. With the exception of their prayers, some people will say anything. You must not be hindered in your good work by what some people say. Do not be men and women of a 'party'; if you are of a 'party' you are not the best Churchmen or Churchwomen of a religious community which favours no one 'party' before another, but which builds up her bulwarks with the spirit of comprehensiveness and toleration. Believe me, 'party' religion is not the purest religion. You have only to look at Italy, with its infidelity and rejection of religion, to see what 'party' religion has done for it. The spirit of the Church of England is against a 'party' religion. She is not the Church of extremes, but of a *via media* principle. In the words of Tennyson, she

"Turns to scorn, with lips divine,
The falsehood of extremes."

We have, during the past week, been experiencing the extreme of cold weather. Some of us it has nearly killed, and made us exclaim: 'How I hate this extreme cold.' Last October I experienced the opposite extreme, of intense sirocco heat, and I said, 'How terrible is this extreme heat.' And I remember at the time saying to myself, 'Yes, all extremes are bad; extreme heat, or extreme cold; extremes in religion or in politics; the *via media* course is in all things the happy course.' This is the course I commend to you, my brother Churchmen, to-day. Earnestness is not confined to 'party' men, although I fully allow that their partisanship of itself makes them shibbolethically earnest; but *via media* men can be, and are, just as earnest, although they may lack the stimulant of 'party' warfare. For after all, the *via media* men are the backbone of the Church of England, and they bring to her fold the blessed Christmas message of an oration of peace.—*Selected.*

Overdue Subscriptions.

We regret very much to be obliged again to call attention to this matter. A very large number of those *in arrears* have paid no heed to former notices of similar character, and the amount due us in small sums is so great as to seriously impede our work. Will not every subscriber oblige us by examining label on paper and by remitting amount due *with renewal* order, and if possible one new name? In the latter case renewal will be given for one dollar.

Family Department.

Molly and Nan.

CHAPTER XII. [CONTINUED.]

"Oh, father!" said Nicholas "do let's live in this house. We've found the most lovely place for a swing in the landing, and the balusters are beautiful to slide down."

Uncle Hugh laughed, and said that certainly was a recommendation, and then the other children all ran off to test the truth of his assertion, and Aunt Delia and the rector walked away to join in the fun. So Uncle Hugh and his wife were left alone in the drawing-room.

"Well, Alice, what do you really think?" he asked, as they sat down together on the old-fashioned window seat.

"I like it Hugh," she said decidedly, "I don't believe we could do better, for a few years at any rate. Just listen how happy the children are together! And I've thought of such a good way of repaying Delia for all her care of Molly. We might have the nice German girl I was so interested in to come and live with us, and then Nan and the little boys could share their lessons with our two. That south room would do capitally for a school-room. I really believe the house is made for us."

And so it was settled.

Of course there was a great deal to do before they could think of taking possession. First of all, old Mr. Knype's nephew had to be telegraphed to; but as the rector had said, he did not mind what happened to the place, and was willing to leave all details to his agent, who was only too glad to secure so satisfactory a tenant. Then next there came an army of workpeople (Uncle Hugh said he was afraid he could not employ the same ones as papered Dan's little room!) who praised themselves and their performance a great deal and made so many heaps of mortar and trampled about the garden to such an extent, that Aunt Alice was in despair of ever getting any flowers to grow there.

Most of the time she and her husband were away, staying with friends in other parts of the country, but every now and then Uncle Hugh paid flying visits to see how the work was getting on, and the children, who revelled in the fuss and mess, kept them well posted in the latest improvements.

At last by the middle of October, Aunt Delia wrote that everything was ready, and the Grange only needed its new tenants to be quite complete. "The children run in an out so often to put finishing touches, that unless you come back quickly, I am afraid the paint will begin to look quite shabby," she wrote.

And how about Dan.

At first he had shaken his head over the changes, and grumbled that he should be disturbed after so many years, and not allowed to die quietly in the old house, which was good enough for him. But by degrees he began to share in the general excitement, and would sit in the sun with his pipe watching the men by the hour together, and rather enjoying the importance of being the only one who knew everything about the old place, from the cellar to the attics.

Uncle Hugh said he must have some one to open the new iron gate, and to keep the boys from swinging on it, and there was no one who could do it as well as Dan. So orders were given that the lodge was to be rebuilt, and Uncle Hugh talked to the old man so adroitly that he seemed to take a fresh lease of life in anticipation of the time when he should move into his new quarters, from which he could see all that went on upon the road. In fact he almost

wondered how he could have lived so long shut up from every one; and as he always ended a conversation about his master by, saying, "He is a gentleman, that he is," we may be sure his post was a very light and remunerative one.

"Do you remember, Molly, the day we were up in the old oak?" said Nan, as they were arranging the flowers for the third and last time in the Grange drawing-room. It was Nan's birthday, and as Uncle Hugh and Aunt Alice were coming back that afternoon, they were going to celebrate both events together.

"Doesn't it seem as if it were all coming true? You know I said the people who had the Grange would be nice."

"Yes; you said perhaps they'd build a house in the garden for Dan. And oh, Nan! don't you remember the very first Sunday I was here, and we thought what fun it would be to open all the windows, and make everything jolly and tidy. We never thought who it would be for did we?" And Molly gave a sigh of contentment as she placed a vase of late tea-roses upon a little table of Dick's carpentering.

The drawing-room looked quite a different place now. There were pretty new chintzes on the chairs, books and photographs lay scattered about; Aunt Delia had carried over her favorite maiden hair fern only that morning, and best of all the picture of Sir Knype Grabbet had been taken down and rehung in Uncle Hugh's smoking-room, and in its place was the portrait of the little boy, which had been brought from the attic and newly framed.

"They'll be here in an hour," said Nan, dancing about. "We must run home and get dressed, or we shall be late, and I wouldn't miss seeing Dan open the gate for anything."

It was indeed a grand sight, and so was the supper-table, laid out in the old wainscoted room where Mr. Knype had eaten his solitary meals with no other company than the mice.

Aunt Alice said they would have a regular house-warming by and by, but to-night they were only a family party, with the exception of a rather shy, sweet-looking German girl, whom Nicholas claimed at once as an old friend.

"Well, Hugh," said the rector, when supper was over, catching his wife's eye at last and rising, "you and Alice are tired, and the children ought to be if they aren't; but there's one thing I must say, and that is that we all of us wish you a great deal of happiness and prosperity, and we give you a hearty welcome to Bramblemere. Alice and Hugh, your very good healths."

"Thank you, Herbert," replied his brother-in-law, when they had clinked glasses all round; "we mean to be model parishioners, and I'm going to begin to-morrow by reading the lessons in church. I've been getting them up for a fortnight in anticipation. And now, as this is Nan's birthday, we must have one more toast; but I can't think of one without the other, and so here's to NAN AND MOLLY."

THE END.

THE STORY OF KATIE MORRIS.

"Katie, Katie, wait a minute," cried a fresh, young voice, and a bright-faced school girl hurried down the street. Katie paused and waited until her best friend, Fanny Brandon, came up, and arm in arm the two sauntered down the street.

Katie Morris, the only daughter of a wealthy widow, was a pretty, high-spirited girl and a general favorite among her mates. Fanny was Katie's dearest friend, and the two were rarely apart.

"Katie" said Fanny, "have you forgotten that our Bible class meets this evening?"

"The idea of such a thing, Fanny: why I would not miss it for anything. I just love to

go Mr. Bruce makes it all so plain, and while he is talking you feel as if you were some little good in the world after all: a fact which I have very often doubted."

"You shan't talk that way Katie," said Fanny, "anyone with all of your opportunities could do a great deal of good."

"Well some other poor person might," said Katie, "but I can't; that is, not in the way you mean. Now if after my voice is cultivated, I could go on the stage and be a great singer, and sing beautiful songs to the people, and show them what a blameless life may be led on the stage, why then I might do a great deal of good."

"But, Katie, you know your mother will never consent to your being a public singer, and—but I might as well give it up; I'll never bring you to my point of view."

"Oh yes, let's stop talking about it, and go over there and buy some of those lovely oranges," and Katie ran across the street, with Fanny after her.

A few hours later, half a dozen girls might have been seen gathered in the rectory study waiting with bright eager faces for the minister. Mr. Bruce was an elderly man and had almost grown up with his church. He possessed in an unusual degree the power of drawing to him all with whom he came in contact, and especially young people. Of the six girls composing his weekly Bible class, none interested him more than Katie Morris, and on this particular evening he had chosen a subject which he hoped would interest her. He gave his text slowly and distinctly, "Cast your bread upon the waters; for thou shalt find it after many days." In an earnest voice he made a brief talk, and ended by asking that each one of his hearers would during the next week try and do one act of charity, be it but "a cup of cold water in my name," for "he shall in no wise lose his reward." With ready lips and thoughtful hearts the girls promised, bid their much loved pastor good-bye, and in the twilight went home, each in her own way to ponder over the little sermon. Katie and Fanny were the last to leave, and they walked on in silence until Katie exclaimed in a troubled voice "I believe I was made different from other people. I can't see things in the proper light, as you do, or Mr. Bruce. I want to do good in a great way, not by little acts that no one ever sees, or if they do, think nothing of. It seems to me so much nobler to devote your time and talents to the elevating of a mass of people than to do a little act of kindness here and there, which half the time is not appreciated, and your only reward is ingratitude."

"Oh, Katie, how can you say that; isn't your own conscience reward enough? Can't you understand Mr. Bruce when he explains it all so beautifully? Why it is as clear to me as daylight."

"Yes, Fanny, but there is where the difference between you and me comes in, and I suppose nothing will change me. Here we are at home and do come in for a while."

"No, I can't this evening, Katie; but promise me one thing before I go. Won't you at least try and keep your promise to Mr. Bruce, whether you feel inclined to or not?"

"Why of course I shall if an opportunity presents itself, and don't you worry your young head about me to-night, Fanny, for I am not worth it. Good-night," and Katie ran up the steps and into a long, broad hall, where she only paused long enough to call "mother" and then went into a warm cosy room, where an invalid lady lay on a couch.

"Well, dear, did you enjoy your class as much as usual?" said Mrs. Morris as Katie seated herself on a low chair near by.

"Yes mother, it was just as possible, and Mr. Bruce preached us a little sermon. Shall I tell you about it?"

"I am sorry, dear replied her mother, "but

I cannot talk to night, I am very tired. You shall tell me to-morrow. Good night little daughter."

Left alone, Katie sat gazing intently at the fire, 'till with a sigh she rose and went to the piano. Soon a low clear voice filled the room, and, rising higher and louder, flouted out into the street in such a wave of sweet sound that many a passer-by paused and listened a while. As usual when singing, Katie became entirely oblivious of her surroundings and sung on and on, until, above the music, rose an angry voice in the hall.

"I tell you to move off at once, you little vagabonds," said Martha, the maid, in a high key. A low murmur followed, but seemed to have no effect on Martha, who repeated her command that they "should move on."

Annoyed at the interruption, Katie rose and went into the hall to see what was the matter.

"Miss Katie," cried Martha, in a wrathful voice, "will you come and see if you can make those young beggars go away?"

"Of course," said Katie, advancing to two figures in the porch. "Why don't you go away?" she asked impatiently, peering into the night.

"Please lady, we just wanted to hear you sing, and we don't mean no harm, do we, Jim?" and the figures of two boys stepped forward. The elder seemed about sixteen, a tall, thin lad with pinched features and a kind of dull, hopeless look in his brown eyes, as he stood shivering in the cold night wind. He held by the hand a child of six, whose little crippled form was pitiful to see.

"You wanted to hear me sing," exclaimed Katie.

Her tone seemed to decide them, for without a word the elder boy stooped, took the little one in his arms, and started out.

Swift as lightning came into Katie's mind her promise to Fanny and Mr. Bruce.

"Here is my opportunity," she thought, and not waiting, for fear it was too late, she ran out and called "Little boy, come back, I wish to see you. I am sorry I sent you away at first; you must come in and get warm by the fire, and I will sing as long as you please."

"You are powerful kind, lady," said the lad as he turned back, and his wan face brightened. "Jim and me would like to warm a little and hear you sing just a wee bit."

Into the parlor went Katie with her strange guests, leaving Martha in the hall with mouth and eyes open. Bidding the boys warm themselves, Katie went to the piano, picked out a simple Scotch song and sung it all through before looking around. When she did turn the two boys were standing close together just as when she begun, with wonder and delight in their eyes.

"Would you like to hear another?" she asked kindly.

A breathless "Yes" from both of them answered her, and seeing that her talking embarrassed them, she turned to another song and then to another, singing as she had not known she could. Not a sound came from

the motionless figures by the fire. Forgetful of everything, Katie only ceased when a low sob from the little cripple caused her to turn in astonishment.

"It is so beautiful, ain't it, Paul?" he sobbed, as Paul tried to quiet him and hide his own tears. Before Katie could say anything he took the little lad in his arms, and walking close up to her, said in a trembling voice, "'Twas most like heaven, lady; me and Jim ain't never heard nothing like it before, and we won't never forget your goodness."

He opened the door, and with a last lingering look behind them, the two passed through the hall and out into the cold and snow. Katie came back and threw herself into a chair by the fire.

"Have I been dreaming?" she said to herself, "or have I actually been singing to two little beggar boys? Poor things, how hungry they looked; I ought to have given them something to eat, but I didn't think of it," and a few minutes later Katie was really and truly in the land of dreams.

* * * * *

(To be Continued.)

CHRIST THE TRUTH.

The words of our Lord Jesus Christ contain many things; but they contain not one compliment; not one word spoken in mere complaisance, in unmeaning acquiescence, in wordly flattery. Whoever came to Him, friend or foe, whoever invited Him to his house, whoever appealed to him for His counsel—must make up his mind to being dealt with according to truth. A sinner is a sinner, a hypocrite is a hypocrite, a traitor a traitor, and as such he is accosted. We scarcely feel as we read with eighteen centuries between what a phenomenon this must have been, in a world just as flattering then, and just as false as now. There was one Person moving upon the earth, who evidently took the measure of every life and sounded the depth of every heart; and one who could characterize, and made it his business to characterize each human being who came to Him, exactly as he was—moral or immoral, sincere or insincere, earnest or indifferent, false or true. No one else could do this justly; no one else could do this with propriety; but there was that in Christ, which made men endure it from Him, and though the words might rankle, they must be borne. And the words are there still. The imperishable Book records them. They are written for our admonition. Jesus Christ sees us as we are, and He can only deal with us on a footing of reality. Some of us have felt the blessing of this. In moments of deep self-conviction, we have found the unspeakable comfort of entering just one only presence in which we are known precisely as we are, and yet are borne with. There is peace, if there be pain also in the consciousness of that intuition. We have nothing to explain to Jesus Christ. Lie there, at His footstool: He knows you

through and through, and yet he listens! There is over peace in truth. If we seek not rest in confession to man, it is partly because it is impossible. We cannot, if we would, show ourselves as we are; and partly because we cannot trust man, could he but see us as we are, he would spurn, he would abhor. But Christ can see, and yet He loves too. And the soul feels this. In hours of mirth and gladness, in days of pride and self-ignorance, we may not value Christ either for His truth or for His tenderness. But let the evil day come, it may be, of disappointed ambition, it may be of sharp bereavement, it may be (worse yet to bear) of remorse and shame and tarnished honour; then there is something, account for it as we may, which makes the soul trust and turn to the truthful and compassionate Lord; knowing before He speaks, that He knows all; knowing before He speaks that He can yet abundantly pardon.—Dr. Vaughan.

THE CHURCH AND TEMPERANCE.

The Bi-hop of Lichfield, in an address published in the Diocesan Magazine, touching the Sunday fixed to bring before their people the work and aim of the Diocesan branch of the Church of England Temperance Society, says:

"It will give a help to the work if you can devote the whole, or a portion, of the alms collected in your church, on that day to the support of the society. But whether you are able to do this or not there are other ways of furthering the cause which I commend to your attention. First you can explain to the people the methods employed by the society in carrying on its excellent work; you can tell them about the Police court Mission, which has been the means of succouring many; and you can speak to them about the Labour Home at Stafford. Secondly, you will bear in mind, and will endeavour to impress on others, the religious character of the work in which the society is engaged. It is of the essence



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of the Christian religion to mortify all carnal lusts in the members of Christ's Body, the Church. From Trinity to Advent the Church in her services gives practical teaching, based on the great doctrines of the faith, with the commemoration and illustration of which the remainder of the Christian year is occupied. It is well, then, on the several Sundays after Trinity to emphasise some particular grace or to warn against some particular evil. You know how prevalent the vice of intemperance is; you know the hideous evils which result from over-indulgence in strong drink; you know that it is not the will of God that any should perish, but rather that every one should come to repentance. It is only by repentance and faith that sin can be pardoned. It is only by the grace of God that sin can be conquered. Pray and lead your people to pray, that the word spoken that day by the ministers of Christ on behalf of temperance may not be spoken in vain; that the intemperate and the self-indulgent may be convicted of sin, that they may repent and turn from their evil ways, that they may seek the grace of God in faith to deliver them from the power of sin, and to preserve them in the way of sobriety.—The Family Churchman

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Mission Field.

Speaking at York recently, at a meeting of the Society for the Propagation of the Gospel, the Archbishop of York alluded to the recent remarks made "by an Italian cardinal who called himself the Archbishop of Westminster." The cardinal, he said, had condescended to say that the English Church was making considerable efforts in mission work, but had added that he could not say that these efforts were attended with much success. He did not know what the cardinal's opportunities had been—whether he had been into all the countries and had seen the condition of the Church of England's missions. But they need not esteem the cardinal's criticism very highly. They might thank God, and go on step by step to extend and strengthen the great missionary work which the Church of England was carrying on in every part of the world, and in no way more effectively than by the agency of the Society for the Propagation of the Gospel.

At the late Missionary Conference of the Anglican Communion Dr. Matthew, the Bishop of Lahore, said that although he had been in India for more than a quarter of a century, and had, by turns, observed missionary work in Bengal, Burmah, the Northwest Provinces, the Punjab, and Sindh, he had "never yet met with an organized mission of the Church of Rome to heathen or Mohammedans, except in places where God had previously and conspicuously blessed the labors of some other Christian body." At the same conference, Mr. Eugene Stock, editorial secretary of the Church Missionary Society, who has visited India and other fields, said: "It is the literal and painful truth that, all round the world, Rome's attitude toward us is one of persistent, bitter, unscrupulous interference and opposition. In West, East, and Central Africa; in Palestine and Persia; in North and South India; in Ceylon and Mauritius; in China and Japan; in New Zealand and among the red Indians of the Dominion of Canada, it is one uniform story."

THE PRIEST AND THE PARISH.

What is the special relation of a priest to his parish? It is that of a hired servant or a preaching machine or an agreeable social acquisition, or an organizer, etc. Is it his chief duty to exert a personal influence for good, or to seek to get men to accept his ministrations? We think not. The priest is an ambassador of the Kingdom of Christ, sent as a representative of that Kingdom to open out before the world the true position and character of that Kingdom or church as a divine institution established for the purpose of bringing into union God and man. It is a waste of time to preach mere morality—to attempt that is to show men that they must be honest, upright, pure and other-

wise inoffensive—unless you also show how the grace of God may be secured to operate upon the soul and to overcome its natural tendencies. As the steward of the mysteries of God he must open out before men the treasures God has sent them by him, and as they learn their value, and consequently avail themselves of their privileges in the Church and Kingdom of God, the development of all graces and virtues will follow as naturally and as surely as the grass and leaves follow upon the bountiful and refreshing rains of spring-time.—*Church Eclectic.*

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Grateful, so the work be Thine;
Let me find the humblest place,
In the shadow of Thy grace
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Why We are Churchmen? SEVEN PLAIN REASONS.

By A. L. OLDHAM, M.A., Prebendary of Hereford, Rector of St. Leonard's, Bridgenorth, and Rural Dean.

We know of several works calculated to strengthen men in their Churchmanship to induce Dissenters, where not too narrow or too prejudiced, to become Church people. Amongst these might be mentioned at least two such works published in America, which, we fancy, must be having great influence for good in adding many to the Church of America, and their system of Sunday-school teaching cannot fail to do great things for the coming generation. We must, however, place the work by Mr. Oldham amongst the very best of the many works on this subject that have been put before us. It is a convincing book, and done in a straightforward, manly, Christian spirit. We greatly desire that thoughtful, religious Dissenters would read it, and would try, as they read it, to answer it. We wish that the truth only may prevail, and are sure that it will not pass through the Church being other than Christ intended it, one in spirit and heart and actual exhibit before the world. The few quotations contained in it are of a powerful character, and are of themselves deserving of much thought. We can hardly understand a conscientious man or woman amongst dissenting communities who will honestly consider this work and not seek, after prayer and thought, the unity of the Anglican communion. As the price is 2s 6d, we suggest that it might be given as a prize in many of our schools. In recognition of feeling, however, we especially and very strongly advise thoughtful men and women amongst Dissenters to study it well. London, KENSINGTON & Co., 1894. Price 2s 6d.

TEMPERANCE.

A large number of the Bishops of the P. E. Church in the U. S. have requested the clergy to preach a "temperance sermon" on Sunday, the 18th. In giving the notice Mr. Robert Graham, its principal secretary, has presented a few facts bearing upon intemperance that should cause not only the clergy, but every citizen to consider the extent of this evil. The number of gallons of wine distilled and fermented liquors consumed in this country during the year 1893 can no longer be computed by millions, runs into a billion and two hundred and eight millions; put into figures this is the way it looks—1,207,931,968 gallons. The amount of money spent for this extraordinary number of gallons of liquors has also to be computed by a billion of dollars, and this is the way the number of dollars spent last year for liquors looks—\$1,079,483,172. Whatever may be our differences of opinion as to the best method of lessening this evil, or the proper manner of legislative restrictions, all good citizens are agreed that the saloon in its present condition is an enemy to the country economically, morally socially and religiously. Hence all citizens are interested in doing something to lessen a traffic productive of so much untold evil.—*Southern Churchman.*

TOBACCO is used by a larger number of the human race than any other article except wine and salt; its use is more universal even than bread. The annual tobacco bill of the people of the United States is \$609,000,000—an appalling amount to be expended on a luxury while thousands are suffering for bread.

TEMPERANCE IN THE ARMY.—Encouraging intelligence comes from India of the progress of temperance in the army. No fewer than 22,000 British soldiers—one-third of the entire strength of the British Army in India—are now members of the Army Temperance Associations. Another important fact which has been ascertained is that only seventy-three of the men tried during the last year at the 260 courts-martial were total abstainers. Sir George White, the Commander-in-Chief of the army in India, has had the figures investigated by the Adjutant-General and he states that they may be regarded as practically correct. Sir George further states that "nearly all the crime in the British army in India is directly or indirectly traceable to drinking to excess."

The Bishop of British Honduras speaking in a C. E. T. S. meeting in England last month said that intemperance was a great stumbling-block to progress, and that it was a certain bar to social, political, and religious success. It was a well-known fact that all the great reformers of the world were advocates of Temperance. Buddha, who lived 550 B. C., gave up his kingdom in order that he might in some degree raise his brother men to a higher life. One of the commandments of Buddha was,

"Thou shalt drink no wine or strong drink." There were 200,000,000 Mohammedans in the world to-day, and a part of their creed was to take no wine or strong drink. Christ also spoke very plainly on this subject. When He had His apostles gathered around Him He besought them to take heed and beware lest at any time they be guilty of surfeiting or drunkenness, "lest that day come upon them unawares." In his distant colony the Temperance laws were far ahead of those in England. In British Honduras every public-house was closed at eight o'clock at night except on Saturday, when the closing hour was nine. No public-house has opened there on the Lord's Day. Dr. Ormsby, in conclusion, asked those present to belong to one of the sections of the C. E. T. S., and to bear in mind that in helping a fallen brother they were helping Christ.

DR. EVANS' OPEN LETTER.

CAREFULLY INVESTIGATED BY "THE CANADA FARMERS' SUN."

Miss Koester and Her Parents Endorse the Statements Contained in the Open Letter—The Doctor's Action in Making the Facts Public Fully Justified.

From The Farmers' Sun.

In an open letter published in *The Canada Farmers' Sun* of Sept. 19 over the signature of Dr. Evans, of Elmwood, attention was called to the remarkable case of Miss Christina Koester, of North Brant, who was attended by the doctor in March, 1892, when suffering from inflammation of the left lung, which subsequently developed all the signs of consumption. In June of the same year she wasted to a skeleton, and was suffering from an intense cough with profuse expectoration of putrid matter, accompanied by hectic fever. Her recovery was despaired of until Dr. Evans, at a stage when other remedies had proved valueless, administered Dr. Williams' Pink Pills. Within a week the symptoms had abated, and a month after the change of medicine Miss Koester was able to drive to Elmwood, a distance of six miles, and was in good health, except for the weakness occasioned by so long an illness.

The publication of the doctor's statement, of which the above is a condensation, created considerable interest, especially when it was rumored that Dr. Evans was likely to be disciplined by the Medical Council for his action in certifying to the efficacy of an advertised remedy. A representative of *The Canada Farmers' Sun* was commissioned to carefully investigate the matter and ascertain how far the doctor's statements were corroborated by the patient's family.

An interview with Christina Koester, her father and mother, was held at the homestead in the Township of North Brant. Miss Koester is a well developed, healthy looking girl of 18 years of age. She stated that she was now in the enjoyment of perfect health and able to do her part in the labors of the farm, and had not since her cure had any recurrence of her former trouble.

Tado Koester, father of Christina, said that the statement as published in Dr. Evans' open letter as to his daughter's recovery was correct. She was first taken sick about the 15th of March, 1893, of inflammation of the left lung, and, after treatment by Dr. Evans, seemed to recover after about two weeks, but again relapsed with the apparently hopeless conditions described in the letter. She was terribly wasted. Every night she coughed up a large bowlful of fetid matter. The family had completely given up all hopes of her recovery, and for two nights sat up with her expecting that she would die. After beginning the Pink Pills a change for the better was speedily noticeable. The cough began to discontinue, and in one month had entirely ceased, when, as stated in the doctor's letter, she was sufficiently recovered to drive to Elmwood. She continued taking the pills until October. Christina had been quite well since, and this fall had been pitching sheaves and helping in the harvest field.

Mrs. Koester concurred with her husband's statements throughout, and was emphatic in testifying to Christina's reduced and weakly condition at the crisis of the disease and the completeness of her recovery.

In view of the corroboration by Miss Koester and her parents of the statements made in Dr. Evans' letter, all doubts in the matter must be set at rest, and the doctor's action in giving the facts of this remarkable case to the public is fully justified.

EVERY DAY.

We should commence every day with God. The busiest and best man in Jerusalem was wont to say: "In the morning will I direct my prayer to Thee and will look up." "I will sing aloud of Thy mercy in the morning." Daniel, too, saluted his God with prayer and praise at early dawn. We begin the day unwisely, and at great risk to our lives, if we leave our chamber without a secret conference with our Almighty Friend.

Every Christian, when he puts on his clothes, should also put on his spiritual armor. Before the day's march begins he should gather up a portion of heavenly manna to feed the inner man. As the Oriental traveller sets out for the sultry journey of the burning sands, by leading up his camel under the palm tree's shade, and fills his water flagon from the crystal fountain which sparkles at its roots, so doth Christ's pilgrim draw his morning supplies from the exhaustless spring.—*Selected.*

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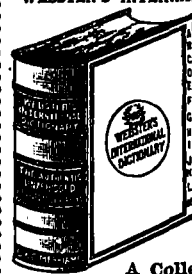
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