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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi., 21.
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

VOL. XV. }
No. 29. }

MONTREAL, WEDNESDAY, MARCH 14, 1894.

In Advance } Per Year }
\$1.50.

ECCLESIASTICAL NOTES.

BISHOP BARRY has been elected Hulsean Lecturer at Cambridge University.

AN anonymous donor, a lady, has sent £1,000 to Archdeacon Blakeney, for the Church Day School Aid Association.

THE Dean of Worcester [Dr. Forrest] has not been in very good health, and has been ordered to take complete rest for a time.

ST. JOHN'S CHAPTER, Auburn, N.Y., is providing Sunday services regularly for the people of a small settlement sixteen miles from the city.

THE Chapters of the Brotherhood of St. Andrew in the United States now number 1,117, fifteen new Chapters having been added during the last month.

THE returns from the Self-denial week appointed for the whole Brotherhood of St. Andrew in the United States so far show only about \$1,300.

THE Rev. J. J. Thompson, of Derby, who recently resigned his membership in the Presbyterian Church of England, has been ordained by the Bishop of Liverpool.

ONE man baptized and three others in the next Confirmation class are recent fruits of the visiting work done by members of St. John's Chapter, Milwaukee, Wis.

ORGANIZATIONS of boys on the lines of the St. Andrew's Brotherhood, Boys' Department, have been formed in St. John's, Peterboro, and St. Paul's, Renfrew, Ontario.

THE Archbishop of Canterbury has conferred the well-deserved degree of D.D., on the Rev. John Julian, M.A., the accomplished editor of the "Dictionary of Hymnology."

THE Rev. H. T. E. Barlow, son of the vicar of Islington, has been nominated for the Missionary Bishopric of North Japan, and the Archbishop of Canterbury has approved.

A munificent gift of £1,000 has been promised to the Missions to Seamen, as a contribution to a special fund, on condition that £3,000 in addition is raised within the next three months.

THE Rev. Robert Williams, B. A., of the London University, is about to resign his ministry in the Calvinistic Methodist communion with a view to taking orders in the Church of England.

IN the diocese of Manchester, Eng., 18,108 persons were confirmed last year, of whom 6,904 were males. The Lay Helpers' Association

numbered 3,000 men and 1,000 women. The building and enlargement of churches, mission rooms, schools, church rooms and clubs, showed exceptional activity.

THE Cavalry Curates of Northumberland, established some months ago, are now an organized corps, and doing splendid work. Parish omnibuses will soon be an accomplished fact in this country.

THE Church Club of New York has arranged its course of lectures for 1894 on "The Roman Claims." They will be delivered on consecutive Sundays from April 1st to May 6th. Bishop Paret and Bishop Hall are among the lecturers.

UP to January 31st the Brotherhood Employment Bureau in Chicago has helped 3,897 men, or an average of 72 men per day. Of the men helped 22 per cent. were Americans. English, Irish, Scotch, French, German and Scandinavian have also been helped. Forty-two per cent. class themselves as laborers, nine per cent. as salesmen and clerks.

THE *World* says:—The churches in the West End of London have not been so well attended in Lent for many years. It is not only in churches with such preachers as Canon Boly (who is taking no fewer than seven courses of sermons), but in many of those where the preaching attractions are not great that crowded congregations are to be seen on week-days.

EIGHT new permanent churches, ten iron and mission churches, and three new vicarages have been erected since 1881 in the town of Swansea. Besides this the parish church has been rebuilt; also four new parishes have been created, and twelve additional clergy are being employed. The Swansea Church Extension Fund has raised nearly £60,000 towards these works.

THE Bishop and diocese of Newcastle are to be heartily congratulated on the completion of the Bishop of Newcastle's Fund. In a little over ten years, more than £107,000 has been contributed towards putting the new diocese into working order. Eleven new churches, 19 new mission chapels, 14 parish buildings, 7 new parishes endowed, 7 vicarages obtained is a good record and a good precedent set.

THROUGHOUT England, the increase in the number of the Clergy of the Church was 11 2/10 per cent, a fraction more rapidly than the population which was 10 2/10 per cent. They numbered 24,233. The ministers of other religious bodies, (exclusive of the Romanists) increased by only 3 3/10 per cent. The Roman clergy numbered 2,511, an increase of 20 2/10 per cent during the last ten years.

ONLY yesterday it used to be said that the one body of Christians which did not believe the Bible was the Church of Rome. To-day we see

the Protestant sects cutting the Bible to pieces with their rationalism, and the Bishop of Rome putting forth a forty-three page encyclical recommending "the earnest study of the sacred Scriptures to clergymen and students," as "Books composed under the inspiration of the Holy Ghost, whose author is the Lord."—*The Arrow*, N. Y.

AN interesting experiment has just been begun at St. Bartholemew's Mission, New York city, by the opening of a loan office where worthy poor people in need of temporary pecuniary help can secure it without having to pay the usurious rates of the professional pawn-broker. At present money is loaned on chattel mortgages only, but before long additional space will be secured so that small articles can be received in pawn. President Low, of Columbia College, Mr. Cornelius Vanderbilt and other wealthy men have supplied the funds necessary at the beginning. The bureau is managed by a Brotherhood man, Mr. J. A. McKnight, late of Grace Chapter, Great Falls, Mont., who has become a postulant for Holy Orders.

SCOTLAND.—The Presbyterian Scottish Church Society has had its first open conference. About 60 Presbyterian ministers of the Established Kirk were present. A remarkable discussion took place on the subject of "prayers for the dead." Anglicans have generally admitted the lawfulness and reasonableness of the practice. But it is new to find Scotch Presbyterians frankly admitting its use. A paper on the devotional life brought on this discussion. The Rev. Dr. Hamilton said he did not know what others did, but he never could think that the Bible forbade prayer for those who had departed this life. He could not imagine how it was possible to pray for people at one moment of their lives and not at another. It was often said, "Why should we pray for the dead, because they have already entered into their full measure of bliss?" But they left the world with many imperfections on them, and he believed the state of the dead was one of gradual advancement, seeing more and more into the light and glory of God. They could therefore surely pray that they might advance in that; pray, like St. Paul, that the Lord might have mercy upon them in that Day. And hope as they might pray for the dead, they might that the dead were praying for them. How far the dead knew anything of us we could not know; but we might hope that, though they might not be able to see us, they could hear us. At any rate, all were one in Jesus Christ. The Rev. Dr. Cooper congratulated Dr. Hamilton on his courage in advocating prayer for the blessed dead, and argued that this was in accordance with the standards of the Church. The Catechism indicated this when, after speaking of the benefits believers received from Christ at death, it went on further to tell of the benefits they received at the resurrection. They had not yet been made perfectly blessed. They had not yet had their open acknowledgment in the day of judgment. When we prayed "Thy

kingdom come," we prayed for the dead, whether we realized it or not. In regard to the dead praying for us, whatever their condition was, one thing was certain—they did not love us less in Paradise than they did when they were on earth. Increase of love, if it was Christian, meant increase of prayer and intercession, and that love which prayed here they might have prayed there. The Rev. Dr. John Macleod and Dr. Hamilton had touched courageously, temperately, and moderately upon the question of the relation between that part of the Church which was beyond the veil. The communion between the living members of that Church and the dead—but that was an inaccurate expression, for God was not the God of the dead, but of the living—rested upon the presence equally with each of the Holy Ghost as the Spirit of the Father in the Son in common, and that fact necessarily led to relations of reciprocal help between the various members of the Church on this side of the veil. Obviously, therefore, this communion was not affected by death any more than it would be affected by the circumstance of one believer being on one side of the globe and another believer on the other. Its root was, in fact, independent of locality; it was the presence of the Holy Ghost as the Spirit of the Father in the Saviour, incarnate with every member of the body of Christ, because the body of Christ was not a mere institution bound together by common views, it was not a mere organization; it was a new creation in reality which grows down out of heaven, out of Him Who is its exalted and glorified head before the throne. They were not only entitled, they were compelled to pray for the dead: to give God thanks for the peace in which they abide; every Christian prayed for the resurrection, and in doing so they prayed for the dead. It was of the highest importance that this should be made quite clear.—*Irish Ecclesiastical Gazette.*

LENTEN THOUGHTS AND SUGGESTIONS.

(From the *German*.)

THE CROSS.

PASSION SERMON BY REV. EMIL QUANTZ, D.D.,
DIRECTOR OF THE THEOLOGICAL SEMINARY
AT WITTENBERG [EVANGELICAL.]

For the Word of the Cross is to them that are perishing, foolishness; but unto us which are being saved, it is the power of God.—1 Cor. 1, 18.

"The Word of the Cross"—how beautiful and grand is the German of this expression in the words of Luther, *Das Wort vom Kreuz!* How singularly it warms our souls! "The Word of the Cross," there is no other expression in the German language which in such brevity, beauty and pointedness embraces all that Moses and the prophets, Christ and the Apostles have taught as these words do. The Bible from the first word in Genesis to the last word in Revelation can in its entirety in no better way be characterized, both as to its depth and its simplicity, than by this term, "The Word of the Cross." The Bible is also, indeed, the Word of the Manger, also the Word of the Crown, as also the Word of Paradise, both the Paradise lost on earth and the Paradise regained in heaven; but it is the Cross which unites the Manger and the Crown, heaven and earth; it is the Cross which is the centre of all that is in the Bible; all other things are subordinated and secondary, the Cross is the one and the all. It indeed signifies something when we call the Bible the Word of the Manger, or the Word of the Crown, or the Word of the Fall, or the Word of Eternal Life; but it signifies every-

thing, as far as human language can convey such thought, to say of the Bible, It is the Word of the Cross.

I. "The Word of the Cross is foolishness to them that are perishing, but unto us which are being saved, it is the power of God."

"The Word of the Cross"—how are we to understand this? Has the Cross also words which it can utter? Is not the Cross dumb, speechless wood; for when men are silent even the stones cry out. Whoever has stood in front of one of our grand cathedrals, that of Cologne, or the Minster at Strassburg, not as a tourist but as a Christian, he certainly has heard a powerful sermon from the speechless stones of these sacred and massive buildings, a sermon that proclaims to him: "Oh soul, if thou would'st find thy salvation, seek it not at the hands of a creature; lay aside what is of the earth and raise thyself above the realm of nature." And just as stones can speak, so, too, the metal of our church-bells can preach. We must ever be grateful to our grand German poet, Schiller, that he has translated the great and solemn sermon of the church-bell into German for us in his *Lied von der Glocke*. Indeed, if we only care we can hear sermons from the lilies of the field, from the birds in the air, from the vine and the grain of the field, from the hills and the valleys, from the stars in the firmament of the heavens, and from the raging billows of the deep. There is such a thing as a great, holy, and wonderful harmony of the spheres of nature which *re-echo* through the times and ages the *Kyrie Eleison* and the *Hallelujah*. The natural man has not the ability or organ to understand this; it is foolishness in his sight, and he cannot penetrate it; but the spiritually inclined man, who has experienced the *Hephatha* of the Lord, listens and harkens and hears it and feels it in his soul. Paul was a spiritual man, and it is not surprising that he heard the Cross of his Saviour speak, and that he ascribes to this Cross the power of God.

The Cross then really spoke after it had been raised up on Calvary, and the King with His crown of thorns had been nailed to it as the Lamb of God that bore the sin of the world. "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. liii, 5)—this is the sermon of the Cross. To the one thief on the Cross who was perishing this Word of the Cross of Calvary was foolishness, and in his death he ridiculed the crucified Mediator; but to the other thief, who was being saved, this Word of the Cross was a power of God, who brought him forgiveness of sin and eternal life in Paradise.

We have crosses on our church steeples, on our altars, and in our closets of prayer. In many Christian countries we find crosses at the roadsides. Formerly there was a crucifix in every school-room, in every hall of justice and court-room, as a sign and a testimony that in none other salvation is to be found, and that no other name has been given to men whereby they can be saved, but only the name of Jesus Christ, and Him crucified. For the unregenerated, who were walking in their own way to perdition, such a witness and testimony of the Cross was embarrassing and foolish, and for this reason they tried gradually to remove the cross from all public places. But to us who would gladly be saved such a cross, wherever we find it, brings the salvation of heavenly greetings which revive the soul, and we counsel and act, teach and learn, work and pray all the better with our eyes and hearts directed toward the cross.

The cross is found in the cemeteries on the graves of our beloved dead, and we hope that when we ourselves are dead and buried that our bodies, too, will sleep in the shadow of the cross. The crosses in our cities of the dead, although they have no tongue or speech, are nevertheless eloquent preachers. They preach to us that we

have been redeemed from guilt and death not with gold and silver, but with the precious blood of Christ as the innocent and spotless Lamb of God. Such words of these crosses are foolishness to those that are lost. They would rather say with a modern writer: "Place no cross upon my grave, neither of stone nor of iron. That vision of blood and suffering has always vexed my soul; as also that the world, so filled with the spirit of God and so full of happiness on all sides, should have selected as the symbol of its faith a culprit's cross!" But to us, who are saved in faith and by grace, who have been reconciled by the blood of the Lamb, and have thereby also been sanctified, the cross at the grave is a source of strength and consolation from on high. For we read on the cross the golden words: Christ Jesus the crucified has taken away the power of death, and has brought forth to the light of day life and immortality.

Oh, thou still and yet clearly heard Word of the Cross! We are foolish to despise or scorn you. God help us that we may gladly hear and learn and esteem as sacred the sermon which the Cross preaches.

II. It is also true that the Word of the Cross would not have been understood and appreciated by us, had it not been that pious missionaries many centuries ago preached to our ancestors this glorious Word, and had not we, as their heirs, from our earliest youth had it to read in the Bible, and heard it preached by pious pastors and shepherds. That we have the Word of the Cross we owe to the power of the Word concerning the Cross, the Scriptures, and their interpretation in evangelical preaching. The Cross and the Bible are closely connected, just as are the pearls and the shells, like morning gleam and morning dew, like the spring and the singing lark. The Cross is the sum of the Bible; the Bible is the book of the Cross. The Cross is the sign of salvation, and the Bible contains the records of salvation. The Cross is our banner, and the Bible is our banner carrier. The Cross and the Bible—God has joined them together, and they shall not be put asunder; they shall continue to be one, mutually demanding and complementing each other. The dignity of the Cross is touched, the power of the Cross is weakened, when and if the Bible, the Word of the Cross, is deprived of its supremacy, and is compelled to divide its spiritual authority with legends, with traditions, with Vatican bulls and decrees. The Evangelical Church esteems both in equal honor, the Cross and the Bible; and if we would make a picture of the Evangelical Church we must paint her as a modest bride leaning upon the Cross and with the Bible in her hand.

The Bible, the Word that treats of the Cross, is regarded by the unbelieving world with the same disdain that it looks upon the Cross. The same persons who antagonize the Cross also antagonize the Bible. Those who regard the Cross of Jesus Christ as foolishness are ever ready to condemn the Bible that testifies of the salvation in the crucified and risen Lord. The Bible, they mockingly tell us, is not a Divine book, but an antiquated volume, which can no longer satisfy men, but at best prove acceptable to children, and even for these it can no longer be used, since it speaks so plainly on all subjects and calls things by their right names. The Bible, the Word concerning the Cross, is foolishness to those who are lost.

But to us who are to be saved the beloved Bible is a power of God. For us did the holy men of old write, moved by the Holy Ghost. We would be willing, if it were necessary, to give up all the libraries of the world for the sixty-five canonical books of the two Testaments. To us the Bible is the most beautiful flower in the whole world, full of the savor of life unto life, as the Epiphany star which is a lamp to our feet and a light on our way. We

put the Bible into the hands of our children as the best book in the world for the hearts and minds of the little ones. When the son of the house with a thousand masts sails out upon the ocean of life, we cry out to him: "Wherewithal shall a young man cleanse his way? By heeding thereto according to thy word" (Ps. cxix., 9.) When the daughter of the house as a bride departs from the threshold, with tears in our eyes at the parting we give her a Bible and inscribe in it the words: "Mary kept all these sayings, pondering them in her heart" (Luko in. 19.) The favorite gift to a newly-married couple is the Word that speaks of the Cross. For us men, in the midst of the heat and toil of the day, the Bible is the fountain that cools and refreshes; for the sisters in the faith, who have Martha cares and Martha concerns of the house and the hearth, the Bible furnishes the best oil for their lamps, the balsam for their wounds. The lonely ones advancing in years, the widows and the elderly maidens, find in the Word their comfort, that the Lord Jesus is with them, even if they have no other protector, to the end of their days. And those that have reached the evening of life, the venerable saints who have fought the good fight of faith and have completed their course, those to whom time is like eternity and eternity like time, these read the Bible as the heir reads the father's last will and testament, joyfully, full of happiness, for after a little they shall enter upon their long-promised inheritance.

Oh, the fools and dreamers who protest against the Word of the Cross and against the Word concerning the Cross. Against such Protestantism good Lord protect us. Indeed, only remove the Cross from the world and take away the Bible and the Cross with it, and then all will become midnight and darkness, and this midnight would be destruction. But the God who has given the Bible also preserves the Bible. He has made provision that only one single tree should grow up into heaven, and that tree is the Cross. Happy he who lives and dies in the shadow of the Cross, for when he departs the words reach him from the Crucified: "Verily I say unto you, this day yet shalt thou be with Me in Paradise." Provisions have been made that when heaven and earth pass away the Word of the Cross shall remain, and shall remain forever, although in eternity it shall become the Word of the Crown. For this is the Alpha and the Omega of the Bible: through the Cross to the Crown. Amen.

*Dr. Quandt now preaches from the historic pulpit made famous by Luther.

UNLIMITED PRIVATE JUDGMENT.

"Let Us make man in Our Image." This was the fiat of God's counsel at the creation of man, for, of all His creatures, mankind alone—after due purification of their three-fold nature were thus declared capable—through union with Christ their elder brother—of being in the perfect image of God, and therefore in perfect unity with the ever-blessed Trinity, "For unto which of the angels said God at any time—"Thou art My Son, this day have I begotten thee?" But unto the Son He said when Jesus was brought into the world—"Let all the Angels of God worship Him" "Thou art My Son; this day have I begotten Thee." Perfect freedom of will is one of God's inalienable attributes, and the inalienable characteristic of His perfected image, and this perfected image of God is attainable by man, through unity with Christ, the God-Man. Before His human will was made perfect through sufferings, our Lord said prophetically to those whose free will should in like manner become one with His will,—“I go to prepare a place

for you, . . . that where I am there ye may be also." And the place of Christ's true members will therefore be far above all angels and principalities and powers.

But how is this perfect unity of the human with the Divine will to be accomplished? Is it through unlimited private judgment? No, for God's thoughts are not as our thoughts, nor His will as our natural will. Our will is free, therefore God will not force it. It is capable of love to God, and therefore it is only through love towards Himself that God can cause the will of man to be done on earth as it is done in heaven. Obedience to God's will presupposes love to God, and produces peace among men who are drawn into unity of spirit by the true teaching of His revealed will. God had never left Himself without a witness, and that witness is His Church, the Body of Christ, visible and audible among men. To His visible Church God revealed His will, and of her He declares that she is the Keeper of Holy Writ, the pillar and ground of the truth. God promotes peace through her teaching.

But Satan is the author of pride, disobedience and confusion. "Assert your independence of a visible Church, eat the forbidden fruit of schism, and every man may be a Church for himself, and an infallible teacher, through the free use of his unlimited private judgment, for ye shall be as gods, knowing good and evil. One (invisible) Church will be as good as another. They take too much upon them, those sons of Levi, the believers in a visible Church."

It is easy for the invisible author of pride to promote the doctrine of an invisible as opposed to a visible Church on earth, and thus ensure divisions among those for whom Christ died; and a self-made 'church,' once started, is, like the hydra, capable of multifarious subdivisions, each as prolific in this way as its parent. Jesus Christ, the Author of peace and lover of concord, foreseeing this means of preventing the submission of man's will to the will of God, has left this mode of dealing with any would-be leader of schism,—“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: but if he neglects to hear the Church, let him be to thee as an heathen man and a publican." St. Paul gives the same warning:—"Mark those that cause divisions among you, and avoid them." There is a good deal of difference between the visible Church, and a Grindelwald Conference agreeing to differ, or a Chicago Parliament of religions offering free choice of selection from all sects, heresies and schools of thought among Christians, and the rival doctrines and practices of Judaism, Mahometanism, Buddhism and all other heathenisms as explained on that common Platform. And yet, are not all these the legitimate offspring of man's unlimited private judgment?

Bewildered and disgusted with this Babel, many take refuge in mere indifference, leading to practical infidelity, or having seen the unreliability of "unlimited private judgment," accept the Romish claim of the infallibility and universal supremacy of the Papacy, transferring that personal responsibility which God has laid upon every soul, and committing the keeping of their consciences to men whose own consciences shift with every new turn of that ecclesiastical Kaleidoscope which is no older than its latest dogma. One or the other of these two courses is but the natural outcome of "unlimited private judgment," and "one religion as good as another," in which a one-sided Protestantism has trained its followers, thus renouncing the responsibility of that true freedom wherewith the Christ hath made them free. What better can

be expected from a generation educated in the free schools of our day, from which secularists like Girard have eliminated the training of definite religious instruction, and have largely succeeded in extending their scheme into the Universities? So far as man can see, we are in our day on the border of that great apostasy which is to immediately precede the second coming of Christ.

Shall we, in the impending gloom, trust to the selfish blindness of "unlimited private judgment," or "Polychurchism," or a religious despotism which has by its tyranny engendered schisms by mere revulsion, wherever it has ventured to put forth all its strength? Is this the distinguishing mark of the true Catholic and Apostolic Church? Shall we not find in the Anglo-Catholic Church a system of training which Holy Scripture proves to be of pure Apostolic origin, and which has confessedly made England the greatest nation upon earth? Shall we not find in her the system of training the conscience which holds every soul responsible for its use to the end of this life, continually administering every help which God provides in Sacraments and all other means of grace? Shall we not find in her an unfettered Bible and a system of public worship "understanded of the people?" As the outcome of such a system, we find her theologians in our day the most numerous and successful of all defenders of the Bible against the assaults of the coming infidelity in every shape. Such has always been her history, and one good sign of the excellence of her system is the balled opposition which has always assailed her from enemies utterly opposed to each other, except in their desire for her overthrow.

"Shall we not love thee, mother dear,
Whom Jesus loves so well."
And in thy safe and ancient fold
Through life contented dwell?

May this world's course, Almighty Lord,
Be order'd for her peace,
And godly quietness be hers,
Till Satan's pow'r shall cease.

—N.S. Church Work.

THE Apostolic Succession was continued without break, Bishops being consecrated all through Reformation times by Bishops of the old Apostolic line. The Sacraments, deriving their security and value from the Apostolic Succession, were continued. The appeal to antiquity, as the test of truth, was clearer than before. Thus the Church of England issued from the Reformation a true and living branch of the One, Holy, Catholic, and Apostolic Church of Christ. In the words of Mr. Aubrey Moore, "The continuity of the English Church was the first principle of the English Reformation, and the Apostolic Succession, so carefully preserved through all changes, was the answer to the charge of schism, as the retention of the three Creeds and the recognition of the four Councils was the answer to the charge of heresy."—Staley.

A singular suit brought in the Supreme Court to compel Bishop Huntington to receive a certain clergyman into his diocese and to withdraw an inhibition upon him, was promptly dismissed, Feb. 27th, by Judge Irving G. Vann, the civil court having no jurisdiction.

We ask the Assistance of the CLERGY in extending the Circulation of the Church Guardian. Specimen copies sent to any address. Special rates for six or more New Subscribers.

News from the Home Field.

Diocese of Fredericton.

CHURCH OF ENGLAND INSTITUTE.—The regular monthly meeting of the council of the C. E. I. was held on the evening of the 5th inst., the president, Ven. Archdeacon Brigstocke, in the chair. The following were elected as ordinary members; James H. McAvity, R. W. Crookshank, R. W. Hanington and Dr. R. I. Robertson, and the following as associate members: Misses Ethel Jarvis, Theresa Wakeling, Blanche Jones and Bessie Schofield. The Treasurer's monthly statement showed all bills paid to date, and a balance of \$40.52 on hand. Great satisfaction was expressed at the success of the mid-day services held under the auspices of the St. Andrew's Brotherhood in the lecture room of the Institute. The following standing committees were appointed for the year:

No. 1—Library: The Rev. the President, George A. Schofield, Hon. Judge Peters, E. H. Flood, J. Twining Hartt, the Librarian.

No. 2—Religious Instruction and Devotion: The Rev. the President, the Rev. A. G. H. Dicker, the Rev. W. O. Raymond, W. M. Jarvis, T. B. Robinson, C. P. Clarke, J. Arthur Coster.

No. 3—New Members: Alfred Porter, J. Roy Campbell, W. S. Fisher, R. E. Coupe, J. M. Magee, M. B. Dixon, B. C. B. Boyd, C. F. Gorham, J. A. Coster, H. C. Tilley.

No. 4—Lectures and Recreation: W. S. Fisher, G. L. Robinson, A. P. Tippet, G. A. Schofield, J. Twining Hartt, H. C. Tilley, W. A. Ewing, J. M. Magee.

No. 5—Finance: Alfred Porter, M. B. Dixon, Geo. E. Fairweather.

No. 6—Rooms: M. B. Dixon, Geo. A. Schofield, Geo. E. Fairweather, T. B. Robinson, W. S. Fisher, R. E. Coupe.

Diocese of Quebec.

The *Scottish Guardian* says that the Earl of Aberdeen, Governor General of Canada, has become patron of the Church Society of this diocese, and has also been elected a life member.

MARBLETON.

The St. Andrew's Brotherhood of this Mission have opened a reading room, and hold a business meeting every Tuesday night each week. The reading room is open Monday, Wednesday and Saturday from 6 o'clock to 9.30, and it is anticipated much good will result therefrom.

Diocese of Montreal.

MONTREAL.

PRISONER'S AID ASSOCIATION.—We have received a copy of the report of this Association for the year 1893. It was organized in the end of December 1892, "for relief of prisoners belonging to the Church of England, and also to assist in providing healthy literature for the perusal of the inmates of the jail." The Bishop is the honorary President: Mr. J. S. Hetherington one of the lay Helpers' Association being the President. There are representatives from the several churches in the city upon the Council and also from the Theological College. The Association seems to have done excellent work during the past year: 146 prisoners were personally dealt with, of whom 117 were definitely helped in some way, besides advice and counsel given to all. The report says:

A better idea of the Association's work may be had by giving a more detailed statement of the work done, thus:—21 men have been referred to the clergymen in whose parishes they live, and their interest engaged by communicating the facts of the case to them; 9 have been given letters to the Sailor's Institute, and 4 of these have secured ships through the instrumentality of the Secretary, Mr. Ritchie Bell, who is fully in sympathy with our work, and has given us valuable aid; 4 have been sent to St. George's Home, 3 to St. Andrew's Home, and 9 to the House of Refuge; 102 days board and lodging have been given to men who were absolutely destitute and friendless, generally one or two days to each man, thus giving them a chance to look for work; 14 men have secured employment for themselves while under our care, and the Association has found work for 10 others; 8 men, who were badly in need of clothes, have been supplied; 2 who were sick, have been sent to the General Hospital, and three have been sent to friends in the country at the Association's expense. * * * * *

Our work is capable of being largely extended by providing more suitable accommodation for the men after their release, and by following up each case more fully than we have yet been able to do.

We ask you to help us:—by your prayers, that the workers may be given wisdom and success; by your attendance at our Committee meetings, if you are prepared to do practical work; by informing us of vacant situations or opportunities for work; by sending us books and papers, and your subscriptions to enable us to carry on the work effectively. We confidently look to you for your sympathy and help in the name of Him who has said,—"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

St. John the Evangelist.—The second presentation of "The Crucifixion" a Meditation on the Sacred Passion of the Holy Redeemer, the music by the well known organist and composer, J. Stainer, was given in this church on the evening of the 2nd of March, when there was present a very large congregation. The service commenced with the recitation of the Creed, followed by the Versicles and some special prayers said by the Rev. Arthur French, B. A. in the body of the Church, outside the choir screen, after which the cantata itself was commenced. The choir consisted of ladies and gentlemen who sat outside the choir proper, on the main floor of the Church. The musical composition is one of great beauty and admirably fitted to the selections made from the Gospels and Epistles in regard to the Passion of our Lord. In the course of the service, several hymns are provided to be sung by the choir and the whole congregation, all of which were joined in heartily and reverently; as reverently as if forming part of a service proper. This was specially noticeable in regard to "The Litany of the Passion" and "The Adoration of the Crucified" appointed to be sung by the congregation, all kneeling. The recitatives, and in fact all the individual portions of the Cantata were well rendered, and the choruses sung with considerable effect.

VAUDREUIL.

A very pleasant and successful reception was tendered to the Rev. J. Carmichael and Mrs. Carmichael by the members of the church in the Mission of Vaudreuil, on Thursday, March 1st, on the occasion of his assuming the charge of the Mission. The reception was held in the church Sunday-school room, Como, and was well attended. The Rev. J. Pyke, the incumbent, presided. The meeting was opened with the usual prayers. The rev. chairman explained the special object of the meeting; and paid a

high eulogium to the Very Rev. the Dean of Montreal. He then gave a brief sketch of the progress of the Mission from 1841, the date of its formation. In that year there was no church building in the Mission. Now there were two substantial stone churches, provided with all requisites for the due and orderly celebration of divine ordinances. Morning service had been celebrated every Sunday and Holy Communion administered on the first Sunday of each month since 1841.

From 1866 evening service had been regularly held in St. Mary's church, Como, and an early celebration, once a month. Each church had its organ and choir, and in both were beautiful memorial windows. The Divine blessing was invoked and the hope expressed that under the ministrations of the new pastor the church would prosper.

Mr. Carmichael made an appropriate reply. Songs followed and then refreshments. Mr. Carmichael gave an amusing reading, and the entertainment closed with the National anthem.

The following ladies assisted, Miss McNeill, organist of St. James; Miss Mary Davidson, organist of St. Mary's; Mr. George Hodgson, The Misses Hodgson and Lancaster, Miss Pyke. Mr. Carmichael has already made a favorable impression, and there is now a prospect of greater unity and harmony.

Diocese of Huron.

LAY WORKER'S ASSOCIATION.—From the third annual Report of the Huron Lay Worker's Association we find that the number of licensed Lay Readers in the Diocese is now 52, as against 47 in 1892, and 38 in 1891. There are also 87 unlicensed as against 70 in 1892, and 65 in 1891, making a total Lay Readership of 139 during the past year. Lay Readers are found in 69 parishes of the Diocese, and the report says that these are found not merely in centres of activity, but that "the Lay Reader is a more familiar figure than formerly, even in less populous and more conservative regions."

Under the rules of the Synod, a licensed Lay Reader may be utilized by the clergyman of any other parish within the deanery than that in which he is licensed, and the Bishop may also grant a license for the whole Diocese, provided that the Lay Reader may not act in any parish without the consent of its Incumbent.

The number of Lay Sunday School Superintendents in the last year was 140 in 112 parishes, and of Lay Bible Class teachers 98. It also appears that there were during 1893, in the Sunday schools of the Diocese, 287 male teachers, a decrease since 1891, in which year there were reported 347 from about the same number of parishes and congregations.

The Chapters of the Brotherhood of St. Andrew numbered in 1892, 15, and though, through absence of full returns, the number for the past year was not fixed, it is taken as being about 20. Of this organization the report says: "The Brotherhood of St. Andrew is so unique an association, and its methods as well as aims are so specific that it may exist, and we will dare to say should exist in perfect harmony with any other guilds, societies, or associations that may be already established. It may form the chapter of a guild, or a branch of any other society, and not in one single particular interfere with the many other means of doing good. It is eminently and specifically evangelical inasmuch as its one idea is communion with and work for God that men may be brought to Christ. It is thoroughly Churchly inasmuch as it acts only under and with strict regard to Church cognizance and authority. It were well if in this Diocese chapters of the Brotherhood could be greatly multiplied."

Besides the foregoing there are a number of parochial societies such as Christian Endeavor,

Church Guilds, Young People's Associations, King's Sons and Daughters, which do not strictly come within the scope of the Lay Worker's Association.

The Report is valuable to members of the Church outside of the Diocese of Huron, inasmuch as it contains an abstract of reports received as to the utilization of Lay help in the Dioceses of the British dependencies and in Mission Fields under Episcopal supervision. Amongst others we notice reports from Jamaica, Calcutta, Madras, Grafton and Armidale [N.S.W.], Goulburn [N.S.W.], Sydney [do do], Grey and Newcastle [do do], Adelaide [South Australia], and the Missions of Mid-China and Madagascar.

The Huron Lay Worker's Association appears to be an active and aggressive body, and to be doing good work for the Church in its field.

Diocese of Rupert's Land.

RURAL DEANERY OF LISGAR.—An interesting meeting of the above Deanery was held at West Selkirk, on March 5th and 6th, under the presidency of Rural Dean Burman. The proceedings opened with a missionary meeting in the church on Monday evening, when addresses were given by Archdeacon Fortin on "Some pressing needs of the Mission Field," and by Canon Pentreath on "The expansion of the Church in the Rural Districts." There was a large attendance. Tuesday began with a celebration of the Holy Communion. The Chapter, composed of the clergy only, then met for business reports on the parishes and Bible study. At 2.30 a Rurideaconal Meeting was held, at which, as arranged by Canon, the Church officers of the parish in the Deanery were present.

A paper was read by the Rural Dean on "The position, prospects and needs of the Church in Manitoba," which dealt with sundry important features of the Church work. A very interesting discussion followed, in which both clergy and laity took part. The subjects specially discussed were "The spiritual life of the Church," "Religious teaching in Primary Schools," "Organized societies for Church work," "Giving," and "Parochial work for the laity."

In the evening there was a bright Choral Service, with an able and appropriate sermon by the Rev. Jos. Page, of St. Paul's Parish, when the pretty church was crowded.

The visiting clergy and others were very hospitably entertained by members of the congregation.

Altogether the meetings were a great success and calculated to do much to strengthen the work in the Deanery.

In Selkirk the Church is steadily growing under the able leadership of the Rev. C. R. Littler, B.D.

Diocese of Qu'Appelle.

(From the Church Monthly.)

The financial problem before the Diocese at present is a difficult one. How to supply the services of clergy efficiently throughout the Diocese so that no part is to be neglected, and how to enable those who are working for the Church of Jesus Christ to be sufficiently paid. It is a more difficult problem than the old one of pushing forward the work of the Church into the clearances in the backwoods of Canada, for then the immigration itself was slow, and the population for long, small. But here the country settles rapidly, and in ten short years marvellous settlement is accomplished. The difficulty in solving the question is intensified by the marvellous supply of preachers and ministers that other bodies have by their co-religion-

ists been enabled to bring into the field. The conditions remember are precisely the same. The stipends expected are less if anything in the case of the clergyman to that of the Presbyterian or Methodist. The question now is how this matter is to be met; for it must be soon. The Bishop of the Diocese, the clergy of the Diocese have far too much of their time occupied by finance. To raise a certain amount of money is what can only be expected, but to be perpetually fighting in the financial market is detrimental to the work of the clergy and the best spiritual interests of the Church. In the history of the Diocese there have been two ways in which funds of the clergy have been raised. We might call them *The Within Way* and *The Without Way*. The *Within Way*, signifying all gifts of money, kind, land given by persons resident within the Diocese and dependent in spiritual needs upon the Diocese itself. *The Without Way*. Signifying the gifts of various kinds given by kind and charitable persons either in England or other countries. There is not time or space for us to show any of the statistics of the Diocese, but any person can see that the time has now arrived when the laity will have to do more for the support of the clergy of this Diocese. It is not a question of the towns or villages, but it is a question more for the farmers resident within the Diocese. An extra acre of land cultivated and used as the Church tithes is within the means of the poorer, and money given in this way, honestly raised by the toil of the giver, is both given and received in a better spirit.

Anyone can see at a glance the value religion had in the olden days, when our forefathers raised to the honour and glory of God by their own exertion, by their own labour and industry, the magnificent cathedral and cloister. The offering that God requires is not one man paying another ten men's share to make up for the shortage and neglect of the rest, but a tithe from all. "If thou hast little, do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward in the day of necessity."

There is a story told of a well known Bishop of the Canadian Church, who, when Rector of an American city church, was told by his churchwardens just before Lent that although there was an abundance of wealth represented in the congregation, there was an old-standing mortgage of \$25,000 upon the church. The Rector on the first Sunday in Lent spoke upon the question, and referred to the matter as a religious duty, and one that was an absolute necessity in the sight of God. He said, "On the Sunday before Easter I intend to mention this matter again, and I trust that on Easter Day we may have this blot removed." On Easter Day this was done.

The Easter of 1894 is close at hand. The duties of the laity of this Diocese are obvious. To strengthen the hands of their Bishop, to assist their parish priest from gnawing anxiety, give to the utmost of their ability. It is to be hoped that the June Synod will show that the laity of the Diocese appreciate their church by having liberally responded to the funds of the year past.

BISHOP'S PASTORAL.

TRINITY COLLEGE, TORONTO, Feb., '94.

My Dear Friends,—The weeks of Lent are passing on into the Days of "the Holy Week" and "the Hours of Good Friday." Once again the Church leads her children to the "place called Calvary," there to meditate on Him "who bore our sins in His own Body on the tree." From Good Friday we pass to Easter Day—from "the Cross" to the Garden grave and its empty tomb, from contemplation of the *Dead Christ* to communion with the *Living Jesus*. I need hardly remind you of the words in which your Prayer Book speaks of the Easter

Communion. "Every parishioner shall communicate three times at least in the year, of which Easter shall be one." Lent and Holy Week are times in which you may prepare to come to Him in the Sacrament in real sorrow for the sins which crucified Him, and there He will receive all troubled about His death, show to them His hands and His side, and speak His word of "Peace."

I earnestly ask all who have any opportunity of coming to the Sacrament on Easter Day to think of these things. If there is any scruple or doubtfulness ask the help of your clergyman. They will help you. "Christ our Passover is sacrificed for us, therefore let us keep the Feast."

Believe me,

Your friend in Christ Jesus,

W. J. Qu'Appelle.

Newfoundland.

VISITATION VOYAGE.

PORT SANDERS TO FORBEAU.

In the January number of the *Magazine* two little mistakes need correction, careful, as a rule, as the work of the proof-reader is. In the first column, "Mr. Courtney" should be "Mr. Carling"; also the omission of a "not" makes Bonne Bay to be a land-locked bay, of which it is exactly the opposite,—wide, open, exposed and insecure.

One of the trials of a visitation voyage is the absence of wind, as well as having too much of it. Never does time seem more precious than when it passes slowly, and without corresponding advantage in its expenditure. We felt thankful for the shelter afforded by our safe anchorage in Port Sanders, and we left it with an inward undefined satisfaction that our stay there had not been unprofitable, even if it had been but the "cup of cold water" in the name of Him we love, and in whose interests we are sent forth to minister.

But the Bishop's work had now been done, so far as the visitation of the Western Shore comprised the oversight of the churches and the confirmation of the young. Several pressing engagements in St. John's demanded the Bishop's immediate presence, including an Ordination. For when the examination proper is over, and the papers having been scanned and their value has been duly gauged, the most important part yet remains, viz: The heart to heart dealing with those who are about to enter on the solemn responsibility of the cure of souls. Hence the Bishop's anxiety to be in Saint John's by the first of October.

Here, then, we were at sea again, slowly very slowly, beating Ingotuachioix Bay, catching each little puff of wind in the hope of turning the point of Cape Rich, when the gentle breeze we had would be fair, and every hour would see us a few miles farther ahead. But from seven in the morning till four in the afternoon, we were only able to make these few miles with all canvas set, when a day or two before we drove before a tempest, and could shorten no more sail. Were time not a factor, it would have been pleasant enough.

Sentiment is, no doubt, very fine when one is untrammelled, and able to stretch out on deck to enjoy the *dolce far niente* in all its pleasure; but ours was not a yachting cruise. Out on the extremity of the inhospitable and utterly barren point stood the lighthouse and our buildings. The flag on the pole had been hoisted in our honour, and like the one at our ship's mast-head, it lazily flapped and hung. There was time to moralize: that high base surely must be the "bolge in some bone witheriness," for which the poet sighed. There at any rate was no telegraph wire to flash news either joyous or

gruesome: no post office to worry with letter after letter, needing reply; nothing of what was going on on the great continents could be learned there, either politics, wars, trade, speculations, contracts, social or family upheavals—all were unknown. In daytime a beacon with horizontal bars: at night-time a spark. It spoke a tale of solitude; and we were longing for news, mails, the doings of the world, and the interests of parish and diocese. No letter, paper or telegram had reached us since we left Bonne Bay. Such were our thoughts as we slowly, slowly, dragged along. On the way home we wore, it is true, but with a knowledge that 400 miles of salt water had to be spanned before we could reach it, if we could do so in a bee-line. We were not unconscious, too, that the "Straits of Belle Isle" lay between us and our haven, and that this day was the 28th of September. Those who sail the Straits even in summer know their character for tide and heavy sea. And then the reflection, that that breeze off Port Sanders would have carried us through in one day. At night we were going north with light fair wind, abreast the Twin Islands, but from their being low and flat we could with difficulty discern them.

Feast of St. Michael and All Angels.—The morning broke fair, and we were approaching the mouth of the Straits. I was very desirous of visiting Curraut Island and Flower's Cove on the eastern side so as to inspect the schools there. But the wind kept us towards the Labrador shore. About noon we approached Forteau Bay. The Bishop was most anxious to press on, but thought it well to call in and discover at what time the northern coastal steamer was expected with a mail. Although the tide was running strong and against us, yet we had a good breeze, and for a time did well. The bay at length opened out and we could see the church and some houses at the head of it. But the current became so strong that it set us against the wind, and the ship could not weather the western head. So we "went about" on another tack, and finally succeeded in getting in. As we reached under the shelter of Point Amour, we could see the high topping waves outside, and plainly hear the roar of the current from which we had just in time escaped. We might have been driven back many miles.

Harbour there is none, but there is good bottom for anchorage; so we "let go" half way up the western side, and rolled to the flow of the wave. No clergyman at present in charge of this unwieldy mission. The Rev. A. C. Wagborne had spent a week or two during the summer, if such it can be called, and had since gone north. He had been indefatigable during his short stay, and his services were deservedly appreciated by those poor neglected Church people. Indeed they were looking forward to his stay with them the coming winter. The delight of the people at this unexpected visit of the Bishop was manifested by hoisting flags, etc.

Years ago Forteau was the headquarters of the Straits mission. The missionary, however, of late years has resided on the Newfoundland side, if a man can be said to "reside" anywhere, who spends all his time in travelling 150 miles of rough inhospitable coast, situated on both sides of these perilous waters.

In the evening the congregation assembled in the little school-room, when after Evensong the Bishop delivered an earnest address on the subject of the day, viz: The armies of Heaven and their earthly ministrations. Results are always cheerful, and are sometimes found where unlooked for. Quite a number of young men used their Prayer-books, and responded heartily to the psalms and other parts of the service. It spoke well for days when school had been open.

It was clear that, with wind from the eastward and the fierce tide that was setting westward, we could not proceed, earnestly as we

wished to do so. Next day found the situation unaltered. We were prisoners, longing to get away, yet restrained by a power and a will to which we were humbly forced to submit. The nearest telegraph office on one side was Bonne Bay, and on the other at Tilt Cove, each 150 miles distant. No one in St. John's consequently knew where we were.

(To be continued.)

Correspondence.

SUNDAY OBSERVANCE.

To the Editor of the CHURCH GUARDIAN:

SIR,—A copy of the issue of the GUARDIAN of Jan. 31st, 1894, sent me by my brother, Rev. A. T. Gesner, of Detroit, Minn., contains a portion of an essay read by me before the Archdeaconry of the Susquehanna. I am glad to see that it has been found of sufficient importance to print at length, although sorry to learn from your editorial that much the same unfortunate conditions prevail in Canada as in the United States. It has indeed become a very serious and stirring question, what we are to do to oppose the prevailing laxity and defiance of reverent custom in observing the Lord's Day. The state of affairs depicted in my essay is true to the life and gleaned from personal observation. The picture is sombre, but it is not over-colored.

There is one point which I, perhaps, did not make sufficiently prominent as a cause of the growing desecration, and that is the feebleness of many who call themselves Church people, who are communicants and who would resent the imputation that they are in part responsible for the neglect and contempt of the Lord's Day. Yet I cannot but think that when communicants find their beds the most comfortable place until late Sunday morning, when they consider their duty discharged if they drop in to the short Evensong service, when unlike those Christians of Bithynia described by Pliny who met before daybreak to sing their hymns to Christ and pledge themselves by the Sacrament of His Body and Blood—they idle the hours in secular business; when Church people keep Sunday thus, we cannot wonder that the worldly point the finger of scorn and say, "Set your own house in order and then come and teach us."

Here is where the reform must begin. Consistent church going by churchmen will set an example far more influential than precept.

If a man's business is such that it habitually prevents him from keeping his engagement with God on Sunday morning he had better forego that business. If a woman's pleasures are such that she cannot present herself before God on the Sacred morning, then the sooner such God defying excess is abandoned the better for the individual, for the Church and for society.

Let the clergy manfully strike at the vices of communicants, and I believe a new day will dawn, gloriously reproducing the Lord's Day of Apostolic and Primitive Christianity.

R. H. GESNER.

Morris, Otsego Co., N.Y.

THE BAPTISTS IMMERSION.

To the Editor of THE CHURCH GUARDIAN:

SIR,—A fortnight ago, while I was preparing a sermon on "Anabaptism"—one of a series—I happened very fortunately to drop into a shoemaker's shop, where I saw his Baptist denominational paper, just brought in from the office and yet unopened. He was kind enough to let me open it and look over it! It was the *Messenger and Visitor*, of St. John, N.B., and of the

date of Feb. 21st this year. On the second page I found the reprint of a tract put forth by the American Baptist Publication Society, headed "On Being a Baptist," and got up by Prof. John C. Long. It is a very pretentious affair and even deals with the 'Historic Episcopate.' But there is at least one item of undoubted truth in it, which must all but kill some of the Baptists, and which I have used and will continue to use with good effect. The item of truth is this: "The Baptists at the very first did not immerse." This is an acknowledgment which carries with it a death dealing blow to the sect. I mean it should be death to the sect on its own principles. The claim of the Baptist sect is of a twofold character, 1. as regards the proper subjects of Baptism, and 2, as regards the one and only mode of baptism. On this second point they now insist that immersion is the only proper mode, and that none can validly baptize by immersion but a so-called 'Gospel Minister' who has himself received adult baptism by immersion. On this ground they must claim a continuity of an uninterrupted process of immersion! They must claim an 'immersion succession.' For if this mode is merely a revival, though it be a return to the primitive practice, it could not claim validity through succession. But they must now admit the fact that 'at the very first the Baptists did not immerse,' and then they were not validly baptized on their own principles. Now they must change their principles to bring them more into accord with the facts of history.

Professor Albert W. Newman, of Macmaster University, Toronto, has thus expressed himself: 'Let no Baptist henceforth risk his reputation for scholarship and fair dealing by denying that John Smith's baptism (and we may add that of Roger Williams) has, as regards its form, AN AFFUSION.'

Another Baptist Professor, Herman Lincoln, thus says: 'I think candid Baptists will be compelled to grant that John Smith's re-baptism (self-baptism?) 'was by affusion.' And a little further on he says: 'Our Baptist tradition must be modified to accord with a more accurate history.'

Thus, when we have to meet the persistent and offensive, as well as un-Scriptural dogma that immersion is the only mode of baptism, we might object that even 'the Baptists at the very first did not immerse,' and ask from whom, and when, they derived their first proper administrator of that mode!

Yours truly,

JOHN LOCKWARD.

COMMUNION THOUGHTS.

The author of 'Thought Seed for Holy Seasons' describes the partaking of the Communion as six-fold act. It is, first, an act of *obedience*. We take it in response to the command, 'This do.' It is an act of *remembrance*. It is not that Christ needs a memorial, but we need a memory. It is an act of *thanksgiving*—a eucharist. In it we thank God, for His great love in sending Jesus to be our Saviour, and for all the 'benefits of His Passion.' It is an act of *fellowship*—a true communion. We join with 'angels and archangels and all the company of heaven' to magnify, with 'the blessed company of faithful people,' the glorious name of God. It is an act of *testimony*. Every celebration of the communion is a link in the chain of testimony that comes down from the very time of Christ Himself. It is an act of *expectancy*—of faith. 'We show forth the Lord's death till he come'—*Spokane Churchman*.

"HOLY WEEK SERVICES," with an attractive course of sermons every evening during the week, are advertised to take place in Kirkealdy Presbyterian church, Scotland.

JACK.

A LENTEN STORY FOR BOYS.

(From the Churchman.)

"O all ye green things upon the earth, bless ye the Lord; praise Him, and magnify Him forever," sang St. Mary's choir; but something was wrong with the leader, that was certain. The high silver-toned soprano—that had rung above the other voices and taking all the principal solos for so long—broke, scrambled up after the highest note in the bar, and reaching it, brought it out with such an effort, so different from its old bird-like ring, that the organist, turning round, shook his head and muttered "Twice" to himself as his fingers ran over the keys.

When morning service was over he shook his head again, this time over the curly-haired, bright-eyed boy, the leading soprano of St. Mary's, who was struggling out of his surplice in the vestry-room.

"It's no use, Simpson, we can't shut our eyes to the fact any longer, your voice is breaking and what we're we going to do I cannot imagine. Hadden isn't up to the mark, or Brown either, and where to look for another voice like yours I don't know; but we must be careful of our choir's reputation. That you feel, I'm sure."

"Yes sir," the boy answered soberly. "I know I've got to give up my place, and it's real hard, after leading so long. But, Mr. Reynolds, did you ever hear Jack Osborn sing? He's got a voice just like a lark, and he loves music better than anything, I truly believe. But there's one bad thing," looking up into the brightening face of the organist, "he's lame."

"Eight weeks only to Easter," the organist said to himself, as he turned to put away his music, when Harry had promised to bring up his friend after afternoon service, that he might hear him sing. "Only eight weeks to Easter, and a new boy to train, for I must have one; and this lark of Simpson's is probably only a robin at best."

Meanwhile the choir boys were straggling out of the vestry door in twos and threes, talking loudly about the very same thing.

"Did you hear Simpson this morning?" inquired one. "Mr. Reynolds never'll stand that. I wonder who'll have his place. I wouldn't like to have to stand up there, with everybody looking at me, and sing the solos; but then there isn't any danger," and the boy, a fat comfortable alto, who never made very much noise any way, sighed a sigh of relief.

"Brown's pretty sure of it," another boy chimed in. "He's dreadfully careless, and sings wrong often, I've heard Mr. Reynolds say so; but there's no one else that *could* do all the Easter music."

Brown was thinking the same thing himself as he raced home. "It's an awful bore," he thought, as he hurried along. "I shall have to stay in and practise after the other boys are gone, just as Simpson does now, and miss football nearly every afternoon; but his seat is the most comfortable one in the whole row, and it must be real nice to sing all alone with every one in church listening to you." And so sure did he feel that he would soon be leading soprano that he quavered and trilled away half the afternoon, in his own room, and then, in service, missed a whole bar while trying to imagine himself in Simpson's place.

"Brown, you grow more and more careless, every day, it seems to me," Mr. Reynolds said, a little sharply, after service. "You must turn over a new leaf, and quickly too." And that was *such* cold water poured over Brown's pleasant day-dream that he never noticed at all, as he hurried out, the pale thin boy who, with his

crutches beside him, was sitting out of the way of the boys, behind the door leading into the church.

"This is the fellow I told you about, Mr. Reynolds." And the organist nodded kindly to the lame boy as he followed Simpson up to the organ.

"Can you sing?" he said, looking keenly at the flushed face, and the thin hands working nervously on the crutches.

"A little, sir," Jack answered modestly.

"And read music?"

"Not very much, sir. Mother has taught me a little."

"Can you read that?" putting some music into his hand; "If you can, sing it."

At first—he was so frightened—Jack's voice trembled, and he sang false in a way that made Mr. Reynolds draw his eyebrows together, and Simpson fairly danced up and down, he was so afraid that his friend would fail; but soon, quite forgetting where he was, Jack only thought of the beautiful holy words he was singing, and his lovely voice rose clear, sweet, and high above the organ notes.

"Very well indeed, very well," smiled Mr. Reynolds. "Your voice needs a good deal of training—a great deal in fact—but I've heard worse singing," smilingly. "Suppose you come to the practising Wednesday and Friday afternoon this week, and to service next Sunday morning, not to sing but to listen and learn a little. You can slip in this little door here by the side of the organ with me, and sit down quite out of sight of the people. Why! What? Oh, never mind, never mind; I understand." And the kind old man patted the little boy's shoulder, pretending not to see the tears that filled his eyes or hear the quiver in the voice that was trying to thank him.

Home as fast as his crutches would carry him Jack hurried, and for the first time, perhaps, since he had been obliged to use them, he forgot how much he disliked to hear the sound of their tap, tap on the pavement. Elsie his little sister, was waiting for him at their street corner; but "Oh, Elsie!" was all he could say when she looked up into his beaming face.

"Something nice, mamma," she called out, running ahead to open the door; "something very nice, I know; just look at Jack's face."

"Oh, motherdie, the jolliest thing!" Jack called up to the sweet face hurrying down stairs. "I'm to go to the practising, and Sunday service, and Mr. Reynolds says that I may sing, perhaps, some day. Wasn't it good that you taught the music and that we sing every evening?"

Jack was so happy, he loved music so dearly, that for three whole days he quite forgot how hard it was to be lame, to suffer pain, or that he never could again play ball, or run races and jump fences like other boys, all the harder for him to think of because only a year ago he had been as well and strong as any of them before his dreadful fall.

Wednesday and Friday's practice came; none of the boys noticed particularly the quiet boy in the corner, almost out of sight behind the organ, but what every one did notice was Mr. Reynolds's saying.

"Brown, you may try this solo, and see what you can make of it."

Something very bad he made of it, to judge from the look on Mr. Reynolds's face; but no one saw that, and the boys went home more sure than ever that he would at least sing the Easter music.

But he was never asked to sing alone again. Harry Simpson kept his old place till the Second Sunday in Lent, when the boys, marching into the choir, found "that chum of Simpson's," as they had begun to call Jack, sitting in the place of honour.

Of course there was only time to look surprised, and to twist about a little in search of Harry, who was to be seen sitting quietly in his father's

pew before service began; for St. Mary's choir-boys are very well behaved. But every boy listened, in spite of the noise they were making themselves, to the wonderful voice that was leading them. When it came to the introit, Jack had almost forgotten to be nervous, and the beautiful solo, "As pants the hart for cooling springs," was sung as it had never been since the bygone days the grown-up people could only just remember, when St. Mary's was crowded, and people stood about the windows to listen to a boy with just such another voice.

"I'm glad he's got my place," Harry said to himself, trying to fight down the feeling that *would* come into his mind, of its being hard to see some one else in his old seat.

But Poor Tom Brown. He got very red in the face and looked very much surprised when he saw Jack. After the service was over and the boys back in the vestry-room. Mr. Reynolds made a little speech about being very sorry that their old friend had been obliged to leave them, but being very glad that he had brought them such a nice new voice in his place. "And I hope," he went on, "that you will get along as nicely as we always have done. Mind I want to hear no complaints, and I hope no one will forget that this is the Lord's house, that you sing to praise Him, and for His glory."

Then Tom boiled over. As soon as Mr. Reynolds's back was turned he threw down his music, pulled off his surplice and threw it on its nail in the wardrobe, and going close to Jack, near enough to push one of his crutches, muttered something about "Snacks coming where they were not wanted," and then dashed out of the door and hurried home muttering, "I'll make him leave the choir yet, see if I don't."

"Brown's all put out," one of the boys said, by way of apology, as he picked up Jack's crutch for him. "He thought he was going to lead the choir, and it is pretty rough on him, so you musn't mind."

And Jack tried hard not to; but as Lent went on and the daily services brought the boys together, he found St. Mary's choir a very uncomfortable place. His books were missing nearly every morning, and could not be found until after a great deal of trouble and worry, or could not be found at all; or a piece of white paper, with "Snack, or, Who comes where he isn't wanted? Jack Osborn," written on it, would tumble out of his Prayer Book when it was opened. Twice Tom had brought the rector's eyes upon their seats by making a noise when Jack was singing alone. A sharp "That noise must never happen again," after service, had put an end to it; but the persecution went on, and whatever a boy could do in the way of pinches, sly kicks, disagreeable things whispered in an undertone or written on paper to hurt another boy's flesh and feelings, poor Jack had to suffer through those long weeks.

"I won't complain," Jack would say to himself, as he hobbled home after some particularly unpleasant service. "It's lovely to sing, and mother would be so disappointed if I gave up. She and Elsie like to hear me tune up alone. The other boys would be nice if it wasn't for Brown, and some of them are now. I wouldn't mind it a bit if I wasn't lame; but it is mean to make fun of that." And Jack (he was only thirteen, you know) would have to go down in the chicken-yard among the hens and have a comfortable cry all by himself, with only the chicks for sympathy, before he could go in the house and be cheerful.

(To be continued.)

Speak truly, and thy thought shall a world's
famine feed,

Speak truly, and each word of thine shall be
a fruitful seed;

Live truly, and thy life shall be a great and
noble creed.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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CALENDAR FOR MARCH.

MARCH 4—4th Sunday in Lent.
 " 7—Wednesday (Fast).
 " 9—Friday Fast.
 " 11—5th Sunday in Lent. PASSION Sunday.
 " 14—Wednesday (Fast).
 " 16—Friday (Fast).
 " 18—6th Sunday in Lent. (PALM Sunday) (Notice of Holy Days).
 " 19—Monday in Holy Week.
 " 20—Tuesday in Holy Week.
 " 21—Wednesday in Holy Week.
 " 22—Thursday in Holy Week.
 " 23—GOOD FRIDAY. (Pr. Pss. M. 22, 40, 54, E. 69, 88. (Fast).
 " 24—Easter Eve. (Vigil).
 " 25—EASTER DAY. Pr. Pss. M. 2, 57, 111, E. 113, 114, 118. Pr. Anthem instead of *Venite*. Athan. Cr. and Pr. Prof. in Com. Service till April 1. Notice of Monday and Tuesday.

ANNUNCIATION of the Blessed Virgin Mary.

NOTES ON THE EPISTLES.

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

Author of "Arrows for the King's Archers,"

SUNDAY BEFORE EASTER.

"He humbled himself."—Phil. ii. 8.

I.—On this the first day of the "Great Week" we are led to contemplate "the mind" of Christ Jesus, in entering upon His Sacred Passion to atone for the sins of the world. We contemplate with awe and gratitude the great condescension—the deliberate choice of a life of self-abasement. The Passion was not a spasm of love. "The Lamb slain from the foundation of the world." Messiah was to be a suffering Messiah, but also divine by nature. See Is. l. iii, Ps. xxii., Ps. ii. 11., Is. ix. 6, Mal. iii. 1. This Epistle has been aptly described as the CREED OF JESUS CHRIST; first (a) describing Him in His own nature as being from the beginning "in the form," that is the nature "of God," next (b) dwelling on the Incarnation, in which "not regarding this equality with God, as a prize to be clutched at" (for such is the true rendering of the original.) He stripped Himself of glory, took on Him the nature of a servant, and even the likeness of sinful men; then (c) passing from this to the *second humiliation*, the acceptance for us of death, and that the death of the cross, the death of slaves and outcasts; (d) describing the exaltation of His humanity to the unapproachable glory of Heaven, so that in His Name all creation living should bow the knee. This Epistle is chosen to strengthen the faith of the Church as she looks upon the awful sacrifice of the Cross. The thought of the true Godhead must never be disconnected from the Passion of the Great Suf-

ferer. The Humiliation of Christ not imposed upon Him by any constraint from any external source, but it was purely and entirely voluntary. "He made Himself," "He took upon Himself," "He emptied Himself of His glory," "He humbled himself," as far as the death of "a fugitive slave," the ignominious and cursed death "on a tree." Deut. xxi. 23, Gal. iii. 13.

II.—The condescension and self-sacrifice of the Lord God one of *free-choice*. Only by Faith in God's Word can we rise to the mystery of the Incarnation. The Son of God had subsisted with the Father for all eternity, the glory of the Godhead was His by right, and He stooped of His own accord to bear the sins of the world in His own body. But we must not imagine that the Christ *lost* His Godhead for the time, or that it was confused with His manhood. No. "The Word became Flesh," but was not *changed* into, or *confused with* Flesh. The realization of His Divine Nature, "being in the Form of God." The substantial nature of His manhood. "Being made in the likeness of men, and formed in fashion as a man." The desire for man's restoration to the condition and privileges, lost by Adam's Fall, moved the Divine Son to this humiliation, the extent of which no thought can fathom, no human mind conceive, no words uttered by human lips declare. He looked with love on the fallen race, and "He saw that there was no man, and wondered that there was no intercessor; therefore His arm brought salvation unto Him, and His righteousness it sustained him." (Is. liii., 12.)

III.—The exaltation of Human Nature in the person of Christ into Heaven, the reward of that Humiliation. "Wherefore God hath highly exalted Him and given him the name—not a name—which is above every name, viz.: The Lord: Jehovah: Rev. xix. 12, 13, 16; Rev. xxiii. 6: "This is the NAME by which he shall be called, The Lord (Jehovah) our righteousness." The name given to Jesus as man was no other than the incommunicable Name of Jehovah. The name that is above every name in meaning, honour, sanctity. The Jews never dared to write it even, but always used a substitute. "In the Name of Jesus every one shall bow"; v. 10, All mankind worship in the Name of the Christ, all creation acknowledges His authority, confessing that the Christ is JEHOVAH, our "Lord and God," as well as our Redeemer and elder brother in the flesh. Of things or beings "under the earth," Death, the Grave, and Satan and the powers of Darkness, Rev. xx. 10. The spirits of the departed, see Rev. v. 13. "Every tongue shall confess that Christ Jesus is LORD, JEHOVAH"; The confession of the Godhead of the Son is the glorification of the Father: therefore to deny the Godhead of the Son is to do dishonour to the Father. Honour is to be paid to Christ as to God, because he is God.

IV.—Christ's voluntary humiliation to be an example to all who profess faith in him. "The servant is not above his master." Selfishness to be subdued and mortified. True love looks on "the things of others," their troubles, needs, perils. To lay aside our supposed superiority, to empty self of glory, to shrink from no service for the race that involves sacrifice of money, time, inclination, or dignity, is to have "the mind of Christ." Humility freely chosen, self-sacrifice, are the marks of the Christ-like mind. In following the story of the Passion in the services of the Church during the week, let each one remember, i. *Who* it was that suffered—was the central figure of all those sad and humiliating scenes. ii. *How* he suffered, "the mind" with which all was undertaken. iii. *Why* he suffered. To restore the unity between the soul and God, broken by the Fall. Let us hear the voice of the Beloved as He goes from step to step of Passion, and at length embraces the

Tree—"Look unto Me and be ye saved, all the ends of the earth: for I am God, and there is none else."—Is. xlv. 22.

EDITORIAL NOTES.

TESTIMONY as to the value of the Church's year and the Church's system from members of religious bodies outside of her pale has frequently been adduced in our columns. When we read these decided expressions of approval, and of the estimation entertained by others of the provision made by the Church in her special seasons for deepening the spiritual life of her members, we are struck with amazement at the indifference manifested by a large proportion of Churchmen and Churchwomen, and even by the clergy themselves.

We quote in another part of this issue the latest expressions of approval and estimation from a sectarian source which have come under our notice. They are taken from the *Outlook*, a paper published in New York, and of which, if we mistake not, the Rev. Lyman Abbott, pastor of Beecher's Plymouth Church, Brooklyn, N.Y., is in whole or in part the Editor: the *Outlook* itself being the successor, as we believe, of the paper formerly known under the name of *The Christian Union*. The articles are entitled "The Lenten Season" and "A Congregational Retreat." We would commend them to the careful perusal and attention of such of the clergy of the Church of England in Canada who so disregard the spirit of the Church as to the Lenten Season as to continue during Lent socials, bazaars, and other entertainments of like kind.

Such commendations as the foregoing put to the blush the mockery of Lent on the part of some, and indicate that the Church's system commends itself to all who have the life of Christ through its adaptation to the soul's real wants, and to human experience.

Our esteemed contemporary, the *Irish Ecclesiastical Gazette* in a late number advocated the issuing of Lenten pastorals by the Bishops of the Church in Ireland. This is done by a number of the English and American prelates, and we think by several of the Canadian Bishops; and the extension of the practice would doubtless be a benefit to the Church. But why should there be only a Lenten pastoral? why not also one on the great Festival of Easter? if not from every Bishop, at least from the Metropolitan of the Ecclesiastical province, to the whole province? What is sadly needed in those days is to feel, and have the laity and clergy feel, the corporate character of the Church. There is too much it appears to us of diocesanism and of parochialism in the working of the Church. It is well enough to have the diocese, well enough to have parishes, but they are all simply individual parts of the great Corporate Whole, the Anglican Branch of the one Holy Catholic Church to which it is our privilege to belong. Lenten or Easter Pastorals from the Bishop of the Diocese to the whole flock of which he is the spiritual Father, would tend, it seems to us, to reduce *parochialism*. Pastorals from the head of the Province or Dominion would tend to reduce *diocesanism*.

The *Irish Ecclesiastical Gazette* says that the issuing of such addresses would give to our Fathers in God a very valuable opportunity of annually speaking to the Laity as well as to the Clergy of their respective dioceses.

At the Glasgow Clerical Society, the Rev. H. Erskine Hill, of the (Presbyterian) Established Church of Scotland, recently read a paper upon "The Catholic Movement" in that church, which contains some notable utterances from the standpoint of Presbyterianism. He is reported as saying:

"Yet we have seen that the leaders in the Establishment have no objection to Episcopacy as such. They recognize frankly its many advantages—the weakness which attaches to their own system from the disuse of it. They acknowledge that it dates its origin as far back as the life-time of an apostle of Christ; and they know well that the adoption of it is the price of Catholic recognition. They have again and again asserted that they lay no great stress on the maintenance of the Establishment in its existing form. They realize that the Established Church of Scotland plus Episcopacy would occupy a far stronger and less ambiguous position than it can do without it. They also regard themselves as bound in every way they can to enrich their national Church, which one of their leading theologians has described as "spiritually the poorest in Christendom." The Church of England, which possesses Episcopacy, they regard as, in that particular, a richer Church. To put the whole matter bluntly, they would be quite willing to accept Episcopacy if they could do so on terms involving no loss of self-respect." This seems to indicate a strong desire on the part of some in the Presbyterian fold for a valid ordination.

Church people, and especially those who think that the Church is something more than a mere human organization are sometimes faulted because of their insistence upon the Church's claims in this respect, and are often accused of 'exclusiveness' and of 'un-churching' other bodies. They have the satisfaction at all events of knowing that they are not alone in this unhappy predicament, if such it be. We find in a late number of an exchange the following from Baptist sources, showing that that body has no hesitation in asserting its own peculiar views, and that, perhaps, much more positively than many Church people. The *Gospel Advocate*, of the Campbellite branch of this denomination, remarks:

"We are baptized into Christ. Nothing but immersion is baptism; therefore all unimmersed persons are out of Christ."

The Baptists say:

"We maintain that the Baptist Church is the Church of Christ, and the only Church of Christ on earth."—*Dr. Smith*.

"Ours are the only churches; there is no second. The gulf between the churches of God and any human organization of unbaptized persons is broad and deep."—*Western Recorder*.

THE ST. ANDREW'S CROSS, the organ of the Brotherhood of St. Andrew, for March is chiefly occupied with an account of the fourth annual Convention of the Canadian Branch of the Brotherhood held in Ottawa in January last. In this connection, it fittingly contains an excellent cut of the Lord Bishop of Quebec in his Episcopal robes, and holding his very beautiful Staff in his hand. The editor has nothing but praise for the Canadian Convention, which he speaks of as having "little save the accidents of size and place to distinguish it from the American Convention at Detroit. There were the same humble dependence upon God, the same quiet enthusiasm, and the same vigorous man-

liness in thought and speech. It is a pleasure to be able to tell the members of the Brotherhood in the United States that the members in Canada are pushing their work on sound lines. Bishops, priests and laymen alike bear witness to the fact that the influence of the Brotherhood in Canada is making for good. Keeping faithfully to its own field, it has won the confidence and cheered the hearts of many faithful leaders in the King's army."

THE CROSS contains also the Charge of the Lord Bishop of Quebec in full, and it is excellent reading for the young men of Canada. We could wish that this number of the Cross might be circulated throughout Canada in every Association of young men connected with the Church, and for that matter outside of it as well.

We learn that the Boys' department of the Brotherhood of St. Andrew has already entered upon a vigorous life and bids fair to develop heartily. From the results following upon the formation of the thirty odd Chapters already created it appears that the boys are "capable of sustained effort on Brotherhood lines, that they do not always demand amusement and are quite as ready to give as to get. From many quarters comes the word that those in charge of the Boys' Chapters have been surprised and gratified by their good work."

THERE would seem to be an opening for Brotherhood work in connection with our colleges, if we may assume that the same state of things exist in the colleges generally of Canada, as in the great Lower Canadian one of McGill, Montreal. We have lately received the report of the Y.M.C.A. Association of McGill University for the past year, and we find it gives as the first reason for its existence the following: "Because fifty per cent. of college men are not professing Christians." If this statement be correct it discloses a state of affairs in regard to educational matters of the most serious importance, and to which the attention of the Church should be earnestly directed. We fear that the statement is only too true. We have felt for many years that the system of secular education prevailing throughout the country, if not rightly characterized as "Godless" certainly tends in that direction; and that every other man in such a collegiate centre as McGill, drawing its students from all parts of the Dominion, is not at least a professing Christian, is pretty conclusive proof.

THE LENTEN SEASON.

The Episcopal Church has long had the inestimable advantage of continually emphasizing the great facts in the life of Christ and in the spiritual history of man, instead of the human interpretations or philosophy regarding those facts. Every year the Prayer Book takes those who use it through the entire cycle of the revelation of God to man, culminating in the life and death of Christ; and of late the other Christian Churches have tended more and more strongly away from philosophical interpretations to a fresh and vital grasp of the great realities of historic Christianity. These are the finalities of the Christian system; the interpretations and philosophies change from age to age. There may be many philosophies of the divine nature, but the divine Saviour does not change; there may be many theories of the introduction of sin, but the fact of sin remains; and theory after theory is advanced to explain the Resurrection, but the risen Christ is the same from

age to age. Almost every religious body observes in some form the Lenten season which begins on Wednesday of this week, and which brings anew to society and to individuals the consciousness of human frailty and the need of the divine forgiveness. The real problem of society is always the personal problem. There are many changes to be made in social and political organization which will more equably adjust the burdens of life and more evenly distribute its rewards, but the great problem of society will never be solved by organization in any form or by constitutional changes. The great problem is the righteousness of the individual man or woman. The final question is not the political or the social question; it is the moral question. The worst possible political system existing among men and women whose characteristics were integrity, purity and love would produce infinitely better results than the best possible system operating upon impure and selfish men and women. The righteous man is the foundation of society and the hope of the world, and nothing will ever permanently regenerate society except the moral regeneration of the men and women who compose it. And the higher men advance in moral achievement, the more sensitive do they become to their own imperfections. Men do not feel their sins most deeply when they are committing them, but when they have cast them out. It is the righteous man who appreciates the vast distance in moral perfection between himself and the God whose nature he is trying to reproduce. To have a keen conscience and a constant sense of divine need is not only to atone for the sins of the past, but to avoid the possible sins of the future. If the Lenten season brings to men a new sense of their dependence upon God, and a new consciousness of the sorrows of the Son of God on account of the sins of the world, its observance will not have been in vain.—*The Outlook, Feb. 10, 1894.*

A CONGREGATIONAL RETREAT.

The Congregational ministers of northern New Jersey have just spent two days in a "retreat" for prayer and meditation on spiritual themes, as preparatory to the work which is before them during the Lenten season. Nominally Congregationalists do not observe Lent, but actually they are coming to regard it as their spiritual harvest-time. This "retreat" was held in the beautiful suburban town of Westfield, where is located a church under the strong leadership of the Rev. C. H. Patton. The following subjects occupied the attention of those present: "The Realization of God," "The Central Teaching of Christ," "The Way of the Cross," "Helps to the Devout Life," "Our Special Work." Perhaps most interest was manifested in the first subject, which brought home to all with vivid distinctness the question, "Do you know God?" The question was carefully distinguished from knowing about God. One meeting—the one whose theme was "The Way of the Cross"—was open to the public. The greatest value of the meeting was in the spiritual uplift which was given to those who attended. Ministers are often so busy thinking of the spiritual life of other people that they have little time to cultivate their own. Such meetings as these are of the greatest value. And, if they are of benefit to ministers, why should they not be to others? Would it not be well for the officers of our churches, if they cannot have all-day retreats, at least to have spiritual meetings at which prayer for their own illumination and inspiration as Christian leaders should be the principal object?—*The Outlook, Feb. 10, 1894.*

There are people who will not trust the Lord until they lose everything else.

Family Department.

JULIE.

CHAPTER XXV.

FAMILIAR FACES.

"Boys," said auntie, "I think you might as well take the keys of the house with you this morning, and leave them with Mr. Strickland on your way to school. He can look over the place at his own convenience then."

"Very well, auntie," said Guy. "Where did he say he would put up? At the Clarence Hotel, wasn't it?"

"Yes at the Clarence Hotel. I expected him yesterday afternoon," Miss Bridges said, "but have seen nothing of him as yet. Perhaps he came by a later train—very probably he did. Anyway, Guy, go and make inquiries, dear; and take the keys with you. Try and see him yourself if you can; don't leave the keys with anybody else."

Guy was struggling into his great coat. "All right, auntie," he said.

And Lance stood swinging his satchel of books in the narrow passage, ready the first, for a wonder.

"Come along, Lance," said Guy, for Lance had just put his head in at the dining-room door to say something to Rose and Elsie. Rose and Elsie had a holiday to-day, it being the head teacher's birth day, and Lance was asking for the twentieth time what they were going to do. "Come along, Lance," said Guy.

Lance looked onviously at Elsie as he turned to follow his brother, and both boys sat off at a good sharp trot, for the day was cold and frosty.

"I hope this Mr. Strickland will like our house," said Guy.

"He's bound to like it—couldn't help liking it," answered Lance.

"Oh, you can't tell. He might see some objection, you know."

"I'm sure he couldn't," cried Lance indignantly. "Everybody would like the place."

"I hope he will take it for a term. It would be a relief to auntie, said Guy. "She won't have to go bothering about a tenant then. We never thought that the Graveses would have left it in a year."

"They wouldn't have left if Dr. Graves hadn't got a better practice somewhere else. It wasn't because he got tired of the place."

"Doesn't matter why he went away; it's all the same to us. The house is empty, and we must get another tenant, Lance."

Lance gave a sigh. "I wish we could go back ourselves. Gordon Terrace is such a poky hole, you know. Don't you hate it, Guy?"

"Yes," was the answer, with a rather dejected smile; "of course I hate the place. Who wouldn't, after such a home as ours?"

Anyway I'm glad the Graveses have gone. Such cheek on their part to dig up our lucerne-plot!"

"They were at liberty to plant what they liked in the garden, Lance. The lucerne-plot wasn't a bit of use to them. They liked cabbage better," scoffed Guy.

"I'll never forget poor Elsie's face when she looked out of Mr. Atherton's window that day," Lance cried, "and saw cabbage on our lucerne plot."

"Poor old Elsie!" sighed Guy. "She frets dreadfully, auntie says. But the lucerne-plot could be put right very soon if we had a finger in the pie."

The boys didn't attend the same school now—Guy went to Mr. Thompson's, of course; but they always started from home together, and generally managed to meet somewhere in the town to walk back together again. On one occasion—what a story Lance made about it all!

—Miss Templeton stopped her carriage on the way and picked the two boys up to ask how Guy was getting on. Rose and Elsie could hardly believe the tale.

"I say," said Lance, when they came to the parting point, "I've got ten minutes to spare. I might as well go to the Clarence Hotel to see if Mr. Strickland has come. Besides, I've never been to the Clarence Hotel before. I'd like to see what the inside of it is like."

Guy being quite agreeable, they turned in that direction together, and ran up the broad flight of steps.

Yes, Mr. Strickland had arrived. He came rather late last night. Would the young gentlemen be pleased to walk up stairs? And a maiden servant led the way. They were shown into a very cosy room, where the table was just laid for breakfast, and, warming his back at a large cheerful fire, was Mr. Strickland himself.

"Good morning, Mr. Strickland," said Guy, going boldly up to him. "We are Miss Bridges' nephews, sir, and have brought the keys of the house. My aunt thought that, if we brought you the keys, you could examine the place at any time you liked;" and Guy hitched them out of his pocket.

"Miss Bridges' nephews, are you?" questioned Mr. Strickland with a smile, and he looked well pleased into Guy's frank, open face as he shook hands with both of the boys. "How much you're like your father!" he added. "I could have guessed you were his son. Your father was an old school chum of mine, and a dear friend as we became young men. I was very grieved to hear of his death, my boy. And how is Miss Bridges?" he asked.

"Very well, thank you," answered Guy. "She expected you yesterday afternoon, but guessed you had been delayed."

"I was delayed," said Mr. Strickland, a shadow crossing his face. "We started some hours later than I had first intended, and arrived here late last night. Stop and have some breakfast with us, boys. My little daughter—ho paused and seemed to wince—"my little daughter overslept herself this morning; she went to bed so late. Stay, here she comes. Well, Julie dear."

Julie cried, "Good morning papa," and ran straight into his arms.

"We have an early pair of visitors," Mr. Strickland said. "What do you think of that? You lazy puss," he added, "just tumbled out of bed!"

Julie in her hurry, hadn't seen the visitors at all, and now turned round to look. The boys were staring at her in an incredulous way, and Lance's eyes looked starting out of their sockets.

A strange look came over Julie's face. She stood for a moment pale and motionless—the same old plaintive eyes, the pensive mouth. She gazed at them with a puzzled intensesness.

Guy staggered and clutched at a chair; he thought he was going to fall.

"Julie!" uttered Lance, in a queer, hoarse voice. "Guy! Oh, Guy! It's Julie!"

"Guy!" Julie repeated the name as if she were walking from a dream, and trembling violently, passed her hand across her brow. Then with a joyous cry she sprang at Lance. "And you are Lance!" she cried. And hugging him round the neck, she burst into a torrent of tears.

No need to tell Mr. Strickland the meaning of it all. The familiar faces had come, and Julie's memory was awakened just as the doctor had said. He stood with folded arms, with a peculiar expression of face. He felt very much alone in the world.

Julie had flown from Lance and was giving Guy a hugging now, laughing and crying in turns, and behaving like a wild little thing.

And Guy, with a face as pale as death, was murmuring that he thought she was dead. "I don't understand it," he said, holding her away

from him. "You didn't fall into the pond; where have you been all this time?"

"It's all coming back to me!" cried Julie, clinging to him. "There was Rose, and Elsie, and Chubby and Puff. I'm remembering every bit of it now. Where have I been all this time? What has been the matter with me?" and turning to Mr. Strickland a puzzled face she gazed in wonder at him. "Papa—you are not—my papa!" she cried. "I don't understand it," she added.

There were tears in his eyes, and his voice trembled too as he came and took her hand; he felt his little daughter was lost indeed to him.

"Julie," he said, "Martha deceived us, dear."

And in a few broken sentences he tried to tell her the truth, and when he came to the part about John Goring picking her up, she stopped him with a shout—a triumphant shout, he thought.

"Wait, wait!" she cried. "I was going somewhere, you know."

"Going to Miss Templeton's," helped Lance, "to ask for money, you know."

"Yes," screamed Julie with a radiant smile, "yes, I remember it now; and a goat ran after me with great long horns, and I jumped off the hedge and fell. Take me to auntie Guy," she said; "I want to see auntie and the others. I always said there were some others papa"—stumbling rather over the name.

"You did, you always did, my poor, poor child!" Oh, Julie, pity me! I've no little girl, dear, now."

"I'll always love," she answered, caressing him; "you've been so good to me! Papa"—using the old familiar name—"no wonder I never liked the farm. I felt I had got ill there. Oh, poor papa! your own little girl is dead."

"It's the rummiest thing I ever knew," said Lance, after they had been exchanging confidences together, and getting at the truth of the matter; and he gazed at Julie as if he'd never take his eyes away again. The boys had quite forgotten school, and had accepted Mr. Strickland's invitation to breakfast as a matter of course. Mr. Strickland would not hear of Julie going out till she had something to eat, though she was almost too excited to eat, indeed. And how delicious it was to ask question after question, and have them answered without being puzzled any more; and how strange to see Guy—big Guy—with tear stains on his face, tears shed for gladness that she had come back safe to them!

"Julie, sometimes I couldn't believe that you were dead. It was another child they found in the pond. Little Julie!" said Guy, giving her hand a squeeze. "Oh, Julie how miserable we were! I can't tell how we missed you at all. Chubby and Puff would play with no one else, and Rose and Elsie said you were the best of us all. And auntie? By Jove, Lance! what will auntie say?" And then he told her all about Miss Templeton.

And Julie, listening, could hardly believe her ears; while she cast from time to time a loving glance at "papa." And Mr. Strickland tried to look cheerful for her sake, sadly thinking that Julie seemed dearer to him than ever now. How could he give her up?

It was arranged that Guy and Lance should go ahead after breakfast and gently break the news, and prepare unconscious auntie for Julie's coming by-and-by. Mr. Strickland would drive her up to Gordon Terrace, and restore her to auntie himself.

How funny it was that Rose and Elsie had a holiday to-day! How beautifully it had all turned out! And to think that Mr. Strickland had come to take their own dear darling home!

"Make haste, Guy," panted Julie; "I'm longing to see them all."

And then she turned in her loving way to stroke Mr. Strickland's arm.

"Can you forgive poor Martha, Julie?" he asked. "She's been miserable for what she has done."

"Yes," said Julie, earnestly; "I must forgive her, papa."

"God bless you, darling!" Mr. Strickland said, straining her in his arms.

And Guy and Lance had started off, running nearly all the way home.

"Guy! Lance!" cried auntie, looking up as they both tumbled into the room.

And Rose and Elsie cried in a breath, "You've never been to school!"

"What is it?" asked auntie, starting up. "Guy, you're as pale as death. What is it?" she repeated anxiously. "Why have you come home so soon?"

"Auntie," panted Guy, looking straight into her face, "Julie never fell into the pond!"

Mr. Strickland had warned them to be careful in the way they broke the news. I don't know, I'm sure, what he would have thought if he'd been in the room and heard.

She looked at him; she could not speak, her lips moved tremulously.

"Julie's alive and well!" shouted Lance. "She's Mr. Strickland's little girl—or, at least, he thought she was his little girl; an old woman pretended she was!"

"Poor auntie! It was a shocking way to break the news to her. Guy gave blundering Lance a shove, and pushed him out of the way; then, kneeling down by auntie's side, he took her hand in his.

"Julie never fell into the pond," he said; "It was somebody else they found. Auntie, Julie's alive and well; both of us have seen her this morning. She was kidnapped," added Guy, "on her way to Miss Templeton's that day."

"Julie not drowned—not dead!"

What a tremendous commotion there was! Rose and Elsie as pale as death, and laughing and crying in turns. And auntie clinging to both Guy's hands, while he tried to explain the mystery.

They had just got a glimmering of the truth, and were beginning to understand a little, when a cab pulled up at the door and then—and then in another moment Julie was in auntie's arms, laughing, crying, excited, radiant, not speaking intelligibly, but only gasping out her joy.

"And Rose!"—another gasp. "And Elsie! Oh!"—as she flew at them each in turn; while they could only cry, "Oh, Julie, Julie!" over and over again."

And while her loving eyes were wandering round the room, searching for still two more, Guy brought them in—dragged them both out of the yard; Puff rolling up his dirty pinnie, and smiling from ear to ear, and Chubbie with eyes like very saucers for wonderment and size.

Oh, it was a beautiful sight to see Julie kneeling between the two, kissing one and then the other, with her arms clasping them so tight, and to hear the little ones crying. "Julie! Julie!" and clinging round her neck.

What a meeting it was, to be sure!

(To be Continued.)

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In drawing nigh unto the throne of grace;

When sin is pardoned, thou canst praise and pray;

Sin unconfessed will bear the onward way.

REVERENCE.

Kneel on thy knees. Before the mercy seat

Is not the lowliest posture the most meet?

The Master knelt in prayer: and is it so

The graceless servant cannot bend so low.

RESPONDING.

Make thy response. Observe thy Church's ways;

The faithful Churchman Prayer-Book rules obeys.

The tongue that thrills with worship lights the fire

In other souls, and kindles high desire.

PRAISE.

Sing with both heart and voice; yet in God's ear

'Tis but the heart that singeth loud and clear.

Sing with a heart on fire with holy love,

And thou shalt join the Angels' songs above.

GOD'S WORD.

Mark well the blessed lessons of God's Word,

And bear some good fruit of the lessons heard.

The preacher heed; some counsel he may speak

To help thee better live throughout the week.

HOLY COMMUNION.

Turn not thy back when bidden to draw nigh

To the sweet feast of holy charity. Meet there thy Lord, who comes

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LITERARY NOTES.

THE HOMILETIC REVIEW for March is of exceptional strength and interest. Opening the Review Section is a paper by Dr. Newman Smyth on "Labor Problems for Pulpit Discussion," in which the writer points out certain responsibilities and restrictions pertaining to the pulpit discussion of labor problems. "The Decline of the Prayer-meeting" is the theme of a contribution by Dr. Edward Judson. Rev. G. B. F. Hallock writes upon the question of "Pastor's Assistant or Associate," presenting the view that the establishment of such a relation is apt to be fraught with benefit to pastor and church as well as to the associate. Dr. Wayland Hoyt has a suggestive article on "The Person of Christ." Dr. Kerr B. Tupper answers the question "How I Prepare My Sermons" in a bright and helpful way. Dr. William Hayes Ward gives a brief description of Mr. Pinches' discovery of a third fragment of the Babylonian story of creation. The Sermonic Section is devoted almost exclusively to Passion and Easter sermons by eminent American, British, and German preachers. It is in itself a library upon the sufferings, death, and resurrection of Christ. The Exegetical Section contains a paper by Rev. G. W. Greene on "One Way to Study the Gospels"; a short exposition of Acts iv. 13, by the late Tryon Edwards, D.D., and an exposition of Luke xvi. 1-13, by D. C. Abbott, D.D., of Monaghan, Ireland. The Sociological article of the month is contributed by Rev. Edgar Grim Miller, and treats of the subject, "The Relation of the Church to Socialism." The remaining sections have their usual interest.

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TREASURY OF RELIGIOUS THOUGHT for March makes its appearance ahead of its usual time and with a table of contents excellent in every particular. Prof. Howe's portrait forms the frontispiece, and his instructive, noble sermon is the initial article of the number. A view of Cobb Divinity School, Lewiston, Me., is also given, and an appreciative biographical sketch of Prof. Howe. The second article is a characteristic sermon by Dr. Charles H. Parkhurst on "Samaritanism a Part of the Universal Creed." Other full sermons are by Revs. W. W. Taylor, A. B. Vaughan, and J. Rabinowitz, with a scholarly lecture on the Miracles of the Gospels by Prof. Loitch, and an Address to Young Men by President Stryker of Hamilton College. The Critical Aspects of Foreign Missions is discussed by Prof. Witherspoon, and Dr. Cuyler describes Three of the Famous Lynn Writers he has known. The Pulpit and Politics is the theme of an article by Dr. Kyle, and Immigration and Naturalization the Rev. B. W. Williams' topic. Prof. Willcox shows What the Pulpit Should Be in Troublous Times. Drs. Gifford and Temple furnish excellent Thoughts on Prayer, Dr.

Wagstaff describes Mount Moriah, and Prof. Schodde gives a clear and comprehensive view of Gospel Work in Palestine. Dr. Braithwaite gives an illustration of the Responsibility of Children, and Dr. Moment sheds clear light on the S. S. Lessons. Editorial topics include Praying and Hearing, Manifest Attention, Good Hearing, Prompt Attendance, The Andrew and Philip Society, and an Ethical Revival. All the departments are filled with the usual care and excellence, forming a very treasury of mental and spiritual food for all readers.

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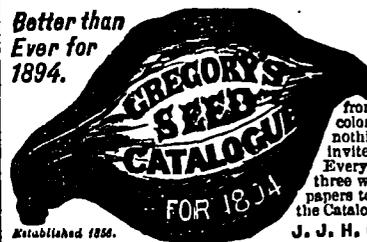
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TEMPERANCE.**THE LATE SIR ANDREW CLARK
ON TEMPERANCE.**

Sir Andrew Clark said, several years ago, that alcohol is "an enemy of the race." Let us try and focus the facts which induced him to give it this condemnatory name. Note, in the first place, the very happy definition he gave of health as "that state of the body in which all the functions of it go on without notice or observation, and in which existence is felt to be a pleasure, in which it is a kind of joy to see, to hear, to touch, to live." Well, he said, that state is one which "cannot be benefited by alcohol in any degree," but "in nine times out of ten is injured by alcohol." He said further that this state of health may sometimes bear alcohol "without obvious injury, but be benefited by it—never," emphasizing the word *never*. Who can be surprised that, while confessing he did not speak as a total abstainer, he should have thought it his duty to express a hope that "all the rising generation will be total abstainers?" The profound sympathy which Sir Andrew Clark felt for nervous people, "always ailing, yet never ill," who from habit imagine that alcohol does them good, induced him to sanction the use of "minute doses;" but, he adds, "I do not defend it as right." For he always came back to the cardinal fact—from which he saw as clearly as any one that the practice he in such cases permitted was a dangerous departure—that perfect health, "the loveliest thing in the world," "will always be injured even by small doses of alcohol."

Sir Andrew Clark found the truth of this teaching confirmed by what he observed in his hospital practice. He made a special study of his patients in the London Hospital in view of the lecture from which we have been quoting, and found that seven out of every ten owed their ill health to alcohol—in the hospital they lay "maimed for life by this agent." And yet they were not what are called drunkards. He described them just as the organ of the "trade" describes the customers for whom licensed victuallers cater—as men "who feel jolly and comfortable, and full of jokes and fun . . . who go into company, and are full of life." But how different his estimate of them from that formed by their fellow *convives*! He said, "Under this fair and genial and jovial outside the constitution is being sapped, and suddenly some fine day this hale and hearty man—whose steps seem to make the earth rebound again, and the rafters to echo with his tread—tumbles down in a fit."

Another temperance fact which was very clear in the teaching of Sir Andrew Clark he expressed thus: "However pleasant alcohol is for the moment, it is not a helper of work. It is not only not a helper of work, but it is a certain hinderer of work." And he cites in support of this teaching the experiment made by the late

Dr. Parkes, of Netley,—the most loyal, careful, faithful, and truthful of observers it was ever my good fortune to know—who employed gangs of soldiers to do certain work that required great physical exertion, and found the non-alcoholic gang to beat the beer-drinking gang both in the amount of work performed and in the length of time the physical exertion could be sustained.

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Mrs. S. W. Avery lives on Pleasant Ridge, about four miles out of the city of Brantford, that being her nearest post-office and where all her trading is done. Mr. and Mrs. Avery have always lived in that neighborhood, and he is the owner of two splendid farms, the one where he lives consisting of 160 acres, and the other lying near Brantford comprising 100 acres. They are highly respected residents of the community in which they reside, and every person for miles around knows them. Having heard that Mrs. Avery had been cured of chronic dyspepsia and indigestion, by the use of Dr. Williams' Pink Pills, a reporter called there recently and asked if she was willing to make public the facts concerning the cure. Mrs. Avery replied that she had benefited by the use of Pink Pills, and was perfectly willing to give her experience for the benefit of those who might be similarly suffering. "For the past two years," said Mrs. Avery, "I had been greatly troubled with a very sick headache, dizziness, and a cough which I believe were the symptoms of dyspepsia and indigestion, and I could find nothing to relieve me although I tried several different medicines. I could not even find anything which would relieve my cough, which at times would be very severe. Early last winter I read in the *Expositor* of Dr. Williams' Pink Pills, and as the symptoms mentioned were somewhat similar to mine I was thus induced to try them. I procured a supply from Messrs. McGregor & Merrill, druggists, of Brantford. Before I had used two boxes of the Pink Pills I felt so much better and relieved from my distressing symptoms that I thought it would be best to continue taking them through the winter, and I accordingly got another supply, and used them with the result that I have been totally relieved. I have not once since had the severe headaches which formerly made my life miserable, and my cough has entirely disappeared. I strongly recommend Pink Pills to anyone who suffers similar to what I did, from dizziness, headaches, indigestion, etc., and I believe they will derive great benefit from their use."

Mrs. Avery's statement was corroborated by her husband, who was

present during the interview, and who said that without a shadow of a doubt Pink Pills had accomplished more for his wife than any other medicine which she had taken.

Messrs. McGregor & Merrill were interviewed, and in reply to a query as to the sale of these pills, Mr. McGregor said: "We have sold in the neighborhood of 5,000 boxes during the past twelve months, and there is no remedy we handle gives better satisfaction to our customers than Dr. Williams' Pink Pills. I have every confidence that Pink Pills are the best on the market, and something the people can depend upon." Mr. Merrill, the other member of this well-known firm, said: "I have more pleasure in selling Pink Pills than any other medicine we handle, because it is rarely there is any disappointment in them, and the people who purchase them unanimously express themselves as well satisfied. I am well acquainted with Mrs. Avery and I know that all her statements are reliable, and I have watched the improvement Pink Pills have made in her case, and have seen a great change for the better. Many other druggists recommend some preparations, sometimes their own, to be equally as good as Pink Pills, but we cannot conscientiously say so, knowing that as a system tonic Dr. Williams' Pink Pills stand unrivalled."

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Those who only come to church occasionally or only on Sunday mornings, lend a very partial and an almost insignificant strength to their Church as compared with the magnificent service they could render—being happily so minded as to lend often the helpfulness of their presence. “Ease in Zion” in this respect is the ruin of many a parish. It is disastrous and contagious as concerns the people. It suggests to the clergy the easy letting down of things to the lowest level, except on a Sunday morning.

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THE ADVENT NUMBER, ISSUED 15TH NOVEMBER, BEGINS THE EIGHTH VOLUME OF THE TEACHERS' ASSISTANT, a periodical intended to help our Sunday-School Teachers in their work for the Church, and to form a bond of union and a means of communication between those who, though divided by the bounds of parishes, dioceses, and even Ecclesiastical Provinces, are still one, members of the one Holy Catholic Church, and fellow-workers in the one good work feeding her lambs

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