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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XV. }
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MONTREAL, WEDNESDAY, JANUARY 24, 1894.

In Advance } Per Year }
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ECCLESIASTICAL NOTES.

THE Bishop of Llandaff conducted his Christmas ordination in the Welsh language.

A special council of the Diocese of Virginia has been called for 31 Jan. inst., to elect an Assistant Bishop.

THE Rev. Wm. Westover has removed to Mount Pleasant, Michigan, and is in charge of St. John's Church there. There is a good church and fine rectory.

THE Presiding Bishop of the Church in the U. S. has appointed February 2nd the festival of the Purification for the consecration of the Bishop-elect of Vermont, at St. Paul's Church, Burlington, Vt.

At the last visitation of the Bishop of California to Los Angeles, thirty-three persons were confirmed in St. John's Church (of which Rev. B. W. R. Taylor, is Rector); twelve of whom were accessions from the denominations.

THE report of the Foreign Missionary Society of the P. E. Church of the U. S. shows that during the past year, it has received for its work \$239,498; an increase of \$80,568 over that in 1883; most gratifying, considering the "hard times."

THERE are no less than five Bishoprics vacant at the present time in the Provinces of Australia and New Zealand, two being in the former, viz., Grafton and Armidale, and Perth, and three in the latter, viz., Wellington, Waiapu, and Melanesia.

THE Minnesota *Church Register* remarks that "according to the reports in the Church Almanac for this year, the Diocese of New York has the largest number of communicants, and Arkansas the smallest. Minnesota stands fourteenth, with 12,204 (reported). But in rate of growth, from June, 1892, to June 1893, it stands first, the increase being 11 per cent.

THE contributions on "Hospital Sunday" for the hospitals in London amounted to £35,604; not quite so large as in 1892; but the proportion of the Church of England collections is nearly four-fifths; £28,003 contributed by it. Roman Catholics gave £536, Unitarians £304, Jews £1,009, Congregationalists £1,068, Presbyterians £1,132, Wesleyans £995, Baptists £895, etc., etc.

THE Rev. R. Clark, who has sent home the intelligence of Miss Tucker's death, writes: "The story of how she lived and laboured and died among the people to whom she was sent at the age of fifty-four, and with whom she remained, without ever once returning to England, till the age of seventy-two, will be one of the most interesting and stirring records in the annals of Missions. Her visits to zenanas in

both town and village in her little dhoolie, her frequent journeys in native ekkas, her wonderful influence among the boys at the Baring High School at Batala, and her attachment to them, and theirs to her, can never be forgotten."—*The News, London.*

THE Brotherhood of St. Andrew shows a steady and healthy growth from the beginning. In 1888 there were 206 chapters, and in 1893, 911 with 10,000 members. This organization has given a fresh and wide spread impulse to Christian consecration and Church work among the laity, and among other signal blessings is developing some of the best material for the sacred ministry.

THE Very Reverend the Dean of Ely (Dr. Merivale) died last month in his eighty-sixth year. He was appointed to the Deanery in 1869 by the present Prime Minister, and was chiefly famous for his historical writings, his great work having been "The History of the Romans," in seven volumes. He was an old-fashioned High Churchman, but took no part in the religious controversies of the day.

THE Rev. A. Hastings Kelk, jun., writes to the *Guardian*, in the name of Bishop Blyth, asking for workers amongst the Druses in the Lebanon. Mr. Kelk says: "Small efforts have been made amongst them by Presbyterians and others; but the character of the Druses is such that they would accept nothing less than a definite creed, with a sound ecclesiastical organisation, and a spiritual religion sacramentally presented."

THE training of laymen for what is called "Church work" seems to be receiving growing attention, in England. The Annual Conference, and Retreat of the "Evangelist Brotherhood" was held at St. Andrew's, Wolverhampton at the end of last month where Canon Bodington was formerly Vicar, the Bishop of the diocese presiding at the Conference. There is a college for lay workers at the East End, supported by the S. P. C. K. and the "Church Army" also trains men of a different class.

A. L. O. E.—We notice with much regret the death of "A. L. O. E.," the author of very numerous books, which are invaluable especially for the young. The letters stood for "A Lady of England," and it was not very generally known that the author's real name was Tucker. About twenty years ago Miss Tucker gave up her literary labours and went to India to give herself to missionary work. She was over fifty years of age at the time, and grave doubts were naturally entertained by her friends as to her ability to bear the climate. Her health did not suffer, however, and she had reached the age of 72 when her useful career was closed. The principal scene of her labours was a town in the Punjab, about 40 miles from Amritsar.

The better a man knows himself the more he knows he needs God.

THE GOOD DONE BY DISSENT.

On the last chapter of the Rev. Joseph Hammond's book on English Nonconformity and Christ's Christianity it is only necessary to remark that it takes into view the specious talk about the good done by Dissenters, Mr. Hammond very rightly asserting that the good comes from their Christian belief, not from their Dissent. Moreover it has to be assumed by those who dwell upon the good deeds of Dissenters that we know not in this world how much good they have frustrated by their separation. Constantly we hear of good work being neglected because religious men cannot agree to work together; but no one seems to blame the dissident spirit which keeps them apart. Granted that many have been turned from darkness to light by Dissenting teachers, what of the thousands who stand aloof from all religion because of our differences and divisions? What number of individual gains can make up for the loss of masses; for the mistrust, variance, envy, jealousy, and deceit which seem to be inseparable from the schismatical spirit.—*Church Times.*

MISSIONARY BISHOPS AS "DEPUTATIONS."

(From the *Church Standard, Philadelphia.*)

One of the most extraordinary things ever done by the Board of Missions of the Protestant Episcopal Church was the adoption some years ago of a deliberate plan to turn over the work of begging for missions to the missionary bishops. People may or may not believe that bishops are apostles, but, in theory at least, their office is apostolic, and there is a recorded resolution of the whole college of the original apostles that "it is not reason that we should leave the Word of God to serve tables." If the college of the original twelve had been asked to leave the Word of God in order to beg provision for the tables, we submit that they would probably have replied that they had no more right to leave the Word of God in order to beg than in order to serve. In those days the missionary work of the Church was done quite as well as now, and the apostles were able to do it, because the Christians of those days required no "deputations" to persuade or coax them to bring their money and lay it down at the apostles' feet. If that spirit has passed away in these times, may it not be in part because the Church has come to put her trust in machinery rather than in the power of the Spirit of God? And has there not been some mistake about the machinery? Armed with the sword of the Spirit for its proper work, the episcopate is a consecrated spiritual power. As a financial agency, are there any facts to show that it is a success?

We think not. The report that comes from the Board of Missions tells us that the mission-

ary operations are straitened by a lack of funds. There is now an urgent need for \$50,000—a pitiful sum when one considers it—a sum which episcopal “deputations,” if they were really serviceable agents, ought to be able to raise without the slightest difficulty in a Church like ours.

It is not only in the raising of money that episcopal deputations fail. Even when they are most successful, they are not successful for the whole missionary field, but for their own special and peculiar fields. Bishops would be more than men, if, in advocating their cause, they did not feel their own part of it to be greater than the whole; and the consequence is that while some jurisdictions are fostered to an extent which pauperizes them by removing the necessity of self-help, others are left without their just and necessary share in the benefactions of the Church. To their credit be it said, many of our missionary bishops refuse to leave the Word of God either to serve tables or to beg for them, so that the system as a system is a failure; and bishops of that sort must expect to receive comparatively slight attention, so that its practical operation is unequal. No bishop ought to be forced into any such service. Our bishops are gentlemen, and it impairs their official and personal dignity to devote themselves too largely to the work of begging for their jurisdictions. When they leave their proper work to spend month after month at the East, no one will pretend that any great amount of spiritual power attends, or ever has attended, their ministrations. Their discourses are apt to lack savor. They are pretty sure to repent themselves. Their good stories fall flat when they are told too often. When they make their appearance, men instinctively button up their breeches pocket. Even in their own jurisdictions they are honored less for the abundance of their spiritual gifts than for their success in raising money. “Our Bishop,” said an enthusiastic layman in the far West, “mayn’t be much of a preacher, but I tell you he’s a good ‘un to get money!” The good man had not the slightest sense of irony in making this remark; but when a bishop is chiefly honored for getting money, is there not some reason to fear that he devotes more time to furnishing tables than to the ministry of the Word?

We have no plan or scheme of our own for increasing the contributions of the Church to the support of missions; but one thing is certain: *the Church will flourish most and best in all its work when every member of the same shall faithfully serve in the vocation and ministry whereunto he has been appointed.* To ask and virtually to constrain our missionary bishops to leave the Word of God and furnish tables is to ask and constrain them to abandon their vocation and forsake their proper ministry. The Church took much credit to itself for sending out seven missionary bishops a few months ago; if some of those men, so sent, have to leave their work to raise money for themselves and others, that noble act of faith and hope was less noble than it seemed to be.

Whatever plan may be necessary to recruit the missionary treasury, by all means let the missionary bishops have a chance to mind the business for which, and not for the work of “deputations,” the Church has appointed them. As a system, episcopal “deputations” are a failure. Unsystematically worked, they produce egregious inequalities in the distribution of the benefactions of the Church, with a pauperizing superabundance in one field and a lack of fair support in others.

In what we have said in the present article, we are not representing any peculiar view of our own. We know it to be silently shared, and sometimes quite emphatically, though privately, expressed, by some of the most earnest bishops, pastors and laymen of the Church.

EARLY BIBLES OF AMERICA.

In a work by Rev. J. Wright, D.D., (London Gray and Bird, 1893), some very interesting editions of the Bible are described. They were printed during the existence of the British-American colonies while under the rule of England, and a few that appeared after the same colonies became independent under the name of the United States. The author also gives an account of the *Editio Prima Americana* of the Greek Testament, printed at Worcester, Massachusetts, by Isaiah Thomas in 1800. The Greek text is that of Mill, with a few alterations from the Elzevir text of 1678. The first Bible printed in America was the work of the famous Indian Apostle, John Eliot, whose object was “to relieve the minds of the Indian races from their spiritual darkness.” He was a graduate of Jesus College, Cambridge, in 1623, and a remarkably able-linguist, learning the Indian language from a native who had been taken prisoner. In 1663 he published his translation of the Old and New Testament into the Indian language. The Lord’s prayer begins as follows in this most unpronounceable of languages: *Nooshun Resukgut, qutlianatamunach koowewonk.* The governing spirit of this gifted and devoted clergyman may be gathered from the words he wrote in his Indian grammar, “Prayers and pains, through Jesus Christ, will do anything,” words which remind one of the confidence which inspired St. Paul who felt that through Christ he was enabled to do all things. The first German edition of the whole Bible published in America, was in 1805, by Youngman, for the benefit of the German settlers in America. It followed that of Luther. The first English Bible printed in America was in 1782, printed and published by Mr. R. Aitken, a Scotchman. The first Douay version in America was published at Philadelphia in 1790. The first translation of the Septuagint was made in 1808, by Charles Thompson, and published at Philadelphia. There is also given an account of “curious versions” of the Bible, which are by no means remarkable for simplicity and terseness of expression. We quote the following specimen from the new and corrected version of the New Testament, edited by Rev. R. Dickinson, and published at Boston, in 1833, St. John iii. 3. “Except a man be reproduced, he cannot realise the reign of God. 4. Nicodemus says to him, how can a man be produced, when he is matured? Can he again pass into a state of embryo and be produced?” Acts i. 18. “And (Judas) falling prostrate, a violent and internal spasm ensued, and all his viscera were emitted,” xxvi. 24. “Festus declared with a loud voice, Paul, you are insane! Multiplied research drives you to distraction.” So late as 1852 Mr. Hezekiah Woodruff, who desired to render the words of Scripture according to the language of our day, published a portion of the New Testament, of which the following specimen may be given, St. Matthew iii. 4. “His food was small animals and vegetable honey.” Happy are they who hunger and thirst for correctness. It is certainly curious to read of one Bible published at Hartford in 1837, wherein is found such a blunder as “the Scripture is given. . . . for destruction in righteousness,” and another edition printed by the American Bible Society, where we find, Mark v. 3: “Who had his dwellings among the lambs,” in place of “tombs.”—*Irish Ecclesiastical Gazette.*

The way to be saved is to believe that Jesus Christ is able to save you and then trust Him to do it, by being obedient to His voice in all things.

The man who picks his own cross never gets the right one.

THE DIVINE PLAN OF CHURCH FINANCE.

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

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

It is my accepted duty—a duty well mixed with pleasure—to read to you a short paper on “The Divine Plan of Church Finance.” It might seem strange and harsh to some minds to find that under the express wording of my subject I am to set God before you in the character of a Financier, which among men is not always a worthy character. But certainly it cannot be any more derogatory to the Godhead to be thus described in particular than to be generally known as Providence. And if this title of Providence be a true description of God, then, surely, we might even from this reasonably infer that as He has so bountifully provided for all things in His natural kingdom, so He must have made similar and suitable provision for the various needs and necessities of His Spiritual kingdom.

Now, if we will take from this thought a not unreasonable presumption that God has made some special and suitable provision for the needs of His Church; and remember, too, that all His revelations have been gradual and of a progressive and perfecting character, we shall not find ourselves mistaken when we end our enquiry.

We are not confined to “the Bible and the Bible only” in making this enquiry, but of course we turn to it first; and having made the fullest use of its sacred pages, we will trust that a sufficient time will remain in which very briefly to refer to the other source of enquiry for our further conviction.

The first incident to which I would refer in the Sacred Record is that of the offerings of Cain and Abel. We read that “the Lord had respect unto Abel and to his offering, but unto Cain and to his offering He had not respect,” Gen. iv. 4, 5. As God could not act arbitrarily or unjustly or unreasonably, there must have been some good and sufficient reason for the great difference noted out to the worship of the two brothers. We are told that the sacrifices differed in character, for the one “brought of the fruit of the ground” and the other “brought of the firstlings of his flock and of the fat thereof,” Gen. iv. 3, 4. But while there is this difference, we might also well remember that there was an exact similar relationship between each offerer and his respective offering. Each brought of the labour of his hands “an offering unto the Lord.” Cain, being “a tiller of the ground, brought of the fruits of the ground;” and Abel, being “a keeper of sheep, brought of the firstlings of his flock.” So far both acted alike. Why, then, was the one accepted and the other rejected? Certainly there was a reason. Was it because of the character of their respective offerings? Was Abel’s sacrifice accepted because it was “of the firstlings of his flock;” and was Cain’s sacrifice not accepted, but rejected, because it was “of the fruits of the ground?” Some think this was the reason, and if so then we must infer that God had made some revelation, unrecorded for us, touching the character of the offerings to be made to Him in worship. But there is another theory on this matter which is by some considered to be fully supported by the Septuagint version of Gen. iv. 7. This theory is that Cain offered a small and mean offering, while Abel made a full and large offering. The Septuagint version of the passage is thus translated: “If thou hast offered aright, but hast not divided aright, hast thou not sinned?” And St. Paul’s reference to the offering of Abel in Heb. xi. 4, seems to bear out this view. Both the Authorized Version

and the Revised Version read thus, "By faith Abel offered unto God a more excellent sacrifice than Cain," but it is contended that the original might bear a more literal rendering. The expression or phrase, "more excellent sacrifice," might be read "a larger sacrifice" or "a more sacrifice." Then from this we must infer that not the quality but the quantity of Cain's sacrifice was in default.

I would next recall to your remembrance the fact of Abram paying a tenth of the spoils of war unto Melchisedeck, "the Priest of the Most High God."

According to the custom, under the circumstances, Abram was entitled to all the booty recovered in war, but while he would not take any portion of the spoils for himself, he took a tithe of them to give to the Lord God through His Priest, Melchisedeck. The spoils were really Abram's possession, and as such a tenth of them must be given to God. This portion Abram had no right to forego; it belonged not to him, but to God. Thus, while he returned all the remainder to Chedorlaomer and his confederate kings, he paid the tenth thereof to Melchisedeck. It is sometimes questioned whether this was an exceptional act on the part of Abram, or whether he devoted generally a tithe of all his possessions to God. It would hardly seem possible to consider this an exceptional case; it seems to have been done so much like an acknowledged and practised duty, and it was of so much importance in the history of the Jews that we find it also used in the Epistle to the Hebrews to illustrate and enforce Christian teaching and practice.

Now, if God rejected Cain's offering because it was too small, and received Abel's offering as being of the required, though unrecorded proportion, we here have an account of God's acceptance of the offering of Abram, which was of a definite proportion of the goods and spoils he had taken in war. Thus we find God's tacit approval of man offering to Him a tenth of their possessions.

A little later we read in Scripture history that Jacob, when leaving his father's house, vowed a vow unto God, and devoted unto Him a tenth of all that God would give him. It is quite possible that Jacob knew personally of the practice of his grandfather, Abraham, in this respect; or, at least, it is reasonably to be inferred that Isaac had been taught by Abraham, and so in his turn Isaac had taught his son Jacob. And the occasion on which Jacob made the vow gives considerable weight to the matter as an acknowledged duty. Jacob was just leaving his father's house, and was starting out in life on his own responsibility, and nothing would seem more natural than that he should thus seek the blessing of his father's God, and vow to pay to Him such a proportion of his possessions as he knew to be the accustomed duty of his forefathers. And after the vow God greatly blessed him.

So far we might only infer, but we can very well infer that a tenth of man's substance was an acceptable offering and sacrifice to God. Not yet have we seen or found that God has made any mention of satisfaction with this proportion or bid man thus to honor Him with their substance.

We come, then, to the next incident in connection with this matter, where we find that God does particularly mention this same proportion with approval. In Lev. xxvii, 30, God says "All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord." And in the same chapter, verse 32, "And concerning the tithe of the herd, or of the flock, the tenth shall be holy unto the Lord." This tithing is not here commanded as a new principle, but rather as the continuance of a well known and accepted system. It is generally conceded that the law of the Fourth Commandment was not a new law, but the re-enactment of an old law, which

view is well supported by the expression, "Remember that thou keep holy the Sabbath day." And just as God seems formerly to have required a seventh of man's time, so likewise it would seem that He had also required a tenth of man's substance.

About six months later, as we read in Num. xviii, 21-24, these tithes were specially ordered by God to be given to the Levites for their maintenance and support, as they were set apart by God for the service of the Tabernacle, and were not given any inheritance among their brethren.

Here, then, we do find God not only showing Himself as a beneficent general Providence, but as a true Financier, propounding and enacting a fiscal system for the support of those whom He had chosen and appointed to minister in the holy things of that true worship of Himself which He had ordained among His people, the children of Israel.

We believe that we reason justly when we infer that God still requires a seventh of our time, because the ordinance regarding the same has not been amended nor ended, nor expressly repealed; so would we not reason with equal justness were we to infer that under the same circumstances God now requires a tenth of our substance for the maintenance of those whom He now appoints to minister in holier things, and for the support of the services of His Holy Church?

(To be Continued.)

SIGNS OF SCHISM.

When field and forest are covered with snow, no diversity, no contrast is visible. There is a unity in outward appearance, but it is the unity of death. But when the genial warmth of spring unlocks the imprisoned streams, and Nature decks herself with the harmonious contrasts of leaf and flower, delighting the eye with the unity of purpose in the variety of effects in God's work, there is unity, but it is the unity of life.

Thus it is also in matters of faith. Unity among Christians can be obtained by descending under the snow of unbelief. It is now gravely proposed by some sectarians that in order to obtain unity each sect shall cast aside, as no longer useful, every point in belief or practice heretofore causing separation, and standing in the way of universal freedom of opinion. This idea seems to have furnished the key-note to many of the speeches at the Grindelwald Conference on unity last summer. It was apparent that in the opinion of all the speakers unity would require the sacrifice of almost all points of diversity. But it was equally clear that the sectarian opinion demanded the sacrifice of most points in Catholic faith and practice. The great majority of speakers utterly rejected the overtures for peace offered by the Lambeth Conference, especially the Historic Episcopate as the true line of Holy Orders.

In the direction of sacrifice of primitive Church principles none seemed to be so ready as those who had the most to lose, namely those few weak-kneed Churchmen who took it upon themselves to represent the Church of England. One of the most noted of their number, the Bishop of Worcester, not only there but afterwards in Birmingham, sitting as chairman of the Church Congress emphatically repudiated the necessity of the Historic Episcopate, asserting the equality of sectarian Orders with those of the Catholic Church. It seems amazing that so complete a surrender of the position of our branch of the Catholic Church should have been allowed to pass at Birmingham without a word of remonstrance considering the argument sure to be deduced by sectarians and Romanists from such silence in such an Episcopal assemblage.

It would be quoted as a full admission that the Church of England stands on the same footing as the very newest sect of Dissent.

Bishop Anson, late of Qu'Appelle, who as a member of the Congress, and like many other sound and able Churchmen, seems to have been struck dumb with amazement until the Bishop of Worcester left the chair, has since published a most able and energetic protest against his assertions and ill-judged and false liberality.

The words of the Bishop of Worcester will probably be quoted in days to come as a refutation of Episcopacy, as were a few words from Bishop Lightfoot which he himself afterwards explained in the opposite sense. But in both cases the antidote will go forth with the bane to refute it.

The Anglo-Catholic Church, in the strength of Christ's promise, stands on a foundation which cannot be disturbed or undermined even by those of her children who would fain purchase an imaginary unity by the surrender of her appointed faith and practice.

The greatest opponent to corporate re-union among the professed members of Christ's Body, in our day, is false liberality. It leans directly to false doctrine, heresy and schism. It would fain expel the vital principle of true education by eradicating all definite religious teaching from our schools and colleges. It would shake our faith and confidence in the Holy Trinity and the Holy Scriptures by its ever varying "Higher Criticism." It would justify even the newest schism by placing it on an equality with the Holy Catholic and Apostolic Church. All this is becoming more manifest every day. But it is proving the absolute necessity for true Catholic doctrine, worship, and practice.—*Church Work, N. S.*

THE LITANY DESK.

When Litanies ceased to be recited in processions, and were used in church as special forms of supplication, they naturally gathered round them a tradition of locality, and Edward VI.'s injunction, 1547, may have laid hold of a former usage. This injunction, which was simply renewed by Elizabeth in 1559, directed that "the priests, with others of the quire, shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany, which is set forth in English. With all the suffrages following, to the intent people may hear and answer," etc. That there was a place we infer from the rubric prefixed to Psalm lvi. in the Communion, "the priests and clerk kneeling in the place where they are accustomed to say the Litany shall say this Psalm." Bishop Andrew had for the Litany "a faldstool (tolding stool) for this purpose, between the western stalls and the lectern" in his chapel at Winchester, and Bishop Cozen, in 1627, makes inquiry in his diocese for Durham "whether the church had a little faldstool or desk with some decent carpet over it in the middle alley of the church, whereat the Litany may be said after the manner prescribed by the injunctions." A fuller interpretation of this is given in his "Notes on the Common Prayer":—"The priest goeth from out his seat into the body of the Church, and at a low desk before the chancel door, called the faldstool, kneels and says the Litany." His Litany desk is still in Durham Cathedral and applied to its ancient use. It is a literal and appropriate application of the prophet Joel's injunction when a fast is to be sanctified: "Let the priests, the ministers of the Lord, meet between the porch and the altar," etc. (ii. 17). The Litany desk stands below the chancel steps, and faces eastward; there are many in the English churches ancient and modern.—I. G.

News from the Home Field.

Diocese of Fredericton.

SUSSEX AND STUDIOLM.

The festival of the Nativity of our Lord was observed as usual with care and devotion by the church people in these parishes.

On Sunday, Dec. 24th, there was a special celebration of the Holy Eucharist at the little Mountain Church of St. Agnes, Mount Middleton, and there were celebrations on Christmas morning at the churches of the Ascension and Holy Trinity. The music consisted of carols and well-known hymns, and were heartily joined in by the good congregations which assembled notwithstanding the uncomfortable state of the roads. Over sixty communicants presented themselves at the two services. The churches were tastefully adorned by the Guild of Willing Workers at Sussex, and the Guild of the Ascension at Studholm. The handsome chancel screen at Holy Trinity was a new and very effective feature of "greening." The children of the parish with their friends and the teachers of the Sunday-school with members of the choir, met for a social evening at the Rectory, on the invitation of Mrs. Little, on Thursday in Christmas week. The party was a large one, and after a choice repast in the parish room, the guests were pleasantly entertained with games, recitations, music, etc. During the evening, the Rector, Rev. Henry W. Little, and family were presented with the following address, read by George H. Wallace, Esq., J.P.

To the Rev. Henry W. Little, Rector of Holy Trinity, Sussex, N.B.:

Reverend and esteemed sir,—We, a few of your many friends in this parish, take this opportunity of showing our appreciation of your untiring efforts in connection with our Church and services, by presenting you with a small token of our respect, and hope you will not measure our feelings by this slight mark of our esteem, which we assure you is accompanied by the best wishes of the community; but we trust you may be long spared to minister to our spiritual wants. Extending our kindest regards to Mrs. Little, and wishing both of you a very prosperous New Year.

We have great pleasure in signing ourselves,
YOUR FRIENDS.

A handsome purse of money accompanied the address, subscribed by all classes of the community. The Rector, who was taken by surprise in the matter, made a brief but warm and appreciative reply to the expressions of good will which had been tendered to himself and family, and for the various reasonable gifts which had been sent to the Rectory, from donors known and unknown, during the festival. A handsome prayer desk in oak was presented to Holy Trinity as a thank-offering by ex-churchwarden Wallace on Christmas morning.

Diocese of Montreal.

SYNOD MEETING.

The 35th Session of the Synod of the Diocese of Montreal, met according to notice on the morning of 16th January inst., in Christ Church Cathedral, at 10.30. a. m. where a choral celebration of Holy Communion took place, and the Lord Bishop of the Diocese delivered his annual charge.

His Lordship, himself, was celebrant and he was assisted in the service by the Venerable Archdeacons Lindsay and Evans; the Rev.

Canon Norton, D. D. Rural Deans, W. Ross, Brown and Naylor, and the Rev. G. O. Troop, M. A. There was a very good attendance of delegates, a large attendance of clergy, through the lay representation was not as good. The Clergy entered in procession, followed by the Bishop, and his Lordship during the deliverance of his charge stood at the entrance to the choir. In opening, he referred to the severe illness from which he had recovered, and gratefully acknowledged God's goodness in this behalf, and the affectionate prayers of his people throughout the Diocese.

He referred to the necessity of greater spirituality, in both Clergy and Laity. He noted the formation of the General Synod of Canada, and remarked upon several points in the Pastoral, issued by the united Bench of Bishops, specially referring to their deliverance upon the question of Education, Organic Unity and Missionary work.

The Bishop also, in the course of his charge referred to the decease during the past year, of the Rev. Canon Robinson, and the Rev. I. Constantine, both of whom have done long and valuable service in the Church. Since the Synod of January 1893, there have been confirmed, 392 persons, (189 males, and 212 females); 7 persons admitted to the Diaconate, and 6 Deacons advanced to the Priesthood.

The musical part of the service was beautifully rendered by a large surpliced choir, assisted by ladies, the only fault to be found with it, being that the choice made for the Kyrie, Sanctus, Gloria in Excelsis and such parts of the Office as are intended to be joined in by the congregation, were unfamiliar and too high in pitch for ordinary voices. It seems to us that in a service such as this, where a large number of Clergy and Laity are assembled, it is desirable that though choral, the music should be of such character as would allow somewhat of congregational worship. After the Prayer of Consecration, whilst the Bishop was communicating the Priests present, the Hymn, "I am not worthy gracious Lord" was sung kneeling. The service was beautiful and reverent throughout, and reflected credit upon the organist and choir.

The business Sessions of the Synod opened in the Synod Hall at 2 o'clock in the afternoon, his Lordship the Bishop presiding. There was a fair attendance of members, Clerical and Lay. The Rev. Canon Simpson, was re-elected Clerical Secretary, Charles Garth, Treasurer, Mr. Richard White, Lay Secretary, and Messrs Walter Drake and E. P. Hannator & Auditors.

Before proceeding with the business of the meeting, the Church Advocate, Dr. Davidson, referred to the affectionate prayers offered up last summer for the recovery of one whom they had learned to love from knowledge of him. He was sure also that there was struggling in every breast a feeling of joy to see Bishop Bond again presiding over the Synod, and it seemed to him that they should put this on record. He therefore moved, seconded by the Very Rev. Dean of Montreal:

That the Synod now in session assembled take the earliest opportunity possible before entering on the business of the session to express its devout thankfulness to Almighty God for having graciously heard and answered the prayers of the Church for the restoration to health of its beloved Chief Pastor, and also would express to His Lordship the Bishop their joy at finding him still able to preside over the deliberations of this Synod, and the hope that he may long be spared to fulfill the duties of his high and holy office.

Very Rev. Dean Carmichael said that there were times and seasons when description of one's joy and gratitude was beyond one's power of expression, and truly they had such a season at that very time. When they remembered the sad hours of expectancy last summer, when hun-

dreds of hearts dreaded receipt of evil tidings; and when they now saw His Lordship at the head of his diocese every man's heart must go up to God in thankfulness for the mercies poured out to them.

The Synod then arose and sang "Praise God from whom all Blessings Flow" with considerable feeling.

HIS LORDSHIP'S RESPONSE.

His Lordship, who was deeply affected, said that he found it quite impossible to express his gratitude to them for their kindness, and to God for being spared to continue his duties. He could only say that he was deeply grateful, and that he asked for the continuance of their prayers.

A FURTHER MUNIFICENT GIFT has been made to the Montreal Theological College (according to a late number of *The Evangelical Churchman*) by Mr. A. F. Gault: to wit, the sum of \$100,000. He also gave the building in which the College is, valued at some \$25,000, and has been in fact the main stay and back bone of the institution financially ever since its foundation.

Diocese of Ontario.

KEMPTVILLE.

The "St. James' Ladies Aid" held their annual meeting on Thursday last to transact business and elect officers. Mrs. Emery, the president, read an admirable statement showing what had been accomplished and what remained still to be done. She stated that \$245.13 had been raised during the year, which, with a balance of \$143.40 remaining over from the preceding year, made altogether \$388.53, the greater part of which sum was spent in cleaning and tinting the church, placing kneelers and choir desks, and matting it throughout, and placing sixty new chairs in the parish hall. She also referred to two stalls for the Priest's desks being made and shortly to be placed. The ladies resolved to improve St. James' Hall. The President read a letter from a former parishioner now residing in Hortney, N.W., asking for help towards building a church. They voted \$10 towards this object. The same officers were re-elected for the current year.

Diocese of Toronto.

PETERBOROUGH.

They seem to possess a real live man in the Rector of St. John's church here, the Rev. J. C. Davidson, who seldom misses an opportunity of arousing interesting in Church work, and of interesting outsiders. The latest instance was the securing *en route* to Ottawa, to attend the Brotherhood of St. Andrew Convention, of the Right Rev. Dr. Tuttle, Bishop of Missouri, in order to deliver an address on the 17th January in the Opera House here, under the auspices of the Chapter of St. John's church.

Most complete arrangements were made for the meeting, which proved to be highly successful and extremely profitable. The Opera House floor was packed with men, whilst the gallery, reserved exclusively for ladies, was filled. The combined choirs of St. John's, St. Luke's, the Mission Church, and members of the Brotherhood, occupied the platform, and, with an orchestra of 17 pieces, magnificently led the singing, the heartiness of which was a striking feature. The Rev. C. B. Kenrick had charge of the musical arrangements. Above the stage were hung the Union Jack and the Stars and Stripes, out of respect of the distinguished Pro-late of the Sister Church in the United States,

and the two National flags were joined in the centre by the flag of St. Andrew.

At 7.35 p.m. the Rev. J. C. Davidson appeared on the platform with the Bishop of Missouri, and accompanied by the Revs. C. Allen, of Millbrook, J. Gibson, of Norwood, George Warner, Lakefield, and W. McCann, of Omamee. The Rev. Mr. Davidson delivered a short opening address, welcoming and introducing the Bishop of Missouri, who is well known as one of the most eloquent men of the Episcopal Bench in the United States.

The Bishop, in opening his address, referred to those things which drew the two nations together, their common language and common work, under the banner of the One Church. He expressed admiration of the work which women were doing in the Church, their influence being perhaps next to that of the Holy Spirit; the worst influence on earth, next to that of Satan, being the influence of an unrighteous, careless woman, full of unfaithfulness. In proceeding to the subject matter proper, he divided it into two parts, "Children of God" and "Brothers of Christ," pointing out that they were "Children of God" in two senses, and maybe in three. 1st. They were created by God; He was their Author and Creator. 2nd. Because they were like unto Him; the child partook of the likeness of the Father, and 3rd. They could be Children of God subjectively by prayer to Him, constantly thinking of Him, and he urged them to offer up their lives to Him, answering the three great questions: Whence came I? Why here? and Whither going? He closed this part of his address by kindly reference to the late Bishop of Massachusetts, the Right Rev. Phillips Brooks.

Another hymn having been sung, Bishop Tuttle resumed his address upon the second part of his subject, "Brothers in Christ," pointing out the particular work of the Brotherhood of St. Andrew in this respect, and enjoining them to be true, following nearer after their Elder Brother, trying to obey, and he indicated three ways in which they could fulfil this duty: 1st. In the *body*, which they should remember was fearfully and wonderfully made by the Father above, and to uplift and save which their Elder Brother did not disdain to come to earth. 2nd. In their *mind*, many doubts existed in the present day, if one might judge from papers and periodicals, but God had given His children a mind which they should develop. 3rd. In the *spirit*, they should be Christ-like, forbearing, long-suffering, loving and unselfish. He concluded by telling them to be loyal to their own Church, whilst extending courtesy to others, and paid a glowing tribute to England's Queen in referring to England's Church, saying that all nations were called upon to bow down to her with respect and esteem, not only for her years as Sovereign, but also on account of the glory and majesty her life had shed upon pure and simple womanhood. He finished his address with an impressive reference to life's end and victory, which was the Christian's portion after death.

Another feature of the meeting was an address by Mr. Thos. Anderson, a Toronto workman, after which the great gathering closed with a hymn, a prayer in unison by the vast audience, and the Benediction pronounced by the Bishop of Missouri.

During their stay in Peterborough the Right Rev. Dr. Tuttle and Mrs. Tuttle, and other visitors, were entertained at tea, at St. John's Sunday school rooms, where an excellent repast was served.

St. Luke's.—The Young Woman's Chapter of the Guild gave a social to all Church workers of St. Luke's last week, and about 100 accepted the invitation, including members of the Auburn Young Woman's Association.

[For Diocese of Huron see page 6.]

THE WEAKNESS OF INSINCERITY.

[Church Bells.]

Our correspondence column during the past few weeks has been largely taken up with letters under the heading of "A Serious Weakness." The special point discussed by the majority of the writers is the small percentage of men who habitually attend the services; and this is a subject of such vital importance that any interchange of thoughts and ideas, and any hints that may be brought forward, must be of real value to all your readers, and especially to the large body of clergy who may be included in that category.

There is no doubt that the musical character of the services is responsible for much in regard to the size and composition of our congregations. In the article entitled "Musical Services," for which space was found a few weeks back, the excesses in this respect were examined and discussed. When both clergy and laity are agreed that one of our great modern snares in Church worship is the elaboration of unecumenical music, it must appear strange to the lay mind that the remedy is not immediately applied. Unfortunately the alternative is not so simple as it might appear to be. The clergy will, I am confident, endorse the statement that, as a general rule, there is no class or body of men with whom they are brought in contact in their parochial routine who require to be approached and dealt with in a more delicate and tactful manner than the organist and choir-men. The majority of the latter, if not of the former also, are not men who possess a deep spirituality and religious earnestness. In some instances they are men who would seldom, if ever, enter a church were it not that they belong to the choir, and that they are willing to put up with the inconvenience of being tied by two engagements every Sunday for the pleasure of exercising their musical talents. Such men as these are inclined to resent any influence being brought to bear on them by their clergyman towards the cultivation of a higher religious tone. They come to church to lead the singing, and to have opportunities of practising their vocal powers. If any attempt is made to restrain them from elaborating the anthems, settings, etc., and to confine their efforts to leading in simple congregational music, there is considerable danger that they will resign their positions in the choir, and thereby cause a breach of parochial harmony which may require many years to heal. I am speaking of a particular type, which is to be found in most parishes; but I am not by any means including in this category all those who give up their time, and place their talents at the service of the Church. Many choir-men—those who take up the work from the motive of self-consecration to God—are most devout, and are always desirous of subordinating their own preferences to the wishes, and the benefit of the general body of the congregation.

The monotony of portions of the service by the clergy is criticised in the correspondence referred to above. This may be defended—though possibly the objections to it outweigh the arguments in its favor—on two grounds: (a) because, where the responses are sung by the choir, it is easier, if the verse is rendered on the same note, to prevent a vocal discord; and (b) because, in large churches, the clergyman can be heard more readily in all parts of the building if he recites the prayers on a note which is pitched higher than the ordinary conversational voice.

The length of the service, consequent on the amount and the elaborate character of the music, is also, to a certain extent, responsible for the smallness in the attendance of men. Whether it is that women are more capable of adapting

themselves to the existing system, and of concentrating their attention on the worship, or whether they are better able to occupy their thoughts by dwelling on surrounding details, and thus become unconscious of the weariness induced by the long-drawn-out services, it is difficult to say; but it is undoubtedly true that many men shrink from coming to church when they know they will have to remain while Mattins is said, a sermon is preached, and part at least of the Communion Office is said or sung, especially if experience teaches them that the address is likely to extend to the limit, or even beyond the limit of half an hour.

No one will deny that a greater simplicity in the rendering of the services, and a curtailment of the length of time they occupy, would tend to make them more attractive in the eyes both of the male and female members of the congregation. It has also been found that an occasional service of a special character, as *e.g.*, 'for men only' or 'for women only,' is valuable, not only in breaking the ice for those who had given up the practice of church attendance, but also in affording an opportunity to the clergyman to speak upon certain questions in a more direct and forcible manner than it is possible to do before a mixed congregation. Men, as a rule, prefer plain speaking to vague generalities, even if the plain speaking happens to hit them tolerably hard; and they will soon drift away from a church where the character of the sermons is flabby and invertebrate.

We frequently hear of efforts being made to offer some novel attraction as an inducement to the men of the parish to attend the service. Hand-bills or posters are circulated, bearing some unexpected, if not grotesque, announcement as the subject of the special address. At first a certain measure of success will most probably accompany these tactics. There are always people, like the Athenians in St. Paul's day, who 'spend their time in nothing else but either to tell or to hear some new thing.' This craving for novelty, however, is not healthy or edifying in spiritual things, nor is it lasting or satisfying from either a religious or a worldly point of view. We have, in the history of the most successful of modern religious movements, an apt illustration of the truth of the above statement. The published accounts of some of its meetings describe the enormous attendance on special occasions; but an examination of the progress of the work shows that as the original attraction, in the minds of many of its adherents, was the element of excitement and noise connected with the conduct of its gatherings, so the only way to retain their presence is to be continually providing some new sensation. When this is not successful, the members dwindle rapidly.

Much may be done, in the arrangement of our services, to endeavour to meet the wishes, and in some cases, perhaps, give way to the prejudices, of the male element among our worshippers. But it appears to me that we have reached the limit of catering for public taste, and that it is undignified for the Church to take up the position of being one of a variety of rival exhibitors, each endeavouring to outdo or use their performance, and make it more successful than their rivals. And it is little short of an insult to the deeper side of man's nature, and to the religious element which exists, whether latent or active, in his character, that it should carry the implication, assumed that he finds it impossible to endure the boredom of worshipping the Creator in the public services of the Church, unless some diversion is arranged to amuse his fancy or tickle his imagination. It places the male sex on a par with the child whose Noah's ark—which was only on Sundays dragged out to the light from the gloomy recesses of the cupboard where it habitually reposed—was fondly believed to be a valuable educational medium in the direction, if not of theology, at least of Biblical knowledge; and was also to be regarded

as a means of keeping its owner amused, and thereby indifferent to the greater attraction of the week-day toys.

The remedy, however for the 'serious weakness' in the ranks of the Church's life—a weakness which is discussed at hundreds of conferences of clergy and laity every year, and will continue to be discussed—lies far deeper than is shown by the general run of the suggestions which are made public. Before the attendance at public worship in our churches, both on Sundays and week days, can be materially and permanently improved, the religious earnestness and the religious convictions of Churchmen must be strengthened. There are to be found in every parish men of all classes in society whose spiritual life is strong and active. Such men will attend every service except when they are hindered by the ties of business. But a very large proportion of men have only the vaguest and most rudimentary knowledge of the obligations laid upon them by the Christian faith. When they come to church, there is much of the service that is hardly intelligible to them, and the reception they sometimes receive, or the drawing or mumbling tones in which the prayers are frequently uttered, are, to say the least of it, not encouraging.

I believe, if all the clergy would take greater pains to secure for Confirmation the lads and young men of the parish, and would give them a more thorough grounding in the reality of the Christian beliefs, and of the bearing of those beliefs on every aspect of our life here, and if more was done by individual personal intercourse with the older men, so that both young and old were competent always to "give an answer to every one that should ask them a reason of the hope that is in them," the 'serious weakness' would be transformed into a mighty strength, and the power and influence of the religion of Christ would be multiplied a hundred-fold, so that sin and error would be banished and driven away. MORRAGE FOWLER.

THE SIN OF SCHISM.

[The Diocese of Fond du Lac.]

In our February number we had a leader with the above heading. The article gave much offence in some quarters. We have no apologies to make, because we believe that the article was in strict accord with the teaching of Holy Scripture, our Book of Common Prayer, and the teaching of the Catholic Church in all its branches. And we believe that the sober judgment of our most intelligent readers will agree with the teaching set forth in the article. If it is to be "narrow minded," "bigoted," "illiberal," "conceited," etc., to maintain the teaching of Holy Scripture, and to be in accord with what nine tenths of all those who profess and call themselves Christians maintain and believe, then we are willing to be in such company and to be called such names.

We may add that our own views were singularly confirmed by some words of the Bishop of Milwaukee, in the last number of his diocesan paper. Some one writes to ask, Why does our Rector so oppose and condemn our attending the services of the various denominations?

And he answers as follows:

Because he cannot do other than this, if he keeps the vow of his ministry and does his simple duty. Because too, he is an honest man, and means exactly what he says, when he utters, for himself and for his people—that familiar litany prayer—"from all false doctrine, heresy and schism; from all hardness of heart;" that is—unwillingness to believe the truth—is here placed in close contact, as an outcome of it, with this mingling with "false doctrine, heresy and schism?" He who does the one, is so apt to possess the other. We do not seldom find these things close together, even in many of our con-

gregations. Then let us intelligently pray against them both—for they stand or fall together. From all these parochial ills "Good Lord, deliver us."

How few people really mean this line of our noble old Litany, though they so glibly say it with their lips! Heresy means simply a "self-choosing"; the making of a religion for one's self; the choosing of some form of theological truth otherwise than as God's word, and this Church hath received the same; not holding the faith, us to Ministry and Sacraments, strictly according to the ancient and venerable traditions; "choosing" willfully instead thereof, some recent inventions in theology which go no further back than the days of John Wesley, John Calvin, Mary Lea, Alexander Campbell, Dr. Cummins, or General Booth. "Heresy" therefore, is the very opposite to "obedience to authority," in matters of religion. All these modern methods may have some good elements within them, and doubtless have. But each one is a self-choosing, otherwise than as the old historic faith has forever taught. Hence, the Prayer Book correctly calls it a "heresy"; and warns the people against it. Thrice each week, and more, we are bid to pray—from all such, "Good Lord, deliver us."

So also *Schism*. It comes from a word meaning to cut. Our domestic word, *scissors*, a cutting implement, is from the same root. Therefore, *schismatics* are those who are "cut off," by their own willful act of leaving it, from the old Apostolic body of the Church. Here they are, all about us—those who are "cut off" from the Apostolic Ministry, from the Apostolic doctrines of the Sacraments, and from the more certain benefits of the old Apostolic word. Now, what shall we say of the honesty of people, who on Sunday mornings, in their own prayers, pray *against* these things, and then on Sunday nights run to them? Where is the *principle* of these people (indeed, *have* they any?) who with one mouth ask to be delivered from "heresy, and schism and false doctrine," and a few hours after are found listening to it, and coquetting with it?

"O my people, what have I done unto thee, and wherein have I wearied thee? Answer me." It is this wretched lack of loyalty, and inconsistency which the faithful priest, who longs to build up his flock, on strong and fixed foundations, *must* ever earnestly contend against. He is right in so doing. Of course the doing of it will bring on him misunderstanding, contempt, sometimes the sneers of those who have this "hardness of heart," and who will *not* see. Let us all remember what the Holy Ghost speaks, in Holy Writ, in the Book of Revelation, of the Judgment of our Lord, upon all such inconsistency, weakness, vacillation and disloyalty, amongst those on whom He has poured the fulness of His grace: "I will spue thee out of My mouth!"

EDITOR—READERS.

In editing a paper, as in the preaching a sermon it is unreasonable to demand that we shall always write or say what will please everybody. This is impossible, since there are so many men of so many minds, that it is hopeless to anticipate that as to details all will be agreed. What we may confidently expect is that as regards essentials, the fundamental verities of the Gospel, and principles on which the institutions of The Church rest there will be no inconsistency of statement, much less disloyalty to the Faith. One is not to require that an editor must always say just what the reader thinks, and precisely as he would have it said. He must be prepared to find in his paper many things on subsidiary matters, which he cannot accept, many things perhaps of which he positively disapproves, but so long as the Faith is maintained, and the teaching is in harmony

with the analogy of the Faith, the reader and subscriber have no just cause to complain.—*Bishop Seymour.*

Diocese of Huron.

ST. MARY'S.

Mrs. Tilley, Dominion Secretary of The King's Daughters, widow of the late Rector of the Memorial Church, London, and daughter-in-law of Sir Leonard Tilley, addressed about fifty "King's Daughters" and friends, at the St. James' church rectory, on Monday evening, Jan. 8th. Her address was a most winning, helpful and womanly one. Its appeals for consecration to Christ were earnest and effective. She showed the privilege of working for the "King" in His Church and of aiding His ministers in their arduous work. After the address a pleasant hour was spent and refreshments were served. Mrs. Tilley went the next day to Mitchell to address the order in connection with the Church there.

BLYTH.

This Parish, under the incumbency of Rev. T. E. Higley, who is a thorough Churchman, is doing good work as regards to increasing of communicants and adherents to the Church. For the past two months he has been holding Confirmation classes in each place once a week, and much spiritual interest has been taken by his instructions given, which shows for itself by the large congregations that have been present on every occasion.

On Sunday morning, the 14th inst., His Lordship the Bishop of Huron administered the Apostolic Rite of Confirmation to a class of 19 in Trinity church, Blyth (some of the candidates being well advanced in years), which was witnessed by a very large congregation, many not being able to get inside the doors, and every available place being taken up. A large number of the congregation were dissenters. After having addressed the candidates for some time, his Lordship preached an impressive and eloquent discourse from St. Matthew, 7th chap., 13th and 14th verses, which was listened to with wrapt attention by those present. In the afternoon his Lordship drove over to Trinity church, Belgrave, and administered the holy rite to another class of 20 candidates, the church being crowded to its utmost capacity. His Lordship afterwards took another drive over to Trinity church, Manchester, where another large congregation was waiting to take part in the beautiful services of the Church, and witness the holy rite administered to a class of 14 candidates. Notwithstanding this mission stands in the midst of an hot-bed of dissent, the Church is making good progress under the able teachings of the present incumbent, which we believe will be of a lasting benefit to many. We would add that many of those lately confirmed originally belonged to the dissenting bodies.

DISSENT IN ENGLAND.

"Is Dissent Doomed in Rural England?" is the title of an article which appeared in Mr. Stead's specimen number of his new speculation, the *Daily Paper*. It says that whilst Churchmen are tearing impending Disestablishment, Nonconformists are "dismally contemplating the prospect of impending extinction." If this latter be so, the Church need not fear. For though the Liberation Society may be patronised by agnostics, it is maintained, organised, and financed by Nonconformists. The agricultural depression has hit Nonconformity very hard, and has compelled the rural Nonconformists to migrate to the towns. But the re-

rival within the Church of England has told heavily against the rural Dissenter. Fifty years ago the chapel was the natural refuge from the formality of the parish church. "But since then much has happened. The Church of England has been transformed. . . . Rural Nonconformity, in short, is being crushed between the upper millstone of the Church revival and nether millstone of the revival of the Church." One of the speakers in a dialogue in this article is made to say: "Nonconformity has always been struggling to hold its own against heavy odds. It is in the position of a private firm which has to compete with a business subsidised by the State and advertised everywhere as the national house. . . . We want a Sustentation Fund raised in the towns for the maintaining of the cause in the villages, and what is more, we want the town ministers to be given to understand that the little country churches ought to have a great deal more of their sympathy and their countenance. Since Mr. Spurgeon died, there are very few ministers of eminence who think it worth their while to come down to the little country places." The writer adds that he is afraid it will require more than a Sustentation Fund to save the situation, and that it will require the union of the Free Churches of England in order that they may make common cause against the common danger.—*National Church.*

REASONS FOR CHURCH GOING.

1. Because God enjoins it.

Public worship is a divine institution. Thus saith the Lord: "Ye shall keep my Sabbaths, and reverence my sanctuary"; "not forsaking the assembling of yourselves together, as the manner of some is." If I don't go to church, I am trifling with, and trampling on, a divine command. And so long as I do this, knowingly, I rob myself of the divine blessing, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination.

2. Because my soul demands it.

He, who knows the needs of my soul, has appointed public worship for my soul's benefit. He has instituted the Christian Church and Christian ministry for my soul's salvation and edification. Some will say, "We can just as well read a good book, or good sermons, at home." But so saying, they would be wiser than God. For "it pleased him, by the foolishness of preaching, to save them that believe." If we prefer our own pleasure to His, how can our souls prosper? "If thou forsake God in public, take heed lest he forsake thee in private." And what will all thy private reading then come to?

God's way will always be found the best and surest road to the soul's prosperity and progress. Is not a fruit tree more likely to grow in the garden, where it receives all needful shelter, and culture, and care, than in the common, where it is exposed to the rough blasts of heaven, and to the ruder hands of men? The Church is "a garden enclosed," and the ordinances of His grace are the appointed means of the soul's nourishment and growth. The house of God is the house of prayer, and the place of blessing.

And any day that we wilfully absent ourselves from it, we may miss the very blessing our souls were needing to get, and our Saviour was there waiting to give.

3. Because my Lord's example enforces it.

We read, that, "As his custom was, he went into the synagogue on the Sabbath day. And after His resurrection He met for worship with His disciples on the first day of the week pre-eminently styled "The Lord's Day." And if He, the Lord of the Sabbath, and my Lord, set the example, shall I follow it? Can I safely ignore it, or set it aside? Hath He not "left us an example, that we should follow His steps?"

And if we say we abide in Him, ought we not also so to walk even as He walked?

4. Because my own example will tell upon others.

If I am in my place at church, it will cheer my minister and my fellow-worshippers. The sight of numbers is inspiring, and specially so, the full swell of united praise. There is an electric chain of sympathy running through the worshippers, and binding them all together. And my empty place is like a missing link, and may serve to break or weaken the chain. My guilty neglect may cause some poor brother to stumble. My coldness may chill his soul to death, and so I shall be "verily guilty concerning my brother." Instead of repelling others from the house of God, let us constrain them, saying, "Come with us, and we will do you good." Let parents take their children along with them, and early train them to the habit of attending church.

5. Because my worship in the church below will best prepare for the work of the week, and for the work and worship of Heaven.

The Sunday gives the keynote to the week. If only Sunday is spent aright in the Worship of God, the work of the week, like a clock duly wound up, will go on pleasantly and prosperously. And each successive Sabbath thus spent will attune the heart for the more blessed work and beatific rest of Heaven.

The earthly Sunday is a type of the heavenly. And if, respecting the former, I say, "Behold, what a weariness is it!" then how could I enjoy or endure the Sabbath of eternity? But if the rest of Sunday is prized and enjoyed now, how sweet will be "the saint's everlasting rest!"

"Thine earthly Sabbaths, Lord, we love;
But there's a nobler rest above."

WHEN?

1. Statedly—at the regular diets of worship.

Two such diets, if not unduly prolonged, cannot surely be deemed excessive. No doubt, when prior and higher duty, or infirmity, or distance forbid it may be necessary and right to forego one diet, if not both. For "The Lord will have mercy and not sacrifice." But, where no just plea or excuse can be urged, surely it is our privilege, and ought to be our practice, to wait upon both diets. The saints of other days felt their need of both, and in this high-pressure age we don't need less.

2. Habitually—from Sunday to Sunday.

The habit of irregular attendance is a very insidious and ensnaring one. Some excuse themselves on the very plea of habit (of laziness?) but this rather condemns than excuses them. In human law, "habit" heightens both offence and penalty. And at the great day a lazy habit will form a grave indictment. "Thou wicked and slothful servant." Yet a good habit is a great help in the discharge of duty. The word "habit" is suggestive. As an article of dress, the closer it fits and the longer it is worn, the firmer and easier it sits. Well-ordered habits brace up the soul; loose habits never.

Intermittent attendance at church hinders the soul's growth. Bedding and lifting a plant by turns, kills it. "Those that be planted in the house of the Lord shall flourish in the courts of our God."

3. Conscientiously, at the bidding of Christian principle.

If there is no guiding principle, we shall be completely at the mercy of circumstances. Let us consult conscience more than the barometer when to go to church. Miss Havergal has furnished *seventeen* strong reasons for going to church on a *rainy* day. But still stronger, and no few reasons may be urged for going to a church on a *fine* day. Yet, alas! while on the former many find an excuse for staying at home, on the latter, many find a reason for walking abroad, as if the *fourth* commandment ran thus: "Remember the Sabbath day, to

make a holiday of it, instead of "Remember the Sabbath day, to keep it holy."

Correspondence.

THE DIVINE CELEBRATION.

To the Editor of the CHURCH GUARDIAN:

Sir,—A great deal has been written, pro and con, in reference to the general or particular meaning of the words, "This do" as found in the account of the Institution of the Holy Communion. Some tell us the words, "This do," are a technical and sacrificial term or expression, while others most strongly deny any such meaning.

But there seems to me to be quite another way in which to consider these words which I have not seen in any commentary, or theological work dealing with the question. The words might be taken either as referring to the act of our Lord in the matter or to the act required of the Apostles. If the former, then the latter act becomes necessary; but if the latter, then the former must also be inferred. The words, then, might mean a command to the Apostles to do as He, their Lord and Master, was then doing. He was acting as the High Priest of the new covenant, and therein doing an act of supreme importance. "He took bread and blessed it," "He took the cup and gave thanks." And in both instances, as recorded by St. Paul, He said to His Apostles, "Do this." In this connection the words might mean, "ye do as ye have now seen me do," or "do ye to and for others as ye have now seen Me do to you." Thus without any technical or critical handling the command might well be taken to convey an express direction and authority to the Apostles to exercise the office of the priesthood in offering the pure and unbloody sacrifice. Yet, in this interpretation, the general view as implying a command to receive or to communicate, must be inferred, as without some to receive, as the Apostles then did, there could not well be any to do as our Lord did. The priests of the Church cannot fully and properly perform their office unless there be also the faithful waiting to do their duty. Thus the command, "This do," as applied to the people is only a secondary or inferred application.

But the words might be held to have an application to the act of the Apostles in the first instance. They were in the act of receiving the "Bread" and the "Cup," and our Lord says, "This do in remembrance of Me." In this view the command would mean, "receive this Bread and drink this Cup in remembrance of Me." But, still, even in accepting this meaning we must admit the necessity of some to do for them as our Lord in this instance had done for the Apostles. And hence the inferred meaning would be the command for some to offer the sacrifice in order that the supposed primary meaning may be performed.

There will, doubtless, be a doubt in some minds, which is the primary and which the secondary meaning as given above, while some will hold the one as many others will hold the general and popular view. The latter seems the least correct. Yours truly,

JOHN LOCKWARD.

Port Medway, Jan., 1892.

Sir,—Kindly allow me through the columns of your paper to acknowledge, with thanks, the receipt of \$13 from the Mascouche Bible class, per Mr. A. C. Asch, student of the Diocesan College, Montreal, towards the Laurel Church building fund. And also to the Ladies' Society of St. George's Church, Montreal, for a beautiful Communion cloth for above named church.

R. F. HUTCHINGS.

Arundel, Que., Jan. 12th, 1894.

The Church Guardian

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ments See page 15.

CALENDAR FOR JANUARY.

- JAN. 1—CIRCUMCISION of our Lord.
“ 5—Friday—Fast.
“ 6—EPIPHANY.
“ 7—1st Sunday after the Epiphany.
“ 12—Friday—Fast.
“ 14—2nd Sunday after Epiphany.
“ 19—Friday—Fast.
“ 21—SEPTUAGESIMA. (*Notice of Conversion
of St. Paul*).
“ 25—Conversion of St. Paul.
“ 26—Friday—Fast.
“ 28—SEXAGESIMA. (*Notice of Purification*)

NOTES ON THE EPISTLES.

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

(Author of “Arrows for the King’s Archers,” etc.)

SEXAGESIMA SUNDAY.

“The things which concern my infirmities.”
—I Cor. xi, 30.

I.—The Apostle set forth as an illustrious example of self-denial, zeal and suffering for the Master’s sake. God brings good out of evil. We should probably never have had this noble record of labour and suffering had not the character of the Apostle been so maligned that it became necessary for him to vindicate himself and his exercise of the ministerial office. The malignity of Satan made to set forth the glory of God and the faithfulness of His devoted servants. What the Apostle is now saying is not “according to the Lord,” v. 17, but by constraint, as extorted from him by the conduct of the Corinthians. Self-praise is not in itself “according to the Lord,” but is ever from the evil one, as ministering rather to men’s bad passions and to their strifes and differences, but under certain circumstances self-praise is expedient and necessary, and conducive to the glory of God, if the motive is “the defence of the Gospel,” rather than a mere personal clearing of the individual from aspersion or suspicion. It is generally foolish and always painful to one who is right-minded to boast or speak of his own virtues; and if it is necessary to do this, from a point of duty, one should beg the hearers to “suffer” or bear with him in his “folly,” which circumstances compel him to give way to.

II.—The Apostle does not “glory” in his works, or miracles, or wisdom, or in what he has done, but what he suffered—his “infirmities”—the reproaches, insults, ignominies, distresses, which were the seal of the Lord, the mark of the Man of Sorrows who “came to His own and His own received Him not,” and because God was glorified by the wonderful results of the ministry of one so despised of men as St. Paul—a proof that the Gospel which he preached was not of man but of God. The picture here presented of priceless, historical and spiritual value. The double lesson: i. The

Christian soldier must be prepared to endure *hardness*. ii. Self-renunciation a possibility for all by the grace of God.

III.—We have here only an account of the life of one of the Apostolic body, but from this record we may learn what the Apostles and early teachers of the Faith had to endure as a rule. The individual sacrifice and daily self-crucifixion of the pioneers of Christianity. Every wave of advance upon the realm of darkness marked by pain and stern self-forgetfulness, and death. The royal road of the Cross. “By His stripes we are healed.” By the agonies and endurance of the Apostolic order the world was brought out of darkness into light. The same rule holds good to-day. The measure of the self-denial of the members of “the body” is the measure of her power to conquer the forces of evil. To deliver men, the Church in her ministry and people must die to the world, its joys, comforts, attractions. It is not enough to assert our ancient lineage—that we are baptized members of the Catholic Church. St. Paul was a Hebrew—an Israelite—a son of Abraham. This was not to be forgotten. But he dwells upon the “labours,” not the earthly advantages he enjoyed, but the proof which he could show to be reckoned an Apostle “called of Jesus Christ by the Will of God,” I Cor. 1, 1. But to suffering for the cause of the Gospel was added “the care of the Churches.” The hardness of his life did not exempt him, in his own mind, from a faithful discharge of duty to those whose spiritual head he was. Amid such outward surroundings—“stripes,” “prisons,” “shipwreck,” “robbers,” “false brethren,” “hunger, thirst,” “cold and nakedness,” “the things,” as he describes them, with his ready pen, “that are without.” The strength of spiritual discipline, the perfection of spiritual character enabled him to keep these things “without,” that is making them subservient to and secondary as regards his real life and mission. Casting all his care upon God, for life or death, he never faltered in the discharge of those obligations which his position as Father of the Churches entailed upon him.

IV.—How full of rebuke is this passage of the lack of Christian asceticism in our own day. The example of the Apostle is one for laity and clergy to lay close to their hearts. How deeply the Apostle felt the value of souls, and how strong his conviction of the efficacy of the Gospel message to heal the hurt of the world, are shown in this perfect sacrifice of self. “Love is stronger than death.” “Perfect love casteth out fear,” I St. John iv, 18, et sq. A healthy, wholesome Christianity the outcome of a stern, simple, hard self-discipline. There is also a source of spiritual power and clearness of spiritual vision. Note, i. The suffering, self-sacrificing Apostle, the chiefest of the Apostles in power, dignity, knowledge of spiritual things, ii. Hardness of outward surroundings incentive to faithfulness in duty. iii. The sufferings of the Apostle did not make him selfish or indifferent to the condition of others. His ready sympathy flowed out as a stream to those who were “weak,” or tempted. To the weak he became as weak, I Cor. ix, 22. Who has a stumbling block thrown in his way (e.g., by the false teachers and maligners of my authority), and “I am not immediately fired with indignation at this outrage upon one of Christ’s little ones.” iv. The solemn appeal to God to bear witness to the truths of the words he had written. The turning of the soul inward upon God. Such is the refuge of the faithful servant in every age. God grant of His mercy that we may each, in our various callings, be thus able to enjoy a like assurance in every time of trouble and perplexity.

THE CHURCH SHOULD EDUCATE HER YOUNG.

I believe the future possibilities of our Church in this country are very great, if we can only manage to be tolerant of one another, and improve the opportunities which are opening up before us. A free Church in a free State should be able to deserve and to win success. But while with us the State knows no creed or sect before another, ignoring all, and protecting all alike in their civil rights, as a matter of fact it has come to pass that the State does claim and exercise the right of controlling the education of the children. Taxes are levied and collected, expensive school buildings are erected with the public money, private enterprise is driven from the field of competition, and the free schools have become practically a monopoly. Whether rightly or wrongfully, there is, I apprehend, growing dissatisfaction in the minds of many with a state of things which is felt to be anomalous. None will question the right of the State to see to it that its citizens, who are to make and administer the laws, are intelligent. Education is far better than ignorance. But there are not a few who challenge the right of the State, or any civil power, to so utterly divorce religion from learning that even the reading of a chapter from the Word of God is forbidden, as in certain of our schools. This is but one result, I fear, of our unhappy divisions, and of strifes and contentions among those who profess and call themselves Christians. But is it right for the Church to stand idle and entrust the education of her children to any other agency? The Sunday-school, it is claimed, must provide for the training of the children “in the nurture and admonition of the Lord.” But who does not know perfectly well that the Sunday-school, admirably as it may be conducted and organized, is unequal to the task thus laid upon it?

The hour on the Lord’s day sometimes spent in dawdling over a lesson, and sometimes well employed, is as nothing compared with the solid week-day work and drill. The home training, indeed, might and ought to supply the deficiency, but in too many of our homes religion is as much ignored and as little thought of as in our secular schools. And in those that are not so utterly godless too often the work and responsibility of the parents is relegated to the Sunday-school teacher, who may himself be ill-prepared for doing rightly so important a duty. Hence, with no wish to undervalue or depreciate the experiment in education which is now being tried on so large a scale, I do maintain that our Church ought to see to it, and speedily too, that not one of the least of her little ones perish spiritually, through her indolence or lack of faithfulness in caring for their souls.

The training of the intellect is not enough, and that hardly deserves the name of education which omits the Law of God, and only dares to speak the name of Christ with bated breath, for fear of giving offence. If the best men of the community, men chosen for their worth and fitness, were put in control of our public education, I should have more hope of its efficiency and success. But it is often the low, intriguing politician, who has some selfish end to accomplish in dispensing patronage, and who, by the votes of a constituency as ignorant as himself, controls the action of the school board and expends the public money.

To my mind, the safest remedy would be a return to the old methods of the parish school, where the children of rich and poor might daily be taught the Catechism, as well as the spelling book and the grammar, and where the Book of God would not appear as an intruder. This would involve an additional expense in the

parish and increase the labors of the clergy, but I am more and more convinced it would be money and efforts well bestowed. . . . The Church which gets the little ones of this generation will have the men and women of the next.

The gravest question for the present or the future is not, as some think, undue liberty or lawlessness, whether by excess or omission, in using the offices of the Prayer Book. It is whether we shall be able to gain and retain our hold on the young life of the nation, or whether it will drift away from us into hopeless unbelief. This is the issue of the hour, and if we are wise we will not refuse to see it, and make provision for meeting it fairly and fully.—*Bishop Scarborough's Convention Address, 1880.*

CHURCH SCHOOLS.

The *English Church Review* thus ends a good editorial on Donominationalism and Udenominationalism:

We cannot conclude this article better than by quoting the words of one of whom it may be truly said that the sunset of life gives him mystical lore, and coming events cast their shadows before—the aged Bishop of Chichester. This prelate sees the danger of Christianity looming ahead in the laxity of the religious instruction imparted by the Boards. He gives to Churchmen a solemn warning. Speaking at this recent Visitation of the temptation to barter independence for the ease and plenty of School Boards, he says, "But consider what you must give up! The one place of the parochial clergyman is in the school, in the training and teaching of his flock; the right to instruct the young, so soon as they are able to learn, in the whole truth of God, by the Word of God, the teaching of the Creed and Catechism, the familiar knowledge of the children of the parish, and through the children the readiest access to the homes and hearts of their parents, the selection and oversight of teachers, a most important point. If once this point of vantage be abandoned, it can never be recovered." The issue is thus plainly put: "Once abandoned, never recovered." Parish priests throughout the breadth and length of the land should ponder these weighty words. Let the spectacle of France, where the Crucifix is abolished in the schools—to the deep sorrow of even French Protestants—and the very Name of God eliminated from the instruction-books; let the disclosures which have appeared in the recent debates in the London School Board; and let the example of what our correspondent has seen of un denominationalism at work, be a warning to them of what will follow if they neglect their duty in this respect; and finally, let the lady, who have the honor of their God to uphold and the religious future of their fatherland to safeguard, help their priests by might and main to stamp out this deceitful, this insidious, this altogether unlovely nebulosity, this dangerously specious fog, for "Udenominationalism" is infidelity under a cloak, it is atheism writ large. The shibboleth of religious liberty is easy to pronounce, and it is equally easy to raise a cheap sneer against "narrow-minded bigotry," but when it comes to ignoring the doctrine of Holy Trinity and the Redemption, and the merely casual and patronizing mention of the Incarnation in the schools, Churchmen can afford to despise all these taunts, for they know that they have a charge to keep which is of infinitely more importance than the opinion of "Liberal" detractors—the charge to keep unaltered the faith once for all delivered to the saints.—*Church World.*

THE NEED OF DEFINITE TRAINING FOR SUNDAY-SCHOOL TEACHERS.

By ANNIE H. HINDS, CARLISLE.

Considerations such as these force upon us the inquiry—Whether Sunday-school teachers, as a body, realize the growing responsibilities of their work.

Looking this question fairly in the face, it will probably be generally admitted that the answer must be a negative one. It is true that there are many teachers in many places capable, zealous and devoted, the high value of whose labour is known by the reality of its results; and to these the whole system owes its present large measure of usefulness, but there is, at the same time, often much truth in the adverse criticisms made upon the body as a whole. It is sometimes rather hastily assumed that those who take up this voluntary work necessarily do so because they have a deep and serious interest in it. In many cases this supposition is happily correct; but in numerous other instances it is undeniable that lower motives prevail. Are there not many who, if asked to give the real reason of their taking a class, would be constrained to answer, "Because their clergyman asked them," or "Because they had an intimate friend who taught in the same school," or "Because they wanted some occupation for Sunday afternoons, which they found a little dull?" It would be unjust to assert that, even from beginnings so feeble as these, good teachers may not be developed; for the work often grows greatly upon those who steadily pursue it; still, such motives are not those by which we should wish recruits into the ranks of Christian workers to be animated; and their labour will not be likely to prove altogether effectual until they attain to a much higher conception of their office. Teachers need to realize more fully that its sum and substance is not merely to fill up one or two vacant hours of a Sunday afternoon in a way which satisfies alike their clergyman and their conscience; nor to talk awhile in an aimless way to teach a dozen children, and listen to their often entertaining replies; nor even to keep them fairly amused and quiet for an hour; though this is an important minor requirement. That these children are so many immortal souls, young and plastic, given into a teacher's charge week by week to gain knowledge of holy things; that the impressions made upon them will be lasting, and the want of right impressions may be fatal to them; that pleasant speech, or the reading of a story-book, or the mere telling of a Scripture narrative, are not enough for their spiritual needs; that no efforts short of our very best—and those aided by the Holy Spirit—can be of real avail; that for the doing, or leaving undone, of this work to which they have put their hand, they must give an account one day; all these things constitute a view of the teacher's function, which the most earnest find it difficult to keep always in sight, and one which hardly appears to be present to some at all.

Unless some such sense of responsibility pervades the whole body of Sunday-school teachers, it is idle to expect that the work will be as successful as it might be, or as it is meant to be; and, in the face of present educational progress, we cannot hope that it will even maintain its present level, unless it stirs itself to meet more thoroughly the growing needs and capacities of the time. In these days when, so emphatically, the race is to the swift and the battle to the strong, it is not enough that the swiftness and strength shall simply exist as natural qualities; they must be cultivated by all available means to the highest possible degree, else there will be little hope of winning in the contest.

In few ordinary businesses do we find a person placed in a responsible position without his capability or his previous knowledge being tested beforehand; but in this very important matter of Sunday-school teaching, no such test seems to be deemed necessary. It is apparently assumed that any well-conducted member of a Christian congregation is, without previous training or without provision being made for future learning, fitted to take charge of a Sunday-school class. This idea may not be directly formulated into a theory, but it is constantly put into practice, and it cannot be combatted too strenuously. There is no royal road to the teacher's learning, any more than there is to any other kind; to all alike there is the one only way of assiduous, intelligent effort, constant and untiring; requiring, moreover, to be controlled and directed rightly, unless a great part of it is to be wasted. Unless the patient, careful, systematic training indispensable for the development of any other worker is given to Sunday-school teachers, it is simply an impossibility that their labour, earnest and conscientious though it so often is, should reach its greatest height of usefulness and success.

It will probably be said that although reform in this direction may be desirable, it is not always practicable, since the voluntary nature of the office renders it harder to control the teachers, and that they will resign if too much interfered with. We may in addition be told that it is difficult enough to procure them under present circumstances, and that if further obligations are laid upon them, many of them will not come at all. It would not, doubtless, be an easy thing to make and carry out new regulations which would entail extra trouble or study, especially if they were only enforced in a few schools; but, on the other hand, it is more difficult still to believe that any teacher who regards himself or herself as an instrument in Divine Hands, for the accomplishment of Divine purposes, should prefer to be comparatively useless, rather than submit to the sharpening process necessary to fit the tool for its work.

There may be those who feel after taking their post that they have gone out on a warfare without having first sat down to count the cost, and that it is too great for them; but even if some of these should turn back, the question remains whether, in waging a conflict, it is not better to have fifty well-armed soldiers than a hundred raw recruits who are not properly taught, and sometimes do not even care to learn, their business. It may further be considered whether what which is easily acquired is not in danger of being also lightly esteemed, and whether, therefore, the office of a teacher might not be held in greater honour if a real exertion were required in order to gain it. Nor is any society likely to add to its strength by the retention of careless or incapable members who only tend to neutralise its action.—*Church Sunday School Magazine, May.*

The Liturgy of the Episcopal Church has become very precious to me. The depth of its meaning, it seems to me, nobody can fathom who has not experienced some great sorrow. We have lost much in parting with the prayers of old Mother Church, and what have we gained in their place? I do not feel in an extemporaneous prayer the deep undertone of devotion which rings out from the old collects of the Church, like the sound of ancient bells. I longed, and prayed for, and—worst of all—waited for some sublime and revolutionary change of heart; and what that was, as a fact in a child's experience, I have not the remotest idea. If I had been trained in the Episcopal Church, I should at the time have been confirmed, and entered on a consciously religious life, and grown up into Christian living of the Episcopal type.—*Memoirs of Prof. Austin Phelps (Congregationalist.)*

Family Department.

A SONG OF SEXAGESIMA.

BY W. B. C.

Lord of the Harvest hear!
We sow the seed in patience and in hope;
'Tis Thine the harvestage to make appear;
The golden gates of vintage cheer to open.

One gaze beyond the bourne
Of a new year that hastens on its way.
And once again I hear, o'er snows, return
The bells of Christmas Day.
Yet 'tis almost time that we should bare
The festooned walls, and all reluctant tear
The star of His dear birth from yonder place.
The altar of His grace.

At eve of Sexagesima I stand
Before the image of the storm and snow;
And yet I seem to see on either hand
The Christmas lights and Easter's sunny glow.
Oh, feast that's gone! feast that I soon shall see!
Which is most dear, the hope or memory?

JULIE.

CHAPTER XVII.

AN UNEXPECTED VISITOR.

Next afternoon they were in the very middle of bustle, when Manda ushered into the dining-room, where both were hard at work, an unexpected visitor.

Rose had to blink her eyes and look again before she could believe she saw aright. Was it, could it be, Miss Templeton?

There was the small spare figure, and the sharp thin face, and the proud eyes that had never seemed to rest on them when she had passed the little Bridgeses by.

Rose crimsoned—a little nervous trick of hers—and put her hand on auntie's arm to attract her attention; for Miss Bridges' back was turned, bonding over a box.

Somewhat auntie did not look as much surprised as Rose imagined she should have been when the visitor called her by her Christian name.

"Rachel," said Miss Templeton, "how do you do?" and put out her hand as easily as if they had parted only a week ago the best of friends.

Auntie did not speak; she took her hand, and they both stood for a second looking into each other's eyes.

Miss Templeton was not so much at her ease as she had first appeared; her thin lips gave a nervous twitch as she began to speak.

"I have been away," she said, "out of England, for the last eight weeks. I came home only yesterday; and only then I heard of your loss—your losses, Rachel."

Auntie murmured something. She could not speak; old memories seemed crowding into her mind. She looked at Miss Templeton with a kind of far-off gaze while Rose almost gasped at the situation.

Was the mystery with which the little Bridgeses had always surrounded Miss Templeton going to be cleared up at last?

"I have a proposition to make," Miss Templeton said, in her rather peremptory voice. "I want one of Frederick's children to bring up as my own; it is the reason of my coming here to-day. It is a girl I want; there are so many, you can spare me one. There is one very much like Frederick. I stopped and spoke to her about a year ago. I know by the likeness she was Frederick's child."

A startled, agonized look in auntie's face made her pause a while; then she went on in a pleading kind of way, as if she fancied auntie was to refuse.

"Let me have her, Rachel; I can give her a happy home. You have all the rest. She has poor Frederick's eyes," she added, with a soft-

ed look. "Give her to me. I have set my heart upon it. It will be one charge less for you."

Rose gasped more and more, and her heart beat painfully. It was true, then, after all; and Julie had been quite right. Miss Templeton had stopped her once, and asked her her name that day. It was no fancy on her part, nor had she mistaken the face. Julie had been quite right, after all, and they all had been quite wrong. What would the others say? And Miss Templeton must have known papa quite well, since she called him by his Christian name.

"You have not heard? Miss Bridges answered, in a quivering voice. "I thought you understood—you said 'losses,' Margaret. I have lost one of my children, too. Did you not know?"

"Not Julie?" she asked, in a quick hard voice. "She told me her name was Julie. Is it Julie, Rachel?"

"It is Julie," answered auntie, with a cry. A bitter look stole over Miss Templeton's face, her thin lips twitched. "Then I am too late, after all!" she said, and took a rapid walk across the room.

"Tell me about it," she said presently, coming back to where auntie stood. "My servants told me a story about a child who was inquired for at my house, and who was afterwards found drowned. Was it Frederick's child? Why was she inquired for at Beechwood?"

Then auntie told her all; showed her the little letter Julie had written, and explained the reason why—the reason as she had gleaned it from the other children—till tears stood in the listener's eyes.

There was a look of triumph also in her face—triumph that the child she had caressed that day had carried the memory of her all along, and trusted in her so implicitly; but the bitter feeling in her heart was greater still—bitter regret that in her proud reserve she had neglected to foster the love she had won so easily. No child had ever taken a fancy to her before; and this was the child she had meditated taking to her home.

Rose's pretty face had no attraction for her. She looked at her with hard, cold eyes, stiffly asked her age, and the ages of her brothers and sisters too; then, being foiled in her object she had set her heart upon, she bade good-bye as if the other Bridgeses were perfectly indifferent to her, and rolled away in her carriage with its "spanking pair of grays."

"Auntie," asked Rose, "did Miss Templeton know papa?"

"Yes, dear," said auntie; "she was a great friend of his once."

"That's why she took a fancy to Julie, then. Julie was very like papa sometimes. She was the only one of us who had gray eyes; the rest of us all have blue."

"Julie was the only one like poor papa; you others are just like you mother, Rose."

"Auntie, how pleased poor Julie would have been if she had known that Miss Templeton had come to ask you to let her take her to her house! And she wouldn't have crowed over us at all—she never did. We used to tease her about Miss Templeton," added Rose, with tears trembling in her eyes. "We never believed Miss Templeton had spoken to her at all. Julie was quite right, after all. I wish I could tell her!" sobbed Rose.

Auntie did not reply; she dropped a few tears on the things she was packing up, and blew her nose rather loud.

In a little while Rose wiped her eyes, and began to speak again. "Auntie, why don't we know Miss Templeton now? Why does she keep herself so much away? She seems to proud to notice us, even. I thought she spoke as if she had been very fond of papa. And she's related to us, you say?"

"Yes, dear," said auntie, in an absent sort of way; "she's a second cousin of yours." Then looking up, and finding Rose's eyes still watching her, and far from satisfied, auntie—unlike the auntie of other days—told her a little more. "Long ago, when papa was quite a young man, he was engaged to Miss Templeton, Rose. She was very nice and pleasant then—not like the Miss Templeton you know. We called her Maggie, too," auntie added, with a little smile at her niece's wondering eyes. "But through some misunderstanding she broke the engagement off, and we gradually ceased to be friends. Papa took to wandering then, and went to this place and that; but three or four years later he met your mother, dear, and asked her to marry him. They were very happy together," auntie said.

"Oh! auntie, and—go on," pleaded Rose.

"There is nothing more to tell"—auntie had to smile again—"except that poor papa lost a great deal of money shortly after, and that your mother died when Puff was born, and that I came to take care of you all."

"No, no; about Miss Templeton, I mean; wasn't she very sorry after?"

"I am not in all Miss Templeton's secrets, Rose; how can I tell you that?"

"She never married," romancing Rose said in a thoughtful way. "She must have been sorry, of course. I knew there was something about Miss Templeton like that—I always told Elsie so; only—only—" Rose drew herself up and paused with a guilty flush.

"Only what?" asked auntie, looking somewhat amused.

"Perhaps you wouldn't like it, perhaps I oughtn't to say, only I thought that you and Miss Templeton bowed so coldly to each other because she had something to do in crossing you, you know, about—about somebody." Rose broke down lamely, and crimsoned to the roots of her hair.

Auntie smiled a little—she couldn't help it perhaps. "Then don't think so any more," she said, "for you know the reason now."

She was not going to tell Rose any of her secrets, it seemed, for she busied herself again with her work and said not another word. But she was absent-minded, and took up the wrong thing once or twice, and there was a far-off look in her eyes as if she were thinking of the past.

Miss Templeton's past, perhaps. Rose wished she had told her more.

The boys came in just then; they had been off on an errand for auntie, and Rose flew to tell them of the unexpected visit. No one could have been more surprised. Lancee's eyes widened like Puff's in astonishment; and Guy listened with a grave, twitching face.

"Julie was right, after all," he said, and suddenly turned away.

"Oh, don't Guy—don't!" she cried.

"I missed her so awfully!" he said with a sob. "She was a first-rate little thing, you know; she always got my slippers for me, and fetched me all my books. A dozen times I'm going to call out 'Julie!' when I stop myself in time."

Rose looked into the empty dorecot, and sobbed for sympathy.

CHAPTER XVIII.

WHAT A MISER MAY BECOME.

And Julie? What of little Julie all this time? How was it faring with her? And why had not John Gerring come to claim the promised reward? Hadn't he seen the notice put up describing the child he had found?

Oh yes, most certainly he had—you may trust sharp John Gerring for that; but—you were expecting a "but," I dare say—but the reward was only ten pounds!

"Ten pounds!" John scoffed as he scratched his head. "Only ten pounds, indeed! Well,

well to be sure! To think of the meanness of some folks! And the other Julie would have brought him fifty times as much.

Fifty times as much! Yes, full five hundred pounds! "Luck was agin him," said John.

To be a miser is a dreadful thing, if you are at all inclined to be mean, try and break the habit off at once, for meanness grows. John Gerring was a mean little boy; he grew up a meaner man.

He didn't like buying himself new clothes, nor Martha to buy herself any either; and I'm afraid she would have been badly off if Mr. Strickland's quarterly cheque hadn't helped her to buy her own clothing.

Now, John was not at all bad, you know; he never spoke harshly to Julie; he did not bully nor nag at his wife. His chief fault was simply hoarding.

He was very "near," as Martha said, and how his near ways were putting evil thoughts into his head.

I told you before what a silent man he was—sullen and silent; and other people thought him a very unsociable creature. His little farm was quite a mile away from the nearest village, and from the nearest house, so he could be quiet enough when he wished. Only in busy times he hired a man to help him—at other times he did all the farm work himself; and Martha did her share in the house, with her little niece following her everywhere.

Now, when the child fell ill, the people of the village learnt it through Martha one day, when she went to purchase something, and through her they knew by-and-by that she was going to take her away for a change. She was not away very long, and John managed for himself during the time; and if people meeting him near the village asked after the little one's welfare, they got a surly answer for their pains, for John was getting anxious and afraid. He had cause to be so, as we know, tidings soon came of the poor child's death. He never acquainted anyone with the news. "None of their business," he said. And as Martha came home by an evening train, he drove her home through the village in the dark, and none knew of her return as yet. And Martha? Martha stayed at home that week—indeed, she seldom left it—and grieved and sorrowed for her darling niece. And seven days after, John brought home an injured little girl, who had gray eyes like her niece's, and long fair hair, and whose name was actually Julie.

For the other Julie's sake she nursed her tenderly—and the child was very ill.

Stupefied she lay the most of the time, and knew nothing about her surroundings, and then a fever came on. Martha did not despair of her life; she had had cases in her time like this before, and she was a very capable nurse; but—another "but," you see—

"I shouldn't wonder if she lost her memory," Martha said. "I knew two like that who did. Dear little soul! Sometimes I fancy 'tis my Julie back again!" and Martha sighed.

"Lost her memory—if she lost her memory!" Somehow John Gerring could think of nothing else as he plodded through his work in the fields; and only yesterday he had seen the promised reward—a stingy ten pound note. "Folks poor," he thought, "or stingy, which?" It was all the same to him. The other Julie that had died had brought an income in.

"Have you heard nothing yet, John, of her folks—no notices put up? Somebody must be looking for the missing child?" asked Martha, anxiously.

"No," said John, telling a downright lie. "Seems she had dropped from the skies, and belongs to nobody at all. P'raps she was sent a purpose o' comfort you in your trouble."

He did not miss the satisfaction in Martha's face. She was not in a hurry to give up her little charge; and if she belonged to nobody as yet, for the present she was Martha's own; and she nursed her with redoubled zeal.

(To be Continued.)

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[CONTINUED.]

Gen. Lew Wallace, in an address delivered on Forefathers' Day at Brocton, Mass., said:

"When abroad in the East, I have found the best and truest friends among the missionaries located in Constantinople, and among those good people, those of the Congregational denomination seemed to predominate. I have often been asked: 'What of the missionaries of the East? Are they true, and do they serve their Master?' And I have always been a swift witness to say—and I say it now, solemnly and emphatically—that if anywhere on the face of this earth there exists a band of devout Christian men and women, it is there. I personally know many men and women, and the names of Dr. and Mrs. Riggs, the names of Woods, Bliss, Pottibone, Herrick, Dwight, and others, spring up in my memory most vividly."

The testimony of the Hon. David B. Sikes, for five years United States Consul at Bangkok, Siam, affords another illustration of prejudice changed to praise: "The American missionaries in Siam, whom I have observed for several years, have accomplished a work of greater magnitude and importance than can be easily realized by those who are not familiar with its character and with the influence which they have exerted upon the Government and people. Largely through their influence slavery is being abolished; the degrading custom of bodily prostration, although still practiced, is not compulsory. Wholesome and equitable laws have been proclaimed, criminals have been punished by civilized methods, literature and art have been encouraged by the King and Ministers, an educational institution has been established by the Government, reforms have been inaugurated in all its departments, and Christian converts have been permitted to enjoy the same liberty of conscience that they do in our own land.

"A few months before my departure from that country I visited the mission stations in the interior, and was highly gratified with the substantial evidences that I witnessed of the success of Christian work among the people. The missionaries themselves in Siam are, as a class, the most consistent, devout and diplomatic people among all the foreign residents in the kingdom. Although sincerely and energetically engaged in their work, they do not hold themselves so much aloof from the men of rank and the educated foreign residents as to make themselves unpopular. On the contrary, they are the general favorites in the entire

community, and I never heard, during my residence in Bangkok of nearly five years, the expression of an unfavorable opinion in regard to their character or their work. At the palace they are more popular than any other foreign residents, and in the homes of the merchants of nationalities they always find a welcome. Before I went to the far East I was strongly prejudiced against the missionary enterprise and against foreign missionaries; but, after a careful examination of their work, I became convinced of its immense value."

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TEMPERANCE.**THE LORD BISHOP OF ROCHESTER ON THE C.E.T.S.**

Speaking at the annual Diocesan meeting of the Church of England Temperance Society, held last month, the Bishop said:

I should like, however, in the few words I have to say, to impress upon you the fact that the work we are trying to do is an inherent essential part of our work as a Church, as a Diocese, and of our work as a Christian community. It is not an extraneous additional Society which is carrying on some excellent work which people may or may not do. By it we are laying the foundation lines upon which the edifice of Christ's Church, either in the parish or anywhere else, can be built. The lines are laid down for us in our baptismal vow, in the battle against sin, the world, the flesh, and the devil. It is no extraneous thing, it is an inherent thing; and the man or woman who does not feel the claims of doing this work, as a Churchman or Churchwoman, either does not understand the need, or takes a strange, one-sided view of duty. We regard it as an essential part of our work, and that there should be work of this kind all along the line carried on. The Church of England can surely best cope with the work by its great organization all through the land, for the Church of England appeals directly to every single class of the population of England. Our Church has to do with every inch of the soil of this land—for every part is allied to some parish, and that parish is responsible for doing the work of the Church. The Church of England as represented by the C.E.T.S., appeals to all sorts and conditions of workers, by what is called its Dual Basis, by which the work can be carried on by all—for those who are doing so need not necessarily be total abstainers—therefore, the Church of England is unique in the possibilities which it possesses for doing the work that has to be done. There are many things claiming attention at this moment—educational matters, better homes for the people, industrial difficulties and strife; but it will ever be impossible to deal with any one of these unless alongside of the work we are carrying on this Temperance work. There is no other subject upon which there seems to be such unanimity of opinion amongst workers as in this. In my correspondence, which is very large, and in other ways, I have to deal with all sorts and conditions of men, and with whom, as a rule, there is not generally unanimity with regard to different subjects, but I am bound to say there is just this one subject upon which every worker comes to the same conclusion, and this is a great advantage. There are so many sides to this great question; the medical side, the economic side, and many others, but we in this Society all turn our attention first and foremost to the religious side. We mean to grapple with this evil direct, as Christians who have been baptised into the Church of Christ; who have

the cross of Christ stamped on our brow; who have received strength from God Himself in confirmation to do this work. We feel that in the manifold sides which Temperance must present, we must go to that which lies at the root if we wish our work to be successful.

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A Terrible Sufferer from St. Vitus' Dance—Could Not Feed Herself and Had to be Closely Watched—A Public Acknowledgment by Her Grateful Parents.

From the Shelburne Economist.

Many of the readers of the *Economist* have doubtless been impressed to a certain extent by the reports of miraculous cures effected in various parts of the country by the intelligent use of Dr. Williams' Pink Pills for Pale People, and yet in the minds of a few there may linger just the shadow of a doubt regarding the veracity of these reports. To be candid, the writer of this article confesses to have had in the past a desire to avoid the miracle column of the papers, but now he admits that were the cases anything like that which came under his personal observation a few days ago, the proprietors cannot say too much concerning these pills and their curative powers in the many diseases to which flesh is heir.

One day last week the reporter waited upon Mr. and Mrs. John Lindsay at their home, Lot 51, Con. 1, E. H. S., township of Mono, and listened to the words of grateful acknowledgment which fell from their lips while describing the terrible malady from which one of their children had been suffering, and of the complete restoration to health effected by the use of Dr. Williams' Pink Pills. It appears that during the winter of 1881-2 the child, Fernie Ella May by name, and now aged about seven years, contracted la grippe. One night during her illness her father heard her scream and ran to her bed. The child appeared to be in a terrible fright and for some time could not be pacified, and although she apparently recovered from the usual symptoms of la grippe, she was never the same in health and strength. Her nervous system seemed to have become deranged, and as time passed the terrible symptoms of St. Anthony's or St. Vitus' dance were noticed by the parents. Doctors did all they could for her, but instead of getting better she became worse, until the parents had given up all hope. She could not feed herself, nor could she take hold of a cup when handed to her. She would frequently fall down when attempting to walk across the floor, and had to be closely watched for fear she might at some time fall on the stove. Nor could she sit on a chair. It seemed as though she had completely lost control of her limbs. Prior to her illness she had usually assisted in dressing herself—now her parents had to hold her limbs when putting on her cloth-

ing. She could not turn herself in bed and her parents had to turn her. She was perfectly helpless and had almost lost the power of speech. When she did speak it was with difficulty she was understood, as her tongue was drawn to one side and she had lost control of it. She had a strange, demented look that foreboded the loss of reason. The condition of the poor child was pitiable in the extreme. One day about the end of January last the father read of the case of little Ernest Duke, who had been cured by Dr. Williams' Pink Pills, and he secured a box from Mr. Brown, druggist, of Shelburne. They commenced the treatment by giving the child three pills a day—one after each meal—and never varied from that treatment to the end. Before the first box had been used they noticed that the little girl's appetite was improving, and by the time three boxes were used she had improved to a marvellous extent. In April last, the child having fully recovered, no more pills were given her. Several months have passed since then, and there has been no relapse and no sign of a return of the terrible malady. The cure seems to be complete and no other medicine has been required. The parents state emphatically that Dr. Williams' Pink Pills saved the life of their little girl.

Dr. Williams' Pink Pills are a specific for all diseases arising from an impoverished condition of the blood or a shattered condition of the nervous forces, such as St. Vitus' dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions, and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that can injure the most delicate system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink.) Bear in mind that they are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealers for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y., at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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MILLIONS are glad to see the sun, but nobody cares much for a comet.

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COURAGE, BROTHER.

We are so prone to fancy that our predecessors in the ministry did not have to endure what falls to the lot of most priests in the way of cold indifference on the part of many who "profess and call themselves Christians." The following from Keble's "Christian Year," (Tuesday in Whitsun week), was found written in the Prayer Book of a priest now gone to his rest. It shows how his heart was wounded and his soul saddened by what he thought to be the small fruits of his labours:

"Lord, in Thy fields I work all day; I read, I teach, I warn I pray; And yet these wilful wandering sheep Within Thy fold I cannot keep."

And the way in which his soul doubtless found comfort is likewise shown by a text of Scripture written underneath.

"For I the Lord thy God will hold thy right hand, saying unto thee. Fear not: I will help thee." Isaiah 41: 13.

—Selected.

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The point to which we are specially desirous of drawing attention at the present time is the need of combining moral teaching in our schools with that of sound doctrine. It is no uncommon thing to find that the elder children in Sunday-schools, who have gained a good education, and won the favour of their teachers, upon leaving school and making a start in life, entirely fail to manifest any moderate conception of their duties to their parents or to their employers. Doubtless, home training has much to answer for; but we would invite all, who are engaged in work amongst the young, to be careful in inculcating the necessity for the exemplification of religion in daily life.—Selected.

He lives to no purpose who glorifies not God.

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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 of feeding her lambs.

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