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The Church Guardian

W. H. Naylor 1295
SKAWVILLE Que

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

BISHOP HALL, of Vermont, held his first Confirmation in Christ church, Guilford.

A building in the best part of the city of Davenport, Iowa, has been bought at a cost of \$10,000 for a Church Hospital.

A NEW church is to be built at Heckmondwike, Yorkshire, an anonymous donor having given £5,000 as a nucleus for that purpose.

GEORGE H. YARNALL, late Rector of St. John's church, Passaic, N.J., has been deposed from the ministry of The Church by Bishop Starkey.

JOHN A. BEVINGTON, priest of the Diocese of Massachusetts, has been deposed by Bishop Lawrence for causes not affecting his moral character.

JUDGE McSHERRY, of Maryland, vigorously denounces the plan of dividing the Public School money among Romanists. He is a Roman Catholic.

THE Board of Education in New York city has adopted a resolution to support all proper measures for suppressing the cigarette habit in the public schools.

THE Bampton Lectures, which are endowed out of a farm in Buckinghamshire, will have to be suspended in 1896, 1898 and 1900, owing to agricultural depression.

No fewer than 320 tablets have recently been recovered in Palestine and Arabia, all throwing more or less light upon contested portions of the Holy Scriptures. The tablets are nearly 4,000 years old.

BISHOP PARET's address upon "The Church of Rome and the Public Schools," in Washington, Baltimore and elsewhere, has been issued in pamphlet form, and is being extensively circulated in the United States.

THE dedication of the new marble and alabaster baldachino in Peterborough Cathedral, with the new organ, erected at a cost of £4,500, the stalls, screens, and choir gates of the new choir, is to take place on May 10th.

THE entire restoration of Kidderminster Parish Church has been undertaken by an anonymous donor. Twelve out of the proposed nineteen memorial windows to the late Bishop Claughton in the church are in course of preparation.

DURING Lent London, Eng., is to have a remarkable Roman Catholic Mission, conducted by about 150 workers from all parts of England and Ireland. These will include Jesuits, Pas-

sionists, Dominicans and Franciscans. They will, in addition to preaching, go among the people in their homes. Cardinal Vaughan regards this as an experiment, and, if successful, will extend it to all the great industrial centres of the kingdom.

It is announced that the Cathedral of St. John the Divine, New York, can be safely built upon the ground upon which it was first commenced. It was reported that the foundation was insecure, but further examination has disproved this.

At the "Quiet Day" for the Diocese of Western Michigan the Bishop of Springfield delivered an eloquent sermon on "Church Principles," the several points of Apostolic Orders, of Fellowship, of Sacrament and Liturgy being fully developed.

IN the list of subjects for the examination of candidates for Priests' Orders in the Diocese of Ripon, the "Infallibility of the Church," by the Rev. Dr. Salmon, Provost of T.C.D., has now been substituted for Allen's "Continuity of Christian Thought."

ACCORDING to his established custom, the Bishop of Ohio held his pre-Lenten "Quiet Day" for the clergy at the Cathedral on February 5th; about thirty-five were present. The subject of the Meditations was "The Duty and Art of Catechising the Young." At the closing service a Methodist minister, Mr. Hall, and a Congregational minister, Mr. Taft, were presented by Dean McCabe for Confirmation.

BISHOP WHITAKER, of Pennsylvania, on Wednesday in Ember week ordained to the Diaconate Dr. Robert McKay and Mr. Lewis C. Baker. The former was recently a Methodist minister, and the first to be ordained under the new Canon providing for ordination, immediately after examination, of those coming from other religious bodies, and being over thirty-five years of age. Mr. Baker was formerly a Presbyterian minister.

"You are tried alone; alone you pass into the desert; alone you must bear and conquer in the agony; alone you must be sifted by the world. There are moments known only to a man's own self when he sits by the poisoned springs of existence, 'yearning for a morrow which shall free him from the strife.' . . . Let life be a life of faith; do not go timorously about, inquiring what others think, what others believe, and what others say. . . . God is near you. Throw yourself fearlessly upon Him."—*Selected.*

The *Times* recently published "A Relic of the Christian Persecutions" in the shape of the translation of a fragment of papyrus, which dates from A.D. 250. It is a certificate that a native Egyptian accused of being a Christian,

had satisfied the requirements of the law and had sacrificed. The "libel" relates to the Decian persecution. It must be profoundly disquieting to the know-nothings that, one after another, testimonies are forthcoming to the veracity of historians, especially in respect of Christ and Christianity. The Old Testament and the New are constantly being authenticated by evidence which may be ignored but cannot be refuted.

BISHOP WORDSWORTH, in his "Shakespeare and the Bible," finds in the poet's works, according to a writer in the *Nineteenth Century*, more than 550 Biblical quotations, allusions, references and sentiments. "Hamlet" alone contains about eighty, "Richard the Third" nearly fifty, and "Henry the Fifth" and "Richard the Second" about forty each. Shakespeare quotes from fifty-four of the Biblical books, and not one of his thirty-seven plays is without a Scriptural reference. Genesis furnishes the poet with thirty-one quotations or allusions, the Psalms with fifty-nine, Proverbs with thirty-five, Isaiah with twenty-one, Matthew with sixty, Luke with thirty, and Romans with twenty.

THE *Christian at Work* says: "The rapid growth of Protestant Episcopalians in New York was some time ago strikingly illustrated by the Rev. Dr. A. F. Schauffler, of the New York City Mission. A few days ago the Rev. Dr. A. H. Bradford, of Montclair, N.J., published statistics which illustrate the Episcopalian progress of the past twenty years. In that period the clergy increased from 305 to 366; the number of churches from 170 to 244; Sunday-school pupils from 22,473 to 44,465; communicants from 26,282 to 57,639; and contributions from \$949,061 to \$2,868,480. Another remarkable and suggestive fact is that while some other churches have been forsaking the downtown part of the city, Episcopalians have only removed one church from below Fourteenth street uptown."

PREBENDARY WEBB PEPELOE, one of the most able and successful clergymen in our Church to-day, uses unsparing language in regard to sensational preaching: "The notice that the latest poem of Tennyson shall be the subject of the next day's address, or the latest discovery in the scientific field, or the most recent geographical question concerning Central Africa, compels us to wonder what men think people come to church for, with aching hearts and heavy woes, longing for comfort and for peace, and for life, and to be brought into relation with Him who alone can bless them. It is a marvel in the present day that even Evangelical clergymen should have thought how, by displaying before the people something tricky, something theatrical, they can best win the attention of the unconverted and the godless, and that there is no power in the old Gospel. In my humble judgment, these things ought not to be so, and I verily believe that it is our highest honour and privilege still to keep to the pure

Word of God, and to the announcement that we preach God's Word in the belief that it is still a power, and will prevail with the sons of men."—*Evangelical Churchman.*

HARD ON TRINITY COLLEGE, DUBLIN, DEGREE HOLDERS.—It is a significant fact that at the recent Shrove Tuesday commencements in T.C.D. not even one single solitary degree in Divinity was conferred. The abolition of the purchase system is evidently beginning to tell. After the lapse of a sufficient number of years the degrees of B.D. and D.D. will mean something in the way of sweat of the brain and theological learning, as well as ability to pay the fees. Up to almost the present they have as a rule, in the case of 75 per cent. of their owners, represented a money payment and nothing more. Mr. Spurgeon on being once asked why he never accepted the degree of D.D., replied that "it so frequently meant only 'doubly destitute' he had no ambition for it." We understand that the rush for this decoration in 1891 (the last year of grace for the purchasers) was unprecedented.—*Irish Ecclesiastical Gazette.*

GREAT FUNCTION AT ST. PAUL'S, LONDON.—On the Festival of the Conversion of St. Paul, High Celebration took place at a quarter to 11. There was a very large congregation, including the Archbishop of York and many other Church dignitaries. The altar was adorned with the very handsome white silk frontal piece, elaborately embroidered in brocade and colours with the three events of the great Apostle's life, viz.: The stoning of the first martyr, Stephen; St. Paul in chains before King Agrippa and Bernice; and the Apostle waiting for the Crown of Glory. The music used was Gounod's "Messe Solennelle," which was beautifully sung by a full choir, with the accompaniment of the Albert Hall band. Dr. Martin, the organist, conducted, and Mr. W. Hodge was at the organ. During the Communion Gounod's "O Saving Victim" was sung as an anthem. Canon Scott Holland was the celebrant, assisted by Minor Canon Morgan Brown and Dr. Sparrow Simpson, who read the Epistle and Gospel respectively. In the afternoon, at four o'clock, Evensong was sung, the *Magnificat* and *Nunc Dimittis* being Eaton Fanning's setting in C. The anthem was a selection from Mendelssohn's Oratorio of "St. Paul."

Mr. V. P. SMITH is to bring forward at the meeting of the House of Laymen for the Province of Canterbury the following interesting series of resolutions: 1. "That in the interest of the Church a further relaxation of the Act of Uniformity is required." 2. "That (among other relaxations of the present law) it would be desirable to permit, with the license of the Ordinary, an informal Mission Service to be substituted on Sunday for the formal Evensong, in parishes where the character of the population renders it desirable." 3. "That, having regard to the resolutions on the subject passed by this House on Feb. 27, 1889, and Feb. 12, 1890 (which resolutions have received the concurrence of both Houses of Convocation), this House hopes that a measure will be introduced into Parliament, at an early date, to authorize the provision of additional services for use in the Church of England, and the revision from time to time of the rubrics and directions contained in the Book of Common Prayer, in some such manner as is provided by the Draft Prayer Book (Rubrics and Additional Services) bill as amended in accordance with the aforesaid resolutions."

When people are hired to be good they will stop as soon as the pay stops.

FURTHER RESOLUTIONS FOR LENT.

1st. If hitherto I have been neglectful of Religion, I will think about it now.

2d. If I have never had Faith in the Lord Jesus Christ as my own personal Saviour, I will now believe that He "loved me and gave Himself for me."

3d. If I have never been Baptized, "what doth hinder me" now? I will be Baptized into Him Who died for me.

4th. If I have not been Confirmed I cannot delay it longer, my heart is "ready and desirous to be Confirmed" into that Faith I now know to be so precious.

5th. If I have never "drawn near in faith" to the Holy Table, I approach it now, for my soul longs for its Spiritual food and refreshing Grace.

6th. If I have been indifferent about attending Services, I dare not be so any longer; the God I serve is PRESENT to bless me, can I be ABSENT?

7th. If I have never worked for Him in His Church and its organizations, Oh Lord hear now my prayer, "What will Thou have me do?"

8th. If I have kept back from the Lord what has been His, not mine, I offer all to Him now, freely, cheerfully, not grudgingly, but with a willing heart. I dedicate myself and all I have to Him who has given all to me.

A GLANCE AT THE COLLECTS.

(From the *American Church S. S. Magazine for March*).

Our first Collect in the month of March this present year is for the Fourth Sunday in Lent, also known as Mid-Lent Sunday. It is found in the Sacramentary of Gregory, and consists of: [1] "A confession that we worthily deserve to be punished for our sins;" [2] "A prayer that we may mercifully be relieved." The Latin word translated "relieved" is "refreshed" (*respiremus*); and thus the name "Refreshment Sunday," by which the day has been known for a long period in the Christian Church. In the Prayer Book of 1549 the first phrase read very correctly: 'Grant that we, who for our evil deeds are worthily punished.' This doctrine of present chastisement for sin is fully recognized in the Septuagesima Collect, and thus we may be glad that in the Prayer Book of 1661 the phrase was made to read as we now have it; the punishment being made future, and not present. In the petition for refreshment 'by the comfort of thy grace,' we need to be reminded that in the Latin there is something more implied than what is contained in our idea of 'comfort.' It is that of help or strength. The fulness of its meaning may be seen in the following text: 'When Paul had received meat, he was strengthened;' for here the Latin word is the same as in our Collect.

The name of 'Passion Sunday' has been given to the Fifth Sunday in Lent, because on that day our Lord began to make open predictions of His coming sufferings. Thus the Epistle refers to His passion; the Gospel pictures the beginning of it, in His fearful rejection by the Jews; and the Commissioners of 1688 proposed to substitute the following Collect as more suitable to a 'Passion Sunday': "O Almighty God, who hast sent thy Son Jesus Christ to be an high priest of good things to come, and by his own blood to enter in once into the holy place, having obtained eternal redemption for us; mercifully look upon thy people, that by the same blood of our Saviour, who through the eternal Spirit offered Himself without spot unto thee, our consciences may be purged from dead works, to serve Thee, the living God, that we

may receive the promise of eternal inheritance, through Jesus Christ our Lord.' Their effort, however, failed, and the same short Collect, taken from the Sacramentary of Gregory, still remains. It is a prayer of God's people that He would (1) govern and (2) preserve them both in body and soul. The Latin original connects the 'government' with the body, and the 'preservation with the soul.

It is hardly necessary to be reminded that the Sunday next before Easter is familiarly known as 'Palm Sunday'; and we are all acquainted with those circumstances attending the triumphal entry of our Lord into Jerusalem, which have so named it. Yet, neither Collect, Epistle nor Gospel makes any allusion to the triumphal entry, but all direct our thoughts to the suffering humility of the Son of Man, which is to culminate in the death upon the Cross during this Holy week. The Collect is taken from the Sacramentary of Gelasius, and consists of (1) "A commemoration of the love of God in sending His Son to die for us"; (2) "A prayer that we may (a) follow the example of His patience and (b) be made partakers of His resurrection." It is certainly well suited to precede the Epistles and Gospels of Holy week, and we have no other, until those appointed for Good Friday. The name Good Friday is peculiar to the Anglican Church, and seems to have been so named by reason of the blessings conferred upon mankind by the sacrifice of Christ, on this day commemorated. In early Christian writings it is spoken of as the 'Paschal Day.' Then it was called successively, the 'Day of Preparation'; the 'Day of our Lord's Passion'; and the 'Day of Absolution.' In the early English Church it was called 'Long Friday.' There are three Collects for Good Friday. The first, from the Sacramentary of Gregory, is a prayer for the congregation; the second, from that of Gelasius, is for all estates of men in the Church; and the third, based upon three Collects found in both Sacramentaries, is for all who are outside the Church, 'Jews, Turks, infidels and heretics.' They have been thus very fully analyzed:

I. (a) 'A commemoration of our Lord's betrayal and crucifixion.'

(b) 'A prayer that God may graciously behold the 'family' for which Christ suffered and died.'

II. (a) 'A commemoration of the work of the Holy Spirit in governing and sanctifying the Church.'

[b] 'A prayer that all estates of men in the Church may serve God faithfully.'

III. [a] 'A declaration of God's common Fatherhood of the human race and universal love.'

[b] 'A prayer for the conversion of all who have left their 'home' in the 'family of God.'

By Turks must be understood Mohammedans, they being the chief Mohammedan power with which Western Europe in the sixteenth century was brought into contact. Infidels are unbelievers of all kinds. The Jews believe in God, but reject Christ; the Mohammedans believe in God and honor Christ, but do not pay Him divine honor; infidels believe in and honor neither God nor Christ. Heretics are all who have fallen away from the Catholic faith.

Easter oven has its special Collect, adapted from one composed for the Scotch Liturgy in 1637, probably by Archbishop Laud. It is based on Romans 6, and consists of: [1] 'A commemoration of our baptism into Christ's death; [2] 'A prayer that we may, by mortifying our affections, be buried with Him, and for His merits pass to our joyful resurrection.'

The Collect for Easter-day is an expansion of one contained in the old Sacramentaries, and consists of: [1] 'A commemoration of the resurrection of our Lord; [2] 'A prayer for pre-

venient and co-operating grace to lead the new life in Christ to which we are already risen.' The old English word 'preventing' is still retained, with its meaning, as direct from the Latin: *i.e.*, going before, in the nature of helping. In our new American Prayer Book we are furnished with an additional Collect, which may be used at the first Communion, when there are two celebrations. It consists of: [1] A commemoration of our redemption by the death and resurrection of our Lord; [2] A prayer that we may 'so die daily from sin, that we may ever live with Him in the joy of His resurrection.'

As Easter day comes this year on March 25th, 'the Annunciation of the Blessed Virgin Mary' is celebrated upon the same day. It will naturally be given but a small portion of our thoughts and services in the midst of our Easter festivities, and yet we must remember that without an 'Annunciation' and all that it implies, we never could have had an Easter. Therefore let us delight to be able to glance at 'the Annunciation' Collect before we close this article. It is from the Sacramentary of Gelasius, and consists of: [1] 'A commemoration of the angel's announcement of Christ's incarnation; [2] 'A prayer that we may be brought by His Cross and Passion to the glory of His resurrection.'

THE NECESSITY OF CHURCH TEACHING

There are two practical applications of this general argument, which I ask you to take with you.

The training of children, the catechising in which Theophilus was brought up, is, of course, the most important, and the most hopeful phase of this. "Whom shall I make to understand doctrine? Them that are weaned from the milk and drawn from the breasts." I have come to have considerable doubt and great anxiety about the teaching of children as it is carried on to-day. International series of question books; irresponsible and ill-educated Sunday-school teachers, absorbing the duties of pastor, parents and sponsors; the Sunday-school made a substitute for the Church, with its own service book and hymn book, and with the questionable accompaniment of prizes and picnics, tend to nothing safe or certain, definite or distinctive. We have got to accept the fact in this country that large numbers of the children will be instructed in the public schools, unless the extravagance of our modern school boards, in over-educating children into utter unfitness for, and discontent with, their providential position and their appointed sphere in life, reacts into an overthrow of the whole system. And the public schools must be, and ought to be, absolutely secular. The thin veneer of so-called religion laid on the system by the casual reading of half a chapter of the Bible only deludes people into an easy excuse for neglecting their duties about the religious training of the young. We cannot undertake to compete with common schools by parochial schools. I believe we are bound to furnish, when we can, Church schools and colleges of every sort and grade. But the great majority of American children must be educated in the public schools. And public school education must be, and ought to be, unreligious. This means that the clergy ought to be most careful about the training of our children in the positive, definite, distinctive faith of the creeds, and in the clear-cut system of the Church. This cannot be left to the hour of questionable teaching in the Sunday-school. The public catechising in the Catechism; the personal, pastoral instruction of the rector; the grounding of children in the principles of our most holy faith; the teaching of Church doctrine, and especially of Church history, the customs and ceremonial of the Church, and the

great Church fact, especially in the preparation of candidates for Confirmation, must be the main dependence of the generations yet to come.

I confess that the subject presents itself to me, so far as our immediate danger is concerned, in a far more urgent light, as it applies to the number of those coming in adult years to our communion. The accident of marriage into a Church family; the aesthetic preference for our service; personal weariness with the perpetual harangues upon the secular questions of the day; dislike of the narrowing restrictions which are part and parcel of the sect system; political preferences or dislikes; some seeming social advantage; nearness to a particular church; the personal liking for a clergyman—all sorts of reasons are bringing men into a habit attendance upon our service; into the occupation of our seats; into a nominal adhesion to the Church. If the man is wealthy and prominent, he becomes at once an officer in the parish. Utterly uninstructed, ignorant of the first principles of the doctrine of Christ, he yet becomes a factor—and money multiplies immensely his importance as a factor—in parochial administration. Absolutely honest, and often very earnest, he is nevertheless incapable of any intelligent discharge of his trust. I count it an unkindness to such a man not to teach him, plainly, positively, authoritatively. You do not want to take men by guile. You want to make them know "the certainty of things." They should be fed with *milk* until they are strong enough to be fed with meat; and then they should be fed with *strong* meat. And the honest, uncontroversial, plain statements of what the Church is, and what the Church holds, are due to men like these—not merely of morality, not merely of the religious life; but of the differences and distinctions between the old and the new; between the deposit, and the accretions to it or the departures from it. I am amazed sometimes to find the surprise of people when they discover that the unbroken succession of our authority to minister in holy things can be proved, not as Catholic doctrine merely, but as historical fact. It startles me to realize how far away the great majority of modern congregations are from any appreciation of the historical position of the Church. And their utter confusion of ideas about regeneration, conversion, fasting, frequent communions, the condition of the departed, the eternal life of heaven, is a serious condemnation of our unfaithfulness in delivering "the whole counsel of God." Of course, the elevation of human character, the training of souls for heaven, the strengthening of people against temptation, the warnings against sin, the reasoning about "righteousness, temperance, and judgment to come," the preaching of repentance, of pardon, of salvation, the preaching "Jesus Christ and Him crucified," must occupy and absorb us, as the great end and aim of all our teaching and all our work. But we have no right to forget that we have given to us a *system* of faith and duty, a *system of religion*, in which and by which we are to fit men for life and for eternity. To say the least of it, we are bound to think that system the best. And without uncharitableness, without controversy, without attacking anybody or anything but sin and unbelief and error, we are bound, I think, by every obligation before God and man, to insist upon that system in its fullness of faith, orders discipline, sacraments, as that by which we must be governed and controlled, and by which we are to mould men. The Gospel in the Church is that with which we have been put in trust. We are not left to our own choosing. We are not at liberty to submit to popular control. We are ambassadors for Christ. We are commissioned teachers of the Church, "we are ambassadors in bonds." Let us be workmen "that need not be ashamed, rightly dividing the word of truth." Let us be "clear of the blood of all men," "not shunning to declare the whole counsel of God." Let us

deliver unto men "that which we also have received." Let us strive to be "found faithful," as "stewards of the mysteries of God." Let us remember the solemn vow of our ordination, "so to minister the doctrine and sacraments and the discipline of Christ as the Church hath received the same, according to the commandments of God." And so our work will tend to edifying, to *upbuilding*, upon "the foundation of the Apostles and prophets, Jesus Christ Himself being the chief Corner-stone." "Remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ."

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—*Bishop Doane's Convocation Address.*

SHAM AND REAL LENT.

We sometimes imagine that we tire of being told our duty by the clergy. Here then is a little sermon from the pen of a lawyer, which it will be well for us all to read and think about. It is taken from the *New York Tribune*.—*Church and Parish.*

"Lent begins this month; and Lent in our large cities commands notice now, not only as a religious, but a social and secular fact. We suppose the end of Lent to be, in plain English, that each human being should have one season during the year in which he should withdraw himself from ordinary life and seek to understand more clearly the position in which he stands to God. If a man or woman is helped to do this by church-going and fasting, as no doubt they are in a majority of cases, then he is right and honest in joining in those observances. But if he gives up balls and substitutes small dinners; if he goes to Church daily and eats oysters instead of beef, simply because it is "the thing" to do from Ash Wednesday to Easter, he is only clinging more desperately than ever to the world in the very time when he should turn his back on it; and is holding the most miserable of frauds and shams up between him and his God. The Saviour in His Lent did not go to the crowded synagogues, or fast with his disciples from this or that article of food. He went into the wilderness and was alone with God. There is not a man of us all, endowed with ordinary sense or feeling, who does not know perfectly well that he should sometimes stop in the daily grind in house, in shop or society, to take breath, to push back the hampering routine of things and people about him, so that he can look into the awful facts of the God who gave him life, and the death which waits beyond.

Each man knows for himself how best he can make this pause, and can get furthest away from his every-day thoughts and aims. Men of business may reach this 'wilderness,' where God waits to speak to them, through the unaccustomed services and prayers and sermons in church; there are myriads of pious souls who mount on these, as on well-trodden altar steps, to their Maker's presence. A woman of society might find it more quickly in the back alley, where some of His brethren, hungry and poor, have a direct message from Him to give her; it is possible that to many a clergyman, for whom the meaning of church and hymn and sermon has become dulled through long iteration, Lent would be most real if, like their Master, they could leave them all behind and face God somewhere with neither form nor ceremony between.

But, however we accept Lent, do not let us make a sham and a fraud of it. Neglect it altogether, if that seems right; take some other time, unknown to any human being, to strive to come nearer to the great realities of

Life and Death and God. But if we profess to use the season at all, in its high and awful purpose, let there be no hypocrisy, about it. Fish-eating and church-going are good things in their place and, and serve a reasonable purpose when kept there; but if they are substituted for the justice which a man should mete out to his own life when it is put on trial, or the genuine abasement of soul with which he should approach his Maker, they are the most perilous of frauds."

News from the Home Field.

Diocese of Nova Scotia.

EPISCOPAL VISITATION.

The Lord Bishop of the Diocese has commenced his visitation for the purpose of holding Confirmation along the western shore, his appointments being as follows:

MARCH.	MARCH—Continued.
10, Port Medway.	17, Jordan Falls, 11.
12, Liverpool.	Jordan Ferry, 3.
13, Western Head.	18, Shelburne
14, Hunt's Point.	19, Sandy Point.
15, Lockport.	20, Churchover.
16, Green Harbor.	21, Barrington.

Diocese of Fredericton.

ST. JOHN.

A large audience gathered at the Trinity church school house Monday evening, 26th ult., to hear Ven. Archdeacon Brigstocke's lecture on English Cathedrals. The lecture, a most interesting and instructive one, was in the course of the Young Men's Association and Young Women's Guild. It was illustrated by dissolving views.

The re-opening of St. Mary's church took place Thursday evening, 1st March, when a special service was held. The sacred edifice was filled to the doors and all admired the improvements, which have made the church one of the prettiest and most complete in the city. All the clergy were present, also Rev. Mr. McCully, of Fredericton. The singing was by a strong choir with orchestra accompaniment. A powerful and appropriate sermon was preached by Ven. Archdeacon Brigstocke.

Diocese of Ontario.

BROCKVILLE.

THE BEQUEST TO ST. PETER'S.—Kindly contradict an extraordinary story, for which it is difficult to account, that the Rector of St. Peter's, Brockville, has come in for a fortune. Here is the fact. A poor old Irish widow, for over forty years blessed by the Church's ministrations here, wished to make a benefaction to the Church of her small estate after her immediate relatives had passed away. The estate is composed of a little frame house and about \$1,500; altogether the value is a little over \$2,000, all told. Only after the demise of three now healthy persons, viz.: the good old woman's son, his wife and their daughter, now just 22 years of age, who had been adopted as her own child by her grandmother, will the income of this small endowment be available for some future Rector of St. Peter's—probably in half a century. Yours, etc., T. BEDFORD-JONES, Archdeacon.

MATTAWA MISSION.

At St. Margaret's, Rutherglen, on Sunday, 4th Feb., the Rector, Rev. W. T. Daykin, from

some reasonable cause, failed to appear to celebrate Divine service. There being present a Methodist minister named Jones, he took in the situation, and led in prayer rather than suffer the congregation to depart without service. Subsequently when questioned about it by Mr. Daykin, he excused himself by saying a motto in the porch called upon him to do as he had done. The motto ran, "Let no one enter this church and leave it without one prayer," etc.

CORNWALL.

The Rev. Canon Pottit, we are glad to learn, is improving in health and able to walk about on fine days.

KINGSTON.

A meeting of the Local Convocation of Trinity University, Toronto, was held on Friday afternoon at St. George's Hall. Among those present were Dr. R. T. Walkem, Q.C., chairman; Rev. Prof. Worrell, R.M.C., secretary; the Very Rev. Dean Smith and Rev. Mr. Coleman.

It was shown that Trinity University offered to allow any Branch Convocation which would send in \$150 to nominate a candidate for Scholarship to be resident within the local district. The proposition was favorably received.

OSNABRUCK AND MOULINETTE.

This Parish has given \$1,105 towards the Ottawa Episcopal Endowment Fund—the largest sum subscribed by any country Parish in the Diocese. The congregation on Barnhart's Island (U.S.) comprised of twelve families, gave \$111.

During the next two weeks Mr. Hanington's work will be done in the parishes of Crysler and Winchester, and we trust that equal success may there reward his efforts.

Evidently the members of the Church within the proposed Diocese are fully alive to the importance of this work for Church extension.

Missionary meetings are about over for the season of 1893-4, and in some instances have been very successful, in others not so much so. Among the best held in Ottawa was that in St. Alban's church, where the offertory exceeded \$103, against \$35 last year.

It will be interesting to note by and by the result of the faithful carrying out by the Clergy of the new regulation, to the effect that the names of all the contributors on the cards be published. Regarding this the Report of the Board of Missions adopted at the last Session of Synod says, "The Board has . . . resolved, at the end of this year, to publish their Report with the names of all contributors to the Mission Fund; and it would therefore draw the attention of the Clergy to the necessity of having the names and subscriptions carefully transcribed from the collecting cards."

Diocese of Toronto.

ORILLIA.

The work of the Church seems to be extending in this parish, since in response to an appeal for more workers the Rector of St. James' has been able to open two new cottage meetings in different portions of his field, and also to start a Bible reading in the northern part of the town.

Diocese of Huron.

BIDDULPH.

On the evening of Feb. 6th the parents and children connected with the Sunday school of St. Patrick's church assembled in full force for the distribution of prizes and presents. After

devotional exercise conducted by the Incumbent, Rev. H. Douglas Steele, a pleasant half hour or more was spent in giving and receiving tokens of encouragement to those children who had attended Sunday school during the term from Easter to Advent. Every child received a book or toy according to merit, while two special prizes were awarded for regular attendance and perfect recitations—one to Master Johnnie Blackwell, who never missed a Sunday and stood at the head of the roll; and a special prize given by the Incumbent to Miss Alma Hodgins, whose name stood second on the roll. The teachers present took occasion to present to the Superintendent, Mr. Wm. Turner, a handsome china porridge set as a slight token of their appreciation of his valued services, to which Mr. Turner made a suitable reply. Thereafter a well-worded address was presented to Miss Alice Hodgins, our late organist, who has removed to Walkerville, Ont., accompanied by tangible expressions of good-will in the shape of a pair of china vases, a beautiful booklet (illuminated), and various articles of household ornaments for the centre table. Altogether the occasion was a pleasant one, and the Superintendent reported that the Sunday school had been more largely and regularly attended this last term than during any previous year.

COM.

Diocese of New Westminster.

The February number of the *Churchman's Gazette*, the official Diocesan Chronicle, is before us, and we find it contains the Bishop's report of Church progress in his diocese during the year, 1893. Looking it through, we find very distinct and most gratifying evidence of progress in all departments, notwithstanding the severe hard times which have been specially felt, apparently in British Columbia. We take the following particulars from the Bishop's report.

During the year, three of the clerical staff have left for other fields, but five additional have been received, amongst them the Rev. L. N. Tucker, appointed to Christ Church, Vancouver, and the Ven. Archdeacon McKay to Donald. Besides these clergy, Mr. Whittington, of St. Augustine's College has joined the staff of St. James, Vancouver, and is waiting ordination.

The number of communicants reported from the several parishes and missions show an increase of 134, and of Church people 970.

Owing to the serious illness of the Bishop, the number of persons confirmed during the year was very much less than in 1892, but the decrease is accounted for by the inability of his Lordship to make the visitations.

Referring to CONTRIBUTIONS, his Lordship expresses surprise and satisfaction, that notwithstanding the almost complete stagnation of business, especially in regard to lumber and mining industries, and the scarcity of money in consequence, the contributions within the diocese for Church purposes did not diminish but, in respect of donations and subscriptions, showed a considerable increase over those of last year. This proves the willingness and determination of the Church people of the diocese, to respond heartily to the claims of the Church upon them. There was raised for church purposes in Vancouver, \$6,041.52, and in New Westminster \$5,056.70, making a total of \$11,098.22 raised in these two small cities. Such earnest and liberal response by church members should encourage the friends of the diocese in Canada and elsewhere.

A total amount contributed within the diocese for church purposes in 1893 was \$20,251.82, being \$1,882.16 more than last year, making an average of \$2.77 for every man, woman and child, Indians, Chinese and Whites.

Local contributions to stipends of clergy also

showed a gratifying increase over last year, and in one particular parish, Kamloops, the amount increased from \$924.80 to \$1,200. Kamloops seems to be the banner parish in this respect.

In referring to the district of Cariboo, his Lordship expresses deep regret, that as yet he has been able to do nothing for this district in the way of appointing a successor to Mr. Brooks, and he adds: "It is a heart rendering circumstance that fully two-thirds of the diocese should be without spiritual ministrations, but while the circumstances of this portion of our immense area remains as at present, there is no help for us, but either considerable aid from without, or a considerable augmentation of our Home Mission Fund. In this last connection I was glad to find that the Synod had discussed the subject at length and appointed a committee for the purpose of endeavoring to extend the interest taken in the Diocesan Fund."

CHINESE WORK.—By the generous help of the Domestic and Foreign Mission Society of Canada, good progress says the Bishop, has been made with this work, especially in Vancouver, where the catechist, Mr. Ten Yong is fully occupied; a second catechist to reside in New Westminster is much required.

Amongst the tabulated statements appended to the Bishop's report, we find a comparative table of the last five years, which we publish in full, showing as it does at a glance the great progress which has been made in this Pacific Coast Diocese:

Number of Members.....	1889	1890	1891	1892	1893
Communicants	4425	5089	5276	6399	7306
Celebrations.....	1261	1502	1769	1735	1869
Baptisms	931	1359	1239	1640	1779
Amount of Offerories.....	282	322	293	382	363
Amount col. by don. in parishes	\$8,327.74	\$9,346.20	\$10,752.99	\$11,127.13	\$11,240.03
Amount col. for Foreign Missions	\$7,916.81	\$4,907.86	\$7,027.75	\$6,474.15	\$8,464.09
Am't col. for Foreign Missions	\$297.75	\$393.20	\$346.90	\$444.75	292.25

Diocese of Columbia.

VICTORIA.

The regular meeting of the Christ Church Cathedral branch of the Canadian Church Union took place on Tuesday evening, 20th February. There was a large attendance, nearly all the

city parishes being well represented, a most gratifying sign to the officers of the Union, showing that Churchmen are taking more interest in their heritage. The office was read by Rev. Canon Beanlands, who also acted as chairman in the absence of Mr. Marshall, the vice-president. The other clergy present were Ven. Archdeacon Scriven and Revs. Arden and Hewetson. Previous to the lecture a number of photographs of various parish churches in the Old Country were passed round for inspection, and the furniture of the various altars, with their frontals, crosses, vases of flowers, eucharistic and vesper lights were greatly admired. A photograph of Dr. King, the veteran Bishop of Lincoln, in cope and mitre, and several Sisters of Mercy of the Anglican communion, excited much curiosity. Rev. C. E. Sharp's lecture on "Vestments and Colors" was most interesting and instructive, and was well illustrated by large drawings lent by Mr. Roskell Bayne, one in particular being that of Thomas-a-Becket in full vestments. The eucharistic vestments, consisting of amice, alb, girdle, maniple, stole and chasuble, were each separately dealt with and explained, great stress being laid on their symbolical and ancient use, and the authority of the Prayer Book for using the same. The vestments have come down to us, said the lecturer, from the days of our Lord and the Apostles, for it is, in fact, their old Eastern dress, enriched and ornamented, which we use still in memory of the Catholic religion, having come from the Holy Land nearly 2,000 years ago, and not having been invented in England in modern times. A brief description of the cope, dalmatic and tunic, and a few remarks on the surplice and common colors, terminated the lecture. A vote of thanks was given Rev. Mr. Sharp and Mr. Bayne for their kindness in so ably entertaining the meeting.

Correspondence.

To the Editor of the CHURCH GUARDIAN:

SIR,—Permit me to inform your readers that the Pastoral Letter of the House of Bishops of the Canadian Church can be furnished in the form of an eight page tract in good style for two cents per single copy, fifteen cents per dozen, or \$1.25 per hundred, postpaid. This barely covers the cost of paper presswork and postage. As the Pastoral will be kept in type only a very short time and printed as required, it is necessary for persons wishing for copies to apply without delay (with remittance) to

REV. CANON SPENCER,

March 1st, 1894. Kingston, Ont.

P.S.—The Journal of the General Synod will be ready for distribution in a few days.

THE CHRISTIAN AND THE CHURCH.

In order also to exercise a due influence upon others, the Christian must be a LOYAL MEMBER OF THE CHURCH—that is a true follower of the Lord Jesus Christ in all places and under all circumstances. In season and out of season he must be firm in his adherence to his principles. Having engaged to fight under Christ's banner, he must never be found fighting under the colours of Satan, but the warfare should be maintained in the spirit of the true Christian, and with humility.

But the Churchman's loyalty does not end here. He has not only to be loyal to Christ as the Head of the Church, but he is called upon to be loyal to that branch of the Church of which he is a member. He is required to be loyal to 'The Church of England.' Loyal to her teaching—loyal to her ministers—loyal to his fellow-Churchmen. Having been admitted into full

fellowship, he has to use continually the great privileges which the Church offers to those who desire to lead a truly Christian life. He should cultivate a studious habit, and try to understand the full meaning and beauty of the Book of Common Prayer, the glorious heritage of the Church of England. He should be regular and punctual in his attendance upon public worship, a constant Communicant, and guard himself from looking upon this Ordinance as a mere religious form in which Churchmen are expected to take part. There is no charm in the use of the Sacrament; it is the faith of the true believer which alone brings a blessing.

We should also remember that we are not loyal members to the church when our church-going becomes a mere fashion to be complied with because it denotes our standing in the world and in society, and when it is looked upon merely as a place for meeting friends and acquaintances. These are low motives, irreverent and derogatory to God and to the religion in which we profess to believe.

Apart also from personal respect and regard, the loyal Churchman will always be ready to show honour to those who are set over him in the Lord, esteeming them "very highly in love for their work's sake." There is no more trying and responsible position than that occupied by the Christian pastor, and those who are confessedly his adherents should do all they can to make his path as smooth as possible. When engaged in public worship the humble worshipper should also avoid singularity in regard to external signs and observances. Nothing can add to the simplicity and the grandeur of faith and worship of the Church of England, but they rest upon principles, not upon personal taste and we show our loyalty to the Church when we abstain from novelties and exaggerations of all kinds. A soldier when he enters the army yields his own private views to accept what the Queen and the service demand, and loyal church-members should be ready to surrender their own notions of how things should be done, and do what the Church commands. It is only in this way that we can hope that our worship will be a blessing to ourselves, profitable to others, and acceptable and pleasing to God.

There is just one word more which perhaps ought to be said in reference to our loyalty to the Church. We should carefully guard ourselves against the notion that it is of little consequence whether we go to what is called "Church or Chapel." This is called "undenominational" teaching, and the persons who hold these views are supposed to take what is called a liberal view of things. But it is altogether a mistake. Churchmen are not "undenominational". It does matter whether we attend "church or chapel." As baptized members of the Church of England she has a claim upon our service which cannot easily be set aside, and the loose and selfish feeling which induces persons to go habitually here and there to worship is prejudicial to the progress of the spiritual life.

It is almost needless to add that CONSISTENCY OF LIFE is of supreme importance. Worldly men judge the Christian by what he is when they see him. Having publicly made a profession of his allegiance to God, having voluntarily made his choice between the service of the world and the service of Christ, he is judged by a higher standard than that usually applied to the actions of others. He must therefore be on his guard, lest by word or action he brings shame and discredit upon the Master's cause. There are but two moral kingdoms upon the earth—the kingdom of God, represented by the Church, and the kingdom of Satan. Christians, as individuals, are represented by our Lord in the sermon on the Mount as the "salt of the earth" and the "light of the world." That is, they are the preserving and the illuminating moral power in the world. Having taken our

stand on Christ's side, we should aim to "let our light shine before men, that they may see our good words, and glorify our Father which is in heaven."

Strive, then to attain to this standard of Christian activity and usefulness. Let us examine ourselves continually how far our motives and actions agree with these requirements; how far we are loving; loyal, consistent Christians; and what we are doing to advance the interests of Christ's Church. Prayer, God's Holy word, the ordinances of the Church, are all helpful to spiritual growth; they are the channels through which the soul is nourished, and by which the Christian is enabled most effectually to glorify God. Let us, then, by a diligent use of these means of grace, fit ourselves for the performance of the duties and responsibilities which devolve upon us as active members of The Holy Catholic Church, in which we profess to believe, and of which we are members.—*From Palmer's Counsels for the Newly Confirmed.*

THE OFFERTORY RUBRIC.

"Whilst these sentences are in reading, the deacons, churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent bason to be provided by the parish for that purpose; and reverently bring it to the priest, who shall humbly present and place it upon the Holy Table."—*Rubric in the order of the administration of the Lord's Supper or Holy Communion.*

The Church of England enforces in this rubric the grandeur of the offertory, first by insisting on the dignity of receiving, and then by directing three distinct acts—the reverent bringing, the humble presentation, and the placing on the Holy Table.

I.—"Receiving" not "Collecting."

There is not a word in the above rubric, or elsewhere in the Book of Common Prayer, about "collecting." The churchwarden does not go with a "demand note" as if he were a Poor Rate collector or Inland Revenue officer.

The function of "receiving" is discharged by many thousands of persons every Sunday. Do they always remember that actions speak louder than words, and that by their demeanour they may suggest true or false ideas about the offertory? Do they always themselves realise what it is?

It is an opportunity for each worshipper to do "as he purposeth in his heart" (2 Cor. ix, 7.) It is not an occasion for doing what is expected of him. The subscription list or the advertisement columns of the newspaper or parish magazine afford occasions for that.

It is an offering, not an asking. The bag, or box, or plate is not passed round for what can be got, but for what the willing heart is wishful to give. To collect is active—to seek what can be picked up. To receive is passive—to accept what flows in. When a man says, "I don't like having a bag held under my nose," he is clearly thinking he is being asked to give. He cannot realize that he is only asked to do as he wishes, and as his conscience dictates.

The first rule, therefore, suggested for any one who "receives" is, "On no account to mark who drops anything into the bag or who does not." He has no right to assume that this row of poor people, or that row of little children has nothing to give; still less is he to snatch the bag away and hurry off before the little ones have found their coins. His duty is to take care that an opportunity for giving in secret is afforded to everyone in the congregation. This is best done by letting the bag pass from neighbour to neighbour without interference, and this

not only along each row of worshippers, but at each end of the row to the next seat. It is of course included in this rule that no receiver shall ever mention anything he does observe; that there shall be no questioning in the vestry as to who was the donor of some particular coin or note; no telling if by chance (as in the case of a cheque) it happens to be known; no wish to defeat the desire to obey the Divine admonition, "Let not thy left hand know what thy right hand doeth." (St. Matt. vi, 3). It is a help to this rule for the receivers to be numerous, so as to be often changed, and also for them to often change their places.

The offering is a gift to no man, but a rendering to God, to God Himself, and to God alone; any apology therefore, whether in church or afterwards, for not contributing is out of place. A common excuse may be answered kindly, "Well, God knows you left your purse at home; don't tell me." Some gifts, it is to be feared, are now made chiefly because of man's opinion, and not wholly as in the sight of God, so it may perhaps one day be thought well to add to the offertory sentences, "The fear of man bringeth a snare." (Prov. xxix, 25).

He who "receives" has a high honour. The office is neither menial nor inferior. It is to be committed not only to churchwardens and other fit and appointed persons, but to "Deacons;" nevertheless, members of that order have been known to refuse the office as beneath them. The most "influential parishioner," as well as the humblest communicant, is honoured by having a bag entrusted to him, and when, as may now be often seen, noblemen and judges of the land carefully and patiently receive the offerings of little children, so to act does confer on them the honour they evidently feel it to be.

During the receiving, sentences of Holy Scripture are appointed to be read which enforce the Christian grace of giving. It cannot be intended that these sentences are to be most frequently taken as read, nor yet that they be read with tediously long pauses between them; least of all that those referring to the privilege of ministering to him that teacheth should in some churches never be heard. In the evening a hymn must of course be used, and there can be no objection to one in the morning also after some of the sentences have been read; but when a hymn only is sung, and that selected is not appropriate either to thanksgiving, offering, or the object to which the gifts are to be devoted, the spirit of the direction to read the sentences seems to be lost.

II.—The Reverent Bringing.

The Church of England again enforces the dignity of the offertory when she directs the receivers to "reverently bring it to the priest." All the receivers should assemble near the west end and then march in order, two and two if there be room, to the east: turning off after presentation outward right and left. For each to come up separately as he finishes is hardly compatible with "reverent bringing." It is no disadvantage if the reverent bringing be postponed until after the sentences (or the hymn) be finished, as then the entire congregation seem to take a more personal part, not having their attention otherwise engaged.

III.—The Humble Presentation.

The dignity of the offertory is further enforced by the direction to the priest, when he has taken the offerings from the receivers in a "decent bason" (as the alms-dish was formerly called), to "humbly present" them. Who shall blame the costliness of the gift often made for this dignified use? Some clergy hold the alms-dish above the Holy Table while saying a few words of private prayer or some text such as "Of Thine own have we given Thee," or "Who am I and what is my people that we should be able to offer so willingly after this sort?" (1 Chron. xxix, 14). During the humble presen-

tation the priest usually stands, and the congregation should do the same. In some churches (e.g., York Minister) a custom prevails for the receivers to remain grouped at the rail until the presentation is complete.

IV.—The Placing on the Holy Table.

The presentation ended, the priest is not to put the offering upon the Holy Table carelessly, still less is a churchwarden to go off with it into the vestry before the service is concluded. It is to be placed. Aye, let it lie upon the Holy Table, and let the man who has just robbed God (Mal. iii, 8) reflect that his paltry coin is lying there, plainly visible to the eye of Him who in the days of His flesh "sat over against the treasury, and beheld how the people cast money into the treasury" (St. Mark xii, 41).

The "conclusion of the whole matter" is that it is impossible to bring out too plainly, or to insist too strongly, that the offering is a holy and a solemn action, and essentially a part of public worship. As years roll on, and tithes from the land decrease in value, and pew rents vanish away, more and still more reliance will have to be placed upon the weekly offertory. It cannot fail if the people are but properly taught to make their offering to God, and as in His sight, upon some systematic plan and proportionate basis. The threepenny-bit standard will give place to something measurable by Scriptural precept and actuated by Christian feeling, as each worshipper realises that he is offering to God that which is His own, and that God (but only He) sees and notes his willing mind, his means, his offering,—but above all what he keeps back.—*The Incorporated Free and Open Church Association, Church House, Westminster.*

OUR CONDUCT ON LEAVING CHURCH.

Next to the importance of proper and reverent demeanour during service in church, comes the question of how we should deport ourselves when leaving God's House. In the vast majority of cases the congregation begin to move off the very moment after the blessing is pronounced. In fact the clergyman has scarcely had time to kneel down and say a short prayer before there is a general tramp and rustle, indicating that all is over, and that the congregation may get out as quickly as ever they can. Surely this is neither seemly nor respectful. Would it not be more reverent and suitable to the occasion if all the worshippers would remain, even for one minute, until the clergy had offered their private prayer, and had returned to the vestry? In the case of a Masonic or Orange function, none of those present would attempt to leave the building or lodge-room until the presiding officers and his subordinates had left, in cases where they leave in procession, as the clergy do when returning to the vestry. And these Masonic and Orange brethren would also take care to stand while the superior officers retired. Why should Church people treat the House of God and His ministers with less courtesy than the Masons and Orangemen treat their lodge-rooms and officers?

But the most serious breach of this law of reverence and courtesy is committed when communicants leave the church before the clergy have consumed the sacred elements, after the Holy Communion. The rubric directs the priest to call as many of the communicants as he may think necessary to help him to consume the elements, if there be too much for himself and his assistants. How could this be done if the people hurried out immediately after the last words of the blessing were pronounced? It is not seemly or reverent to leave the church until the clergy have consumed the elements and have retired to the vestry. "Let all things be done decently and in order." Some people are greatly afraid

of what is called "Ritualism;" but they seem to have no dread of want of reverence or of disorder. We must have some kind of ritual; let it be a reverent rather than a disorderly one. Talking and shaking hands while leaving church are so obviously out of place that it is almost a waste of time to call attention to the practice. BETA.

—*Irish Ecclesiastical Gazette.*

KEEPING LENT.

'Girls, how are you going to keep Lent?' inquired Mrs. Knight, looking down the long table at the bright young girl and little girl faces turned toward her.

Study hour was over, and before going upstairs for their evening's dance and frolic in the gymnasium, the girls had gathered for a few moments around the long table in the school parlor in case Mrs. Knight had anything to say to them—a gentle word of warning to the noisy girls, to suggest a new play, praise for the day's good lessons, or only sometimes a cheerful 'Good-night,' and "God have all my dear girls in His safe keeping this night."

'Anything that Mrs. Knight said was worth coming to listen to, even if it was a scolding,' the girls used to exclaim enthusiastically sometimes. So to-night, as usual the quiet girls were getting out their story-books and fancy work, and the lively girls, on the wing, as it were, had settled down for a moment on their way upstairs.

'How are you going to keep Lent, dears?' Mrs. Knight inquired again as the girls hesitated, looked at one another, and each one waited for the one next her to speak.

'Surely that isn't a hard question to answer,' she went on, as no one spoke.

'I'm—I'm going without butter,' said little Eva Ransome, timidly, at last.

'And I'm going to try hard not to get a black mark all this six weeks,' said Georgie Lee.

Some of the older girls were going to speak, and the whole school would speedily have known who it was that was going without sugar and which without deserts, when Mrs. Knight spoke again, stroking little Eva's yellow curls, just the color of the butter she loved so well.

That isn't exactly what I mean, dear. Denying the appetite is an excellent thing, but not enough self-denial, nor the most useful, nor the most useful one for us to practice as a Lenten penance. *Doing* is a great deal more useful, a much better work in the world than *doing without*. What good work are you girls going to do for your Lord and Master this Lent?

The girls hadn't thought of that; they wiggled about a little, looked at the corners of their aprons and their finger nails, but no one seemed to find an answer, until May Braddon, one of the 'old girls,' as the little ones called her, said:

'I'm sure I don't know what we're going to do unless you have a plan for us, Mrs. Knight.'

'What a wise girl!' said Mrs. Knight, shaking her head laughingly at the pretty speaker. 'What makes you think so?'

'Because you have ever so many letters in your hand, and you look as if you wanted to tell us something,' was the merry answer, upon which, without waiting to be told, all the girls sat down about the long table, not without stray glances at the long clock in the corner, where the minute-hand was so rapidly creeping towards the half hour, while Mrs. Knight, seated herself at the head of the table, opened the letters—there were four or five of them—and read them all aloud.

They all told the same story of hunger and want; of thread-bare, tattered clothing and shoeless feet that cold, winter weather; of so many little children suffering for want of these things

in the East and West, the North and South of this great land—little Indian children starving on the plains, and the little street wanderers in the great cities; there seemed to be no end to them or their needs.

Even the most restless girl among the forty around the long table had forgotten to watch the clock long before Mrs. Knight had finished her last letter, and when she had folded it, pushed it into its envelope, and glanced around again, they were only very sober faces and sober eyes to meet her glance.

'What do you think, girls?' she inquired. 'Do you see any opportunity of helping to lighten a little, a very little even, of that misery?'

'Yes, ma'am,' answered May, when the girls had pushed and whispered her into the place of spokeswoman for them all. 'We might save up our money this Lent, and, instead of buying candy and things, send it to some of those poor people. But,' sorrowfully, 'that would be very little.'

'Don't forget the widow's mite, dear,' said Mrs. Knight, cheerfully. 'Well is that enough?'

'Do you think we ought to *sew* for them?' inquired May, who used a needle about as well as she might have used a crowbar under the same circumstances, and who, consequently, hated to sew.

'Yes, I think you might,' was the brisk answer, 'and that is exactly my idea of what you should busy yourselves about this Lent. An hour each day will do wonders in six weeks in the sewing line. Now, what hour of the day will you give up to it?'

'I'd just as lief give up the walking hour,' said lazy Nan Rogers.

'I might give up my practising hour. I know mother wouldn't care when it is to help poor children,' said Annie Ford, whose music was her daily trial, to be cried or stormed, or stamped over, just whatever mood she happened to be in.

Nearly every girl had a different suggestion to offer, and though Mrs. Knight shook her head, now laughingly, now soberly, at them all, no one happened to think of that very cherished hour so rapidly slipping away, until May burst out suddenly with—

'Oh, I know—' and then checked herself as suddenly as if she didn't really want to know at all.

'Yes, I guess you do,' nodded Mrs. Knight. 'Out with it dear.'

'I guess you want us to give up this hour to the poor children; don't you?'

'O—h!' sighed and exclaimed all the girls. 'Oh, Mrs. Knight!'

'This is just exactly and precisely it, dear girls,' she replied. 'I do want you to give up this hour every evening for six weeks. It wouldn't be right to take the walking hour—health is the first thing to be considered; and I shouldn't feel that I were helping my girls at all to subdue the flesh if I allowed them to give up the most disagreeable, but perhaps the most important study. No; this hour is free. Everybody's lessons and work are off their minds for the day. This is an hour which we can all offer to God as a willing sacrifice, and one that can in no way hinder the other work which He has given us all to do. Are you ready?'

No one could hold them back. The pretty lace work and dainty knitting were pushed back into the baskets; nobody glanced toward the clock again, and the girls gathered around Mrs. Knight while she explained to them what was best to be done.

First, the girls were to choose the children for whom they would prefer to work.

Second, enough money was to be raised in the school—every one giving what they could spare—to purchase white muslin, calico, and flannel from which the clothes were to be made.

Then unanimously, Mrs. Knight was chosen president, general overseer, and director of everybody, and Miss Ross, the girls' favorite teacher, cutter-out-in-chief. The girls chose—well, I really must not tell you what children they decided to sew for, for this is a really true story, and the girls would rather I did not mention names; but it was a very good and worthy mission among the poor children in a great city that they decided to sew for after much talking the matter over. It was so hard to decide when so many thousands needed their help.

The tall clock struck nine before any one dreamed of its being so late, and the girls went off to bed that night—happy? yes, happy indeed, because, 'Insomuch—' you know the rest children.

The next evening the 'St. M. S. S.,' as the girls proudly called it the St. M.—'s Sewing Society, was organized. The work had been cut out and basted during the day by the teachers and some of the older girls, and there was plenty for every one; and of all sorts and kinds it proved to be, from little Eva Ransome's queerly overhanded seams to Miss Ross's beautiful stitching, but every one did her best, willingly, cheerfully. What more could possibly have been asked?

When every one was seated and busy, Mrs. Knight produced from somewhere a shabby brown book, saying:

'Girls, how many of you would enjoy hearing the 'Daisy Chain' read aloud?'

Dear old book, that every one loves, and delights to hear again, no matter how many times they have pored over Ethel's trials and victories! The girls were only too delighted to welcome its shabby face; those who had read it, and those who had not, will never forget, I know, those quiet evenings in the school-room parlor, when they heard again of, or first learned to know and love, the May family.

By Easter-even the good work was finished, and the great box of nicely-made clothing that the expressman carried away with him to the city that night not only brought joy, warmth, and gladness to many a suffering little child, but was heaped up, shaken together, and running over with little sacrifices, holy thoughts, and good resolutions that the girls had sewn in the clothes with their threads.

And God saw, He knew and He rewarded. Holier than ever before was the Easter-time to the girls at St. M.—'s school, and sweeter than ever before the sound to their ears of those blessed words:

'It is more blessed to give than to receive.'

Now, children, may I add a word for you? It is only another text:

'Go ye and do likewise.'—*The Churchman.*

THINGS TO BE REMEMBERED.

Let nothing induce you to speak disparagingly of your parish. Stand up for your Church as you would for your mother.

Pray for your rector. He needs it. He is but a man, with great responsibilities, and many to please.

If an acquaintance of yours needs the aid or counsel of a clergyman, or if there is any opening to do a fellow creature good, let your rector know about it.

Let your rector know if there is any one sick in your family, or in the family of any member of the Church.

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

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ments See page 15.

CALENDAR FOR MARCH.

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

ANNUNCIATION of the Blessed Virgin
 Mary.

NOTES ON THE EPISTLES.

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

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

FIFTH SUNDAY IN LENT.

"The promise of eternal inheritance."—Heb. ix, 15

I.—St. Paul in this Epistle describes the Mo-
 saic dispensation as a shadow of the Christian
 Covenant. The ceremonial law especially pre-
 figured in outline the new covenant in Christ.
 It is necessary to a clear understanding of this
 passage to bear in mind the *typical character* of
 all that related to the tabernacle service. The
 Apostle was writing in the first place for the
 instruction of Hebrew Christians, and he
 laboured to convince them of the superiority of
 the New Covenant over the Old by showing
 from the "Scriptures," i.e., the Jews' Bible, the
 superiority of Jesus to the high priests and the
 transitory and inefficient nature of the pro-
 visions of the Old Law. He shows how the
 "Law" was not destroyed but fulfilled in Christ;
 that Faith in Christ not only does all that the
 "Law" did for man, but it does infinitely more,
 reaching down to the moral nature, and taking
 heed of motives and thoughts and intentions as
 well as outward acts, in a word embracing and
 influencing the whole man: mind and spirit as
 well as body. The Old Law took account only
 of outward acts, the Gospel covenant claims
 obedience of "heart" as well as body.

II.—The tabernacle was divided into two
 parts by a veil or curtain, and none might enter
 the inner part, the Holy of Holies, but the high
 priest, and he only once a year, on the great
 day of atonement, when he passed through the
 veil with the blood of bulls and goats, and

sprinkled it before and on the mercy seat, Lev.
 xvi. By this means an atonement was annually
 made for the children of Israel, and they were
 considered fit to join in the services of the tab-
 ernacle for another year, and delivered from all
 liability to legal punishment. But these sacri-
 fices did not take away sin or impart spiritual
 life to the people by virtue of any inherent force
 or value. They purified 'the flesh' only. But
 Christ having now come, a high priest of the
 future good things, i.e., of the good things that
 were only dimly outlined by the Law, and were
 looked for as future by the good men who
 lived under the Law. 'The greater and more
 perfect Tabernacle' of which the tabernacle in
 the wilderness was a type. Christ has passed
 through the Heavenly Holy Place into the true
 Holy of Holies, not built or fashioned by human
 hands (v. 24) nor of this earthly building.
 "Through His own blood" as through a door,
 not with His own blood, "once for all," ex-
 presses a finality. "It is finished." The price
 of redemption was paid. The purchase was valid
 for ever. "There is therefore now no condem-
 nation to them that are in Christ Jesus," Rom.
 viii, 1. The ransom was paid—the captivity
 was ended by this act of our great High Priest.
 This is the essence and heart of the Gospel mes-
 sage which the Apostles were charged to deli-
 ver to mankind. This is "the joy" which no
 man can take from the believer and every faith-
 ful child of the new covenant of grace and love.

III.—The conscience is purged from "dead"
 works—sin working death—works not done,
 even if correct outwardly, from *faith in Christ*,
 Who is our Life, and without Whom we are
 dead. Christ atoned for the sins of all men,
 both original and actual, (Art. xxxi.) The effi-
 cacy of Christ's death to accomplish all the pur-
 poses for which He submitted to it. To cleanse
 the conscience, to sanctify the purposes of
 life, to obtain eternal redemption for man—that
 all might receive the promise of the eternal in-
 heritance, Life with God and for God and in
 God, a union of man with His Maker in pur-
 pose and act, for the accomplishing of the Divine
 Will in all things. "This is eternal life that
 they may know the only true God," St. John
 xvii, 3. Christ entered into the Highest
 Heavens through the veil, which is 'His flesh'
 or human nature, a perfect sacrifice without de-
 fect or fault, and with "His own blood" ob-
 tained liberty and eternal life for all mankind.
 So was He superior to the high priest of the
 Old covenant; so was His sacrifice more effec-
 tual and more abiding in its results.

IV.—How beautiful upon the mountains are
 the feet of them that bring to fallen man tidings
 of so glorious an atonement. With what confi-
 dence may the Church proclaim: i. The suffi-
 ciency of Christ's sin-offering, and say "Behold
 the Lamb of God that taketh away the sins of
 the world." The fountain is opened in which
 every heart may be cleansed, and hope and
 peace take the place of dread and uncer-
 tainty and despair. ii. The sanctification of
 life. Service is demanded of us by this sacri-
 fice. We were pardoned in order that we might
 have liberty of service and "serve the living
 God." Acceptance of Christ's gift implies de-
 votion and energy of life. "If ye love me keep
 my commandments." iii. The certainty of
 "the eternal inheritance" secured for the faith-
 ful. Death and the grave were vanquished,
 and the kingdom of heaven opened for all be-
 lievers, when Christ entered in the Holy of
 Holies "not made with hands." It is an "eter-
 nal" inheritance, not temporary or transient,
 but "for ever." It is for us: i. To bless God
 daily for the unspeakable gift of His Son. ii.
 To trust only in the merits of the "precious
 blood" for cleansing and pardon. iii. To serve
 the living God by an obedient and self-denying
 life. iv. To walk worthy of our vocation as
 those who are called to an "eternal inheri-
 tance" with the saints in light.

EDITORIAL NOTES.

WE have frequently referred to the *American
 Church Sunday School Magazine*, published in
 Philadelphia, in terms of approval. It is always
 a most welcome visitor to our table, and perus-
 ing it from month to month we cannot but ex-
 press unfeigned astonishment that Church Sun-
 day School teachers should, with such a mine-
 of information within their reach as is furnished
 by this Magazine and by the excellent monthly
 of the *Church of England Sunday School Institute*,
 find it necessary to invoke sectarian aid. The
 number of the *A.C.S.S. Magazine* for March is
 full of good things. Amongst these we would
 mention the report of the semi-annual meeting
 of the Joint Diocesan Sunday School Committee
 of the Church in the United States held in
 Philadelphia on the 25th February last, and in
 connection with which are published the papers
 or addresses then delivered, every one of which
 is full of interest. The titles and authors
 are: "Catechetical Instruction in the Primitive
 Church," by the Rev. George W. Shinn, D.D.,
 Newton, Mass.; "The History of the Catechism
 and the Book of Common Prayer," by the Rev.
 Samuel Hart, D.D., Professor of Trinity Col-
 lege, Hartford; "The Catechism as Summariz-
 ing Holy Scripture," by the Rev. James S.
 Stone, D.D., presently Rector of Grace church,
 Philadelphia, and formerly connected with the
 Church in Canada; "A Knowledge of the
 Church Catechism as a help to Christian Faith
 and Christian Living," by George C. Thomas,
 Vice-President of the Joint Diocesan Commit-
 tee. We hope to refer to these papers here-
 after. Sunday School teachers would do well to
 obtain, if they can, a copy of the March number
 of this Magazine.

DR. STONE, in advocating the use by Church
 Sunday Schools in the States of the Joint Dio-
 cesan series of lessons in preference to all others
 even though "adapted" to the Ecclesiastical
 year, said (and his remarks equally apply to
 the scheme of the Inter-Diocesan Sunday School
 Committee of the Church in Canada, based upon
 the system of the Church of England Sunday
 School Institute.):

"In the first place, we should use it because
 of its compliance with the ecclesiastical year.
 The lessons in this scheme are not *adapted* to
 the ecclesiastical year, but *they spring out of it*—
 a most important distinction. It is not as if
 the Committee met and first selected twenty-six
 lessons, and then saw how they could adapt or
 accommodate them to the Church year; but
 the Committee, having the Church year in their
 mind, *find lessons* that shall naturally inculcate
 and teach the lessons of the several days and
 seasons of that year. For we, as Churchmen,
 believing that when the Holy Ghost was poured
 out on the day of Pentecost, He was to guide
 the Church into all truth, believe in spiritual
 development, and believe that the Ecclesiastical
 year is the best method of perpetuating the
 memory of the most wonderful events in the
 life of our Blessed Lord and in the history of
 His Church. We look upon the Church year as
 something sacred: not of human device en-
 tirely, but of human workmanship, guided and
 inspired by the Spirit which ever dwelleth
 within the Church; and therefore, because
 these lessons are not simply passages to be ad-
 apted to the Ecclesiastical year, but because
 they spring out of it—because, for instance,
 when Easter-tide comes, we do not try to find
 how some passage from the Prophets or the
 Kings may be adapted to the Resurrection, but
 what lesson does Easter teach, and what pas-
 sage of God's Word will best illustrate it—that
 I maintain we should use this series.

"My second reason is that the lessons selected often coincide with the Epistle or the Gospel, or some chosen part of the service of the Church, and thus illustrate ever and anon the harmony of the Sunday teaching in the sanctuary and in the Sunday School."

It appears from the remarks of Dr. Stone on the occasion above referred to, that the Joint Diocesan Committee is composed now of representatives from thirty-nine Dioceses in the States. He well says: "The scheme has therefore some approval and some authority, and, in other words, is our own scheme of lessons. I am loyal enough a Churchman, as I am loyal enough a citizen, to believe that the body in which God in His Providence has placed me, is the one to which I should give my absolute allegiance. I believe we have a right to be proud of the work of the Church, and we have a right to look to Her to give us that which shall enable us to perform the mission which God has committed to us."

Dr. Stone also referred to the desirability of "uniformity" of lessons in all our Schools, a thing very much to be sought after in this Canada of ours, and which it was attempted to secure through the Inter-Diocesan Sunday School Committee, but which has failed to some extent by the narrowness of particular Dioceses. What Dr. Stone says in this connection is well worthy of careful consideration:

"We hope to see the day when the Church of England, and the Church of England in the colonies around the world, will come in line with us, so that it may be said that throughout the entire Anglican Communion, as the Churches use the same Epistle and the same Gospel, they will in their Sunday Schools teach one and the same lesson."

More than once the same thought has come into our mind, and when comparing this scheme of the Church of England Sunday School Institute, and that of the Joint Diocesan Committee of the Church in the United States, and hearing of other independent and still more divergent schemes, we have felt the same longing as indicated in Dr. Stone's words for a uniform system of Sunday School teaching for the whole Anglican Communion throughout the world. We believe such a beneficial result might be achieved if the Committee of the American Church (the largest organization probably of any outside the C.E.S.S.I.) were to put itself into communication with the older society, the Church of England Sunday School Institute; and these two bodies agreeing, there would be, it seems to us, little doubt of a very general acceptance by the colonial Churches of the scheme which they might unitedly adopt.

One thing we are convinced about, and that is this: That the attempt to adapt Church of England Sunday School teaching to the so-called International Scheme of Lessons will not only prove a failure, but also operates to the undoubted prejudice of the young people of the Church of England. Any "adaptation" so-called of that scheme must, it seems to us, indubitably place the International Scheme in the foreground, and ahead of the Church; and operates against Dr. Stone's well-expressed sentiment that Churchmen have a right to look to the Church to give them that which is necessary to perform the work entrusted to them.

We think it is equally indubitable in so far as we of the Church of England are concerned, that that right has been recognized, and the duty has been amply fulfilled for years past through the Leaflets and Instruction Books directly connected with the Church of England Sunday School Institute in the Mother land: a noble Society and one which merits the warm support of every Churchman.

CAN any of our readers inform us what authority there is for omitting from the Ante-Communion service the State prayer? We have known of cases where, notwithstanding the express rubric following the Commandments neither of the Collects for the Queen are used, but the priest immediately proceeds to the Collect for the day. This seems to be in the very teeth of the Church's directions, and if excusable at all (which we think it is not) when Morning Prayer has been previously said in full, is indefensible when the Ante-Communion is used independently.

SPEAKING of this rubrical conformity we find that the Right Rev. Dr. Branch, Bishop of Antigua, in a Charge lately delivered, referred to this matter in connection with the administration of Holy Communion, and specially to the practice in some parishes in his diocese of using only the words of the first clause in the actual delivery of the elements. He says: "I cannot conceive a more distinct departure from the plain words of one of the plainest rubrics . . . the very history of these words ought to prevent any priest from being to such an extent a law to himself, either to suit his convenience or his own views," and the Bishop quotes approvingly some remarks of the *Church Times* in 1890, touching this practice; "unauthoritatively to omit the second half of the words of administration is an offence against the rubric with which we have no sympathy. Tempting as is the opportunity to do so, loyalty to the Prayer Book forbids the practice." His Lordship also refers to a custom not unfrequent in his diocese, and we think prevalent also in Canada, "for the priest to put the chalice to the lips of the recipient whilst the latter does not touch it with his or her hand"; and to this he objects on the ground that it often happens that none of the sacred wine reaches the lips of the communicant. In this particular, the words of the rubric seem to be "plain and of the plainest": "and after them to the people also in order, into their hands." For ourselves we cannot feel that the words of the rubric are fulfilled by a custom which we know prevails of so holding the cup as entirely to prevent any control thereof by the recipient. Whilst there may be a danger of a "possible spilling of the sacred species or of taking too large a quantity," in the words of Bishop Branch, we do not consider the danger so imminent as to justify the violation of the rubric. It appears to us quite possible for the celebrant to guide the cup, whilst allowing the communicant to hold the same as to prevent any real danger of the kind mentioned by Bishop Branch, as a possible excuse.

A PLEA FOR A TRUE LENT.

By the Rt. Rev. W. H. Hart, Bishop of South Dakota, U. S.

Lent has come again. Perhaps our self-indulgent flesh wishes it had not. But Lent is like birth and death, and all the great occasions in our career. It does not wait till we are ready.

Lent is one of the fences with which the Church would help us to bar out the world and the flesh; a sort of trellis, too, on which our better nature may climb up towards God. Is it not of the first importance that we should build it up strong and plain in these days of self-indulgence and of many cares? Hence this plea for its observance.

The fixed length of Lent, forty days, connects it distinctly with Him who was for our sakes tempted like we are, "being forty days tempted of the devil," and thus it brings to our minds

afresh the truth that "the grace of God which bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and all worldly lusts, we should live soberly, righteously, and godly in this present world."

These three plain words—soberly, righteously, and godly—light up the whole domain of duty. Each of them is a candle with which to search out every nook and corner of our lives, even the places of which we are afraid and do not like to look into.

SOBERLY shows how we should deal with ourselves. To keep one's temper, propensities, and appetites under wise control is to live "soberly." Search your lives with this candle, I pray you, and inquire: Am I passionately in anything? Am I passionately fond of food or drink—passionately fond of parties and dancing—passionately fond of plays—passionately fond of money?

If you are, then you are not sober. Reason and conscience, the balance wheels of your being, are out of order. Your sense of duty, God's vicegerent in the soul, yea, God Himself, have been dethroned by passion.

RIGHTEOUSLY shows how we should deal with our fellow-men. To live "righteously" is to render to all their dues. Hold this candle to your lives and examine how you treat those who are about you. What will the verdict be? "Will it be: "as a husband good;" "as a wife faithful;" "as a son, or daughter, or pupil, obedient;" "as an employer, considerate;" "as an employee, trusty;" "as a man of business, honorable;" "as a neighbour, kind?"

GODLY shows how we should deal with the Author of our being. To live "godly" is to fear Him and to love Him supremely. Throw the light of this candle upon your lives and inquire: "Have I deliberately chosen definite means of keeping God in mind? Do I always collectedly lift my thoughts to God when first I arise in the morning, and reverently commit myself to His keeping ere I lie down at night? Do I ponder daily some selected passage of the Word of God and carry it with me as a guide of my every day life? And do I cultivate the constant thought in my work and in my recreation. "God is about my path and about my bed and is acquainted with all my ways?" Do I, jealous for the honor of God, habitually go to His House as a paramount duty, and thus commend the public worship of God to my fellow men? Or do I go to church only when going falls in with my convenience and my fancies, and do I thus bring discredit upon religion by leaving the house of God a blank array of empty seats? Do I go to church just for the pleasurable emotion produced by hearing good music or a clever sermon, or do I go to learn the will of God, and to give unto Him the honor due unto His name? Do I try to render my part of the service (in kneeling, standing, responding, etc.) just as well as I can, or do I chiefly wonder why the minister or the choir do not do their parts in the service better? Have I mean or noble thoughts of God? I should seek audience with an earthly potentate with all decorum and respect. How do I behave when I enter the Church, the audience chamber of the King of kings?

To close. Infinite tenderness and pathos are thrown about our religion by the sufferings and death of the Son of God. There is an especial way of acknowledging this. The Lord Jesus appointed it the same night in which He was betrayed. Am I scrupulously careful to take my part in this tribute, or do I absent myself just when the devotions of the Church move on from lower to higher acts of homage to the Highest? Do I thus fling an affront at the Christian's supreme act of worship, "the showing forth the Lord's death till He come?"

Pray, take time this Lent, dear brethren, and ponder these thoughts and thoughts like these,

Family Department.

JULIE.

CHAPTER XXIV.

MARTHA'S CONFESSION.

"Guy," said auntie, looking up from the letter she held in her hand, "a gentleman has written about the house; he has seen our advertisement, he says." Miss Bridges was looking strangely perturbed, and her face was unusually red.

"Why, auntie, that's splendid!" answered Guy, crossing the room to her side. "It'll be a good thing not to have the house on our hands. We never thought Dr. Graves would leave the place in a year. Well done! That's the first advertisement you've put in, too. What is this gentleman's name?"

"Mr. Strickland," auntie said. "He is not a stranger, Guy. He went to school with your father, dear, and was an old, old friend of mine. He remembers the house quite well, he says. He often visited us there."

"Visited at our old house! Oh, auntie!" Elsie cried.

"And has he any children?" Rose asked, breathlessly.

"Only one little girl, he says. His wife died the year after they were married. We lost sight of him," said auntie, "long ago. We never knew his wife. He would like to look at the place next week, if its convenient to do so, he says."

"Oh, Rose," said Elsie, squeezing her hand, "we'll know his little girl, of course. It will be nice to go and play with her there; only I wish we were going home ourselves."

Auntie looked at them all with a pitying glance. "My poor dear pets!" she said.

"I cannot bear it any longer; 'tis like a burden on my soul. I tell you John, it'll kill me if I don't confess it all. I was an honest woman once; I never deceived anybody in my life before." And Martha groaned aloud.

"The child has a happy home, and Mr. Strickland is content with her; what more could you have?" John Gerring asked in his surly way; but he lifted a pair of harassed eyes to Martha's face, for John hadn't been happy of late.

"Oh, John!" said Martha, seeing the troubled look, and putting her hand on his arm. "We did wrong, John; 'twas a wicked thing to do."

She was very much changed, poor soul, and her face was thin and drawn, and the year had lagged so heavily with the guilty secret on her heart.

"John," she added earnestly, "the money brought us no good whatever; everything's gone wrong with us since. You said so once yourself."

Yes, he had thought that more than once, for everything had gone wrong, and John often wished he had never brought her home; and the five hundred pounds he had coveted so much seemed to have no pleasure for him now.

"'Twasn't the right thing to do, Martha," he said, shaking off her hand. "I cannot help it now. I've told you before, I wish we'd never seen the child. What's the good of worrying about it now?"

"Oh, John, I must worry," Martha cried. "I never sleep at night. It's the child's folks that keep troubling me. Maybe she had a mother, John; maybe she was the only one," she added, with a sigh; "some one who's been mourning for her all this while. John, do let me tell it all to Mr. Strickland. He won't be hard on us, he has the kindest heart in the world—poor Jessie's husband!"

"I ain't afraid of him; he's kind and soft, as you say. It's the child's folks that'll come down

on us. They could send us to prison," said John. "You don't know what you're talking about. Let the thing I rest, say."

"But I can't rest, and it will not let me rest; it will kill me, I know, before long. I couldn't die with that secret on my soul, and"—bursting into a low dismal wail—"I'll never meet my Julie in heaven. Oh Julie, my own, Julie, why did you die?"

John got up and gave the fire a poke. As he said before he was not a really bad man. His great fault was hoarding money, and when Julie fell so easily into his hands, the temptation to secure the five hundred pounds had proved too much for him, and had made him a deceiver and a thief.

Since Mr. Strickland had taken Julie away his conscience had troubled him a good deal. His crops, too, had not done so well that year, and one of his cows had died. "God is punishing us," Martha said. "Our sin is finding us out." And though John tried hard to scoff at the idea, in his heart he knew it was true.

Martha, too! How very much Martha had changed! One little year had made his bustling wife an ailing, sad-faced woman. He hardly recognized her as the cheerful person she had been twelve months ago. Their sin was finding them out! And she was always talking of dying now, and being afraid to meet her God. Good gracious, if Martha died!

At such times he would have consented to tell Mr. Strickland all, and be done with the troublesome thing; but Mr. Strickland would not be the only one he would have to deal with, he knew. "There Julie's folks, as he said.

Of course Mr. Strickland would make inquiries at once, and what account would John have to give? So week by week he put off the evil day, trusting that Martha would come right by-and-by, and that time also would bring him peace.

But time only made Martha worse, and John's conscience became heavier, too; and to-day Martha had been pleading all day, begging him to let her confess.

"You aren't happy yourself," Martha said by-and-by, shaking her head at him. "I've seen you start at nothing at all, and you talk wild sometimes in your sleep. Oh me! Oh me! I never sleep at all myself, and the child's folks seem to be reproaching me. I'd risk anything, everything, to have my conscience clear. Mr. Strickland wouldn't let her folks be very hard on us. I'm sure he wouldn't," she added.

"What would you say to Mr. Strickland, Martha? You wouldn't have him here?"

"No," said Martha, shuddering at the thought; "I'd write and tell him all. 'Twouldn't be so hard to write a letter," she pleaded, eagerly watching his relenting face. "I've begun so many in my mind when I've been lying awake at night, John, let me write to-night."

Her anxious eyes were lifted up to him, and her beseeching face said more than words. It would be a dreadful thing if Martha died! He felt her death would be his doing, too. She did look ill, very ill and worn. The words blurted from his lips, easing him as he spoke, though he shrugged his shoulders, too. "Do as you like," he said.

They were going to catch the first train after breakfast, and Julie was in a state of great excitement about the house they were going to see. Papa had received a letter from the owner, giving him all the particulars he had asked for, and papa had said he believed it would be the very place for them.

The owner, too, was a lady who had been once a very dear friend of his and she had some nephews and nieces living in the house who might turn out first-rate playmates for Julie, for she said they lived in a terrace house about a quarter of an hour's walk away. He was laughing at Julie's animated face, and admiring

the roses in her cheeks, when the servant brought a letter in, and laid it beside his plate.

"Martha's writing," said Mr. Strickland, tearing the cover off. "We must manage to pay her a visit by-and-by. Poor Martha!" he added softly to himself; "I fear she missed her child."

First of all a perplexed frown gathered on his brow and as he went on reading, the color suddenly left his face, and he looked up at the little girl across the table with a strange and far-off gaze.

Papa?" asked Julie, wonderingly; he looked so queer, she thought.

"Julie," he said, in a strange, hoarse voice, "have you finished your breakfast, dear?"

Julie answered, "Yes papa," and still looking wonderingly.

"Run away my child. Go and take a walk with Mary, then," he said.

"A walk, papa!" cried Julie. "But aren't we going to catch the train?"

"I forgot," Mr. Strickland answered with a sad smile, leaning his brow upon his hand. Then suddenly looked up, "Run away, Julie. No, no, we are not going to travel to-day. I have changed my mind," he added.

Julie's face fell she had been looking forward so much to going that day. And then her eyes met Mr. Strickland's, fixed in such a peculiar manner on herself.

"Aren't you well, papa?" she asked; and tripping across the room, put her little loving hand upon his brow. She had often cured his headaches by doing so he had smilingly told her, in the olden days.

But Mr. Strickland pushed her from him in a somewhat impatient way. Then seeing the startled, aggrieved expression in poor little Julie's eyes, he pulled her to him, and kissing the hand that would have ministered to him, gazed into Julie's face.

"You poor little thing!" he murmured—"you poor, poor injured child! No wonder! Ah! no wonder," he added almost bitterly, to himself.

"If you're not well, papa," said Julie, misunderstanding his compassionate words, "we needn't go to-day. I don't mind a bit," she added cheerfully "and I'll go with Mary instead."

"Julie, your a dear little girl," he said—"a very dear little girl. I love you very much," he added tenderly, gently stroking her cheek.

Julie immediately pressed her hand on his brow again, and put one arm around his neck. "Shall I stay with you, papa," she whispered, and take your headache away?"

"Oh, Julie, Julie, if it were only a headache!" he groaned.

"Shall I call Mary?" asked Julie frightened. "Shall I tell her to call a doctor?"

"A doctor couldn't cure me, child," he said. "Oh, Julie, Julie! I've been dreaming, dreaming. It was such a happy dream. I've just awakened to find it all untrue. God forgive you, Martha!" he added, brokenly. "I trusted you so!" In a little while he spoke again. He had heaved such heavy sighs that she was really startled, but she still pressed the little loving fingers on his brow. "And you, poor child!—you poor, poor injured child!" Mr. Strickland held her for a moment closely in his arms. "There, Julie, I am better now; but we won't travel to-day my child. Will you go for a walk with Mary now? I have a lot of thinking to do." And he dismissed her with a smile.

A lot of thinking to do! He spread out Martha's letter, and read it all again.

Julie was not his child! His own little girl was dead. He had to think about that thoroughly to get it well into his mind. His child was dead; had died a few short weeks before he came—the child he had thought about so fondly every day in his life. Poor Jessie's child! And this little girl!—this little girl who had crept so

That question seemed to rouse him out of his grief. Whose child was Julie, then? John Gerring had picked her up in the road senseless and well-nigh dead.

Somebody had been mourning for Julie, then. Who could that somebody be? And it was his duty, he thought with a groan, to search for that somebody at once.

Then he'd have to give up Julie, of course. What a blank his own life would be! Give up Julie? He never guessed till now how his own life had been bound up in hers. Little pensive-faced, affectionate Julie! What a dear little girl she was! Why, this whole year he had done nothing but minister to her wants. He couldn't give her up now. What happy, loving talks they had had about the beautiful new housekeeper, as he said!

Wait a bit! John Gerring had picked her up near Whitstone Whitstone? Why, that was quite close to the place he had intended making his home. Whitstone was eight miles away.

Why shouldn't he travel down as he had first arranged? The people in that neighborhood would know something of the missing child. It surely must have made a stir about the place. Rachel Bridges might know. A capital thought! Of course Rachel had lived in that neighborhood many years of her life. And then he fell to thinking about her, too. It was a relief to put away the idea of giving Julie up. He and Rachel had been very dear friends. And then he sighed. She would sympathize about his grief; she would help him to do what was best for Julie and himself. Little Julie! Little Julie! No wonder she was puzzling about her past. No wonder she never remembered anything of the life at the farm. How could she remember, indeed? Many sayings of hers that had puzzled him before were quite clear to Mr. Strickland now. She had been groping all in the dark, poor child—for brothers and sisters, perhaps.

He would like to see her eyes light up when the flood of memory came back—poor injured little Julie!

"Any moment, at the sight of some familiar face, the past will flash upon her mind. Take her amongst her old associates. 'Tis the best thing you can do for her." He remembered the doctor's words.

As yet nothing familiar had come with Julie's range. It had all been strange to her. Poor Julie! Little Julie! For her sake he must try to clear this mystery up.

He jumped up and pulled the bell. "Was his little daughter out?" He must think of her as his daughter still.

"Little Miss Strickland was out," the landlady said. "She had gone out with Mary more than an hour ago. She told Mary that Mr. Strickland had changed his mind, and was not going to travel to-day."

"I have changed my mind again," Mr. Strickland hastily said. "I shall start by a later train. Send Miss Julie to my room the moment she comes in, please."

(To be Continued.)

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[CONTINUED.]

The time is almost at an end, and yet there are one or two things I should like to say. There can be no arbitrary law about giving. If we readjusted, by our increased knowledge, personal needs and Christ's needs at the foot of the Cross, each one of us here to-night would be sure, I think I may say, to do the right thing. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great, perishing, Heathen world by touching them lightly with our fingers, but let us bear them till they cut into the shrinking flesh, and so let us fulfil the law of Christ. Let us outreat Him, even with strong crying and tears, to have mercy, not only on the Christless Heathen, but on the Christlessness within our own hearts, on our shallow sympathies, and hollow self-denials, and on our infinite callousness to the woes of this perishing world, which God so loved that He gave His only Son for its redemption.

In conclusion, let me say that the clock which marks so inexorably the time allotted to each speaker, marks inexorably the passing away of life. Since I began to speak—and it is a most awful consideration—two thousand five hundred human beings at the lowest computation have passed before the Bar of God. And though the veil of the Invisible is thick, and our ears are dull of hearing, can we not hear a voice saying to each of us, "What hast thou done?" "The voice of thy brother's blood crieth unto Me from the ground." Every minute, eighty-three of our Christless brethren and sisters are passing into Eternity.

The fields are white unto harvest, but who is to be the reaper? Is it to be the Lord of the Harvest, or him who has been sowing tares ever since the world began? Let each of us do our utmost by any amount of self-sacrifice to see that it shall be the Lord of the Harvest. And may the constraining memories of the Cross of Christ, and that great love wherewith He loved us, be so in us that we may pass that love on to those who are perishing. "We know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor," and we hear His voice to-night ringing down through ages of selfishness and luxury and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of His own. May He touch all our hearts with the Spirit of self-sacrifice, and with

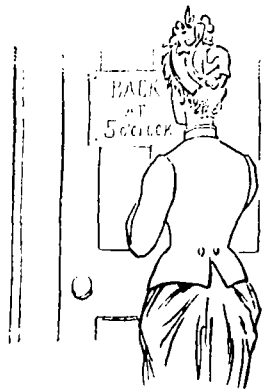
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A little personal pique, a bit of wounded vanity, a sudden flame of anger, often undoes the most substantial and faithful work, and nullifies the most intelligent and wise action. It is one of the painful things in experience that effort is often defeated by these small, purely personal, and often momentary feelings, which are generally unintelligent and unwise. Life would be freed of some of its most painful features if men always acted on a basis of real justice and intelligence, and left their small, personal feelings and prejudices out of sight. A man's work ought to be judged by itself and for itself alone, and the strength of a man's position ought to rest solely upon what he is able to do. And most of us are constantly neutralizing the best work of others because it is not done in our way, and are constantly failing to do justice to others because of some small, personal prejudice against them. The really strong, clear-sighted man is the man who is able to put himself out of the question, and to judge others by what they really are and do, not by their relations to him. In this working world there is neither time nor strength to be always coddling our small vanities and still smaller prejudices. The world does not stand in order that we may be pleased; it stands as a place for the doing of honest work in the best way; and if that work can be better done in some other way than the one we prefer, our business is to let it be done, and rejoice in it. If you wish to see things clearly, and be just with your fellow-men, keep clear of the fumes of vanity and the thick atmosphere of mere personal feeling. Make it a rule to see what a man is and does, and to value him by those things. A person may be very distasteful to us, and yet be eminently useful and successful in the world.—*Spokane Churchman.*

Among the remarkable statements made by Bishop Randolph, who seems to be an admirer of the late Dr. Hatch and Dean Stanley, were these: Hatch and Stanley had shown that they are symbols of nothing whatever, but are merely old fashions of ordinary apparel, just as the torked bands worn in the last generation, which had been described as symbolizing the tongues of fire and a good many other things, were really nothing more than a survival of the turned down linen collar worn by our Puritan ancestors. To appeal to forms of vestments for any doctrinal purpose would be really to undermine sacerdotalism. If they are accepted now, it can not be as an evidence of doctrine, but as a mere matter of æstheticism which the Church shares in common with the world, and which she uses for certain purposes. But in the æstheticism of the Church there must be simplicity of form, a hatred of mere tinsel show and all semblance of unreality. The man who would rightly use æstheticism in the Church's ser-

vice must above all things study simplicity. (What are those "certain purposes?")

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From the *Richbuckto, N.B., Review.*

The attention of *The Review* having been called to two cases in Kingston in which it was alleged remarkable cures had been effected by the use of Dr. Williams' Pink Pills, a reporter was sent to interview the parties named, and find out whether the cures were really the result of the use of Pink Pills. Mr. Samuel Barnes, who formerly resided in Dorchester, N.B., and who removed to Kingston, Kent Co., some time ago, was first interviewed, and asked whether the reports concerning his illness and his recovery from the use of these pills were true. He expressed himself willing to add his testimony to the many he saw in the papers concerning the wonderful cures effected by Pink Pills, and hoped his story might be the means of bringing relief to others. We give his story as nearly as possible in his own words: "I was first attacked with acute muscular rheumatism in March, 1891. I was then living in Dorchester. For three months I lay in bed unable to move hand or foot, more helpless than an infant. The joints of my arms and legs were much swollen, and my hands and fingers twisted almost out of shape. The physician who attended me bandaged my limbs and in every way attempted to give me relief, but without effect. Two other doctors were called in consultation, but could do nothing for me. I was told by a friend who called to see me of the wonderful cures reported to have been effected by the use of Pink Pills, and I resolved to cast aside doctors' medicine and give the pills a trial. When I had about half finished the second box I began to feel slightly better. After taking four or five boxes I was able to get out of bed and walk around the house on crutches. I continued taking the pills until I had taken a dozen boxes, when I stopped for a time. I was then able with the help of crutches to get out of doors and around. I have since removed to Kingston, and continued taking the pills, and have continued to improve and hope soon to be entirely cured." Mr. Barnes is a gentleman of education, whose statements will carry weight. The writer remembers when Mr. Barnes first came to Kingston he was forced to use crutches, and was able to get around only with great difficulty. He is now able to move around using only a cane, and apparently without any difficulty. His hands and fingers, however, still bear traces of the severe suffering he has undergone.

His sister, Mrs. John Taylor, was also a sufferer from muscular rheu-

matism. She was first attacked by the disease eight years ago, and at that time it was only with great difficulty she was able to move around. Doctor's medicine did not help her, and she tried all kinds of so-called cures for rheumatism, but they appeared to do her no good whatever. Through the advice of Mr. Barnes and with the consent of her physician, she began taking Pink Pills last fall. By the time she had finished the second box she felt decidedly improved. She has now finished her fourth box, and is apparently as well as ever she was. She said she was perfectly willing that the public should know that she was a firm believer in the efficacy of Pink Pills. The improvement wrought by these pills in the case of Mr. Barnes had first induced her to give them a trial, and she was now satisfied that the pills possessed wonderful curative powers.

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