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West The Church Guardian OF MONTREAL.

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

VOL. XIII }
No. 36. }

PUBLISHED AT ST. JOHNS, P. Q., FEBRUARY 17, 1892.

PER YEAR
\$1.50

ECCLIASTICAL NOTES.

VESTED—or surpliced—choirs seem to be increasing rapidly in number in the States.

SEVERAL students in the Boston University—a denominational institution—have applied for Orders in the Church.

IT is said that of the last year's graduating class at Harvard ten have become candidates for orders in our Church.

THE new bishop of Sodor and Man (Arch-deacon Straton), will be consecrated, D.V., on St. Matthias' Day, 24th February, in Wathfield Cathedral by the Archbishop of York.

ACCORDING to *Y Goleuad*, the official organ of the Calvinist Methodists of Wales, another minister of that body in Monmouthshire is about to be received into the Church of England.

IN Paris, ninety-three religious periodicals are published. Of these sixty-seven are Roman Catholics, twenty-three Protestants, and three Jewish. Proportionally, Protestantism has the largest number of these papers.

THE Bishop of Derry is expected in New York about 10th of March. He will deliver several lectures in St. Thomas' Church and also in Columbia College.

ON January 19th, Mr. Philip K. Hammond, who came into the Church a year ago from the Methodists, and who has since been acting as a Lay Reader, was ordained deacon in the Western Theological Seminary, Chicago.

BISHOP PARET has been notified by the Committee in charge of the proposed cathedral at Washington that within the last three weeks an additional amount of \$30,000 has been pledged toward its construction.

THE number of communicants in the diocese of Minnesota has grown from 583 in 1860 to 10,422 in 1891; from 15 churches in 1860 to 148 in 1891; from 20 clergymen in 1860 to 95 in 1891; from contributions in 1860 of \$6,516 to \$205,571 in 1890 and \$175,064 in 1891.

BISHOP LYMAN, of North Carolina, proposes to establish a school for instructing women in practical domestic economy and cooking. Another department that is to be distinct is for men, who will be instructed in practical gardening, cattle and sheep raising, &c. In six months it is hoped this work will begin.

ON Sunday 24th January, Bishop Niles of New Hampshire ordained to the Diaconate Mr. A. C. Hardy. He was presented by his brother Rev. L. M. Hardy, Principal of Hopkins Hall, Burlington, Vt. The two brothers are sons of a well known Methodist minister of New Hampshire.

FROM the *Living Church Quarterly*, the following statistics in regard to the Protestant Episcopal Church in the United States are obtained: Clergy, 4,203; candidates for holy orders, 375; postulants, 202; lay readers, 1,228; parishes and missions, 5,605; baptisms during past year, 60,821; communicants, 535,573; Sunday school leaders, 41,418; scholars, 388,060; contributions, \$13,129,928.85.

HOW TO MAKE CHURCH PROGRESS IN A PARISH.—In St. Thomas', Barnsbury, the Rev. R. Bashford has recently succeeded in obtaining a Mission-hall formerly in possession of a sect of Methodists, but deserted by them for want of funds. This he has opened as a new centre of religious and social work in his parish. Though only open about a month, besides Mission services, there are already carried on a flourishing Sunday school, a mother's meeting, a girls' club, and other agencies, all of which are additions to similar work which centres round the mother church.

THE LATE DUKE OF CLARENCE.—An interesting incident may be mentioned in connection with this young Prince, which is especially worthy of notice. During his nearly four years sojourn at York in the performance of his military duties, he was a frequent, and indeed a regular worshipper at the Cathedral. "We will keep a stall for you, Sir," suggested the Dean to him one day, "which shall be reserved for your own use." "No," said the Duke, "please do nothing of the kind, I will take my chance with others!" This example of personal humility and of self-forgetfulness by one so illustrious, and by one standing so near to the throne of England, may be followed with advantage, both to themselves, and to their humbler neighbours by many of our modern church-goers.

IN Bishop Garret's annual charge to his clergy the following excellent advice is given: Beware of any attempt to mix religion with the world in the hope of making it popular. The fascinations of speculation must be shunned as certain to prove destructive to your spiritual influence. Hold yourselves steadily true to the historic position of the Church in the continuity of polity, ministry and ordinances, and you will win respect even from those who do not understand your

position because of the invincible prejudice of their early training. Do not sacrifice your Catholic heritage for any imaginary benefit likely to ensue from unlawful efforts to enjoy fraternal sympathy. Be true, pure, wise, modest, earnest, and even the atheists will arise and call you blessed.

RELIGIOUS TEACHING.—"I need not, I am sure, urge by argument the very great importance of the matter to us all, if we are to maintain our claim to the character of a wise and understanding people. If the religious teaching of the Church is maintained amongst us, we have a good hope that our Lord will continue to us the privilege of being what He has in past years called us to be, the herald and standard-bearer of the Cross throughout the world. As for our work at home, we have the words of one of the greatest men that ever lived, the Duke of Wellington, who, in relation to national education, said, 'It is the Church of England that has made England what she is—a nation of honest men.' Whether we look at the matter as lovers of truth and virtue, or as persons interested in the future of our country and our children, our duty and our sympathy are alike engaged in the support of religious teaching."—*Bishop Oxford*.

THE Dean of Rochester, having denounced the semi-religious, semi-secular entertainments promoted by some of the clergy under the title of "Pleasant Sunday Afternoons," has written a letter, in which he thus explains his objections:—"I do not admire the recent invention of 'Pleasant Sunday Afternoons,' because I do not believe in religion made easy, in a Christianity without a Cross, in what Mr. Gladstone terms 'depraved accommodations,' in suppressions of 'the truth as it is in Jesus,' for example, of His own teaching as to the necessity and power of His sacraments. I see no similarity between these 'Pleasant Sunday Afternoons,' as means of conversion, and the Apostolic method. I find nothing at all like them in the Holy Scriptures—we have no such custom, neither have the Churches of God." And the Dean is no Puritan—very much the contrary, indeed; but he evidently objects—and very reasonably—to jumbling things, sacred and profane, in the way which now commends itself to so many well-meaning, but not very wise, people.

SUNDAY SCHOOL TEACHING.—The influence of a good man or a good woman teaching ten or twelve children in a class, is an influence for this world, and for the world to come, that no man can measure, and the responsibility of which no man can calculate.

THE WAY WE CAN HOLD OUR BOYS.

[From the American Church S. S. Magazine, Philadelphia, for February.]

There is a general disposition on the part of all thinking Churchmen to solve the problem of keeping the boys within the fold after they get to that transition period when they are neither boys nor yet young men. It seems to be just at this time that so many slip out of sight and no one knows where they go to. This, perhaps, is especially noticeable where there are surpliced choirs.

When the boy who has sung two or even three times a day every Sunday loses his voice, he is for the time being utterly lost, and while at first he may struggle to an occasional service, his occupation is gone and with it his interest, so he soon becomes a dead letter. In some cases the choir boys are in Sunday-school classes, and then all is well and good, or ought to be; but again, there are many who live far away and are not able to get back in time to attend Sunday School, or who for various other reasons cannot, and it seems to be nobody's duty or pleasure to give these boys who have contributed their all to render the service of God acceptably a helping hand. It is always better, if possible, to begin with them as choir boys than after they begin to drift; and as the St. Andrew's Brotherhood provides for its young men, so should every parish be the possessor of a guild for boys; the boys' guild in every sense, except the management, which should be controlled by wiser heads, if it is to amount to anything.

Provide for the boy everything that will appeal to boy-nature, make it the most delightful of places for him to go to, and be assured he will appreciate your efforts. He won't get tired of it, but he will outgrow it, and then give him something to do, or if he has a fancy for a soldier cap and a musket, have a rifle corps and let him play at soldiering to his heart's content, for, as we all know, there is a peculiar fascination about this not confined to boys only. It is a big subject—one that volumes can be written upon, and it has another side—the personal side. Each boy as he becomes a member of the guild should be visited. With a little tact all the information desired about the boy's baptism, confirmation, character and habits can be obtained, and by keeping a record any amount of personal work can be done, where it is necessary, by the wiser heads who provide and run such an organization.

The amount of good accomplished by such a plan is only limited by the number of willing, enthusiastic heads and hands who will bend their energies to accomplish what cannot but be a lasting benefit to the Church. This is no theory, to be worked out as an experiment, but an actual possibility; in fact, there are a very few such organizations which are doing this work in a quiet, unobtrusive way, and it has been proved a most successful way. It seems to reach not only the younger but the older boys in the transition period, and a rifle corps is one of the most attractive features even to young men.

Scarcely a religious paper or magazine one picks up in these days but has some sort of an article upon what to do for or with boys, as if they were the most perplexing of creatures, instead of being the most satisfactory to work for; for no matter how rough, not to say dirty they are, if one only meets them in their own spirit and remembers they are, above all, boys, one always finds the most hearty co-operation.

MORAL EDUCATION.

(1) The aim of moral education includes three elements. The first is KNOWLEDGE. The child is not properly educated who does not know that it is his duty to seek to promote his own bodily health, strength and skill, so as to make the body an able and facile instrument of the mind. Many children are so brought up that they think it right to subject themselves to unhealthy conditions if they choose, and there are still more who do not know the relation between temperance, health and efficiency. Let every child be taught that bodily excess of every sort is as wicked as lying or stealing. Let him know his duty also in the improvement of his mental powers. How many men there are who feel no responsibility for lack of intellectual vigor. Every child should be taught that what he becomes physically and mentally depends largely upon himself; and furthermore, that it is his bounden duty to make the most of himself.

He should also be taught his duties to his fellow-men. We are in the world with others, and from them we are constantly receiving. Food, clothing, shelter and all other kinds of material appliances for our bodily needs and comfort are the results of human labor. Is it right to receive and not give? Literature, music and art are the products of continuous effort. Shall we take and give not in return? What a dreary world it would be without cheerful conversation. What right, then, has any man to hold himself aloof from his fellows in morose silence! Is it not the duty of every man and of every child to make others happy by his smiles and cheerful speech? Press home the duty of cheerful sociability. Let no child grow up without being made to see the thousand ways in which he receives good from others, and in which he ought to return good for good.

Go beyond this and show him his duty to God in return for blessings bestowed. Throw around his conceptions of duty to his fellows the sanction of a belief in a common origin and a common destiny. Let faith in the fatherhood of God and the brotherhood of man make him feel more keenly his duty to all the world.

The second element in the aim of moral education is POWER. Temptations to do the wrong often arise. The child should have the moral power to resist. It is one thing to know the wrong and another to be able to avoid it. Opportunities to do the right often arise; but it needs power of will to hold one's self continuously to the performance of the right. This power should be developed from early childhood, so that, when the occasion comes, that will can hold persistently to the right course even to the very end.

But a third element is needed. This is the habit of *right of determination and action*. It is closely related to the second element, and indeed implies it, but the two are not identical. Adherence to the right may cost an effort. This should not ordinarily be the case. The habit of right conduct should be so fully established that action in accordance with the right will be little less than automatic. A man who has a hard struggle to refrain from theft, whenever an opportunity occurs, is not well educated morally. He is not to be trusted.

(2) We are next to consider the process of moral education as it takes place in the mind of the child. What must he do in order to attain the results just sketched? We shall be helped on this point by calling to mind two or three of

the fundamental laws which govern the action of the mind.

And first let us note the fact that the mind is made to know primarily by the presence of the things to be known. The moral quality of an action depends upon the effect intended by the doer. Hence the effect of an action must be known in order that the action may be known as right or wrong. For example, a child may be innocently engaged in noisy play, but when the mother declares that the noise makes her head ache, the child at once recognizes the action as wrong. The mere knowledge of an act done or intended is not enough to reveal its moral quality, to this must be added a knowledge of its effect. We should make a clear distinction between what is wrong in itself and what is merely prohibited.

Another principle of universal application in education is, that power is developed by the action of the individual in whom the power is developed. Muscular power is developed by the action of the muscles. Intellectual power results from intellectual action, and moral power from moral action. Power to resist the wrong does not result from a knowledge of wrong, but from the resistance of wrong. Speech, action and example are all useless, so far as their effect in developing power is concerned, unless they arouse the child to action. If all parents and teachers fully realized the force of this law, and had a clear conception of the true end of moral education, how much less would they govern the children, and how much more would they strive to induce the children to govern themselves. It is the self-determined, the self-directed action of the child that makes him strong, and not the effort of the tender-hearted parent or the strong-minded teacher.

Another general principle of education is this: the repetition of an action produces a tendency to act in a similar manner again. If the repetitions of an action have been so numerous as to produce a very strong tendency to act in the same way, this tendency is called a habit. Habits are formed by the repetition of similar actions. Habits sometimes become so strong that it is impossible for us to break away from them—we are held by them. We acquire the habit of making the letters of the alphabet according to a particular form, and the habit becomes so strong that we cannot successfully disguise our own handwriting. In like manner we form habits of observation, memory, imagination and reasoning. The same is true of the formation of habits of moral action. The man who always tells the truth soon reaches that state of mind in which there is no temptation to lie. Truth-telling has become a habit. Yielding to the right motive may become habitual through repetition. Train up a child in the way he should go, and when he is old he will not depart from it, is only an application of this general principle.

(3) If children are left to themselves they are not likely to learn all their duties or to practise that self-restraint and self-direction necessary for the development of moral power and the establishment of correct habits of moral action. They need direction in moral education no less than in intellectual. Who should constitute the educators in morals? The schools are often held responsible for this work; but this is without justice. The moral character of children is partly, often largely, formed before they attend school at all; and for this the *parents* are responsible. The first lessons in love, affection, sympathy, patience, obedience and mutual helpfulness are learned in the *home*, and these moral lessons are continued at home till long after the end of school life.

Then, too, the members of the special *society* in which the child lives exert a strong influence upon his moral character. Society is largely responsible for the child's ideas of honesty, truthfulness, industry, regard for the rights of others, and all other forms of social virtue; and it is exceedingly difficult for the school to raise these

ideas above the level of the social life in which the child moves.

To the moral influence of the *home* and *society* is to be added that of the State. If the laws are just to all alike, if they afford protection to the poor and the weak as well as to the rich and the powerful, if they require all to contribute according to their ability toward the expense of what is done for the common weal, and if they punish the offenders of high degree no less than the meanest, then the State exerts no small influence upon the moral character of the young; while to the extent that the laws are unjust, or badly administered, does the State exert a degrading moral influence. The State is an important agent in moral education.

The influence of the CHURCH is still greater. In the Church the child learns not only his higher duties to his fellow-beings, but also his duty to God, the Creator and Preserver. While children are not over-critical in regard to the morality of Church creeds, they are profoundly impressed by the doctrines relating to God and duty which the Church inculcates. So strong are these impressions that they are never fully obliterated, even when the child, grown to man's estate, rejects the grounds upon which these doctrines are made to rest. The sanction of religion is a strong and lasting force in human conduct, now restraining the wayward, and now inspiring the desponding.

But while Home, Society, the State and the Church do much to mould the character of the young, there still remains a profound responsibility resting upon the teacher. After he limits the scope of his work by making due allowance for pre-natal influences, and for what is necessarily done for the child by other agents, he still has an important function to perform, which grows out of the nature of his office and the continuity of the relation between him and his pupils. The moulding influence of a good teacher upon the character of his pupils is beyond computation. The fundamental virtues of civil society—regularity, punctuality, silence, obedience, industry, truthfulness and justice—are developed and impressed in a good school as nowhere else. Here the child learns to be regular in his attendance, punctual in the beginning and the ending of every duty, silent when others should speak, obedient to the rightfully constituted authority, industrious in the discharge of the duty lying next, truthful in the scope and the details of whatever he undertakes to tell, and scrupulously just in allowing others what of right belongs to them. From a man who habitually practises all these virtues, what more need be demanded? And these are pre-eminently school virtues. These it is the business of the teacher, more than of any other agent, to create. Their constant practice in school is essential to his own success and that of his pupils.—LARKIN DUNTON, in *Education*.

PRAYER.

"Prayer was appointed to convey
The blessings God designs to give;
Long as they have live should Christian pray,
For only while they pray they live."

Man or woman can as well live physically without breathing, as spiritually without praying. Thus vital, it is everywhere possible. At home or in the congregation; in the wilderness or in the city; in our busiest moments or in our leisure, we can always pray. Prayer is the animation of Christian life, for we know Christ prayed for everything. Every crisis in His life was preceded by prayer. If we are struggling to live a higher life, and to know something of God, what we need is to be brought into contact with Him. Prayer is contiguous with God. Prayer brings over the soul to new and higher affections, by which our former notions and principles are so changed that, in the words of St.

Paul, we are "new creatures" in Jesus Christ. We cannot be too frequent in our petitions; God will not weary of His children's prayers. "Men ought always to pray." (Luke ii. 1.)

Sir Walter Raleigh asked a favor of Queen Elizabeth, to which she replied, "Raleigh, when will you leave off begging?" "When your Majesty leaves off giving," he answered.—So long must we continue praying. How (Matt. vi. 9. Luke xi. 2) or when (I. Thes. 9, iii. 10, II. Tim. i. 3, Acts xxvi. 7, Luke vi. 12) to pray needs no suggestion when the heart is right. Love needs no telling how or when to express itself. Prayer in words is only one form. "To let the mind dwell on God in silent worship," says Geikie, "is the sublime of prayer."

In the busiest hours the mind will wander. If it glances upward for an instant into the purer light it will come back stronger for its glimpse of heaven. A religious spirit is in some sense praying always, for its acts and emotions are alike consecrated by devotion. For those who wish to find time for loving thought of anything, there never yet wanted opportunity. The trouble is that religiously we are like green wood—hard to set aflame.

Charles Kingsley says, "If any one is ever troubled with doubt about prayer, those two simple words, 'our Father,' if he can really believe them in their richness and depth, will make the doubt vanish in a moment, and prayer seem the most natural and reasonable of all acts. It is because we are God's children, not merely His creatures, that He will have us pray. Because He is educating us to know Him; to know Him not merely to be an Almighty Power, but a living person; not merely an irresistible Fate, but a Father who delights in the love of His children, who wishes to shape them into His own likeness and make them fellow-workers with Him." Therefore, saith God, "I will that men pray everywhere." [I. Tim. ii. 8].

Answers to prayer cannot always be what we hope for. Not knowing what is best for ourselves and others, we sometimes ask what wisdom and love must refuse. "Ye ask and receive not, because ye ask amiss." [James iv. 3]. God understands our wants better than ourselves. We must know that God's will is the highest good, and that anything which is beneficial to us or our neighbors will be granted ourpetitious. "With God all things are possible." [Matt. xix. 26]. He is that wondrous God who "so loved the world that He gave His only-begotten Son, that whomsoever believed in Him might not perish, but might have everlasting life." Remember that, and make St. Paul's words your own, "I can do all things through Christ which strengtheneth me."—*Parish Guide*.

NO ALMS, NO WORSHIP.

It is said that Mr. Spurgeon was asked one day, when touring in an out-landish part of Scotland, to officiate in a little chapel among the hills. The popular preacher graciously consented, and at the close of the service was congratulated on an extraordinary increase in the Offertory. "How much did you take?" enquired the minister: "Three-and-sixpence" was the reply. "And what is your usual collection?" "Eighteenpence, Sir!" "But," added Mr. Spurgeon dryly "I gave the two shillings myself!" Scotty is a canny fellow who will not allow himself to be wheedled out of his baubees by a smooth tongued Southerner. Our readers will, perhaps, remember the laird Dean Ramsay tells of, who in a moment of unpardonably thoughtlessness dropped a half-crown into the plate instead of his usual contribution of a penny,

and went into the Vestry to demand his coin back. When this modest demand was resisted by the minister, his lairdship consoled himself with the reflection that at least Heaven would credit him with the half-crown. "No, no!" said the other, "you meant a penny, and a penny it is above." South of the Tweed some strange superstitions seem to exist about the Heavenly value of a threepenny bit. "Grave and reverend seniors," who have made snug fortunes in the City, plume themselves on the fact that they have never insulted the Church by offering less than silver. Even the dissenting communities that have always been accustomed to raise the salaries of their ministers and the expenses of public worship out of pew rents and collections, seem to suffer from the plague of threepenny bits. But the wonder is, when one reflects on the condition of religious life thirty or forty years ago, that the difficulty of raising means in the Church of England is not far greater. A quarterly collection for the Dorcas Society or the Missionaries satisfied the yearning of our grand parents. Truth to tell, when collection time came round, they were not niggardly. Yet how seldom was the duty of Christian liberality enforced in those days! The Church's exhortations in the Communion Service—then rarely heard—to lay up treasure in Heaven, and lend to the Lord fell strangely on unaccustomed ears. One fancy, in the Walpole Era, almsgiving as a part of public worship must practically have ceased.

To-day, we reap the sowing of many evil years. The great truth, "No alms, no worship" has to be proclaimed as a new gospel now, though taught by the Divine Founder of the Church so long ago. Many a sermon and many a word of exhortation will be needed to impress the lesson. Let the Bishops in their public utterances never fail to set it forth in language that cannot be misconstrued. Let the clergy take up the parable, not once in a year, on a week-night service, but Sunday by Sunday, till the lay mind grasps the great truth, that the Religion whose foundation stone was laid in self-sacrifice can be reared and consolidated on no other basis.

The gift of a threepenny bit is in many cases, perhaps in the majority, no offering at all, for it is not the outcome of self-sacrifice, but of meanness and cowardice; meanness that won't give more, and cowardice—that dare not give less.

Widows' mites are precious gifts from poverty stricken widows, who cast into the treasury all the living that they have, but not for well-fed merchants, tradesmen, or artisans. Yet this fact is practically unknown to vast numbers of church-going people to-day. Sorrowfully the truth is forced upon us, that making churches free-seated does not make church goers free-handed. The early advocates of the free and open principle were over sanguine sometimes. "When the churches are free," they said, "the people will give more than the seat-rents, through the offertory." In many cases they have, but in many cases unquestionably they have not. It is upon this class of uninformed, unthinking, not necessarily ungenerous, Churchmen the elementary duty of systematic almsgiving must be forced home. The clergy, not once and awhile, but constantly and persistently, must impress this lesson until the truth is recognised and acted upon by every true son of the Church.

Sometimes we hear of clergymen "who can't beg." If such good men would reflect that they

are not commissioned to beg for themselves and their own pet schemes, but for a God who will not be served with selfish and parsimonious gifts, but One who requires *proportionate* giving, giving that is proportioned to His gifts, that difficulty would begin to melt away. "Freely ye have received" said the Saviour, "freely give." The words applied of course to other and higher gifts, but the greater includes the less, and if we have not received the power to heal, at least we have received the power to help.

A Churchman's gifts should be systematic, the outcome of a settled principle and not the spasmodic expression of a passing emotion. Charity sermons often fail in this, that they insist exclusively on the benefits conferred on the recipients of charity. But almsgiving, like mercy, "blesseth him that gives and him that takes." Until we realize that, as a Christian community, and give largely, proportionately, and regularly, our work at home and abroad must languish, or struggle on with means pitifully inadequate to the claims and duties lying at our door.

Church extension and Missionary work, in vast empire, can only be met by strict obedience to the Divine precept,—the rendering to God His due as a part integral of public worship.

"If we had better preachers," some object, "we should have better offertories." That may be so, though Mr. Spurgeon's story does not lean that way. But our duty to God should not be made dependent on sermons, whether good or bad. The appeal we long to see forced home alike by Bishop, Priest, and Deacon throughout the length and breadth of the land, is an appeal to a high and noble principle, far above the emotional side of human nature, that needs an eloquent appeal or harrowing story, a principle involving the root idea of all worship,—Thou shalt not appear before the Lord empty! You may take as a test of man's religious earnestness what he gives when God only sees.—*Monthly Paper Open Church Association.*

CHANGE.

The attribute of Jehovah is unchangeableness. Of Him alone can it be said that He is "without variableness, or shadow of turning." And all that is highest and best in His kingdom of Nature and of Grace partakes of this quality of fixedness and immutability.

The great solar system of the heavens remains, the same from generation to generation. And so with the lower universe the greatest things in it change the least. The ocean is less subject to change than the smaller bodies of water; and while the little sapling shoots up so rapidly that one can almost see it grow from day to day; the great oak which survives through centuries, gains in size and strength so imperceptibly that it seems not to change at all within a man's lifetime.

But stability is not stagnation. There must be movement in the things that change the least. Though the solar system is eternally fixed, yet it is in continual motion, and the laws of rotation, which determine the apparent changes of the rising and setting of the sun, can be so certainly calculated upon that all time is regulated by them. The great sun, the immovable centre of the system, has yet within itself what are termed its solar changes, which influence and produce the variations in our terrestrial atmosphere. The ocean has its fixed law of movement, its tides ebb and flow with unerring precision; its mighty waves change the shore against which they beat continuously, making the indentations by which the harbors of the world are formed.

This great law of movement or change within

fixed limits, governs all things. It has its part in the spiritual world. We are living in a time of great changes—the upheaval of all on which human belief has rested through the ages. There is a mighty movement of thought abroad in the world, so that it seems as if there would be no longer anything fixed or stable for us to rest upon, either of the earth on which we tread or the heaven toward which we are tending. Old things seem passing away, and all things becoming new.

But we are to keep in mind that movement—what we call change—is God's law of working,—movement within bounds fixed by his own eternal will and purpose. It is only dead things like the stone, that are without motion or change. The rock gains its solidity through change, the continual action and deposits of moving things about it, and the action of the soil upon itself. Only change must not be contradiction, but development. Development is change by growth consistent with itself. Change in such wise is of the order of nature and of grace.

In the spiritual universe as in the natural, there can be no change of system, but movement and progress within system, and under control of established law.

The Faith "once delivered" is an indestructible system. It admits of development without essential change. The simple verities of the Creed are one and the same from the beginning. The Faith develops, yet keeps its unity throughout by unchangeableness in these.

So of individual character. The life grows and changes in outward manifestation through subjection to external influences, but it must develop in harmony with the essential elements of its being, and keep unity of purpose and correspondence with it to the end. So, alone, is excellence attainable. "Unstable as water, thou shalt not excel," was a prophetic utterance verified by the experience of the human soul. Each life must be kept true to itself and to God's eternal purpose for it.

But the unchangeableness in nature has also its uses. Stones impede the too swift progress of the running stream. The stationary dam which stays the course of the river, makes the still water below for necessary uses. Fossils keep the impress of old facts, enabling us to know and judge of past forms of animal and vegetable life, and educate the naturalist, showing what is and what will be, from what hath been.

So, in the swift current of young thought in the spiritual world which is beating against the old barriers in these days of moderate progress, with its intellectual and spiritual unrest; those who hinder change and set themselves against it, also serve God's purpose. They may be left here long after their active usefulness is over, for this very reason, to resist the tide of change which would else sweep away the old safe landmarks.

They keep some waters below still and clear, in which the calm blue heavens above us may be mirrored in their eternal peace, and the waters thus arrested and gathered, are started afresh in a more quiet current for beneficent use.

They, too, as the fossils, retain the impress of the past, and we learn from them lessons which explain the present, and give hope and assurance for the future. Though they seem sometimes to the young and impetuous to be hindrances in the path of needful progress, they are checks which keep it from loosening foundations.

For change must itself be arrested. All movement is not progress. Change must be toward enlargement and betterment, and not towards dissolution and destruction. The inrushing waters produce unlike effects; they may encroach more and more upon the solid ground on which we stand undermining it beneath our feet; or, more beneficently, they may be making ever new and fresh deposits upon it, so that the firm earth stretches out further and further into the

illimitable ocean beyond, and we build securely, where once we dared not tread.

The old must be careful not to oppose change that is simply of their own "decrease." They must be willing to decrease that God may go on accomplishing His "increase."

And the young should remember that the glory and strength of the Catholic Church, which they are so eager to broaden and widen, is, that she is fixed eternally on the Rock of God's unchangeableness. As a city founded on this rock but planted in the sea, she receives and absorbs into her own life all that is of value from the deposits of the shifting currents of human thought about her, and without losing or loosening her old foundations, she extends her building, and is ever stretching out, further and further, into the great ocean of Truth. W.

—From the Church Eclectic.

News from the Home-Field.

Diocese of Nova Scotia.

LONDONDERRY.

The following additional subscriptions towards building the new church are thankfully acknowledged. "Liverpool" \$2.; Rev. Dr. Brock, Kentville, \$1.; A friend, Truro, \$1.; "Alberta," \$2.; Archdeacon Kaulback, Truro, \$10. Further contributions will be thankfully received and acknowledged by the rector, Rev. W. J. Ancient.

WINDSOR, N. S.

Death has removed a prominent, public-spirited, and universally esteemed citizen and one who has ever taken a prominent interest in the Church work in the Diocese. Mr. E. W. Dimock entered into rest on the morning of Sunday the 24th January, after a somewhat long continued illness. He was a member of Christ Church here of which he was always a warm friend and supporter, and an ever attentive and devout worshipper at its services. He was also one of the most enthusiastic organizers of the Church School for Girls and one of its most liberal supporters. For many years he had been connected with prominent business enterprises and specially was President of the Windsor Foundry Co., and a leading member of the Gypsum Packet Co., being also connected with banking and insurance institutions. Speaking of his decease the *Hants' Journal* says:

"We look upon his death as a great public loss for he did his duty faithfully in every department of social and commercial life, leaving behind him a regard for manliness and integrity which will be a green spot in the memory of a loving wife and the children who survive him and of the community of which he has for many years been a valued, useful and honored member." Mr. Dimock was sixty-eight years of age and leaves two brothers, Mr. Isaac Dimock and Mr. William Dimock, and four children, one of whom is married to the Rev. T. W. Clift.

PRINCE EDWARD ISLAND.

The annual meeting of the Diocesan Church Society was held on the evening of the 3rd. of February in St. Pauls School room, the Hon. Mr. Justice Hensley presiding. The chairman delivered an interesting speech after which the report of the Church Society and of the clergy in P. E. I. was read. From the Reports of the Clergy it would appear that the year has been one of progress. At St. Peters

Charlottetown (Rev. James Simpson, Rector) the congregation had been considerably augmented and the work had steadily grown. 1062 Services had been held during the year with 391 celebrations of Holy Communion. Baptisms 24: Confirmed 23. At *St. Eleanors and Summerside* (Rev. C. F. Lowe, Incumbent) the services had been well attended, the parish room was nearly ready for use: the Thursday evening Bible classes had an attendance of from 50 to 60, and Sunday School work was regularly kept up. At *Milton* 10 communicants had been added during the year and at *North Milton* and *Rustico* there had been distinct progress. The amount collected during the year was \$550.00. At *Crapaud, Springfield and Long Creek* (Rev. A. W. Daniels) noticeable progress was reported. A Chapel and Sunday School room were in course of erection about two and one half miles from Springfield and the Church premises had been improved. Four Sunday Schools are in operation with Bible classes held in several parts of the parish. A Ladies Aid also had been organized in connection with St. James' Church, Crapaud, and a fund for a new Church had been formed. At *Long Creek* the Rev. Mr. Hamlyn had held a successful mission, seven additional communicants being added to the roll. Nearly \$500.00 was raised in the parish for Church purposes. At *New London*, Rev. T. Lloyd reports many evidences of increased interest and spiritual life, and he acknowledged the gift of a valuable chandelier for St. Marks Church from the Lieutenant Governor. At *Alberton* (Rev. J. M. Forbes) a new Church is being erected, a large sum of money having been contributed for the purpose; but \$700.00 more will be needed to complete the building. Four Sunday Schools have been in active operation: 260 Services were held: Baptisms administered 35. Visits to sick and others 600: amount raised in the parish \$1200.00.

After the reading of the reports the Rev. C. F. Lowe read a paper on "The attitude of the Church of England toward our separated brethren", which provoked a lively discussion participated in by Messrs. L. H. Davis, M. P., Hon. T. H. Haviland, Charles Palmer, Hon. F. Blecken, and the Revs. Chas. Simpson and W. Hamlyn. The meeting was then closed by the Rev. Mr. Lowe.

THE CLERICAL ASSOCIATION OF PRINCE EDWARD ISLAND.—The 19th, meeting of the Association took place in St. Pauls parish on Wednesday Feb. 3rd., beginning with Holy Communion in St. Pauls Church at 8 a. m. The business sessions were held in the rectory the members present being Rev. A. W. Daniel, of Crapaud; Prest. Rev. W. Hamlyn, of St. Paul's; Rev. Jas. Simpson, of St. Peter's, Rev. Thos. Lloyd, of Kensington; Rev. F. E. J. Lloyd, of Georgetown and Charlottetown; Rev. C. F. Lowe, of Summerside. Revs. J. Forbes, H. Harper, T. B. Reagh and T. H. Hunt were absent from various causes.

After usual office, and the reading and the approving of the minutes a conversation ensued anent mission work in Charlottetown. Mr. Lloyd had not continued his negotiations with the Rector of St. Paul's.

Rev. J. Forbes of Alberton was elected Pres., Rev. C. F. Lowe, Summerside, re-elected Sec. A resolution of condolence with Rev. Mr. Daniels upon the loss by death of his father was passed. It was decided to hold the next meeting in Port Hill in the second week in January, the Secretary, being requested to draw up a list of subjects from which the several Clergy might choose over for an address at the different meetings. The members present dined with the Rev. F. E. J. Lloyd at his residence and at 4 o'clock p. m. A social and afternoon tea was held in St. Paul's Rectory and enjoyed by all.

Diocese of Fredericton.

PERSONAL.—The many friends of the Rev. Canon Roberts, of Fredericton, will learn with regret of the decease of his second son, Mr. Goodrich Roberts at Windsor, N.S., on Feb. 4th, from an attack of influenza. Deep sympathy is felt by all for Canon and Mrs. Roberts, in this new sorrow.

Diocese of Montreal.

MONTREAL.

The Rev. G. J. Magill, Rector of Newport, Rhode Island, and Rural Dean, has been spending his holidays in this city, having returned with his family to his native land to enjoy again a part at least of a Canadian winter, after an absence of some years. He has not, however, by any means been idle, having rendered kindly and much appreciated services to the Rectors of the different parishes by preaching on nearly every Sunday in some one or more of the Churches. Last Sunday morning he preached at St. James', to the enjoyment of all present. He has also done similar duty in the Cathedral, St. John's, Trinity and St. Martin's. He is a forcible, practical and scholarly preacher.

ST. JOHN'S.—The presence of Father Benson as preacher at both services on Sunday last filled the Church to overflowing both morning and evening, extra seats having to be provided, whilst many stood. His sermons were earnest, practical, and at times impassioned, though couched in the simplest language, and though over half an hour in length on each occasion, he held the unflagging attention of all present. In the evening his text was from the First Lesson: Enforcing the truth that man was created by God, for God, and for the enjoyment of God's presence hereafter if faithful and obedient to the covenant relation indicated by the words "Lord, God" used in reference to his creation.

ST. GEORGE'S.—The offertory at this Church on Sunday last was for the MISSION FUND of the Diocese, and in response to the Rector's appeal reached the large sum of \$2900.

ABBOTSFORD.

The annual meeting of the Ladies Aid was held on the evening of the 8th February, when it was decided to hold socials fortnightly instead of monthly, and to divide the proceeds for the coming year between the Endowment Fund and the Church and Rectory Fund. Votes of thanks were passed to Mr. and Mrs. W. Drake, of Montreal, and to Mr. and Mrs. Fisk for liberally providing for the improvement of the interior of the Church. A beautiful memorial window has been placed therein by Canon and Mrs. Robinson, in memory of two daughters deceased. The officers for the present year are Mrs. J. M. Fisk, President; Mrs. G. Mitchell, Vice-President; Miss Clara Bradford Secretary-Treasurer; and the Misses E. Fisk, Mary Whitney and Laura Fisk, Directresses.

PERSONAL.—The Rev. Canon, Ellegood, M. A., Rector of St. James', has been obliged to go to Bermuda, to recuperate after his late severe illness.

The Very Rev. the Dean of Montreal continues in poor health.

The Rev. R. D. Mills, Rector of Cowansville, has declined the principalship of Dunham Ladies College.

The Rev. G. O. Troop, who suffered severely from the generally prevalent influenza, has recovered and has been holding a mission in Orillia and also attended the Convention of the Brotherhood of St. Andrews in Toronto last week.

The Rev. Canon Anderson, one of the oldest and most revered of the clergy, has been confined to his house through illness.

The Rev. J. F. Renaud, of St. Thomas', visited Toronto last week as one of the representatives of the diocese at the St. Andrew's Brotherhood Convention.

The Rev. Father Benson, founder of the order of St. John the Evangelist and now on his way from India to Boston, Mass., preached in the Church of St. John, Montreal, on Septuagesima Sunday. It is understood that he will replace Father Hall in Boston. He is reputed to be a great theologian and excellent preacher.

The Rev. Canon Davidson, M. A., Rector of St. Armand East, has been confined to his house through an attack of *la grippe*, but is again at work.

A meeting of the Committee in regard to Dunham Ladies College was held in Montreal last week, when the choice and appointment of a Principal for the college—to be opened, it is hoped, next September—was left in the hands of the Bishop.

A meeting of the Executive Committee of the Diocese was held on the 9th inst., but nothing except routine business was transacted. The attendance of members was good. The Rev. Canon Empson, Sec'y, who has been seriously ill, was able to be present, to the satisfaction of his many friends.

Diocese of Toronto.

TORONTO.

ST. MARY MAGDALENE.—Rev. Canon Dumoulin preached yesterday evening in St. Mary Magdalene Church under the auspices of the Brotherhood of St. Andrew.

ST. STEPHEN ASSOCIATION.—A large audience greeted the Hon. S. H. Blake on Monday evening, 8th Feb., at the school house, Bellevue-avenue. His address to Christian workers was a grand effort, while his readings from Dickens delighted all. The piano playing by Miss Symons was enthusiastically encored and the singing of Miss Violet Burns and Mr. Thompson was heartily applauded. Mr. J. Canavan presided in the chair.

NORTH TORONTO.

ST. CLEMENT.—A New Anglican Church.—Sited in Hawthorne-avenue, North Toronto, is a pretty ecclesiastical edifice soon to be occupied for devotional purposes by the congregation of St. Clement.

The structure is of pressed red brick, adorned with fancy gables of attractive pattern. The interior of the church is tasteful in every particular. Many a city congregation might feel proud to be the possessor of such a comfortable abode. The roof is inlaid with pine, finished in oil, and supported by open collar beams. The pews of black ash are beautiful in design, and as far as comfort is concerned could not be improved on. The Communion table and the rail enclosing it are of the same material. The windows are of Cathedral glass, leaded, and are appropriately adorned. The floor is covered with Brussels carpet. Opening off the chancel

is a vestry, and from this room access is had to an extensive basement. The church is heated by hot air and the ventilation is complete and efficient. The whole structure, when complete, will cost \$3000 and will seat about 200.

St. Clement was organized about four years ago as a mission station in the parish of York Mills. Services since that time have been held in the Y.M.C.A. rooms. Canon Osler has acted as rector and his efforts have been reinforced by T. Powell of Trinity College.

The membership at the present time numbers 40 and the Sunday school is of about the same in number.

The building was to be formally opened on Wednesday, Feb. 17th. Canon Dumoulin officiated in the morning and the Bishop of Algoma in the evening.

TRINITY UNIVERSITY.—A meeting of the Corporation was held on the 11th February, the Hon. Chancellor Allan presiding and there were present: The Bishop of Algoma, the Provost, Dean Rigby, Professors Jones, Clark and Huntingford, Revs. Dr. Langtry, Rural Dean Cary, (Kingston) and E. P. Crawford (Hamilton), Messrs. William Ince, James Henderson, Edward Martin, Q.C., Barlow Cumberland, C. J. Campbell, R. H. Bethune, John C. Kemp and George MacKenzie.

Letters of apology for non-attendance were received from Rev. Canon Du Moulin, Hon. Mr. Justice Osler, Rev. A. J. Broughall and R. T. Walkem, Q.C., Kingston.

In accordance with a resolution adopted at a previous meeting of the corporation, the Land and Finance Committee presented a full and satisfactory report of the present financial condition of Trinity College, including statements showing the numerous improvements which have been made in the college building and the various steps which have been taken to bring the professional staff to its present state of strength and efficiency.

A report was also received from the New Buildings and Endowment Fund Committee in regard to the present state of the canvass for funds and showing subscriptions already received to the amount of about \$35,000.

The committee appointed to consider the advisability of making changes in the length of the academic course reported against the change of the present three years' course in Arts to four years; but they considered that it would be most desirable, if it can be done, to replace the present two years' course in the Divinity class by a course of three years, the course in each year closing in April. The recommendation was endorsed by the Board of Divinity Studies.

A letter was read from Mr. H. T. Beck executor of the estate of the late Miss Harriet Boulton, enclosing the sum of \$200, bequeathed by that lady in aid of Trinity College.

SUNDAY SCHOOL COMMITTEE.—At the regular quarterly meeting of the S. S. Committee of the Diocese of Toronto held on Feb. 10th, the following resolution was passed:

Resolved—That the thanks of this Committee are due and are hereby tendered to the gentlemen who acted as examiners in the recent Inter-Diocesan examinations; and that this resolution be published in the Church papers.

The examiners were:—Rev. Canon Sweeney, D.D., Chairman, Toronto; Rev. G. W. Sibbald, Lloydtown; G. B. Kirkpatrick, Esq., Toronto; S. G. Wood, Esq., L.L.B., Toronto; Rev. Chas. I. Ingles, M.A., Secretary, Toronto.

Local examiners: The Rev. James S. Broughall, M.A., Toronto; R. A. N. Defries, Esq., Toronto; Rev. E. W. Sibbald, Lloydtown; Rev. A. W. Spragge, M.A., Cobourg; Rev. I.

H. Nimmo, M.A., M.D., Brockville; George L. Starr, Esq., Brockville; Rev. J. W. Burk, B.A., Belleville; Rev. L. Des Brisay, M.A., Strathroy; Rev. Thos. Rudd, Richmond, Que.

Diocese of Huron.

The annual missionary meetings are being held throughout the Diocese at present. His Lordship the Bishop is assisting at some of them in the county of Middlesex.

Arrangements are made for the Bishop of Huron to preach in Grace Church, Brantford, on the several Wednesday evenings during the approaching Lent.

The annual missionary meeting was held in the Memorial Church, London, Wednesday, Feb. 3rd. His Lordship, the Bishop of the Diocese occupied the chair and gave an address on missionary work. The Rector, Rev. Canon Richardson, gave an account of what the congregation had contributed during the year, and Rev. Rural Dean McKenzie gave a good address, during which he pointed out the prosperity of the work in the Diocese and the healthy condition of the several funds. A liberal collection was taken up at the close of the meeting.

STRATFORD.

The Rev. Rural Dean Patterson has been in poor health for some months past. He is unable for work. Indeed although, he got a leave of absence and purposed going south for a change, he is too poorly to leave home.

On Sunday, Feb. 7th, Rev. R. McCosh, of Petrolia, took Canon Patterson's duty, and administered the Holy Communion. He preached morning and evening.

INGERSOLL.

The half yearly deanery meeting was held in Ingersoll on Thursday Feb. 4th. There was a very good attendance. The Rev. Canon Richardson, of London, delivered an appropriate sermon.

Rev. H. A. Thomas, rector of St. Mary's Church, Warwick, is slowly recovering from an attack of bronchitis, following la grippe, although it will probably be a fortnight or more before he will be able to leave his room. Meanwhile his work is being carried on by students from Huron College and by the kind assistance of the rectors of Watford and Forest.

THE WORKING OF A FREE AND OPEN CHURCH.

—There is another way besides appropriation by which churchwardens can perform their duty of regulating the seats, and that is by leaving people to seat themselves where they please, and interfering as little as possible. This is what is done in free churches. Habitual worshippers, rich and poor alike, sit Sunday after Sunday in the same places. They do not struggle for special seats. There is a tacit understanding about the matter. If strangers come, the churchwarden standing at the door tells them to sit where they please. If, unused to such freedom, they hesitate, places are quickly found for them. If unbidden they take places usually occupied by others, the others do not scowl at them as intruders, but find seats elsewhere. Difficulties, as a rule, there are none.—*Rev. W. J. Frere.*

Diocese of Montreal.

AYLMER.—On Monday night, February 1st, a number of the parishoners of Christ Church met at the residence of Mr. R. H. Conroy, church warden, and among those present was Revd. Mr. Almon. After some discussion of the affairs of the church, Mr. Conroy arose, and on behalf of the parishoners, presented the rector with a beautiful Persian lamb coat, cap and gauntlets. The recipient was completely taken by surprise, and in reply to Mr. Conroy's very kind speech, thanked the donors for their costly presents.

DIOCESE OF COLUMBIA, (B.C.)

NANAIMO.

ST. ALBANS.—The total receipts of the choir concert amounted to \$76.25. There still remains a debt of \$40 to the Building Fund on account of the organ. A course of sermons was delivered on the Sunday evenings after Epiphany, on "Christian Evidences." The subjects were "Scepticism," "Free Thought," "Atheism," "Revelation," "Inspiration of Scripture," "Historical Evidences," "Discrepancies," and "The Catholic Faith."

HUMANITY NEEDS THE GOSPEL.

Dean Lefroy, in his masterly address at the Islington Meeting, expressed in admirable words the one need of humanity.

"Some" he said "assure us that enlarged education will renew the heart and regenerate the life of our society. They tell us that information, bestowed individually, gratuitously and pleasantly, will rectify the conscience, elevate the conduct, and restrain vice. They appear to believe that a little Euclid, or trigonometry, or algebra, with drawing, and music, and chemistry, and so forth, accompanied by a policy of sewage, sanitation, and athletics will reduce rampant vice, and will eradicate callous crime. But there was secular knowledge in Greece and the loveliest of art when St. Paul regarded its possessors as enslaved by the course of this world, by the prince of the power of the air, by the spirit which then wrought in the children of disobedience. There was education, and art, and philosophy, and culture in the land of Apelles, and of Phidias, and of Plato, when the same historian—without an approach to exaggeration—described even the intellectual as those who had their conversation in times past in the lusts of the flesh, gratifying the basest propensities, and realising the foulest imaginings.

"The record is admonitory. It warns us that while we do our utmost to advance the education of the masses, and while we encourage in every legitimate mode any effort made to prevent over-crowding, and to advance the laws of sanitation, we do not meet the real wants unless we bring to them the message of regeneration which is contained in the whole counsel of God. The Gospel of the Lord Jesus Christ is designed to restore man to the high estate from which sin has driven him. Humanity needs the Gospel. The Gospel is adapted to the need. Education enlightens, informs, and amuses. But it is not capable of effecting spiritual regeneration. He who substitutes secular knowledge for saving truth, forgets that knowledge is no match for sin. The acceptance of the council of God vitalizes the spirit, rectifies the conscience, regenerates the inner being, and, by restraining the power of sin, turns the forces of the soul to higher and nobler ends, which are assuredly expressed in conditions which prove the right of Christianity to be regarded as the only scheme by which social regeneration can be secured."

Brotherhood of St. Andrew.

The ST. ANDREW CROSS [monthly] will be sent FREE for one year, to any member of the Brotherhood remitting \$1.50 for a year's subscription to THE CHURCH GUARDIAN, [weekly.] Address P. O. Box 504, Montreal.

THREE IS A GOD.

There is a God! The herbs of the valley, the cedars of the mountains, bless Him; the insect sports in His beam; the bird sings Him in the foliage; the thunder proclaims Him in the heavens; the ocean declares His immensity. Man alone has said: "There is no God." Unite in thought at the same instant beautiful objects in nature. Suppose you see at once all hours of the day, and all the year; a morning of spring and a morning of autumn; a night bespangled with stars and a night darkened by clouds; meadows decorated with flowers, forests hoary with snow; fields gilded by the tints of autumn, then alone you will have a just conception of the universe! While you are gazing on that sun which is plunged into the vault of the West, another observer admires it emerging from the gilded gates of the East. By what conceivable power does that aged star, which is sinking, fatigued and burning, in the shades of the evening, reappear at the same instant fresh and humid with the rosy dew of the morning? At every hour of the day the glorious orb is at once rising, resplendent as day and setting in the West; or our senses deceive us, and there is, properly speaking, no East or West no North or South in the world.

Go out beneath the arched heavens at night and say if you can, "There is no God." Pronounce that dreadful blasphemy, and each star above you will reproach the unbroken darkness of your intellect; every voice that floats upon the night winds will bewail your utter hopelessness and folly.—Selected.

Magazines.

MUNSEY'S MAGAZINE for February is specially interesting to church people, as it contains an outline of the History and Status of the Protestant Episcopal Church in New York with views of some of its leading Churches and portraits of its leading clergy. Berlin, the city of the Kaiser, its streets, parks, palaces illustrated, is also an attractive article. All matter in this monthly is complete in each issue. (F. A. Munsey & Co., New York. \$3.00 per annum, 25 cents each.)

LITTELL'S LIVING AGE for week February 6th contains "The Russians on the Pamirs," from Blackwoods; "My Journey to France, Flanders and Germany in '739," Temple Bar; "The Religious Opinions of Robt. Browning," Contemporary Review; "Birds on their Travels," Sunday Magazine, etc. (Littell & Co., Boston, weekly, \$8.00 per annum.)

THE CHURCH ECLECTIC presents an extra good bill of fare this month to its readers. Dr. Spalding, of Alabama, under the title of "Some new Christian Evidences" furnishes some proofs that the so-called Protestant Episcopal Church in the United States is not a sect man-made, but

a true part of the Holy Catholic Church, of Divine origin. (W. T. Gibson, DD., Utica, N. Y. \$3.00 per annum, 25 cents each.)

THE WESTMINSTER REVIEW (January) contains amongst other articles the following: "The Colonial Government of Great Britain;" "Inspiration a Truth," by Rev. W. Lloyd; "Surgeon Parke's African Experiences," by D. F. Hannigan; "Are Women Protected?" by Mathilda M. Blake; "The Horrors of Sport," by Lady Florence Dixie, etc. (Leonard Scott Publishing Co., New York. \$4.50 per annum, 40 cents each.)

ARROWS FOR THE KING'S ARCHERS.—Analytic outline addresses upon Religious, Temperance and Social Topics with some courses of addresses for special seasons, by Rev. Henry W. Little, Sussex, N. B., intended for the use of busy and overworked clergy and for Lay Readers, Teachers and Parish workers—and admirably adapted to its purpose. (T. Whittaker, Bible House, New York: cloth pp. 150, \$1.00.)

A PERSONAL QUESTION: "Why should you not be confirmed when the Bishop visits this parish?"—an excellent tract for circulation in the parish prior to the Bishop's visitation—from the pen of the well known writer, Rev. G. W. Shinn, D. D. (Paper 5 cents. T. Whittaker, New York.)

OF GREAT JOY.—A little booklet by I. C. Skey, furnishing thoughts for Christmas tide in particular, but so beautiful as to be acceptable at all times. Its contents are True Joy: Joy (1) in Believing; (2) in Hoping; (3) in Loving; (4) in Working; (5) in Conquering; (6) in Receiving; (7) in Suffering; (8) in Dying. [Longmans Green & Co., New York.]

THE LADIES HOME JOURNAL for February is the "Famous Daughters" issue, containing contributions from the daughters of famous men, viz., Mrs. McKee, daughter of President Harrison; Mrs. Lathrop, daughter of Nathaniel Hawthorne; Mrs. Ritchie, daughter of W. M. Thackeray. It also contains the first of three papers on "The Queens of Westminster Abbey," by Miss E. T. Bradley, daughter of the Dean of Westminster. Some needed hints as to the wearing of diamonds are given by the daughter of Captain Marryatt. Every lady should have this number. [Curtis Publishing Co., Philadelphia, \$1.00 per annum.]

THE PANSY for this month has among much else attractive to children two pretty little stories, one "Gertrude's Test Day," illustrative of the evil of selfishness and how one little girl overcame it; the other, "Carl Hammond's Lesson," teaching the duty of confession of sin and the joy of forgiveness. [D. Lothrop & Co., Boston.]

OUR LITTLE ONES AND THE NURSERY must make the heart of many a little one glad by its monthly supply of pretty pictures and stories. "Faithfulness to trust imposed" finds illustration in the "Hero of one Day." Valentine's Day, too, is not forgotten. [The Russell Publishing Co., Boston.]

THE STORY OF THE HUDSON BAY COMPANY

The Hudson Bay Company's agents were not the first hunters and fur-traders in British America, ancient as was their foundation. The French, from the Canadas, preceded them. It is said that it was as early as 1627 that Louis XIII. chartered a company of the same sort and for the same aims as the English company. By the time the Englishmen established themselves on Hudson Bay, individual Frenchmen and half-breeds had penetrated the country still farther west.

Charles II. of England was made to believe that wonders in the way of discovery and trade would result from a grant of the Hudson Bay territory to certain friends and petitioners. An experimental voyage was made with good results in 1668, and in 1672 the King granted the charter to what he styled "the Governor and Company of Adventurers of England trading into Hudson's Bay, one body corporate and politique, in deed and in name, really and fully forever, for Us, Our heirs, and Successors." It was indeed a royal and a wholesale charter, for the King declared, "We have given, granted, and confirmed unto said Governor and Company sole trade and commerce of those Seas, Straights, Bays, Rivers, Lakes, Creeks, and Sounds, in whatsoever latitude they shall be, that lie within the Straights commonly called Hudson's, together with all the Lands, Countries, and Territories upon the coasts and confines of the Seas, etc." For this gift of an empire the corporation was to pay yearly to the King, his heirs and successors, two elk and two black beavers whenever and as often as he, his heirs, or his successors "shall happen to enter into the said countries." The company was empowered to man ships of war, to create an armed force for security and defence, to make peace or war with any people that were not Christians, and to seize any British or other subject who traded in their territory. The King named his cousin, Prince Rupert, Duke of Cumberland, to be first governor, and it was in his honor that the new territory got its name of Rupert's Land.

In the company were the Duke of Albemarle, Earl Craven, Lords Arlington and Ashley, and several knights and baronets, Sir Philip Carteret among them. There were also five esquires, or gentlemen, and John Portman, "citizen and goldsmith." They adopted the witty sentence, "*Pro pelle cutem*" (a skin for a skin), as their motto, and established as their coat of arms a fox sejant as the crest, and a shield showing four beavers in the quarters, and the cross of St. George, the whole upheld by two stags.

The "adventurers" quickly established forts on the shores of Hudson Bay, and began trading with the Indians, with such success that it was rumored they made from twenty-five to fifty per cent. profit every year. But they exhibited all of that timidity which capital is ever said to possess. They were nothing like as enterprising as the French *coureurs du bois*. In a hundred years they were no deeper in the country than at first, excepting as they extended their little system of forts or "factories" up and down and on either side of Hudson and James bays.....

The attitude of the company toward discovery suggests a Dogberry at its head, bidding his servants to "comprehend" the Northwest passage, but should they fail, to thank God they were rid of a villain. In truth, they were traders pure and simple, and were making great profits with little trouble and expense.

They brought from England about £4000 worth of powder, shot, guns, fire-steels, flints, gun-worms, powder-horns, pistols, hatchets, sword blades, awl blades, ice-chisels, files, kettles, fish-hooks, net-lines, burning-glasses, looking-glasses, tobacco, brandy, goggles, gloves, hats, lace, needles, thread, thimbles, breeches, vermilion, worsted sashes, blankets, flannels, red feathers, buttons, beads, and "shirts, shoes and stockens." They spent, in keeping up their posts and ships' about £15,000, and in return they brought to England castorum, whale fins, whale oil, deer horns, goose quills, bed feathers, and skins—in all of a value of about £26,000 per annum. I have taken the average for several years in that period of the company's history, and it is in our money as if they spent \$90,000 and got back \$130,000, and this is their own showing under such circumstances as to make it the course of wisdom not to boast of their profits. They had three times trebled their stock and otherwise increased it, so that having been 10,500 shares at the outset, it was now 103,950 shares.—From "A Skin for Skin," by JULIAN RALPH, in *Harper's Magazine*.

THE CHURCH GUARDIAN,

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

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ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
THE EDITOR, P. O. BOX 504, MONTREAL. EX-
CHANGES TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 13.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR FEBRUARY.

Feb'y.	7th.—5th Sunday after the Epiphany.
"	14th.—Septuagesima.
"	21st.—Sexagesima—Notice of St. Matthias.
"	24th.—St. Matthias, Ap. and Mar. Athan.
"	28th.—Quinquagesima. Notice of Ash Wednesday.

"AS THIS CHURCH HATH RECEIVED THE SAME."

By BISHOP STARKEY, OF NEWARK, N. J.

The obligations and responsibility of the ministry cover, in the language of the Ordinal, "Doctrine, Sacraments, and Discipline." I am only engaged with the first, directly, at this time, viz.: the ministering of the doctrine of Christ, "as this Church hath received the same."

The remark is frequently made, in the loose and careless way which is apt to characterize the popular discussion of all religious topics, that "this Church" admits and encourages a wide latitude of opinion among her clergy and people, touching matters of religious belief. While it must be said of the spirit which too often gives character to the remark, that it is undoubtedly out of harmony with the traditional mind of the Church, I am, nevertheless, far from wishing to deny that there is a range of considerable extent within which diversity is allowable. But this range has its distinct boundaries, as Christian history fully testifies.

It is obvious, however, from this very distinc-

tion, that the existence of a large and systematic body of doctrine is presupposed, which is neither doubtful nor debateable, but of the essence of the faith; and it would be an extremely moderate suggestion of what may be regarded as the minimum of this body of doctrine, to say that it includes the first ten Articles of Religion (inclusive of the English Article, which treats of the three Symbols of the Christian faith), together with the Articles relating to the Sacraments, the Preface to the Ordinal, and the Ordinal itself. Yet, moderate as this suggestion is of the limits of what is absolutely necessary for the people to believe, and the clergy to teach on peril of canonical disobedience and breach of moral responsibility in denying the faith, it is noteworthy that men in the Church's Orders have not scrupled to question, and even to deny and teach others to deny, much that is contained within these limits.

Let me, in this connection, call your attention to one or two examples of doctrine necessary to be taught because received by this Church, and as illustrating, at the same time, the carefulness with which she has anticipated and not one of these modern presentations of a very old heresy. I am quoting from the Article, "Of the Resurrection of Christ." "Christ," says the Church in this Article, "did truly rise again from death," *de mortuis*, "and took again His body, with flesh, bones and all things appertaining to the perfection" *integritatem* "of man's nature."

So again in the Creed: "He rose again from the dead." Not simply, "He rose," as if in a phantom body not before possessed by Him, but *resurrexit*, rose back or again to the earth on which His body had lived and moved before, then had died and been buried, and put into the grave from which it was to rise once more. And with this body prefigured as has been always believed, in the Transfiguration on the Mount, the Article goes on to say, "He ascended into heaven." No doubt there is profound mystery in this; the mystery of a body which was the first-fruits of the promised resurrection hereafter, and which, as such, existed under new and spiritual laws, in new and spiritual conditions.

But it is beyond all question a trifling with the integrity and simplicity of language and a breach of moral responsibility of the gravest kind, when men who are not armed with knowledge on such subjects, are led by their trusted teachers "in this Church" to deny any article of belief like this one of the Resurrection of Christ's Body, which is so plainly taught with iteration in Holy Scripture, and has been received as *de fide* in the Church, *semper, ubique, et ab omnibus*.

If the lesson of the Creeds and of Article IV, supplies an illustration of Church and historical teaching which may not be set aside without violation of trust on the part of the clergy, still another lesson, equally to the point, is furnished by the Church's doctrine of the MINISTRY, than which, none other is more clearly set forth in language, illustrated by history, or enforced by the undeviating practice of Christendom for the fifteen centuries immediately following the Apostolic age.

The Preface to the Ordinal viewed especially in connection with Article XXIII "Of Ministering in the Congregation," all the past teaching and practice of the Universal Church, the Canon Law frequently repeated, together with unvary-

ing usage of the Church of England from the remoter days of the Saxon rule, when Augustine in the south, and Columba and Aidan in the north, were the divinely chosen instruments for introducing and establishing Christianity in the land; the law and usage of our own American Branch; all these furnish testimony too clear and overwhelming for any question to be raised in this day, as to what the teaching and law of the Church require of her clergy. Any one who ventures to contravene this mind and teaching while continuing still to hold the office which she gave as a sacred trust, must and does incur serious moral responsibility in doing so. The best that can be said in extenuation when such offences occur is, that the nicer sense of moral duty has been obscured in the offender by prejudice or ignorance. And every one who is able to think fairly and then form a clear moral judgment, will see that when offences like these are overlooked for the time, and the grievous pain and distress which they inflict are borne for the Church's sake, that this is but the transfer of the case from the court of ecclesiastical judgment to that of official honour; a transfer to be understood and appreciated only by those who acknowledge the authority and jurisdiction of the last.

I do not think, that such denials, of fundamental and necessary truth, are as a rule, to be met and overcome by controversy. It is scarcely possible to hold a sustained argument with those who to be consistent with themselves must deny almost every Churchly premiss, leaving us no common ground to occupy. Let us rather with earnest endeavour to stay the spreading of so serious an evil, fall back upon the ground which should never have been abandoned by us, and become once more as pastors and teachers, not the mere occupants of pulpits on a Sunday or a Festival; but the every day spiritual teachers of the people committed to our care.

In an age prolific of books beyond any other which has gone before, it is as a rule, more difficult to persuade people to read those which discuss and explain religion than it was thirty years ago. Again there is little room for doubt that our Sunday school system is seriously defective. Debates on *Methods* do not reach the evil. It is with a teacher in a Sunday school very much as it is with the clergyman himself, personal qualities and aptitudes are of great importance. A man to be successful must first be able to interest those whom he is trying to teach; and the Sunday school teacher must depend largely upon instruction given by the clergyman point by point, and patiently, in doctrine, sacraments, ministry and liturgy, as well as in the practical duties of life, for the accuracy and comprehensiveness of that which is imparted to the young people of the parish, consigned too often by the culpable negligence or indifference of parents to the Sunday school, for whatever religious instruction they receive.

If it be true, as is commonly said, that the spirit of scepticism is abroad, then the need is all the greater for instruction by the clergy—more constant and particular than ever before in "the faith once delivered to the saints." Some very excellent people, whose general intelligence and sincerity I would not call in question, are prompt to deprecate and even to censure what they call "doctrinal preaching." But if people will neither read religious books nor tolerate what is said in the way of doctrinal teaching in the pulpit, how is the evil of scepticism to be met and arrested?

The truth is, that the faithful clergy in this day are assigned a task as difficult as it is delicate. The people are to be taught, and yet are often unwilling to receive instruction. They do not apprehend, in any just degree, the gravity and imminence of the common danger; or, if

they do, they accept no personal responsibility in meeting and averting it.

What is the clergyman to do in such a case? He has no choice but to obey the Church, which lays upon him the solemn and bounden duty of teaching the people committed to his care; and he must do this without fear or favour. But every clergyman who is possessed of ordinary tact will use discretion in the discharge of this duty. It is possible for a man of good judgment to carry his people every year through the entire curriculum of Christian and Churchly teaching necessary for them to receive, by taking the Church Kalendar for his guide, while to do less would be for him to fail in duty utterly. But let us all remember, Brethren of the Clergy, that it is a part of our moral responsibility, while discharging this service, to employ every proper aid and needful art which nature or study can supply, that we may do our work effectually. —*From the Church Eclectic.*

CONFIRMATION.

Confirmation is not an end in itself. It contemplates immediate approach to the Holy Communion, and a steady growth in grace by diligent use of the means of grace. To rest in it as a final step, is to cheat one's self into the belief that all has now been done that is necessary to become a devout and earnest Christian. It is, in fact, only an essential step in the right direction, only the beginning of a holy course that is to be pursued heartily through all hindrances, temptations, and drawbacks. In a free, voluntary, self-conscious act, the full surrender of one's self to the service of Almighty God, itself signalized by appropriate and solemn Episcopal benediction, it means, in devout attention to the privileges of the Church and private Christian duties, "faithfulness unto death," that of the last the "crown of life" may be won. To those recently confirmed, and others in the years past, the Rector would give this word of earnest exhortation: See, that, by personal fidelity and diligence in sacred duties, a glorious end crowns a promising beginning.—*Rev. S. H. Giesy.*

MEN.

The great want for the Church is for Men. Too much of the burden of responsibility, labor and self denial is left to the women.

Some may perhaps have heard the story told by Mr. Gough, which illustrates this point. It seems that an Irishman and his Scotch wife lived hard by a menagerie, and the bear, who played an important part, escaped and made his way up to their lodgings. The Irishman first caught sight of Bruin as he entered, and very expeditiously made for the window, and left his wife to combat the animal alone. The wife, who certainly proved in this case, as in so many cases of emergency, the "better half," seized a broom and began to belabor the beast right heavily, while her heroic lord, who was outside upon a ladder that led up to the roof, gave his opinions as to her proceedings in some such terms as these: "Hit him harder, Betty"—"more over the nose, Betty"—"try the other end of the broom, Betty." And so on in the most judicious manner, he proceeded with his remarks of approval and encouragement.

Sad it is to realize that this has been too much

the spirit of the Church. Encouragement and approval from the men may be very well in its way, but what is wanted is work, *work*—earnest, self-sacrificing, well sustained and persistent. If a great *bear* of a Church debt is to be met—the question is asked, "What can ladies do?" and so we find them with their worsted and needles, their pincushions and tidies, belaboring away at the monster. So, too, in the Sunday School, when we seek, as we often do, to enlist the intelligent and competent men of the Church, in this most important and self-sacrificing work, we hear it said, "There is my wife and my daughter." In attendance, too, upon our weekly services and mission work, we find men saying, "I give my counsel, my name, my encouragement; but then, Betty, hit him again, Betty."

Now, let men come to the conclusion that there should be an end of this, and ask themselves and one another, "What shall we do for the Church?"—*The Church Helper.*

WHAT THE CATECHISM IS.

The Rev. R. Sherlock, formerly Rector of Winwick, who graduated D.D., in Dublin University, in the year 1633, had a very high opinion of the Church Catechism. He says, "The contents of God's revealed will, delivered and dispersed through the whole body of Holy Scriptures, are collected and summed up into general heads by the Church of Christ, in her catechism. The which, though by a strange 'fanatic humour it be slighted, and by self-conceited persons derided, yet contains all things both of faith and fact, necessary to salvation, being rightly, clearly, and fully understood.'"

Bishop Jeremy Taylor, in his advice to his clergy, in the Dioceses of Down and Connor, when directing them to instruct all the people, "whether they be old or young," in their parishes, "in the foundations of religion," i.e., "the Creed, the Lord's Prayer, the Ten Commandments, and the doctrine of the Sacraments, as they are set down and explicated in the Church Catechism;" but, then, ever remember, "that if in these things they be unskilful, whatever is taught besides is like a house built upon the sand."—*Selected.*

SPIRITUALITY AND COMMON DUTIES.

The first step in spirituality is to get a distaste from common duties. There is a time when creeds, ceremonies, services, are distasteful; when the conventional arrangements of society are intolerable burdens, and when, aspiring with a sense of vague longing after a goodness which shall be immeasurable, a duty which shall transcend mere law, a something which we cannot put in words—all restraints of rule and habit gail the spirit.

But the last and highest step in spirituality is made in feeling these common duties again divine and holy. This is the true liberty of Christ, when a free man binds himself in love to duty. Not in shrinking from our distasteful occupations, but in fulfilling them do we realize our high origin. And this is the blessed, second childhood of Christian life. All the several stages towards it seem to be shadowed forth

with accurate truthfulness in the narrative of the Messiah's infancy.

First, the quiet, unpretending, unconscious obedience and innocence of home. Then the crisis of inquiry: new strange thoughts, entrance upon a new world, hopeless seeking of truth from those who cannot teach it, hearing many teachers and questioning all; thence bewilderment and bit erness, loss of relish for former duties; and small consolation to a man in knowing that he is farther off from heaven than when he was a boy.

And then, lastly, the true reconciliation and atonement of our souls to God—a second spring-tide of life—a second Faith deeper than that of childhood—not instinctive, but conscious trust—childlike love come back again—childlike wonder—childlike implicitness of obedience—only deeper than childhood ever knew. When life has got a new meaning, when "old things are passed away, and all things are become new;" when earth has become irradiate with the feeling of our Father's business and our Father's home.—*Rev. F. W. Robertson.*

RELIGIOUS TRAINING.

More and more there is growing up a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German and drawing; but he shall learn his catechism and his Bible lesson and a reverent observance of this holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of. I do not say that there may not have been folly in another and in an opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess (not, I apprehend, very frequent or very harmful,) without straightway flying to an opposite and worse one. And so I plead with you who are parents to train your children to ways of reverent familiarity with God's word, God's house and God's day. Let them understand that something higher than your taste or preference makes these things sacred and binding, and constrains you to imbue them with your spirit. And that they may do this the more effectually, give them, I entreat you, that mightiest teaching which consists in your own consistent and devout example.—*Bishop H. C. Potter.*

OPEN THE CHURCHES.—Leave the Church open always throughout the day. The mere open door of the Church will be a reminder to each passer-by that there is something else to be thought of and attended to, than the affairs of this world; that there is a Heavenly Father whose house has been set up on earth to be the comfort and refuge of all the sons of men. It might make the homeless and the outcast feel that there was one place, and that the richest and the best, which he might call his own, and where he had a right and welcome. It might make him feel that his fellow-men, who built that house for this purpose, had some sympathy for him, and if but *one* soul, in the course of a century, was led thus to God, and made to feel thus about religion and his fellow-men, it were worth not only the keeping open, but the building of a Church, for our Lord Himself hath taught us that the value of a soul is greater than the wealth of the whole world.—*Rev. G. W. Hodge.*

Family Department.

Little Trouble-the-House.

BY L. T. MEADE.

CHAPTER VIII.—I'M SO GLAD 'TIS A LEAKY BOAT.

(Continued.)

"We won't drown," said Miles encouragingly. "I have read lots 'bout people drowning, and I think 'twas always their own fault. 'Twas just 'cause they did not mind the 'reactions they should have minded, but lost their heads and got frightened. What you has to do, Polly, if the boat does fill up, is on no account to scream, nor throw up your arms, but turn round flat on your back, then you'll float. I'd rather like to float; would not you?"

"No, indeed," sobbed Polly, "I wouldn't like it a bit. I'm dreadful, *dreadful* frightened, Miles, and I'm sure I'll scream and throw up my arms."

"Oh dear!" said Miles, "what a pity you are a girl. Girls have no heads, not the jolliest bit of heads. Why, this is 'bout the jolliest lark we ever had, and there you are crying like a baby. Well, if you're frightened, we will turn back. I'll land you, Polly, and go out and get wrecked all alone."

"Yes," said Polly eagerly, "and I'll watch you from the shore. You can tie your pocket handkerchief to a bit of a stick, and I'll pretend to see it, and get you off. Land me quick, Miles."

"Yes," said Miles; "I must stand up, I s'pose. Now, then, how shall we turn her? Oh!" with a sudden start, his eager face getting pale. "I never thought of it, indeed, Polly—never once—but—I can't turn the boat!"

"Why?" asked Polly. "O Miles! do stand up and begin, see how fast she is filling!"

"No, I won't stand up," replied Miles; "there's no use in it. We can't neither of us turn the boat without oars. I never thought of that."

"Oh dear?" sobbed Polly, "then we shall be drowned."

"No, no," said Miles, "we'll float a bit longer;" but he said these words gravely and with little of his former mirth. He began to see that they were in danger.

The boat was filling fast, and the current was bearing them to the mouth of the lake. Miles had sense enough to know that if once it bore them to the river they were really lost.

They ceased to talk to one another, and began to bale out the water faster than ever, not only with their caps, but with their little cold hands.

In the presence of the real and imminent danger Polly's tears dried on her round cheeks. They knelt opposite to one another, their hearts beating fast.

Miles knew now that the boat must go down—that soon he must know what floating meant. So near and so certain, it no longer looked nice.

Perhaps he too, as well as Polly, might lose his head and go down—down under that cold and ugly water. And there he and Polly would lie, and soon their breath would stop, and they would be—drowned!

Brought so close to him it was a very, very unpleasant word, he dared not think what it quite meant.

"Polly," he said at last, "if I was you I'd take off my shoes."

"Why?" asked Polly.

"'Cause you'd be lighter for floating."

"And must I float?"

"Yes. We'll soon be in the water."

Then they were silent again, neither of them crying, but each getting cold and stiff with fear. "I think I've been hard on Miss Cecil," said Miles after a long pause.

No answer from Polly. Her eyes were fixed on the fast filling boat, her little tired hands had ceased to bale out the water.

Miles threw up his head, and began to gaze at the evening star which had come out in the winter sky.

It reminded him of his mother.

"Be good, Miles," he said to himself. "No, I wasn't good." Suddenly a memory came back to him, words he had forgotten recurred to him; he gave a cry of joy. "I know it now," he said, "Polly, I know why I failed, 'twas my own strength—Polly—next time—"

Still Polly did not answer, for now the boat was really sinking; slowly, slowly, with a bubbling noise it went down, and the water closed greedily over it.

For half an instant Polly found herself struggling in the cold water, then she went down after the boat. Miles had also disappeared.

CHAPTER IX.—A VERY WEAK WOMAN.

As the children sank there was a loud cry of agony from the shore, and the next instant a woman was seen tearing off her cloak and shoes and plunging into the water.

This woman was Miss Cecil, the governess. She was a tall woman, and it was in her power to rescue Miles and Polly.

This was how matters stood.

The boat, while nearing the mouth of the lake, had been also drifting towards the opposite shore.

It went down, unperceived by the children, within a few feet of the shore.

The water where it went down was quite deep enough to drown Miles and Polly, but Miss Cecil hoped that she could stand in it. Ever since Frank had been brought to her stiff and cold, ever since Frank had been drowned, she had dreaded the water, but this was a moment when the prejudices of a lifetime must give way; and she plunged in boldly, without even a fear.

Polly was the first to rise; she seized her by her long hair and bore her to the shore.

But now came the real danger. Miles came up further out, beyond Miss Cecil's depth. How like Frank he looked with his white face gleaming on the water! She *must* reach him. When a child she had learned to swim—two bold strokes and she was by his side. She stretched out her hand to him and tried to drag him to shore, but his weight proved too much for her, and they sank together to the bottom.

But other and more efficient assistance was close by—and Miles was rescued. His life and that of the brave woman who had risked her life for his was spared.

Yes, Miss Cecil was a brave woman. In one supreme moment the faltering feeble nature had grown noble; she had risked all for the sake of another. She had done this, too, at a time when almost despair had taken possession of her, when she felt that, having lost all influence over the children, she must resign her charge of them.

But now everything was changed—changed inwardly, at least; and her heart glowed as it had never glowed before.

* * * * *

"Mother," said Miles, when he came to himself; "Mother—I—know"—

Then he paused and looked around him. He was lying on Miss Cecil's bed in her quiet room, and his father and the governess were bending over him. For a brief half instant he had fancied himself in his mother's arms.

"I want mother," he said, turning from Miss Cecil with his old dislike; but then come memory back, and he closed his eyes with a look of pain.

Poor little Miles! he was very ill, and he was going to be worse. The grief and passionate excitement he had undergone for his mother had weakened him, and he was much longer in the water than Polly had been. Polly did not suffer at all; but before that night arrived fever, and bad fever too, had set in with Miles.

"Don't have any stranger with h.m.," said Miss Cecil when she heard this; "I will take care of him. I was always considered a good nurse."

And so she proved. All through the bad illness that followed, she hardly left the boy's side—scarcely sleeping, scarcely eating, living only for him. Mr. Harleigh, the servants, the doctors, all said she must break down, but she did not; on the contrary, her face had more life in it than it ever had before.

This was not to be wondered at—for the first time in her existence she had an all-absorbing interest.

But she had much to try her also—some sad revelations to be opened up before her startled eyes—through the mirror of a child's soul she was to see herself, and the glimpse so obtained was not pleasing.

Miles in his delirium now really forgot his mother's death; he was always either wildly calling on her to come to him, to hold his hand, not to leave him; or else imagining her there, speaking to her—pouring out his complaints to her, unburdening the bitter sense of wrong that filled his little breast to the loved one who always helped and comforted him.

"Mother, I can't obey Miss Cecil:" that was his constant cry. "She does not understand what a boy should do, mother—she is hard and unkind; she makes me feel so very wicked. Mother, I can never love Miss Cecil. Mother, why do you sit there without touching me?" he said, fixing his unconscious eyes full on the governess's face. "'Tisn't a bit like you to sit there so stiff—I want you to stoop down—I want to whisper to you—do *you* know, mother, that Miss Cecil is a coward—she is, indeed, mother—she was afraid of our dear little Jolly—she fetched the cat, and got him eat up."

Then, after a pause, with a loud laugh.

"Oh! do you know how she amuses herself? ain't it rum? she plays hoop!"

When Miles said this, Miss Cecil got up and removed the old hoop, which she had put together with twine, from its place round Frank's picture; and then going away into a distant corner, she, who so seldom prayed, cried earnestly to God.

"Teach me how to teach this little child," she said, "for I am a very weak woman, Lord."

One day, after praying in this way with great fervor, she resumed her old place by Miles' side.

He had been crying most piteously for his mother, and begging of her to put her hand on his head.

At last in despair Miss Cecil ventured, though with little hope of doing him good, to lay her own soft fingers on his burning brow. To her surprise, the troubled face relapsed into a smile of contentment, and he turned his eyes, eloquent with love, towards her.

"Ah! that's right; now I'll get a bit cool perhaps. Mother, do let me kiss your nice, nice hand."

She lowered it to his lips, and he pressed them on it fervently.

From that time, whenever Miss Cecil wanted to quiet Miles, she laid her hand on his head. The moment that soft hand—she had peculiarly soft and beautiful hands—the moment it touched him, he murmured happy words, and grew calm and contented.

But one day things came to a crisis. The boy was worse than he had been yet, and dark and sad thoughts came fast into his poor little brain.

He went over and over again through the scenes of the last few weeks. Now he was lying on his mother's grave, telling her he could not be good—he never could be good again—now

he was pleading with his father, begging of him to let the new rector teach him—now he was repeating the words Miss Cecil had said to him when she took the broken pieces of the old hoop away, "You don't quite know what you have done to me."

"I would not have broke the hoop, if I knew she cared for it," he murmured; "it seems so silly for her to play hoop."

Suddenly he grew intensely still; then raising himself in bed, he spoke in awed voice:

"Hush!" he said, "she's dying. Mother's dying—she's going away—she's going to wear a white dress—and to sing—no, not Ruley—something else—much—more—beautiful—I don't know the words—I think they're in the Bible."

"Yes, mother, I am close to you—I am waiting for you to speak. Go on, mother—I know what you've got to say.—Be good, Miles.—Yes, I heard that—but there are other words, I know there's something more. I know there are some other after be good, Miles. O mother, mother! do go on—don't go away without telling me how to be good, I'm such a weak little boy. There: now she's going to begin! I'll hear your little lowest whisper. What comes after, Be good, Miles? Oh! won't she ever, ever speak!"

Then Miss Cecil slipped away and went down to Mr. Harleigh's study.

"The boy is puzzled about a memory; perhaps you can supply it."

"What is the memory?" asked Mr. Harleigh.

"He will tell you himself," replied the governess.

They went upstairs together. Miles was sitting up in bed, clasping his hands and crying, "Be good, Miles! What's after 'Be good, Miles?' Oh! she's dying—she won't speak to me—her lips are shut. O mother! Miles can't be good."

Mr. Harleigh's face flushed deeply as the feeble, piteous voice ceased.

"Have you the clue?" whispered the governess; "he must be quieted—his life depends on it. Supply the words if you can."

Yes, the father could supply the missing words—he remembered the scene only too vividly—the child pressed close in the dying mother's embrace, the words the mother had said to the child. In his own in case, though selfish, sorrow, he let them escape his memory, and had never supposed that on one so young they could make a lasting impression.

Now he took one of the little fellow's hot hands in his.

"Miles," he said in a low, distinct tone, these are the words—"Be good,"—try for this with all your little strength, and God will help you with all his great strength."

"The boat!" called out Miles in a voice of triumph. "I thought of 'em in the boat—they came back to me when the boat was sinking.—Father, that's it—'tis God's strength"—and with a smile upon his poor, little worn face, he fell asleep."

TO BE CONTINUED.

In proportion to the size of the vessel of faith, brought by us to the LORD, is the measure we draw out of His overflowing grace.—S. Cyprian.

A Jewish Rabbi's Parable to Enjoin the Sanctity of the Sabbath.

Seven brothers lived together. Six of them went to work, but the seventh was left at home to mind the house. When of an evening the brethren returned home tired and exhausted, they found the house tidy, the meal ready, the lights burning brightly. This made them joyful, and they praised the seventh brother. But there was one among them who thought himself cleverer than the rest, and called the seventh brother an idler and time-waster, who ought to be made to go to work and to earn his bread. This wicked talk was approved by the rest, and they compelled their brother to take axe and shovel and go to work with them.

In the evening they returned home. No inviting light cheered them as they neared the house; no caring hand had either tidied the house or prepared the meal, no hearty welcome sounded in their ears. Then they saw how foolish they had been, and because it was their own fault, they felt doubly miserable and forsaken.

After that the seventh brother had to remain at home again, and the lost happiness of all the brothers was found again.

Similarly the Sabbath is the day among its brothers which brings to the six week days, light, salvation, and blessing. If people come to you professing to be wise, who call this brother an idler and time-waster, and want him for work, and desire to deprive him of his holy right, do not trust them, do not believe them. You will by listening to them, injure yourselves, for you deprive yourselves of the blessing, you lose the light, the order, the joy and the peace of your home.—Selected.

LITERARY NOTE.

The first course in a new series of lectures, founded at Ann Arbor by the late Charlotte Wood Slocum, will be issued this week by Thomas Whittaker. Its subject is "The Chalcedonian Decree; or Historical Christianity misrepresented by modern theology, confirmed by modern science and untouched by modern criticism." by John Fulton D. D. LL. D.

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Missionary Stewardship—Young People: An Address.
By Rev. A. W. Potts.

1. The first idea of stewardship refers to land, produce, or household property. Abram had his steward, or "son of possession," who had charge of his business affairs (Gen. xv. 2). Joseph, like his royal master, had a steward over his house (Gen. xliii., 19). David had his stewards, or "rulers," over all his substance, over his treasures, his farms, his vineyards, his oliveyards, his cattle (I Chron. xxvii., 25-31; xxviii., 1). Herod Antipas had his steward—"Chuza, Herod's steward"—a man of note, and tolerant towards Christ and Christianity (Luke viii., 1-3). The office of a steward is also well described in our Lord's parable of the unjust steward (Luke xvi., 1-3).

2. The idea of stewardship is, moreover, identified with our gifts and talents; with life itself; with time; with "the mysteries of God." Let Paul himself speak, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (I Cor., iv., 1-5). It is this latter stewardship that is referred to in the chapter selected. All ministers are stewards of the Gospel, and their mission is to preach the Gospel, in the fulfilment of their high trust. Paul here glories in preaching the Gospel "without charge," although he had a full and reasonable right to "live of the Gospel." Yet in the mere preaching of the Gospel there was not merit, for he had no choice in the matter, he was compelled to it as a servant or slave is compelled. He was God's steward (with the Greeks an office often held by a slave), and as such he was compelled to obey the will of his Master. "For if I do this of mine own will, I have a reward; but if not of mine own will, I have a stewardship entrusted to me" (Revised Version, ver. 17). And this same stewardship is entrusted to all of us, in so far as we can all do something for the extension of the Gospel. In a measure, also, there is the same divine compulsion. Necessity is laid upon us. "Woe is unto me, if I preach not the Gospel."

3. We are invited to consider our stewardship of missions in this light. Missions have been handed down to us as an active trust; we have to "trade herewith"; we have to "occupy ourselves" according to our "several ability." In this, as in all trusts, the test is in our faithfulness. By faithfulness we can make the five talents grow into other five, the one pound increase to ten. An active, living, responsible trust, is this trust, of Gospel missions. There are small things connected with it as well as great things, details as well as principles, and the faithfulness must include all these—for "he that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

4. Young people may share in this great divine trust and in its active fulfilment. They can do their part in sustaining the cause of mis-

sions. If they cannot bring themselves under bondage as Paul did, in order to get near to men and proclaim the Gospel message; if they cannot become "all things to all men, that they may by all means save some," they can keep alive the interest in missions, and even further the work itself in some humble and practical way. To keep the churches up to their duty, in these matters at home, is to feed the churches abroad. Aggressive work in the great distances is accomplished from the great home centre. And young people can do a great deal in their own churches, and schools, and societies, if they have a willing mind, and if the fire of missionary zeal is in their hearts. To feel any trust will be an incentive to its discharge, and we all ought to feel it, for it appeals to what is Christ-like. Here, we say, is a great unselfish work—the handing on to others the light and the truth which we have ourselves received—let us help it all we can!

5. To fulfil a large trust requires a large faith, and a large knowledge. Who can compass the great mission field: Who can tell how the work is prospering here, or falling there? Who can speak of all the toils and hardships, of all the dangers and heroism which have made of missionary life such a glorious, because such a real, thing? The task in its fullness is beyond the wisest, but it is within the compass even of the "one talent" to disperse some of the existing ignorance and indifference as to the motive and the advancement of Christian missions. It would come within the fulfilment of the trust to spread knowledge where it is required. The history of missions from the beginning of the present century is a wonderful history. Dive into it, make it your own, give it on missionary evenings to your society, to your friends. Missionary biography is rich and pure; lay hold of it, and make it live again in your burning thoughts. Another "Acts of the Apostles" is being wrought out on a larger scale in our own times; get the sheets wet from the press, and have the latest news to tell, the latest word as to the door of faith being opened to the Gentiles. Keep well informed, and use your information with effect, and your trust will not grow rusty. Neither will it diminish in your hands. We can pray for missions. We can pray for those whom we know and love, and who are not laboring in some distant field. We can do a great deal if, as stewards, we are wise and faithful.

6. We can forfeit our trust. We can behave unwisely. We can ignore the splendid possibilities and worth which the trust contains. We can forget our accountability. How much grander to take our trust straight from God, and to put into it all the consecrated energy, and all the best service of our life and youth.—*The Treasury.*

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Forgiveness of Sin.

The forgiveness that is with God is such as becomes Him, such as is suitable to His greatness, goodness and other excellences of His nature, such as that therein He will be known to be God. It is not like that narrow, difficult, halving and mangled forgiveness that is found amongst men, when any such thing is found amongst them; but it is full, free, boundless, bottomless, absolute—such as becomes His nature and excellences. It is, in a word, forgiveness that is with God and by the exercise thereof He shall be known so to be. If there be any pardon with God, it is such as becomes Him to give; when He pardons He will abundantly pardon. Go with your half forgiveness, limited, conditional pardons with reserves and limitations, unto the sons of men; it may it may be it may become them—it is like themselves; that of God is absolute and perfect, before which our sins are as a cloud before the east wind and a rising sun. Hence He is said to do this work with His whole heart, and His whole soul, freely, bountifully, largely, to indulge and forgive unto us our sins, and to cast them into the bottom of the sea,—unto a bottomless ocean an emblem of infinite mercy.—Dr. J. Owen.

High, Low or Broad Church

A clergyman is often met by new-comers with the question; "Is your Church High, Low or Broad?"

One of our exchanges very happily speaks for his own parish, and in doing so, voices the sentiment of that great body of the clergy all over the land. He answers:

"If obedience to the faith and discipline of the undivided Church be "high," our parish is high and getting higher. If personal holiness and an exclusive trust in our Lord Christ for Salvations be "low," our parish is low and getting lower. If large, inclusive views of truth, and the keeping in touch with life in all its modern phrases be "broad," our parish is broad and must be broadened.

But why have "if," and parties in the Living Church? A man who has any power to reason—nay, a man who can read English, and will read it—must see that the prayer book of our Church is [1] Catholic, [2] Evangelical, [3] inclusive and adaptable.

That ringing noble name, a Churchman, means that a man possessing it is not "high" only, for that were instability; nor "low" only, for that were narrowness; nor "broad" only, for that were shallowness; but that as a citizen of that City "the length and breadth and height" of which are equal in the Angelical survey, has in himself the solid, stable, cubic symmetry of a perfect nature.—North Dakota Churchman.

The Life to Come.

It is often said that this world is an enigma, if there be no other world. Life, indeed, is not worth the living, if the grave end it for ever and for aye. But, because there is a life beyond, to which the tomb is but the vestibule, we take courage and press on toward the mark of our high calling. Tell men and make them believe, that they die like brutes, and, ten to one, they will live like brutes. That this world is the pattern, though now confused, reversed, the threads and thorns of a bright upper side, is full of inspiration and encouragement. Church and Bible, Lent, and Easters, prayer and praise, litanies and confessions, good works and holy faiths, all these are solutions of the enigma; the grand answer of which is that God is not the God of the dead, but of the living and that they which believe in Him shall never die.—Church Press.

No situation however wretched it seems, but has some sort of comfort attending it.—Goldsmith.

Know that whatever happens here contrary to thy own will does not happen but by the will of God.—S. Augustine.

Hidden Foes.

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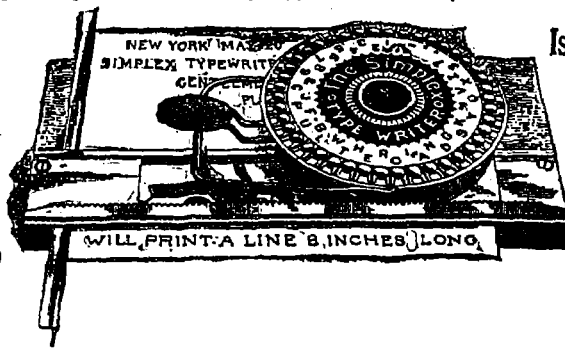
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