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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

In the Hartford Archdeaconry, Conn., a scheme of examinations for Sunday schools has been proposed, the object of which is to secure verbal accuracy in the recitation of the Catechism.

A pre-Lenten retreat for the clergy of the Diocese of Pennsylvania is to be held in St. Mark's Church, Philadelphia, from February 18th to February 22nd, by the Rev. A. G. Mortimer, D.D.

At the annual meeting of the Churchman's Association, New York, the Rev. E. H. Krans was elected President. Dr. Krans is, we believe, a Canadian hailing from the old parish of St. Armand East, P.Q.

We read in the Bible of the poor widow who put two mites in the treasury, and there are some men who follow her example when the plate is passed. Can it be that they are trying to pass for poor widows?

At an Ordination on Friday, January 25th, at All Saints' Cathedral, Albany, Mr. George M. Davidson, recently a Swedenborgian, and Mr. Ernest Mellville, lately a Baptist minister, were ordained Deacons by the Bishop.

The annual meeting of the Church Temperance Society, held in New York on January 23rd, was largely attended and showed increased interest of Churchmen in the subject, and also in support of the principles and organization of the Society.

A correspondent of the New York *Observer* enquires: "Why are the Presbyterian Churches closed on Christmas Day, the anniversary of our Saviour's birth?" The *Observer* answers: "We know of no reason why such a service should not be held in Presbyterian Churches."

At a meeting of the Hartford Clericus last month the Rev. H. N. Wayne, in a paper entitled "The Church, The Priesthood, The People," urged the need of more positive teaching by the clergy, and showed also the longing of the laity for such teaching as opposed to the "glittering generalities."

The *Churchman* of New York, for February 2nd, controverts a good deal of Mr. Edward Bok's article in the *Cosmopolitan* on "The Young Man and the Church," in which Mr. Bok makes two assumptions, says the editor: 1. That young men do not generally attend Church. 2. That they are not to blame for their neglect of public worship of Almighty God.

The Church Temperance Society, (as the Association in the States similar to the Church of England Temperance Society in England is

known), is, said Bishop Potter at the annual meeting in New York last month, "Catholic, and our position may well be one of temperance, patience and faithfulness."

Bishop Potter also said he had realized it more than ever before in the past year that the Church Temperance Society was the best agency both by its platform and in its organization for carrying on the work of temperance reform. Its true attitude has, he thought, been rarely appreciated.

Rev. John Hazon White was elected upon the first ballot Bishop of Indiana in succession to the late lamented Bishop Knickerbocker, at a special Convention held on Wednesday, Feb. 6th inst. The Bishop-elect was born in Cincinnati, O., on the 10th March, 1849, and at the time of his election was Warden of Seabury Divinity School, Fairbault. The *Churchman*, of New York, says, referring to the election: "We are glad that the choice has fallen upon a Priest who is in the prime of life and in every way worthy to be a Bishop in the Church of God."

Dr. Henry Preserved Smith, in last week's *Evangelist*, commends the introduction to the Presbyterian churches of ecumenical forms of public worship. "It is," he says, "instructive to note that such of our congregations as have introduced into their services new features for the edification of all, have been led to choose what is sanctioned by usage in a large part of the Christian Church." In some of the churches, it would seem, the General Confession from the Prayer Book is used; in some the recitation of the Apostles' Creed is common, and the Lord's Prayer is in frequent use. "All three of these," he writes, "are parts of very ancient liturgies, and, to this extent, marks of the unity of the Christian Church." This is well known with regard to the Apostles' Creed and the Lord's Prayer. The General Confession, he continues, and the Absolution ought to be welcomed by churches of the Reformed faith and order as one of the ties binding them to their Anglican brethren, even if it had originated in Calvin's Strasburg Liturgy, where it is found. It was, however, in use in the Reformed Church in Strasburg, before Luther and the German service, and was based on the Roman Liturgy in which the Confiteor and Absolution appear." The writer gives the translation of the French form of the Confession and Absolution from a book entitled "La Maniere de faire Prieres aux Eglises Francoyses," printed in 1542.

The *Churchman*, New York, referring to the meeting of the Church Temperance Society in that city in January last, says: "There is much to indicate that Churchmen are alive as never before to the great issues that confront the Church with reference to the evils of intemperance. The overwhelming sentiment that found expression in the action of the Church Temperance Society last week has been gaining force for years, and is due largely to increased

knowledge of the results of intemperance gained through parochial work among the poorer classes of New York. The interest of Church people, once aroused, turned naturally to the Church Temperance Society, where it found waiting a complete organization, planned in accordance with the tenets and traditions of the Church, in line with the best movements for the abatement of drunkenness in use in the English Church, Churchly, Christian and sensible, an organization waiting only to have the fervor of the awakened conscience of the Church behind it to accomplish great things. It would seem by the interest manifested in the meetings of last week, both by the clergy and laity, that such an awakening has come, and that large latent forces in the Church are about to be utilized. The enthusiastic response that greeted the speech of Dr. Bridgman in support of the resolutions which he offered showed the indignation felt against the defiance of law and order that has been permitted to certain classes in the community, and the determination that the sacredness of the Lord's Day shall be preserved. It seemed as if the Church had been suffering from the very depth and reserved force of its purposes in this matter, and was rejoicing in the opportunity of making them evident."

A NOTABLE COMMEMORATION.

The Laudian commemoration, which has just taken place, is not the result of the mere chance selection of a name on which to hang a medley of historic reminiscences that may serve as the occasion for reviewing a most exciting period of Church history. It is to be remembered that English history, and especially English Church history, has never been so well understood as at the present moment. The ignorance or idleness of historians of fifty years ago caused the character and work of Laud to be obscured and misunderstood. Laud has always been a sort of Protestant bugbear. Yet the course of history has been supplemented by the progress of research in compelling men to look upon the Caroline Archbishop as a man who, in spite of his faults, had heart of grace to stand in the breach through perilous times. The reason why the commemoration of his life and work comes with such appositeness at the present moment is that the English Church is beset with dangers parallel to those which beset her in the reign of Charles I., and earnest Churchmen are looking to Archbishop Laud for an example of the way in which these dangers may be met and overcome.

The Church of England is at this time threatened in two ways. The spirit of undenominationalism is inclined to laugh to scorn all institutional Christianity, all dogmatic belief, and all idea of an Apostolic ministry and an authoritative ministrations of the Word and Sacraments. Laud was a strong denominationalist; he believed in, and he maintained against all the power of Calvinism, the specific character of the Church of England as a branch of the One, Holy, Catholic and Apostolic

Church. He would surrender none of her specific functions, claims and methods. Of late the spirit of undenominationalism has widely leavened the political world in England, and is struggling to control entirely the department of national education. It has already aimed a blow at the efficiency, if not the existence, of a leading Church school, King's College, London. It has, however, developed into something of the animus with which the Roundheads sacked and mutilated the churches and cathedrals of their native land. We cannot be far wrong in looking upon the efforts of the Liberation Society, who are aiming at Church disestablishment and the confiscation of Church endowments, as being the extreme manifestation of the undenominationalist rabies. Now Laud was a strong Establishmentarian. He believed that kings should be the nursing fathers and queens the nursing mothers of the Church. However changed since the time of Charles I. may be popular notions about the prerogatives of kings and queens, the main body of English Churchmen of the present day have pledged themselves to maintain the establishment of the Church. The commemoration of Laud is hailed with warm appreciation by the English press, religious and secular, because Laud stands for the very principles which now in England are actually at stake. For these principles Laud lived, for these he died. Nor, in view of the late powerful Pastoral issued by the House of Bishops, can American Churchmen refuse to see in the man who was Archbishop of Canterbury two hundred and fifty years ago a representative of that undeviating fidelity to Catholic truth which the American Bishops so earnestly inculcate upon the clergy and laity of the Church. Both to the East and the West the commemoration of Laud is an instance not only of the vindication, we may almost say the revenge, of time, but a reminder of the only true method by which present dangers and perplexities are to be met; for Laud was the English ecclesiastic whose noble steadfastness was the human instrument through which analogous dangers and perplexities of two centuries and a half ago were eventually overcome. — *The Churchman, N. Y.*

THE TRAINING AND RECOGNITION OF SUNDAY-SCHOOL TEACHERS.

By THE REV. R. APPLETON, Fellow of Trinity College, Cambridge, Vicar of St. George's, Camberwell, and Warden of the College Mission.

[*Church of England S.S. Magazine.*]

I.

When a young man's heart has been touched by the Divine call and responds with its "Here am I; send me," what work are we to give him? When the daughter of the house, afraid to undertake too great a responsibility, yet desires in some measure to reach the souls and intelligences of her less favoured sisters with the message of life which has filled her with peace and joy, how is she to win her way?

In nine cases out of ten the answer to these questions is given by the Sunday-school. If only for the sake of workers the Sunday-school is one of our most valuable institutions. It supplies those opportunities for lay work which must be afforded unless our best and keenest members are to desert us for some body that will employ them. It gives posts not too difficult, posts with a limited responsibility and a manageable amount of duty, under the eye of captains of industry; it strengthens workers with the encouragement of an organisation; it calls for efforts at a time convenient to the worker; it leads on to duties as important and useful as any that can be found at all. For the

sake of our workers, if for nothing else, we must throw strength into our Sunday schools.

But the idea of a teacher is a very high one and very difficult of attainment. I say little about the intellectual side of teaching to day. Some teachers will never be great on this side, and perhaps we have thrown too heavy a charge upon them, and have not sufficiently supplemented their doctrinal teaching. But the humblest teacher can win hearts and touch wills, and afford the example of a holy life and spread the infection of spiritual desires.

He can do this—if his object is set clearly before him. If you inquire into the cause of so many failures in this matter, of irregular attendance of teachers, of poor preparation, of unvisited homes, of slackness and indifference and distaste, it must be urged that there is often no occasion on which the duties of the teacher and the wonderful possibilities of his charge are ever brought forcibly to his attention. He just drifts on. He took up the work perhaps under pressure, and with the feeling that he was conferring a favour. He has considered ever since that it was very good of him to continue it, and that it would be difficult to supply his place. Surely clergy must confess over and over again that they have lost a golden chance of converting a half-hearted workman into a man with an aspiration and a hope, and that the one unfaithful servant goes far to hinder the efficiency of his fellows.

What is the remedy? Of course we need constant reminders and a constant call to prayer; but we can do much to give the teacher an ideal, and to raise the standard of the conception of his office by giving care to the first beginnings. If a member is admitted to a guild we require from him a solemn promise, and admit him in the Holy Threefold Name. But when we accept a man for the great charge of moulding young lives and shaping the springs of action while they are yet flexible, too often he is never brought face to face with the magnitude of his duty and his opportunity, or strengthened by the invocation of the Spirit of love and wisdom. We want for our teachers a formal admission, to which memory will ever after recur, and which shall be as public as the office itself.

I remember well how the need of this security against lukewarmness was once urged in a Sunday-school. "Some of our teachers are slack about their work, and have no notion what they ought to be doing." "They have never been told," was the reply. And then we set to work and drew out a table of resolutions defining the aims of a teacher, and henceforward gave a copy of the paper to every applicant for a class before he was accepted, so that he might know at the outset what was expected of him. It became much valued, and often helped, I believe, to stir up old teachers too in their review of their own progress.

There is another consideration which points to the same requirement. The teacher is an officer of the Church, not merely a commissioner of the particular Vicar. He ought, therefore, to have the position of an officer conferred upon him in the face of the Church. His undertaking is by this means lifted above a private agreement between himself and the clergy of his parish; it becomes of a public nature; it is noticed by the chief pastor of the diocese; the teacher gains strength and a higher conception of the claim upon him.

There is no necessity, no advantage, indeed, in making the formal admission of a teacher depend upon his passing an examination. The qualities which an examination would test are not the principal endowments of a good teacher. There should, however, be some guarantee of efficiency, and for this purpose a period of probation is required. But the judge of this efficiency must be the Vicar, and he must take into account chiefly such matters as zeal, regularity,

power of discipline, and, above all, spiritual force, besides capacity for actual teaching.

The question of probation, however, raises an apparent difficulty. If the teacher is not to be formally sanctioned until he has approved himself by good service, how can such a sanction be spoken of as an admission? The answer is not far to seek. There must be a preliminary, less formal, admission when a person first commences to work at all, resembling the engagement of a pupil teacher, and admission proper when the probationer has shown himself to be in earnest about the work, and has been found apt to teach. When the novelty has worn away and the serious nature of the office has been realised, when the worker has been found capable and persevering, then at some public service in the church, if possible before the teachers and scholars of the school, the approved candidate undertakes, with full knowledge of what is involved, to instruct his little flock in Holy Scripture and the doctrine of the Church, and to train them up in the love and fear of God. A copy of the Bible is delivered to him with a solemn charge and commission, and all those present pray with him that he may fulfil the duties of his high office.

Such are the main features of the plan devised by the late Bishop of Ely, Dr. Woodford, for his diocese. In the year 1880, when the centenary of the institution of Sunday schools was commemorated, his sense of their necessity and high value to the Church led to practical measures, and a Sunday-school Council was formed for the diocese in place of the Sunday school department of the Diocesan Board of Education. The prominent thought in the Bishop's mind was the recognition of the teacher as an officer of the Church. "Diocesan Catechist" was the phrase in which he designated their office; and in time he drew out with his own hand a form of admission, so framed that it could legally be used within the walls of the church. The rule which governs this formal admission runs as follows:

"Teachers who, being communicants of not less than 20 years of age, and having had at least two years' experience in teaching, have been admitted with the authorized form of service, shall receive a certificate signed by the Bishop, and shall be entitled Diocesan Sunday-school teachers. Their names shall be entered upon a roll to be kept by the secretaries."

And in a rubric at the head of the form of service it is ordered that the service is to be used "at the admission of such teachers only as shall have given proof of possessing gifts for the work of teaching, and of their purpose to persevere in the work." It is also directed that the superintendent, teachers, and children of the Sunday-school, or so many of them as are able to attend, be present. The admission service has been adopted almost as it stands by the Church Sunday-School Institute, and is published by them with the sanction of the two Archbishops.

An indirect effect of the scheme is to divide teachers into two grades, and this has occasionally been considered an objection. It has been said that some of the older teachers cannot be admitted because they do not care to take this step after many years of office, or because they are not, and will not become communicants. The first of these obstacles may easily be surmounted, and as to the second, it is surely worth while to emphasize in action the general rule that a non-communicant cannot be accepted as more than a probationary teacher. In particular cases, of course, it may be well to introduce the rule only gradually, but few persons will hesitate to agree that it is necessary to work in this direction, and that it is a positive advantage in the scheme that it thus clearly holds up a standard. It is also a considerable merit of the scheme that it does make a higher grade of the approved teachers. In some

parishes it may be found well to be chary about admission to this higher grade. A nucleus of capable and persevering workers, recognized as such by an authority outside the parish, must tend to raise the level of the rest, and to give outsiders a higher conception of the office. It may do something to draw into the work those able and vigorous young men who do not at present get fired with the wish to teach because the whole arrangement appears too slack. Raise your standard and you will increase the number and the quality of your workers. Surely, too, it is something for a commencing teacher to have an upward move before him, and an approval to win. Again, the solemn admission before teachers and scholars must be a constant reminder to both of the high nature of the office.

I have not attempted in this paper to touch upon the training of teachers, and I shall listen with great interest to any suggestions that may be made as to methods of improving upon our preparation meetings, training lessons, and general private intercourse.

II.

DR. G. P. GOLDSMITH thought that if we could do as we wished, we should place the commencement of the preparation very far back in a young person's life; should preferably select our candidate from a truly Christian home; and should wish that the earliest religious impressions should have been learnt at the mother's knee, and that the first attempts at articulate utterance should have been to lisp the ever-blessed Name. For among the initial qualifications necessary, earnest personal piety was absolutely essential.

A great *desideratum* would be classes of those desirous to become teachers, conducted by a clergyman or some experienced teacher selected by him. These classes might meet for a period, say, of three months, and the young people might receive instruction in such subjects as Biblical archaeology, ancient history and geography, the manners and customs of Oriental lands illustrative of the Holy Scriptures, ecclesiastical history, and the constitution of the Church, together with more personal dealing as regarded their own spiritual life and mutual encouragement in seeking by earnest prayer and devout use of the other means of grace, increase in holiness, and the aid of the Holy Spirit for the work they were about to undertake.

A skilful conductor of such classes as these would give object lessons in the teaching and management of a Sunday-school class; he would give specimens of both the didactic and interrogatory methods; he would point out the advantages of the catechetical mode of eliciting from the children what they already knew, and of making this a basis of further instruction. He would take care to remind intending teachers of the serious mistakes arising from ignorance or forgetfulness of child-nature, and from failing to adapt their teaching to the varying ages and standards of knowledge attained. In towns such training classes might be composed of candidates from several neighbouring churches, and even in many instances in rural districts occasional meetings might be arranged for young teachers from contiguous parishes.

Where the formation of these classes might be found impossible the best substitute was the careful study of the works of such masters of the teacher's art as Mr. Palmer, of the Church Sunday School Institute, and Mr. Groser, of the Sunday School Union, combined with such practical experience as might be gained by accompanying at his work the ablest teacher accessible, and observation of his method while engaged with his class. The recognition of Sunday-school teachers might be regarded from two points of view—first, the general estimation in which this good work should be held by the Christian world at large, and, secondly, the official regard that might be paid the workers

by ecclesiastical authorities. The more the work of the teachers was understood the more it would be appreciated, and the higher would be the value attached to their services. Would it not be possible to constitute a new order of Sunday-school teachers, publicly and officially recognized as accredited ministers of the Church, and taking their place among our other officers in our spiritual machinery? Would not such a recognition not only greatly encourage these workers; but, in raising their tone and *status*, signally improve the quality of their work? After a certain period of probation satisfactorily passed through, there might be a public admission to such an order, with the presentation of a certificate or badge, at an impressive service. Perhaps the Bishop himself might find it practicable, after Confirmation services, to admit candidates well approved and presented by their clergy, and by a few kind fatherly words, to deepen the sense of responsibility, as well as that of glad thankfulness for the high honour of being called to fill even the lowest place among those who humbly attempted to carry out the Master's injunction, "Feed My lambs."

Paper read at the Exeter Church Congress.

LENT AND RELIGION.

(From the North Dakota Churchman.)

The demand of this solemn season is first, last and always for reality in our religion; and the call to us is any and every call which can help us towards that noble goal. The only enduring reality in religion is likeness to God's ideals of what we should be; and the only real religiousness is the faithful endeavor which draws us towards that, even if over the coals of grief and trouble.

"A religion which does not take hold of the life that now is," says Beecher, "is like a cloud that does not rain. A cloud may roll in grandly, but if it does not rain it is of little account, so far as utility is concerned. And religion is to the soul what health is to the body—it is the right ordering of all the faculties. By religion I mean perfected manhood, the quickening of the soul by the influence of the divine Spirit."

What is your life? You cannot answer that question in any definite forms of words. You can run around the question, and say life is action, feeling, motion, sensation, sleeping. But that is like saying that the fruit of a tree is the life of a tree. A tree is made up of many members, and differing substances apparently. The sap is not the life. Yet it must duly course through the woody fibre that there may continue to be life. So religion does not consist of ordinance, and the spiritual life does not consist in actions. The ordinances are the methods through which we disclose our religiousness; and our actions are the results, the fruits of our religion, and prove what sort of religiousness we have, but they are not religion.

When you undertake to define religion in set phrases it is surrounded with difficulty, because religion escapes the shackles that man, fond of distinct definitions, is always trying to put upon it; man would put religion into the straight jacket of his own understanding. That is the reason why there are so many schools of thought in the Church, all based mainly on non-essentials. That is the reason why Christendom has been so sadly divided. Men want to analyze religion too closely. They would in the past lay down the exact law and handcuff every element or abolish every view that did not coincide with their notions of theology. This mania is now passing away; let us be duly thankful. We have it to thank for all the St. Bartholomew and Autos da Fe in man's cruel story.

A great many definitions of religion can be given, all, or most of which, serve to illustrate

some single view thereof. Now the reason of this mysteriousness of religion is just the same as the reason for the mysteriousness of life. For life is to the body precisely what religion is to the soul. And when you can thoroughly analyze and describe the one, I for one am quite willing that you shall lay down absolute ultimatums upon the other. But religion being the life of the soul should and does perpetually call us to the consideration of the soul's needs and the soul's God. Faith is simply stated, the patriotism of eternity, which perpetually bids us look forward to and adorn ourselves for that citizenship in Heaven of which St. Paul speaks.

Religion is like the firmament; the more it is examined the greater the number of stars which disclose themselves; like the sea, the more you sail upon it the more immense it seems, and the further you stay apart from it the less account or interest it has for you. Like pure gold, the more it is tried in the furnace the more it is purified and perfected. Religion is not merely to taste sweet things, but as Carlyle says in his rough way, "To do noble and true things and to vindicate oneself under God's Heavens as a God-made man."

Religion is simply the right living of faithful believing. Religion should not be used as caulking, something to stuff into the cracks and crevices of a man's life, but it should be regarded and used as the very warp and woof of life. Religion is living in the hand of God, and its hands are full of righteousness.

Surely if one comes at all to appreciate these thoughts he must with ease come up also to the appreciation of the meaning and helpfulness to him in particular of a season like this of Lent, which stands to the year in the same relation that Sunday does to the week. It is here because it is consecrated of man as the result of centuries of experience as a necessity in the life of the soul, and ordained of God when He made man a Spiritual being.

It is then either evidence of levity in the soul, or obstinate mistake of the mind, when one stands aside and says—"I do not believe in Lent. It is of no use for me." Everything and every day that can make your religiousness more real, and you more real in your religion, is a thing, or a day, that you cannot possibly do without save to your own loss and discomfort somewhere and sometime in your life. Every Lord's Day is an open invitation to us to come apart from earthiness and rest awhile. Some day that invitation will come to you and me in a very imperative way, in an absolute way not to be denied.

"Did you expect me?" "No!" was the reply. "Suppose I had been death?" said the physician to a patient. Now one of the chief objects of Lent is to make this whole deep and wonderful mystery of life and death real to us. Everything which calls us to religiousness, and so calls us to God, is a plea for us and with us to come to the level of our noblest capacity, and rise to the marvellous dignity of man as shown in eternal hope. And when we consider how we cling to the passing trumperies and vanities of a brief and butterfly life is it any wonder that Christ's Church should be unwilling to leave a matter of such great importance solely to the caprice of her children? Would she not be the rather grievously to be blamed if she did not strenuously insist to call us by just such seasons of rest and meditation to make at least brief excursions along the road of our certain destination. To the Christian death is the funeral of all his sorrows.

And again we are in this season diligently reminded not only of the mysteries of death and life, we are also reminded of that strange mystery, *death in life*. This fact of men who are spiritually dead, yet walking about just as if they were really alive is one of the most for-

midable facts that confront us. What to do with them, what even to say of them, is quite too large a task for individual opinion, yea for philosophy, yea, for the Church. The Almighty Father alone is able to solve the mystery, and bring it to an end in redemption let us hope somewhere. But if sometimes as you sit yourself down apart to rest awhile and bethink you of what you really are, and of what by the blessing of God you may come to be—when you sit down beneath the overhanging cliffs of eternity, and seriously contemplate yourself as a friend apart and see with concern that perhaps you are one of these spiritually dead men, yet walking about in all the pretence and assumption of real life—in that serious hour it will not be necessary for anyone to impose upon you homilies upon the holy days of the Christian year. You will then become your own best homilist. May the Father of all help us each one to that attainment, where we really commenced to live first hand with him and became souls all alive to His Grace, His Goodness and His Truth.

You have stood beside some swiftly rushing river which, making great haste as it poured noisily downwards through a steep and rocky bed, abounded in many contending currents, that fiercely struggle together, and made foam and froth seem as the distinguishing elements so that nothing but this white and puffed up emptiness of froth appeared. And here and there these struggling currents produced eddies that seemed to whirl about and about forever and make no progress. And here and there in long swift smooth reaches, the waters stretched along like a greyhound with its eye on the goal. So we are in the midst of many currents in the river of human life. Let us not be deceived into supposing that that floating froth is the shape we wish to assume. Leave that to others if there must be froth. And see to it that we do not imagine these eddies, furiously active and tremendously fussy, represent the river's real progress. Some people seem to be just content to turn round and round upon themselves as upon a pivot, as a spinning top, and make plenty of motion but no progress. That is very easy and very common. The eddies and the froth simply represent the friction and resistance to be overcome, the obstacles to be rounded somehow in the river's life. It is in the long still slides where with no tumult of bragging busyness, the river speeds on its real way to its right end.

This season offers to our soul such a quiet time of running progress to our goal. Mark time we must toward the end of all earthly concerns, mark time we may towards the realization of religion's holiest and grandest ambitions.

Note again the river makes onward progress despite all the rocks and eddies and troubles in its way. So the race of man is moving onward through all difficulties to a more real and general God-likeness, towards a real regeneration, which in some time to be noble beyond words, will be the glorious ultimatum of mankind in the Republic of God on high.

THE LENTEN SEASON.

Some matters defy the processes of investigation and refuse to be tested by the laws of economics; and Lent is one of them. And who will presume to measure the season of good that may have come to the hungry soul, as, turning away from the all but ceaseless demand of business and pleasure, it seeks the Lord's house and confesses with a voice whose tone bears testimony to its sincerity: 'We have erred, and strayed from Thy ways like lost sheep, we have followed too much the devices and desires of our own hearts, we have offended

against Thy holy laws, we have left undone those things which we ought to have done, and have done those things which we ought not to have done, and there is no health in us?' Who shall presume to say what joy, what comfort, what peace, has come to storm-tossed souls through the release from social cares, and the opportunities for meditation and religious worship afforded by the Lenten season? If there be any who will have none of it, at least let none presume to speak lightly of that which has come down through fifteen centuries, which is observed by three-fourths of the Christian Church, and to whose meditative spirit we are indebted for not a few of the sweetest offerings of the hymnarians of the Christian Church. It is gratifying to know that the season is being improved by those whose denominational proclivities in the past have been rather away from the season than towards it. It is well that it is so. The poet well and truly says that "the world is too much with us." Happy for us all if while the cares and pleasures of the world strike in with every thought, and a multitude of various examples give a kind of gratification to our folly, we can be led for one-eighth of the circle of the year to turn aside and contemplate alike our mortality, and that other world whose issues are transcendent, and whose rewards are eternal.—*The Christian at Work.*

News from the Home Field.

Diocese of Nova Scotia.

CAPE NORTH.—There seems to be some rough Mission work yet to be done in Nova Scotia and Cape Breton. The following clipping from the Presbyterian *Witness* of December 29th, 1894, is from a most interesting article on 'Cape North.'

Some other missionaries tried it on snow shoes, but that did not seem to work very well. A brother who did not believe in perseverance, (or if he did he did not practice it on that occasion) left Ingonish one day last winter on snow shoes to minister to his flock at Cape North. He got over the first instalment of the road—to the Halfway House—all right, but before he was half the second instalment he firmly believed in being steadfast, immovable, not in any particular doctrine, but in the snow against a telegraph post. And were it not that, in the good providence of God, Murdoch McDonald—the good Samaritan—happened to come along with a horse and sleigh he would never have got out of there alive. Mr. McDonald brought him to his father's house, and after being under the kind and loving treatment of Mrs. McDonald for a day or two he was able to go on his way rejoicing.

Another brother of the same persuasion was coming over the same route some years ago and gave out on the top of the South mountain. His companion had to leave him on the snow and go to the nearest house—three or four miles distant—where he got men who went for him with a hand sled and took him to the house.

Rev. Simon Gibbons, of the Church of England, who was doing mission work here some years ago was an expert in snow-shoeing, but he got enough of it. One cold stormy winter night he came to Mr. Murdoch McLeod's on Smoky, between one and four o'clock in the morning, tumbled himself on the floor and cried, "Oh, Murdoch I am dead!"

I am sorry to hear that Mr. Gibbons is still feeling the effects of those nocturnal excursions. I mention these facts in order that new comers may take warning not to trust too much to their ability on snow-shoes.

Diocese of Quebec.

QUEBEC.—*St. Matthew's.*—The handsome new font and baptistery for this church, largely of onyx, has been finally placed in position, as well as the mosaic pavement by which it is surrounded. It is situated at the extreme west end of the church, between the main entrance and the vestry. It has cost some \$1,200 and is in memory of the late Lord Bishop of Quebec.

The Rev. W. A. Adcock has been appointed to the mission of East Angus on the resignation of the Rev. H. E. Wright to accept the curacy of St. Peter's, Sherbrooke, and the Rev. Robt. W. E. Wright, son of Rev. Dr. Wright, of Montreal, and an alumnus of Bishop's College, Lennoxville, to the mission of Georgeville and Fitch Bay. The Rev. H. S. Fuller has been appointed to the mission of Portneuf, and the Rev. C. B. Washer to the mission of Bury. All of these appointments promise to give much satisfaction in every way, as well as to show the wise executive ability of the Diocesan, Bishop Dunn, of Quebec.

GEORGEVILLE.—Rev. Mr. Adcock preached his farewell sermon on Sunday week in St. George's church. He moved last week to East Angus. On Monday evening a number of his parishioners met in the school room and held a social gathering, and presented Mr. Adcock with a well filled purse, Mr. Mitchell, churchwarden, making the presentation, also with an address read by the same gentleman.

Diocese of Montreal.

MONTREAL.

The Executive Committee of the diocese held its first quarterly meeting since Synod on the 12th of February instant, the Lord Bishop of the Diocese presiding, the attendance of members not being as large as usual. Among those present were the Chancellor, the Church Advocate, the Treasurer, the Secretary, the Very Rev. the Dean of Montreal, Archdeacons Lindsay and Evans, Canons Mills and Mussen, Rural Deans Longhurst, Sanders and Norton, and Messrs. William Owens, E. P. Hamford, E. L. Bond and others. The Committee considered the grants which were referred back to it by the Synod and for the most part confirmed the same. The following resolutions were adopted in regard to the new Mission Fund plan:

"That the system of deputations recommended by the new mission fund scheme be organized prior to the month of September next; and that the said deputations commence their operations in the first week in September, and make their reports to this committee at its quarterly meeting in November."

"That a committee be appointed to make the necessary arrangement for putting the new mission fund scheme into operation next year, and that such committee be empowered, with the approbation of the Bishop, to draw up and issue to the vestries of the different parishes and missions of the diocese, previous to Easter, such a document as will fully explain the object and method of working the new scheme."

The secretary was instructed to notify the clergymen in whose parishes no collections were taken up for the Widows' and Orphans' fund, that the rule of Synod is that a collection be made annually for this fund and also to draw the attention of the clergymen, who have not qualified on the supranatuation fund, to the rule of Synod on the subject.

The Very Rev. the Dean of Quebec paid a visit to Montreal last week and delivered a lecture in the parish hall of the Church of St. John the Evangelist on Shakospeare's play

"Julius Caesar." The lecture was, as might be expected interesting and most instructive and was listened to with deep interest by those who were privileged to hear it.

The ninth annual meeting of the Montreal Diocese Woman's Auxiliary is being held as we go to press. It commenced on the 19th of February with Holy Communion in the Cathedral at eleven a. m., with an address by the Lord Bishop. This was followed by luncheon in the Synod Hall, the Association meeting for business at half past two in the afternoon, when the President's address was delivered and reports of the officers and of the junior branches were read, followed by the election of officers. On Tuesday evening a public missionary meeting was held in the Synod Hall at which it was announced that the Rev. J. Cooper Robinson, a missionary from Japan, would deliver a lecture, illustrated with lime light views. The order of proceedings for the second day embraced the reading of city and country branch reports; Paper upon "How to maintain the interest in the country branches, by Mrs. G. Stevens, Waterloo;" "Our Indian Homes," by Mrs. Roe; "Another Pioneer Canadian Bishop," by Miss McCord; and reports of the different committees; and from five to seven p. m. reception to delegates and their friends.

Diocese of Toronto.

PORT HOPE.—Trinity College School building was destroyed by fire between Saturday night and Sunday morning, Feb. 10. The fire originated about half-past eleven on Saturday night in a room occupied by one of the masters, and speedily the whole interior was enveloped in flames. Most of the contents were saved but in a damaged condition. The greater part of the Boys' Library was destroyed, but the more valuable General Library was saved. The main building destroyed contained the class-rooms, dormitories, etc., and was four stories in height. The chapel was also destroyed. It adjoined the main building and was one of the most chaste and beautiful of its style in the Dominion. The windows were of stained glass artistically designed, and several of them memorials. The walls of the College, which were strongly built, are intact, as also the interior cross walls for the most part. In spite of the fact that the boys were all in bed when the fire broke out, and that the flames spread rapidly, everyone of the 150 pupils and also the employees escaped in safety and are now quartered in houses in the town. The total value of the school property, including land, buildings and equipments was \$100,000. The buildings were worth \$62,000; school furniture, \$13,000; chapel fittings, \$3,000, and organ \$1,200. The insurance upon the whole amounted to \$45,000. The work of the school will not be interrupted, as another building has been secured for the present.

At *St. John's*, Port Hope, at the anniversary service Sunday week the preacher of the day was the Rev. Dr. Mockridge, of Toronto. The Revs. Rural Dean Creighton, of Cartwright, and C. Smith, of Lindsay, also took part in the services. During the course of his remarks, Dr. Mockridge referred to the beauty of *St. John's* church and to the enviable reputation of the congregation as to contributing to missionary work.

The *Port Hope Weekly Guide* says that offers have been made from various towns since the destruction of Trinity College School for its location there. One place, it is said, guaranteed a bonus of \$40,000. It has been definitely determined, however, to continue it at Port Hope, and the *St. Lawrence Hall* has been leased for the purposes of its school.

THE CHURCH OF ENGLAND: ITS NATIONAL CLAIMS.

BY THE REV. JOHN CULLEN, VICAR OF RADCLIFFE ON-TRENT.

We have seen in our first chapter that the Church of England was founded here by Christian missionaries in early Christian times. She was founded in her integrity as to discipline and doctrine. During all the centuries of her eventful history she adhered to that form of Church government which she first received, and which was primitive and Apostolic. At the Reformation she threw off those doctrines which had been forced upon her by the corrupt Church of Rome, and returned to her primitive faith, but she retained her form of Episcopal Government. As the National, Primitive, and Apostolic Church of England, therefore, she claims the allegiance of every soul in this country. If she has faults or defects let them be remedied, but let no man dissent from her until she is proved unorthodox, and no true branch of the Catholic Church. She exalts the Holy Scriptures above all human writers; she reveres antiquity; she is an orthodox branch of the Universal Church of Christ; she is the only Church in England that can, by right of her history and descent, be called the National Church. To dissent from her is to cause a schism in the Church of Christ.

We can never hide from ourselves the truth that schism is a sin. It is condemned in the strongest terms in the New Testament. Before men dissent from the Apostolic National Church of the country where they live, they should have grave reasons for it, and even then they should see that the Church which they found in its place, or side by side with it, be Scriptural, Apostolic, and according to the primitive order in doctrine and discipline.

Why, then, it may be asked, did some Churches at the Reformation, and previously, the Greek Church, separate from the Church of Rome? Simply for the reasons (1) that they should never have come under her control and (2) because the Church of Rome assumed an authority which never belonged to her, and taught false doctrines not to be found in the Word of God. Every National Church should be governed by its own laws after the New Testament and Apostolic models, and the Church of one nation or kingdom should not assume authority over those of other nations or kingdoms.

As well might the King of Italy assume authority over the nations which comprised ancient Rome, on the plea that his capital city and the seat of his government is Rome, as the Bishop of Rome to assume authority over all National Churches because his see is in Rome. As a matter of fact the Pope did so, but that was in the dark ages. Few persons or nations now would admit either his or the King of Italy's claims to such authority. Wise men can afford to smile at such childish and vain assumptions.

Every National Church deriving its orders from the Apostles and its doctrines from the Bible is a true Church. The Church of England claims to be such a true, Scriptural and orthodox Church, as we may learn from her formularies, articles, and homilies: see for instance, the Creeds, the Prayer for all conditions of men, the service for Ash-Wednesday, Articles xix., xx., xxiii., xxxiv., etc.

By attentive study of the Gospels, Acts, Apostolic Epistles, and the Book of the Revelation we obtain clear views, both of the Creed and the order of every branch of the Church which was in union with the Apostolic Church of Jerusalem.

That was the *mother Church*, and the model after which every other true Church was

formed, and settled, and established. By this standard we measure the claim of any society pretending to be a Christian Church. By its faithfulness in "keeping the ordinances as the Apostles delivered them to us," or by its unfaithfulness in departing from them, must the claims of every Church stand or fall.

The original Church of Jerusalem erred and departed from the faith, and Christ, the Great Head of the Church, removed her candlestick, and so her light went out in darkness, as has that of many of the Apostolic Churches, but some of the branches remain. Among these branches there may be, and there ought to be, union and communion; but if these are to be purchased by the sacrifice of truth, it is clear that only the scriptural and orthodox branches of the "Catholic Church" can be "one."

In our nineteenth article we have both a definition of what the Church is and also a declaration that certain Churches have erred both in their living and manner of ceremonies, as well as in matters of faith. Until such Churches purge themselves from their errors we cannot be one with them.

The Church of England purified herself at the Reformation, and so became one of the, if not the, purest Churches of Christendom. But this blessed reformation was not effected without some mischievous results. Some men were not sincere in their desire for reformation, and some would not submit to the authority of the Church. Their faces had been ground so long, and their minds had been kept in such vile thralldom so long, by the Church of Rome that the rebound was disastrous in the extreme. Such men refused to submit to the authority of any Church. Every fanatic interpreted the Scriptures after his own fancy, and, as is always the case, the most ignorant were the most positive in their opinions. They were possessed neither of learning, nor judgment, nor modesty, and the result was "sects" professing in the grossest errors.

There were, on the other hand, men of piety and learning whose zeal carried them too far in the line of popular error, and in many instances they gave consent to what their better judgment condemned.

Of this period a recent writer has said*: "Thus, before the Church of England could be settled again upon the old Apostolic precepts upon which it was originally founded, various sects and parties had been formed after fancies of their own, dissenting from the doctrine of the Church, or from its polity and worship, and acknowledging no authority in its Bishops or Councils. The civil government having been instrumental in effecting the Reformation, in securing a remnant of its former possessions to the Church, after plundering the greater part, and in regulating the ritual and mode of public worship, claimed now the right of interfering with its discipline; and in protecting the liberty of the sects, unwittingly encouraged them in hostility against the established order. The moral influence which alone true Christianity asserts over the belief and conduct of men had feeble power upon those who had recently escaped the irresistible persuasion of the fire and the rack. An insubordinate temper, rejecting all control, soon exalted itself in rebellion against the authority of the Crown, the Law, and the Church, and acknowledged no allegiance but such as they might at their own pleasure adopt. Then followed the ruin of both Church and State amid the horrors of civil war. As a national institution the Church was extinct in England. But not extinct wherever the few faithful souls met together in peril, holding fast the creed and worship of their fathers, and refused to renounce their traditional connection with the persecuted Christians of Apostolic times, at the command of men who without Scripture example, or ancient descent, or pre-

*Rev. G. F. Goddard.

scriptive right, were setting up a spiritual tyranny, miscalled a Church, as arbitrary as that of Rome."

Thus we see the claims that the Church of England has to the allegiance of every soul in England. Her ministrations are open to all. She is a true branch of the Catholic and Apostolic Church of Christ. She is orthodox. Her Articles, Homilies and Prayer Book exalt the Holy Scriptures. She proclaims their supreme authority in matters of faith. She holds no doctrine but those which were held from the beginning by all true branches of the orthodox Church of Christ. She exalts the Saviour and teaches with no uncertain sound that His atonement is the only hope of sinners. She teaches the universal Fatherhood of God, and the work of the Holy Spirit in making souls meet for the company of that Father's home. She reveres the Creeds, which were composed when the Church was one, and taught no error, for they can be proved by Holy Scriptures to be true. She reveres, likewise, the decrees of the councils of the first ages of the Church for the same reasons. Truly she claims, and ought to claim, the allegiance of every true soul in England. She is a witness against error in other branches of the Church. She is "the pillar and the ground of the truth."

Church of God! if we forget thee
Let His blessing fail our hand,
When our love shall not prefer thee,
Let His love forget our land!

* * * * *

Church of Jesus! His thy banner,
And thy banner's awful sign:
By His passion and His glory,
Thou art His, and He is thine.

* * * * *

Yea, thou Church of God the Spirit!
His Society Divine,
His the living word thou keepst,
His the Apostolic line.
Ancient prayer and song liturgic,
Creeds that change not to the end,
As His gift we have received them,
As His charge we will defend.

THE LENTEN FAST.

BY THE RT. REV. F. I. HUNTINGTON, BISHOP OF
CENTRAL NEW YORK.

We are not to look on this appointment of a penitential season as an arrangement of our own. It is rather a sacred part of that divinely ordained system of spiritual ministries by which the Lord quickens the conscience and trains the holy life of His children. Traces of such a solemnity of forty days' continuance are found all along through the earlier ages of Revelation. We know that it was the discipline of Prophets the reverential school of saints who lived wonderfully near to God. Entering once more upon it we have not to contrive a scheme of self-improvement without the guidance of the Spirit and the Bride. He who hallowed Lent by the great fast on the threshold of His mediatorial work for sinful souls passes into this still retirement with us. All these coming days, and nights He will be our witness and our companion. The sincerity or formality of our special observances will be known to Him. Our self-denials He will share. The vows we make will be recorded in His book of remembrance. As the Gospel for last Sunday told us, "Jesus of Nazareth passeth by." The cry of our blindness and our weakness will not need to travel far to reach His ear, nor will He ever rebuke it, either for its ignorance or its importunity. It is with Him we are to walk all the way going up to Jerusalem.

Coming once more to the beginning of this gracious period we ought, first of all, to put

away all superficial thoughts and all flippant-conventional language about it. Do not trust to vague general intentions;—in the observance they will come to nothing, leaving only ashes in your mouth. Have a plan which you are not ashamed to own, and which you will probably be able to carry steadily through. So far as all arrangements of time, place and household are at your command, without wronging or disobliging others, make them yield to that plan. It is of less importance just what form your self-denial takes, than that it take some distinct form which you can define and present to your own mind. See that the cross is really laid on somewhere. Nothing that you cut off from self-gratification for your Savior's sake will you ever regret or wish to take back. Choose out, if you can, the weakest point. There is appetite in its several importunities; there is the passion for dress; there is idleness; there is the sin of evil speaking, in fact, all the foul brood of the transgressions of the tongue; there is bad temper; there is the lack of courage in manifesting your Christian convictions and bearing open witness; there is the hurrying or forgetfulness of prayers; there is too little intercession; there is idolatry of the objects of human love; there is pride; there is self-seeking or self-pleading that creeps even into your works of charity. Sprinkle the ashes where the moral deformity or disorder is most cunningly concealed, that the flesh of the inner man may come again like the flesh of a little child. Dismiss at once from the mind, and keep out of it, any notion that your sacrifices or repentances are to be reckoned to you as merits, or can furnish any ground for justification. They are meant to bring your soul into that repentant, lowly, and teachable frame, where He who alone justifieth can set His healing and redeeming power more faithfully at work. They cleanse the vision; they open the door; they drive the tempter away, inviting in that heavenly Guest who stands now and knocks with patient solicitation, and who, once bidden by a sorrowing and self-renouncing faith to come in, abideth ever.—*The North East.*

LENT SERVICES FOR MEN.

'How can we reach the men?' is a question often asked at convocation and clerical meetings. It may be difficult to answer satisfactorily; but 'How not to reach the men,' is a very plain problem. We have simply to continue to do as we are now doing—to continue to call at such hours as men are never at home, to appoint our Lenten and week-day services at such times as the women only can attend, and to continue to address our sermons mainly or wholly to women and children.

There is only way to reach men, and that is the way we reach everything else, by going after them; or, better yet, by sending a layman with sanctified common sense after them, and devoting our time to preparing a manly address on masculine duty.

'But they won't come.' That is what most all the male communicants (the very ones whose duty it is to 'compel them to come') said to us, when we asked, 'Which is the best hour for a Lent service for men?' We replied, 'A service for men will be held; what we want to know is the best hour for holding it. What time do most business men start for dinner?' 'About twelve o'clock.' 'The service, then, is at twelve o'clock, sharp, and you shall be out and at home by 12.30.'

The service must be arranged for men only. It must be prompt to the minute, brief, pointed, decided, hot with earnestness. The address must be the same, with a decided grasp of masculine needs and masculine duty. A hymn, a brief responsive service (the new penitential office, Lesser Litany, or the Commandments only, will do), another hymn (both carefully

selected for men's voices), and then the address—seven minutes of well thought out truth, fire and point. End as you begin, on the minute, and the men will come; few at first, more afterwards.

We have our services on Wednesday and Thursday noons (two days together are more easily remembered). We began with a dozen men. Personally, we asked only the organist, and two or three to lead the singing. In two years the number has fully doubled. The men themselves have learned to like the service and to work for it.

The church should be within five minutes of the business part of the town. If it is off at one end, a down town room or small store must be made comfortable and attractive. The address must be manly and deal with manly duty in a manly way. If you are not sure what that means, get a few copies of *The St. Andrew's Cross* (Mission House, New York City), and study it. It is the one paper of the Church for men only.

ALFORD A. BUTLER.

THE VITAL FORM OF BELIEF.

BY THE LORD BISHOP OF ST. DAVID'S.

Our Lord said, "Work not for the food which perishes, but for that food which the Father giveth unto you, for Him did the Father even seal."

The people, having followed the Saviour across the Sea of Tiberias and again found Him, put to Him the question, "What are the works of God, and how can we perform them?" His reply was, "This is the work of God that ye believe in Him whom He has sent."

The answer differs widely from the question. The people appear to have had in view certain works they had to perform to carry out His Will, but our Lord tells them there is but one, "that ye believe in Him."

One thing is needful—Belief—not mere head belief, but the belief of the heart, including a perfect trust in Him, self-surrender, the belief of a child in its father, the belief of a man in the friend who has the will and power to help and guide him—containing within itself the affections. All things done in the strength of Religious Belief are gathered up in itself. What is there that strengthens a man's spirit like a perfect trust and confidence in a Higher Power? This belief is something more than a state of once believing and then that belief coming to an end—not, as it were, a sudden flash—but an abiding, lasting condition of the soul for ever. It is not only to believe in a mere Creed, a set form of words, but in a real Person, even Christ—that ye believe in Him whom He hath sent. It is only an actual person can command a true belief of the affections. No doubt a form of words in a Creed is an excellent thing in itself as an assistance to religious feeling. We believe in Him who is sent, not when we recite a Creed as a mere form of words, but when we cleave to a Person, the Son of God Incarnate, even Christ.

So it is with Faith when we refer it to Him. Sometimes Faith is preached as if Faith alone had a value,—as if the justification by Faith was a justification through a Faith in one's own Faith. It cannot be so; justification can only be by and through Him, even as all things centre in and issue forth from Him.

There is no man—however anxious he may be for the service of God, however he may strive to walk uprightly, but who frequently, not without cause, bewails his own shortcomings. And we all at times may have to grieve for the faults and failings of those dear to us—but we know that there is a Root of the Tree of Life in them which may one day become a growing plant, put forth branches and leaves, and bear pleasant fruit. This happy thought may save us from despairing about ourselves, and may serve to make us more charitable to others.

HYMN FOR ASH-WEDNESDAY.

[27th February, 1895.]

Almighty God! Eternal Lord!
Whose tender mercies all may share,
We sinners come, with one accord,
To seek Thy face in humble prayer.

Conscious of guilt and self-accused,
Of self-distrustful more and more,
The love we have so oft abused
Oh take not from us, we implore.

Behold, on each unworthy brow
The symbol of the cross we bear;
By that dear cross, O Lord, do Thou
In love look down, in mercy spare.

Thou dost not will that one should die,
Yet our desert is death and shame;
Regard us, Lord, with pitying eye,
Who now invoke Thy holy Name.

Before Thine altar, lowly bent,
Both priest and people weep and say:
"Help us to fast with true intent,
And hear and pardon while we pray."

—Selected.

THE BROTHERHOOD OF ST. ANDREW,
IN CANADA.

FIFTH ANNUAL CONVENTION.

[From our Special Correspondent.]

The fifth Annual Convention of the Brotherhood of St. Andrew was held, as announced, at Woodstock, Ont., on Thursday, Friday, Saturday and Sunday, 7th to 10th inst.

The session proper was preceded by a "Quiet Day," the proceedings of which, however, were limited to a portion of the afternoon and evening of Thursday. The Rev. G. Osborne Troop, who was responsible for this part of the programme having been unfortunately delayed by a most unexpected failure in connection on the part of the C.P.R., his place was filled in the afternoon by three of the younger clergy present. On Mr. Troop's arrival at the beginning of the evening service, he proceeded with his original intention of speaking on "Strength out of Weakness," with which, by special request, he associated the subjects, "Personal Parity" and "Preparation for Holy Communion." On each of these he spoke with characteristic earnestness and power, and made an impression gratefully acknowledged by many during the course of the Convention.

The opening address was made by Canon Dumoulin in St. Paul's church on Friday morning at 10 o'clock. He spoke with force and eloquence of the high dignity of man as man, a fact from which the dignity and importance of the work of the Brotherhood proceeded. He also took occasion to protest against the usurpations of man's province which had resulted from the "forward movement" among women at the present time.

At 11 the Convention was called to order in the Town Hall, where addresses of welcome were given by the Lord Bishop of Huron, the Mayor of Woodstock, and the Rev. J. C. Farthing, M.A., Rector of St. Paul's church.

Then followed the President's address, after which brief words of greeting were given by representatives from other provinces, New Brunswick, Nova Scotia, Manitoba and Quebec being each represented, as well as the United States.

The remainder of the morning was occupied by the reading of the Annual Council report and notices of motion arising therefrom, the latter being referred to a committee on resolutions. One remarkable feature of the Convention, indeed, was the paucity of resolutions carried. At the moment of writing this only four can be recalled. Two of these had reference to the time

and place of the next Convention, and a third to the appointment of a Commission to inquire into the state of dormant chapters and endeavour to revive them. In this was involved the raising of a fund for the expenses of the Commission. Towards this the chapters represented in the Convention gave pledges for various sums amounting in all to \$150. The remaining chapters are to be asked by the Secretary to contribute to this fund.

As to the time of the next Convention, the inclemency of the weather gave additional force to the proposition that it should be held in the autumn instead of the winter. It was decided that, should an invitation be received from the city of Montreal before the 1st of July next, the Council be recommended to hold the next Convention there, if possible, in the autumn of 1896.

The subject of Conference for Friday afternoon, "Our Work," was dealt with under the heads: (a) "Its Motive;" (b) "Its Cost;" (c) "Its Power." An appointed speaker gave a short address on each of these heads, after which the subject was thrown open for discussion. The Rev. Frank Dumoulin, on this occasion, was a good sample of the able and business-like chairmen whom the Brotherhood can furnish. The open discussion, in this and all the following subjects, was most practical, spirited, and well sustained.

In spite of the furious blizzard raging outside, there was a well filled hall on Friday evening, when stirring addresses were given by the Lord Bishop of Niagara, Wm. Aikman, Esq., of St. Paul's, Missa, and Rev. W. J. Muckleston, of Perth, Ont.

The spirit of self-denial and enthusiasm referred to at this meeting was tested and also exemplified at the early celebration next morning in St. Paul's church, when, in spite of bitter cold and severe storm, the corporate Communion at 7.30 o'clock was partaken of by considerably more than a hundred men.

The Conferences on Saturday morning and afternoon, on the subjects of "The Boys' Department," "Brotherhood Bible Classes," and "Enthusiasm in the Work," were ably introduced and actively sustained, and must have been felt, by all who had the privilege of hearing and taking part in them, as most helpful, suggestive, and inspiring.

On Saturday evening a sample chapter meeting was held by St. Stephen's Chapter, Toronto, which was represented by twelve members at the Conference. This was followed by a general discussion as to methods of chapter work.

Sunday began with a celebration of the Holy Communion at eight o'clock. At 11 the Anniversary Sermon was preached by the Bishop of Huron, an eloquent and masterly discourse, based on Rom. i., 1, "A servant of Jesus Christ." For fear of being crowded out, however, perhaps it will be better to defer for next issue a more particular account of this and the closing services.

GO!

A little word, but oh what tremendous meaning lies hidden in those two letters!

Go! It signifies activity. It means to move forward. Advance! Backed by the Holy Ghost it has the "ring of conquest." It should be written over every page of our life's history. It should be the key-word of duty for every disciple of the Lord Jesus Christ. The evil age in which we live, the countless souls dying without the great salvation, demand that we give intense emphasis to that word. Follow its history through the Word of God and try to catch something of its meaning. Endeavor to get it incorporated into your very being. Let it be the great spiritual dynamo that shall put life and zeal into every thought, every purpose, every

muscle, bone and nerve for Christ, that is "mighty to save."

But where shall I go? Go to the lost wherever you may find them. Accept each opportunity God gives you, and lift up Jesus, who has said, "And I, if I be lifted up from the earth, will draw all men unto me." In the shop, in the store, in the home, in the church, in the palace, in the hovel, on the street, anywhere, everywhere (Acts viii. 4).

"Go—and, lo, I am with you always even unto the end of the world."—F. B. Hoagland, in *Young Men's Era*.

THE ASSAILANTS OF YOUTH.

Low theatricals, vicious books, indecently illustrated papers, are all in league to throw upon us a host of juvenile offenders who are fast coming to maturity with no more conscience and with much less decency than an average pagan—mere bundles of untamed passions and appetites, guided by a reckless, remorseless human will.

A serious question demands an answer: How much are our educational methods doing to withstand and reverse this fatal drift? A recent incident may point to an answer. Dr. E. L. Clark, of Boston, in a sermon on the last Thanksgiving day, said: "I was recently on the Bowery, in New York to address 300 men bearing all the marks of sin and shame. I told the one in charge of the service that I thought he had made a mistake in asking me to speak on the topic chosen, for it was beyond their comprehension. He replied, sadly, that he knew every man there and four out of ten were college graduates." In our worship of intellectual finish and power we are forgetting, from primary school to university, that there are three factors in a right education—the mental, the moral and the spiritual faculties. No amount of training of the first alone can make anything more than a mischievous agent of ungoverned will. Ethical culture, however scientific and exact, as a mere abstraction has no more remedial force than the intellectual discipline which is only that. The peril of such limitations is the neglect of that which gives to education its fundamental value for mankind. Representatives of peoples outside of Christianity are telling us that man is constitutionally a religious being. He is so essentially this, that only as the mental and moral powers are subordinated to the guidance of the religious nature, can we lay claim to a normal human development. We go to sea without chart or compass if we forget or only traditionally remember "that there is a spirit in man, and the inspiration of the Almighty giveth him understanding."—J. T. Tucker, in *The Church Union*.

Diocese of Ontario.

A meeting of the clergy of the Rural Deanery of Leeds was held in Brockville on Tuesday and Wednesday, the 12th and 13th of February, under the presidency of the Rev. G. W. Grout, M. A., Rural Dean and Rector of Lyn.

Christ Church Sunday School Library, Gananoque, has been replenished with new books, which were given out for the first time on Sunday, the 10th inst.

Notice to Subscribers in Arrears.

We regret to be obliged to say that owing to inattention to notices and requests heretofore given, we shall be compelled to place all accounts for Subscriptions over due for more than three years and, remaining unpaid at the end of the present month, in the hands of our legal attorneys.

The Church Guardian

— : EDITOR AND PROPRIETOR : —

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

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CALENDAR FOR FEBRUARY.

- FEBY. 2—Purification of St. Mary the Virgin.
 “ 3—4th Sunday after the Epiphany.
 “ 10—Septuagesima.
 “ 17—Sexagesima.
 “ 24— { Quinquagesima.
 { St. Matthias. A. & M. Athan. Cr.
 “ 27—Ash Wednesday. Pr. Pas. M. 632,
 38. E. 102, 130, 143. Commi-
 nation service.

THE HOLY COMMUNION.

Primary Charge Delivered by the BISHOP OF QUEBEC, at his Visitation, held at Bishop's College, Lennoxville, September 5th, 1894.

[CONTINUED.]

Now all this goes to show that our blessed Lord ordained here a great Mystery or Sacrament, and that the outward part of this Sacrament is Bread and Wine, while there is also, by virtue of the Consecration, an inward part or thing signified, *i.e.*, the Body and Blood of Christ, which are verily and indeed taken and received by the faithful, *i.e.*, by those who come in a believing spirit and place no bar. Thus the Bread and Wine, after Consecration, while retaining their natural substances, 'would seem to be something more than they were before. Or, in other words, it would seem that, by virtue of due Consecration, an unspeakable something arises by the overshadowing of the Holy Ghost.' But this is something which cannot be defined, as Canon Mason well says, in the language of human schools; for it is Bread and Wine, and yet, without any change of substance, it is consecrated to be after a heavenly manner the precious Body and Blood of Christ, so that we ought to be able to say *ex animo* and unhesitatingly of the Sacred Food after Consecration either 'this is the Sacrament or Sign of Christ's Body,' or 'this is Christ's Body,' and of the Wine, 'this is the Sacrament or Sign of Christ's Blood,' or 'this is Christ's Blood!' Not that the wicked, in receiving these consecrated Elements, really receive the Body and Blood of their Saviour, for 'although they do carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ, but rather, to their condemnation, do eat and drink the Sign or Sacrament of so great a thing; for the means whereby the Body of Christ is received and eaten in the Supper is faith.'

Thus we are led from the accounts of the Institution, which have come down to us, to believe that, while there is no change of substance, there is a true or real Spiritual Presence of our Saviour, ready to be beneficially appropriated by every faithful soul, but to the wicked, for lack of faith, unattainable.

And with all this, my reverend brethren, we find most marvellous agreement in the teaching of the great Apostle to the Gentiles, the Apostle St. Paul. For St. Paul teaches that when men feast upon a Sacrifice, they acknowledge that

the Sacrifice and its benefits (if there are any) are signed and sealed to them. And this being so, the Apostle urges that we cannot possibly be partakers at the Lord's Table and also at the Table of Demons. And he also teaches that the Cup of Blessing, which Christians in St. Paul's day were already constantly blessing, is the Communion, *i.e.*, the joint partaking of the Blood of Christ, so that the partakers are made one with Him, and with one another, and that the Bread broken and set apart, as our Lord commanded is the Communion, *i.e.*, the joint participation in the Body of Christ, so that those who truly participate are renewed in their union with Christ their living Head, and with all their brother men, nay with the whole Body of Christ existing in this world and in the world of souls. Now St. Paul might have said: 'The Cup of Blessing, is it not Christ's Blood, and the Bread which we break, is it not Christ's Body?' But, instead of this, St. Paul inserts the word 'Communion,' and says: 'The Cup of Blessing, is it not our joint participation in the Blood of Christ; and the Bread which we break, is it not our joint partaking of the Body of Christ, so that we are made one with Him?' And thus St. Paul indicates that the Bread and Wine is the outward sign or vehicle, with an inward grace attached to it, even the precious Body and Blood of our Lord and Saviour Jesus Christ. And in the next verse the Apostle especially emphasises what Christian people so often forget, *viz.*: that by thus communicating and by thus renewing our union with Christ our Head, we also become closely united with one another. 'For,' says St. Paul, 'we being many, are (thus) one Bread and one Body, even the Body of Christ, because we are all partakers of this one Bread.' Thus, you see, we are distinctly taught that the Bread is Bread, and yet that this holy Sacrament is a Mystery of wondrous power. And we have exactly the same teaching in the very next chapter, for there St. Paul teaches the Corinthians, in burning, earnest words, that they must not come carelessly, and tells them that 'whosoever shall eat this Bread and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.' And then, after urging that, with a view to a due approach, there must be self-examination, the Apostle adds as his reason that 'he that eateth and drinketh unworthily, eateth and drinketh to himself condemnation, because he does not discern, because he does not set apart as holy the Body of the Lord.' Thus, you see, St. Paul speaks of the Elements as being Bread and Wine to the very end, *i.e.*, after Consecration, as well as before; and yet he urges that he who partakes of this holy Food carelessly is guilty of the Body and Blood of the Lord, and indeed eateth and drinketh to his own condemnation, because he sets at naught the inward grace, because he does not discern, — because he does not count as holy the Body of the Lord. Hence we are taught a lesson of deep reverence for our Saviour, truly present in His most holy Mysteries, and ready to be appropriated by the eye of faith; and this is, as Bishop Harold Browne says, 'an unanswerable argument against those who esteem the Eucharist as 'a bare sign of a thing that is really absent.' At the same time we are taught here that, while there is a true and mysterious Presence, there is no change of substance—there is no carnal Presence—but the Bread remains Bread. And, 'if any ask me concerning the mode,' says Calvin, 'I am not ashamed to confess the Mystery to be more sublime than my intellect can grasp, or than words can tell; and that I may speak more openly, I essay rather than understand. Therefore, here I embrace without controversy the truth of God, in which I may safely acquiesce. He pronounces His Flesh the Food of my Soul, His Blood the Drink. I offer my soul to be fed with such aliments. In His sacred Feast He bids me, under symbols of Bread and Wine, to take His Body

and Blood, to eat and to drink. I doubt not but that He really offers, and that I receive. All I reject is what is in itself absurd, unworthy of the heavenly Majesty of Christ, or alien from the verity of His Nature as Man.' The mode of our Lord's Presence is in fact in Holy Scripture left open, it is not revealed, and he is the wisest man who keeps closest to the very words of Scripture, never attempting to define what God hath not defined, but trusting that we, who now see, as through a glass, darkly, and who now only know in part, shall at length be permitted to see our dear Lord face to face, and to know Him, even as we are known.

There is, of course, another great aspect of this Holy Sacrament, an aspect to which I only have time now briefly to refer, because I wish what I say to-day to relate chiefly to what we believe concerning our Lord's Presence in this Holy Feast. But I should be guilty of a very grave omission if I did not just remind you that when our dear Lord instituted and ordained His Most Holy Mystery, He said: 'Do this in remembrance of Me.' And, therefore, without in the least attempting, or even approving the modern attempt, that has been made to give to the word 'do' in this command the sense 'offer,' with a view to showing that our Lord wished His followers to offer their Sacrifice in all the ages to the end of the world, I feel bound to say that each and every Communion is expected to be a Remembrance, nay more, a Memorial of the wondrous Sacrifice offered once for all upon the Cross; and I feel bound to add that in each and every Communion we are expected to present and plead our Memorial before God and Man. Indeed, even as our arisen and ascended Saviour still points in Heaven to the five Sacred Wounds, and in His wondrous intercession still pleads, in essence if not in form, His all-prevailing Sacrifice, so are we expected to make our Memorial, and to present and plead continually the same inestimable Sacrifice for the saving of our souls. 'Behold, O Father, in this Bread broken, the Body of Jesus, my Saviour, broken for me upon the Cross! Behold, in this Wine poured forth, the Blood of Jesus shed for me from the Cross! And, by virtue of this our one and all-prevailing Sacrifice here presented in appointed Memorial before Thee, do Thou, O my Father, cleanse, restore, forgive! And now, permit me, all unworthy, to be by faith a worthy partaker in this Holy Mystery, and spiritually to feed upon our one great and inestimable Sacrifice to the strengthening and refreshing of my soul.' Such may well be our thoughts and aspirations, as we come, adoring our present Saviour, to the Table of the Lord, to the Altar of our God. Thus, from age to age, should we show, should we announce and announce again the Lord's Death till He comes.

And now, my reverend brethren, having gathered from the Sacred Scriptures what I trust is a true and fair view of this great Mystery of our holy Faith, let us turn to the writings of the early Christian Fathers, who lived near to the time of our Blessed Lord and His Apostles, hundreds of years before the doctrine of Transubstantiation (*i.e.*, the doctrine of the change of the substance of the Bread and Wine into the Body and Blood of Christ) was formulated or even thought of. For thus we shall be enabled to see how those who were disciples of the Apostles themselves and of the Teachers of the next age, understood these Scriptures and received them.

Now, in reading what the early Fathers of the whole Church of Jesus Christ say concerning the Holy Communion, we must remember that their words are not measured and guarded, as ours would be, simply because the errors, which were taught later, had not yet arisen. But whatever may be the exact meaning of their teaching, one thing is certain, *viz.*: that the whole primitive Church believed that in the Holy Communion there is some Presence of the

Lord Jesus Christ. For, all the writers from the very beginning speak of feeding upon Christ, of eating His Body and drinking His Blood. But what we have to find out, is whether, when they thus speak, they intend a carnal Presence, such as is involved by the later doctrine of Transubstantiation, or whether they intend a spiritual Feeding, i. e., a bodily eating of the Sacrament or outward Sign, which is the Bread and Wine, and a strengthening and refreshing of the soul by the inward and spiritual Grace, which is the Body and Blood of Christ. Now, in answer to this question, we are bound to say that the Fathers all testify to a true Presence of our Lord in His Holy Feast, and are all consequently against those modern Christians who look upon the Lord's Supper as a mere commemoration or remembrance of our Lord's great Sacrifice on the Cross, and not as a means of grace. We are bound also to say that there are many passages, which are so strong, that they have been brought forward over and over again, as upholding Transubstantiation. But, at the same time, there are many other passages, which shew distinctly that these very writers utterly repudiate any change of the substance of the Bread and Wine. And, consequently, we cannot help concluding that the early Fathers of the Primitive Church intended the Presence, which they teach, just that true Spiritual Presence, to which our Reformers recalled our beloved Church at the Reformation.

I could very easily give a long series of passages from the Fathers, to illustrate these points, but a few only will suffice. Justin Martyr, *e. g.*, who was born about A. D. 100 and died A. D., 165 says of the consecrated Food: "We do not receive these Elements as Common Bread and Wine, for we have been taught that this Food is the flesh and Blood of our Incarnate Lord." Here we have strong Eucharistic teaching, but no approach whatever to Transubstantiation: for the fact that Justin Martyr declares that the Bread is not Common Bread, shews that he holds it still to be Bread. And indeed it is the constant assertion of the Bible and of the great writers of the early days that the consecrated Elements are, after Consecration, still Bread and Wine. Our Lord *e. g.*, says of the Cup: "This is my Blood"; but He also speaks of the same Cup as the Fruit of the Vine, *i. e.*, as Wine. And St. Paul, while he speaks of the Bread as the Body of the Lord, says also: "We are all partakers of that One Bread." And again he says of the consecrated Food: "As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till He come": and again "Let a man examine himself, and so let him eat of that Bread and drink of that Cup,"—all of them passages, which shew that the Apostle regarded the consecrated Elements as being still Bread and Wine.

And from other early Fathers we gather the same great truth. St. Irenaeus *e. g.*, who died A. D. 202, says: "As the Bread from the Earth, receiving the invocation of God, is no longer Common Bread, but the Eucharist, consisting of two things, an *Earthy* and a *Heavenly*; so also our bodies receiving the Eucharist are no longer corruptible, but have hope of eternal resurrection." And St. Chrysostom, who died A. D. 407, says: "Before the Bread is consecrated, we call it Bread, but when it is consecrated, it is no longer called Bread, but is held worthy to be called the *Body of the Lord*, yet still the *nature of the Bread* remains." In both these passages and in many more, we are most distinctly taught that the Bread, while it becomes the Sacrament of Christ's Body, continues to be Bread. And indeed, as Bishop Pearson tells us, the ancient Fathers, when speaking of the two Natures of our Lord Jesus Christ, teach that the Human Nature of Christ is no more really converted into the Divinity (so ceasing to be the Human Nature) than the substance of the Bread

and Wine is really converted into the Body and Blood of Christ, and thereby ceases to be Bread and Wine. And Pearson quotes Gelasius, Bishop of Rome, about the year 490, as thus giving direct evidence against the doctrine of Transubstantiation. To all this I might add the following wonderful passages from the writings of the great St. Augustine (A. D. 354-430). (1) "Prepare not thy teeth, but thy heart." (2) "Our Lord hesitated not to say 'This is my Body,' when He gave the Sign of His Body." (3) "Spiritually understand what I have spoken to you. You are not to eat that Body which you see, and drink that Blood, which they will shed, who will crucify Me. I have commended to you a Sacrament. Spiritually understood, it will quicken you. Though it must be visibly celebrated, yet it must be invisibly understood." (4) "What you see is Bread and the Cup; but, as your faith requires, the Bread is Christ's Body, the Cup His Blood. How is the Bread His Body? and the Wine His Blood? These things, brethren, are therefore called Sacraments, because in them one thing is seen, another understood. What appears has a bodily form, what is understood has a spiritual fruit."

With such teaching as this, which might be multiplied to almost any extent, it is evident to the candid student that, while we must acknowledge the existence of many strong passages which, if there were no other passages, would savour of Transubstantiation, we must yet agree that the teaching of the early days was not in favour of a change of the substance or nature of the Elements, was not in fact in favour of a carnal Presence of the natural Body of our Lord. But it is equally evident that this early teaching was in favour of a true, effectual, life-giving Presence of Christ's glorified, spiritual Body, open to the faith, and feeding the souls of all true disciples.

(To be continued.)

THE TRUE PURPOSE OF LENT.

It is everywhere realized that there must be seasons of religious revival; that in the midst of the engrossing cares of life in this day and age, men need from time to time to be called, by special religious influences, apart from things of this world that the higher nature may assert its claims, and have opportunity afforded for its refreshment. Man is a being of dual nature. The animal nature with its passions, its appetites and instincts, or what St. Paul calls the flesh, is ever asserting itself and its interests which, without being sinful, often conflict with the higher interests of the soul. The spiritual nature dwelling in this earthly tenement, sitting in the midst of riotous passions and unsanctified affections, can with difficulty cultivate its powers and pursue its nobler aspirations. The will is set as a sovereign over man's composite nature, and in this sovereign's hand rests the power to direct the man in the pursuit of animal good or spiritual blessedness. Before the will the passions and appetites loudly assert the claims of the body, the affections set upon earthly things, endeavor to charm the will into favoring the pursuit of earthly loves and earthly pleasures. Reason, unable to penetrate into the higher mysteries of life, drawing all the data for its syllogisms from the facts of sense, declares that temporal interests demand that all our powers be given over to worldly concerns. The aspirations and longings of the spirit bid the will direct all the powers of the man into higher paths. Conscience asserts God's claim upon the soul. Faith reveals the world unseen, and hope points to the fulfilment of God's irrevocable promises in the world to come. Then, when the will is won to the side of man's spiritual concerns, the revelations of faith become the facts of reason, the voice of

conscience is heard, God's claim upon the soul is acknowledged, the affections are transferred to treasures in Heaven, and all the passions and appetites sanctioned by God's indwelling Spirit blend with the soul's longings and aspirations for things eternal. To achieve this victory of man's higher nature the Christian religion exists. This higher life was revealed to us in Christ Jesus. Through His incarnation we are admitted to the relationship and receive power to become sons of God by faith in Him. This holy season, with its frequent calls away from the world, its cares and its pleasures, affords us an opportunity and offers us aids to the more complete consecration of our lives to God and His nobler service: It should not require argument to lead a rational being to see that the cultivation of highest endowments should be his most engrossing concern. We pity the man who is so lost to his best interests that he will take that which might contribute to his comfort, and would enable him to enter into higher social enjoyments, and spend it in gratifying evil appetites and passions. We show such an one how much better it would be to use the time and money thus squandered in cultivating higher powers of mind and heart. We reproach him with the thought that such a life is unworthy such a being. 'You might be rich, you might enjoy social pleasures, you might stand high in the esteem of your fellow men, why will you thus unworthily live this life of degradation?' This is worldly wisdom. It tells us we are not wise to live a lower, when a higher life is open to us. How comes it, then, that when the Gospel of our Lord Jesus Christ opens to men that exalted, pure and blessed life of the spirit, they are so often indifferent to its claims, and do not regard this as a parallel case with that cited above.

But, candidly, if a man is contented with a lower life when capable of nobler living, if the lower life has no promise of the future and the higher has an eternity of well being as its fruitage, would not he be guilty of egregious folly?

The great purpose of Lent is to emphasize this truth, and by religious culture and spiritual experience to make men realize it as a truth to live by. We are called upon to give up our sins, and forsake them, to bring into subjection to the law of Christ all our affections and passions, to renounce every hindrance in the way of our attaining higher, holier, and more enduring joys.—*The Church.*

SUGGESTIONS FOR LENT.

[Which commences 27th February, 1895.]

1. Be present, as far as possible, at all services in the Church.
2. Read every day some portion of the Holy Gospel, and add to your usual devotions some special prayers.
3. Let no day pass without some act of self-denial, and, if possible, let this act be to the comfort of a poor or sick person.
4. Let self-examination be a daily duty, before rest at night.
5. Deny yourself some luxury, often, and let the cost of it be added to your Easter offering. The cost of self-denial should be given, not saved.
6. Refrain from parties and places of amusement.
7. Let your reading be such as to aid you in keeping the Holy season.
8. Give more time and care to daily private prayer.
9. Receive the Holy Communion as often as it is administered.
10. Forgive, and seek reconciliation, if any are at variance with you.

THE test of our faith lies in our being able to fail without disappointment.—*J. H. Newman*

We like to find fault ourselves, but we are never attracted to another man who finds fault.—*F. W. Faber.*

Family Department.

QUINQUAGESIMA SUNDAY.

THE HIDING PLACE.

(By the Right Rev. the Lord Bishop of Exeter.)

O Jesu, Saviour of the lost,
My Rock and hiding place,
By storms of sin and sorrow tost,
I seek Thy sheltering grace.

GUILTY, forgive me, Lord, I cry;
Pursued by foes I come;
A sinner, save me, or I die;
An outcast, take me home.

Once safe in Thine Almighty arms,
Let storms come on amain!
There danger never, never harms,
There death itself is gain.

And when I stand before Thy throne,
And all Thy Glory see;
Still be my righteousness alone,
To hide myself in Thee.

The Story of a Short Life.

BY JULIANA HORATIO EWING.

CHAPTER VII. (Continued.)

'I thought—no matter how good I got to be—nothing could ever count up to be as brave as a real battle, leading your men on and fighting for your country, though you know you may be killed any minute. But mother says, if I could try very hard, and think of poor Jemima as well as myself, and keep brave in spite of feeling miserable that then (particularly as I shan't be very long before I do die) it would be as good as if I'd lived to be as old as Uncle Rupert, and fought bravely when the battle was against me, and cheered on my men, though I knew I could never come out of it alive. Do you think it could count up to that? Do you? Oh, do answer me, and don't stroke my head! I get so impatient. You've been in battles—do you?'

'I do, I do.'

'You're a V. C., and you ought to know. I suppose nothing—not even if I could be good always, from this minute right away till I die nothing could ever count up to the courage of a V. C.?'

'God knows it could, a thousand times over!'

'Where are you going? Please don't go. Look at me. They're not going to chop the Queen's head off, are they?'

'Heaven forbid! What are you thinking about?'

'Why, because— Look at me again. Ah! you've winked it away, but your eyes were full of tears; and the only other brave man I ever heard of crying was Uncle Rupert, and that was because he knew they were going to chop the poor King's head off.'

'That was enough to make anybody cry.'

'I know it was. But do you know now, when I'm wheeling about in my chair and playing with him, and he looks at me wherever I go, sometimes for a bit I forget about the King, and I fancy he is sorry for me. Sorry, I mean, that I can't jump about and creep under the table. Under the table was the only place where I could get out of the sight of his eyes. Oh, dear! there's Jemima.'

'But you are going to be good?'

'I know I am. And I'm going to do lessons again. I did a little French this morning—a story. Mother did most of it, but I know what

the French officer called the poor old French soldier when he went to see him in the hospital.'

'What?'

'*Mon brave* That means 'my brave fellow.' A nice name, wasn't it?'

'Very nice. Here's Jemima.'

'I'm coming, Jemima. I'm not going to be naughty; but you may go back to the chair, for this office will carry me. He carries so comfortably. Come along, my Sweep. Thank you so much. You have put me in beautifully. Kiss me, please. Good night, V. C.'

'Good night, *mon brave*.'

CHAPTER VIII.

And if we tie it with the amber-colored ribbon, then every time I have it out to put in a new Poor Thing, I shall remember how very naughty I was, and how I spoilt your poetry.'

'Then we'll certainly tie it with something else,' said the Master of the House, and he jerked away the ribbon with a gesture as decisive as his words. 'Let bygones be bygones. If I forget it; you needn't remember it!'

'Oh, but, indeed, I ought to remember it; and I do think I better had—to remind myself never, never to be so naughty again!'

'Your mother's own son!' muttered the Master of the House; and he added aloud: 'Well, I forbid you to remember it—so there! It'll be naughty if you do. Here's some red ribbon. That should please you, as you're so fond of soldiers.'

Leonard and his father were seated side by side at a table in the library. The dog lay at their feet.

They were very busy; the Master of the House working under Leonard's direction, who, issuing his orders from his wheel-chair, was so full of anxiety and importance, that when Lady Jane opened the library-door he knitted his brow and put up one thin little hand, in a comically old-fashioned manner, to deprecate interruption.

'Don't make any disturbance, mother dear, if you please. Father and I are very much engaged.'

'Don't you think, Len, it would be kind to let poor mother see what we are doing and tell her about it?'

Leonard pondered an instant.

'Well—I don't mind.'

Then, as his mother's arm came round him, he added, impetuously:

'Yes, I should like to. You can show, father dear, and I'll do all the explaining.'

The Master of the House displayed some sheets of paper, tied with ribbon, which already contained a good deal of his handiwork, including a finely illuminated capital L. on the title page.

It is to be called the Book of Poor Things, mother dear. We're doing it in bits first; then it will be bound. It's a collection—a collection of Poor Things who've been hurt, like me; or blind like the organ-tuner; or had their heads—no, not their heads, they couldn't go on doing things after that—had their legs or their arms chopped off in battle, and are very good and brave about it, and manage very, very nearly as well as people who have got nothing the matter with them. Father doesn't think Poor Things is a good name. He wanted to call it Masters of Fate, because of some poetry. What was it, father?'

'Man is Man and Master of his Fate,' quoted the Master of the House.

'Yes, that's it. But I don't understand it so well as Poor Things. They are Poor Things, you know, and of course we shall only put in brave Poor Things: not cowardly Poor Things. It was all my idea only father is doing the ruling, and

printing, and illuminating for me. I thought of it when the organ-tuner was here.'

'The organ-tuner?'

'Yes, I heard the organ, and I made James carry me in, and put me in the armchair close to the organ. And the tuner was tuning, and he look round, and James said, 'It's the young gentleman,' and the tuner said, 'Good morning, sir,' and I said, 'Good morning, tuner; go on tuning, please, for I want to see you do it.' And he went on; and he dropped a tin thing, like a big extinguisher, on to the floor; and he got down to look for it, and he felt about in such a funny way that I burst out laughing. I didn't mean to be rude. I couldn't help it. And I said, 'Can't you see it? It's just under the table.' And he said, I can't see anything, sir; I'm stone blind.' And he said, perhaps I would be kind enough to give it him. And I said I was very sorry, but I hadn't got my crutches, and so I couldn't get out of my chair without some one to help me. And he was so awfully sorry for me, you can't think! He said he didn't know I was more afflicted than he was; but I was more afflicted than he was; but I was awfully sorry for him, for I've tried shutting my eyes; and you can bear it just a minute, but then you must open them to see again. And I said, 'How can you do anything when you see nothing but blackness all along?' And he says he can do well enough as long as he's spared the use of his limbs to earn his own livelihood. And I said, 'Are there any more blind men, do you think, that earn their own livelihood? I wish I could earn mine!' And he said, 'There are a good many blind tuners, sir.' And I said,

'Go on tuning, please; I like to hear you do it.' And he went on, and I did like him so much. Do you know the blind tuner, mother dear? And don't you like him very much? I think he is just what you think very good, and I think V. C. would think it nearly as brave as a battle to be afflicted and go on earning your own livelihood when you can see nothing but blackness all along. Poor man!'

'I do think it very good of him, my darling, and very brave.'

'I knew you would. And then I thought perhaps there are lots of brave afflicted people—poor things! and perhaps there never was anybody but me who wasn't. And I wished I knew their names, and I asked the tuner his name, and he told me. And then I thought of my book, for a good idea—a collection, you know. And I thought perhaps, by degrees, I might collect three hundred and sixty-five Poor Things, all brave. And so I am making father rule it like his diary, and we've got the tuner's name down for the first of January; and if you can think of anybody else you must tell me, and if I think they're afflicted enough and brave enough, I'll put them in. But I shall have to be rather particular, for we don't want to fill up too fast. Now, father, I've done the explaining, so you can show your part. Look, mother, hasn't he ruled it well? There's only one tiny mess, and it was the Sweep shaking the table with getting up to be patted.'

'He has ruled it beautifully. But what a handsome L!'

'Oh, I forget! Wait a minute, father, the explaining isn't quite finished. What do you think that L stands for, mother dear?'

'For Leonard, I suppose.'

'No, no! What fun! You're quite wrong. Guess again.'

'Is it not the tuner's name?'

'Oh, no! He's in the first of January—I told you so. And in plain printing. Father really couldn't illuminate three hundred and sixty-five poor things!'

'Of course he couldn't. It was silly of me to think so.'

'Do you give it up?'

'I must. I cannot guess.'

'It's the beginning of *'Lætus sorte mea.'* Ah, you know now! You ought to have guessed without my telling you. Do you remember? I remember, and I mean to remember. I told Jemima that very night, I said, 'It means happy with my fate, and in our family we have to be happy with it, whatever sort of a one it is.' For you told me so. And I told the tuner, and he liked hearing about it very much. And then he went on tuning, and he smiled so when he was listening to the notes, I thought he looked very happy; so I asked him, and he said, yes, he was always happy when he was meddling with a musical instrument. But I thought most likely all brave poor things are happy with their fate, even if they can't tune; and I asked father, and he said, 'Yes,' and so we are putting it into my collection—partly for that, and partly, when the coat-of-arms is done, to show that the book belongs to me. Now, father dear, the explaining is really quite finished this time, and you may do all the rest of the show-off yourself!

CHAPTER IX.

Oh, Jemima! Jemima! I know you are very kind, and I do mean not to be impatient; but either your telling stories or your talking nonsense, and that's a fact. How can you say that the blue stuff is a beautiful match, and will wash the exact color, and that you're sure I shall like it when it's made up with a cord and tassels, when it's not the blue I want, and when you know the men in hospital haven't any tassels to their dressing-gowns at all! You're as bad as that horrid shopman who made me so angry. If I had not been obliged to be good, I should have like to hit him hard with my crutch, when he kept on saying he knew I should prefer a shawl-pattern lined with crimson, if I would let him send one. Oh, here comes father! Now, that's right; he'll know. Father dear, is this blue pattern the same color as that? 'Certainly not. But what's the matter, my child?'

'It's about my dressing-gown; and I do get so tired about it, because people will talk nonsense, and won't speak the truth, and won't believe I know what I want myself. Now, I'll tell you what I want. Do you know the Hospital Lines?'

'In the Camp? Yes.'

'And you've seen all the invalids walking about in blue dressing-gowns and little red ties?'

'Yes. Charming bits of color.'

'Hurrah! that's just it! Now, father dear, if you wanted a dressing-gown exactly like that—would you have one made of this?'

'Not if I knew it! Crude, coarse, staring—please don't wave it in front of my eyes, unless you want to make me feel like a bull with a red rag before him!'

'Oh, father dear, you are sensible! (Jemima, throw this pattern away, please!) But you'd have felt fur worse if you'd seen the shawl pattern lined with crimson. Oh, I do wish could have been a bull that wasn't

obliged to be *lætus* for half a minute, to give that shopman just one toss! But I believe the best way to do will be as O'Reilly says—get Uncle Henry to buy me a real one out of store, and have it made smaller for me. And I should like it 'out of store.'

From this conversation it will be seen that Leonard's military bias knew no change. Had it been less strong it could only have served to intensify the pain of the heartbreaking associations which anything connected with the troops now naturally raised in his parents' minds. But it was a sore subject that fairly healed itself.

The Camp had proved a more cruel neighbor than the Master of the House had ever imagined in his forebodings; but it also proved a friend. For if the high, ambitious spirit, the ardent imagination, the vigorous will, which fired the boy's fancy for soldiers and soldier life, had thus led to his calamity, they found in that sympathy with men of hardihood and lives of discipline, not only an interest that never failed and that lifted the sufferer out of himself, but a constant incentive to those virtues of courage and patience for which he struggled with touching conscientiousness.

Then, without disparagement to the earnestness of his efforts to be good, it will be well believed that his parents did their best to make goodness easy to him. His vigorous individuality still swayed the plans of the household, and these came to be regulated by those of the Camp to a degree which half annoyed and half amused its Master.

(To be continued.)

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[From our English Correspondent.]

MADRAS.

The Rev. J. A. Sharrock, in his report of the Cuddahore Mission, deplores the little fruit that now appears from the labours of Schwartz and his successors, whose work commenced in 1753. At the end of 141 years the number of Christians are 323, with 169 communicants. The men are mostly coolies of the lowest class or domestic servants to the Eurasians. Of the agents several have been unsatisfactory, and three were dismissed. A boarding school has been commenced, but most of the pupils are of the Pariah caste, and Christians of other castes will not let their children associate with them. A further embarrassment is due to the ground being preoccupied by Danish and German Lutheran Missions, besides those of the Church of Rome. The latter have by means of education gained much influence over the higher classes. Mr. Sharrock thinks that an old Mission like Tabor should either be fully manned and strengthened, or abandoned. It possesses some property in land, but for years it has been left in charge of a single native pastor. The dispute between Mr. Sharrock and the native priest, Jesudasra, has been decided by the Bishop in Mr. Sharrock's favour, who, as European missionary, is to be chairman of meetings and to superintend the native agents. Mr. Sharrock is preparing some vernacular tracts for the Religious Tract Society.

MADRAS.

In a description of the Sawzerpuram Mission, contributed to the *Venez Magazine*, the Rev. A. J. Godden says: "Four years ago about half the people living in the village of Kootadankada, in the Puthukottai district, placed themselves under Christian instruction. This was the result of the preaching of several years previous. The influence of their relatives in another village, who had renounced idolatry, had partly led these people to be anxious about their souls. They were received as catechumens, and a catechist was placed in the village, and a school was opened. More than fifty have been baptized, and there are fifty-nine under instruction for baptism. A great change has been produced in the village, and the Christians are distinguished by their dress and manner, as well as for their children's education. The four walls of a stone church have been built, and a sum of 250 rupees would suffice for its completion. It is to be dedicated to the 'Patience of God.' Mr. Godder observes that there has been much sad experience of apostacy and failure in the past history of the Tinnevely Mission, which proves that it is a fatal mistake to imagine that when once a man has been baptized he may be left to grow alone in grace, or that the whole power of the mission

should be employed in making new converts. He also observes that some of the efforts which should have been made for the conversion of heathen have been diverted to the questionable work of inducing Roman Catholic Christians to join a Protestant community, especially in Tangiers and Tinnevely.

AUSTRALIA.

Bishop Riley sailed for his Diocese of Perth, in Western Australia, on board the *Ormuz*, on the 29th of December. The Church in Perth is threatened with a withdrawal of the grant hitherto made from the Colonial treasury. At the Synod held in October it was urged that this withdrawal was unjust, and in opposition to the feelings of the country people. Some such provision was necessary to supply the religious needs of the scattered and roving settlements. The Bishop of Ballarat in a pastoral letter of December 1st, speaks of the lamentable want of funds for maintaining the work of the Diocese: 'the great depression stays with us, and its effects on the Church treasury are by this time terrible. Two thousands pounds raised at once would be indispensable to justify the bare maintenance of existing work. So dire is our financial condition, that several departments of religious work, and especially our cooperation with the special effort for Australasian Missions must be deferred.'

Since the visit of the Rev. A. H. Brittain to Queensland, the Bishop of Melanesia has come to the conclusion that the time has arrived for an extension of the Melanesian Mission to the Karaka laborers in Australia. The Bishops of Brisbane, Rockhampton and North Queensland cordially welcome the proposal. The number of Melanesians in Queensland is estimated at about 8,000.

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NEWS AND NOTES.

Covetousness is not natural to man—generosity is; but covetousness must be excited by a special cause, as a given disease, by a given miasma; and the essential nature of a material for the excitement of covetousness is, that it shall be a beautiful thing which can be retained without a use. The moment we can use our possessions to any good purpose ourselves, the instinct of communicating that use to others rises side by side with our powers.—J. Ruskin.

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TEMPERANCE.**THE CHURCH TEMPERANCE SOCIETY.**

There is much to indicate that Churchmen are alive as never before to the great issues that confront the Church with reference to the evils of intemperance. The overwhelming sentiment that found expression in the action of the Church Temperance Society last week has been gaining force for years, and is due largely to increased knowledge of the results of intemperance gained through parochial work among the poorer classes of New York. The interest of Church people, once aroused, turned naturally to the Church Temperance Society, where it found waiting a complete organization, planned in accordance with the tenets and traditions of the Church, in line with the best movements for the abatement of drunkenness, in use in the English Church, Churchly, Christian, and sensible, an organization waiting only to have the fervor of the awakened conscience of the Church behind it to accomplish great things.

It would seem by the interest manifested in the meetings of last week, both by the clergy and laity, that such an awakening has come, and that large latent forces in the Church are at last to be utilized. The enthusiastic response that greeted the speech of Dr. Bridgman in support of the resolutions which he offered showed the indigestion felt against the defiance of law and order that has been permitted to certain classes in the community, and the determination that the sacredness of the Lord's Day shall be preserved. It seemed as if the Church had been suffering from the very depth and reserved force of its purposes in this matter, and was rejoicing in the opportunity of making them evident. —*Churchman, New York.*

WHAT TO TEACH BOYS.

A philosopher has said that true education to boys is to teach "them what they ought to know when they become men."

1. To be true, and to be genuine. No education is worth anything that does not include this. A man had better not know to read—he had better never learn a letter in the alphabet, and be true, genuine in intention and in action—rather than be learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach boys the truth is more than riches, more than early power or possessions.

2. To be pure in thought, language and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of others. To be polite, to be just in all dealings with others. To be generous noble, and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self-reliant and self-helpful even from childhood. To be industrious always, and self-support-

ing at the earliest proper age. Teach them that all honest work is honorable, that an idle life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however poor, or however rich, he has learned the most important things he ought to know when he becomes a man.

A TALE TOLD THE EDITOR.**MR. THOS. STRANG SPEAKS THAT SUFFERERS MAY READ AND LIVE.**

Attacked With LaGrippe, the After Effect—Developing Heart Trouble—His Friends Thought Him Near Death's Door—After Many Failures He Has Once more Regained the Blessing of Perfect Health. From the Comber Herald.

Strangfield is a post office corner about six miles from Comber. It was named after the highly respected and well known family of Strangs. The neighborhood is a quiet one, being inhabited by a church going, sober, industrious people. Among the people of that neighborhood none is better or more favorably known than Mr. Thos. Strang. Mr. Strang is a man of middle age and a bachelor. A few days ago he related to the *Herald* the story of his recovery from an illness which he believes would have resulted fatally but for the use of Dr. Williams' Pink Pills. The origin of Mr. Strang's trouble was la grippe which developed into heart disease. He laid for months with every nerve in his frail body unstrung. He tried many medicines, but none seemed to materially benefit him. He would rally at times and endeavor to walk, but his system being reduced and weakened he would frequently fall prostrate to the ground, and his friends had to carry him into the house. This terrible state of things lasted for months and all the while he was getting weaker, and even the most hopeful of his friends feared the worst. Mr. Strang was strongly urged to try the world renowned Dr. Williams' Pink Pills and consented to do so. A neighbor was dispatched to the Comber drug store for a supply. In a few days after beginning their use he began to improve. In a couple of weeks he was able to walk around and to-day Mr. Strang is rejoicing and telling the same old story that hundreds of others are telling in this fair Dominion—the story of renewed strength through the use of Dr. Williams' Pink Pills. Mr. Strang is now a sound man. Quite frequently he walks to Comber, a distance of six miles, to attend church. He informed the *Herald* that he was only too glad to give his experience so that suffering humanity may also reap the benefit and thus be released from the thrall of disease and pain. To his benefactors—for such they are—Mr. Strang feels that he owes a debt of gratitude. With him the days when beads of agony stood on his brow have passed away, and his body has been regenerated anew by the use of Dr. Williams' Pink Pills.

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