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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XV. }  
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MONTREAL, WEDNESDAY, FEBRUARY 28, 1894.

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## ECCLESIASTICAL NOTES.

THE "Church Lads' Brigade" enrolled 149 Companies during the year 1893.

THE death of the Rev. Thos. James Rowsell, Canon of Westminster, is announced.

A Church Club is about to be organized in the City of Brooklyn on the lines of those in New York and Boston.

THE guarantee fund of the Church Congress at Exeter, about £4,000, is practically secured, £3,500 having been subscribed.

SPECIAL Courses of lectures for Laymen are being given on Tuesdays and Fridays in Lent in St. Paul's Cathedral, London, Eng.

By the will of the late Andrew L. Kidston, of New Haven, Conn., various Diocesan institutions benefit to the extent of \$25,000.

NOON-DAY Lenten services for business men are maintained in many of the chief cities and centres in the United States, and apparently have been well attended.

THE Rev. E. Lauderdale, who recently resigned the pastorate of the Baptist Church at Grimsby, is, it is stated, about to be ordained by the Bishop of Lincoln.

REV. E. C. Wickham, Fellow and Tutor of New College, Oxford, has been appointed Dean of Lincoln, and Rev. C. W. Stubbs, Rector of Wavertree, Dean of Ely.

EMILY PEAKE, one of Miss Sybil Carter's Indian girls, an interesting young Churchwoman, 19 years of age, has been appointed by the Government as assistant in one of the present Indian schools.

A great "Mission" was held last month in Liverpool. Frequent services were held daily in seventy-five churches in the city, besides special addresses to business men, open air services, etc., etc.

A solid silver Paten and Chalice of beautiful design, and a silver Ciborium for use at the Holy Communion, have been presented to the ancient Parish of St. Paul's, Hopkinton, Mass., by Mrs. Coolidge.

THE Bishops of Manchester, Durham, and Southwell have been delegated as a commission for the selection of a candidate for the West Australian Bishopric of Perth, vacant by the death of Bishop Parry.

BISHOP DOANE, in reviewing circumstances connected with his Episcopate of 25 years celebrated on the 2nd February inst., spoke of the similarity of the sermons at the first Conven-

tion of the Diocese, which elected him, and those of the 25th anniversary of his consecration. He says: "I am struck with the similarity of their insistence upon the great duty of upholding the Church as a *Divine* Institution duly organized, and of the positive teaching of doctrine."

THE pressure of "hard times" is being keenly felt in the Diocese of New Hampshire; the Bishop says that not for many years has the Missionary Treasury been so low, nor has it been so difficult to meet current Diocesan obligations.

THE consecration of Dr. Meade for the bishopric of Cork took place on the Feast of the Epiphany in Christ Church Cathedral, Dublin, the consecrating prelates being the Archbishop of Dublin, with the Bishops of Cashel and Ossory. Dr. King Irwin preached the sermon.

THE Archbishop of Canterbury, acting in concert with the Rev. Dr. Codrington and Dr. Selwyn, late Bishop of Melanesia, has nominated the Rev. Cecil Wilson, M.A., of Moordown Vicarage, Bournemouth, to the vacant see of Melanesia. The new Bishop will be consecrated in New Zealand on St. Barnabas day.

THE earliest day upon which Easter can possibly fall is March 22nd; the latest is on April 25th. During the present century Easter has only once occurred at the earliest possible date, and that was as long ago as 1818. It has only once within the same period fallen on the latest possible date, and that was in 1886. Only four times previously since the beginning of the century has Easter been so early as it is this year, namely, in 1818, 1845, 1856 and 1883.

THE Rt. Rev. Wm. M. Barker, speaking in Baltimore recently of his work, said: "There are two reasons which lead me to expect the Church to have a large growth in Western Colorado. The people are thoroughly tired of sectarian rivalry, with its accompanying frictions and jealousies, and are most willing to listen to the fundamental truths of religion when presented with the emphasis on the facts of the Master's life and work, and not on the ever-shifting accidents of a human organization. The principle of leadership in the Episcopate also appeals to the wide-awake Western man as thoroughly sensible."

THE Archbishop of Canterbury, speaking at a meeting at Chislehurst last month on behalf of his mission to the Assyrian Christians, said the Assyrian Church "presents a most remarkable parallel to our own belief and our own religious worship. They have no doctrine at all resembling the doctrine of transubstantiation, and their faith about the Holy Eucharist might be expressed in terms similar to our own. It was believed when the Mission first went there

that they still held false doctrine about the person of Our Lord, but the missionaries had made it clear that the difference was only a difference in terms."

## RELIGIOUS EDUCATION.

(From the Church Eclectic N. Y.)

There is a certain common ground of religious truth upon which, for the great practical ends of good citizenship, Roman Catholics, Protestants and Hebrews might unite. Listen and judge for yourselves.

"What is thy duty toward God?"

"My duty towards God is to believe in Him, to fear Him and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy Name and His Word, and to serve Him truly all the days of my life."

Is there anything there from which the Roman Catholic dissents? Anything from which the Protestant dissents? Anything from which the Hebrew dissents? No, it is only what all believers in the one true God confess. It is the standard of conduct common to all monotheists, so far as respects their attitude toward the Supreme. The agnostics would disallow it, to be sure, but then it is a question whether *any* society is possible on agnostic principles.

Turn now to the human side. "What is thy duty towards my neighbour?"

"My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me; to love, honour and succor my father and mother; to honour and obey the civil authority, to submit myself to all my governors, teachers, spiritual pastors and masters, to order myself lowly and reverently to all my betters; to hurt nobody by word or deed; to be true and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering; to keep my body in temperance, soberness and chastity, nor to covet nor desire other men's goods, but to learn and labour to get mine own living, and to do my duty in that state of life unto which it shall please God to call me."

What is there sectarian about that? Will any one attempt to formulate a more "undenominational" statement of what every young person's life ought to be? I am aware the last sentence is often ridiculed as making in favor of a stereotyped and "un-American" state of society in which it is reckoned impious for any one to try to better his condition; but to compel this inference the language has to be misquoted by substituting "has pleased" for "shall please."

What the words really enjoin is willingness to make progress so fast, and only so fast, as is consistent with a clear conscience. In other words, we are to be content with such advancement as we have honestly secured until such

time as it "shall please God" to make possible something better.

But waiving verbal criticisms, can you imagine any teaching more likely than teaching of this sort to produce a race of men worthy to be called free? Nay, worthy to be trusted with liberty? Only suppose, if it be supposable, that the same amount of energy had, for the last twenty or thirty years, been devoted to impressing these great principles of conduct upon the conscience of the school children of this country that has been spent upon informing their intellects with more advanced knowledge than they are likely ever to use, do you think that in that event the land would have been so seriously overrun as it has been by the great army of the light-headed and the irresponsible—the men who think so highly of their abilities and deserts as to be ready to maim and kill all those who refuse to take them at their own valuation? The law of proportion applies to all things, and is it not becoming evident that our standard of training for the young has thus far lacked symmetry? Common honesty is, for the purpose of citizenship, more precious than algebra, and that public money is misspent which educates a lad in chemistry only with the result of putting him in possession of implements by which he proposes to make war against civilization. Yet algebra and chemistry must needs be taught. It is a case of "These ought ye to have done, and not to leave the other undone."—*Rev. Dr. W. R. Huntington.*

### THE APOSTOLIC SUCCESSION.

(By *Rev. V. Stavely.*)

The power to act as ministers of Christ was, as already said, given by Jesus Christ in the first instance to the Apostles. But this ministerial commission was not intended to be exercised only by them, and to cease when they died. The Christian Ministry was formed as the appointed means of applying the blessings of the Incarnation to mankind; and the Incarnation is not a passing event in the world's history, but an abiding reality. The permanent character of the Ministry which Christ ordained rests upon the permanent character of His Incarnation.

Our Lord intended the office which He bestowed upon the twelve Apostles to live on after their deaths, until the end of the world. The Apostolic Ministry is an abiding fact in a world of change.

It is true that the Commission, "Go ye, therefore, and teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you," was given to the Apostles, but it was accompanied by the promise, "Lo, I am with you alway, even unto the end of the world." This promise was not addressed to all Christian people, but only to the Apostles, and that too in connection with the official acts of teaching and baptising. It is as though Christ had said, "Baptise and teach all nations, and I will be with you in so doing." Moreover, He promised to be with the Apostles in performing these ministerial acts "unto the end of the world." But how could He be with the Apostles in their work "unto the end of the world?" He knew that the Apostles would die like other men, and therefore the promise of being with them as individuals "unto the end of the world" could not be our Lord's meaning.

I.

"The end of the world," of which our Lord spake, has not yet come; how then is His promise to the Apostles fulfilled?

The only possible meaning of the saying, "Lo, I am with you alway unto the end of the world" is this: "I will be with the Ministry of which you are but the first members. I will be with you, and not only with you, but also with all who shall come after you in the Ministry. You will die, but your office will live on, and I will be with that office in the person of your successors, even unto the end of the world."

Thus we have the great promise on which the doctrine of the Apostolic succession rests. As Christ was with the Apostles confirming and ratifying their official acts, so He has promised to be with their successors as long as His mediatorial Kingdom lasts. We have thus the best possible grounds for believing in the continuity of the Apostolic Ministry as it now exists among ourselves.

II.

But how was this continuity or succession to be secured? It was to be secured by the Apostles in their life-time providing successors to their office. As our Blessed Lord ordained the Twelve to be His representatives when He left the earth, so the Apostles chose others to take their place when they in turn were withdrawn by death. This plan of continuing the Apostles' Ministry was to be carried on from age to age until the end of time. As a fact of history, it has been carried on. It is now nearly two thousand years since our Lord's promise was made. During this long period successors of the Apostles, first receiving and then in turn handing on the Divine power and authority which Christ gave to the Twelve, have never been wanting. Such successors of the Apostles are with us now. The Apostolic succession is the link or bond which connects the Church of the nineteenth century with that of the first century.

In passing on the ministerial office to their immediate successors, the Apostles used the laying on of hands. This ceremony signifies the transfer of authority, and it gave its name to the rite of Ordination. Ordination is the setting apart of men to be ministers of Christ. The Apostles laid their hands upon their successors, and these successors in turn did the same to others. There are several instances of this method of passing on the ministerial offices in the New Testament. What was then done has been done ever since. Every Bishop, priest, and deacon, is now set apart by the laying on of hands. By this means there has been no break in the transmission of the ministerial Commission in the Church of God, from the times of the Apostles down to our own day.

III.

The greatest possible care has ever been taken in this matter, to secure the true succession. It became a rule of the Church, in very early days, that at least three successors of the Apostles (or bishops as they were called), should lay their hands upon the heads of those whom they admitted to the highest office of the Ministry.

The figure of a chain, reaching link by link from the Apostles' days down to our time, has been used in describing the Apostolic succession. But the figure of a net is more true to fact. The connection between the chief ministers of the Church and the Apostles is not so much the nature of a chain as of a vast network. If by chance one strand of the net should fail, yet the whole would not be broken up.

It has been mathematically argued that even if we make the absurd supposition of one consecrator in twenty at any particular moment in history have been, through some accident, himself not validly consecrated, the chances will be 8,000 to 1 against all three consecrators in any given case being in like position.

The reason for this extraordinary care is to

guard against the loss of the Apostolic succession—a loss which would result in the dying out of the Church as our Lord constituted it. A Church stands or falls by the Apostolic succession. We shall see in the next section that the Apostolic succession is the pledge of a valid Ministry, and of valid Sacraments. The term "valid" implies the fulfilment of God's conditions whereby certainty is secured. That which is "valid" rests upon the security of the Divine covenant. Without a Ministry possessing Christ's authority there can be no certainty that we possess valid Sacraments conveying the grace which they express; and if there is uncertainty about the Sacraments, there is uncertainty as to union with Christ. Without the Divinely-appointed Ministry of the Church we have no guarantee that the flow of covenanted grace would continue. Should the Apostolic succession die out, there would be need of a second appointment directly by our Lord, and of a second day of Pentecost with a fresh outpouring of the Holy Spirit. We need not contemplate such a disaster, for our Lord's promise stands sure, "Lo, I am with you alway even unto the end of the world."

IV.

It has already been shown that all the great features of the Christian Church are prefigured in the Old Testament. The Apostolic succession is an instance of this. The chief ministers of the Jewish Church were the High Priest, and the priests. They are described as the "sons of Aaron," for they were descended from him by natural descent, the priestly powers being handed down from father to son. The Apostolic succession is by spiritual descent, through the laying on of hands.

Aaron, the first High Priest, was called directly by God to the office; the Apostles were called by Christ Himself. It was the will of God that the office of High Priest should continue after Aaron's death. At the close of his life we read that God said "Aaron shall be gathered unto his people. . . . Take Aaron and Eleazar, his son, and bring them up unto Mount Hor: and strip Aaron of his garments, and put them upon Eleazar, his son. . . . And Moses stripped Aaron of his garments, and put them upon Eleazar, his son."

This custom was continued in after years, as we learn from Exodus xxix, 29-30, "And the holy garments of Aaron shall be his son's after him, to be anointed therein, and to be consecrated in them. And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place." The newly-made High Priest was to wear the vestments of his predecessor to show the continuity of the office, and to mark its complete identity with that of his predecessor. We have in all this a great foreshadowing of the Apostolic succession in the Christian Church.

Christ is gone up: yet ere He passed  
From earth, in heav'n to reign,  
He formed one holy Church to last  
Till He should come again.

His Twelve Apostles first He made  
His ministers of grace:  
And they their hands on others laid  
To fill in turn their place.

So ago by age, and year by year  
His grace was handed on:  
And still the holy Church is here  
Although her Lord is gone.

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## Diocese of Nova Scotia.

### EPISCOPAL VISITATION.

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

MARCH.	MARCH—Continued.
1, Dalhousie.	10, Port Medway.
2, New Italy, 11.	12, Liverpool.
Conquerall, 3.	13, Western Head.
3, Conquerall Bank.	14, Hunt's Point.
4, Bridgewater.	15, Lockeport.
5, West Ferry, 11.	16, Green Harbor.
New Dublin, 3.	17, Jordan Falls, 11.
6, LaHave Islands.	Jordan Ferry, 3.
7, Petite Riviere.	18, Shelburne
8, Broad Cove, 11.	19, Sandy Point.
Volger's Cove, 3.	20, Churchover.
9, Eagle Head.	21, Barrington.

### A SERMON

PREACHED BEFORE THE R. D. CHAPTER OF AMHERST, N.S., BY VEN. ARCHDEACON KAULBACK, AND PUBLISHED BY REQUEST OF THE MEMBERS.

*"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."*

(CONTINUED.)

The supposition that all suffering and sorrow, and temptation and sin, will cease during the millennial period would be a strange prelude to the intensified misery and iniquity which are to follow. But Holy Scripture nowhere presupposes such a cessation of those evils by which humanity is tried here below. They will continue even to the end. But in the heavenly home, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." There, not here. There, not here will Christ take us to Himself; there, not here, are we to reign with Him; there, not here, shall all sorrow and mourning flee away. The course of this world will be undisturbed by any very unusual events until the time of the end. All things shall continue very much as they were from the foundation of the world. Then suddenly, like the coming of a thief in the night, shall the voice of the archangel and the trumpet of God alarm the sleeping world, and call the quick and dead to meet their God. The glorious reign of the saints with Christ will be preceded by the general resurrection of the last great day, and the general judgment. We are definitely told that the Lord, when He shall next appear will come to judge the world. This is the very purpose of His coming. Even as St. Paul in writing to Timothy declares, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom."

Through all the Christian ages the warning has been given to the Church that at any moment we may expect the Lord to judgment. "Watch for ye know neither the day, nor the hour, when the Son of Man cometh." If the theory of the millenium be true, what effect can this have on us? There is no need to watch, till the thousand years during which Satan is to be bound have expired, and, according to the millenium supposition, they have not yet begun. The millenarians assert that after the thousand years of Christ's visible and glorious reign on earth Satan will be loosed for a little while, during which there will be a period of rebellion against God, and iniquity will abound; and after this the wicked shall be raised from their graves, and the general judgment shall

take place. But if the righteous had been already from their graves, and had reigned with Christ a thousand years, there would be very little interest for them in the general judgment. They would be abundantly assured of their eternal destiny. So far as they are concerned the general judgment would lose its character as such, and be needless. Moreover, if the righteous only are to be found on the earth during the thousand years of Christ's reign, and if the wicked are to be raised to life again after the period during which Satan is to be loosed, who is to comprise that vast multitude whom Satan is to deceive and to stir up in rebellion against God? We can scarcely assume that they will be the risen saints who have reigned in glory and happiness with Christ one thousand years. Certainly not these; and if not these, who?

Why should our glorified Head leave the throne of universal dominion to take up His abode here on this lower earth? Could it add anything to His glory and greatness? Could it effect anything more for the salvation or happiness of man? If no object under either of these heads could be assumed, what reasonable cause could we allege? Surely His throne in heaven, amid the adoration of angels and archangels, is a more fitting place for Him to whom all power is given in heaven and in earth, "whose countenance is as the sun shineth in his strength," than a throne on this small globe. Certainly the countless hosts on high form a more brilliant retinue than even the blessed company of His saints on earth. And surely from the centre of omnipotence He can as well reign till He make His feet His footstool as in the proudest capital of this poor world. Again, what more could He do for His redeemed than He has already done! He spent about thirty years on earth for our redemption, now on the ground of His Death and Passion He is working in heaven for our Salvation. "He ever liveth to make intercession for us." This work must go on until time shall be no longer. "If we have been reconciled to God by the death of His Son, much more being reconciled we shall be bound by His life." According to Holy Scripture no sufficient cause can be shown, or salutary result assured, for Christ leaving His throne in heaven to reign with His saints here on earth. Would it not be far better for them that they should reign with Him in glory everlasting?

Is not the fulness of blessedness at His own right hand what we are looking forward to, and praying for? Is not this more in accordance with His promise, "I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also"? This is the last time, or dispensation. Redemption was finished 1800 years ago; and now for drawing us to Himself God has exhausted all the resources of His wisdom and of His love. Again we ask what more than is now being done for our salvation by our all prevailing Intercessor at God's right hand could be done on earth? And is not to reign with Christ in glory everlasting more to be desired than to reign with Him a thousand years on earth? Let us rather prepare for the rest that remaineth for the people of God, than for that which lasteth but for a time. Let us set our affections on things above, not on things on this earth. It is the prospect of the heavenly inheritance which encourages us to bear the burden and heat of the day. It is this which urges our weary feet to press on in running the race that is set before us. It is this which cheers amid fears and discouragements. It is this which often invigorates in the hour of fancied weakness. And amid many shortcomings and failures helps us to persevere in rising again and amending our lives. Remember that our citizenship is in heaven, that we belong to Jesus Christ. Let Him now reign in us, let Him be indeed our

King, then shall we reign with Him now, even as we are now risen with Him. Then, after a short period of faithful service in this land of our probation, we shall live and reign for ever with Him, Who hath washed us from our sins in His own blood and hath made us kings and priests to God and His Father.

It is our duty, dear brethren of the priesthood, in these dangerous days, in which we may ask with no little reason, Is Satan not loosed for the deceiving of the nations? to contend earnestly for the faith once delivered unto the saints. These are days of great mental unrest. Unbelief and misbelief are battering at the foundations of the faith. Many of the religious bodies around us disregard The Church as the pillar and ground of the truth. Her authority is not recognized, because they discern her not. The truths which she has uttered with unvarying voice—the *quod semper*, the *quod ubique*, the *quod ab omnibus*—have for them no binding force. Individualism has become rampant. Every man, who closes his eyes to the existence of the visible Church, rejects any common standard of faith. They recognize no custodian of the truth and no authoritative voice to declare it. Every man, whether of great or little ability, whether learned or unlearned, whether honestly seeking the truth, or seeking merely to confirm his own preconceived notions, considers that he has the right to interpret the Bible according to his own ideas. All this confusion results not only in the multiplication of sects and the spread of heresy, but also in the weakening of the faith, the ultimate disruption of the Church, should God so permit, and the establishment of the principle, the directly opposite of that involved in the establishment of Christ's kingdom on earth, that everyone in matters of faith and morals may think and do just that which is right in his own eyes. It has come to this in all cases where the idea of the Church as a Divine institution, into which all men should be gathered and by whose authority all men should be governed has been lost. There is in their minds no central authority in matters of faith. Everyone is his own authority—a law unto himself, with the natural result that every such an one has a religion, or no religion at all, as suits him best. It is not difficult to perceive what must inevitably be the pernicious result of such false ideas.

In our endeavors to drive away all erroneous and strange doctrines we must maintain the authority of the Church as the pillar and ground of the truth by God's appointment. Not to require adhesion to our own private opinions, no matter how wise or learned we may be (this would be individualism), but in all things necessary to salvation, to the mind of the Church, as set forth in the Catholic creeds. An individual opinion may be worth much or little, the voice of undivided Christendom is worth infinitely more. It is, I firmly believe, the voice of God speaking through His Church, in fulfilment of the Saviour's promise to that body corporate, that the Holy Spirit would guide them unto all truth. Would that we could get the expression of all Christendom, by a general Council on all matters of modern dispute. As this, for the present, seems impossible, it remains for us to show to men the place and power given to the Church by God to warn them against following this or that man's opinions, and least of all their own, to accept nothing as necessary to be believed except that which has been given by the voice of united Christendom, and never to allow anything to separate us from the Church which is the Body of Christ.

### PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—Jedediah Slason Carvell Lieut.-Governor of Prince Edward Island, departed this life on Wednesday, Feb. 14, 1894. The deceased was one of the founders of St.

Peter's Cathedral, Charlottetown, and for many years took an active interest in the work of that Church.

The remains, encased in a plain oak coffin, lay in the reception room of Government House on Thursday; a large silver crucifix being placed at the head, and three tall candles on either side. The funeral services began on Friday with a Requiem celebration of the Holy Eucharist in All Soul's Chapel, at 7.45 a.m., at which the relatives of the deceased communicated. At 9 a.m. the coffin was met at the west door of St. Peter's Cathedral, by the priest incumbent, the Rev. James Simpson, vested in a black cope and attended by acolytes and cross-bearer. The opening sentences of the Burial service were said as the body was carried to the foot of the chancel. A solemn Requiem was then sung. The altar frontal and hangings were black, two lights only were burning on the re-table, the celebrant, the Rev. E. T. Woolard, Rector of Georgetown and Cherry Valley, was vested in a black chasuble, and the acolytes wore black cinctures round their albs. The service was most devotionally rendered by a large choir and was choral throughout. The special Collect, Epistle and Gospel sanctioned for such occasions by the Bishop of the diocese was used. Hymn 252, A. & M., "Weary of Earth and laden with my sin," was sung as the Introit, "Dies Irae," as the sequence; 499, "On the Resurrection Morning," as offertory, and 322, "And now, O Father, mindful of thy love," at the Communion. After the Benediction, "De Profundis" was solemnly chanted, and the white robed choir then filed out singing the "Nunc Dimittis."

After the service the body, surrounded by six mortuary candles was exposed to view, and during the morning many people passed reverently around the bier.

At 3 p.m. the choir again entered the church, cross-bearer and acolytes taking their positions at the coffin, as if guarding the remains. The church was crowded to its utmost capacity. The Burial service was taken by the priest incumbent, vested in surplice, and stole and black cope. Hymn 184 was followed by the Psalms 90 and 130, and after the Lesson hymn 255 was sung. The body was then taken from the church to the hearse. As this was done a salute of minute guns to the number of fifteen was fired from Fort Edward by a detachment of artillery, drawn from No. 2 Battery, under the command of Captain Moore, and the various bells of the city were tolled. The order of procession was as follows:

Officers of Militia.  
Police.  
City Council.  
Mayor.  
Free Masons.  
PALI BEARERS.  
HEARSE.  
Family.  
Members of the Government.  
Friends.

On arriving at St. Peter's cemetery, about two miles away, the burial service was concluded by Rev. James Simpson, after which the Free Masons performed their usual impressive rites over their departed brother, and the mourners dispersed to their sad home.

### Newfoundland.

(Notes from Diocesan Magazine.)

THE GIRL'S FRIENDLY SOCIETY has according to the last report increased in numbers during the past year, and there are at present 91 members; 21 working associates; 4 honorary associates, and 21 probationists in St. Johns. Quarterly meetings of associates and members have been regularly held. The G. F. S. Christmas cards, and the Calendars were widely dis-

tributed, and "Friendly Leaves," the organ of the associates, is taken by a number of members. At the meeting on January 4th, eleven new members and one associate were admitted.

On Christmas day, two service books for the pro Cathedral were dedicated at the offertory according to the form in the Priest's Prayer Book. One was presented by Mr. Fred Collier, and the other by Mr. and Mrs. Chapman, in memory of Edward Harold Chapman.

THE CHURCH LAD'S BRIGADE is taking firm root in St. Johns, and under its auspices a pleasant entertainment was held on Jan. 15th.

Dr. Bobardt of the D.S.F.M., has presented to the church in Battle Harbor an American organ, and has also offered a prize of \$5 to the pupils of the Sunday-school for the best attendance on Sunday and day school. Whilst in charge of the hospital, Dr. Bobardt acted as lay reader, holding services and teaching in the Sunday-school, and the people of Battle Harbor remember with deep gratitude the many benefits both medical and spiritual bestowed upon them through him.

## Diocese of Fredericton.

### ST. JOHN.

A social was held in St. James' Church school-house on Monday evening to give the congregation an opportunity to say farewell to Rev. C. J. James, the retiring rector. A good programme of recitations and instrumental music had been provided, and the ladies of the Mission Band supplied refreshments in abundance. During the evening Rev. Mr. James, who has been connected with the church for seven years, was presented with two addresses, beautifully engrossed, one from the vestry and the other from the Sunday-school, read respectively by Mr. R. W. Crookshank, senior warden, and Mr. R. K. Jones, superintendent of the Sunday-school. In his reply the rev. gentleman briefly referred to his ministry in St. John's saying that he would always remember the people of St. James' and asked to be remembered by them.

C. E. I.—Messrs. R. E. Coupe and H. C. Tilley have been elected members of the Council of the Church of England Institute. The following officers have been chosen: Alfred Porter, treasurer; M. B. Dixon, secretary, and J. Roy Campbell, librarian.

On Feb. 21st, Bishop Young of Athabasca addressed the noon meeting for men in the C. E. I. rooms; his subject being "Faith." There was a large attendance.

## Diocese of Montreal.

The Woman's Auxiliary of the Diocese held its 8th annual meeting last week on Wednesday and Thursday in the Synod Hall. The business meetings were preceded by service and Holy Communion in Christ Church Cathedral at 11 a.m. on the 21st inst., at which the Bishop delivered an address. This was followed by luncheon in the Synod Hall, and the business meetings opened at half-past two under the presidency of Mrs. Holden. There was a large attendance of members, many Branches in the country parts of the Diocese having sent representatives.

After the President's address, Reports of Secretary and Treasurer, and of Secretary of Junior Branches, and consideration of same, and the election of officers, Miss L. Mudge read

a paper on Mexico; and at 5 p.m. a quasi missionary meeting was held, at which an address was given by Mrs. Ashley Carus Wilson. The morning of the second day was occupied with the reading of City and Country Branch reports, and with an admirable paper by Miss A. McCord, entitled "A Pioneer Canadian Bishop," and being a sketch of the life of Bishop Mountain, of Quebec. After luncheon Reports were heard from Dorcas, Leaflet and Library Committees, after which the Rev. George Rogers, B.A., General Missionary of the Diocese of Rupert's Land, spoke at some length on the Church's work in the Northwest. He also reviewed the progress of the Church of England in Canada during the present century. At the beginning of the century, not taking into account the Church in the U.S., there were only two dioceses outside of England, and they were Nova Scotia and Quebec. Now they had 20 in Canada, 13 in Australia, 14 in Africa, 8 in New Zealand, 60 in the United States, and five each in India, China and Japan. In fact, 122 dioceses had been formed since the birth of the Queen. The growth of the Church had been marvellous. The first service in the Church of England had been held in Halifax in 1749, and the first bishop was consecrated in 1767. The growing interest in missions was, in the speaker's opinion, due to three causes: Firstly, the Bishop's Pastoral letter, which stirred up a missionary spirit; secondly, the fact of their sending out missionaries to the heathen, which gave zest to the home organizations and helped them in their work; and thirdly, it was owing to such associations as they had which tended to develop an interest in missionary work. In Quebec all the churches were interested in missions, and the speaker had addressed a large meeting there on Wednesday night.

In 1815 Governor Semple, of York Fort, had written stating that throughout the whole Northwest there was not a place of worship. In 1820 Rev. John West came out as the first missionary from England, and in 1825 Rev. Dr. Cochrane came out, and so the work progressed. They had now 51 ordained clergymen and 66 laymen all engaged in Indian work. He next went on to speak of the Indian home at Elkhorn, which was the only one of its character which belonged to the Church in Manitoba. He also paid a flattering tribute to the untiring zeal of Mr. and Mrs. Wilson, who are in charge of it. Boxes of plain and warm clothing, especially for the children, were always acceptable. The speaker next impressed upon his fair hearers the necessity of doing more for the work among the white people up West. In ten years Manitoba had received 100,000 immigrants, and they were spread over a large part of the Diocese, a district which extended about 500 miles long and 300 miles wide. In two years 21 ordained missionaries had been added, but they needed more missionaries. He referred to families living 60 and 100 miles from the railways, where there were no churches or places of worship. The Presbyterians, he said, had one general mission fund, and they subscribed some \$15,000 for Manitoba, while they of the Church of England did not give on the average during the past ten years more than \$2,000. There were thirteen Presbyterians in Eastern Canada who supported missionaries, and thirty-three Presbyterian congregations supported missionaries in the West. In one hundred years the Christian Church had made 3,000,000 converts in foreign lands, and it was said that in the United States 30,000,000 of people never entered a church. He closed with an appeal for them to try and support one missionary.

Rev. Mr. Rogers was accorded a vote of thanks for his address. He then pronounced the benediction.

In the evening a reception was given in the Synod Hall by the Montreal Branches to the visiting delegates and friends.

## Diocese of Toronto.

The following minute was carried unanimously at the February meeting of the S. S. Committee of the Toronto Diocese:

*Resolved*,—That the thanks of this committee are due and are hereby tendered to the gentlemen who, on invitation of our committee, so readily complied with the request to set questions for the recent Inter-Diocesan S. S. Examinations and examine the papers; also to those who acted in the capacity of Local Examiners, and that a copy of this resolution be sent to the CHURCH GUARDIAN, Canadian Churchman and the Evangelical Churchman for publication.

### ORILLIA.

At the last quarterly meeting of the Diocesan Board of the Woman's Auxilliary held in Orillia, nearly forty delegates were present from the several towns within the Diocese. The proceedings commenced with administration of Holy Communion in St. James' Church at 10 a.m., at which the Rev. Canon Sweeney, D.D., of St. Philip's Church, Toronto, preached an earnest and appropriate sermon on "The motive and incentive of Missionary work." Thereafter, the ladies met in the Y.M.C.A. room; Mrs. Greene, wife of the Rector, in the chair. She gave a warm address of welcome to members of other branches, to which Mrs. Williamson, President of the Diocesan Board, responded.

At 2 p.m. the ladies re-assembled, the president, Mrs. Williamson, presiding. After prayers, Miss Tilley gave a Bible reading from Nehemiah, taking his work as a model for Christian workers, pointing out that he had three motives, namely: love for God; love for his people, and a realization of their needs.

The report of the Auxilliary was read by Mrs. W. Cummings, Diocesan Secretary, showing that from seven branches in the first year, the Association had increased to ninety, senior, and thirty-seven junior branches, besides which there were forty-nine life members. Mrs. Cummings urged upon the Orillia Branch the advisability of uniting all woman's work. Mrs. Howell gave the Dorcas Secretary's report in the absence of Miss Patterson. Many bales of clothing, and many packages of Christmas gifts had been sent out, all of which had been gratefully received. Mrs. Howard, in the absence of Mrs. Grindley, read the Treasurer's report, which showed that from receipts in the first year of \$300 the increase had increased to \$1,000 the last year; the receipts for the last half year being \$4,145.82. She pleaded for the "extra cent a day" fund, of which she is the Treasurer, and which constituted the "pocket money" of the Diocesan Board, to be used in case of particular need outside the usual calls. Mrs. Forsyth Grant, as Secretary of the Junior Branches, reported thirty-seven in towns, with a membership of 515, and 62 in country parts, with a membership of 837; but noted that only 172 boys were enrolled as members, a fact to be regretted. She stated that the amount of work done by the children is scarcely realized. At the Triennial Synod, it was computed that \$2,000 had been raised by the children. But that is nothing as compared with the habits of punctuality and self denial which they contract.

Miss Tilley spoke on the methods of instilling in the minds of the children missionary intelligence, mentioning essays, maps, missionary lotto, roll call; each child having a Missionary's name. She also showed a card with ribbons of different colours and lengths attached, corresponding to the numbers of each creed there are in the world.

After the various Branches had reported, Miss Hoskins of Toronto read a very interesting paper on Mission work in Africa. Mrs. Cummings then opened a discussion on "Discourage-

ments and Encouragements in Parochial Branches" speaking of the four wants:—want of numbers, want of money, want of knowledge and want of prayer. Mrs. Williamson closed the meeting with some earnest remarks, asking each member to put down in a book what she gives to God, and to place beside it, what she spends on herself, and mark the result.

In the evening after a short Litany service in the church, addresses were given on Missionary subjects, by the Rev. Dr. Mockridge, General Secretary of the Board of D. and F. Missions, the Rev. Canon Sweeney, D. D., of Toronto, and the Rev. C. Owen, of Creemore.

## Diocese of Huron.

### INGERSOLL.

**SPECIAL SERVICES.**—A Mission will be held in St. James' church, Ingersoll (the Rev. J. H. Moorhouse, Rector,) from Monday, March 5th, to Wednesday, March 14th, by the Rev. W. J. Taylor, Rector, St. James' church, St. Mary's.

*St. Mary's.*—The following are the preachers for this parish during Lent: Rev. H. D. Steele, Kirkton; Rev. D. Williams, Stratford; Rev. G. B. Sage, London West; Rev. A. Corbett, Thorndale; Rev. J. F. Steen, Berlin; Rev. J. Holmes, Granton. The Rector will conduct services during Holy Week.

### LONDON.

A union meeting of the London Parochial Branches of the Woman's Auxilliary of the Diocese of Huron was held in Bishop Cronyn Hall. The Dean of Huron presided.

After a few verses of Scripture and prayer, a chorus, "In Jewry is God known," was sung.

Mrs. Boomer, representing Memorial Church, read a paper entitled "Scenes in the Lives of our Missionaries." The paper contained accounts of some moving scenes and adventures in the travels of the missionaries in the great lone land, the hardships, want of food, and perilous adventures by land and water of the noble men who were endeavoring to break the Bread of Life to the sparsely settled inhabitants of those vast territories. Several instances of the piety of the Indians and Esquimaux were related. The paper was largely compiled from letters of the Bishop of Athabasca, Mrs. Bompas, wife of the Bishop of Selkirk, Bishop Ridley, of Caledonia, and several others more or less known by the audience. Mrs. Boomer concluded her paper with an earnest appeal to those who had taken hold of the work not to be discouraged, but to press forward in the strength of the Master, fearing not, neither taking heed whether the field be great or small, high or low, wide or narrow, at home or abroad.

Miss Moore's solo, "Fear Not Ye, O Israel," was beautifully rendered.

Then came a paper "On certain missionary bales—what was put into them; what befell them on their way and what welcome awaited them on their journey's end." "Our Bale at St. John's" was discussed by Miss Ford. It was sent to a bachelor missionary, who wrote thanking the ladies most heartily for the many useful articles contained, which were almost priceless in that savage country.

Mrs. C. B. Hunt, of St. James', related "The adventures of two sacks, as told by one of them," in an amusing way as regarded the journey to the Northwest. The paper contained some valuable hints on the method of packing the sacks to withstand the rough usage of the journey by rail and scow, steamboat and ox cart.

Miss Gower, of St. George's Branch, and Mrs. Gair, described two welcomes to the sacks in two missionary homes.

A trio, "Lift Thine Eyes," by Mrs. Andrus, Miss Moore and Miss English, was sung without accompaniment, and was a very harmonious performance.

Miss Geeson, of the Christ Church Branch, read a paper on "Our Share in Mission Work," giving five illustrations, showing first what poor cotton-spinning girls had done; second, the effort of three sisters, by which two of them remained in Edinburgh, and by their efforts maintained the third sister as a missionary in Africa. The third was that of a lady, who, by her needle, paid for the education of six missionaries; the fourth, a lady teacher who devoted \$500 yearly (half of her salary) to the support of a missionary in China; and the fifth, a poor old woman who, by self-denial, gave sixpence to the cause, and her example induced a gentleman to contribute a large sum (some thousands of dollars) to missionary work.

Miss Alice Wright, of All Saints', recited "A Plea for Missions," and there was a song and chorus by Mrs. Crisp, Miss H. Moore and the congregation. During the collection Miss Ashley performed a voluntary.

### GLANWORTH.

The annual missionary meeting was held in Christ church, Tuesday evening, Feb. 20th. The Rector conducted the service. Addresses were delivered on the missionary work of the Church by his Lordship the Bishop and the Rev. Canon Davis.

The annual meeting of the W.A.M.A. of the Diocese will be held in the Bishop Cronyn Hall on March 13th and 14th.

The quarterly meeting of the Executive Committee will be held in London on Thursday, March 15th.

### THORNDALE.

The annual missionary meeting was held in St. George's church on Wednesday evening, Feb. 14th. The attendance was very good. The Incumbent conducted the services, and the Rev. Canon Davis gave an interesting address on the mission work of the Church and her special needs.

On Tuesday evening, the 13th February, the Bishop of Huron visited St. George's church, in this village and held a Confirmation. The edifice was well filled with an attentive audience, and the large number of candidates, 28, who presented themselves testified to the zeal and energy of our new incumbent, the Rev. Mr. Corbett. The service throughout was impressive, and the Bishop's address, delivered with his usual earnestness, was an eloquent appeal for consecration to the service of the Master.

Owing to the recent storm a number of candidates were unable to be present.

At a social gathering held at the residence of Mrs. Francis Chittick, Dorchester Station, on Wednesday evening, 14th Feb., just before the proceedings were brought to a close, an address was presented to Rev. Mr. and Mrs. George W. Racey, accompanied by a valuable goatskin robe and handsome parlor rocking chair. Mr. Racey briefly thanked the congregation for their valuable and handsome present, and assured them of his high appreciation of this evidence of their good-will and thoughtful remembrance of Mrs. Racey and himself.

## Diocese of Mackenzie River.

[CONTINUED.]

In May of this year Mr. Springer paid a visit to another tribe on Herschell island, where the Americans have established a whaling station, and where he was most hospitably entertained by the captains of the whaling vessels. He stayed there three weeks, and visited the

Eskimo in their snow houses day after day. At times there were more than fifty there, some of whom heard the gospel for the first time. This tribe seemed more cleanly, honest and peaceable than the others, and are called Moonatmioot, dwellers on the main land, to distinguish them from the Kukpugmioot, dwellers on the big river. Each tribe speaks a different dialect.

From that day things changed; all became more friendly, and the remaining days spent there were comparatively pleasant. The next week, when they were leaving for the fort, the chief repeatedly expressed the hope that he would come back soon to be their minister and teach them. On the whole, therefore, the visit was not without encouragement, and gave hope for more success on a future occasion.

Leaving the island on May 21st, he accompanied a family who were going to the fort. They travelled over the ice with sleighs; were delayed by fogs, saw several parties of Eskimos, with whom they stayed a short time; he had his first taste of seal, and found it too fishy; saw the midnight sun on the 24th for the first time, and at last reached the place where the oomiak—skinboat—was stowed away. The rest of the journey was made by boat, but it was a rough trip. Nine persons and ten dogs had to accommodate themselves in this frail vessel. At times it had to be conveyed over intervening ice, which was becoming so rotten that they frequently broke through. When they were clear of it, they sailed night and day and reached the Fort on June 12th. After staying there about a week his companions returned to the island. Speaking of them he says, "I have a few friends along the Arctic coast, I hope, but none so staunch as this family. We were together for three weeks in rough and smooth, through storm and sunshine, and got to understand each other. The old man wanted me to promise to live with him next winter. I felt much pleased by their hospitality and kindness. Many things on the trip were a little hard at the time. The cooking did not come up to my ideal; they seemed to like raw meat as well as cooked. But they were kind after their fashion, and I know would have been kinder had they known how." Being entirely alone with them for so long, and they not understanding English, he was obliged to speak their language, and thus obtained a better grasp of it than he otherwise would have done, so that when the other Eskimo arrived at the Fort he was able to talk to them in a way that quite surprised me when I visited the mission in July. Most of them had left the Fort ere my arrival, but the two chiefs and several other families were there still. In the evening they met together for a short service in church, and joined heartily in a couple of hymns and two prayers. The next day several of them intended again to witness the first ordination of an Indian within the Arctic circle, and it was quite cheering to see how freely they visited Mr. Stringer, and made themselves at home in his room. He seemed to have quite gained their confidence; there is a good prospect of a successful work among them, and we have every reason to thank God and take courage. It was his intention, after my departure, to go again to the village at the mouth of the Mackenzie, where he went last year, and after spending a week or so there, to go westward along the coast to Herschell Island, visiting the other villages on route, and to stay at the island till winter.

Thousands and thousand of dollars have been spent in endeavors to penetrate those icy regions, and for purposes of scientific observation and discovery. May I not plead for aid to help us in the endeavor to reach the hearts of those heathen Eskimo, and to tell them of a Saviour's love? Without God, without Christ, without hope of a brighter future, living in those

awful solitudes of ice and snow, where the sun never rises for weeks together, often suffering the privations of hunger as well as of cold, their condition surely appeals to the hearts of all Christians, and a plea for them should not be in vain.

Of the ordination of the Indian above referred to, of the opening of a new mission at Hay River, of the diocesan school of interesting particulars connected with the other work in the diocese, and our various needs I have not time or space to write, but generous help for the above will be help all round.

May I ask your earnest prayers to the Lord of the Harvest for a rich blessing upon our work, and ourselves personally; that he will strengthen us with the Holy Ghost the Comforter, and daily increase in us His manifold gifts of grace, so that we may be better fitted for the work and more and more successful in it?

My letter of last year was so well received and so widely read that I am hoping this will be equally successful. It will help, I trust, to keep our supporters in touch with what is going on in the diocese, and encourage them to continue their aid when they see that it is "not in vain in the Lord." If any fresh interest is aroused, additional aid given, and more prayers called forth, we shall be all the more thankful to Him "Whose we are and Whom we serve."

We are now entering upon our long, dreary winter. Snow fell on 20th September, and has lain on the ground since the middle of October. The river has been full from side to side, of drifting ice for the past twelve days, and will be impassable for about three weeks longer, when it will set fast and remain solid till some time in May. The Indians, excepting one or two families, are all off to their hunting grounds, and we shall not see much of them till spring. The general health here is good. There has been no sickness to speak of, excepting a cold, which was not so severe as last year, and only one death. Rabbits are numerous, so there will be scarcity of food. "Oh, that men would praise the Lord for His goodness."

With very kind regards and heartfelt thanks for all you and your people have done for us, I am very truly yours.

W. D. MACKENZIE RIVER.

Rev. Canon Richardson.

#### BISHOP PERRY ON "ROMANIZING."

It is in this connection that I desire to place on record my protest against recent flagrant instances of disloyalty and lawlessness which have been manifested too openly and too offensively to be passed by in silence. In view of the attitude of the Church of Rome toward each other branch of the Catholic Church,—uncharitable, arrogant, intrusive and defiant,—in view of the fact that Rome's false and imperfect Catholicity can alone be met and overcome by a true Catholicity, which we claim to possess and which we offer to the world; we cannot but deprecate any attempt to confuse the popular mind by a glozing over of the vital differences that certainly exist between us and Rome, and an adoption, or adaptation, of Romish usages, teachings and practices which find no warrant in our standards, in our authorized rites and ceremonies, in our liturgy or in our laws. I have no fear that this land will yield itself a willing captive to the rule of a Roman pontiff or an Italian Propaganda. If there was ever hope for the introduction throughout this country of a modified Romanism brought into some sort of accord with our American ideas of liberty and independence; the presence here of a Papal representative "lording it over God's heritage," as if he, the ablegate,—like his master, believed himself to be clothed with power as indeed the

"vicar of Christ;" and the subservience of the Roman hierarchy in this land,—cardinal, archbishops and bishops, ecclesiastics of every grade, "religious" of every sort, and the laity of the Roman obedience to this foreign popelet proves that the Roman Church in this land is still the fettered slave of the Italian pontiff, and can never rise to the dignity of self-government even in the trifling matters of administration and detail. But while we recognize the fact that the free-born American will never acknowledge the so-called vicar of Christ in the place and instead of the Christ Himself; while we well understand that our ecclesiastical freedom is as dear to us as a people as is our civil liberty; while we believe that American freemen whom the truth has made free will never accept unquestioned the dogmatic utterances of the Vatican, and will never receive as articles of belief the decisions of a foreign Council in no sense Ecumenical, but packed with Italian prelates pledged to Papal subserviency, we cannot but stigmatize the purposes and condemn the pitiful puerilities of a few half-educated priestlings among us who study no theology, copy no usages, affect no phraseology, and follow no example but those that are Romish. A Primate of all England has asserted his belief that there existed at the time he uttered his warning words a party in the Mother Church purposing its submission to Rome. We do not believe that such a party exists among us, but that individuals are to be found even in the ranks of the priesthood who, as has been aptly said, if not papists, are certainly *ape*-ists of Romish usages, teachings, "shibboleth," and speech, is confessed. As a Catholic Bishop I do not hesitate to characterize such men as traitors, and their practices and performances as treasonable; and I trust they will not linger a day longer out of the Roman communion to which they practically belong. In their individualism, their lawlessness, their insubordination to constituted authority, in their utter disregard of their ordination vows, they are traitors to the Catholic Church of Christ.

#### DANCING AT CHURCH SOCIALS.

The Bishop of Western Michigan being applied to for his opinion replied as follows:

My dear Miss —

I have yours of Dec. 20th, in which you ask "permission to allow us to indulge in parlor dancing at our socials."

I am gratified that you should refer the matter to me, and I regret that I can not accede to a request so courteously made. Should I do so, I would go counter to my sentiments as uniformly expressed in my addresses and pastoral letters, as in private. To "parlor dancing" of a modest character, I have no objection. But I do object to dancing and cards *under the auspices of the Church*. The dance in our day has often features which are decidedly objectionable, and there is no security that these will not be introduced. Persons will be drawn to Church socials by the dancing who would not otherwise attend, and they will have the amusement in the form to which they are accustomed elsewhere.

Many members of the Church object to dancing at socials, and their feelings are entitled to regard.

Outside the Church there is a prejudice that if the amusement is allowed it will seriously injure her reputation. Church socials are infrequent and there are abundant opportunities to indulge in this amusement.

The sentiments I express are those the Bishops of the Church have given utterance to in their Pastoral letters and in their addresses.

I am aware of the difficulties in sustaining your Mission, and the sacrifice at which your minister is serving you, but aside from all other

considerations, I find that in the end, there is nothing gained by catering to the tastes of those who have no interest in the Church.

Yours very sincerely,

## Correspondence.

To the Editor of the CHURCH GUARDIAN:

SIR,—Let me be one of many, I think, to offer you thanks for your timely "Editorial Note" on the observance of Lent. There are those in the divers Dioceses who earnestly strive after the blessed "end," Ps. 32, 1-2, for which the Church authoritatively has appointed this special Season. Its Scriptural readings, its particular services, its clarion tones of warning, consort ill with feasting-festival; and the divers mid-Lent, and ceaseless hunt after passing entertainment. Gay social events invade the Season, and the apparent ready concession to the demands of wealth or social influence places acquiescence in an unwelcome contrast with the Master's reply to the attractive inducement, "All these things will I give Thee if Thou wilt fall down and adore me." Many feel the wound inflicted upon the Body of Christ by this worldly conformity and marked inconsistency. Those thoughtless or forgetful know not what obstacles they cast over a far-reaching range through the universal newspaper dissemination of their sects—to the work of brethren and fellow-sinners—proclaiming Repentance and aiming to uplift the standard of devotion and holiness in a day sadly needing Lenten Lessons.

Yours,

OBSERVER.

To the Editor of THE CHURCH GUARDIAN:

SIR,—In your last issue, under the heading of "Editorial Notes," the question is asked, "Whether any steps have been taken to secure a general Lenten offering from the Church of England Sunday schools in Canada for missionary work?"

I can only reply for myself that in my two parishes the Lenten Letter of the Bishops was read to all the children of our Sunday schools; and not only so, but I paid for a copy of said letter and a mission box, which were handed to each scholar, with a request that they would all do what they could by Easter, and as an inducement to their activity I offered a prize to the boy or girl who would bring in the largest return. I presume that the Secretary of the D. and F. M. Board sent copies of the Lenten Letter to every clergyman; and if the 100,000 children of the Church should send only the trifling sum of 25 cents each, that would yield the handsome amount of no less than \$25,000 to help on our missionary operations! Besides that, the educating of our children to the habit of systematic giving for Church objects, and the interest they will naturally take in missionary effort, is of incalculable importance in training up our young people to think and act for the extension of the Church and the successful carrying on of its work in the future. There need be no "lost opportunity" to the Church in Canada if clergymen are only faithful. They surely ought to be leaders of "the Sacramental host of God;" and we have an abiding confidence in our members—and especially in the young and rising generation—if the "pastors and teachers" will but give them the opportunity. It is not yet too late, if any clergymen or congregations have not already taken the initiative, to imitate the sister Church in the United States in raising a considerable sum through the agency of the children of the Church.

Yours, H. D. STEELE.

Kirkton, Ont., Feb. 20, 1894.

To the Editor of the CHURCH GUARDIAN:

SIR,—Twenty-five years ago we used to hear and read of certain exterior marks and observances that traditionally accompanied the keeping of Lent. First, for example, that marriages should be suspended. The "Marriage notice" section of our newspapers dwindled down very remarkably, and what few notices appeared were generally traceable to nonconformist circles. But there seems to have come a laxity in this matter, judging from some of our 'dailies.' We read notice after notice of marriages entered upon by parties from whom one might expect compliance with the traditions, not to speak of the Church, on this matter. And again we used to notice that the music in our churches would be of a markedly subdued character, and the organ, in some cases, not used at all, judging by certain notices (not merely in Montreal) we have choral litanies and anthems and music that differs little from any other season in the Church year. Then again, operas, theatres and such were at one time rigidly eschewed; but now Erminie, Irving-Terry draw crowds of all classes and sections of Churchmen! What does all this indicate? Will one be far astray if one infers that pastors, professors and S. S. teachers have now a lowered Church tone to say the least. That the atmosphere wherein they have received their Christian education has been colorless and devoid of any distinctive features. That a spirit of worldliness has surged in on us. Those and perhaps others have together brought about this change.

OBSERVER.

THE DIVINE PLAN OF CHURCH FINANCE.

To the Editor of the CHURCH GUARDIAN:

DEAR SIR,—I am much pleased to find that my paper has drawn out some adverse remarks from "Plebs," and, with your permission, I would like to reply to his criticisms.

"Plebs" says, "Pleion (the word Mr. L. builds upon as meaning *more*) does not always mean *more*, i.e., signifying bulk, quantity, number." Now, I never said it *did always mean more*. I said the expression or phrase "more excellent sacrifice" might be read "a larger sacrifice" or "a more sacrifice," and this I still adhere to.

Again, "Plebs" says "Neither the authorized or (nor) revised versions give any countenance to the gloss Mr. L. attempts to put on the word pleion." If "Plebs" had carefully read my paper he would have found that I had said this, "Both the Authorized Version and the Revised Version read thus, 'By faith Abel offered unto God a more excellent sacrifice than Cain.'" I go behind both of these translations and suggest that the phrase in the original might be rendered as above. If "Plebs" thinks it might not, well! Again, "Plebs" says that I claim "that the reading of Heb. xi, 4, 'more excellent,' referring to Abel's sacrifice, might fairly mean that it was acceptable because there was more of it." What I said, was a fair inference, under the "more sacrifice," was "from this we must infer that not the quality but the quantity of Cain's sacrifice was in default." I did not say Abel's sacrifice was acceptable because there was "more of it," but that Cain's was rejected because there was not enough of it. Quite a different thing. And next "Plebs" says that I thus claim "that Abel had probably performed a sort of work of supererogation, and therefore his sacrifice was more acceptable in the sight of the Great Financier." I claim now that I never made such a claim. I only claimed as above that thus "Cain's sacrifice was in default;" which is not the same thing as claiming that Abel "had slaughtered an extra number of lambs."

And, lastly, "Plebs" says of me that "he makes his novel suggestion notwithstanding the express statement in the text that Abel's offering was accepted through his faith. And "Plebs" further thinks to crush me, pulverize me into atoms, by quoting even Archbishop Magee against me. I only claim under my suggestion that Abel's sacrifice was not simply greater than Cain's, but that it might perhaps thus come up to an unrecorded and Divinely ordered proportion, and in this case Abel's faith would have shown itself in his "more excellent sacrifice." Hence I would indeed claim that "By faith Abel offered unto God a more excellent sacrifice than Cain."

Yours truly,

JOHN LOCKWARD.

Port Medway, N.S., Feb. 19, 1894.

To the Editor of the CHURCH GUARDIAN:

Mrs. Boomer desires to acknowledge with heartfelt thanks a cheque for \$300 from "An old parishioner of the Bishop of Algoma," to be applied as he thinks best to meet the needs of his Diocese, in accordance with the plea made for the same in the Huron pages of the W. A. Monthly Letter Leaflet of January, and republished in our own columns in our issue of the 14th inst.

## FAMILY HAPPINESS.

Family religion, family happiness; happy the family that has family happiness.

Family anniversaries, or the celebration of them, occasion some trouble in the household, especially if there are no servants; but they pay for the effort involved. "This has been the nicest day I ever knew," said a boy to his mother one evening. "The birds have all been singing and the sun has shone every minute, and everything has been so lovely just for your birthday, mamma, and I am so glad!" and he emphasized his gladness with a hearty hug and kiss. For weeks he had been looking forward to this day, and planning and making a little birthday gift as a surprise, and when the time came his whole mind was for making his mother happy. Everything that is desirable is attended with some trouble; but how can we keep our children contented and happy at home without taking trouble? And no mother regrets the trouble when she sees her children regarding their home as the best place in the whole world. Try to celebrate the birthdays one year, and see if it does not "pay" in the enjoyment of the whole family.—*Selected.*

## UNSPOKEN PRAYERS.

Every thought that flies through your brain is heard in heaven. God hears wishes, heart-longings, aspirations, soul-hungerings and thirstings. Do not grieve, then, if you can not put into well-defined thoughts the hopes and hungers of your heart. When words and even thoughts fail, pray in silent yearnings—in unutterable longings—and God will understand just as well as if you spoke in common language. Much of our best praying is done when we sit at God's feet and do not speak at all, but only let our hearts talk.

"Longing is prayer; upon its wings we rise  
To where the breath of heaven beats upon  
our brow."

The richest gifts of the mind are worthless if they are not accompanied by good qualities of the heart. Men rich in mind and poor of heart are generally haughty and selfish; and, like the tall, branchless trees of the Eastern solitudes, they raise their high form above all others to provoke their smiles of pity.



# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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## CALENDAR FOR FEBRUARY.

FEB. 4—Quinquagesima. (*Notice of Ash Wednesday*).

" 7—ASH WEDNESDAY. (Pr. Pss. M. 6, 32, 38. L. 102, 130, 143. Communion service).

[The forty days in Lent are to be observed as Days of Fasting or abstinence. Ash Wednesday Coll. to be used daily.]

" 11—1st SUNDAY IN LENT. (*Notice of Ember Days. Ember Coll. Daily.*)

" 14—  
" 16—  
" 17—

EMBER DAYS.

" 18—2nd Sunday in Lent. (*Notice of St. Matthias*).

" 24—ST. MATTHIAS. Ap. & M (*Athanasian Creed*).

" 25—3rd SUNDAY IN LENT.

## THE MESSAGE OF THE APOSTOLIC FATHERS TO OUR OWN AGE—IX.

### 16. *The Christian Character.*

St. Clement draws the following beautiful picture of a Christian community before jealousy and envy made them a shame and disgrace: "Ye were all lowly in mind and free from arrogance, yielding rather than claiming submission, more glad to give than to receive, and content with the provisions which God supplieth. And, giving heed unto His words, ye laid them up diligently in your hearts and His sufferings were before your eyes. Thus a profound and rich peace was given to all, and an insatiable desire of doing good. An abundant outpouring also of the Holy Spirit fell upon all; and, being full of holy counsel, in excellent zeal and with a pious confidence, ye stretched out your hands to Almighty God, supplicating Him to be propitious, if unwittingly ye had committed any sin. Ye had conflict day and night for all the brotherhood, that the number of His elect might be saved with fearfulness and intentness of mind. Ye were sincere and simple and free from malice one towards another. Every sedition and every schism was abominable to you. Ye mourned over the transgressions of your neighbors: ye judged their short-comings to be your own" (2).

The following exhortation also presents a beautiful ideal of social and domestic virtue: "Let us fear the Lord Jesus Christ, whose blood was given for us. Let us reverence our rulers; let us honour our elders; let us instruct our young men in the lesson of the fear of God. Let us guide our women toward that which is good: let them show forth their lovely disposition of purity; let them prove their sincere affection of gentleness. . . . Let our children be partakers of the instruction which is in Christ; let them learn how lowliness of mind prevaileth with God, what power chaste love hath with God, how the fear of Him in good and great and saveth all them that walk therein in a pure mind with holiness" (21).

Again, the following passage presents a beautiful picture of brotherly love and humility: "Let not the strong neglect the weak; and let

the weak respect the strong. Let the rich minister aid to the poor; and let the poor give thanks to God, because He hath given him one through whom his wants may be supplied. . . . He that is pure in the flesh, let him be so, and not boast, knowing that it is Another who bestoweth His continence upon him" (38).

St. Polycarp also says: "Our widows must be sober-minded as touching the faith of the Lord, making intercession without ceasing for all men, abstaining from all calumny, evil-speaking, false witness, love of money, and every evil thing, knowing that they are God's altar, and that all sacrifices are carefully inspected. . . . In like manner also the younger men must be blameless in all things, caring for purity before everything and curbing themselves from every evil" (5).

But the unknown Homilist draws another and a sad picture. It is of the effect of inconsistency between profession and practice. "The Lord saith, Every way My name is blasphemed among all the Gentiles; and again, Woe unto him by reason of whom My Name is blasphemed. Wherein it is blasphemed? In that you do not the things which I desire. For the Gentiles, when they hear from our mouths the oracles of God, marvel at them for their beauty and greatness; then when they discover that our works are not worthy of the words which we speak, forthwith they betake themselves to blasphemy, saying that it is an idle story and a delusion. For when they hear from us that God saith, It is no thank unto you, if ye love them that love you, but this is thank unto you, if ye love your enemies and them that hate you; when they hear these things, I say, they marvel at their exceeding goodness; but when they see that we not only do not love them that hate us, but not even them that love us, they laugh us to scorn, and the Name is blasphemed" (13).

These are some of the lessons to be learned from the writings of the Apostolic Fathers. But we may also learn much from

### 17. *Their omissions.*

We may notice the complete absence of many errors and abuses which afterwards spotted the white robe of the Church. Thus, there is nothing to support the arrogant pretensions of the Bishops of Rome. It is true that the Church of Rome is greeted by St. Ignatius as she "that hath the presidency in the country of the region of the Romans, being worthy of God, worthy of honour, worthy of felicitation, worthy of praise, worthy of success, worthy in purity, and having the presidency of love." In those words he accords to her the *presidency* among sister-churches, not the *supremacy* over them. Such presidency we may be willing to accord again, if she become once more "worthy in purity and having the presidency of love." Again, although the Lord Jesus is called "Son of Mary," there is not the slightest trace of any homage to her. The same remark is true of everything else which was discarded by the Church of England, when she returned to primitive doctrine and practice.

The testimony of the Apostolic Fathers is in no way discredited by their admitted blemishes. Such as their belief in the current fables about the phoenix and Lot's wife, texts falsely quoted, or fancifully interpreted. These are but marks showing the hand of the human workman, as distinguished from the machine. The important fact is that their testimony is unmistakable and unanimous to what was believed and practiced in the primitive Church. It is inconceivable that any of those who differ from us could honestly study these writings without admitting that the Church of the Prayer Book is in the fullest sense *Apostolic* in government, doctrine, and practice.

There is a widespread misapprehension as to the use and value of the early Fathers. Many think that historic Churchmen appeal to them under the delusion that their private opinions

should carry weight, and that their statements of doctrine are authoritative. But we quote the Fathers for the same reason that our Prayer Book and Articles quote them; namely, to prove that our views on certain essential or important questions are not *novel* (and therefore *false*), or to prove that our doctrine or practice is *Primitive* or even *Apostolic*. The Apostolic Fathers were men of no learning, of no originality, and of no critical judgment. It would be strange if it were otherwise, when "not many wise men, not many mighty, not many noble were called." But these deficiencies render their testimony the more valuable. We care little for their opinions as such; we thank God for the unspeakable gift of their united, straightforward testimony. In these days when advanced critics tear the New Testament into shreds, when sectarians tell us that we have no Scriptural standing ground, and when men of all parties confidently appeal to the Bible to establish the most contradictory views, it is *something* to know on the unimpeachable testimony of men who had been with the Apostles, that the Apostles "were fully assured through the resurrection of our Lord Jesus Christ," and on account thereof "despised death, nay, they were found superior to death;" that the following language was used of Holy Baptism as early as the middle of the second half of the first century: "We go down into the water laden with sins and filth, and rise up from it bearing fruit in the heart, resting our fear and hope on Jesus in the spirit;" that at the close of the first century the Holy Eucharist was said to be "that sacrifice spoken of by the Lord, in every place and at every time offer Me a pure sacrifice;" and that at the beginning of the second century "apart from deacons, presbyters and the bishop, there" was "not even the name of a Church." So far as we know or can conjecture, the witness of St. Clement comes from Rome, or Barnabas from Alexandria, of the Didache from some obscure corner of Palestine, of St. Ignatius from Antioch, of St. Polycarp from Smyrna, and of the Unknown Homilist from no one knows where; and yet all with one heart and voice, as far as they can testify at all, bear witness to the truths which are now unjustly impugned as Romish. Although the enemy very early sowed tares it cannot be that the whole Church, so far as it is known to us, erred from the truth during the lifetime of the companions of the Apostles. Even the Jews who entered Canaan "served the Lord all the days of the elders that out-lived Joshua." If the views of the ministry and sacraments stated above could be disproved from the writings of the Apostolic Fathers, should not we hear much of the value of their testimony? As a matter of fact, learned Dissenters are never tired of quoting the isolated opinions of one or two of the Fathers against Episcopacy, although their novel speculations were formed *several centuries later*.—*Irish Ecclesiastical Gazette*.

## THE "COMFORTABLE" SEASON OF LENT.

We like that good old word in its old English sense as applied to the season of Lent.

Lent is *most* comfortable to one who rightly observes and uses it.

Let us make it so to ourselves.

To make Lent comfortable see to it that it is not a sham. Let it cost you something.

Let it cost you all you can give in time and service and money.

It is your opportunity to find out the truth about yourself—to find out what place you have given your hope of Eternal Life in the list of things valuable to you.

If our Blessed Lord needed a Lent to prepare Himself for His great work, do not you need it every year to help you to go rightly about your work?—*Selected*.

## CONFIRMATION.

Confirmation has never taken its due place in Christian training. So little is its proper meaning understood, that, even at the last General Convention, a Bishop of the Church desired the alteration of the preface to the Confirmation office, and would fain have deprived us of one of the most glorious witnesses the Prayer Book bears to true Christian nurture. I believe a great many clergymen read it with an inward apology to their reflecting congregations. Confirmation is regarded as a profession of religion, as the mere renewal of Baptismal vows, as something demanding great intellectual effort, and an advanced standard of holiness, instead of being what it really is, the complement of holy Baptism, the gift of the Holy Ghost, and the strength of the weak. It is the ordinance which properly belongs to the children. Before they leave home for school, before they are exposed to the more vigorous attacks of the world, the flesh and the devil, they ought to receive the sevenfold gifts of the Holy Spirit.

Nor let any one imagine that young children may not come worthily. I have seen in them a deeper faith, a more blessed preparation, than is often found in those who are older. Oh, there is no sight so blessed in the eyes of the holy angels, nothing on which the Good Shepherd of the lambs looks down so lovingly, as on the innocent child, kneeling, in all the brightness of his promise, at his Confirmation and first Communion.

I know what is in the minds of you all: "But will he not fall away afterwards?" Consider one or two points. Do you not judge the religion of young people by a harsher standard than you own? Do you not often expect more from them than you ask of yourselves? Do grown people never fall away afterwards? I believe it will be found that the proportion is not so great in the case of the children as in the case of grown people. I am sure if they do fall away for evermore with a voice of increasing entreaty, the grace that came with their early Communion will plead with them, and knock at the door of their hearts, until like him of old, they will arise and go to their Father and say, "Father I have sinned against Heaven and before Thee, and am no more worthy to be called Thy Son." Nay, I think it will be found that they, who, in all ages of the Church, have done the noblest work for God, are most often those upon whose brow the anointing Spirit has early descended, and whose young life has been quickened by the food of angels.

And yet, two things need to be mentioned, or the system of the Church will not be done justice to. I would that the time were mine, and yours the patience, for me to be able to dwell upon them; but I must say that if we would preserve our young people in the ways of holiness, if we would keep them from falling away, there must be, accompanying Confirmation and succeeding it, diligent, minute, careful, earnest, personal, priestly care. There must be, in short the time and opportunity and the knowledge, on the part of the clergy, for individual dealing with individual souls. There must be, accompanying this, the possibility of sound training in the Christian school and the Christian college.

There is nothing in this fair earth, nothing amid all the costly jewels of the Bride of Christ, so glorious, so beautiful, aye, so awe-inspiring as a true Christian boy. Early baptized, duly trained, by prayer, moulded by obedience, pure and manly, of open brow and fearless glance, strengthened by Confirmation, forever quickened and renewed by the Body and Blood of the Lord who died for him, he is a blessing and a comfort, a strength and support, a lesson and an example to us all. Such have I seen or heard of now and then. Christian fathers,

Christian mothers, Christian priests—alas that they should be so rare!"

As the most eloquent of modern French preachers, upon whose words of marvelous power all Europe had hung with breathless interest, drew near to the hour of his departure, he said to one who still lives to tell the story; "I have always tried to serve God, the Church, and our Lord Jesus Christ; besides these, I have loved—oh, so dearly loved—children and young people."

Let us, my brethren of the Clergy, catch, if we may, something of this same priestly spirit. Lead forth into green pastures, and by pleasant waters, the gentle lambs of the fold; if so be we may share in their blessedness, whose angels do always behold the face of the Father in Heaven.—*Diocese of Fond du Lac.*

## NOT DIFFERENT, BUT MORE.

For the Christian man of ordinary sense who makes regular use of what are termed the means of grace, prayer, meditation, worship and the sacraments, the forty days of Lent does not mean something different for him, but that he make more use of the things he always has at hand, and weave them more and more into his conscious life. For his growth in spiritual things, for enlargement of soul, for clearer insight into truth, for more comfort in God, for tranquil repose of spirit, he does not need anything different from what he already has, but he needs to put a greater quantity of it into his religious experience. Not different experience, but more; more communion with God, more thought upon the serious side of life, a larger and warmer faith, a deeper sense of sin, and of helplessness without Christ, together with an honest repentance of our utter self-complacency, more study of God's Holy Word, more thoughtful study, and more systematic study, and more uplifting of the soul out of its self-indulgence, out of the stress of work and worry into the serene atmosphere of holy worship, and into the gracious exaltation of the communion of the Saviour's Body and Blood. That is, Lent tells us to use the means that lie in our path to the acquiring of a spiritual life fuller than usual. The purpose of it all is to bring us into close and conscious union with our blessed Redeemer, to be entirely incorporated into His Body. And the final end is not merely, in the poetic phrase of Jeremy Taylor, "to dress our souls for burial," but to dress our souls and make them meet for the stainless purity of God.—*Missouri Church News.*

## NOT MORE, BUT DIFFERENT.

But when we come to the outward life, the life of doing, the forty days of Lent has something else for us. Not more of what the world call the best, but something wholly different. We do not mean the fashion of society people which changes one form of dissipation for another. A little less color in dress and a few purple and violet decorations do not make a Lent. A few changes in the methods of amusement according to "good form" have precisely the same world-spirit as the continuous and exacting riot of the "season." But there are those who have sufficient mind to take life seriously, at least part of the time. These are the ones who get out of Lent the good intended. And one great good comes from standing differently toward what our Lord calls the "world." "Is not the life more than meat?" "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is not a question of more or less of the world, but of a

different conduct in and toward the world. Upon the true disciple the world sits easy; his happiness does not depend upon outside things, he knows how to use them aright, and is not disturbed if they go awry, or when he is obliged to go without much that the world calls its good. He takes to heart the real meaning of Keble's lines:

"Thankful for all God takes away,  
Humbled by all He gives."

That which changes the attitude of outward conduct, and makes it different, is the clearer consciousness of his heritage as a child of God in spiritual union with His Son, described by the life "hid with Christ in God;" and this life is attained outworking the changed conduct just precisely by giving more time, greater intensity, warmer fervency, as emphasised by Lent, to the ordinary and expected virtues of a Christian man.—*Missouri Church News.*

## "HOLY" SCRIPTURE.

We are glad to notice in the *Sunday School Chronicle* a much needed protest against the habit which we fear is growing in some quarters of an irrevocable parody of texts of Holy Scripture, or a coarse application of some of its tenderest words. "This spurious wit," says our contemporary, "has a peculiar attraction for people of a certain order of intelligence. It flatters their vanity to shock the simple reverence of older persons; and they somehow fancy themselves profoundly independent merely because they are blatantly impudent. It is a duty, therefore, for the Sunday School teacher to insist much upon that old-fashioned nobility which belongs to those who honour the Bible. 'The men of Berea were more noble,' because 'they searched the Scriptures to see if those things were so.' It is safe to say that a truly noble and sincerely manly character has never yet been produced among all the flippant scoffers who have earned a little notoriety by jesting with Holy Scripture.

"For the ideal example of true nobility among Englishmen of this generation, the mind instinctively turns to General Gordon. Old people in Jerusalem still talk with reverence of the hours which this Christian hero spent daily with his Bible under the shadow of that hill just beyond the Damascus Gate. And perhaps no story of his romantic career is most impressive than that which was told of his earlier African campaign. At certain regular intervals a white handkerchief was thrown across the entrance of his tent. And while that bit of cambric lay upon the sand none of his turbulent and savage soldiers dreamed of intruding upon their leader; for, they said, 'The great white Pasha is speaking with his God.'

"It is this habit of open, but most ostentatious communion with the Almighty which marks a truly noble nature; and breeds that genuine courage which, as in the case of Gordon, was so magnificently great, and yet so gentle and kindly."

## A PRAYER FOR LENT.

BY BISHOP WHITTINGHAM.

O Lord! Who through ages past has trained Thy Church, as at this season, in finding out and striving against the secret or the open sins which may be displeasing in Thy sight; by the help of the Holy Spirit lay open to me my heart and life, that I may in humble penitence lay them at the foot of the Cross of Christ for cleansing through His most precious blood. — Amen.

## Family Department.

### JULIE.

#### CHAPTER XXII.—Continued.

She went to the point at once, and talked of the subjects I wanted to go in for, and which I would excel in the easiest. I am to begin with Mr. Thompson next week. You know Thompson, sir; he's a famous crammer, they say, and has about a dozen other fellows at his place. Miss Templeton thinks very highly of him, and—and all the bills are to be sent in to her."

"Three cheers for Miss Templeton!" said Mr. Atherton, delightedly. "My dear boy!" and he patted Guy's shoulder affectionately.

"If I get through the Prelim, and the Final all right—and she will allow me the three chances, she says—and if I pass out of Sandhurst with honors, you know, she will give me an allowance for the first three years. It's awfully good of her," said Guy. He looked gravely down at the carpet for a while.

"Tell about Julie," whispered Elsie, in a low, earnest voice.

"Yes, tell about Julie," softly added Rose.

"It's for Julie's sake she's going to do all this for me, sir. It was to her, you know, that Julie went, or intended to go, to ask for help. Poor Julie!"

Mr. Atherton nodded. "Yes, I know," he said.

"Miss Templeton met Julie one day long ago, and stopped her and gave her a kiss, and Julie used to stick up for her bravely after that. Miss Templeton knows all about that now, and about the letter Julie wrote; she said it touched her more than she could say to think how Julie trusted her, and for her sake she felt she must do something for one of us, to prove that her trust and faith had not been all in vain. There were tears in her eyes when she spoke of Julie, sir, though she's very still, you know, and very proud. She seemed hardly able to get over the idea of a little girl like Julie taking such a fancy for her; and when I began to thank her, you know, and say she was awfully good, she shut me up in double quick time, and told me that my thanks were due to Julie alone, and that I was to remember that always. "Guy stopped suddenly, and his lips quivered.

"Dear little Julie!" Mr. Atherton said in a husky voice, and for a minute after they were all quiet, Chubbie and Puff only breaking the silence by calling each other's attention to something in the garden below.

"Isn't it strange," said Lance, with glistening eyes, "that Guy should be able to try for the army after all, only through Julie? Fancy, little Julie!" The last words were spoken very tenderly.

"We were always building castles in the air of what we were going to do," Rose said, "and," in a trembling voice, "that was Julie's plan. Mr. Atherton we used to scoff at her," sobbed Rose; "and while I was dreaming of doing impossible things, Julie actually went and did, or, at least, tried to do—Rose broke down, and could go no further.

"And succeeded," Elsie put in. "It seems quite natural that Miss Templeton should help Guy now, though we used to be so indignant at the idea before; but she is our relation, as dear little Julie used to say."

"If," muttered Guy, in a hard, dry voice, clasping his hands above his head, "she hadn't disappeared in such an awful way! What—what could have happened to Julie, sir? How did she come to be in that pond?"

"Oh, Guy, Guy!" Rose and Elsie, cried, trying to hush him up, as if that were a forbidden topic altogether. "Don't, Guy!"

"But I must speak," said Guy, appealingly hoarsely to Mr. Atherton. "I thought auntie

was going mad that time. She said it was Julie they found in the pond; but I have sometimes wondered *what* if it wasn't Julie, sir; only—only it couldn't have been any one else," with a dejected droop of his arms. "It's only now and then I get the fancy into my head, when I can't think of Julie as dead."

Mr. Atherton put his hand on Guy's sunny hair, and could only look sadly at him. "Dear lad, it was nobody else," he said after a little while.

"Yes, it was Julie, Guy," said Rose. "Dear little Julie is dead! She was the most unselfish and forgiving of us all, and—"

Mr. Atherton finished for her. "You are trying to follow in her steps."

#### CHAPTER XXIII.

##### MR. STRICKLAND'S LITTLE DAUGHTER.

"Come here puss! Come and tell me what you've been doing with yourself this afternoon." Mr. Strickland held out his hand, and invited Julie to a seat on his knee.

"Shopping, papa," said Julie. "Mary had some things to buy. I like looking into the windows, you know; there are such lots of pretty things to see, and Mary lets me stand and look as much as I like. I like Mary," added Julie, putting her arm round Mr. Strickland's neck; "she's always so kind to me. And I like London," Julie added—"I do like London very much. We're going to the Zoo to-morrow again to feed the monkeys, papa. There's one little monkey—such a sharp little thing; I call it my own you know."

"And there's the pantomime the day after to-morrow; have you forgotten that?"

"Forgotten!" cried Julie. "Oh, no indeed; you've promised to take me there."

He liked to see the bright glance of her eye, and laughed as he pinched her cheek. "So you like London, do you—oh, little girl? What, better than Jersey? Better, Julie, than the farm?"

He had not mentioned the farm for a long, long time, for somehow Julie never spoke of it with pleasure; indeed she never spoke of it all herself, and a shadow came into her eyes whenever Mr. Strickland mentioned it.

"The farm, papa?" The shadow was in Julie's eyes again; she seemed to wince. "I like London better than the farm," she added quietly.

Mr. Strickland could not understand it at all. He could not understand why Julie never expressed a wish to see "Aunt Martha" again. He did not think now that Julie was one of those who take sudden fancies to strangers just for the sake of a change. He knew Julie well; he ought to have done so by this, for it was just a year since he had taken her away—one whole year—and Julie was still as much in love with him as ever.

They were devoted friends, Mr. Strickland and his supposed little daughter. He loved her for her clinging ways, and her affectionate tender heart, and her anxiety to be of service to him, and to run about doing his errands. And she loved him—because she could not help it, I suppose, and he was very good indeed to her. He seemed to have no thought but for Julie's welfare that whole long year, and had given up many of his own pleasures and pursuits to try and make Julie well—to rouse her out of the mists and shadows that were hovering about her brain, and to try to make her take an interest in the present, and leave the past to itself.

"Change will do her good," the doctor said; so after a few week's of sight-seeing in London, which had roused Julie considerable, he carried her off to Jersey, and they spent the summer there.

"We are all the world to each other, Julie, you and I," he used to say, and would tell her

stories of his Indian life, as they rambled about together; and if a friend called in to see him at the hotel where they were staying, he never sent Julie away, but kept her on his knee, while they chatted of old times together. And Julie listened if they were talking of interesting things; and if it wasn't interesting, she would just lay her head on his shoulder and give his neck a squeeze, with a little contented sigh—it was so nice being in all their secrets, she thought—for Julie still had a weakness for people's secrets, you see. He had no secrets from her, this delightful papa of hers; everything was open with him.

Julie loved the gloaming time just before the lights were brought. Papa used to grow quite confidential then, and tell her all about the mother that had died so young, long, long ago, and how he had first seen Jessie standing at the cottage door. It was very delightful, Julie thought as she listened with breathless interest.

"Aunt Martha must have told you that before, didn't she Julie dear—about the pretty cottage where she and your mother lived?" Mr. Strickland paused to ask one day.

"Yes," said Julie with a little sigh; she said I lived there too. I don't remember it at all, you know; but I ought for I was six years old. Somebody used to talk of a cottage, papa—somebody who was going to live there, you know; it had creeping plants all creeping round, and somebody thought they were earwigs. Who was it?" cried Julie, with a bewildered air. "Oh, why can't I remember more!"

Poor Julie! It was Margie's castle in the air that was dimly floating through her brain; she was trying to remember the talk that Sunday afternoon when Margie had taken them by surprise; but it was all so misty, you see.

At such times Mr. Strickland used to speak of something else, but her distressed face and puzzled eyes used to make him very sad; he couldn't understand it at all. Sometimes, too, Julie had a way of standing still in the road to gaze after a little girl or boy of Puff's or Chubbie's size, and when Mr. Strickland would ask what she was looking at, she would lift such pathetic eyes to his face, that they would touch his very heart.

And when he said, "What is it, Julie; cannot papa help you, my pet?" with such tender anxiety in his face, Julie could only try to smile and heave a very big sigh.

"She misses her schoolfellows, perhaps," said a doctor whom Mr. Strickland consulted after one of these bewildering times.

"But she never was at school," Mr. Strickland answered in despair; and he told him of the lonely life Julie had lived (as, of course, he supposed) with Martha alone at the farm.

"She will grow out of it," the doctor said. "Any day, any moment, at the sight of some familiar face the past will flash upon her mind. Take her amongst her old associates; it's the best thing you can do for her."

So the next day Mr. Strickland said, "Julie, wouldn't you like to see Aunt Martha again? Suppose we go back to England and spend a week at the farm?"

Julie answered, "If you like papa, very quietly indeed; but her face decidedly fell."

Poor Julie! Now that she was away, she could not bear the farm. It was there, she felt sure, that this trouble had come upon her—this trouble of having forgotten.

Mr. Strickland, by this, had learned to know her face so well; he knew at once that the idea was not pleasant to her; so he merely said next day, "Julie, I have changed my mind. We shall go to France instead. A boat will leave the pier for St. Malo to-morrow afternoon. Tell Mary to pack your things." And he saw at once how Julie's plaintive face grew bright again.

Mary was an elderly woman whom he had engaged for his little girl. There was a look of Manda in her kind, honest face; and it was for

that reason that Julie grew to be so fond of her. And indeed, between Mr. Strickland and Mary she might have become quite spoiled if she hadn't been such a dear, unselfish little girl.

So from Jersey they went to St. Malo, and visited several places on the coast, and Mr. Strickland took her to Jessie's grave, and before the winter set in they returned to London again.

"By-and-by they would settle down," he said; "he would like to have a house in the country best. A house with a great big garden—a garden full of flowers; you would like that, Julie dear?"

Yes, Julie would like that very much; it had a pleasant sound in her ears. And they then talked about housekeeping matters, while Julie poured out the tea. A wonderful tea-maker was Julie by this time; papa said she made "such nice tea!"

And he used to drink five or six cups with the newspaper by his side, looking at the advertisements of houses to let, some of which he might read aloud.

"Hullo!" he cried presently, as he was reading quietly to himself; and then he whistled softly and seemed to muse awhile.

"Is it a nice house?" Julie asked. "Is it that what you're reading, papa?"

"Why, Julie," he said, "here's a house to let that I know quite well long ago. I know the people that lived there once; I used to visit them often, you know." He whistled softly to himself again, and getting up walked across the room. "So that's to let," he said half to himself. What a charming place it was!

"Is it in the country?" Julie asked; "and has it got a garden, too, papa?"

He was thinking so busily about it just then that he did not hear the question, and Julie repeated it.

"A garden? Oh yes, Julie; a lovely old garden, dear. And the house is a little way out of the village—quite a countrified place, of course. We could keep a pony for you, Julie; for there are stables and a yard behind. Dear me!" he cried, suddenly speaking more to himself than to her, "I must write about that place. I shouldn't like to miss the chance of getting it at all. I shall make inquiries to-day."

His letter was written when Julie had gone to bed, and he looked up the advertisement again to find the address, and addressed the envelope to "Miss Bridges, 13 Gordon Terrace," etc.

If Julie had seen the address would her memory have come back, I wonder?

(To be Continued.)

LITERARY NOTE.

The last work of the late Dr. Samuel Cox will be published in a few days by Thomas Whittaker. It is vindication of God's ways with Jacob and Esau under the title "The Hebrew Twins." His widow contributes an interesting memorial sketch to the volume.

A PRAYER FOR LENT.

Ps. 139, 23, 24.

"Search me, O Lord, with Thy all-seeing eye, Whate'er in me is wrong, oh rectify; Search Thou my thoughts; my inmost heart explore.

Each dark recess; each sin unknown before,

Bring thou to light, and with Thy searching prove,

The end and aim of everlasting love.

"Know Thou my heart;" 'tis all unknown to me,

Only my soul would cling in faith to Thee

Whilst Thou dost show how false, deceitful, vain,

How often wrong its thought, that gives Thee pain

Then I would cry, "Lord, take my heart and fill

It with deep longings now, to do Thy will."

"Try me"; if only thus in being tried,

I shall be nearer to my Saviour's side.

Affliction is a furnace I am told,

In which God tries His people as pure gold;

Purging away from heart and mind, and thought

Each spot of dross by sin and folly wrought.

"See me," O Lord, thus searched, and known, and tried.

My thoughts, my heart, my ways, I'd nothing hide;

All, all is open, searched and known by Thee,

Nothing but sin in all Thine eye can see;

Look not on me, but on the Crucified;

For me He suffered, and for me He died.

"Lord, lead me" in that everlasting way

That ends with Thee in that eternal day;

Safe sheltered in Thy pierced and bleeding side,

No foes to fear with Thee, dear Lord, to guide.

And soon thus known of Thee, and known as Thine.

I with Thy saints in cloudless glory shine.

E. C. CORSER.

—Family Churchman.

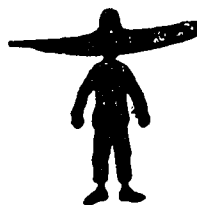
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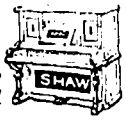


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[CONTINUED.]

If there were time I could tell you things that would make it scarcely possible for any one beginning life without a fixed purpose, to avoid going into training as a medical missionary. The woe and sickness in the un-Christianised world are beyond telling, and I would ask my sisters here to remember that these woes press most heavily upon women, who in the seclusion of their homes are exposed to nameless barbarities in the hour of "the great pain and peril of childbirth," and often perish miserably from barbarous treatment.

This is only a glimpse of the sorrows of the Heathen world. May we seek to realise in our own days of sickness and the days of sickness of those dear to us, what illness means for those millions who are without God in the world, and go from this meeting resolved, cost what it may, to save them from these woes, and to carry the knowledge of Christ into these miserable homes! What added effort can we make? The duty of all Christians towards Missions has been summed up in these words, "Go. Let go. Help go." The need for men and women is vast, and I see many young men and young women here who perch upon have not yet decided upon their life work. Then go. Young Christian friends, here is the noblest opening for you that the world presents. A life consecrated in foreign lands to the service of the Master is, I believe, one of the happiest lives that men or women live upon this earth. It may be that advancement in the professions at home may be sacrificed by going to the foreign field, but in the hour when the soldier lays his dented armour down, after the fight has been fought, and the hands which were pierced for our redemption crown his brow with the Crown of Life, and the prize of the high calling of God is won, will there be one moment's regret, think you, for the abandoned prizes of the professions at home? "Let go." Help others to go by rejoicing in their going, by giving them willingly.

Then comes the other great question of "Help go," and this subject of increased self-sacrifice has occupied my thoughts very much indeed within the last few months. Our responsibilities are increased by our knowledge. We pray God to give the means to send forth laborers. Has He not given us the means? Have we not the means to send forth missionaries, have not our friends the means? And when we pray God to give the means, may we not rather

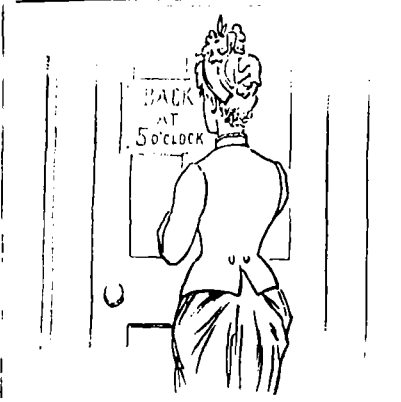
pray Him to consume the selfishness which expends our means upon ourselves. Dare we, can we sing such hymns as

"All the vain things that charm me most, I sacrifice them to His blood,"

and yet surround ourselves with these "vain things"—the lust of the eyes, and the vainglory of life? Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our lives till further decoration seems almost impossible. Our expenditure on ourselves is enormous; and when I returned from Asia two years ago, I thought that the expenditure on the decoration of life among Christian people had largely risen, and I think so still, and think so increasingly. Now, we have many possessions. We have old silver, we have jewellery, objects of art, rare editions of books, things that have been given to us by those we have loved, and which have most sacred associations. All these would bring their money value if they were sold. May we not hear the Lord's voice saying to us in regard to these, our treasured accumulations, "Lovest thou Me more than these?" It is time that we should readjust our expenditure in the light of our increased knowledge alone, but that we should go carefully over our stewardship at the foot of the Cross of our Lord Jesus Christ, in the light of those eyes which closed in death for redemption.

(To be Continued.)

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If, for instance, the leading actresses would decline to appear in some of the plays which nightly draw crowds to witness them, if the leaders of Society would refuse to see them acted, would not the atmosphere of our theatres be purer than it is?

In one respect I think the total abstainers advocate rather too trying a sacrifice from those who work in this cause.

Do we not hear at every Temperance meeting the oft-told tale of the self-indulgent—probably strong and idle—slave to intemperance promising to give up this habit upon condition that his clergyman or friend (no matter how delicate or hard-worked they may be) will cease to take the moderate amount of stimulant they allow themselves. In a moment of high pitched impulse they give this promise, encouraging the fault of selfishness if they cure that of intemperance. The intemperate man or woman has no right to demand such a sacrifice. One weak spot in the armour of the moderate section is that in arranging any meeting they seem always to invite sponsors to address them with whose extreme opinions they do not agree. The Dual platform is poorly represented. We do not "let our moderation be known to all men," and the views that we hold are given forth with a somewhat uncertain sound. While admiring the boldness, the energy, the enthusiasm of the total abstainers, we yet maintain that we cannot trample under foot and curse that which Christ Himself has blessed. Nay, rather let us sing with grateful hearts to God that all good gifts—aye, even those that we misuse—are sent from heaven above.

**WHAT RELIGION MEANS.**

Men eat and drink and do all manner of things with all their might and main; but how many of them do the glory of God? No; this is the fault, the especial curse of our day, that religion does not mean any longer, as it is used, the service of God—the being like God and showing forth God's glory. No; religion means now-a-days the art of getting to heaven when we die, and saving our own miserable souls from hell, and getting God's wages without doing God's work—as if that was godliness—as if that was anything but selfishness; as if selfishness was any better for being everlasting selfishness.—Charles Kingsley.

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hearing and doing. We are prone to think that there is some virtue in hearing the Gospel, even though the hearing end in itself. But our Lord is most positive and emphatic on this point. The hearing of the Gospel without doing it, is but as a house upon the sand. It is the hearing and the doing which is represented by the house built upon the rock, which all the force of the winds and the waves could not overthrow.—George Dana Boardman.

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