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The Church Guardian

OF MONTREAL.

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

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ECCLIASTICAL NOTES.

BISHOP Whittle of Virginia has been seriously ill but is recovering.

DR. Joseph Klapp of Philadelphia left \$2,500 for church purposes.

IT is stated that the Bishop of London's fund has just received a New Year's gift of £1,200.

THE Bishop of St. Asaph who has been seriously ill, is progressing favorably towards recovery.

NEWS comes of the safe arrival of Bishop Tucker at Mombasa. The Bishop was in good health.

THERE are six Swedish students and a Swedish professor in the General Theological Seminary, New York.

A VESTED choir of 8 men and 28 boys was introduced into the parish of St. Johns, Troy, N.Y., with the new year.

THE late E. K. Tryon of Philadelphia amongst other bequests left \$10,000 to the Episcopal Hospital for crippled children.

THE late Susanna Frost bequeathed \$500 each to St. David's Church, and St. Timothy's Hospital, Philadelphia.

THE Bishop of Pittsburgh reports the supply of Clergy willing to undertake missionary work as *not* very abundant.

THE Bishop of Delaware recently confirmed several persons at St. Matthew's mission for coloured people.

THE Bishop of Neath (Dr. Reichel) and of Killaloe, and the Lord Primate of Ireland, (Dr. Knox) have all been seriously ill.

A PASTORAL staff was presented to Bishop Lyman of North Carolina, on the fiftieth anniversary of his ordination to the priesthood.

THE Duchess of Rutland opened on 13th January the New Church Institute at Lincoln, which is intended as a non-political working men's club.

HIS Grace the Duke of Devonshire, K.G., has just forwarded a donation of £300 towards the fund established by the Bishop of Southwell for the augmentation of poor livings in North Derbyshire and church extension work.

THE list of subscribers for procuring the Cope, Mitre and Pastoral Staff lately presented to the Bishop of Bristol included it is said with high and low churchmen and representative members of the Wesleyan Independent and Baptist bodies.

THE Confirmation class now in preparation at St. Georges N. Y., already numbers 200, most of whom are adults. One family consists of a grand mother, aged 70, her three daughters and her grand child.

LADY Clarke, of London, England, the wife of the Solicitor-General, has given £5,000 for the purpose of raising a permanent church in St. Peter's district, Staines, and Sir Edward Clarke has promised an endowment.

CANON Jacob, vicar of Portsea, has received a cheque for £500 from Viscountess Hambleden, which completes the building fund for the parish church. The cost of the edifice was £46,000, of which the late Mr. W. H. Smith contributed over £27,000.

A SYDNEY telegram reports the collapse of the Church Mission in New Guinea, owing to the breakdown of the missionaries. Mr. McLaren is dead, and many of his helpers have returned invalidated to Sydney. This was the first mission of the Australian Church.

ELY.—A movement is on foot among the clergy of the diocese to memorialise the Bishop protesting against the claim of the Archbishop of Canterbury to have jurisdiction in matters of ritual over his comprovincials. Many signatures have already been received.

THE late Mrs. Elizabeth U. Coles, of New York, has left one half of the residue of her estate, (after some special legacies are paid), and valued at \$200,000, to the Cathedral of St. John the Divine. She also gave her pew in Grace Church to the Corporation, its value being at least \$1800.

THE death is announced of Bishop Philpott. The late Bishop retired about a year ago from the see of Worcester with a pension chargeable to his successor, Dr. Perowne, which of course now lapses. The late Dr. Philpott was a distinguished graduate of the University of Cambridge, where he took the same degree precisely with the late Dr. Harvey Goodwin, viz.—Second Wrangler and Smith's Prizeman.

THE Bishop of Bedford has issued an appeal for a Training College for Lay Workers, where men will be admitted either as residents or to attend evening classes, to be specially instructed in the Bible, Prayer-book, English Church history, and "the duties of lay Church workers." Certificates are to be given after one year's residence, or two years' attendance at evening classes. It is to be clearly understood that this college is not for persons "who desire ultimately to take Holy Orders."

THE large and valuable theological library of the late Dr. Littledale, bequeathed to the diocese of Cape Town, South Africa, has arrived safely at its destination. A commodious house has been purchased by the diocesan trustees, in which will be deposited not only the Littledale bequest, but also the books already belonging to the diocese, upwards of 6,000 in number, which are at present in the cathedral vestry and at Bishops court. Besides the library, the Church House contains offices for the transaction of diocesan business, rooms for church meetings, and quarters for the diocesan secretary.

A GOOD showing is made by the so-called Protestant Episcopal Church in the United States. Over 4,000 clergy, half a million communicants, and nearly 2,000,000 baptisms, over 100,000 confirmed—this is a very fair result in the way of increase during the year. Besides there are nearly 500 candidates for Holy Orders, and the records show an *increase of income* amounting to two million dollars! The general growth of the Church far exceeds proportionally that of the population at large, or of any other religious section of it in particular. It looks like "the Church of the Future."—*Public Opinion*.

CANTERBURY.—"The Archbishop," writes a correspondent, "is seeking to know something more than is at present within his knowledge as to the agencies at work in his diocese outside the Church of England. In order to obtain the information he requires, his Grace has addressed a series of questions to every incumbent in the province of Canterbury. He asks among other things what are the number of Nonconformists in each parish, to what sect do they belong, and what is the representative strength of each sect. The Archbishop also desires to know what amount of Scepticism is prevalent, and what are its causes. These inquiries show the anxiety of his Grace to make himself acquainted with the religious condition of his diocese.

WITH respect to the acceptance by the Bishop of Gloucester and Bristol of the gift of a cope, mitre, and staff, Mr. W. Digby Thurman, a well-known solicitor of Liverpool, writes: "(1) The cope, from any point of view, is clearly legal, being enjoined on the Bishop in his cathedral church by Canon 24, of 1603, and recognized by the Privy Council decision in the case of Mr. Purchas. It has invariably been used at coronations, and figured in the Abbey of Westminster at her Majesty's jubilee service in 1887. (2) The mitre is alike the popular and the heraldic emblem of the historic episcopate. It is as legal as the college cap or the wig. It appears prominently on the carriage panels, letter paper, and official seals of the most Protestant prelates, who

in these ways, adhere to it with the utmost punctiliousness. (3) The pastoral staff is a symbol as harmless as it is edifying, and is, happily, rather the rule than the exception." It is stated that the Bishop of Exeter, Dr. Bickersteth, a staunch evangelical, is to receive similar presents, and that he has promised to use them. The universal restoration of these ancient and legal vestments will soon be accomplished by the Anglican episcopate. In that event it will be safe to say that the American bishops will not be slow to follow the lead.—*Living Church.*

THE Church Schools' Company which was started in England eight years ago with the aim of establishing Girls' High Schools, in which along with an efficient secular education, thoroughly definite religious training could be combined, has met with surprising success. Twenty-eight of these are now in full swing—having 200 teachers and 2,400 scholars. The Archbishop of Canterbury has £1,000 worth of shares in the company. Other staunch churchmen have shown similar practical interest in this praiseworthy movement, for confirmation classes have shown the clergy only too plainly how lamentably deficient the children of the middle and professional classes are in respect of Christian teaching and interest in spiritual things. The Dean of York, in a recent speech on the merits of these schools said, "God defend them from a shaken faith, a doubting heart and a bewildered spirit;" and it was to prevent such a calamity as this from falling on the nation that these schools were established.

BISHOP Knickerbacker officiated at Grace Cathedral, on the first Sunday of the new year, and gave a brief resume of the growth of the Church in Indiana during his episcopate. It was shown that, since his consecration in 1883, 23 new churches had been built, at a cost of \$132,500; 12 rectories, at a cost of \$37,800; 4 parish houses, at a cost of \$14,200; three school buildings, at a cost of \$72,000, with an endowment for one of \$10,000. Lots had been purchased in five towns, at a cost of \$1,900, on which it is proposed to build churches during the present year. The Aged and Infirm Clergy Fund has been increased \$2,700. Cash had been contributed for the Church Home to the amount of \$4,000, for endowment of the diocese, \$40,000, making a grand total of \$316,900. The services of the Church had been permanently established in 20 counties not before occupied, with services more or less regularly in 10 other counties. The clergy have increased from 25 to 46 in number; lay readers from 18 to 30; candidates for the ministry, from 3 to 11; Sunday school teachers, from 397 to 445; Sunday school scholars, from 3,666 to 3,884; and communicants from 3,884 to 6,267. In the same time 1,222 adults had been baptized and 3,164 infants, making a total of 4,389; confirmates, 3,293. There was contributed for diocesan missions \$19,920, an annual average of \$2,215; for the diocesan church building fund, \$5,000, an annual average of \$625. The annual average contribution for current expenses of parishes amounted to \$45,316. It is expected to build six churches the present year, and to raise the endowment to \$50,000.

THE death of the Right Rev. Wm. Reeves, D.D., Bishop of Down Connor, and Dromore, took place in Dublin on the 12th January after a brief illness. He was consecrated in 1886, and was in his 77th year. The late Bishop was distinguished for his vast knowledge of historical and antiquarian subjects, especially those which referred to the history and antiquities of Ireland. He was also learned in Church law, though not a professed ecclesiastical lawyer. His capabilities as a decipherer of ancient MSS. was remarkable, and he also had rare powers of copying them. He has permanently enriched our literature with historical works, which will continue to afford valuable assistance to future students,

as well as to provide them with an admirable model of original and conscientious research. As a Bishop the late Dr. Reeves endeared himself in a short time to the entire diocese; he was always accessible, courteous, and painstaking, and, at the time of his death, was much exercised as to the necessity of providing increased accommodation for public worship for the ever-growing Church population of Belfast.

THE CHURCH OLDER THAN THE STATE.

In Archbishop Theodore's time, there were sixteen dioceses in England, named or described as follows:—Canterbury, London, Rochester, York, Dunwich, Lindisfarne, Dorchester (or Winchester), Lichfield, Elmham, Hereford, Hexham, Sidaucer, Worcester, Leicester, Sherborne, and Selsey.

Theodore called a Synod at Hertford on September 24th, A.D. 673, at which nine resolutions were passed affecting the welfare and government of the Church, and to which each Bishop present signed his name. The energetic prelate then began to divide the kingdoms into ecclesiastical portions of more manageable size, and finally he induced the Bishops to unite under the leadership of Canterbury.

This memorable assembly, while it gave expression and consolidation to the idea of ecclesiastical unity, was also the first of all National gatherings for such legislation as should affect the whole of the English; this gave the idea of a United Kingdom, and afforded a pattern for, and in fact suggested a National Parliament. Thus we see how the Church in Theodore's time was helping to consolidate and to make England what she is to-day. It was, indeed, the Church which made the State, not the State which created the Church. We should always remember this when we are told that Parliament created the Church of England. The Church thus united in A.D. 673 is 165 years older than the monarchy, for King Egbert became first ruler of England in A.D. 828. The national parliament met in A.D. 1275, and for nearly 350 years it sat in the yet existing Chapter House of Westminster Abbey.—*Literary Churchman.*

The Early British Church—Her Status on the Coming of Augustine to England.

AN ESSAY READ BEFORE THE DETROIT CLERICUS BY REV. G. FORSEY.

It is contended by sectarians that there never was an Early British Church, that the first Christian Church formed in Britain, was that planted by Augustine, A. D., 597, that it was to all intents and purposes the Church of Rome in England. In taking this position they are either ignorant of, or conveniently ignore, the historic proofs of the existence of the Early British Church; and when pushed unpleasantly by the submission of such proofs, fly from one subterfuge to another, being most unwilling to admit that the Anglican Communion is to any great extent, older than their own denominations, which are confessedly but of yesterday.

The object of this paper is to show that there was an early British Church. The strength of the Anglican position, in this discussion, lies in the quotation of authorities whose learning, standing in their several professions, and historic reliability are beyond question. This, then, is the explanation as to why what follows has more the appearance of a compilation than an original production.

The first religionists of Britain were the Druids. We learn from Southey's *Book of the Church*, and from an article on Druidism, by James McDonald, LL. D., in the *Encyclopædia Britannica*, that the Druids had some notion of the Supreme, All-Wise God, that they believed in the immortality of the soul. They thought the soul began to exist in the meanest insect, ascending at each birth to a higher form, till it arrived at

its human stage. The soul, thus elevated, became responsible; if it chose evil, it was condemned at death to an inferior grade of animal life; if it chose good, it passed at death into a state from which it was not possible to fall, a state of goodness and happiness. The Druids also believed in gods—in Teutates, whom they called the father; in Taranis the thunderer; in Hesus, the god of battles; in Andraste, the goddess of liberty, and others. By the favor of the gods, they pretended to foretell future events. At the beginning of winter they made the people extinguish all their fires, and re-ignite them from the sacred fires of the priests, that the houses might be fortunate for the ensuing year. They pretended to determine guilt or innocence by causing unsuspected persons to touch huge, rocking stones, the peculiar motion of which governed the decision. Their favorite retreats were groves of oak; they believed the mistletoe to possess great virtue. They offered animal, and even human sacrifices. Naked women assisted in those rites. Their domestic life was most corrupt, viewed from any standpoint.

The conquest of Britain by the Romans, which was entered upon by Julius Cæsar, B. C. 55, prosecuted by the emperor Claudius, and by Vespasian and Suetonius, introduced a new order of things. In the year A. D., 78, Agricola arrived as Roman Governor of Britain. "His first task," says Miller, "was to complete the subjugation of North Wales, and this having been accomplished, he adopted, with great success, a policy of conciliation. He encouraged education and building, and succeeded in introducing Roman dress and manners among the Britons. This, says Tacitus, as quoted by Miller, they in their ignorance called civilization, though it was but a part of their slavery." With the establishment of the Roman power the authority of the Druids was overthrown; in the case of the Britons, it was the exchange of one system of idolatry and superstition for another.

When Christianity entered Britain it made its converts from Roman Paganism. Says Canon Perry, in his *History of the Church of England*, "Christianity was planted in Britain at an early period after its first promulgation. If we reject the traditions which assigned the first preaching of it there to the apostle Paul, or to Joseph of Arimathea, there is nevertheless a high probability that its origin in Britain was due to the intercourse of that country with the East, established in the first place by the Phœnicians, and continued by the colony planted by them at Marseilles. Glastonbury, according to William of Malmesbury, was the oldest Church in Britain, and the traditions of Glastonbury are all of an oriental character. Moreover, the eastern method of computing Easter, long retained by the British Church, while it was strongly repudiated by Rome, points conclusively to the oriental character of the former." *E. Britannica*, page 370, vol. 8.

A very reasonable theory of the origin of the British Church, not altogether opposed to that of Rev. Charles Hole, in his book entitled, *Early Missions to and within the British Islands*. He says, "It need not occasion surprise to learn that no direct historical evidence and scarcely any definite tradition, worthy of attention, can be adduced to show how Christianity was first planted in Britain; for much the same is to be said in regard to most of the countries whose Churches are known to have originated in the early centuries after the apostolic period. It is, in fact, quite the exception if the leader of a primary Christian Mission in the second or third centuries, with its dates and circumstances, can be ascertained. Sometimes, however, an approximation can be arrived at, with more or less success, and this is happily the case with the Churches of Gaul and Britain. Not later than A. D. 150, probably a little earlier, Christianity found its way into the district watered by the lower Rhone, more particularly at Lyons, and Vienne, further down. They were Greeks from Asia Minor who brought it, and thus Greeks were the founders of the earliest known Christian

community in Gaul. Nor is that fact difficult of explanation. Greeks had for centuries been at home in that corner of Gaul, as the venerable Greek colony of Marseilles had proved. An illustrious member of that Christian community, was the Greek father, Irenæus, Presbyter, and afterwards Bishop of Lyons. In his well-known treatise, *Against Heresies*, which Messrs. Haddan and Stubbs consider to have been written in or about A. D. 176, he takes occasion to notice various countries where the Christian faith was received, among them being Spain and two districts of Gaul.

"In the year A. D. 177, immediately after the estimated date of Irenæus' words a terrible persecution befell the Christians of the Rhone cities, by which their Church was all but exterminated. Of that occurrence there survives an authentic account in the *Ecclesiastical History* of Eusebius. Now, here a conjecture arises. Might the fugitives of this persecution have been missionaries who planted the Christian Church in Britain? The conjecture, as we examine it, seems to gather plausibility."

"1. Such a sequel to their sufferings would closely harmonize with a memorable injunction, and follow a distinguished precedent, viz: 'When they persecute you in this city, flee ye into another,' Matt. 10:23; "and they that were scattered abroad went everywhere preaching the word." Acts 8:4.

"2. Lyons and Vienne were in the direct route to Britain." * * * * *

"The British Church was found observing customs differing from some prevailing in the West, and which their traditions affirmed had been handed down to them from St. John's teaching. Such a tradition is exactly accounted for if their origin were from the Churches of the Rhone, since that origin implied a derivation from the Asiatic Greeks, among whom St. John's concluding ministry was spent." * * *

"4. But what more than anything else adds plausibility to our conjecture is the following: The African father Tertullian, writing about A. D. 208, makes express mention of Christianity in Britain. His words are, *Et Britannorum, inaccessa Romanis, loca Christo vero subdita sunt*. Now words like these indicate a mission of some standing, the fame of which had reached Africa," they show that Christianity in Britain was aggressive and successful.

"5. Nor must we omit to note that we are now divining not the beginning of Christian knowledge in Britain, but the incoming of a Church. Churches spring by distinct mission from parent Churches, and their infancy must be sustained by a regular stream of communication."

"6. Finally, we have to remark that if the British Church was not a propagation from the Rhone Churches, there is no other source we can point to with anything like reasonable reach of the country." *Early Missions*, pages 7-13.

In A. D., 239, Origen, in his fourth homily, speaks of "Britain as having one religion, and that one the religion of Christ." Sozomen, a Greek writer of Church history, says, "Constantius, the father of Constantine, favored the Christian religion in Britain." Constantius was born A. D., 250, and must have favored Christianity in Britain in the latter part of the third century. Eusebius, the father of ecclesiastical history, born A. D., 265, in more than one passage uses language which implies the existence of the British Church.

The Church, which, as we have seen, had a place in Britain, was not acceptable to the power controlling Britain's destiny; it was therefore opposed and persecuted, as in other parts of the Roman empire. In the year A. D., 303, the ten years' persecution under Diocletian broke out, and the British Church was called to contribute to the roll of the martyrs. The proto-martyr of Britain was St. Alban. Bede in telling the story of Alban's martyrdom, says that while yet a Pagan he sheltered a Christian priest flying from his enemies. Observing the priest's devout manner of life, he was won to Christianity, became a

confessor, and, when the time of trial came, sealed his testimony with his life. Bede asserts the conversion of the man first appointed to execute St. Alban, that he, after Alban, was also beheaded, and says, "At the same time suffered Aaron and Julius, citizens of Chester, and many more of both sexes, in several places, who, when they had endured sundry torments, yielded their souls up to enjoy in the heavenly city a reward for the sufferings they had passed through." Book I, chap. 7. He further says, "When the storm of persecution ceased, the faithful Christians who, during the time of danger, had hidden themselves in woods, deserts and secret caves, appearing in public rebuilt the Churches which had been levelled with the ground, founded and finished the temples of the holy martyrs, and, as it were, displayed their conquering ensigns in all places." Book I, chap. 8.

The persecution of a church by a Pagan power, and the martyrdom of her people, are convincing proofs of her existence and influence.

In the year A. D., 314, the British Church was represented by three of her Bishops at a council held in Arles, France. Arles was in the department of the Rhone, 54 miles from Marseilles. According to Bright's *History of the English Church*, the council met August 1st. The Bishop of Rome was not present, but was represented by four of his clergy. Marinus, Bishop of Arles, presided. The British Bishops were Eborus, of York, Restitutus, of London, and Adelphius, of Lincoln. They took part in the deliberations, and signed the decrees of the council. At the council of Nicaea, held June 19, A. D., 325, Sylvester, Bishop of Rome, was not present, but sent two of his priests. British Bishops were invited, and probably attended, for St. Athanasius declared "The British Church had accepted and assented to the faith defined at Nicaea," which in all probability, was done through her Bishops present on that occasion. British Bishops were certainly at the council of Rimini, A. D., 359, for Sulpicius Severus, a Gallic writer, in his *Chronica*, refers to "the British and Gaulish Bishops, as deeming it unbecoming, that they should lie under pecuniary obligation to the emperor," in the matter of their attendance upon the council. Towards the end of the fourth century Pelagius, a native of Britain, and Celestius, a monk of the Scotch or Irish race, brought the British Church into notoriety by their heretical teaching. Two Gallic Bishops, Germanus and Lupus, were sent to Britain to counteract their errors. (See Perry's *History*.)

(TO BE CONTINUED.)

BROTHERHOOD OF ST. ANDREW.

The council report every encouragement in preparing for the coming convention, the programme for which is now in a pretty-well completed state, and will be as follows:—

FRIDAY, February 12th:—10.30 a.m. Holy Communion at St. James' Cathedral, with charge to the Brotherhood by Rev Canon Du Moulin.

12 m. Organization meeting in St. James' Cathedral school-house, Report of Council, and general business.

1 p.m. Lunch.

2.15 p.m. "The Brotherhood Bible-class," led by Mr. James L. Houghteling, President B. St. A. in U.S.A., with general discussion by S. Woodroose, first Vice-President B. St. A. in Canada, and others.

3.30 p.m. General business.

4.15 p.m. Conference. Chairman, the Bishop of Niagara. Subject, "Christian Manhood in" (a) "the Home," William Aikman, Jr. of Detroit, (b) "the State," Rev. Professor Clarke of Trinity University (c) "the Church," Mr. Charles Jenkins, Petrolia.

8 p.m. Public service in St. James' Cathedral, preacher Bishop Leonard of Ohio. *

SATURDAY, February 13th:—7 a.m. Holy Communion in St. George's, St. Luke's, and St. Stephen's churches.

9.15 a.m. Business.

10.30 a.m. Chapter-meeting, by Chapter No. 6, St. John's, Peterboro, and general discussion on Chapter meetings.

11.45 a.m. Question-box opened. Chairman, Frank Du Moulin, Secretary B. St. A. in Canada.

1 p.m. Lunch.

2.15 p.m. Conference. Chairman, Rev. J. C. Davidson, M.A., Peterboro, subject, "What practical work the Brotherhood can accomplish in" (a) "City," N. Ferrar Davidson, President B. St. A. in Canada, (b) "Town," Mr. T. W. Saunders of Guelph, (c) "Country," followed by general discussion in three-minute speeches.

4.15 p.m. Final business.

8 p.m. Mass meeting in Association Hall, Chairman the Bishop of Algoma. Speakers, the Rev. Canon Du Menlin, Mr. James L. Houghteling, and Mr. G. Harry Davis, Attorney-at-Law, of Philadelphia. Subject, "The everlasting Fatherhood of God—the Universal Brotherhood of Man."

SUNDAY, February 14th:—8 a.m. Holy Communion in St. George's, St. Luke's, St. Stephen's, and St. Mark's.

11 a.m. Special service at the Church of the Redeemer, and anniversary sermon by the Bishop of Algoma.

3.30 p.m. Special services in St. Luke's, St. Margaret's, St. Matthew's, and St. Mark's churches, with addresses by leading clerical and lay visitors.

7 p.m. Special service in St. James' Cathedral, sermon by Rev. G. Osborne Troop, M.A., rector of St. Martin's Church, Montreal.

8.45 p.m. Farewell meeting of Brotherhood men in St. James' school-house, with a few short addresses.

The perusal of the above programme will shew of what general interest the meetings and discussions will be, and church people generally are asked to take a special personal interest in the whole Convention. It is but too seldom that churchmen are able to meet in anything like conferences for discussion upon aggressive church-work, and it is hoped that this Convention will prove of use in this direction.

The Hospitality Committee report a very considerable interest shown in affording hospitality for delegates, but some more volunteers are still required, and they would greatly oblige by immediately sending in their names to the Chairman of that Committee, Mr. L. H. Baldwin, Manning Arcade.

Attention is specially directed to the Saturday night meeting in Association Hall, which should be made one of the largest and best meetings of the kind ever held in Toronto. At this meeting the gallery will be specially reserved for members of the Woman's Auxiliary, and other ladies and their escorts.

The annual reports already received from a very large majority of the fifty-four Chapters now in existence testify to the good and steady work being accomplished by the order throughout the Dominion.

"We thank Thee Lord Thy Church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.
As o'er each Continent and Island,
The dawn leads on this Festal day,
The voice of joy is never silent,
Nor dies the angels' strain away.
The sun that bids us rest is waking,
Our brethren north the western sky,
Each have new voices still declaring
The glorious message from on high."

News from the Home-Field.

Diocese of Fredericton.

DORCHESTER, N.B.

The work of the Church in this parish is quietly progressive, although it is little heard of.

The Xmas services were bright and cheering. Some further permanent improvement has been made in the interior of the church, in the form of an illuminated scroll over the chancel arch; and by the gift on the part of the Misses Chapman of a handsome white altar frontal richly painted by Miss Etta Chapman.

On Saint John the Evangelists Day, the local (Sussex) Lodge of Freemasons attended divine service in the parish church when a sermon was preached by the Rector—Rural Dean Campbell—which was much appreciated.

On the evening of the same day, Sunday 27th, the Sunday school children formed the choir, the whole service being rendered chorally, in a manner truly devotional; the clear pronunciation and admirable precision being features specially noticeable.

On the afternoon of the festival of the Holy Innocents, the Sunday school house presented a very lively scene, a lovely Christmas-tree laden with cornucopias and bags of fruits, and brilliantly lit up, met the gaze of the highly delighted little ones. Their delight reached its highest point, when Santa Claus came bounding in, fearfully clad, and distributed amidst much fun, the fruits of the tree, equally to each. Short addresses were delivered by the Rector, and by the Honorable D. L. Harrington, who has been superintendent for more than thirty years.

A parochial entertainment by Trinity Church choir assisted by friends, was given in Robb's Hall on the evening of Tuesday the 5th, which was much enjoyed by those who were present; and which also netted nearly thirty dollars to the Funds of the Guild.

The annual meeting of Trinity Church Guild was held at the rectory on the afternoon of Thursday the 14th, when the Treasurer's accounts were found to be very satisfactory. Mrs. I. Roy Campbell was elected president; Mrs. John B. Forster, vice president; and Miss F. S. Chandler, secretary treasurer.

On Wednesday, 20th, a service in connexion with the death of Prince Albert Victor, was held in Trinity Church, which was becomingly draped; and a sermon suitable to the occasion was preached by the rector.

After a long season of useful trial, this parish is now enjoying the fulfillment of the divine promise:—"The LORD shall give His people, the blessing of peace."

ST. JOHN.

IN MEMORIAM: R. T. CLINCH, ESQ.—The Church loses a loyal and able son in the death of R. T. Clinch, which took place at St. John on the 24th ult., and St. John loses a citizen highly esteemed for his high character and abilities and one who possessed the esteem and good will of all who knew him. He had been an active member of the Church for many years past, doing duty on its committees and as one of the members of its Synod. He also held the high position of delegate to the Provincial Synod of Canada and was appointed by that body as one of its representatives to exchange complimentary greetings with the General Convention of the Episcopal Church in the United States. He will be much missed at the approaching session of the Provincial Synod, his advice and counsel being always welcome and highly regarded. The funeral took place on the 26th ult., in Trinity Church and was attended by a large concourse of citizens and friends from other parts of the Province. The floral tributes were numerous and very beautiful. The pall bearers were Messrs. B. Lesters Peters, J. V. Ellis, Wm. Jarvis, C. U. Weldon, James F. Robertson and Dr.

T. Walker. The Revds. J. Eatough, G. E. Lloyd and Canon Brigstocke officiated.

DEANERY OF SHEDIAC.—The regular advent meeting of this Chapter was held with the rector of Dorchester, Rev. J. Roy Campbell B.D., Rural Dean, and proved to be most interesting and profitable. All the active clergy of the deanery were present except Rev. D. M. Bliss of Westmoreland through illness; and to him a resolution of sympathy was sent.

Romans III was read in the original and critical and practical papers upon it by Rev. J. R. Campbell and C. E. Mackenzie respectively. Rev. C. F. Wiggins read an excellent paper upon "Sins of the Pulpit" dwelling especially upon the sin of not bringing forward the Holy Eucharist as the chief act of worship. The Rev. E. B. Hooper promised a paper upon the "Priest in his parish" for next meeting. Rev. E. B. Hooper preached an admirable sermon at the evening service. Rev. C. E. Mackenzie was the preacher at the morning celebration. The next meeting will be held in Moncton on February 22nd and 23rd.

SHEIDIAC.

An unusually large number of communicants partook of the Holy Eucharist in St. Martin's Church, and a goodly number in St. Andrew's Church on Christmas morning. Both churches are beautifully decorated for the sacred festival.

At a large meeting of the parishioners held on Dec. 28th it was unanimously resolved to request the rector Rev. C. E. Mackenzie to reconsider his contemplated departure for an American diocese; and after taking time for deliberation he has consented to remain in Shediac.

C. E. MACKENZIE,
Secretary, Shediac Deanery.

Diocese of Quebec.

Church Helpers' Association.

The first annual meeting of the Church Helpers' Association was held in the Cathedral Church Hall, Quebec, Wednesday afternoon, January 20th, 1892, at 3 o'clock.

The President, Mrs. Joly de Lotbiniere, read a very interesting address, giving the object of the Association, and stating that the result of the first year's work was very satisfactory.

After usual routine, the following resolution was unanimously adopted:—

Moved by Mrs. Winfield, seconded by Mrs. C. Sewell, that a notice be put in the Church paper "that in case of sickness, loss, or trouble in the families of the clergy of this Diocese, aid will be rendered, by communicating with the Secretary of the Church Helpers' Association."

The following officers were then elected for the ensuing year:—Hon. Pres. Mrs. Williams.

President—Mrs. Colin Sewell.

Vice Presidents—Mrs. Edwin Jones, Cathedral; Mrs. W. H. Carter, St. Matthew's; Mrs. J. B. Forsyth, St. Michael's; Mrs. E. Morgan, St. Peter's; Miss Morrill, St. Paul's; Mrs. T. G. Wilson, Trinity.

Secretary—Mrs. Patterson Hall.

Assistant-Secretary—Miss E. Patton.

Treasurer—Mrs. E. A. Hoare.

Member of Committee to serve with the board—Mrs. J. Winfield, Mrs. T. A. Young, Miss L. Montizambert, Mrs. G. R. White, Mrs. E. Sewell, Mrs. J. Hamilton.

Advisory Committee—J. Hamilton, Esq., J. C. More, Esq., Capt. W. H. Carter.

Auditor—J. A. Ready, Esq.

From the secretary's report it appears that during the past year there has been a greatly increased interest awakened in mission work within the diocese.

An Association for furthering the work has been organized by the Church women of this city, whose primary object is to aid the Church in the poorer parts of the diocese, and to improve the condition of the clergy therein.

Circulars containing the constitution and by-laws were sent to 34 of the clergy, only 11 of

whom responded to the proffered aid. Boxes of clothing, books, etc., have been sent to the parishes for distribution, but always with the suggestion that the clergyman's family would first take what would be of service to themselves.

Labrador, Gaspé, Dixville, Maple Grove, Melbourne and Bury have been assisted in this way, and most grateful letters received in reply. A Communion service was sent to the Church at Portneuf, and a stole for the clergyman, also a stole for the incumbent at Dixville.

A very pleasant task was the furnishing of a mission house at Labrador for the Rev. Mr. Sutherland. Many members contributed liberally to this, and if their energies could be enlisted as heartily in all calls upon us, the Association would have no doubts for its future prosperity.

All applications for aid have not been fully met, but those that were regarded the most pressing were first considered. Shortly after organizing, it was resolved that the Association should undertake the work of collecting for the Church Society. A leaflet was issued, explaining the work of the Church Society, hoping that if the facts were brought before the members of the Church, they would not fail to respond with Christian liberality. A change of collecting by streets instead of parishes as formerly, entailed some confusion this year, but the results were exceedingly satisfactory, and it is to be hoped in future, the work will be more easily carried on.

The Association numbers 164 members. There have been five general meetings with an average attendance of 60 members; also, 10 meetings of the Executive Committee, with only a fair attendance.

Mrs. Williams having kindly given the use of her lawn, the first Annual Fair was held on the 16th of September. The arrangements were most artistic, and the tables well filled, but the proceeds did not meet our expectations. Mrs. Williams also gave to the Association 100 mite boxes.

The decease of one of the Vice-Presidents, Mrs. G. Robinson, was referred to she had attended all meetings of the Association up to the time of her death, and she promised to become a most useful member, by her pleasant, helpful ways.

The Treasurer's account for the year ending December 31st, 1891, shewed receipts members' fees, proceeds of Fair, donations, etc., \$448.31, disbursements \$98.97, leaving a balance on hand of \$349.34. The Secretary's address is Mr. Peterson Hale, 117 Grande Allée, Quebec.

Diocese of Montreal.

MONTREAL.

ST. GEORGES.—The little excitement which has existed (under somewhat careful nourishing in the way of special letters and circulars to the members of the congregation) in regard to the intoning of the evening service, received its *quietus* on Monday evening the 25th ult.; when the meeting called for the purpose of discussing the matter (but postponed two weeks ago on account of the illness of the Dean) was held. Sixty or more persons attended, and a full discussion took place. The Dean explained that he was responsible for the change, one which he considered advisable in the interests of the congregation. Upon the matter to discontinue the intoning and to return to the old time service being put it was defeated by a very considerable majority. In view of the advance made in such a decidedly evangelical congregation as that of Trinity Church—where now the evening service is entirely musical—the objections at St. Georges seem astonishing. Much improvement has been made in the service in St. Georges by the introduction to the choir of boys and men; and it is sincerely to be hoped that all further opposition may cease, and that all very heartily join in making the choir more effective and the services still more reverent and attractive in this, the largest and most important church centre in the city.

SYNOD MEETING.—The special synod service on Tuesday evening, 19th ult., in Christ Church Cathedral was fairly well attended by members of the Synod, but the general Church public of Montreal largely failed of attendance. The service was opened by the Rev. W. B. Longhurst, Rector of Granby, Rural Dean. The sermon was delivered by the Rev. J. F. Renaud, Rector of St. Thomas Church, Montreal, and was an able and eloquent one, affirming the fundamental principles of the Church and the necessity of adhering thereto. The musical part of the service was well rendered by the choir of the Cathedral under the direction of Mr. Birch, the organist.

SYNOD WORK.—The Synod continued in session until Thursday evening, and got through a fair amount of routine work. Its opinion in regard to the *Consolidation of the Church* remained unchanged, and the report of the Committee suggesting that its delegates should be instructed to oppose the continuation of the Provincial System, if a general Conference was formed, was adopted without dissent.

The Report of the Committee on Works of Mercy gave opportunity for commendation by different members of the Synod of the work done by the Woman's Auxiliary, and the desirability of forming branches in every parish or mission; also of referring in terms of praise to the work of the Church Home, carried on under the immediate supervision of the Bishop and which deserved the hearty support of Church people.

The Executive Committee's report, covering a period of from May 1st. to Dec. 31st., showed total proposed grants to missions of \$11,180. The Treasurer reported that the expenditure was greater than the income and that there had been a steady decrease in the balance to credit since 1888. The suggestion of the committee that a special appeal should be made by means of a pastoral from the Bishop of the Diocese urging increased contributions to the Mission Fund, met with the approval of the Synod. The receipts for the Mission Fund during eight months had been \$7,248, whilst the payments amounted to \$12,956, leaving an overdrawn balance at the time of meeting of Synod of \$5,708. But it was explained that a considerable portion of the annual collections in behalf of the Fund had not yet been made, and that when these came in this heavy deficit would probably be reduced to one of about \$400.00. There was but one feeling, however, and that was that increased contributions were absolutely necessary in order not merely to meet the grants made as above mentioned, but also to enable the Bishop to fill up a number of vacancies in the Diocese.

Important amendments were made to the Canon on Parishes, by which in order that an ecclesiastical division may be henceforth regarded as a Rectory, it will be necessary not merely that it pay the whole stipend of the rector, but also supply a parsonage. This undoubtedly had been the intention of the framers of the canon when made many years ago, but was not clearly expressed therein. The amendment however does not apply to Rectories created by Letters Patent.

The intended application to the Legislature of the Province of Quebec at its coming session to authorize a change in the Act as to vestries, so as to allow of women taking part therein and voting thereat, was postponed for a year in order that opportunity may be given for further consideration.

The Synod expressed its opinion very clearly in regard to lotteries, and a strong resolution was passed approving the efforts being made to suppress such places and to enforce the law. Several members of the Synod also strongly advocated the suppression of raffles and bazaars and other like means of raising money for Church purposes.

The care of Church of England boys [immigrants] elicited a long and earnest discussion

upon a motion [based upon the Bishop's Charge and upon the action of the previous Synod] for the appointment of a committee to take the necessary steps for opening a distinctly Church of England Boy's Home. Serious charges were made against the Boy's Home [*non-denominational so called*, already existing in Montreal], of diverting Church of England boys from the Church of into other bodies. Ultimately, however, all admitting the desirability of exhausting every means to prevent unnecessarily increasing the number of such institutions, a resolution was passed appointing a special committee consisting of the Ven. Archdeacon Evans, Rev. E. McMannus, Dr. Davidson, Q. C., and Richard White, Esq., to confer with the authorities of the Boy's Home in regard to providing opportunity for pastoral visitation, instruction, and confirmation, and for pastoral oversight generally of the boys who had been baptised in the Church of England. This resolution was carried by consent of the mover in place of the original resolution, it being understood that should such effort fail, steps would be taken in the direction of establishing a Church of England Boy's Home.

The question of Sunday Observance brought out a long and able report from the committee through its aged and revered Convenor, Rev. Canon Anderson, urging the importance of a better observance of the Lord's Day, and deeply deploring and protesting against the ever increasing encroachment upon the sanctity of the Lord's Day by public Companies [railway and steam] as also in the traffic of the City passenger railway, and urging members of the Church of England connected with the Boards of these Institutions to use their efforts in securing the inviolable sanctity of Sunday.

The Church of England Temperance Society also reported urging upon the clergy the importance of developing work upon the lines of the C. E. T. S. in their various parishes and missions. Owing to the desire to close the Synod on Thursday the question, however, did not receive that attention which it merited.

The following resolution dealing with the vacancies in the diocese and with the employment of lay service therein was unanimously adopted by the Synod:—

That this Synod learns with regret from the charge of the Lord Bishop of the diocese that a number of parishes or missions still remain without pastoral care, and would express the hope that such vacancies may be filled as soon as possible with duly ordained men, in accordance with the principles and teaching of The Church; and would strongly urge upon the members of The Church the necessity of due provision by increased contributions to the mission and other funds of the diocese.

The question of participation in the W. & O. and Superannuation Funds by Clergy removing from the diocese also engaged the attention of the Synod and the following resolution was passed:—

That this Synod memorializes the Provincial Synod to take immediate action for the initiation of an inter-diocesan system of reciprocity for the protection of the clergy entitled to rank on the Widows' and Orphans' or Superannuation funds of the various dioceses, when such clergymen are moved from one diocese to another.

The Secretary having reminded the Synod that the guarantee to the Stipend fund of the Diocese of Algoma for five years past expired this year, it was resolved to continue the annual grant heretofore made for one year longer.

Much regret was expressed at the absence of the very efficient Church Secretary Canon Empson who was laid up with influenza. Several of the Clergy also were prevented by illness from being present; amongst others the Rev. Canon Ellegood, Rev. Canon Anderson, Revs. Naylor, κ.D., Clarendon; G. Osborne Troop, [Rector St. Martin's], E. Wood [Rector St. John's Church], and Sanders, R.D., Lachute. A hearty vote of thanks was given to Mr. Miller for his kindness in replacing efficiently Canon Empson, and to His Lordship the Bishop of the

diocese for his impartial conduct as chairman and for his touching and most suitable address at the service in connection with the funeral of the Duke of Clarence.

MISSIONARY MEETING.—This is to be held on the Wednesday evening of Synod week, and was accordingly held on the evening of the 20th., in the Synod Hall the Lord Bishop of the Diocese presiding. There was a very good attendance, notwithstanding that the weather was not propitious, and earnest addresses were delivered by Rev. I. N. Tucker, Revs. Roberts and Lariviere, and by Dr. Davidson. Mr. Lariviere discussed the French work in its various aspects and made a strong and telling speech on behalf of "his people." The Dean of Montreal was mentioned as one of the speakers, but when called upon, the hour being late, contented himself, to the regret of the audience, with simply endorsing the words of the previous speaker, Mr. Lariviere, as to French work.

SUNDAY-SCHOOL ASSOCIATION.—On Thursday evening, the 21st, of January, the annual meeting of the Diocesan S. S. Association, was held in the Synod Hall, which was well filled, and at which a very able and decidedly true Church paper was read by the Rev. I. N. Tucker, M.A., and an address given by the Rev. Mr. Rexford. Mr. Tucker's paper will, it is understood, be published in pamphlet form and circulated. Certainly it is one which ought to be read by every Sunday School teacher, and which might well be used in every parish and mission throughout this ecclesiastical Province. Whilst charitable in tone towards those differing from the Church, it was outspoken and true in enforcing upon Church people and *Church teachers* in particular the necessity, as a matter of duty and loyalty, of distinctive Church teaching in the Sunday School.

Diocese of Ontario.

KEMPVILLE.

The Christmas services of this Parish were bright, hearty and reverent. At the first Evensong in Marlboro's Church, the Rector was cheered by the following address:

To our beloved Rector Rev. C. P. EMERY.

"Please accept this small present from the members of St. Paul's Church. Wishing you and Mrs. Emery the compliment of the season. We remain yours truly."

Some thirty-two names were added. Mrs. John McIntyre, a most earnest and active parishioner, raised the purse.

The Rector briefly replied to the effect that the contents of the purse were acceptable on the ground, that work could not be accomplished without money; that the offering proved that those who made it appreciated the preaching of the unmutated Gospel of Christ, and that it was a sign of that loving affection which should ever be shown toward Christ's messengers.

The Women's Auxiliary sent a large bale of clothing to Quappelle Diocese; the "Ministering Children's League" sent a bale to Mr. Wilson's Indian homes, and also a bale to their Convalescent Home in Ottawa.

The three entertainments given during the festivities by "the Ladies' Aid, the St. James Guild, and the Ministering Children's Guild," were very pleasant and successful.

Those who have taken an interest in the "Archdeacon Patton Memorial Church," will be pleased to learn, that the mortgage has been cleared off. The beautiful building is now ready for Memorial Offerings, in the shape of "Reredos and Altar, Font, Rood Screen, Organ, Pulpit, Altar vessels, Chancel Stalls, Lectern, Frescoes." The Sunday-school children are putting in a "Litany Desk" in memory of their late superintendent, Mr. Leslie.

On Sunday 17th January, the Rector preached in the evening on "the bereavement of the em-

pire and its lessons." The National Anthem was sung at the end of the third collect by the entire congregation. The Church bell was tolled each day up to the time of the funeral, when there was a solemn service in conjunction with the celebration of the last rites at Windsor as our Mother the Church committed to their last temporary resting place the remains of our beloved fellow churchman the good Prince Victor of Wales.

The Lord Bishop of Niagara, acting under commission for the Bishop Ontario, held a general ordination on Sunday the 24th January, in St. Peter's Church, Brockville. During nearly the whole of the previous week, from Tuesday to Saturday, the candidates were under examination by the Archdeacon of Kingston and the Rev. E. P. Crawford, the Bishop of Ontario's Examining Chaplains. The following gentlemen were admitted to their respective orders: PRIESTS—William John Bate, St. Aug. Coll.; Frederick Newham, St. Aug. Coll.; Charles Thomas Lewis. DEACONS—Lionel Berford Stephenson, B.A., University of Toronto; Frederic Thomas Dible; Robert Barton Waterman; John William Jones; Joseph Wyatt Plant; Henry Blackcock, St. Aug. Coll. The ordination sermon was preached by the Rev. Professor Clark D.C.L. Trinity Coll., Toronto. Mr. Stephenson, son of the late Rev. F. L. Stephenson, B.D., was the Gospeller. The service was choral and of the most impressive character. The examiners' report stated that the answering of the deacons was a good deal above the average and gave great satisfaction.

The Bishop's Commissary, the new Archdeacon Lauder, D.C.L., has made the following appointments:—Rev. W. I. Bate, to the mission of Finch; Rev. F. Newham, to the mission of Winchester and Chesterville; the Rev. C. T. Lewis, to the mission of Calahogie and Griffith; as priests in charge. The Rev. L. B. Stephenson, B.A., to the curacy of St. Peter's, Brockville, until easter; the Rev. F. T. Dobb to the mission of Ernestown; Rev. J. W. Jones, to the mission of Westport; Rev. J. W. Plant, to the mission of Wellington, (Prince Ed. Co.) Rev. F. S. Greenhalgo has been transferred from Mill bridge to Selby. Mr. Waterman has not yet received his appointment. The Rev. Walter Raven, lately of the Diocese of Montreal, has been licensed as curate to the Rev. Rd. Lewis, M.A., Rural Dean, and rector of Augusta.

Diocese of Toronto.

TORONTO.

ST. MARK.—The annual report of St. Mark's, Parkdale, states that a year ago an appeal was made to the congregation for \$1,000 towards the mortgage debt resting upon the property. The response to that appeal was \$262.53, of which \$11.15 was paid out for expenses connected with the appeal, and \$200 was paid off the mortgage debt in June last, reducing it to \$3,400, and a balance of \$51.38 still remains in the Standard Bank. The church wardens have been able to effect easier terms with the mortgagors, and the rate of interest from Dec. 1 ult. has been reduced from 6½ to 6 per cent. The rector, Rev. Charles L. Ingles, now appeals to the congregation for further offerings on behalf of the mortgage debt of the church. The 11th anniversary of the opening of the church was celebrated on Sunday, 25 January. Special sermons were preached by Rev. F. D. Woodcock of Camden East, in the morning and evening. Mr. Woodcock also held a children's service in the afternoon.

ST. MARK'S.—The annual missionary meeting of St. Mark's church, Parkdale, took place on Tuesday evening, 26th Jan. Rev. Charles Ingles, the rector, reported that \$97 had been raised for missions in Toronto diocese; \$51 through the parochial missionary scheme. A

greater number of supporters was necessary and more collectors. In missions in the Northwest \$59 had been raised, including \$15 for the Bishop of Saskatchewan and \$9 for the Bishop of Mackenzie River; for foreign missions \$13. Including the junior and senior branches of the Woman's Auxiliary the total amount raised was \$257. The rector was grateful that a young man of his congregation had during the past year become a missionary. The Sunday school had prospered during the year.

Mr. Lawrence Baldwin gave a short address and was followed by Rev. Dean Hamilton, of Wycliffe College. He told of the heroism of missionaries in foreign lands and at the same time pleaded for mission work at home.

THE ASCENSION.—The monthly temperance meeting of the Church of the Ascension was held in their school house on Tuesday evening, Jan. 26th. The speaker was Mr. Joseph Tait, M. P. P., who gave a very practical and earnest Gospel address, which was listened to with marked attention by a large audience. Rev. H. C. Dixon was in the chair, and a large number of the men present joined the society at the close of the meeting.

ST. PHILIP.—St. Philip's Young People's Association gave a concert in the school house on Thursday evening, Jan. 28th. The programme, which was an attractive one, was listened to by a crowded house. Miss Bella Geddes, Miss Gardner, Mr. W. E. Ramsay, Mr. Owen A. Smiley, Mr. Herbert Lye, Master Geo. Middleton and the Toronto Bell Ringers took part in the programme. The concert was thoroughly successful and the Young People's Association deserve great credit for it.

GRACE CHURCH.—A letter received on Wednesday, Jan. 27th, from London, Eng., states that Rev. J. P. Lewis, rector of Grace Church, was very ill in London, and might not recover.

LESLIEVILLE.

CHURCH OF ST. CLEMENT.—On Wednesday night, 27th Jan., in the school house at St. Clement's Church, Leslieville, the Rev. John Osborne, who is leaving for a tour in the Pacific islands, where he goes to regain his health, was presented by his congregation with a valuable gold-headed cane and gentleman's travelling case. During Mr. Osborne's absence the provost of Trinity College will take charge of the services. The church was built by Mr. Osborne about three years ago and is very prettily situated in a part of Leslie's nursery grounds. Although this is really a part of the old parish of St. John's Norway, St. Clement's is purely self sustaining, and will, it is expected, soon be set apart as a separate parish. Mr. Osborne expects to be absent about eight months.

Diocese of Niagara.

HAMILTON.

ST. JOHN THE EVANGELIST.—All the services at this little church on the 24th ult., were particularly bright: at the evensong a special service for the reception of the choir was held after the third collect. After answering the questions put to them in a satisfactory manner, the Rev. C. LeV. Brine, rector of the parish, formally admitted the following members: Messrs. Thomas King, William Evans, Samuel Downs, W. E. Brown and Masters George Branigan, Arthur W. Brown, James Downs, George Easter, Arthur Easter, William G. Fuller, Thomas Newman, S. Porter, Fred. Stiff, Harold Smith and J. Shakelton. The rector preached an eloquent sermon on the subject of "Public Worship," which was listened to with rapt attention by a large congregation. The choir will meet next Saturday night for the election of officers and the adoption of rules and regulations, and also to make final preparations for the opening services of the new church, which is expected to take place about the middle of February. Mr. W. E. Brown is honorary organist and Miss Munro is the honorary assistant.

Diocese of Huron.

BRANTFORD.

The Sunday School of Grace Church had their Christmas entertainment on the evening of the 31st December. After the distribution of the presents and awards, Mrs. J. C. Needles, on behalf of the King's Daughters, presented the Rector, the Rev. G. C. Mackenzie, Rural Dean, with a purse containing two \$100.00 notes, to be applied to the fund to liquidate the debt on St. Paul's Chapel. Mr. Mackenzie, in reply, thanking the King's Daughters for the gift, stated that only \$200.00 remained to be paid in order to clear off the debt. The Sunday School showed for the year 1891 a total on the roll of 329 pupils with 21 teachers, the average attendance being 244 pupils and 19 teachers.

Grace Church Parish is not amongst the number of those in the Diocese of Huron which a writer in one of the Church papers lately spoke of as note worthy for irregular administration of Communion. Holy Communion is administered at 11 a. m. on the first and third Sundays of the month, and at 8 a. m. on the second and fourth, as also on the principal Festivals.

The regular quarterly meeting of the Worker's Fellowship Guild was held on the evening of the 15th Dec., the Rector in the chair. The Executive Committee's report showed good work done in the several organizations.

RURAL DEANERY OF BRANT.

A meeting of the clergy of the Rural Deanery of Brant was held on Wed., Jan. 6th. The proceedings opened with a celebration of the Holy Communion at Grace Church at 11 a. m., at the close of which an admirable address was given on the subject of our duty to Missions, by Rev. Mr. Cox of Onondaga.

The Ruri-Decanal chapter met at the Rectory at 2 o'clock, the chief work being the organization for the annual missionary meetings to be held throughout the Deanery during the last week of January. Rural Dean Mackenzie announced the Rev's Rural Dean Craig, John Ridley and J. C. Farthing had signified their willingness to present the cause of Missions at the various meetings. Meetings for January were then arranged.

A service was held in Grace Church at 7.30 p. m. The condition of the weather being somewhat unfavourable, prevented all but the ever faithful few from attending. The sermon was preached by Bishop Reeves of Mackenzie River. The discourse was full of interest. It is evident that the clergy of this diocese, whose remotest boundaries touch Alaska and the Arctic ocean, are subject to hardships, exposures and dangers well nigh indescribable. They are shut off by many miles from the world of activity and civilization, having as their parishoners the wandering tribes of Indians and Eskimos, with here and there a Hudson Bay Company's trading post. Bishop Reeves set forth in plain language the needs of his Diocese and asked for sympathy and support in his work. A good offertory was taken up, considering the number present, enabling the Wardens to hand over the nice sum of \$25 for the purpose of the Mackenzie River work to the treasurer of the W. A. M. A.

LONDON.

The Right Reverend the Lord Bishop of Mackenzie River arrived in the city last week, and has been very busy ever since. On Sunday the 24th he preached in the cathedral in the morning. Addressed Christ's Church Sunday school and St. James' Sunday school in the afternoon, and preached in the Memorial Church in the evening, four addresses in the day. On Monday he held a Drawing-room meeting at Bishopstowe when the Bishop of Huron presided and also gave a brief address. The members of W. A. M. A. were present in large numbers. The meeting was deeply interested, and members

asked His Lordship several questions as to the manner of living, climate, condition of the natives, &c. It would appear that there is a post office within 2000 miles of the Bishop's home. Much interest is felt in the work going on in this great northerly diocese of 600,000 square miles.

On Monday evening a Missionary meeting was held in the Cathedral. The Bishop of the Diocese presided and gave a brief address on the great work of the Church. The Dean gave a financial statement showing what the congregation had contributed towards Missionary objects during the year.

The Bishop of McKenzie River was then introduced and gave a most practical and deeply interesting description of the Churches' work during the 23 years he has been labouring in that most northerly district. God has most graciously blessed their feeble labours and they have been permitted to reap some precious spiritual harvests from their sowing. Bread seems to be almost unknown, as a barrel of flour costs some \$50.00. Fish, flesh and berries are the chief articles of food throughout that whole region. The frost is very severe, the mercury going down at times to 56° below zero, which makes it almost impossible to get water, unless by melting ice and snow. Nor is there a horse in his diocese. They travel either on snow shoes-shoes or dog-sleighs. And Missionaries are at times away from home from three to six months.

After the Bishop had finished his eminently interesting and instructive address, the Rev. Principal Millar of Huron College took up the work, as the Church's duty and privilege. He dealt out some severe blows at the skeptical Christians and the indifferent ones about obeying the Master's command—"Go ye, &c."

A collection in aid of the Mission fund was taken up and the Bishop pronounced the benediction.

Rev. Canon Davies of St. James' Church, has been suffering from an attack of la grippe for the past three weeks. He seems to be slowly improving.

THE OPENING of the new buildings of Huron College took place on Tuesday evening, January 26th. The college now presents an imposing appearance, which must be extremely gratifying to friends of the institution. A short service was engaged in, prayers being said by the Principal, and the lessons read by the Bishops of Huron and McKenzie River. The musical part was taken by St. Paul's choir. There was a good attendance of citizens, and earnest addresses were delivered by the Bishops, Principal and Rev. R. McCosh.

ADELAIDE.

Much sympathy is felt for the Rector, Rev. W. Daunt, in the removal by the hand of death last week, of Mrs. Daunt, after a short illness. The prayers of the Church have been offered to the Almighty Comforter that He may support the afflicted Rector in his advancing years and sustain him in this and every other trial.

PARIS.

The Rev. A. Brown has so far recovered from his late severe illness as to be able for duty again.

SARNIA.

At the last meeting of the present board of education a vote of thanks was tendered to the Rev. Mr. Davis for the valuable service he had rendered the board as chairman during the past two years; for his able, efficient and considerate manner of presiding and for the harmony, which, owing to his kindness and urbanity of manner, had always prevailed.

Mr. Davis returned his hearty thanks for their kind words, and stated that while he had accepted the position with many misgivings as to his ability to fill it satisfactorily, he had always tried to work for the best interests of the board, it had always been a pleasure for him to preside at

their meetings, and he had to thank them for the kindly feeling that had always prevailed and for the valuable assistance they had given him at all times.—*Sarnia Observer.*

HURON.

The W. A. M. A. had the pleasure of listening to an interesting address from the Bishop of Mackenzie River, at a Drawing Room Meeting held at Bishopstowe under the presidency of the Bishop of Huron. Much interest was manifested while the Bishop described the work of his enormous Diocese and pleaded for help to enable him to bring more men into the Mission Field.

MIDDLESEX DEANERY.

MEETING OF THE CHAPTER.—The regular January meeting of the Ruri-decanal Chapter of Middlesex was held Tuesday afternoon in Christ Church, London. The Holy Communion was administered at 2 p. m., by Revs. G. B. Sage and W. Lowe.

The business meeting was held at the rectory at 3 o'clock. The Rev. Canon Smith, Rural Dean, presided, and there were present also the Revs. W. M. Shore, of Ailsa Craig; E. Softly, city, S. R. Asbury, Delaware; S. G. Edelstein, Glanworth; H. R. Diehl, Hyde Park; W. R. Seaborne, Thorndale; A. G. Smith, Muncey; Mr. G. Freeman, Parkhill; W. Lowe, Wardsville; F. R. Ghent, Granton; G. W. Roney, Belmont; G. B. Sage and Canon Richardson, of this city; R. S. Howard, of Goderich; Messrs. J. Parker, Dorchester; V. Cline, Belmont, and others. The meeting was opened with prayer by Rev. Canon Richardson. In the absence of the secretary, Canon Davis, the Rev. W. R. Seaborne was appointed secretary.

The usual order of business was then taken up, and matters referring to statistics, the boundaries of parishes and the erection of new missions occupied the attention for some time. The arrangement of missionary meetings, as mapped out by the Rural Dean, was then adopted.

An interesting discussion followed on the best means of advancing the interests of the church in the diocese.

Rev. A. G. Smith reported that the Indians at Oneida are engaged raising a fund for the erection of a new church. The Indians were endeavoring to raise the necessary amount among themselves by a yearly subscription, by the work of the guild and by giving of concerts. They have already about \$40 to start with, and hope in ten years to have the necessary amount. The choir was desirous to give concerts in aid of the church wherever they may be accepted.

Rev. W. Lowe reported that efforts were now being put forth for a new church at Glencoe. They have about \$3,100 subscribed and partly paid in. The church is expected to cost about \$4,000. He spoke of a good work going on at Newbury where the congregation had prospered abundantly of late.

Rev. H. R. Diehl reported the work of trying to erect a new church at Iderton was going vigorously forward; about \$1,500 was already raised by subscription and the guild, and the bricks are already on the ground.

The Rural Dean referred to the bereavement sustained by one of their number in the loss of his wife—the Rev. W. Daunt, of Adelaide. A resolution expressing the sincere sympathy of the Chapter with Mr. Daunt, and praying the divine comfort was carried by a standing vote.

The rest of the day was taken up by a most interesting and profitable discussion in regard to the spiritual interests of the church in the diocese, in which all the members took part.

The Rev. S. G. Edelstein was appointed to read a paper at the next meeting on the subject of the Jews.

It was resolved that the subject for discussion at next meeting be "The Best Means of Retaining the Young Members of the Church," that a question box be established, that Revs. Canon Richardson and S. R. Ashbury have charge

thereof; and that the invitation of the Rev. S. G. Edelstein to hold the next meeting at Glanworth in May be accepted.

One of the most interesting meetings ever held was brought to a close with the Benediction.

Correspondence.

TWO USEFUL VENTURES.

DEAR SIR.—I should be glad if you could find space in your valuable paper to call the attention of the missionary clergy to the recent publication of two wonderfully useful helps for the Sunday school and the evening service.

I rejoice to be in a position to recommend them as being both Canadian ventures and worthy in every way to invite the loyal patronage of the Church.

The first is a series of finely colored charts for the purpose of aiding the Sunday school teacher in the teaching of the church catechism. They are called The Caswall outward and visible sign charts and are published by the Caswall Printing and Publishing Co. of Brantford, Ont.

They are most engaging and attractive and of moderate price and well worth procuring.

Having a set in use in our Sunday school here, we are finding them most useful and I do not hesitate to affirm that the school that has not this grand adjunct to its usual apparatus is, as far as teaching the catechism is concerned, only half equipped.

Nothing that I have ever seen can at all take the place of it. It is its own recommendation, and I would like to see it adopted in every Sunday school in the land.

Added to the charts, six in number, is a very valuable handbook, explanatory of them, and containing besides a vast quantity of information, along with a dozen other plates, on the uses of symbology in general, gathered up out of the experience of years by one who thoroughly understands of what use it may be made in fastening great truths in little minds.

The second matter that I desire to recommend is the publication of the Evening Prayer printed in extenso for every Sunday with four or five hymns, of such as are common to the most widely received hymnals, and the headings of hymns for the following Sunday for the benefit of choir practice. This fifteen page leaflet is issued by Timms & Co. of Adelaide street, Toronto, and costs but half a cent per copy.

For mission and school house and even for church service they are most valuable. Hymn book and Prayer book in one, and all in order of our English use. Many attend our services out in mission districts that have no knowledge whatever of our Prayer Book, and who from a feeling of shyness or awkwardness make no effort to become acquainted with our churchways of worship. To such as these the leaflets are an inestimable boon, and specially when we remember that they can be taken away from the service and then form as excellent a tract for distribution as the church knows of.

These two ventures are a credit to the educational and missionary enterprise of the Canadian Church.

Only a liberal and immediate adoption of them will secure their continuance and I heartily commend both to the attention of my brother churchmen everywhere.

The children in our Sunday schools and our would-be fellow worshippers both in town and country parts are to-day our special care. If we are to hold our own from drifting away and to enlarge the borders of our beloved and most helpful church system, I do not see at present any more practical way than ordering at once the evening prayer leaflets and the catechism charts.

With an apology for taking up so much of your space,

I remain, Mr. Editor,
Yours in the Common Faith,
W. B. LONGHURST.

GRANBY, 25th January 1892.

THE CHURCH GUARDIAN,

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

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

DECISIONS REGARDING NEWSSTANDS.

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

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

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

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

EDITORIAL NOTES.

THE WOMAN'S AUXILIARY.—We have just received the printed report of the Corresponding Secretary of the Woman's Auxiliary dated October 1891. We have already from time to time referred in terms of approbation and thankfulness to the work of the Woman's Auxiliary in connection with the Board of Domestic and Foreign Missions. Owing, however, to its importance and to the wide interest which is taken in it, it will not be amiss to give, even at the risk of repetition, a few facts gleaned from this report. It appears from it that a steady growth in the number of members is shown in all the Diocesan branches, the whole number of which now is 213; making with 82 junior branches, a total of 295, representing a total membership of 8268 reported, although several parochial branches having failed to report, the figures would be even larger. A pleasing feature in connection with the work of the W. A. M. A. is the formation of a branch in the Diocese of Calgary, and steps taken for the formation of another in the Diocese of New Westminster. The branches are divided amongst the dioceses as follows:—Quebec, adult 20, junior 3; Montreal adult 28, junior 4; Ontario adult 24, junior 14; Toronto adult 64, junior 25; Niagara adult 24, junior 10; Huron adult 50, junior 27.

The total number of bales or boxes sent out last year by the W.A.M.A. was 345, of which all but 4 were for Domestic Missions. Three were sent to the C. E. Z. Society, India, and one to Alaska. Of the 345, 41 appeared to have been supplied by the junior branches, and the total value of the boxes and bales so sent out,

(not including those from one diocese which did not send in any valuation) amounts to \$16,795.79. The grand total of money contributions for the Ecclesiastical Province of Canada reached the sum of \$14,785.67, making a total of \$31,581 raised by the Woman's Auxiliary and its junior branches.

We notice a new feature in connection with the Toronto and Niagara branches, namely, the introduction of *life membership*, there being already 14 life members in the former diocese, yielding a sum of \$350 from this source alone; and four in Niagara. Miss Perkes, the lady Missionary to the Blackfoot Indians, is supported by the Toronto branch.

A feature specially encouraging in regard to the Ontario Diocese is the Children's General Missionary Guild. This branch also supports a lady missionary, namely Miss Brown, to the Piegan Indians.

The branches in the Ecclesiastical Province are also providing the stipend and expenses of Miss Sherlock as Medical Missionary to Japan; for which place she sailed in October last.

We learn from the report that the special work of aiding in the education of the children of the Missionaries has been fairly successful, and that there were at its date 9 such children being provided for by the W.A.M.A.

ARISE! SHINE!

The glorious Epiphany lessons ring out their call, year by year, with an emphasis that never falters. They are the call of Him, who is the same yesterday to-day and for ever, speaking to The Church which he loved, and gave himself for, and bought with His own most precious blood. Upon her the True Light is come and upon her abideth. Her opportunity is always now and here: and her militant host throughout all the world is ever making some worthy response to the voice of her Beloved.

It remains for particular Churches as for individual souls of men, to bear their proper part in the great *Allhail*, to change its prophetic song of time into the ceaseless chorus of eternity. The kingdoms of this world are become the kingdom of our Lord, and of His Christ, and He shall reign for ever and ever. By no other means, but by such human endeavor, will the prayer of the Holy Catholic Church be answered:—"That it may please Thee shortly to accomplish the number of Thine elect and to hasten Thy kingdom." The law was administered by angels. But unto the angels had He not committed the world to come, whereof we speak. Of the grace and truth which came by Jesus Christ, the angels are still sent forth to minister to them that shall be heirs of salvation, but it was said long before, What is man, that Thou hast such respect unto him, or the Son of Man that Thou so regardest Him? Now is the dispensation of the Holy Ghost. And the Spirit of Christ shed abroad in men's hearts, men also walking in the spirit, is the divine-human energy now at work against sin, Satan and death. This is the "extension of the Incarnation" upon which all the outward forms of it, Christ, Ministry and Sacraments, depend as their reason for being: and wherever it exists and works there is an Epiphany of the Holy Catholic Church and a manifestation of Christ.

"As my Father hath sent me even so send I you." And He breathed on them and ascended up into Heaven, thenceforth expectant waiting. If anything can stir the souls of men it will be the realization of the truth, that "We are workers together with God" and that all the labor and travail of Christ's soul "is committed unto us." Wherever that thought once apprehended is lost and forgotten no pomp and circumstance of ecclesiasticism, no formality of religion, no faithful laying up of creeds and traditions as in a napkin, can do more than invite the peril of finding the Kingdom of God taken away and given to a people bringing forth the fruits thereof. Whenever all estates of men in the Holy Church do truly and godly serve, it would seem that Christ may once more "start to His feet" as "to see His first martyr die" for then will speedily come the near fulfillment of His unceasing prayer to His Father and men's Father: "Thy kingdom come!"—*The Churchman, N.Y.*

POPULAR HERESIES.

To be 'ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word,' is primarily the duty of priests and bishops, solemnly undertaken at ordination or consecration; but it will readily be acknowledged that it is also, to some extent, the duty of deacons and laymen. Any Churchman or Churchwoman may do good by discountenancing erroneous doctrine, wherever it may be conspicuously obtruded, and quietly, but firmly, protesting against language which is contrary to God's Word.

Now, many persons, without meaning any harm, are in the habit of using, with unbridled tongue or pen, expressions, or figures of speech, which a very little reflection would show to be in reality heretical; and there is only too much reason to fear that false doctrine is thereby encouraged and widely circulated. Third or fourth-rate novelists, especially, have much to answer for in this respect. They write hurriedly, and are often very ignorant of great subjects into which they foolishly 'rush,' and thus, thoughtlessly and irreverently, they help to perpetuate strange and false teaching about sacred subjects.

The mischief has often been pointed out which is done by the careless use of the term 'Catholic' for 'Romanist,' or of the phrase 'entering the Church' for Ordination. Very loose language is also used concerning the life to come—all that is to happen after death. Some persons speak and write as though the soul, immediately after death, goes to judgment, or even straight to 'Heaven,' by which they do not mean Paradise. Others apparently believe that there is no future state; they speak of the person who has died as being 'no more,' or else they speak of him as as being in his grave, as though the body, even when dead, was the person himself, or the chief part of him. Others, again, with a sort of poetical licence, speak of good people being turned into angels after death, an idea for which there is no Scriptural or other warrant whatever.

'An innocent to die—what is it less
Than to add angels to Heaven's blessedness?'

some poet asked; a very pretty idea, but wholly contrary to truth. Mr. Eddis probably fell into this error from misunderstanding his subject when he painted the two beautiful pictures which

illustrate Keble's poem, 'Bereavement.' The poet had suggested that the departed sister might, perhaps, 'by Heaven's decree,' prove a guide to the surviving one 'in ways to angels known;' but this is a very different thing from the 'unseen' spirit of the departed child becoming an angel.

Against such unscriptural language on topics of which revelation tells us but little, every true Churchman will be on his guard, and will not allow himself, or others if he can prevent them, to give currency to theories which the Church and the Bible contradict. But there are other 'popular heresies' which are more mischievous than these.

We constantly hear it said, or see it written, concerning some person of general good character that he is 'incapable' of such and such sins. This is downright heresy. There would be no harm in saying 'unlikely to commit,' but 'incapable of' means actually *unable* to commit. There is no sin of which any child of Adam is really incapable. David and St. Peter committed sins of which they may have been thought 'incapable; and are a standing warning to him that thinketh he standeth to take heed lest he fall. Some wise words of Thackerary's, written as by Esmond (Book II., chapter,) are worth repeating here:—

'Fortune, good or ill, as I take it, does not change men and women; it but develops their character. As there are a thousand thoughts lying within a man that he does not know till he takes up the pen to write, so the heart is a secret even to him (or her) who has it in his own breast. Who hath not found himself surprised into revenge, or action, or passion, for good or evil, whereof the seeds lay within him, latent and unexpected, until the occasion called them forth?'

Another most objectionable phrase which savours of dangerous heresy, is the verb 'atone' applied to human actions. A person is said to 'atone for' a wicked act by a good one, as though he could propitiate the wrath of God by his own works or deservings. 'Atone' is really a very sacred word, not to be lightly misused. It is derived from the two words '*at one*,' of which it is compounded. By the atonement of Calvary the Mediator between God and man made them 'at one' by removing that barrier which separated them. There is no other 'atonement' for sin.

It may be said that no heresy is intended by the employment of such expressions as these, but it cannot be denied that there is in the present age a vast amount of free-thinking on subjects of the profoundest importance, and that the tendency of this free thought is decidedly towards the breaking down of all restrictions, especially in religion. Misbelief concerning the absolute necessity of real repentance, and the justice of God as the Punisher of sin, is widely spread amongst us, and careless and wordly people are ready enough to make use of any language which encourages such misbelief. It behoves serious Church folk, therefore, to be much on their guard, lest by lip or by pen, they should, even unwittingly, condone, much less propagate, such pernicious error.—A.M.W. in *Church Bells*.

BUDDHISM AND CHRISTIANITY.

The number of nominal Christians who play with Buddhism as if it were an innocuous fad is not small. But when it is considered that Buddhism, according to one of its most exalted disciples, teaches the highest wisdom and goodness without a personal God: a continuation of being without an immortal soul: an eternally blessed state without a local heaven a possibility of salvation without a vicarious Saviour: a redemption which can be reached without prayer, without divine grace, and solely through one's own will and power, there is no excuse for even a merely nominal Christian's non-appreciation of the width of the vast gulf that lies between the doctrines of Buddha Gautama and the divine truth as enunciated by Christ.—*Churchman*.

CONFIRMATION.—PART III.

GOD'S GRACE, AND THE MEANS THROUGH WHICH WE RECEIVE IT.

PRAYER.—THE LORD'S PRAYER.

THE LORD'S PRAYER—the Prayer taught us by our Lord Himself—is at once the best prayer and the compendium of all prayers.

There are *two great principles* of prayer to be gathered from this Prayer—

1. That God's honor and glory should be the first, and therefore chief, subject of our thoughts and desires when we pray. The first three petitions concern such subjects, the last only relate *immediately* to our own wants, whether temporal or spiritual.

2. That we must not pray only for ourselves, but must in all our prayers think of the needs of our fellow men, especially our brothers and sisters in Christ. We say "Our Father," not "My Father"; we pray, "Give us," not "Give me." "Our prayer is public and common, and when we pray, we pray not for one, but for the whole people, because we, the whole people, are one." (Cyprian.)

We may remark, also, how *simple*, and yet how *comprehensive*, the petitions of this prayer are; most unlike the ordinary prayers of mere human framing, especially what are called extempore prayers. Too often men seem to think that they will be heard for their much speaking, or fineness of language; but this prayer teaches us that God only requires simplicity and brevity *with earnestness*.

But the words are so familiar that many persons, it is to be feared, use them without sufficiently realising the fulness of meaning in each petition.

"No prayer should be said, at times, at least so slowly, so collectedly, so humbly, so reverentially. No prayer requires more teaching of God's Spirit to enter somewhat into its depth and fulness, and so to say it aright." (M. F. Sadler.)

Our Father. We address God as His children not only by creation, in common with all men, but in a special manner, "*by adoption and grace*," in Christ Jesus His "only-begotten Son" by nature. Hence this prayer used to be called "The Children's prayer," and in the early days of Christianity only those who had been baptized were allowed to use it.

But the next words—"Which art in heaven"—remind us that though He is our Father, we must ever think of Him with the utmost reverence and awe, for He is in Heaven, the Creator and Ruler of all things (Mal. i. 6). There, also is Jesus Christ our Mediator and Advocate (Heb. ix. 24)

Hallowed by Thy Name. God's "Name," in Scripture, means Himself, His character, and all that belongs to Him. "To hallow It" means not only that we should keep the Third Commandment—"Thou shalt not take the Name of the Lord thy God in vain"—in all its fulness, but that we should endeavor to bring honor and glory to God by

1. Our lives as Christians (S. Matt. v. 16; 1 Cor. vi. 20);
2. Holy Worship (Ps. xxix. 2; S. John v. 23).

"I desire, my Lord God, our heavenly Father, Who is the Giver of all goodness, to send His grace unto me, and to all people, that we may *worship Him* . . . as we ought to do." (Paraphrase in Catechism.)

Thy Kingdom come. God's kingdom may be regarded in three ways—

1. His Kingdom—or His Church—visible here on earth.
2. His Kingdom of righteousness within the heart (S. Luke xvii. 21).
3. His Kingdom of future Glory, when "the kingdoms of this world shall become the Kingdom of the Lord and of His Christ.

We therefore pray herein—

1. That the Church may grow and prosper, and spread over the earth. It is the great missionary Prayer.
2. That Christ's Second Coming may be hastened; and, in order thereto,
3. That we may grow in holiness, as children of the light. That Christ may reign over our hearts more perfectly.

"That we may *serve Him* . . . as we ought to do. (Catechism.)

Thy will be done, etc.

The Angels in Heaven do God's Will perfectly, lovingly, ceaselessly, by

- a. Reverent adoration (Isa. vi. 2, 3);
- b. Active service (Dan. vii. 10; Heb. i. 14).

We pray that even thus God's Will may be done by us; not only patiently borne when His Will seems contrary to ours, but actively and lovingly done in faithful obedience—"that we may *obey Him* . . . as we ought to do." This petition is the most comprehensive of all prayers, for what does "God's Will" not include?

"Give us this day, etc. We now come down to ourselves and our needs. We herein pray that Our Father "will send us all things that are needful both for our souls and our bodies."

Nothing can be better than Wesley's note on this petition:

"Give us, O Father (for we claim nothing of right, but only of Thy free mercy), this day (for we take no thought for the morrow), our daily bread; all things needful for our souls and bodies; not only the meat that perisheth, but the Sacramental Bread, and Thy Grace, the food which endureth unto everlasting life." (Quoted by Sadler, Com. in loc.)

"Forgive us our trespasses," &c. Our Lord alluded to this petition immediately after having given the prayer. "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your father forgive your trespasses," thus making very strongly the importance of this petition, and the fact that our forgiveness is conditional on our forgiving others.

What a continual lesson of charity there is in this prayer! What are the offences that have been committed against us compared to the sins with which we have wearied our Father in heaven?

Lead us not into temptation, but deliver us from evil.

God tempts no man, says S. James (i. 13), i.e., He cannot desire to allure into sin, but He allows temptation, since nothing can happen without His permission, and He also *tries* (and this is the root meaning of the word temptation, e.g. Gen. xxii. 1; James i. 12), that He may prove men's faith and perfect obedience.

Temptation may thus prove a blessing (S. James i. 12). Nevertheless, since we are so frail and weak, we may well pray that we may not be thus tried, and that if we are we may be delivered from evil. Some ancient authors, and our Revised Version, render this "evil," "the evil one," i.e. Satan. But it more probably means, as in the paraphrase of our Catechism, all real evil, i.e. all sin, for sin alone is really and necessarily evil; that it will please Him to save and defend us in all danger, ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly (spiritual) enemy, and from everlasting death."

When we pray not to be led into temptation, it should continually remind us how careful we should be not voluntarily to go where temptation is likely to meet us. In our path of duty we may confidently rely on God's protection, but not if we go out of that path into the way of temptation.

For Thine is, &c. "The doxology with which the Lord's Prayer is ordinarily concluded probably does not form part of the original prayer, but was added afterwards, perhaps from the Liturgies" [Sadler]. In our Prayer Book it is used sometimes with it, and sometimes without.

It is a fit and appropriate manner of summing

up our petitions and pleading for their acceptance on account of the power and mercy and goodness of our God. "This I trust He will do of His mercy and goodness."—*Bp. Qu'Appelle.*

Family Department.

Little Trouble-the-House.

BY L. T. MEADE.

CHAPTER VI.—THE CAT HAS JUST EATEN
SUCH A LARGE MOUSE.

(Continued.)

"Well! I was boiling over with passion, but still I thought, as the reason I had was so very, very great, that I'd try and do what she said. But now," stopping and looking full in Miss Cecil's face, "I can't—she's cruel—she had our mouse ate up—our darling, pretty Jolly's gone—he never did *her* no harm, but she fetched the cat and had him ate up; so, Polly, I take back what I said a fortnight ago; and I'll never, no, never again obey Miss Cecil;" and with these words the angry child ran out of the room, leaving his little sister and the governess alone.

"Your brother is a naughty boy, Polly," said Miss Cecil; "he has spoken in a very impertinent manner to me. Still I am sorry the mouse is gone, and I don't mind your telling him so. I did not know it was a pet of his;" and then she returned to her interrupted letter.

Meanwhile Miles, snatching up his cap, ran out of the house. He had regained his liberty; the unbearable restraint of the past fortnight was gone; he was a free boy once more.

He made use of his liberty to do the thing he longed most to do, the thing his governess and nurse had forbidden his doing—he went to visit his mother's grave.—

A week ago, missing him, they had discovered him fast asleep there, his head pillowed on the long damp grass, undried tears on his cheeks.

In alarm and even terror as to the consequences, they had desired him never to venture into the church-yard alone again. He had longed to go, but for the sake of his promise he had obeyed them. Now he could do as he liked, and this was his strongest present wish.

He bounded across the fields, found the little stile which the villagers used as a short cut, and soon was lying on the grass, as close as he could be to that beloved presence.

"Mother!" he said aloud, "I can't be good; I have tried, oh, so very, very hard; but 'tis useless; I can't grow up good, mother!"

Oh! why did his mother not answer him? why did she not advise him? why was there nothing but silence?—the silent sky overhead, the silent grass beneath him, the silent, silent dead a little lower still. He cried, he cried terribly, as this great, strange silence grew into his little heart. He had been accustomed to sob away his griefs on his mother's breast; but that breast was cold now, and could no longer respond to his agony. He had had vague childish ideas what would happen when he came to this grave—of God and the angels—above all, of his mother being nearer to him than elsewhere; but he did not feel it so; God seemed far away. His mother was with God, so they both were far away.

He never knew that all the time the arms of God were under him, and the hand of God leading him.

It takes a long time for a little child—aye, it takes a long time for a man—to believe this.

Nevertheless, such was the case—God was leading Miles. He had tried very hard to be good; he had made a great and brave effort, but he had tried in his own strength—God would show him a better way.

Meanwhile he had failed—all his resolutions had come to nothing.

It requires a very noble heart, indeed, to have courage in the midst of failure, and the little childish heart of Miles sank utterly now.

Lying by his mother's grave he felt completely cast away; not even for her sake could he now obey Miss Cecil; he hated even to think of her—her uninteresting face and fussy ways were always trying to him; but now, to her other enormities, she had added the great sins of cruelty and cowardice—she had been afraid of his pretty, bright, little pet, and had stood and watched the cat first torture, as cats know how, and then eat him up.

Miles felt sure that *now* even his mother would not ask him to obey Miss Cecil. She was a cruel woman, and his mother had always been so kind, so tender-hearted even to poor little spiders and flies, so loving to any creature as sweet and dear as his Jolly.

Yes, Miss Cecil was heartless, cruel, and cowardly; he would never obey her again. What severe judges children are! how little they often know of those they condemn!

While Miles was thinking these thoughts of his governess, she was kneeling in her chamber, and with tears streaming down her cheeks, was praying thus: "Lord," she said, "let me win the love of Miles. I love him so much—I love him so much. I am a very weak woman, Lord—very weak and very ignorant; teach me to do better."

This was the first true prayer Miss Cecil had ever uttered. She wanted something very much indeed; out of the depth of her longing she asked for it earnestly. This, too, was the first time she had ever admitted a flaw in her character.

Meanwhile a sudden thought had occurred to Miles. Suppose he went to his father and told him exactly how things really stood, and begged of him to remove him from Miss Cecil's care. His mother had spoken of his soon having a tutor for him. How delightful that would be! how easy for the manly boy to have to obey a man, to have nothing more to say to either Miss Cecil or his nurse!

To think with Miles was usually to act; and accordingly, that evening Mr. Harleigh was disturbed from his after-dinner nap by the sight of his little son standing by his elbow. It was long past Miles' usual hour for going to rest; but he had carried his spirit of rebellion so far as positively to refuse to obey nurse in this particular.

"I want to say something to you, father," he explained eagerly.

Mr. Harleigh threw down his paper and roused himself with a sigh of mingled pain and pleasure.

In his grief for his wife he had shrunk away from his children; he had buried himself in business cares, and for the last fortnight had been little in the nursery—the children reminded him too plainly of his dead wife. They all did, but Miles most of all; he was her special darling, and so like her, so very like! He dreaded looking into his sunny eyes or hearing his gay young voice. Now he had found his own way to him, and to his intense relief he discovered that the pleasure of seeing him again far surpassed the pain. He took him on his knee and kissed him warmly.

"What can I do for you, my boy? Have you come with a request to me?"

As he spoke he observed that the boy looked thin, and that his face was paler than it had been a fortnight ago.

"Father," said Miles, looking straight at him

with his earnest eyes, "I've come to speak to speak to you about the new clergyman—the new rector, I mean; he was to be settled here about now, I know, and I saw the men whitewashing the back of the house some days back. Don't you think, father, that he has come, and that he is almost ready to begin business by this?"

"Why, Miles," said Mr. Harleigh, surprised and much amused, "I did not know you took so much interest in sermons and cottage lectures."

Miles burst into a merry laugh.

"Fancy *me* caring for his sermons," he said. "No, but, father, what I have been thinking is this, that if he has his study carpet on, and house put a bit straight, I might run up every day and do my lessons to him."

When Miles had unfolded his plan the fun died out of his face and its expression became anxious and expectant.

Alas! his proposal found no favor in the eyes of Mr. Harleigh; he looked on Miles as a very little child, and considered his excellent and exemplary nursery governess his best and most fitting teacher.

"What are you thinking of, father?" questioned Miles after a moment or so of silence, in which he had been studying Mr. Harleigh's face with the most intense interest. "Are you saying to yourself, 'The new man at the rectory won't like a bit to have Miles coming plaguing him every day?'—are you saying that to yourself, father? But I'm sure he won't mind when I tell him I've got a big, big reason for wishing to go to him."

"No, Miles, I am not giving the new rector a thought in the matter; I am thinking what I wish to have done."

"Well, father, what *do* you wish?"

"I am afraid, Miles, I wish you to stay on with Miss Cecil for the present. She is a very good governess, and can teach a little boy like you all you want to know for a long time to come."

Mr. Harleigh said this in a tone that plainly meant to put an end to the matter, and finding when he had finished speaking that Miles did not answer him, he took up the *Times* and went on reading an article that interested him. In a few moments he glanced again at the boy; his face was turned partly away, and he saw that his eyes were full of tears.

With a sigh he threw down his paper, he could not make out what was the matter.

"How old are you, Miles?" he asked.

"I'll be eight in a fortnight," replied Miles wearily; he did not at all wish to think of his birthday without his mother.

"Well, listen to me, my child.—You must not suppose I have made no plans for you—I have. You are a very little boy at present—quite too young, and quite too little, to go away from home to be taught. You must be patient for a time, and do as well as you can all that Miss Cecil requires from you; and then in a year I mean, if all goes well, to send you to a preparatory school, and then to Eton. What do you say to that?"

Miles made no answer. The distant prospect seemed so far—the long, long year in which he must sink farther and farther from that standard of good he had promised his mother to attain to, so unending—

He got down off his father's knee, and stood gazing vacantly into the fire.

"Miles," said Mr. Harleigh suddenly, "you say you have a strong reason for your request. what is it?"

Now was Miles' opportunity. Had he then unburdened his little heart to his father, much of future sorrow and sin would have been spared him—but though he wished and longed to do this, he could not get his lips to frame his mother's name.

"I want," he said presently, "I mean—I said—I'd try to be good—and, father," a whole volume of energy returning to his tones, "I *can't* obey Miss Cecil, and so I can't be good."

"Why can't you obey her, Miles?"
Now Miles had altered his intention about betraying his governess—if she was a coward, he would not be one, and to make a complaint of her he considered cowardly. So, after a pause, he said—

"She's a woman."
He could hardly have made a remark more displeasing to his father, who held all women as worthy of the highest possible respect.

"I did not believe you would be so silly," he said sternly; "I thought you were more of a man, young as you are. We have always held your governess in the highest reverence, and while under her care you have got to obey her."

"You mean, father, that if I don't obey her I won't be good?"

"Most certainly. You will be a very naughty boy, indeed."

CHAPTER VII.—WHAT A GOOSE SHE IS NOT TO KEEP A PET OR TWO.

I am sorry to have to say it, but nevertheless it is true—for some weeks after his unsuccessful interview with his father, Miles was as naughty and troublesome as he possibly could be. He was in a state of mind quite foreign to his natural character—a state of sulkiness.

With him it was generally a hot flare-up, and then all was sunshine again; but now no sunshine broke through the gloom of these sad weeks; he brooded and brooded over his supposed wrongs, and the dark cloud of ill-temper kept hanging over him day after day. He looked on his nurse, his governess, even his father as his enemies.

They were all conspiring together to keep him down, to prevent his leading the life his dying mother had asked him to lead.

He thought his father particularly unjust; he had gone to him with a special request, a request which if granted would have saved him, but he had refused to listen to him.

Miles failed to consider that having explained nothing to his father, he could not possibly guess how sore was his need and longing.

No; his father was unjust, and no one now could blame him for being naughty.

So I am sorry to say, Miles was naughty with a vengeance, and for the next few weeks he managed to keep nurse and Miss Cecil in a state of perpetual anxiety and hot water.

The eldest child in a family comes into the world ready saddled with a burden—the burden of responsibility—on his conduct rests principally the conduct of the little brothers and sisters under him. The little brothers copy the big brother. If he is good, they are good, if he is naughty, so most probably are they.

During that peaceful fortnight when Miles had endeavored to be good, and to obey his nurse and governess, the nursery and school-room were alike delightful. Lucy and Hugh played happily together, and Polly, though by no means a bright child, stuck to her lessons like a little brick.

But now open war being declared by the eldest child in the nursery, the infection quickly spread. Hugh, finding that Miles would not go to

bed at the hour nurse wished him to go, defied her authority also. Then came punishment, and tears, and angry flushed little faces, and even ill-temper on the part of the much-trying nurse.

In the school-room matters were much worse. Task after task was returned to Miles unlearned, and Polly spent most of her time in the corner. But strange to say, though nurse lost her temper Miss Cecil kept hers. She was very determined, very firm, but she never said a cross word to either child.

Her pale face flushed now and then when Miles said something particularly impertinent to her; but except that she seemed a little sadder and quieter than before, she took no notice.

I think during those sad days Miss Cecil must have kept on praying that simple little prayer, and so God was giving the weak woman the strength she needed.

Of course it is scarcely necessary for me to add that Miles, notwithstanding a good deal of noisy mirth in which he indulged himself, was unhappy; indeed, an undercurrent of misery was keeping pace with the outward merriment; but at present it was only making his little heart very hard indeed. He kept very far from his mother's room and his mother's grave; as far as possible he tried to forget his mother.

But all rebellions come to a crisis, and luckily for Miles a crisis, though a sad one, was at hand.

One day Miss Cecil had to go into the village with a message, and having seated the two children as far as possible apart, each with an unlearned spelling lesson before them, she went away, telling them that she would be back in half an hour, and desiring them on no account to leave their seats before her return.

Of course in their present state of insurrection her commands were disregarded, and they were soon side by side deep in a confabulation.

"I say, Polly," said Miles, "I have thought of such delicious fun."

"What?" asked Polly eagerly.

"Miss Cecil has gone out."

"Yes," said Polly.

"And won't be back for half an hour."

"Of course not," replied Polly.

"Well, then, I'll tell you what I have been planning. She's safe to be out of the way for half an hour, and you and me, we'll make off straight to her bedroom, she never will let us into her room, and I'm sure there's something queer locked up there. Maybe she has a young brood of pigeons, or rabbits, or something of that sort, and wouldn't it be fun to poke 'em up, and know all about 'em?"

"'Tis sure not to be that," said Polly, "'cause she hates pets."

"Well, she'd never keep her door shut always if there was not something hid there—something rum, too, I guess—so come along."

"But, Miles," said Polly, "we was specially forbid to go near Miss Cecil's room."

"Well! that was when we meant to obey her, not now, 'tis nothing to us what she tells us to do now. Polly, I'm pretty certain 'tis rabbits she keeps, 'cause she asked me so many

questions 'bout how I raised lettuce for mine. Here! don't lose no time—I mean to see 'em."

"May be 'tis a pet jackdaw!" said Polly, as they scampered along the passage.

"Or a monkey!" added Miles; "I might be wrong 'bout the rabbits, and I'd rather like it to be a monkey—they are such fun."

Miss Cecil's room was at the other end of the house, quite away from the part the children occupied.

"May be the door is locked," said Polly.

But it was not; the door was shut, it is true; but it yielded to their little eager fingers.

"She keeps 'em under the bed," said Miles, when after a quick survey they found themselves in a very orderly apartment, peculiarly destitute of ornament.

But no, there was no rabbit hutch under the bed.

"The jackdaw is locked up in the drawers," said Polly, "I'm sure I heard him caw."

Every drawer was pulled open, and piles of neat linen hopelessly marked and dragged about by little fingers, not too clean; but the incorrigible jackdaw refused to put in an appearance.

TO BE CONTINUED.

LITERARY NOTE.

Two volumes of discourses by that famous preacher Dr. William Magee, the late Archbishop of York will be published during February by Thomas Whittaker under the titles "Growth in Grace" and "Christ the Light of all Scripture." Both will be uniform with "The Gospel and the Age" now in its fourth edition.

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DEATH.

GAETZ—Entered into rest at Boston Mass., on 21st January last, aged 59 years, Arnold L., second and beloved son of Lucy and of the late Adolphus Gaetz Esq., of Lunenburg, N. S.

WILKINS—At Strong, Me., on 15th Jan., of typhoid pneumonia, in his 25th year, Jas. S. Wilkins, oldest and beloved son of Rev. L. M. Wilkins, of Fort Fairfield, Me., and grandson of late Hon. M. I. Wilkins, of Halifax, N. S.

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[We commend the following remarks to the consideration of Canadian churchmen as to the work of the Board of D. and M. Missions of the church of England in Canada.—Ed.]

"We desire that this year of our Lork 1892 may be a marked year in our general missionary work. We trust that a tone of courage and strong purpose may enter into all our thoughts and plans for the advancement of God's Kingdom, and that a spirit of large generosity may lay hold of the hearts of all our people in providing for the work. First of all, let us banish all indifference, reluctance and self heartedness, and throwing ourselves heart and soul into the work do it as unto the Lord.

On the part of the clergy we expect not only intelligent appreciation of the work, but such ardent zeal in its behalf as will make them its earnest advocates and will lead them to adopt practical measures whereby the contributions of their people may be stimulated and largely increased. The needs are greater than in any previous year by reason of growth, and also because of the deficiency with which the year began, but the ability of the Church is more than sufficient to supply the needs. We want contributions from every congregation, larger contributions this year than ever before, more instances of exemplary giving, and in one word we want all to be stirred by a deep sense that this work which God has given us to do must be met by individual courage and earnestness. The year 1892 may show such an advance in missionary interest if we all so well, as shall prepare the way for still greater things. (Spirit of Missions, N.Y.)

The Lenten Offering.

The children of to-day, soon to be the men and women upon whom will rest the responsibilities of the Church, can be reached and are being reached in many places through the Children's Lenten Offering Plan. That plan, introduced by the Board in the year 1878, contemplates the combination of all Sunday Schools in all dioceses and missionary jurisdictions in united effort for the general Missionary Board of the Church during the weeks of Lent each year. Its object is to bring this great common work before all the young people and concentrate their attention upon it for a limited time: to instruct them in the work, draw their interest toward it, kindle their enthusiasm for it, and encourage them to make sacrifices, and present on Easter Day the fruit of their savings and self-denials as an offering to Almighty God for the extension of His Kingdom and the salvation of the world. It appeals to the Bishops and all pastors, superintendents, teachers

and parents, to unite with one accord for this one common object during the season of Lent: to put aside for that brief period local, parochial and diocesan objects, and marshal the children, that with one heart and one noble purpose they may do their utmost to further the operations of Domestic and Foreign Missionary Society of which they all are members.

The result of the working of the plan in two dioceses where it has had the enthusiastic advocacy of the Bishops, will serve to illustrate its power. Oregon, the latest new diocese, takes first rank among the contributors to the Board west of the Mississippi, due to the fact that the Bishop has constantly urged this plan upon his people. Missouri has steadily risen in the amount of its offerings since Bishop Tuttle's vigorous efforts rallied the children to devote Lent to the cause of general Missions, and last year, with West Missouri cut off, it gave more than ever before was given in the whole State.

Who then can hesitate to throw his heart's energy into this plan and make it to the extent of his influence, universal.—*Spirit of Missions.*

[Has anything definite been done by the Board of Domestic and Foreign Missions in Canada, to secure from the Children of the Church a little Lenten offering? If not, will not the Clergy and S.S. Superintendents, of themselves adopt the American plan and secure the offerings this coming Lent?—Ed.]

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By referring to the alphabetical index, it will be observed in the former case that the degrees were received from Columbia [Col.] College and the University of the South [Un. So.]. In the latter case from Columbia [Col.] Trinity [Tr.], Oxford [Oxon.], University of the South [Un. So.], and Cambridge University [Camb.].

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FAMILY READING.

Here's a friend who says that sorrow
Comes to-day or comes to-morrow,
Here's a longface who is moaning!
Tell him death is far away!
Let dull age go weep and pray:
Heed not grief, the ghost there, groan-
ing,
Who would cloud the jocund day!

Ah, they say that anguish found them,
Men cut down with battle round them—
(Hear the boys there gayly singing!)
In some region far away!
What care we who laugh to-day?
Bring no tears, whate'er you're bringing:
Honor to the jocund day!

What's that sound that cools our laughter?
What's that form that follows after?
Funeral music sadly sounded—
One more man is turned to clay. . . .
Let dull age go weep and pray!
Youth by death was ne'er confounded.
Long shall shine our jocund day!

Oh, my dear one, to my weeping
Marble silence sternly keeping,
Lying there in breathless blindness—
Death is never far away. . . .
Even youth can weep and pray!
Lips that loved have lost their kindness;
Dead are they, this bitter day!
—ROSE HAWTHORNE LATHROP, in *Scribner*.

CHIT-CHAT.

Not long ago a friend said to me:
"You have so many old-fashioned
ribbons." The secret of my posses-
sion lies in one word—carefulness.
In olden times people did not get
new head-gear every six months.
My mother and aunts removed the
trimming from their bonnets when
through wearing them, and carefully
placed all trimming in a box devoted
to that purpose. Need I say that
the content of that box are envied by
half my friends?

Had these ribbons been treated
carelessly, allowed to lie around
several weeks, then poked anywhere
out of sight, that box of old ribbons
would not be in existence to preach
its sermon to me. While I prize
highly the contents of my box, and
am enabled to employ decora-
tions of rare patterns, yet the lesson
I have been taught is far more price-
less than a careload of ribbons.
some years ago I, too, started a rib-
bon and silk box. Now if any of the
family need something to trim an
every-day hat, or decorate a piece
of fancy work, out comes my box,
and presto! the very thing wanted is
often found.

May I say a word on the subject
of cleanliness? Be orderly, be tidy,
but do not be overclean. How
often we see carpet, paint and deco-
rated zinc which have lost their
beauty through the exertions of the
overclean housekeeper!

Take time to read. Five minutes
each day had better be spent in good
reading than in giving the stove an
extra rub. No sight is much sadder
than to see a young girl settle into a
household automaton. A girl who
before marriage could converse intel-
ligently upon questions of national
interest, recently said: "Why, I
never get to read, now!" Dear sis-
ters, take time. Remember, we shall
have to answer for our care of our
mental as well as our moral
and physical capacities.

PURE AIR AT NIGHT.

During the day the air of living-
rooms is pretty certain to be chang-
ed more or less by the frequent open-
ing of outside doors. During the
night, however, not infrequently all
outside openings are tightly closed,
and the occupants of the sleeping-
rooms might almost as well place
themselves for the eight or ten
sleeping hours of night in an air-tight
box.

In the morning, persons who thus
deprive themselves of life-giving
oxygen, the great necessity of life,
awake unrefreshed and dispirited,
languid, pale and weak, with head-
ache, giddiness, no appetite, and
many other symptoms of the foul air
poisoning to which the system is
subjected. This accounts for a large
part of the colds and other forms of
physical wretchedness of which a
good many complain at this season
of the year, and which is ordinarily
ascribed to the change of seasons.
The system is filled with impurities
as a result of deficient oxygenation
of the blood, and so the body be-
comes in a high degree susceptible
to all causes of vital disturbance.
The reception of a few fever germs
is all-sufficient to bring on a violent
illness, by setting fire to the fever-
feeding material with which the tis-
sues are filled as the result of defi-
cient air cleansing.

Ventilation of living-rooms is of
great importance at all times, but
the supply of an ample amount of
fresh air to sleeping-rooms is doubly
important during the hours of sleep.
—*Christian at Work*.

WHERE HAPPINESS IS FOUND.

Happiness is never found by search-
ing, but finds its own resting-place
where it abides. How much of your
time and mine has been wasted in
searching for happiness? We have
sought it in books, in society, in the
efforts to make money, and in a
thousand avenues, and yet, though
we could almost have it in sight—
our hands stretched out to grasp it
—it has eluded us like the "will-o'-
the-wisp" of the fable. The truth

is, the very search for happiness
renders it invisible and intangible.
The slightest taint of selfishness in
us drives it far away, I know the
power that makes happiness abide
in our hearts, and when there, the
home, the fireside, are radiant with
beauties which are its children.

The spirit which, in entire forget-
fulness of self, seeks the good of
others, is the only means of making
happiness our friend and companion.
Let no question of this arise in your
heart, but recall to your own mind
the happiest people you have known,
and you will find without exception
they are those who have contributed
the most to the happiness of others.
It is true in the family, in society,
the world at large, and, above all, in
the church, that the happiest people
are those who contribute most to the
happiness of others—and it is con-
tributed very slightly by wealth or
any of our environments.—*Atlanta
Constitution*.

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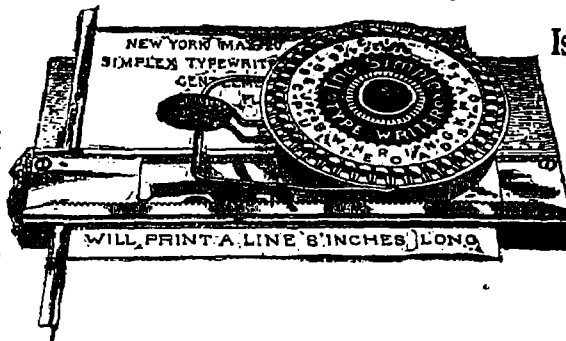
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