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J. W. H. Naylor 1896

# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, FEBRUARY 27, 1895.

In Advance } Per Year  
} 1895

## ECCLESIASTICAL NOTES.

Mr. George V. Huling has bequeathed \$5,000 to St. Paul's Church, Kankakee, Ill., for the building of a new church.

MAX MULLER, an undisputed authority in Oriental scholarship, writes that "it is sheer futility to assume that the Bible is ever to be dazzled by any other 'sacred book.'"

Mrs. H. N. Laplin has presented to Christ Church, Montpelier, two handsome candelabra in memory of Mr. and Mrs. Laplin, and an elegant embroidered set of altar linen of 21 pieces.

THE Assembly of New York State has passed a bill prohibiting all exhibitions of sparring, whether with or without gloves, when an admission fee is received either directly or indirectly.

A special service according to the rites of the ancient Armenian Church was celebrated lately in St. Chrysostom's Church, 7th Ave., New York, in memory of the victims of the Sassoum massacre.

THE *Churchman*, of New York, says that the decay of Unitarianism in New England, and even in Boston, has been one of the most important phenomena of recent religious history in this country.

THE announcement of the resignation of the See of Calcutta by Bishop Johnson is confirmed by the *Liverpool Courier*, which states that he will retire on a pension of £300 a year. The retiring Bishop is a High Churchman.

THE work of the "Brothers of Nazareth" in the Diocese of New York is increasing rapidly, and they have need of a Brothers' House and a Chapel. They lately received a gift of \$1,000 from Miss Grace Wilkes towards these objects.

THE Loan Bureau of St. Bartholomew's, New York, is now lending about \$6,000 a month, and yet its resources are not sufficient to meet the needs of the applicants. The loans are paid up with great promptness, but few of the borrowers ask extension of time.

THE Archbishop of York has offered the Archdeaconry of Sheffield to the Rev. H. A. Favell, Vicar of St. Mark, Broomhall, Sheffield, and Prebendary of Wistow in York Minster, by whom it has been accepted. The new Archdeacon is said to be an Evangelical.

PROF. MONIER WILLIAMS, of Oxford University, after a life-time devoted to the so-called sacred books of the East, said, in London: "There can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then

point to the Christian's Holy Bible as the crowning product of religious evolution. They all begin with some flashes of true light, and end in utter darkness, and are, therefore, contradictory to any development, except in the wrong way. Pile them, if you will, on the left side of your study-table, but place your own Holy Bible on the right side, all by itself, all alone, and with a wide gap between."

THE Colonial and Continental Church Society are already beginning to make arrangements for their Summer Chaplaincies on the Continent, and in the new number of the *Greater Britain Messenger* they "invite leading men, well known in the Church, and sound in doctrine, to occupy these stations during the coming summer and autumn."

DURING the five years of the present Episcopate of Dr. Leonard, in Ohio, the twelve missionaries have increased to 37, whilst the Gambier Institutions have all taken a fresh start, and the whole Diocese feels the impulse of greater life throughout. Cleveland city has nine new missions and churches costing \$62,000. Five years ago there were 16 Counties in the Diocese in which there had never been even one service of the Church; now there is not one.

THE Bishop of New York, in a sermon lately delivered at West-New-Brighton, dwelt upon the cases of those who need the assistance and comfort of those in the Church, mentioning the case of a wealthy young gentleman of New York city who gave his time and services to the poor people who gather in a tramp house on the East side. He also spoke of a mission in that city where 1,000 boys are cared for every day and where wealthy managers can be found as well in July as in December.

THE *Scottish Guardian*, the organ of the Scotch Episcopal Church, reports that St. John's Established Church, (Presbyterian), Perth, was re-opened after renovation in the last week in January by the Rev. Dr. Cooper, of the Established Church, Aberdeen. After speaking of the historical episodes which that church had sustained, such as Knox's preaching and the famous General Assembly, he said that the congregation "were the heirs of those Christian generations." Dr. Cooper advocated union with the *Episcopalians* "in a great united Church, which should be at once National and Catholic." He went on to speak with commendation of Bishop Wordsworth, "but the work to which he gave himself was not accomplished. It had not even been attempted. But it must be done, for it was demanded by the dearest needs of Scotland."

AT a meeting of the Ecclesiological Society of Glasgow, in Trinity Congregational Church, Rev. Dr. Hunter read a paper on "The Problem of Public Worship in non-Episcopal Churches." "One great failure of Protestant-

ism," he said, "was its over-intellectuality. Roman Catholicism brought men to their knees. Protestantism brought them to their feet, but both attitudes are everlastingly true and necessary to humanity." Among aids to worship Dr. Hunter mentioned: 1, Church building; 2, the need of awakening and nourishing the worshipful spirit and purpose in congregations, and the teaching of better church manners; 3, the place of Music in public worship was important; 4, the Sermon must become more and more an aid to worship; 5, the Liturgical and spontaneous methods of prayer had both again and again been justified; 6, the reaction against Sacrodotialism had led the non-Episcopal Churches to a neglect of the proper reverence due to the two Sacraments; 7, the Christian year should be adopted; 8, they must avoid imitation. In the discussion which followed, Episcopalians and Presbyterians found themselves in unexpected harmony, and in the names we recognize (says the *English Churchman*, Evangelical), those of Established and Free Church Presbyterians, along with high Ritualists.

THE Pastoral lately issued by the House of Bishops for the Protestant Episcopal Church in the United States, in regard to the Incarnation of our Lord and the Holy Scriptures, seems to have aroused somewhat bitter antagonism on the part of two Unitarian preachers of Boston whose sermons have been given to the world in the secular papers of that city.

The New York *Churchman*, in a late issue referring to these utterances, says: "The two Unitarian preachers who so recently have undertaken 'to condemn' an Episcopal pastoral which declares that Unitarianism is impossible with honest clergy and laity of the Church, have, as they think, found in this an argument ready to hand to stop the leakage of their own sect and to discourage Unitarians from entering the Church. According to these two Unitarian preachers, members of their denomination enter the Church because its doctrines are so hazy and indefinite as to admit of Unitarians subscribing honestly to Church formularies. If there ever was any idea abroad that the Church whose Bishops have recently made so strong and clear a doctrinal statement could consistently allow un catholic doctrine, whether it be styled Arian, Socinian or Unitarian, we are glad to find that two prominent Unitarian preachers have at length been compelled to bear witness to the Nicene orthodoxy of the American Church on the subject of the Incarnation. Nor do we think that a recognition of the fact that the Church will not admit a Unitarian interpretation of her formularies can act in any way as a deterrent to pious and earnest minds in seeking rest in Catholic dogmatic truth. The doctrine of the Pastoral, as these two Unitarian preachers ought to know, is the doctrine taught in Church pulpits, and Unitarians in so many instances crowd round these pulpits simply because the doctrine which is preached from them is the doctrine which the world needs and which Scripture warrants. It is this that makes the Socinian and the Arian recant and seek the

Church. It is no wish to be confronted again with the disguised Frankenstein of a man made creed from which they have just escaped. It is in the Church that the Unitarian learns exactly what the Pastoral declares, and what has been confirmed by the experience of hundreds of ex-Unitarians, now earnest and loyal Churchmen, namely, that "there is no Christ save the Christ of the Catholic Church."

#### THE LENTEN FAST.

The announcement of Lent comes with different degrees of meaning to the ears which hear it. To a large portion of the Christian world, it is a sacred and greatly venerated portion of the Christian year. To society, sated with the whirl of fashionable gayety, it gives a wholesome pause, allowing time for girlhood's paling cheeks to renew their roses, and for weary matrons to take breath before the renewal of receptions, parties, kettle drums, and routs of one sort or another.

It is a good sign, betokening an approach of that fraternal spirit, which should always and everywhere be chorded to

Blest be the tie that binds  
Our hearts in Christian love—

that Lent is more and more coming to be regarded with cordiality, and recognized as having a sphere and office of its own in the religious economy by believers of all denominations. The most iconoclastic Presbyterian, the most enthusiastic Methodist, can join hands with Romanist and Episcopalian in this acknowledgement, viz.: that it is well to have occasional seasons of profound humiliation before God on account of sin; that fasting and prayer are the outward expressions of inward humiliation, and that only in times of quiet and meditation can the soul-life grow and thrive. . . . The union of the mystic element with the active, the giving up deliberately and cheerfully a set portion of our time to communion with God, has its uses, if we would have the symmetrical, rounded and harmonious spiritual life. In all ages the Church has considered fasting, either partial or entire, during some stated portions of time, as a distant and efficacious means of grace. Many individuals, whose piety has been of the highest type, have practiced it, finding in the mortification of the appetite a step towards God. At certain intervals, when the sudden pressure of calamity, the terrific weight of disaster, the wild on-sweep of pestilence, the defeat of splendid armies, or some agonizing apprehension of evil has made a nation panic-stricken, it has obeyed the instinct of the race, under all skies and flags, and in every stage of historic progress, and proclaimed through its governors or kings a national fast.—*The Christian at Work.*

#### RULES FOR LENT.

Some persons in their religious life thrive on rules, others do the best free and unhampered, without any rules. For those who want rules, those of St. Benedict will cover the needs of most persons and circumstances. There is one rule however that everyone should establish, viz: Read the Bible. If not a habit, Lent is a good time to begin to make it a habit. This is the sorest need of the present generation, the habitual reading and the careful study of God's Holy Word. To say nothing of the shoals and floods of newspapers and common books that are making a dreary intellectual and moral desert; even among those minded to a devout cultivation of personal religion, the Bible is drowned out with the multitude of so called religious works. An experienced pastor when asked by one of his flock to recommend some books for Lenten reading, replied, "first, the

Bible, second, the Bible, third, the Bible." Why go to the streams, diluted, and often tainted with human errors and imperfections, when we can drink at the fountain?—*Church News, St. Louis.*

#### DEAR FEAST OF LENT.

Dear Feast of Lent! O bring me rest;  
Draw me from worldly things aside,  
And let my heart receive as guest  
The Lord who for me lived and died.

Let me know more my sin and loss:  
The sin how deep, the loss how great,  
Then lead me to my Saviour's Cross,  
And all His agonies relate,

Until my heart no more can bear;  
Until the sweetness and the pain  
Of penitence are mine; till there  
His love shall grow where sin did reign.

Let me with care His pathway trace  
Through earth's temptation, toil and strife,  
That I may run and win the race,  
Whose prize is deathless sinless life.

So let me learn, so let me grow,  
Till faith and love in me are blent,  
Then of God's means of grace I'll know  
That thou art one—Dear Feast of Lent.

—*Thomas Spencer.*

#### AS TO REVIVALS.

It is a question even among those denominations that make use of them whether revivals as now conducted are of positive value in extending the gospel of Christ among men. The sentiment in regard to them in some quarters may be expressed by the remark of a person when told that a revival was going on at a certain place, "then you may expect a carnival to follow very soon." Even the parochial missions in the Church carried on without artificial excitement do not meet with universal favor. But all Church people without exception believe most thoroughly in revivals, though it depends on what you mean by the word. That annual revival which has been the custom of the Church for centuries, which has the fixed approval of experience, which is a stable institution, which is philosophical, which is the outgrowth of personal needs in religion, and which springs spontaneously out of the footsteps of Christ, is the LENTEN revival. And having this regular revival season in the Church, we do not see the need of artificial machinery at irregular periods for waking people up about their future welfare. The fact is, there is an error at the basis of the entire theory of the modern revival. It goes upon the supposition that God is asleep or forgetful or absent, and only makes Himself known and His power felt when we get ourselves into a fever of excitement. But the Holy Spirit is present at all times in all places, alike in power, alike in love, ready to lead men to the light, and to baptise them with fire. And just in proportion as men come into His presence will they obtain the light of truth, the fire of cleansing, and a sense of security for the soul. The business of a revival then is to show men that the kingdom of God is here, and that we must put ourselves in the right frame of mind to be citizens of that kingdom. And that business must continue through three hundred and sixty-five days in the year. It is true that there are times of apathy among men in regard to holy things, the spiritual; then the thoughtful and earnest must rise to fresh prayer and work. We believe this quickening coming every year in Lent flowing harmoniously in the ongoing of the Church—and not a detached, outre thing—will

accomplish the best results in securing the finest quality of spiritual growth, and in bringing souls into the kingdom of our Lord.—*Church News, St. Louis.*

#### LENTEN MEMENTOES.

1. That the object of keeping Lent is not to conform to an ancient custom, but to obtain a spiritual good.

2. That the testimony of Christians whose testimony is worth having is that there is much profit in a well-kept Lent.

3. That the benefits of Lent are for those who seek them, and they cannot be expected to come unsought.

4. That the purpose of fasting is not to prostrate God by making ourselves miserable, but to gain control over our appetites and desires.

5. That whenever money is saved to us by our Lenten self-denial in food or pleasure, the discipline of self-denial is not complete until we have devoted that money to the Lord.

6. That all our self-examinations should be unbiased, our object being not to find what can be approved, but what must be corrected.

7. That our Lent will profit us just in the proportion in which it brings us near to Christ and makes us more like Him.—*Selected.*

#### "OUR QUEEN."

[We take the following from the *New York Churchman*.—*EDR CHURCH GUARDIAN*]

Queen Victoria has some excellent old-fashioned notions, showing her staunch character and depth of conviction, though they are not allowed to intrude in her intercourse with her people in a way to give unnecessary pain. Her strength of character and loyalty to principle, however, are well known, and her influence on the manner and morals of her long reign has been great, and eminently wholesome and elevating. While in America certain things are condoned by society, especially to wealth and influence, it is otherwise in England so far as the Queen's example is concerned, and in the one realm in which her precedent is law, that of social observances, she has always thrown that influence in favor of the best and higher interests of the social organization. For example, as head of the national Church establishment it is easy to see how the modern tendency toward liberalism might have been greatly accelerated by a less conscientious and religious sovereign. In the matter of divorce, for instance, no woman who has ever been divorced from her husband can be received at the royal receptions at Buckingham Palace, nor can any one who has changed his or her religion, if the Queen knows it. This latter trait may not be altogether commendable or consonant with justice in all cases, but as the head of the Established Church there is a consistency in it that excuses it. And the Queen's example in this respect is at least wholesome, as inculcating the fact that one's religion is not a thing to be put on or off as one's coat. It was a weighty responsibility that devolved upon Princess Alexandra Victoria on the morning of June 2, 1887, when the death of William IV. made a mere girl Queen of Great Britain and Ireland, but that responsibility has been worthily and nobly borne, and when her long reign is ended there can be no more fitting epitaph for the Queen, whose name will recall one of the brightest eras in English history, than the lines of her laureate poet:

"She wrought her people lasting good;  
Her Court was pure; her life serene,  
God gave her peace; her land reposed;  
A thousand claims to reverence closed  
In her as mother, wife and Queen."

RANK in the kingdom of heaven is based upon character, and not upon the bulk of the service performed. So that a man might come to God and say: "See all that I have done, and all that I have given up for Thee," and yet find that, measured by God's standard, he has done almost nothing. No, you cannot measure up Christian service in any such way as that. Those who are first here may be last there when the great account is made up. Perhaps there is some Christian here in this congregation looking me right in the face, of whom everybody is saying: "Oh, what a worker he is. How much he is giving up, and how much he is doing for Christ." And yet there may be in his conduct that subtle spirit of self-consciousness and selfishness which will spoil it all, and he may find himself away back among the last in heaven. And others who have perhaps very little to show in the way of outward bulk of work done, so little that they will look at it in sorrow and say, "Oh, I have done nothing for Jesus!" And yet there may be such humility and disinterestedness pervading it all, that in the eye of God that little will be of great price. Some obscure sufferer in a tenement house, some servant who sweeps a room as to God's law, some widow who, unobserved, drops her last mite into the treasury, though last here, shall be first there.—*Edward Judson.*

### THE SUNDAY SCHOOL.

#### BEST MEANS THROUGH WHICH TO INTRODUCE THE CHURCH INTO A COMMUNITY.

Suppose that a missionary rented a room, furnished it for a Sunday school, and advertised his intentions through the neighborhood. He could fill the room with children by less effort than would be required to bring a dozen adults. Children are curious and always ready for something new. They are comparatively free from prejudices. They are not hindered, to any great extent by home duties. In their minds they associate kindness and favors with the Sunday school. And very often parents will gladly send their children to such a place when they would not go themselves. Sometimes the motive is no higher than to get rid of the noise of the children for an hour or two, or to keep them out of mischief.

Once got thus a body of children together and there is a grand opportunity of winning their hearts to Christ, informing their minds with the truths of the Gospel, converting their lives to godliness and of moulding their habits so as to conform with the usages of the Church. Then children who are pleased become the best and quickest of missionaries. The Sunday school lesson leaflets, papers, cards, and books they receive are perhaps the first religious literature that enters their homes. These are a silent witness there to truth and righteousness and to Christ as the Saviour of men. The children's unconscious prattle is also the long line of thought suggested by what they are taught in the Sunday school. At least the children afford the excuse for a visit of the teacher and the pastor, and secure for them a favorable introduction into the home, to the parents, and to the family. If this best hope of getting hold of parents through their children fails, it must be remembered that the children themselves who are in the Sunday-school will grow up no strangers to Christ and His Church, but as the nucleus for the congregation and services of after years.—*Spokane Churchman.*

THERE are souls in the world who have the gift of finding joy everywhere and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart.

### THE WORLD WITHOUT SUNDAY.

Think how the abstraction of the Sabbath would hopelessly enslave the working classes, with whom we are identified. Think of the labor thus going on in one monotonous and eternal cycle, limbs forever on the rack, fingers forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping and loins forever aching, the restless mind forever scheming.

Think of the beauty it would efface, the merry-heartedness it would extinguish, of the giant strength it would tame, of the resources of nature it would crush, of the sickness it would bring, of the project it would wreck, of the groans it would extort, of the lives it would immolate and of the cheerless graves it would prematurely dig. See them toiling and moiling, sweating and frothing, grinding and hewing, weaving and spinning, sewing and gathering, moving and repairing, raising and building, digging and planting, striving and struggling—in the garden and in the field, in the granary and the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, out at sea and on the shore, in the day of brightness and of gloom. What a picture would this world present if we had no Sabbath!—*St. Andrew's Rubric.*

### A LENTEN LESSON.

There are many useful lessons suggested by the observances of the Church during this Holy Season. That which is now most prominent before us is the duty of self-sacrifice. This duty is emphasized by the example of our Blessed Saviour and of His holy apostles. His mission was a mission of sacrifice. He gave Himself for us. The mission of His apostles was a mission of sacrifice for they counted not their lives dear unto them.

In the same spirit the Church requires us to sacrifice ourselves for each other and for God. It is not merely the surrender of some coveted possession, or the denial of some special personal gratification, that is asked of us; it is rather such a consecration of our whole life and being to God, and to His cause, that we shall be willing to deny ourselves of ordinary comforts for others, and incur danger, and loss, and pain, if thereby we can advance the Kingdom of God in the world. Under the influence of such a spirit we shall watch for opportunities of usefulness, we shall seek out cases of need that we may meet them, and we shall not only fast and pray, but also labor and give, that human sorrow may be removed, and that the world may be made holier and happier by and through us.

The spirit of self-sacrifice has been the strength and glory of the Church in every age. It is this which has led to glorious acts of heroism and martyrdom which emblazon the records of the Church, of which one of the most notable and impressive is found in the life and death of the late Bishop Hannington. There is need for this same divine spirit in the Church; and, thank God! there are many beautiful manifestations of it. We see it in the clergy at home; we see it among the clergy in our mission fields; we see it among multitudes of devoted men and women in both the upper and lower walks of life. It is adorning the Church as the Church has never been adorned since the primitive times; it is blessing the world as the world has never been blessed since the Son of God ministered in human form. And the more this spirit is cherished and displayed, the richer will be the manifestations of divine glory and grace in and through the Church, and the mightier the in-

fluence the Church will exert for the reclamation of the world.

With the example of our Divine Master before us, let the Church rise to the full height of its privilege and duty in this matter; let there be a willingness among both priest and people to sacrifice time, and ease, and comfort, and money, and even health and life, that the lost ones may be restored, and that the kingdom of love and peace may be established in every place and in every heart, and then how blessed, O how rich in blessing! this holy Lenten season will become.—*Selected.*

### THOUGHTS FOR LENT.

#### FAST.

PHYSICALLY by self-denial of food or luxuries.

MENTALLY by giving up light reading and worldly thoughts.

SOCIALLY by forsaking places of amusement, entertainments and parties.

#### FEAST.

PHYSICALLY by doing deeds of charity and being active in Church work.

MENTALLY by reading God's word, and by worship both public and private.

SOCIALLY by meditation and sacraments making more real our membership in Christ and communion one with another.

The object in all—not laying up a store of personal merit, but means of winning victories over self and cultivating reserved powers so as in time of temptation to be able to say "no" to evil suggestions and "yes" to those that are good.

The chief lessons taught by Lent are "the insufficiency of self and the self-sufficiency of Christ—the abundance of our sins and the superabundance of Divine Grace;" impelling us with the Holy Spirit's help to be much with Christ and to know Him as our personal and only Saviour.—*St. Andrew's Rubric.*

### THE BISHOP OF NORWICH ON CONFIRMATION.

In a letter to his diocese the Bishop of Norwich says:—

"I cannot but fear that there are considerable number of you who have never yet been confirmed; and I write to you with the hope of being able to persuade you. You know from the Bible, especially from the Acts of the Apostles and the Epistle to the Hebrews, that there was, at the time, when the 'Acts' was written, a custom, doubtless, under the direction of the Holy Spirit, that Christian people should after baptism receive the ordinance of the laying on of hands. That is to say the Apostles—the Bishops of the early times—prayed for them, that they might receive the gift of the Holy Ghost, and accompanied their prayer with the sign of blessing, the laying on of hands; and they all received the gift of the Holy Ghost (see Acts viii. 14-17, and xix. 1-6, and Heb. vi. 2).

"It must be evident to all who believe that we have in the Gospel directions for our spiritual life which, as Christians, we are bound to follow, that such a means of grace as this must not be dropped out of our religion. If the first Christians had need of this grace, assuredly we have no less need of it in the present day. Have all of you, then, sought this special confirming grace of the Holy Spirit through prayer and the laying on of hands? If not, does it not seem that, though you have urgent need of God's grace, you are neglecting one special means, set before us in the Bible, of obtaining it?

"You, of course, are aware that you cannot receive this strengthening grace, nor, indeed,

any gift of God's Holy Spirit, unless you seek it with a properly disposed heart. You must draw near to Him, truly penitent for your sins, and earnestly desiring God's forgiveness, believing with all your heart in our blessed Saviour, and wishful to give yourself up entirely to His service. This is your part in this sacred ordinance—I am now speaking to those amongst you who have never been confirmed—to renounce the service of sin, and openly to make choice of the service of God, offering to Him your heart and your life."

## News from the Home Field.

### Diocese of Nova Scotia.

ANNAPOLIS DEANERY.—The Annapolis Deanery met at Weymouth on the 12th and 13th of this month. The first evening was given to the Sunday School Association, this being the second meeting of that Association, having been formed at Bridgetown in August. Owing to the weather very few delegates were present, but there was a satisfactory congregation at each of the services. After Divine service Mr. deBlois gave a short sketch of the work which the Association was required to do. When the minutes of the previous meeting had been read and approved and business finished, a very interesting paper on "The Work of the Sunday School Teacher" was read by the President. Mr. J. Warner, of Middleton, then addressed the congregation on Sunday School work. During the singing of the hymn the offertory was taken for the Association, \$4.62.

On Wednesday service was held in St. Peter's in the morning and St. Thomas' in the evening, at which the various clergy assisted, the morning sermon being preached by Rev. J. Warner from the text, "I pray thee have me excused," St. Luke xiv., 18. In the evening the Rural Dean delivered the sermon, choosing as his text Hebrew vii., 25, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them."

The business of the Deanery was discussed by the clergy in the afternoon at the Rectory.

HALIFAX.—*Personal.*—Rev. J. O. Ruggles, of Halifax, has been elected almost unanimously as Clerical Secretary of the Diocese of Nova Scotia. Rev. Dr. Partridge, the present incumbent, leaves for Fredericton, N.B., shortly after Easter. Mr. Ruggles, who served with marked success for over 25 years in various parts of the Diocese, was, owing to failing health, superannuated some six or seven years ago. One of the most deservedly popular clergymen in the Diocese and a thorough business man, his appointment has given universal satisfaction.

### Diocese of Fredericton.

ST. JOHN.—The Rector of Trinity Church here, the Ven. Archdeacon Brigstocke, D.D., is, we see from notice in another column, looking out for a clergyman to help him during the absence of his curate.

RICHIBUCTO.—The Rev. H. Hackenley, Rector of St. Mary's Church, Richibucto, has sent in his resignation, to take effect in April next.

BETTER walk as a slave, with royalty of soul and God's companionship, than remain free, with a soul empty of all manliness, and be led of the devil.

## Diocese of Quebec.

(From *Diocesan Magazine*.)

SHERBROOKE.—Report of Church extension in the District of St. Francis, by the Venerable Archdeacon Roe, D. D. :

Instead of the usual report of advances made during the year past, I propose to give in this paper a succinct account in one view of the whole extent of Church expansion in the District of St. Francis during the last quarter of a century.

The story will, I hope, be of interest, and I am sure it will be found full of encouragement. Moreover it is well to record the facts here thrown together, before the actors in the drama have passed away and they are lost beyond recovery.

I have said, a quarter of a century, but I will make the review to cover somewhat more than twenty-five years, so as to include the whole term during which I have been a personal witness of the work done and have shared in it myself.

The period will begin then with January, 1868, and close with December, 1894, and will cover exactly twenty-seven years.

In January, 1868, there were in the District two Parishes and fourteen Missions. Of these Missions, however, two certainly, and I think three ought fairly to be counted out and reckoned among those since formed. *Stanstead*, which was then a Mission of the Colonial and Continental Society, died out in their hands and was abandoned by them. It was revived by the gratuitous labours of Professor Tamba working from Bishops' College; and, under Canon Thorneloe, in 1875, it was taken up as new Missionary ground by the Diocesan Board. *Durham*, too, at that time, a single feeble Station, served gratuitously by the Rector of Three Rivers, died financially with his death, and some two years later was taken on by the Board as a new Mission. *Georgetown*, also died out as a separate Mission, when they lost the Rev. F. A. Smith with his commutation of £100 stg. a year, and was annexed to its more robust neighbor *Magog*. So that in point of fact, in 1868, there were in the district two Parishes and eleven Missions. There are now eight Parishes and nineteen Missions, counting in East Sherbrooke as one.

That is, the separate cures with resident Clergy have more than doubled in twenty-seven years.

This, however, is a very inadequate measure of the progress made.

The thirteen Clergymen in 1868, served twenty-four stations in all; the twenty-seven Parochial Clergy, in 1894, supply seventy-five stations, with Sunday Services. The places supplied with Sunday Service have increased by fifty-one. The District in 1868 raised for the stipends of its Clergy, \$3,000; in 1893, it paid them \$13,550. In 1868, the contributions for all purposes were \$8,000; in 1893, they amounted to \$28,500.

In these twenty-seven years, thirty-five new Churches have been built, and twenty-two Parsonages provided. Parsonages are not so easy to provide as Churches; there were then three nominally, really but two in the District; there are now twenty-three. Practically, all the Parsonages in the District have been provided in these twenty-seven years. In 1868, the idea of sending money away to help Foreign Missions was not a matter of "practical politics"; in 1893 upwards of \$1,300 in cash was sent away from the District to help Domestic and Foreign Missions outside the Diocese.

These facts are proofs that cannot be gainsaid of a progress which is of the most substantial character, and in the highest degree encouraging. Considering the fewness of our Church people, the smallness of our means, and the very contracted limits in point of numbers

of our Mission field,—I doubt whether it can be paralleled.

Leaving figures, I will now try to tell the story of this truly remarkable expansion in narrative form; and if I am compelled to speak more or less in the first person singular, I hope it may be forgiven inasmuch as to take the lead in this work came to me in the providence of God.

In 1866, the Rev. Charles Hamilton, now Bishop of Niagara, joined me at St. Matthew's serving the Church gratuitously. In the summer of that year, Bishop's College suffered the heavy loss of the Rev. G. C. Irving, Rector of the School, who was drowned at Riviere du Loup. In the emergency to save the school from collapse, I was called upon to take Principal Nicolls's work for that winter in the College and so set him free to give himself to the School. While there I was naturally led to look into the work of the Church in the District, in which I thought I saw openings, if we only could occupy them, for an extension of that work on a large scale. Without any thought of its leading to any thing, I poured out my heart on the subject in a letter to my friend, Mr. Hamilton, and he showed the letter to Bishop Williams. The result was an urgent call from the Bishop to give myself for three years to the work of extension I had roughly sketched out. The scheme was submitted to the clergy of the district and was accepted; but difficulties arose and it fell through.

I then made up my mind to resign St. Matthews, and throw myself into the work in this District as one of the Missionary Clergy. The mission of Melbourne and Richmond happened to be vacant,—shut up, indeed, for eight or nine months owing to financial troubles. I applied for it and was appointed to it in January, 1868.

1. The opportunity for more extended work soon presented itself. Early in 1868, the Rev. S. S. Wood, Rector of Three Rivers, but resident in Durham, died. His stipend as Rector was derived from the British Government and ceased at his death, and the Diocesan Board could not then take Durham on its list. The Incumbent of Melbourne, under these circumstances, as the nearest clergyman, naturally took charge of the Orphan Mission. He carried it on for eight months, meantime organizing it as a permanent Parish. The people were induced to contribute liberally for the support of the future clergyman; the other necessary funds were obtained from private friends in Quebec; and finally a zealous young Deacon was found and put in charge. The history of the Mission under Frederick Carr, Ernest Willoughby King, George Harding, Alexander Hume Robertson and the present Incumbent is most interesting and instructive and ought to be written before the facts are lost. Durham,—on the very point of perishing in 1868,—became a Rectory in 1885, and remained so for six years; but, owing to losses from emigration, it was forced to fall back without loss of honour into the ranks of the Missions, of which it is to-day one of the most healthy.

(To be continued.)

### Diocese of Montreal.

#### NINTH ANNUAL MEETING OF MONTREAL DIO. WOMAN'S AUXILIARY.

On Tuesday, Feb. 19th, the members of the M. D. W. A. met in Christ Church Cathedral at 11 a.m. Bishop Bond gave an impressive address on the circumstance of the disciples of John going to our Lord with the question: "Art Thou He that should come, or do we look for another?" Our Lord's answer was a reference to His works; and so, the Bishop said, the world has the right to ask professing Christians the question, "What dost thou work?"

The success of our work will be in proportion as love to Christ is the mainspring of it. The Holy Communion was administered to the members by the Bishop and Dr. Norton. The collection was \$9 35.

At 1 p.m. luncheon was served in the Synod Hall. At 2 30 p.m. the Bishop opened the business session with Prayer, and kindly presided throughout the meeting. The roll of delegates was called, which showed thirty-nine churches represented. Letters of greeting were read from the Synod; from the Provincial officers of the W. A., and from the sister auxiliaries of Quebec, Huron and Niagara. Mrs. Holden's address followed, welcoming, as President, the members of the W. A. and friends to the meeting, and congratulating them on the success which had marked the past year. The Recording secretary's report showed fifty-three branches in the diocese; seven of that number have been formed since the last annual meeting. During the past year, Mrs. Houghton and Mrs. M. A. Murray entered into their rest. Both were devoted to Mission work. The former was for some years recording secretary for the W. A., and was one of those who helped to organize the W. A. in this diocese. "Blessed are the dead that die in the Lord," Mrs. H. J. Evans and Miss Stayner are names lately added to the list of life members. Mrs. C. E. Dawson, diocesan treasurer, reported the receipts of the past year, \$2,096.85, the expenditure, \$2,091.41; leaving a balance of \$5.44. The reports of the various branches were adopted, and the election of officers for the present year took place. His Lordship the Bishop re-appointed Mrs. Holden president, which evidently gave general satisfaction. Miss McLeod, Mrs. Everett and Mrs. C. E. Dawson were unanimously re-elected to office. At 4.30 Mr. Carus Wilson, B.A., addressed the members. She gave a most impressive, instructive and entertaining address. Her words, she said, were on that occasion intended to arm friends rather than confute foes. She mentioned four chief objections generally brought forward by those opposed to foreign missions, and showed strongly and clearly how superficial, ignorant and groundless those objections were. She ended by saying the essence of Christianity was that each Christian should make another.

At 8 p.m. Rev. J. Cooper Robinson (returned missionary) gave an interesting lecture on Japan, illustrating his remarks with some very fine lime-light views. The collection was \$33.15.

The second day's session was taken up in reading Branch reports, and in listening to three excellent papers: "How to Maintain the Interest in a Country Branch," by Mrs. G. Stephens, of Waterloo; "Our Indian Homes," by Mrs. Roe; and "Another Pioneer Canadian Bishop," by Miss A. McCord, Mrs. Baldwin (wife of the Bishop), also said a few appropriate words to the members. An 'At Home,' which was given by the W. A. from 5 to 7 p.m., had increased pleasure given to it by the presence of Lady Aberdeen. Thus ended happily the 9th annual meeting of the W. A.

## Diocese of Toronto.

TORONTO.—The annual meeting of the Ministering Children's League of Canada was held in Toronto January 22nd. There were present the two Central Secretaries, Diocesan Secretary, Treasurer, and Secretaries of seven branches in the city. Mrs. Woolverton, Organizing Secretary for the Diocese of Niagara, was also present. The following officers were re-elected: Mrs. Wood and Miss Cayley, Central Secretaries; Mrs. Payne, Treasurer; Mrs. Macdougall, Representative of the M.C.L. on the Board of the Women's Auxiliary to Missions; Miss Cayley, President; and Madames Fuller, Lillie, Francis, and Payne, delegates to

the Toronto Local Council of Women. Mrs. Fuller was elected to fill the office of Diocesan Secretary, vacant by the resignation of Mrs. Francis.

The M.C.L. and the Junior Auxiliary to Missions have affiliated on a basis drawn up by the Executive of both Societies, hoping thereby that the work of the children of the Church may be more united. Two branches of the League which have lapsed for the past year have been reported as revived, and it is to be hoped that they may do as good work in the future as they have done in the past. It was decided that the annual meeting shall take place in the 3rd week of January of each year, and that all associates shall be asked to come to the meeting; other meetings to be held quarterly during the year.

The League in Toronto and Port Hope supports a cot in the Victoria Hospital for Sick Children, and helps a bed in St. John's Hospital for Women. The children of All Saints and St. Simon's have done splendid work this winter in helping the poor and needy both in the city and at St. John's Mission, Seaton village. St. Peter's League contributes largely to the Zenana work in India.

BRAMPTON.—At the invitation of the Rev. M. Walsh, of the English Church, Brampton, and of the different ministers of the town, the Rector of St. James Church, St. Mary's, recently gave a temperance lecture in that town, of which we condense the following account from the *Brampton Conservator*: Mr. John Smith, M.P.P., occupied the chair, stating that he was glad to be present. Rev. W. J. Taylor was then introduced, and those who were present had the privilege of listening to an address of great value. He said his address would be upon the a, b, c, d of the question: a, abstinence from alcohol; b, beer and the Bible; c, Christ and the Church; d, drink and distress. We are saved that we may save others. This applies equally to families and countries as to individuals. The earnestness of the Christian Church means the salvation of drunkards. Temperance men are sometimes told that true temperance consists in taking a glass in moderation, and that in so far as they are able to do this, they are strengthened morally and physically. The speaker said he had been a moderate drinker for some years. He was now a total abstainer from conviction. He then spoke at length upon the physiological, moral and Scriptural aspects of the question, eliciting much applause.

A vote of thanks to the speaker was moved by Rev. Dr. Boyle, seconded by Rev. Mr. Clark, and to the chairman by Revs. Walsh and Rankin, both of which were received with applause.

## Diocese of Algoma.

The Rev. Rural Dean begs to acknowledge with hearty thanks the following sums received in response to his appeal on behalf of a family in his Mission of Emsdale, G.T.R., who are in a most sad state now, laid down by typhoid fever, and who lost everything they had by fire on 27th Dec. last: Mrs. H. McDonald, Brockville, \$4; H. Rowe, Orillia, \$7; Mr. Freeman, Scotch Block, \$1; Mr. Moberly, Collingwood, \$5; Miss Smith, Oakville, \$5; from a friend, Ottawa, \$2; Mrs. Taylor, St. Mary's Rectory, \$1.25; Mrs. E. Osler, York Mills, \$1; L. O'Brien, \$1; name and place not given, \$1; from a member of the W.A., \$1; Philip Tocque, Toronto, \$1; Mrs. Simson, Cayuga, \$1; a friend, \$2.

UNHAPPINESS comes of a desire to have one's own way and to gratify one's own longings rather than to leave the issue with God.

## Diocese of Rupert's Land.

PERSONAL.—The Lord Bishop of Columbia and Miss Perrin passed through Winnipeg on their way to England this week. His Lordship is ordered by his physicians to take a sea voyage after his late severe illness.

APPOINTMENTS.—Rev. A. S. White, B.A., Incumbent of Carman, to be Incumbent of St. Paul's; Rev. F. C. Mercer, B.A., to be Incumbent of Elkhorn.

Ven. Archdeacon Fortin, of Winnipeg, preached the opening sermon at Christ Church, Vancouver, B.C., on the 17th.

## Diocese of New Westminster

The annual report of the Diocese of New Westminster, for 1894, has been forwarded to London, England for the Society for the Propagation of the Gospel, by Rev. G. Ditcham. It contains some interesting statistics, from which the following have been culled: Church members, 6,966; communicants, 1,853; Sunday school scholars, 841; baptisms, 341; burials, 110; marriages, 80; confirmed, 84; offertories, \$12,411.37; Easter offerings to clergy, \$637.35; donations, subscriptions, etc., \$7, 151.84; amount received from outside sources, \$1,859, which is about \$2,000 less than the previous year; amounts received from other sources, \$7,720.05; given to foreign missions, \$311.50; given to hospitals and home missions, \$828.61; amount of local contributions to clergymen's stipends, \$9,015.07. The Indian member of the Church number 1, 70.

YALE.—The parsonage here was in part destroyed by fire lately, that part of it known as the old railway hospital was demolished. By the aid of many willing workers, the old parsonage part was saved, also the church, without damage except to the paint. The vicar, Rev. C. Croucher, lost the contents of two bed-rooms, the reading room and the workshop, and the people of Yale deplored the loss of the reading room, which has been a real boon to many of them this winter. Rev. Mr. Croucher's loss amounts to several hundred dollars. The building was insured for \$500.

Among the *Canons of the Diocese* there is a very useful one defining the relations of the people to the parsonages, and what repairs should be done by the Rectors and people respectively. When an Incumbent is appointed "the parsonage, the buildings, fences and gates shall be put in his possession in good repair as certified by the Archdeacon."

Through telegrams to the daily press we learn that no decision was arrived at at the Synod held this last week for the election of a Bishop in succession to the late Rt. Rev. Dr. Sillitoe. It would appear that four or five names were submitted, but so far as we can learn the real voting appears to have been in regard to only two, viz: the Rev. Dr. Stone of England and the Rev. Canon Thornloe, M. A., of Sherbrooke, P. Q., the former of whom obtained the necessary number of clerical votes and the latter those of the laity; there being a disagreement the Synod finally determined to refer the matter under the Canon to the Bishops of the Civil Provinces with three others to be associated with them. We shall await full particulars, but would have been pleased to have been able to record the election of the Rev. Canon Thornloe, a learned and able Priest well-known to the Canadian Church in Eastern Canada and one who would have made, we feel sure, an efficient Chief Pastor.

### Diocese of Newfoundland.

The Poor Fund of the Cathedral parish lost its little "all" in the Bank failure.

The Clergy House in connection with the Cathedral parish is now almost ready for occupation.

Confirmations in the city of St. John were appointed for February 10th at St. Mary's, April 7th at the pro Cathedral, and April 21st at St. Thomas's.

The Bishop purposes to make a Visitation of the northern circuit of the Diocese in the Church ship during next summer. He hopes to spend July in the Deanery of Notre Dame Bay, August in that of Bonavista, and September in that of Trinity Bay.

The quarterly meeting of the Clerical Association of Conception Bay was held at Harbour Grace on Tuesday, January 5th, when the condition of the Church in the Island owing to the loss which it had suffered through the troubles which have fallen upon Church and country, was considered. The Bishop gave much encouragement by his words as well as by his explanation of the situation and his hearty words of sympathy and advice. He deprecated the many misleading and unguarded statements that had been set afloat, and exhorted to calmness and patience.

The Lord Bishop of the Diocese held an Ordination of Deacons in the Cathedral on Sunday, 20th January. The preceding days were observed as an Embertide, when there was a celebration in the College chapel each morning at 7.30 and an address to the candidates at 8 p.m. The following were admitted to the Diaconate: Thomas Arthur Randolph, Allsopp, Dorchester Missionary College, licensed to the mission of New Harbour; John Hugh Bradford, Chichester Theological College, licensed to Cathedral parish; Ed. A. Maley, of St. Augustine's College, Canterbury, licensed to the mission of Pinchard's Island.

Very serious dissatisfaction appears to prevail in St. John with the daily press of that city which is accused of pursuing a course far transgressing the bounds of legitimate journalism, highly injurious to public morals, calculated to bring disgrace upon a Christian community and undo the best efforts of the religious and secular teachers. In consequence a Declaration was read in St. John's on Sunday, Jan. 20th, 1895, signed by the official representatives of the Church and of all denominations, recording a solemn protest against the continuance of this degraded style of journalism whose tendency, amongst other things, is stated to be "to pollute the minds of the young and to counteract the to things of the Church, School and Christian homes, to poison the minds of the whole community and degrade the public taste."

The *Diocesan Magazine* for February says that St. John's "is pauperized to a terrible extent. Bruges is said to have 10,000 professional beggars in a total population of 30,000, and it may be questioned whether St. John's cannot almost beat even this record." It insists that it is of the greatest importance that the cases of those applying for help should be sifted carefully to see whether the need is real, since wages in St. John's are so good that as a rule there should be very little poverty amongst the able-bodied. It adds, however, "For the next few months it will be a difficult question with thousands to know where to find victuals. And while we assure our friends that we will do our best to help only those who really need help, we would also earnestly beg them to spare what they can for the present emergency."

### A BEAUTIFUL LENTEN STORY.

When Jenny Lind, in the days of her triumph, was making a tour through this country, she

stopped in Natchez, at a time when the late Bishop Green was there. It being in the sacred season of Lent, he felt it his duty to decline the invitation sent him to attend her concert. The next day his carriage met hers as she was being driven to the boat. He, wishing to assure her that the refusal meant no discourtesy, but was simply a matter of conscience connected with the holy season, requested the driver to stop. By the interview the Queen of Song became so impressed that, alighting from the carriage, and kneeling upon the bare earth, she begged his paternal benediction. A gentleman who was with the Bishop relates the incident as one of the most affecting he ever witnessed. The minister of God, standing bare-headed, his long white locks glistening in the sun, laid his hand upon the head of the kneeling woman and prayed God's blessing to rest upon her, that her wonderful art might redound to His glory, and that the voice so tuneful upon earth might one day sing the angels' song in Paradise. —Selected.

### THE CLERGY AND PARTY POLITICS.

THE first of a series of six addresses on "The Churchman's position with regard to Establishment and Endowment" was delivered on Monday 29th January ult., in the Church of St. Michael's, Cornhill, by the Bishop of London. The subject of the address was "The Clergy and Party Politics." The Bishop said there was always a considerable difficulty in defining with any precision the relations between the things of this world and the things of the other, because on the one side there was a very serious danger that if these two were allowed to come into too close contact the things of the other world might seem to be absorbed in the cares of this world; and, on the other hand, there was a very great danger, perhaps the more serious of the two, that if the demarcation between them were made too strong, the result would be that the principles of religion would be altogether excluded from their proper influence on conduct in this life. It was unquestionable that it was intended that their religion should penetrate into all their ordinary conduct, and that there should be nothing which they did, as concerning the present life, which was not very distinctly penetrated through and through by the spirit that belonged to the life that was to come. The principle which must govern a clergyman in his relation to political action was the remembrance that he was an ambassador for Christ, and that he must do his very utmost to persuade men to render minute obedience to all that the Lord had commanded. That being the purpose of a clergyman's ministry, he must always so conduct himself that that purpose should be supreme over all that he did. In laying down this principle, he was speaking of what was to be rather the aim than what the conduct must be in every case. If he aimed right, although it might be that from want of clearness of insight he failed to see the right application of his aim, he ought to be respected for the aim he had before him, and the same consideration for human weakness which must be given to all others ought to be given to him. How was the minister of the Gospel then to do his work? Plainly enough, he must do it by the life he led, which would be at once a precept and an example, and so he must enter into all the ordinary life of man, take his share as a citizen in that which was required of all citizens and for that reason he must enter into politics, just as other men were called upon to enter into the same sphere. While so engaging, the clergyman must show that there was no self-seeking, that there was no personal ambition or vanity, nothing which could take him down from his high position

as an ambassador of Christ to men. He must be an example of absolute fairness in dealing with all his fellow men. A clergyman must recognize that other men had consciences as well as himself. He must be conspicuously fair in recognizing the right of other men to have their own opinions, and if he condemned he must condemn the principle to which he was opposed, and not the man. A clergyman was also bound in politics to be absolutely truthful, to be truthful in such a sense that he must never allow himself to use any arguments, of which he himself was not convinced and take care that whatever he stated was in exact accordance with fact. If he was mistaken he must confess it at once; and, if he felt that his argument was fully answered, he must at once acknowledge it. He was not at liberty to put principle aside for a single moment; and, as he was bound to be true, so also was he bound to be an example of humility. Nor must his political action ever put aside his religious principles.

### DISCIPLINE.

If a youth is to go out into the world fortified by principles, he must have been early trained in their use and acquirement. They cannot be imparted to him by talk any more than strength of muscle or a good digestion can. The mother cannot make her child good by merely counseling or entreating or scolding him. No, nor by tearful appeals to his affection for her or other like motives. Here we could say that an old fashioned book by Miss Sewall, "Principles of Education," has been found a useful guide by some, on this point. And Miss Yonge's book on "Womankind," is full of good suggestions. A child needs something more than a mother's talk, in order that he may acquire principles. "Why," it has been asked, "do the children of excellent parents often turn out so badly?" Of course there is a difference in temperaments and in natural proclivities of character. But is not one reason for many a failure, this, "that parents, in bringing up their children, forget the Divine order—first rule, then principle; first Moses, then Jesus Christ? Many a parent seems to think that the inverse of this order is the road to educational success. He says to himself that the severe education of children two generations ago, was a great mistake. He will have no like rules or discipline for his children, and will try in their place to supply them with fine, and true and elevating principles. And thus children are talked to nowadays about about sentiments and feelings and general principles of conduct which they but imperfectly understand, while they are allowed all the while to have very much their own way and there is no approach to discipline in their early life."

It is a great loss that the spirit of duty and reverence of a child to his parents has in the present generation been so cast aside. We ought to borrow something from the despised Chinese in this respect. Children should be taught about their ancestors and taught to pray for the departed members of the family. Parent too, without ceasing to make the child feel that he can come to his father and mother as his natural confidant and best friend in any trouble, should also early train their children to reverence those through whom they have received the great gift of life and who stand in those early years as God's chosen representatives to them. Parents are partly at fault for their children's failures, in after life, through their own selfishness. They are often unwilling to put on themselves the restraint and take the pains that the careful character training of their children demands. They are oftener desirous of just amusing themselves with them and unwilling to give themselves the pain involved in denying their children anything or in enforcing some needed discipline. Or they do it in temper as

if they were hurt, and not as administering a law of God, which they, equally with the child, had got to obey. It is the administration of law, which prevents the child from feeling any resentment against parent or teacher, and ends in increasing affection and respects.

This then needs to be especially insisted on, that children can't be scolded, cried, or talked or prayed into the acquisition of principles. "The child's mind is concrete; it is not abstract. It understands a plain rule enforced by a reward or penalty. It does not understand an abstract principle. This comes later on. If it has no practical rules put before it to obey and is only dosed with principles or what are said to be principles, it is not, depend upon it, educated at all. The foolish parent thinks the time for applying rule will come when the boy is approaching manhood, and finds himself surrounded by the temptations of that time. But the boy who has never learned to obey rules when he was six or eight years old, will not obey anything very easily, whether it be rule or principle, when he is on the verge of twenty. No, education must begin with the discipline of the law—tender discipline if you will, but still real discipline—if it is to end safely in the freedom of the life of principle. You cannot begin with Christ and go back to Moses, in education or anything else. But the law must go first as the school-master to bring us unto him.—*Diocese of Fond du Lac.*

#### FADS AND NEGLECT.

It would be unreasonable to look for perfection from men in this sublunary sphere. They are human, and their work partakes of human infirmity. There are, however, mistakes and errors for which no reasonable excuse can be offered, and it might reasonably be expected that every level-headed, well-balanced clergyman would guard against them. Many of the parish troubles that we hear of are occasioned by these needless errors—want of good judgment. Everybody who knows us knows that we have little sympathy with the hue and cry, once more common than to-day, "*Ritualism*," "*Romanism*." And yet we cannot blind our eyes to the fact that clergymen sometimes say very silly things, and do very silly things likewise. With all modesty, we believe that the clergy, as a class, are level-headed and possess common sense, but we are forced to the conclusion that there are exceptions.

We know a clergyman who is greatly injuring a splendid parish, grieving faithful, Catholic-minded parishioners, and creating a suspicion that he is a Jesuit, by silly, petty antics which (while they may indicate a weak and unbalanced mind) have never been regarded as necessary Catholic ritual; and also by making use of a Romish nomenclature which is not familiar either to the English or the American Churchman. There can be no excuse for such things. We could particularize if we deemed it expedient, and could show the utter folly of the things which we deplore. Silly fads.

We are constrained to add, and that with the deepest sorrow, that, in several cases which have come to our knowledge—not a thousand miles away, either,—the poor of Christ's flock have been sadly neglected in the matter of *pastoral* oversight and care, and that by clergymen from whom better things might be expected. We plead for more *pastoral* work among the poor especially. They need it more than the rich. A pastoral call is, to the poor young man, or the wage-earning young woman, or the overworked house-wife, a real gratification. The clergyman who makes it takes to that humble home a benediction; and it is his own fault if he does not, in most cases, carry a benediction away with him. Let the poor realize that they have, in their parish priest, a sym-

thizing friend, and they soon become attached to the Church and its services. In conclusion we would say, if we may venture advice, avoid *mimicry of Rome* and "*remember the poor*."—*The Parish Record, Boston.*

### Correspondence.

To the Editor of the CHURCH GUARDIAN:

Sir,—Canon Hammond's paper on Poly-churchism, which you printed at the time of its delivery, has recently been published with answers to criticisms, at the small cost of six-pence. No more effective missionary publication could well be found, and in order to secure the widest possible distribution I have just concluded arrangements which enable me to offer ten copies for \$1.20, postage extra, if not less than five hundred are ordered altogether. Orders should be sent at once for not less than ten copies, as I want to order within two weeks. If less than five hundred are ordered the price will be \$1.35 for ten. Payment need not be made till the books are ready for delivery, which would be in about six weeks.

ROBERT W. RAYSON, All Saints, Kingston.

P.S.—Postage would cost fifteen cents for 10 copies. If more than one lot is ordered express would probably be cheaper.

#### THE BROTHERHOOD OF ST. ANDREW IN CANADA.

##### FIFTH ANNUAL CONVENTION.

[From our Special Correspondent.]

(CONTINUED.)

On Sunday morning, Feb. 10th, the Lord Bishop of Huron, preaching on the words "A servant of Jesus Christ," gave a characteristically powerful and moving appeal for consecration to the service of the Divine Master. The 'servant,' he pointed out, was literally a *slave*, and this thought he developed under four headings, viz.: 1. The purchased possession—the slave was owned by his master. 2. Unquestioning obedience—this was required of him. 3. Perpetuity of service—the destiny of Christ's servants. 4. The care of the Master.

At 2.45 p.m. a Brotherhood Bible Class was conducted in St. Paul's church by Rev. G. R. Beamish, of St. George's Cathedral, Kingston, who has a large men's Bible Class in connection with his own work.

At four o'clock the Opera House was well filled for the Men's Mass Meeting. There were three addresses,—rousing, straightforward, and plain,—directed against the besetting sins of men and calling for decision in the religious life. The speakers were the Rev. Dr. Ker, of Mont real; Mr. J. R. Clougher, of Toronto; and the Rev. W. J. Muckleston, of Perth. It was a rare opportunity of bringing the plain home truths of religion to bear upon upwards of a thousand men.

The evening service was the last of the proceedings of the Convention. As in the morning, the members of the Brotherhood, upwards of 150 in number, sat in a body in the front seats of the middle aisle of the church. In place of the appointed preacher, Rev. A. S. Lloyd, of Virginia, who was detained by the storm, Rev. Rural Dean Muckenzie preached a short, bright and forcible sermon on the words, "I must be about My Father's business." He was followed by the Rev. J. C. Davidson, of Peterborough, who took as his text Acts xxiii, ii. After the service the members of the Brotherhood, and all others who desired to do so, were asked to remain for the Farewell Meeting, conducted by the Rev. J. C. Farthing. 'This service was most solemn and impressive.

The death roll of the Brotherhood having been read, that portion of the prayer for the Church militant was said, in which thanks are given on behalf of the faithful departed. Mr. Farthing then called upon all the Brotherhood men to join with him in renewing the pledge of the order, upon which each replied to the initiatory question in the manual, giving his name in full, "I, —, by the grace of God will do so." After this, all kneeling, the hymn, "Lord speak to me," was sung, and after a few brief parting words from three or four members of the Brotherhood, the Convention was closed with the Benediction, and all dispersed to make ready for their departure to various homes, feeling that it was good for them to have been there.

#### NEW BOOKS.

A most useful "Help" for the Lenten Season comes to us from T. Whittaker, Bible House, N.Y., under the name "QUADRAGESIMA." The author, the Rev. Reginald Heber Howe, D.D., has certainly provided an effective and helpful manual, supplying much and rich thoughts for every day in Lent. We can recommend it to the many busy men who cannot square their engagements with the appointed hours of service on week days, as one means of keeping the devotional life vigorous and of securing a better Lent. (Cloth, pp. 160; \$1.)

A second series of "SERMON STUFF," from the pen of Rev. S. D. McConnell, D.D., has been issued by the well-known New York publisher, T. Whittaker. Busy Parish Priests, with little time for reading and study, will find in this volume a mine of condensed and suggestive thought which may be readily expanded into real good sermons. (Cloth, pp. 228; \$1.)

THE HISTORICAL POSITION OF THE EPISCOPAL CHURCH is the title of a valuable pamphlet containing an address by Rev. Francis J. Hall, M.A., of the Western Theological Seminary, Chicago, delivered before the Baptist Church History Club of that city in December last. It answers ably the question: "What does the Episcopal Church claim to stand for in history?" Clear, definite, sound. Get it. The Young Churchman Co. (Paper, pp. 71; 20c.)

A good tract for parochial circulation is that just received from T. Whittaker, N.Y., (price 10c), entitled "Why I am an Episcopalian?" by the Rev. Geo. W. Shinn, D.D. It is an address delivered by a Church priest to a Unitarian congregation by request; but it is outspoken and definite in its Church position and claims. Dr. Shinn takes occasion to explain his use of the term *Episcopalian* as being "under protest, for it is a narrowing and misleading term. \* \* \* We prefer to call ourselves *Churchmen*." (Paper, pp. 32.)

We have received a copy of "The Memorial Sermon and Addresses delivered on the occasion of the 25th Anniversary of the Consecration of Bishop Whittaker, of Pennsylvania," now issued in pamphlet form by Messrs. Geo. W. Jacobs & Co., 103 South 15th street, Phila. We return our thanks.

#### Notice to Subscribers in Arrears.

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



# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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Editor, P. O. Box 304, Montreal. Exchanges to  
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ments See page 15.

## CALENDAR FOR FEBRUARY.

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

## THE HOLY COMMUNION.

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

[CONTINUED.]

This, then, was the teaching of the early Fathers, and this was the belief of the whole Church for several hundreds of years, until gradually there arose more and more a belief in a carnal Presence, until at length, about A.D. 861, Paschasius Radbert, Abbot of Corbie, taught distinctly that after the Consecration nothing but the Body and Blood of Christ are to be believed, a doctrine very like Transubstantiation. But this teaching was challenged by Rabanus Maurus, Archbishop of Mentz, by Johannes Scotus Erigena, and others, and especially by Bertram or Ratramnus, a monk of Corbie, who says: 'the change is not wrought corporally, but spiritually and figuratively. Under the veil of the material Bread and Wine, the spiritual Body and Blood of Christ exist. Both the Bread and Wine are in their nature corporal creatures, but, according to what they become spiritually, they are the Mysteries of Christ's Body and Blood.' And again he says: 'the Body and Blood of Christ are figures in respect of their visible nature, but in respect of the invisible substance, *i.e.*, the power of the Divine Word, they are truly Christ's Body and Blood. Wherefore, so far as they are visible creatures, they feed the body, but so far as they have the virtue of a more powerful substance or nature, they feed and sanctify the souls of the faithful.'

From this time forward, however, although there arose many able champions of the true Spiritual Presence, the belief in the carnal Presence and in the change of the substance or nature of the Bread and Wine, grew and grew, until the doctrine of Transubstantiation was at length formally accepted by the Council of the Lateran, A.D. 1216, and then, and not till then, became a part of the belief of the Western Church. The doctrine, however, was not brought into its full form until the Council of Trent, A.D. 1551, by which time the Church in England no longer acknowledged that allegiance to the Bishop of Rome, which had been obtained during the middle ages by encroachment, and had been rendered to a greater or lesser degree for several centuries. And consequently we are able to say that, in its full form, the Church in England has never at any time in her history

accepted or held this doctrine, for it was formulated after we had freed ourselves from the thralldom of Rome. And, indeed, the doctrine of Transubstantiation did not take its final form until A.D. 1563, when, in the Creed of Pope Pius IV, it was set forth that the Body and Blood of Christ, together 'with His Soul and Divinity, are truly and really and substantially in the Eucharist, and that there is a conversion of the whole substance of the Bread into His Body, and of the whole substance of the Wine into His Blood; which conversion the Church Catholic calls Transubstantiation.'

But, meantime, right through the middle ages, there was a long line of learned and liberal men who declined this teaching, so far as it had been formulated in their day. For instance, St. Bernard of Clairvaux (A.D. 1115) says: 'Our Lord's Body is exhibited to us only spiritually, not carnally.' Peter Lombard, (A.D. 1141), says: 'If any one asks whether the change is formal or substantial or of any other kind, I am not able to define.' Durandus (A.D. 1320) says: 'We believe in the Presence, but we do not know its mode.' Wycliffe (A.D. 1324) says: 'That this venerable Sacrament is in its own nature veritable Bread, and sacramentally Christ's Body is shown to be the true conclusion.' Tonstal, Bishop of Durham, (A.D. 1531), says: 'Before the Lateran Council it was free to every one to hold what he would concerning the manner, and it would have been better to leave curious persons to their own conjectures.' Cardinal Cajetan (A.D. 1517-1584) says: 'The real Body of Christ is eaten in the Sacrament, yet not corporally, but spiritually. Spiritual manducation, which is made by the soul, reaches to the Flesh of Christ, which is in the Sacrament.'

Thus, you see, we are brought to the period of the Reformation, and I will now give just a few extracts from the writings of two of those, who gave up their lives at the Stake rather than accept the doctrine of Transubstantiation, and I will thus show you what these Reformers, Ridley and Cranmer, really held. And, first, I will give a few passages from the writings of Bishop Ridley, who was really in this matter of the Presence the teacher of Archbishop Cranmer. 'I say,' writes Ridley, 'that the Body of Christ is present in the Sacrament, but yet sacramentally and spiritually (according to His grace) giving life, and in that respect really, that is, according to His benediction, giving life;' and, further on, he says: 'The true Church of Christ doth acknowledge a Presence of Christ's Body in the Lord's Supper to be communicated to the godly by grace, spiritually, as I have often showed, and by a sacramental signification, but not by the corporal Presence of the Body of His Flesh.' And again 'That heavenly Lamb is, as I confess, on the Table, but by a Spiritual Presence, and not after any corporal Presence of the Flesh taken of the Virgin Mary.' And later, when Ridley was before his Judge, and was asked whether he believed the Bread, when consecrated, was really Christ's Body, he replied as follows: 'My Lord, you know that where any equivocation (which is a word having two significations) is, except distinction be given, no direct answer can be made; for it is one of Aristotle's fallacies, containing two questions under one, which cannot be satisfied with one answer. For both *you* and *I* agree herein that in the Sacrament is the very *true* and *natural* Body and Blood of Christ, even that which was born of the Virgin Mary, which ascended into Heaven, which sitteth at the right Hand of God the Father, and which shall come from thence to judge both the quick and dead; only we differ *in modo*, in the way and manner of being; we confess *all one thing to be in the Sacrament*, and dissent in the manner of being there. I, being fully by God's Word thereto persuaded, confess Christ's natural Body to be in the Sacrament

*indeed, by Spirit and grace*, because whosoever receiveth *worthily* that Bread and Wine, receiveth effectually Christ's Body and drinketh His Blood, that is, he is made effectually partaker of His Passion; but *you* make a grosser kind of being, enclosing a natural, a lively, a moving Body under the shape or form of Bread and Wine. Now, this difference considered, to the question I answer that in the Sacrament of the Altar is the natural Body and Blood of Christ *vere et realiter*, indeed and in reality, if you take those terms *indeed and really for spiritually by grace and efficacy*, for so every worthy receiver receiveth the very *true* Body of Christ; but if you mean *really and indeed*, so that thereby you include a lively and moveable Body under the forms of Bread and Wine, then, in that sense, is *not* Christ's Body in the Sacrament *really and indeed*.'

And now, from the writings of Archbishop Cranmer, I would quote as follows: 1. 'I say (as all the holy Fathers and Martyrs used to say) that we receive Christ spiritually, by faith, with our minds eating His Flesh and drinking His Blood; so that we receive Christ's very natural Body, but not naturally nor corporally.' 2. 'It is my constant faith and belief that we receive Christ in the Sacrament verily and truly. But *you* think that a man cannot receive the Body of Christ verily unless he take Him corporally in His corporal mouth. My doctrine is that He is by faith spiritually present with us, and is our spiritual Food and Nourishment, and sitteth in the midst of all them that be gathered together in His Name; and this feeding is spiritual feeding and an heavenly feeding, far passing all corporal and carnal feeding, in deed and not in figure only, or not at all, as you most untruly report my saying to be.' 3. 'I say that the same visible and palpable Flesh that was for us crucified, etc., is eaten of Christian people at His Holy Supper. The diversity is not in the Body, but in the eating thereof; no man eating it carnally, but the good eating it both sacramentally and spiritually, and the evil only sacramentally, that is figuratively.'

Now, of course, my reverend brethren, we are not bound by the opinions of our Reformers or of the writers of this or any other century; but we *are* bound, as Bishop Williams suggested in 1868, if we would be honest Church of England Clergymen, by the work of our Reformers, *i.e.*, by our Liturgy and Articles, as they have been accepted by the Convocations of our Church, and also by the Crown and Realm of England, in order to give to them statutory force. Let us look then next at the authoritative teaching of our Church. And first, if we turn to the Homily on the worthy receiving of the Sacrament of the Body and Blood of Christ, which is declared in the XXXIX Articles to contain Godly and wholesome doctrine, we find these words: 'Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony or bare sign, *no untrue figure of a thing absent*, but the Communion of the Body and Blood of our Lord in a marvellous incorporation, which, by the operation of the Holy Ghost, is through faith wrought in the souls of the faithful.'

And, in the Order for the Administration of the Lord's Supper, the Elements are repeatedly designated as the Body and Blood of Christ, and after reception of these we give thanks that God 'doth vouchsafe to feed us, who have duly received these holy Mysteries with the Spiritual Food of the most precious Body and Blood of (His) Son our Saviour Jesus Christ.' In the Exhortation at the time of receiving, God's Servant invites to 'the Holy Communion of the Body and Blood of Christ,' and says, if we come aright, 'we spiritually eat the Flesh of Christ and drink His Blood;' but, if we come unworthily, 'then we are guilty of the Body and Blood of Christ our Saviour.' And in the Prayer of Humble Access we pray: 'Grant us,

therefore, gracious Lord, so to eat the Flesh of Christ and to drink His Blood, that our sinful bodies may be made clean by His Body and our souls washed through His most precious Blood.' And in the Consecration the Priest prays: 'Grant that we, receiving these Thy Creatures of Bread and Wine . . . . may be partakers of (Christ's) most blessed Body and Blood;' and when all have communicated, God's Minister is ordered to return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth. And after the Blessing there is to be no hurrying out of Church with indecent haste,—but the Priest and others (if so invited) are commanded reverently to eat and drink, i.e., to consume all that may remain of the consecrated Elements, all showing that in our Church we believe that there is about these consecrated Elements a special sanctity—a sanctity attaching to these Elements whether they are received by the faithful in the Lord's Supper or not.

In our Church Catechism, too, we teach our children that the inward part in this Sacrament is 'the Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.' And the 28th Article of our Church says, with reference to this Sacrament, that 'to such as rightly, worthily and with faith receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ.'

Further on in the Article we read:

'The Body of Christ is given, taken and eaten in the Supper only after a heavenly and spiritual manner, and the means whereby the Body of Christ is received and eaten in the Supper is Faith.' But Guest, Bishop of Rochester, who penned this Article, tells us that the word 'only,' which was objected to by some, did not exclude the Presence of Christ's Body from the Sacrament, but only the grossness and sensibleness in the receiving thereof. And while it is true that without faith we cannot receive Christ's Body to edification, yet we must take care not to teach in such a way as to lead men to imagine that it is our faith which creates or brings about the Presence, seeing that the Presence is by virtue of due Consecration, which is absolutely needful in every Communion.

It is true that in the Black Rubric, at the end of the Communion Service, we read that 'no adoration ought to be done either unto the Sacramental Bread or Wine, there bodily received, or unto any Corporal Presence of Christ's Natural Flesh and Blood.' But at the same time we are distinctly told that the object is to save us from idolatry, and that we ought to receive kneeling, in order to signify our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and to avoid such profanation and disorder in the Holy Communion as might otherwise ensue. The object, in fact, is to press a Spiritual in opposition to a Carnal Presence.

Thus the Church of England, while she expressly repudiates the doctrine of Transubstantiation, i.e., the doctrine of the change of the substance of Bread and Wine, expressly teaches by her Formularies a true Presence, Spiritual indeed, but real, inasmuch as a Spiritual Presence must be a true Presence, because all spiritual things are real and effectual, and not imaginary.

(To be continued.)

## LENT.

### I.

In following the steps of our Lord's most holy life, we are again led into the wilderness to behold His fasting and contention with the

Evil One. It is a season of solemn awe and wonder; a season which appeals strongly to every sympathetic and loving heart. Among the lessons of Lent and the reasons for its observance, this must never be lost sight of. One way, and that a very important way, of following our Lord, is to keep Him constantly before us in the different stages of His wonderful life. If we do this as we ought—not in name only, but in spirit and in truth—it will produce in us a rounded, healthy, Christian manhood. We have rejoiced over His birth; we have seen His Godhead unfolding during the Epiphany season; we are now to be led by gentle steps up to the crowning mystery of His death and passion. To every earnest Christian the thought now is, "Behold we go up to Jerusalem, and the Son of Man shall be delivered into the hands of the Gentiles." This is the keynote of Lent. No man can fail to keep this season profitably and well, if he keeps his Lord before him. No man will keep it either profitably or well, unless he remembers constantly the darkness and pain of the crucifixion.

We give our readers this one thought as the criterion of Lenten discipline. Remember, your divine Master is suffering, is fasting, is soon to die for you. If you love Him, can you engage in any so-called pleasure or amusement which will jar with the spirit of the season? Will you not pray with him? He prayed always; but this is His special time of prayer. Will you not fast with Him? There were times when he was hungry and alone; but this is His special hour of abstinence and temptation. O men who love your Lord, remember Him as He is now. From the desert, from the garden of agony, from the cross on Calvary, comes the call, "Could you not watch with Me one hour?"

It is a time to give, a time to fast, a time to pray; but, as including all, it is a time to remember the suffering of the Master. Keep this Lent devoutly, and you will find yourself grown nobler and stronger at its close. Let its warnings go unheeded, and when the season is over, you will know yourself weaker and poorer than before.—*Bishop Morris.*

### II.

The "dear Feast of Lent" has come again, with its call for more frequent services in God's House; withdrawal from the world and its vain pleasures; a closer personal heart-searching and inlooming; it furnishes golden opportunities to the Christian really desirous of doing good to his own soul and to the souls of others. It is a time to gather up the fragments of means and service; to put forth the little efforts, to do the little duties, to bear the little burdens, and to strive against the little sins, doing all to the glory of God. Many good and earnest people forget that life is made up of little things, and because they cannot do some great thing, they turn away from the little opportunities that lie in their daily path and spend their time in wishing for the unattainable. The teachings of Lent help us to be faithful with ourselves, to be sincere and humble in our desires, and to use the "one talent" as conscientiously as the ten. The self-denial of this season are a most fruitful source of help and strength, if properly used. Self-denial implies self-sacrifice—something that costs us an effort to make and the price of which we should give into the treasury of the Lord. The family "mito chest," the "Auxiliary envelope," or the "missionary pocket" stand open and ready to testify to our faithfulness in this matter. Let none of us lose sight of the first and most important object of this blessed season; the cultivation of a higher Character, a nearer likeness to Him whose followers we profess to be. No alms that we give or deeds that we do will atone for a single sin; Christ alone can do that. Good resolu-

tions and solemn vows avail nothing when made in our own strength. To Him we must go with humble, contrite heart, and ask for grace and strength to "take up the cross daily" and follow Him, to be in all things like unto Him, as far as our weak, human natures can be. With this "love of Christ constraining us," the rest will come, the self-denials, the conscientious gifts, the willing spirit and the wholly consecrated life.—*Exchange.*

### III.

We are living in days when the drift is away from God. The world asks no holiness of heart. There never was a day when men so needed a time to stop and think, to read the record of their lives to ask of duties and dangers, to use means of grace, to find pardon and help in Christ. Lent is a fast. The Church has made no iron rule. Fasting is a means, not an end. There is no merit in self-torture; if there were, the world would ere this have had a race of saints. It is a discipline and cannot be gained by fear or force. The measure of duty must be settled by each one in the fear of God. We can all say with gentle, holy Herbert;

"Tis true we cannot reach Christ's fortieth day;  
Yet, to go part of that religious way,  
Is better than to rest.

We cannot reach our Saviour's purity,  
Yet all we bid be holy o'en as He;  
In both let us do our best.

"Who goeth in the way which Christ has gone  
Is much more sure to meet Him

Than one who travelth by-ways.

Perhaps my God, tho' He be far before,  
May turn and take me by the hand and more  
May strengthen my decays.'

We ought and can order our tables with simplicity. We ought and can give up amusements. We ought and can make Lent a discipline, remembering always that the richest gifts can only come by prayer and fasting.

Lent is the time for prayer—in the closet, in the family, above all in the Church, where our Lord has promised, "Where two or three are gathered together in My Name there am I in the midst of them." Lent should be a fast from selfishness, a time for good words and works. Has not God said: "Is the fast I have chosen a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Is not this the fast wherein I have chosen to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, to break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house, when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?" "Thou shalt thy light break forth as the morning, and thine health shall spring forth speedily." "Thou shalt thou call and the Lord will answer." Are there no poor whom we may bring to the Lord's House? No sorrowing ones to comfort? None heavy burdened with sin, whom through Christ we may set free?

There are many clouds which lower around us, but none which will not be scattered by the Gospel of our Risen Saviour.—*Bishop Whipple.*

## A PRAYER FOR LENT.

By BISHOP WHITTINGHAM.

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

## Family Department.

### LENT.

Again returns the fast of Lent.

I will accept; I will desire:  
It is my daily sacrifice

Of selfish tastes, and I aspire  
To something better than this round  
Of earthly aims and earthly love;  
My heart its treasure hath on high—  
My yearning soul must look above.

Small though my field, a pathway lies  
Direct, and leads me on to God.  
Though other paths my fancy prompts  
This is the way my Saviour trod,  
And He has bidden "Follow me,"  
And he who follows Him, I know,  
Will have His blessing, day by day,  
And, too, the safer way to go.

Be it enough for me, when charged,  
To trust His word—on Him be stayed,  
I know He knows, for He who makes  
Is wiser far than that is made.  
I will believe, God helping me.  
I will accept. His cross shall be  
The sign to lead me on through life  
Unto the crown He bought for me.

I will, God helping me, submit,  
This fast of Lent, in whate'er place  
God wills that I should conquer self  
And stimulate the growth of grace.  
I will, God helping me, be pure, accept  
The opportunities I find  
For doing good, believe, be true,  
Be patient, humble, cheerful, kind.

It may be that I shall be sad;  
Be wearied with the cross I wear—  
But I will try to strengthen trust  
And lean on him in added prayer.  
This discipline my soul will bless.  
It is the way my Saviour trod,  
And, if I fast in sin, I feast  
In this communing with my God.

So to this fast of Lent I come  
I wish, by closer walk with Him  
To raise myself to better things  
And master each besetting sin.  
And with His help I may—I will,  
God helping me. My Saviour trod  
These very steps, and, so must I  
If I would seek a rest with God.

—Sarah Phelps.

### The Story of a Short Life.

BY JULIANA HORATIO EWING.

#### CHAPTER IX. (Continued.)

The *Asholt Gazette* was delivered as regularly as the *Times*; but on special occasions, the arrangements for which were only known the night before, O'Reilly or some other Orderly, might be seen wending his way up the Elm Avenue by breakfast time, 'with Colonel Jones' compliments, and the Orders of the Day for the young gentleman.' And so many were the military displays at which Leonard contrived to be present, that the associations of pleasure and alleviation with parades and manoeuvres came at last almost to blot out the associations of pain connected with that fatal Field Day.

He drove about a great deal, either among air cushions in the big carriage or in a sort of precambulator of his own, which was all too easily pushed by any one, and by the side of which the Sweep walked slowly and contentedly, stopping when Leonard stopped, wagging his tail when Leonard spoke, and keeping sympathetic step to the invalid's pace with four

sinowy black legs, which were young enough and strong enough to have ranged for miles over the heather hills and never felt fatigue. A true Dog Friend!

What the Master of the House pleasantly called, 'Our Military Mania,' seemed to have reached its climax during certain July manoeuvres of the regiments stationed at Asholt, and of additional troops who lay out under canvas in the surrounding country.

Into this mimic campaign Leonard threw himself heart and soul. His camp friends furnished him with early information of the plans for each day, so far as the generals of the respective forces allowed them to get wind, and with an energy that defied his disabilities he drove about after 'the armies,' and then scrambled on his crutches to points of vantage where the carriage could not go.

And the Master of the House went with him. The House itself seemed soldier-bewitched. Orderlies were as plentiful as rooks among the elm-trees. The Staff clattered in and out, and had luncheon at unusual hours, and strewed the cedar-wood hall with swords and cocked hats, and made low bows over Lady Jane's hand, and rode away among the trees.

These were weeks of pleasure and enthusiasm for Leonard, and of not less delight for the Sweep; but they were followed by an illness.

That Leonard bore his sufferings better helped to conceal the fact that they undoubtedly increased; and he over-fatigued himself and got a chill, and had to go to bed, and took the Sweep to bed with him.

And it was when he could play at no 'soldier-game,' except that of 'being in hospital,' that he made up his mind to have a blue dressing-gown of regulation color and pattern, and met with the difficulties aforesaid in carrying out his whim.

#### CHAPTER X.

Long years after they were written, a bundle of letters lay in the drawer of a cabinet in Lady Jane's morning-room, carefully kept, each in its own envelope, and every envelope stamped with the post-mark of Asholt Camp.

They were in Leonard's handwriting. A childish hand, though good for his age, but round and clear as his own speech.

After much coaxing and considering, and after consulting with the doctors, Leonard had been allowed to visit the Barrack Master and his wife. After his illness he was taken to the seaside, which he liked so little that he was bribed to stay there by the promise that, if the doctor would allow it, he should on his return, have the desire of his heart, and be permitted to live for a time 'in Camp,' and sleep in a hut.

The doctor gave leave. Small quarters would neither mar nor mend an injured spine, and if he felt the lack of space and luxuries to which he was accustomed, he would then be content to return home.

The Barrack Master's hut only boasted one spare bed-chamber for visitors, and when Leonard and his dog were in it there was not much elbow-room. A sort of cupboard was appropriated for the use of Jemima, and Lady Jane drove constantly into Camp to see her son. Meanwhile he proved a very good correspondent, as his letters will show for themselves.

#### LETTER I.

BARRACK MASTER'S HUT,  
The Camp, Asholt.

My Dear, Dear Mother—I hope you are quite well, and father also. I am very happy, and so is the Sweep. He tried sleeping on my bed last night, but there was not room, though I gave him as much as ever I could. So he slept on the floor. It is a camp bed, and folds up, if you want it to. We have nothing like it. It

belonged to a real General. The General is dead. Uncle Henry bought it at his sale. You always have a sale if you die, and your brother-officers buy your things to pay your debts. Sometimes you get them very cheap. I mean the things.

The drawers fold up, too. I mean the chest of drawers, and so does the washing-stand. It goes into the corner, and takes up very little room. There couldn't be a bigger one, or the door would not open—the one that leads into the kitchen. The other door leads into a passage. I like having the kitchen next me. You can hear everything. You can hear O'Reilly come in the morning, and I call to him to open my door, and he says, 'Yes, sir,' and opens it, and lets the Sweep out for a run, and then takes my boots. And you can hear the tap of the boiler running with you hot water before she it, and you can smell the bacon frying for breakfast.

Aunt Adelaide was afraid I should not like being woke up so early, but I do. I waked a good many times. First with the gun. Its like a very short thunder, and shakes you. And then the bugles play. Father would like them. And then right away in the distance—trumpets. And the air comes in so fresh at the windows. And you pull up the clothes, if they've fallen off you, and go to sleep again. Mine had all fallen off, except the sheet, and the Sweep was lying on them. Wasn't it clever of him to have found them in the dark? If I can't keep them on, I'm going to have campaigning blankets; they are sewed up like a bag, and you get into them.

What do you think I found on my coverlet when I went to bed? A real, proper, blue dressing gown, and a crimson tie! It came out of store, and Aunt Adelaide made it smaller herself. Wasn't it kind of her?

I have got it on now. Presently I am going to dress properly, and O'Reilly is going to wheel me down to the stores. It will be great fun. My cough has been pretty bad, but its no worse than it was at home.

There's a soldier come for the letters, and they are obliged to be ready.

I am, your loving and dutiful son

LEONARD.

P. S.—Uncle Henry says his father was very old-fashioned, and he always liked him to put 'Your dutiful son,' so I put it to you.

All these crosses mean kisses, Jemima told me.

#### LETTER II.

. . . . I went to church yesterday, though it was only Tuesday. I need not have gone unless I liked, but I liked. There is service every evening in the Iron Church, and Aunt Adelaide goes and so do I, and sometimes Uncle Henry. There are not very many people go, but they behave very well, what there are. You can't tell what the officers belong to in the afternoon, because they are in plain clothes; but Aunt Adelaide thinks that they were Royal Engineers, except one Commissariat one, and an A. D. C., and the Colonel of a regiment that marched in last week. You can't tell what the ladies belong to unless you know them.

You can always tell the men. Some were Barrack Sergeants, and some were Sappers, and there were two Gunners, and an Army Hospital Corps, and a Cavalry Corporal who came all the way from the barracks, and sat near the door, and said very long prayers to himself at the end. And there were some schoolmasters, and a man with gray hair and no uniform, who mends the roofs and teaches in the Sunday-school, and I forgot the rest. Most of the choir are Sappers and Commissariat men, and the boys are soldier's sons. The Sappers and Commissariat belong to our brigade.

There is no sexton to our church. He's a church orderly. He has put me a kind of a buck in the corner of one of the officer's seats, to make me comfortable in church, and a very high footstool. I mean to go every day, and as

often as I can on Sundays, without getting to much tired.

"You can go very often on Sunday mornings if you want to. They begin at eight o'clock, and go on till luncheon. There's a fresh band, and a fresh chaplain, and a fresh sermon, and a fresh congregation every time. Those are Parade Services. The others are Voluntary Services, and I thought that meant for the volunteers; but O'Reilly laughed, and said, "No, it only means that there's no occasion to go to them at all"—he means unless you like. But then I do like. There's no sermon on week days. Uncle Henry is very glad and so am I. I think it might make my back ache.

I am afraid dear mother, that you won't be able to understand all I write to you from the Camp; but if you don't you must ask me and I'll explain.

When I say our quarters, remember I mean our hut; and when I say rations it means bread and meat, and I'm not quite sure if it means coals and candles as well. But I think I'll make you a Dictionary if I can get a ruled book from the canteen. It would make this letter too much to go for a pony if I put all the words in I know. Cousin George tells me that when he comes in after mess. He told me the Camp name for Iron Church is Tin Tabernacle; but Aunt Adelaide says it's not, and I'm not to call it so, so I don't but that's what he says.

I like cousin George very much. I like his uniform. He is very thin, particularly round the waist. Uncle Henry is very stout, particularly round the waist. Last night George came in after mess, and two other officers out of his regiment came too. And then another came in. And they chaffed Uncle Henry, and Uncle Henry doesn't mind. And the other officer said, "Three times round a Subaltern—once round a Barrack Master." And so they got Uncle Henry's sword-belt out of his dressing-room, and George and his friends stood back to back, and held up their jackets out of the way, and the other officer put the belt right round them, all three and told them not to laugh. And Aunt Adelaide said, "Oh!" and "You'll hurt them." And he said, "Not a bit of it." And he buckled it. So that shows it was great fun.

I am, your loving and dutiful son,  
LEONARD.

P. S.—The other officer is an Irish officer—at least, I think so, but I can't be quite sure, because he won't speak the truth. I said "You talk rather like O'Reilly; are you an Irish soldier?" And he said, "I'd the misfortune to be quartered for six months in the County Cork, and it was the ruin of my French accent." So I said, "Are you a Frenchman?" and they all laughed, so I don't know.

P. S. No. 2.—My back has been very bad, but Aunt Adelaide says I have been very good. This is not meant for swagger, but to let you know.

(Swagger means, boasting. If you're a soldier, swagger is the next worst thing to running away.)

P. S. No. 3.—I know another officer now. I like him. He is a

D. A. Q. M. G. I would let you guess that if you could ever find it out, but you couldn't. It means Deputy Assistant Quarter Master General. He is not so grand as you would think; a plain General is really grander. Uncle Henry says so, and he knows.

(To be continued.)

THE CHILDREN IN CHURCH.

"Here am I and the children Thou hast given me." That is well. That is as it should be. The children at Church, and in the family pew. They understand more than you suppose; and they are solemnly impressed by the occasion, even if they cannot understand the sermon. "But they will get so tired, going to Church and then to Sunday School." Not so very tired as you suppose. They rise and change posture during singing. The service is only about an hour and a quarter long. Then comes a recess to go into Sunday School. Then only about an hour there, and no so such hard study as in school. Really, do you see? Any half-day at school is more severe than a whole service at Church, including the Sunday School. Besides, if they cannot attend both, the Sunday School can be omitted. Our very best Sunday School workers will tell you that the Church is worth more to the children than the school. If he can have but the one, give him the Church. But do not be whimsical; he can have both. It will not hurt him. Bring the children.—*Central Church.*

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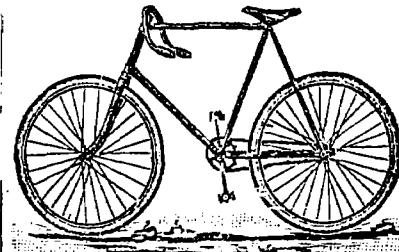
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## Mission Field.

[From our English Correspondent.]

### CEYLON.

The Metropolitan attended the Diocesan Synod of Ceylon at the end of September. In his address he compared the Diocese of Colombo with Calcutta, and observed that in Ceylon the missionary work was more happily combined with the pastoral and parochial work than in his own diocese. On the other hand he thought the diocesan organization was less satisfactory, and that their central board was not so regularly informed of the details of the missionary, educational and Church extension work throughout the Diocese, as they were in Calcutta. He maintained that on the occasion of the Bishop's visit, the collection should be made for the general needs of the diocese, and not for any local object. The Bishop of Colombo in taking leave of the Synod on the eve of his departure to England spoke gratefully of the support which he had received, and emphasized the remarks of the Metropolitan on the need of a closer connection between the Standing committee and the parochial work of the clergy, in order that the local efforts might be gathered in and made diocesan.

Mr. Macrae in an article contributed to the *Vepez Magazine* gives a vivid description of the scenery of the hill station of Nowera Eliza, and the remarkable railway route by which it is reached, involving an ascent of 5,500 feet. The church stands on the slopes of Mount Pedro, which towers above to a height of 8,200 ft. On December 11th Colombo was visited by the Bishops of Salisbury and Brisbane, and the Bishop elect of Wellington, New Zealand, on their way from England to Australia. The Bishops attended the service at the Cathedral, and an address was given by the Bishop of Salisbury on the words, 'Whom seek ye?' and 'What is truth?' from St. John xviii. 4, 38. The Bishop also attended the ceremony of the laying of the first stone of the new breakwater.

### CHINA.

The Japanese invasion has interfered with the operations of the North China Church Mission, the Rev. W. Breton, and the lady medical missionary, Miss Marston, being compelled to withdraw from Peking and to take refuge at Tientsin. The journey was accomplished between October 7th and 9th. Tientsin was crowded with refugees, and amongst the missionaries there was Mrs. Bishop, the well-known traveller, and two other ladies. There were fears for Chefoo, but the Japanese assault was diverted to Port Arthur on the opposite side of the gulf, so that the mission party there were reported to be free from any immediate danger; but no work could be undertaken in the country villages and hamlets, or in any place outside the treaty ports. Bishop Scott accomplished his return voyage in

November, taking the services in St. Paul's, Vancouver, on Sunday, the 11th, and embarking on his way across the Pacific on the Monday following.

Bishop Corfe writes of the hostile feeling of the Koreans towards the Japanese invaders, and anticipates a stubborn opposition to the new constitution, which is of Japanese manufacture, though nominally issued by the king's authority. Under its provisions Buddhism will gain new privileges, and establish itself in the towns. The new law will also abolish the distinction between the children of concubines and those of the lawful wife as hitherto recognised in Corea.

### MISSION WORK IN MAURITIUS.

In his appeal (recently published in the "Record") the Bishop, after gratefully acknowledging the assistance given by the various Church societies, and stating the increased staff of the Church of Rome proceeds:—

"That there is a work going, forward which is worth sustaining and extending the following facts will abundantly suffice to prove. During my two recent visits to Seychelles, with an interval of one year between them, I had the privilege of confirming 334 candidates, and on one Sunday morning at Mahe administered Holy Communion to 170 persons, to say nothing of other largely-attended Communion in the same church and in other places. My desire is to establish a special Seychelles Fund. I am very anxious to invest the £600 given by the C.M.S. (granted on withdrawal from regular work in Mahe) as the nucleus of an endowment to perpetuate the work inaugurated and carried on by the society; but I shall be obliged to spend it on current expenses, especially for the support of orphan and necessitous children, if I cannot secure support for such a fund as I propose. With £100 a year, in addition to the subscriptions already given, things can be kept going as they are; with a second £100 a year substantial progress may be looked for. Surely this is not much to ask?"

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"For John the Baptist came neither eating bread nor drinking wine; and ye say, he hath a devil. The Son of man is come eating and drinking, and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners! But wisdom is justified of all her children."—*Luke vii. 33, 34, 35.*

In combating the great sin and misery of drunkenness, instruments and adjuncts may be of many sorts, promoting the same end in various ways. There is room for those who follow the example of the Baptist as well as for those who desire to follow the example of Christ. And there is no occasion for any rivalry between them, except the honest rivalry of which can do the most; no need, certainly, of mutual attack or depreciation. There have been times in which both parties have required to be reminded of this. Of old it was the abstainers who had reason to complain of scoff and jest thrown out upon them; now the balance has swayed in the other direction, and it is the advocates of Temperance, as distinguished from abstinence, of moderation as distinct from prohibition, that have to plead for tolerance from their comrades. But Wisdom is justified of all her children. The tolerance—nay, rather, the friendly cooperation—should be freely granted on either side. The strong—whichever party claims that title—should bear the infirmities of the weak. All helpers should be welcomed and received, but "not to doubtful disputations." Ephraim should not envy Judah, nor Judah vex Ephraim. St Paul's rule hold's good alike of eating and drinking: "Let not him that eateth despise him that eateth not, and let not him that eateth not judge him that eateth"; but let each be content with being persuaded in his own mind, and making all turn to the glory of God and the benefit of his neighbour in this particular matter—the promotion of Temperance. For there is indeed a cause—in the wide prevalence of the sin; in the utter ruin it often brings about; in the abundance and facility of temptation; in the frightful scenes of crime and degradation, of cruelty and misery which it produces. The evidence lies open before us. Enough to scan the daily records of our newspapers; to note the scenes occurring too frequently under our eyes; to hear the tales of want and wretchedness that are ready for all who will listen. We may not turn blind eyes or deaf ears to these things if we desire to be true followers of the Redeemer of the world, Who poured out His own life to save mankind from sin and misery. Our only question should be: How can we help?—our only feeling towards this Society, one of thankfulness, that it gives us the opportunity. Is it too much to ask that every member of our Church should become

a member of one or other of its branches?

Each section has its own work, its own objects, its own methods. The habitual drunkard can only, speaking generally, be reclaimed by a total renunciation of the drink which overmasters him; the weak and yielding temper, which happens to be exposed by circumstances to frequent solicitation, can only be safe in a resolution of total abstinence. They will be greatly encouraged to take and keep this resolution by the persuasion, the example, and the support of those who need not this protection for themselves, but who willingly give up their own pleasure to keep their brother from offending. Here is ample scope and urgent motive for those who are drawn towards the abstaining branch. It is vain to expect that all the world can ever become total abstainers, but the whole Church is already pledged to Temperance.

(To be continued.)

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"It was on the 15th of March last," he continued, "when I was in New York city, that I first felt symptoms of my trouble. I experienced difficulty in going up stairs, my legs failing to support me. I consulted a physician who informed me that I had every symptom of locomotor ataxia, but as the case developed he pronounced it a case of Landry's paralysis, and knowing the nature of the disease, advised me to start for my home and friends. I gave up my work and on April 1st started for London, Ont. A well-known physician was consulted but I grew rapidly worse, and on Saturday, April 7th, several physicians held a consultation on my case and informed me that I was at death's door, having but three to six days to live; still I lingered on, by this time completely paralyzed, my hands and feet being dead. I could hardly whisper my wants and could only swallow liquids. Oh, the misery of those moments are beyond all description, and death would really have been a welcome visitor.

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OLAVE E. DALLIMORE.

Sworn and subscribed before me December 3, 1894.

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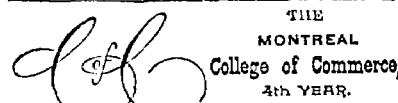
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