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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XII.
No. 37.

MONTREAL, WEDNESDAY, FEBRUARY 18, 1891.

PER YEAR
\$1.50

ECCLIASTICAL NOTES.

Forty thousand dollars have been raised by the people of Trinity Church, Buffalo, N. Y., with which to pay off their debt.

TRINITY CHURCH, Wilmington, Delaware, a magnificent building, was consecrated Jan. 29th, by Bishop Coleman. Bishops Potter and Adams were also present.

ST. AUGUSTINE'S Church, Brooklyn, N. Y., after a straggling existence of many years as a colored mission, is now an independent parish, with colored rector and vestry.

THE Woman's Guild of Trinity Church, New Orleans, has placed a memorial window in the church, to the late Bishop Harris, of Michigan, who was at one time rector of the parish.

THE Rev. James Buchanan Drysdale, late assistant to the Rev. Lindsay Parker, rector of St. Peter's Church, Brooklyn, N. Y., has been formally deposed by Bishop Littlejohn, of Long Island.

KANSAS.—Owing to continuous hard work during the past four years, the Right Rev. Elisha S. Thomas' health has been somewhat impaired. He will take a vacation for three months.

TRINITY CATHEDRAL parish, Easton, Maryland, has begun the erection of a stone church as a memorial of the first Bishop, the saintly and revered Bishop Lay. The walls are partly up and it is hoped to complete the work before spring.

AT All Saints' Cathedral, Milwaukee, Wis., on the second Sunday after Christmas, a German Lutheran minister was confirmed. He is unable to speak or understand the English language. The service as pronounced by the Bishop was repeated in German by Dean Williams.

BISHOP SPALDING held a Confirmation service in the Church of the Good Shepherd, Colorado City, U. S., December 9th, at which time the Rev. John Harrington, a Methodist minister, with his wife and two daughters were confirmed. Mr. Harrington has been admitted as a candidate for Holy Orders.

A CORRESPONDENT from Michigan in the *Southern Churchman*, says: "On the departure of Mr. and Mrs. Elliott T. Slocum, of Detroit, a few days ago, for Europe, Mrs. Slocum handed to the Bishop of Michigan a cheque for \$10,000 for the endowment of an additional lectureship, on Christian Evidences, in connection with the Hobart Guild of Ann Arbor. The gift is in nature of a thank offering, as Mrs. Slocum enjoyed in a special degree the warm personal intimacy of the late Bishop Harris and his family, being also warmly interested in his plans for the Church students at Ann Arbor.

By the translation of Dr. Magee to the northern Primacy, the Bishop of Wakefield, Eng., becomes entitled to a seat in the House of

Lords. There can be no doubt that the experience which he gained during the nine fruitful years when, as Bishop of Bedford, he was winning the affection of the people of East London, will be peculiarly valuable in the Legislature when social questions are under consideration. All the conditions of life among the toilers in our courts and byways have been investigated by him, and he will be able, from knowledge gained at first hand, to tell the members of the Upper Chamber many things about the social state of the people which will be likely to startle and shock them. A loveable man, full of sympathy, and with a personal charm which few can resist, he was for a time known by the East Londoners as the Bishop of Bedford; then as the Bishop; and finally as our Bishop. Many of them to this day affectionately remember him and his ministrations among them.—*Church Bells*.

ACCORDING to the *Chester Diocesan Calendar* for 1891 it appears that at the end of 1890 there were 270 benefices in the diocese. The parochial and other clergy licensed to officiate in the diocese number in all about 490. During the year four ordinations were held, at which were presented 37 candidates—16 for deacon's and 21 for priest's orders. Of these 9 were of Oxford, 13 Cambridge, 2 Dublin, 3 Durham, 2 London, 3 St. David's, 4 Theological Colleges, and 1 literate. Confirmations were held in 12 rural deaneries, at which were presented 5898 candidates—2417 males, 3481 females. One church and four churchyards have been consecrated, and eight places licensed for Divine service. The amount of the guaranteed fund for the 'Chester Diocesan Special Service' at the end of 1890 was computed at £560 per annum. The grand total of voluntary contributions for Church purposes made in the diocese during the year was £118,630. The diocese is reported to have an area of 657,123 statute acres, and the total population is estimated at 644,000.

THE following opinion, given at the close of 1882, by Bishop Magee of Peterborough, Eng., to a Leicester memorial on the subject of prayers for the dead is of interest just now, in view of the correspondence on the subject in our columns:—"Prayers for the dead are not necessarily a Roman rite, nor does their use necessarily imply belief in any Roman doctrine. There is a doctrine respecting the state of departed souls, and there are prayers for these founded on that doctrine, which are distinctly Roman—namely, the doctrine that the souls of the faithful departed pass through the cleansing fires of purgatory, and that remission of these pains may be obtained for them by Masses and prayers offered on their behalf by the faithful on earth. This our Church distinctly condemns in her Articles. On the other hand, there is a doctrine as to the state of the faithful departed and there are prayers for them founded upon that doctrine, which are not Roman but primitive, and which our Church has never condemned. The belief was undoubtedly general in the early Church, that the souls of the faithful, though free from all suffering, were capable, while awaiting their final consummation and bliss, of a progress in

holiness and happiness; and that prayer or such progress might therefore lawfully be made on their behalf by the Church on earth. Accordingly prayers for the rest and refreshment of the departed abound in the early liturgies of the Church, and especially in connection with the celebration of the Holy Communion. To say that such prayers imply a belief in Roman doctrine is not only unjust and uncharitable, but also in regard to our controversy with Rome 'extremely rash and unwise.'—*Irish Ecclesiastical Gazette*.

ACCORDING to the *Ripon Diocesan Calendar* for 1891, just issued, the diocese at present contains 356 parishes and one chaplaincy, with 350 incumbents, one chaplain, and 192 curates. Of the parishes two are vacant, five are held jointly with some contiguous parish, and one has two incumbents. The total number of clergy in the diocese is 611. Of these there are 348 incumbents, 194 curates, 19 Cathedral clergy and chaplains not holding other preferments in the diocese, and 50 who are residents in the diocese without parochial cure. During the past year 33 incumbents were admitted, 73 curates licensed, and eight incumbents resigned. Bishop Carpenter held four ordinations, at which were presented 59 candidates in all—38 for deacon, and 21 for priest's orders. The total number of confirmees for the year was 5148, who are divided thus—1673 boys, 2629 girls, 205 men, 641 women. Three new churches and eight burial-grounds were consecrated. The population of the diocese is put down at about 919,516, and the church accommodation at 169,967 sittings.

THE *Directory of the English Church Union* for 1891 shows a considerable increase in the numbers and organization of the Union for the past year. During the year ten new branches and four new district unions have been formed. These now make a total of 358 branches, and sixty-one district unions. In addition six more parochial guilds have affiliated themselves to the Union, making a total of fifty-four guilds. It is further stated that since June, 1888, when it first became known that the Church Association were commencing proceedings against the Bishop of Lincoln, no less than 13,850 communicants have joined the Union. The general defence fund, out of which the costs in the Bell-Cox case have been paid, commences the year 1891 with a small balance in hand. The members and associates are informed that the President and Council have been able to send the Bishop of Lincoln a cheque for £1,672, collected chiefly in small sums from members and associates of the Union, as a corporate contribution towards the expenses involved in his trial at Lambeth. This offering of the Union was supplementary to the sum of over £2,000, raised by the Bishop of Lincoln's friends at Oxford and a sum of £1,600 guaranteed by Churchmen in his diocese.

WE want additional subscribers in Halifax St. John, Quebec, Toronto, Ottawa, London Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

IN MEMORIAM JOHN CARRY, D. D.

Many of the readers of the *Guardian* will have heard with sorrow of the sudden death of the above-named distinguished divine, and will be glad to read a somewhat fuller account than usual of a life which has shed lustre on the Church and country.

The subject of this notice was born in Ireland, but at the age of 15 came to Canada with his father and settled at Pakenham, on the Ottawa. There when he was 21 he heard the Divine call and devoted himself to the Sacred Ministry. He joined us in Bishop's College in 1848, and was immediately recognized as a man of very superior mind. The influence he exerted upon his fellow-students was deep and lasting. There was an intensity about him—an intensity of devotion to study, of love for learning, especially of fiery zeal for his mother the Church of England as the bride of Christ, and with all that overbearing zeal, a childlike simplicity and absence of conceit that no generous nature could withstand. Especially in the cultivation of habits of systematic reading his influence and example were of the highest value. On St. Matthias's Day, 1850, he was made Deacon, and appointed travelling Missionary in the District of St. Francois. Five months later he was ordained Priest, and given the charge of Leeds, and laboured there for five years with the unflagging devotion which characterized his entire ministry. In 1855 he was advanced to the parish of Point Levi; this charge, after two years, he resigned for a more extended field of labour in the Diocese of Toronto, where he spent the remaining 33 years of his ministry and life.

In this sketch some account must be given of his life work, his published writings, and his character. His ministry, of course, stood first with him, and to it everything was made not only subordinate, but tributary. He was always a diligent visitor, especially so in his younger years, when the writer knew him as his nearest clerical neighbour in charge of a large section of very rough country, where he had to search out his people on horseback over the worst conceivable roads.

Once in the house of a parishioner, however lowly, and he was the kind and genial father and friend of all, his eloquent tongue pouring out his stores of sacred learning upon his rustic circle, delighting them also with his mirth and wit, with which he knew so well how to season the graver matters of his discourse, and never leaving them without prayer and blessing. He was most conscientious and painstaking in his care for the instruction of the young.

It is well known, through his speeches in the Synod of Toronto and his letters in the newspapers, how earnest and persistent he was in his efforts to awaken all religious persons both inside and outside to the necessity, if our country was to be saved from moral and religious ruin, of all the religious bodies uniting in systematically giving such religious instruction in the common schools of the country as all could agree upon and as the law allowed. He had himself arranged, in concert with the ministers of the other religious bodies, such a course for the schools of Port Perry. But it was in the pulpit that he shone most brilliantly. His written sermons were apt to soar about the capacity of ordinary hearers, but his extemporaneous addresses (and nearly all his preaching was extemporaneous) were always delightful to learned and unlearned alike. His exposition of the sense and meaning of the sacred writer was masterly, and he would bring home to the conscience the lessons intended with a power that overbore all gainsaying. Charming would he illustrate the points he insisted upon out of the rich stores of Divine and human. And all this in such chaste and beautiful Eng-

lish that it was a delight to simply sit and listen. For rich, varied, and instructive discourse, combining profound exposition of God's word, clearness and fulness of doctrinal teaching, faithful setting forth of duty and convincing appeals to conscience—in all these qualities taken together, it is believed that the Canadian Church has had in our day few preachers to compare with him.

But Dr. Carry as a speaker and writer largely influenced the Church and the community outside his own parish. His profound and varied learning, his familiarity with all ecclesiastical antiquity, his large acquaintance with every department of literature, and above all the masterly power of his pen in setting the truth he was defending in the most convincing light gained for him long since the ear of the Canadian people. His services to the Church of Canada as a learned divine and a brilliant and powerful writer have been simply inestimable. But it is especially by his brethren of the clergy that his loss will be felt. His stores of knowledge were always at their disposal, and were frequently drawn upon. But more than that, his presence among the clergy was a never failing healthy stimulus to advancement in every right direction; but especially in learning, and both by private advice and in the periodical meetings of the clergy for conference and study, Dr. Carry's counsels and his discriminating recommendations of books were of the greatest value.

To the general public Dr. Carry was best known by his letters in the public press. These were upon all sorts of subjects—literary, educational, social, ethical as well as religious. Their masculine vigour, originality, and outspoken boldness, as well as the charm of their style, made them very captivating. Among the most important were those on the controversy with Rome, and which won for Dr. Carry the title of the Littledale of the Canadian Church. One incident is worth mentioning. Some years ago Archbishop Lynch was assailing the Church of England in the newspapers, using authorities from the Fathers, one of them very telling on his side from St. Athanasius. There was consternation in the Roman camp a day or two later when Dr. Carry pointed out in a letter to the *Globe* that Archbishop Lynch's authority was from a writing which all learned Romanists acknowledged to be spurious. The Archbishop at once wrote and acknowledged that this was true, and that he himself had been deceived. There were several series of controversial letters on the Sabbath question, on the Intermediate State, on Tithes, and on the use of fermented wine in the Holy Communion. The part he took in vindicating the Apostolic origin of Episcopacy from time to time was so able that when the conference on reunion was held three years ago in Toronto Dr. Carry was selected by the Church of England delegation to prepare a written statement of the grounds upon which the Church of England must always maintain the Historic Episcopate. The impression made by that paper upon the members of the other two delegations was shown by their request that it should be printed for their fuller and calmer study at home. But that which formed the crown and glory of his life were the twelve letters printed simultaneously a few months ago in four or more of the leading secular newspapers of Canada, upon the reunion of the separated bodies of English speaking Christians. Their great ability and profound learning; the marvellous way in which he marshalled and disposed of the difficulties of the problem, showing the reunion to be practicable even from a High Churchman's point of view, without sacrifice of principle on either side, but more the beautiful spirit which everywhere pervades them—their moderation, their conciliatory tone and temper, learning treasured up in his unerring memory, their generous consideration towards others, made a profound impression.

There remains one more side of Dr. Carry's life to be touched upon, without which this sketch would be incomplete—his table talk. His power as a conversationalist was one of his most excellent gifts. The flow of his talk in the social circle was simply delightful, full of variety in its subject matter, playful and jocular and always instructive. Without the least effort he would take captive the company he was in, turning the talk into channels far removed from ordinary gossip, and gaining a delighted hearing from one and another of those great thoughts with which his mind and heart were always full to overflowing. And when he found a really intelligent and appreciative circle, how would he glow and expand and pour himself out in eloquent talk, brilliant with quotation and all on fire with the enthusiasm of goodness. The good that he did, the hundreds that he instructed, the influence he exercised by his rare gift through his long life, I believe, quite beyond calculation.

Mention has been made of Dr. Carry's learning. In every department of sacred learning his knowledge was exact. He had a sound acquaintance with the Hebrew and Syriac language; and besides his familiarity with the Greek and Latin classics, which he kept up to the end ("I am reading an ode of Horace every day," he wrote some months back), he had an intimate acquaintance with the ecclesiastical Greek and Latin writers. His knowledge of Biblical exegesis and criticism was extensive and exact. To say that he knew the Hebrew Bible and Greek Testament from end to end were to say little; he had scrutinized every text and examined every difficulty over and over again; and to meditation upon the Holy Scriptures the first and best of his time and thought was always given. But not only sacred learning, in all literature he was extensively read. His especial delight, however, was in poetry, indeed his mind was essentially poetical, and he was himself a verse writer of no mean order.

In estimating Dr. Carry's character, everyone at all intimately acquainted with him would put first the transparent honesty of his nature, and next his courage. To say that he had the courage of his opinions was to say little. All his life through he not only incurred obloquy by writing vehemently against opinions and practices in favour with the public which he believed to be injurious, but he again and again deliberately entered into contests where he knew he would excite prejudice and dislike against himself personally. But what especially bound his friends to him was the affectionateness of his nature, his unusually warm and loving heart. The highest quality of all was the depth and power of his personal religion. There lies before the writer a MS. volume of his prayers, mainly intercessory, extending over more than 30 years. If one did not otherwise know it, an hour spent over this sacred relic would convince anyone that Dr. Carry was essentially a man of prayer.

His health had been much broken for several years, and he knew that he was liable at any moment to be summoned away, and often spoke of it. His death, instantaneous from heart failure, as he was on his way to give the Blessed Sacrament to a sick parishioner, was a veritable *euthanasia*. Port Perry, from which he will always be called (*Johannes a Portu* he once called himself in a flash of wit), holds his mortal remains. Where he himself, we may hope, is, may best be seen from his Christmas greeting to the writer a short time since:—"The circle of years narrow, and so I think intensifies the affection which we entertain for the lessening number of friends. Soon all gloomy views will be dispelled, and in that blessed mysterious Paradise of God we shall love without a fear and without a cloud."

H. R.

Bishop's College,
Lennoxville, 8th Feb., 1891.

THE RULE OF SERVICE OF THE BROTHERHOOD OF ST. ANDREW.

Mention is made elsewhere of a movement in the Episcopal Church of Scotland to organize a "Union of St. Andrew" on the same lines as our own Brotherhood, and in application of what we should call the Brotherhood idea.

The laymen at the head of this effort seem to have moved prudently, and we are sure that all St. Andrew's men in the United States and Canada will unite in devoutly wishing them a hearty Godspeed.

It will be noted, however, that the Rule of Service given in the proposed Constitution—which, it appears, is only tentative and suggestive—differs from our own, in that it does not provide for a definite, minimum effort to be performed within a definite time. This proposal, which we hope may not prevail, gives a fair opportunity to review the meaning and force of the rule; and we do this primarily with a view to the more recent recruits in our own Brotherhood, and others who may not fully understand its characteristic feature—the promise, that is, of each member "to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ."

The Rule of Service, then, in its familiar statement, has commended itself to those who have tested it by experience, as a very effectual stimulus and help to steadiness and persistence in energetic work. It is one of those yokes, which, as Professor Drummond explains it, make work easier and burdens lighter. The burden in this case may be regarded as the individual responsibility for fellow-men, which, it is to be presumed, we would not desire to shirk if we could. Helping a man to keep this great fact of the Christian vocation ever before his mind, the rule leads him to look out for opportunities that might otherwise escape him and to make openings where no room for aggressive effort is at first apparent. It tends to create a habit of missionary activity that no vague obligation can ever produce. It is a concession, we admit, to weak human nature, which find it hard to act zealously and patiently for any object but bread-winning and money-making, without a more definite obligation than a promise to do something at any time. The Rule of service puts the whole matter on a practical, mathematical basis, and prescribes a particular amount of a certain kind of work within a specified time. It makes Christian endeavour as binding as a business appointment, indeed, it conceives of Christian endeavour as such an engagement. A man generally finds it hard to keep an appointment for 'some time or other'; he is more likely to keep an appointment for 'next Saturday at ten o'clock,' or for 'some time between to-day and next Monday.' This fact of human nature was recognized by those who started the Brotherhood on its career; and the results have proved their wisdom.

The requirements they put into their Rule of Service is, after all, nothing but an application, in a single direction, of the baptismal vow. For it can hardly be thought that this general Christian obligation is reasonably fulfilled by a man who is not, at least once in seven days, exerting a conscious and conscientious effort to bring some other man nearer to the Source of all spiritual strength and life. Men nowadays, even those in the country, do not live hermit lives; they are not, as a rule, isolated from their fellows, except by other personal defects of manner and disposition or inherited lines of social distinction, which it is a duty to remove; they can hardly get their living without being brought every day to points where one course of action will bring the Kingdom of God nearer, and another will not; they simply cannot act among men at all without influencing them for the right or for the wrong. "He that

is not with me is against me," said the Master. A man cannot be neutral in this matter; he must take sides between right and wrong; his choice must become evident; no 'bushel' can hide it; and whatever light he has, whether of one or of a thousand candle power, must of necessity shine forth among men. Now the Brotherhood Rule of Service simply helps a man to direct the light, to focus it, now on one life, now on another, or, it may be, always on the same life, until, if God will, the light of His truth shall shine in that heart.

The Rule of Service must be read and interpreted in the light of the object set before the Brotherhood. Every word and deed which is honestly meant to spread Christ's Kingdom among young men is then an 'effort' within its direct meaning; but, according to its plain restriction, this effort must be individual in its application, and earnest in its character. Though the rule requires a determined effort only, and says nothing about its success or failure, yet the words plainly involve the necessity for such persistence in each particular attempt as tact and common-sense may indicate. Whatever Brotherhood work a man engages in must be done with earnest, persistent effort; that is to say, with the whole heart, mind, soul, and strength.

Rightly understood, then, the kind of service required by the rule is nothing more than an intelligent man can well render; and it is nothing more than a Christian man, if he walk worthy of his vocation, is of himself constrained to offer.—*St. Andrew's Cross.*

THOUGHTS FROM DR. EDERSHEIM'S LAST BOOK.

I shrink from Dissent. It is mainly a negative thing. If you were to define it, it would be chiefly in negatives: what it is not; but not what it is. We want not so much the destructive as the constructive in religion.

It must have been an immense reformation which David brought about, when we compare the state of semi-heathenism under Saul with such a hymnology as that introduced by David. No wonder that, despite all his failings, he was called 'a man after God's own heart.'

In Scotland they mostly learn the New Testament through the Old; in England, the Old Testament through the New.

All I really know of God—all I want to know of God—is in Christ. My God is only God in Christ; I know no other, and I do not want to know any other than is there revealed.

Let us beware of impertinent familiarity in religion, such as some make their so called assurance. It is the old story of the *parvenu*, who tries to push himself into the closeness of intimate converse by vulgar, rude familiarity. He that is 'to the manner born, the real child, has and needs none of that obtrusive familiarity. God should be approached with reverence and holy awe—and most of all by His own children, who know him best.

If I were an infidel!—which God forbid—I would hide myself and my discoveries from sight of men. It seems to me the strangest, philanthropy to insist upon making men unspcakably miserable by taking from them every hope of the future, and worse than brutes by depriving them of every ground and motive for truth, morality, or devotion.

The two great difficulties in religion are: the mysteries of our faith and the inconsistencies of Christians.

I am convinced of the historical Church; I believe in a national Church; I prefer a liturgical Church—and on these grounds I have joined the Church of England.

Hold fast by the unity of the Old Testament: not its connection, but its unity. You cannot perceive a mosaic by a little piece of stone.

I believe in a personal God; I also believe in a personal Satan.

THE MINISTRY OF SORROW.

BY ANNIE CRAWFORD.

Much has been written, said, and sung, about the ministry of sorrow, the efficacy of trial in moulding and perfecting human character, and happy he who, though in deepest distress, may yet hear the still, small voice of the Creator, the Redeemer, the Sanctifier, saying in regretful tenderness.—

"I love thee, I love thee, pass under the rod." Yet He who has no pleasure in the death of him that dieth, who wept in contemplation of human bereavement and the desolation of the tomb, who made even our sin-cursed earth so wondrous fair that we call him great who best describes the changing beauty of land and sea and sky—He yearns by gentler means than that of chastisement to win His rebellious children. He longs to "comfort His people." to "have mercy upon His afflicted."

But ye would not hearken. In vain He spreads a noonday sky of soft, sweet blue and dazzling white; and at night a spangled dome of glorious mystery; clothes the brown earth beneath in garments of varied beauty of form and color, yielding gratification to every sense: gives His snow like wool, scatters the hoar frost like ashes; causes His wind to blow upon the mighty waters which, as from the hollow of His hand, rush madly on, bearing to the listening heart a message unutterable, from the very Throne of God. In vain His flood of sunshine, revealing endless wonders, and, more wonderful than all, the human eye to see them. In vain the "music of the spheres," the security of His perfect mastery of the great universe. In vain earth's many voices, her sweet and dewy odors, the power to know and feel them all.

Like ingrates we use, enjoy and comment upon the gifts, forgetting, perchance, denying, the Giver. We will not own the guiding hand of a divine Intelligence, as beneficent as He is mighty. But rather, like

"An infant crying in the night,
An infant crying for the light,
And with no language but a cry,"

we would, in the Babel of our own uproar, seek to drown the voice of answering love and continue to declare:—

"Behold, we know not anything."

Therefore we who so shrink from pain lay upon our Father the necessity for its infliction. He to whom suffering is only less repugnant than sin does not willingly afflict nor grieve the children of men, but we by our perverseness compel His heavy chastening hand.

"As many as I love," says the Old Book, "I rebuke and chasten."

"Behold, I stand at the door and knock."

How far are we from the knowledge of what God has done for us! For if we rightly understood that Thou didst become man, didst die upon the cruel cross for love of me, there would need no other consideration to make me give Thee my whole heart, and be wholly absorbed in Thy love; and this would be such a gratitude as a true Christian ought to have.—*S. Bernard.*

Let your entire spiritual being be simply impregnated with the idea of God's Fatherliness. This is the one unfailing key to all the problems of Life—its denials and its bountifulness, its sunshine and its storm, its voices and its silences.—*Bishop Thorald.*

A Subscriber in Nova Scotia remitting renewal subscription for another year, and with an additional new name writes: 'I wish I had more to send you. The paper is invaluable to Churchmen and women, and should be in every family.'

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AMHERST.—We are very glad to be able to state that the Rev. V. E. Harris is recovering from his serious illness. He will, however, be obliged to have rest and change for three months.

PRINCE EDWARD ISLAND.

DIOCESAN CHURCH SOCIETY.—The annual meeting of the Diocesan Church Society of Prince Edward Island was held on the 4th Feb. Judge Hensely occupied the chair. After an address by the chairman, the following report was submitted and read by the Secretary, Mr. Percy Pope:

"Your Committee, in bringing to your notice the work of the Church on the Island during the past year, while realizing that there is much to be desired, feel that there is also some reason for thankfulness.

"Services have been regularly conducted in all the Churches, and though there may be no very marked improvement, still in general the movement is upward, not downward.

"In Alberton two new Churches have been opened, and there is evident so marked an effort upon the part of the people to push forward their work that your committee has decided to continue the special grant given to this parish last year to enable the rector to procure an assistant during the summer months.

"In Crapaud, the Long Creek Church is sufficiently finished to be available for worship and the Rector is anxious to erect a small church building at Chappelle settlement, about three miles northeast from Springfield.

"Summerside is preparing to build a parish room for general purposes, and generally there is evidence of a desire to push forward.

"There are a number of changes to record in the ministerial ranks. Since we last met, Archdeacon Jones tendered his resignation of the Rectorship of St. Paul's, and has since then accepted that of Windsor, N. S., the vacancy here having been filled by the induction of the Rev. Wm. Hamlyn. The Rev. W. H. Sampson a little later withdrew from the incumbency of Milton, and the Rev. T. B. Reagh at the request of the parishoners accepted the position, and is now in charge of this parish. The vacancy caused in New London parish by Mr. Reagh's departure has not yet been filled; but pending the appointment of a clergyman, your committee, in conjunction with that of the C. & C. S., will arrange to have the parish served at least once every alternate Sunday.

"In conclusion, your committee ardently hopes that the various congregations which compose our diocesan organization, whilst fully exercising the right of individual judgment, may in their relations to each other, be brought to attach much more importance to those essential truths which they hold in common than to differences of opinion, which must exist and which serve a very useful purpose if held in a spirit of true humility and christian charity; for only by this course can we hope to progress as a Church, and freed from the burden of useless dissension be able to present to the world the front of an united body."

On motion of Rev. James Simpson, seconded by H. J. Cundall, Esq., the report was adopted. The Rev. W. Hamlyn moved, seconded by Charles Palmer, Esq., the usual vote of thanks to the parent societies; thanks were, on motion of Rev. C. F. Lowe, seconded by Rev. T. H. Hunt, conveyed to the lady collectors; and the members of the Executive Committee were, on motion of Rev. T. B. Reagh, seconded by Mr. W. H. Aitken, re-appointed. Short addresses were delivered by the clergy.

All the reports from clergymen in the country parishes were encouraging.

DIOCESE OF FREDERICTON.

ST. JOHN.—The annual meeting of the Church of England Institute was held Thursday p. m. Rev. Canon Brigstoke presided. The report of the Treasurer, Mr. George E. Fairweather, showed the year's receipts were \$861.90, and the expenditure \$846.12. The report of the council was most encouraging and showed a gratifying increase in the membership. The officers elected for the ensuing year were:—President, Rev. Dr. Brigstoke; Lay Vice-presidents, C. F. Kinnear and R. P. Starr; Council, T. Barclay Robinson, Alfred Porter, B. C. B. Boyd, George E. Fairweather, J. Roy Campbell, G. Ludlow Robinson, Ira Cornwall, A. P. Tippet, C. A. Macdonald and Richard Rodgers.—*Globe.*

DIOCESE OF MONTREAL.

MONTREAL.—*St. George's*—At the service on the morning of Ash-Wednesday, not only was the 'COMMUNION' used, but the Rector, the Very Rev. the Dean of Montreal, took occasion in his sermon to justify its use, and to enforce its teaching, and he advised his hearers to study the service carefully, when they would themselves recognise its deep impressiveness, beauty and appropriateness.

St. Martin's—The faithful Rector of this parish, the Rev. G. Osborne Troop, M. A., issued a practical letter under the title 'Lenten Opportunities,' the keynote of which was the 16th v. of v. Ephes. 'Buying up the opportunity.' (Revised Version).

On every Wednesday evening, at 8 o'clock, all are invited to a simple service of prayer and praise, with a brief consecutive study of the closing chapters of the Revelation. Every Friday there will be a half-hour service at 5 p. m.

The Sunday Morning sermons will be taken from our Lord's Words of Warning:—1. 'Take heed how ye hear.' 2. 'Take heed, and beware of hypocrisy.' 3. 'Take heed and beware of covetousness.' 4. 'Take heed that ye despise not one of these little ones.' 5. 'Take heed, therefore, that the light which is in you be not darkness.' 6. 'Take heed to yourselves, lest at any time your hearts be overcharged.'

The Sunday Evening sermons will be based on Words of Cheer:—1. 'Be of good cheer; thy sins be forgiven thee.' 2. 'Be of good cheer; it is I; be not afraid.' 3. 'Be of good cheer; I have overcome the world.' 4. 'Be of good cheer, Paul.' 5. 'Be of good cheer; for I believe God.' 6. 'Then were they all of good cheer.'

The Sunday afternoon Bible Readings in the Church will form a study of the closing scenes in the earthly life of our Blessed Lord, as recorded by the four Evangelists.

COTE ST. PAUL.—Ash-Wednesday was duly observed here by evening service at 8 o'clock, Dr. Davidson officiating. There was a fair attendance.

W. A. M. A.—The Montreal Branch of the Women's Auxiliary held its monthly meeting on Wednesday. Miss Laura Mudge read a paper on 'The Sorrowing Lepers,' and made an appeal to the Association on behalf of the work of prevention carried on by the Church of England. Nominations were made for office-bearers for the ensuing year.

DIOCESE OF TORONTO.

PETERBORO.—*St. John's*—The first of the series of Wednesday evening lectures which has been arranged to be delivered at St. John's Church during Lent was given, Wednesday evening, 11th Feb., by Rev. Dr. Sweeney, Rector of St. Philip's Church, Toronto. There was a large attendance, and the lecture was listened

to with the greatest attention throughout. A short service was held first and the address began at 8:30. The subject was 'Our Example and Influence,' and for three-quarters of an hour the rev. gentleman, who is an eloquent speaker, held the interest of the audience. His remarks went to show that as in nature everything had a relation one to the other, so with man. The example of one had an influence on another.—*Review*

St. Luke's—Daily services are being held throughout Lent, except on Wednesdays and Fridays, at 5 p. m., in the lecture room.

Every Wednesday, Evening Prayer and sermon is held in the church at 7:30.

On Friday, the Bible Class meets as usual at 7:30 p. m. in the lecture room.

DIOCESE OF NIAGARA.

GUELPH.—The Bishop of Qu'Appelle (The Hon. Dr. Anson) arrived on Saturday evening, Feb. 7th, from Niagara, and was a guest at the rectory. At 8 p. m. there was a reception given him, and also the Rev. Mr. Sanderson, in the large schoolroom of St. George's Church. The Archdeacon introduced His Lordship, stating that though it was his first visit to Guelph, he was not by any means a stranger. All were aware of his great work in the Northwest, to which he had devoted so much of his life; and of late his Lordship had a prominent place in his descriptions of the incidents of his visit to England the time of the Lambeth Conference. He had the pleasure of travelling with him across the Atlantic, and also was in his company at the three never to be forgotten services—the reception at Canterbury—the grand service at Westminster, and the closing service at St. Paul's. Further, he had the honor of being a guest at Cambridge at the same college as his Lordship and several other Bishops, and again at the reception given to him at the Duke of Westminster's mansion. From all these incidents of my visit with which you are familiar, I feel that his Lordship is not unknown to you and that you welcome him not as a stranger, but as one whose mission work and high reputation are familiar as household words. The Archdeacon then introduced Mr. Sanderson as a representative of the great American Church, which we in Canada all love and honor so much. It was his first visit to Canada, but he trusted that it was only the prelude to many others. Though under different forms of government, yet at the same time we were all bound together in a higher allegiance to a higher than anything earthly gave. And he would not for anything say a discordant word that might jar on his dear brother's ear. He could only hope that he would excuse him for the hint, that the great Kingdom to which both were bound by the ties of a holy and heartfelt devotion, was not a Republic. His Lordship in responding expressed his great pleasure at meeting so cordial a reception. He would remind his friend the Archdeacon that one very important meeting he had omitted, their travelling together to Winnipeg. He thought the object of the great convention there was of the greatest possible interest to this vast Dominion, in the way of consolidating the Anglo-Canadian Church. He then gave a history of the work and difficulties of his remote diocese. In England he was Rector of Woolwich and had a population in his parish of 20,000 all within ten or fifteen minutes' distance from his spacious church. This was about the population of his diocese, but scattered over a vast surface.

His Lordship and Mr. Sanderson were then introduced to all present, Dr. Lett and Mr. J. M. Bond assisting the Archdeacon in the presentations. A pleasing programme of vocal and instrumental music added to the interest of this pleasant gathering.

On Sunday there was an early celebration of the Holy Communion at which the Bishop was celebrant. At 11 a. m. the church was thronged

with a large congregation, and his Lordship preached on mission work and the great needs of the Northwest. Some of the dioceses there were wholly supported by England, and he urged increased liberality in the Canadian Church in the Eastern provinces. There was a large offertory.

In the afternoon there was a very full attendance of the children at the Sunday school, when the Bishop gave a very pleasing address to them, in simple language to be understood by all.

In the evening Mr. Sanderson preached a very eloquent and impressive sermon from the text 'God is a Spirit and they that worship Him must worship him in spirit and in truth.'

There were large congregations at all the services, and the musical portion was greatly admired by the distinguished visitors.

His Lordship made a second eloquent appeal for the Mission cause, to the St. James' congregation in the evening.

DIocese OF HURON.

LONDON.—Special Lenten services are being held in the city churches during the season of Lent. His Lordship the Bishop of Huron is again engaged in preaching a course of sermons in St. Paul's on Friday afternoon.

COMBER.—The Bishop of Huron paid a visit to this place, and Merlin and Colchester on Sunday, Feb. 8th. It is needless to say that the congregations were very large and deeply interested with his Lordship's sermons.

A very interesting feature in this visit, especially to the parish of Colchester and the Rev. Rural Dean Matthews, was the announcement by the Bishop that a gentleman had given him a cheque for \$3,000 towards building a new church in this village. This was most cheering news to pastor and people. It is proposed to set to work at once and raise an additional sum by subscription and proceed with the erection of a brick church in the spring.

LONDON.—An entertainment was given by the young people of St. James' Church, in the schoolhouse, on Tuesday evening, Feb. 10th, 1891. Rev. Canon Davis presided. During the programme it was announced that Mr. G. Cave, would give a reading. To the surprise of the Chairman, it was a very kindly worded address and the presentation of a most beautiful and costly gold headed cane from the Bible Class to the Rev. Canon Davis. The chairman was taken completely by surprise but made a very suitable reply, and expressed his high appreciation, not only of the costly gift but of the touching address. He said as long as he might be spared he would prize the gift and never forget the givers, and trusted their future study of God's Word might be alike profitable to teacher and scholar. The class numbers over sixty young people.

Mrs. BOOMER gratefully acknowledges the following donations to the 'J.B. Educational Fund,' as follows: Mrs. Niven \$2; H.M.W. \$3—both yearly gifts; also Mrs. Shaw, the Rectory, Lucan, \$2.

DIocese OF NEW WESTMINSTER, B. C.

The Churchman's Gazette of New Westminster for February contains the Bishop's Report, 1890. From it we learn that the Clerical Staff of the Diocese now numbers 17 in all, against 14 last year, the increase consisting of one Priest and two Deacons. Three additional Lay Readers—Mr. McNaughton at Quennellemonth, Mr. Joyce at Spillumohen, and Mr. Smyth at Enderby, have been appointed, and the staff of Lay Readers now numbers 80.

The year was signalized especially by the presence at different times of four Bishops of The Church, the Bishop of Qu'Appelle, who

attended the meeting of our Diocesan Synod, the Bishop of Nova Scotia, the Bishop of Cores, and the Bishop of Columbia. The Bishop says in regard to those visits.

"It is impossible for me to express adequately the pleasure and profit and the help these visits afforded me, and not me only but all those also, I would suppose, who shared with me in the privilege of them.

After ten years of such isolation as our Diocese suffered through its geographical position, it has been like a new existence to find ourselves in touch with the Church elsewhere through so many of its Chief Pastors, and we have been able to realize as we never could be fore that we are a recognized integral part of that great Anglican Communion which extends over all the world."

The Returns show an increase in Church people of 664, and of 241 in Communicants. On this the Bishop remarks:—"Our percentage of Communicants in 1888 was 27, in 1889 it was 28½; this year it was 29. This average is very high, and it is the best testimony to the reality of the spiritual work going on in our Parishes; and we can none of us exert more useful efforts than in striving to maintain this yearly increase."

Baptisms increased from 282 to 332, Marriages from 60 to 81.

Confirmees decreased from 168 to 133 the falling off being chiefly amongst the Lytton Indians where only 70 were Confirmed as against 103 last year.

The Offertories increased this year by \$21, but the whole sum contributed within the Diocese decreased by over \$2,000 00, which is to be accounted for by the circumstances that last year's Return included the first contributions towards the building of Christ Church, Vancouver, a work which has made no further progress this year.

The amount contributed within the Diocese for Foreign Mission work was \$393 20 an increase of \$185 45 over last year, to which increase Holy Trinity, New Westminster, contributed most largely. Last year there had also been an increase under this head of \$59 25 over the preceding year. "Whether or no we shall maintain this ratio of increase in the years to come is impossible to predict, but if we do, it will not take long for us to overtake many Colonial Dioceses much older and much richer than ourselves, and we shall not have to look beyond this item for the very best evidence of spiritual growth."

The contributions to the fund increased by no less than \$1,900 since last year, signifying so much more self help, and so much progress in the direction of self sustaining independence. As to Visitations, the Bishop says:

"During the year I was able to visit the whole of the Missions along the railway line as far as Golden, which is 470 miles from New Westminster, and I also made trips to Cariboo, over 200 miles north of the line, and to Kootenay more than 150 miles to the south of it. These trips were very expensive, and I am afraid that the time has come when they must either be made less frequently than heretofore, or some provision must be made for meeting the cost of them otherwise than out of my own income. This income is not an increasing quantity, while general expenses and especially taxation, become heavier and heavier, and the burden of financial straightness is getting too heavy to be borne. During last year I paid no less than \$385.88 for taxes alone I am aware that financial straightness exists all over the Diocese, both personally and parochially, and makes it difficult to carry on the work of the Church in every place, but this circumstance affords no justification for me in incurring obligations greater than I am able to meet." His Lordship argues that regular, systematic and willing support of the General Fund of the Diocese is the only business like basis upon which the Church and its members can

hope to build successfully, and he continues:—"The amount undertaken to be raised by our English Committee has been punctually remitted, and without it we should be in a hopelessly insolvent position. This amount is only about \$1,500 a year, but it enables us just to meet current expenses in the maintenance of our present Missions. It is my deliberate opinion that the Diocese itself could easily support Mission Stations, and the English Fund be set free for breaking new ground in other places.

The Diocese is no longer in its childhood. The day has gone by when it needed to be upheld on the one hand by the S. P. G., and on the other by our English Committee. Ten years ago there was but one town in the Diocese, and that of less than 4,000 people, while there was not one prosperous farming or mining settlement anywhere. To-day there is no farming settlement that is not prosperous; our mining prospects, especially in Kootenay, are most encouraging; there have been enormous developments in both the fish canning and lumber industries, and, instead of one little village of 4,000 people, we have two "Cities," one of which claims over 15,000, and the other has certainly over 12,000 people.

Of our older Mission Stations there are certainly one or two which could easily bear a reduction of their present grant from the Diocesan Fund; Chilliwack and Trenant, for example. Chilliwack has, indeed, held out to us the hope that in another year it will probably be self-supporting, and Trenant might take courage by the example. This would set free a sum of \$700 a year, which could be applied in aid of new work on the South side of the Fraser valley, as well as in places like Vernon, and Nelson, both of which are conveniently situated for missionary centres, and both of growing importance. If our means had allowed us we ought already to have secured sites in a number of these places, while prices were low. They will now cost us at least double as much as they would have done six months ago, but it has been impossible for me to burden myself with the responsibility of buying lots even on easy terms as to time, without a fair prospect of being able to make good the payments.

No one could serve the Church better at the present moment than by special contributions of \$50 or \$100 for the purchase of sites in half a dozen localities that I could name. Two such contributions were received from England last year, but, unfortunately, they were not placed at my disposal, and had to be applied according to the wishes of the donor, and were not available for places which, in my opinion, must urgently need them."

AMONGST other tables of Statistics submitted with the Bishop's Report is the following very gratifying one, showing the increase during the past five years:

- Number of members, 1886, 2,220; '87, 3,488; '88, 3,885; '89, 4,425; '90, 5,089.
- Number of Communicants, 1886, 581; '87, 3,488; '88, 3,885; '89, 4,425; '90, 5,089.
- Number of celebration, 1886, 958; '87, 929; '88, 1,096; '89, 931; '90, 1,359.
- Number of Baptisms, 1886, 204; '87, 277; '88, 281; '89, 282; '90, 156.
- Offertories, 1886, \$4,271.09; '87, \$4,779.85; '88, 5,652.20; '89, \$8,527.74; '90, \$9,348.26.
- Amounts collected in parishes by donations, &c., 1886, \$4,170.35; '87, \$5,531.21; '88, \$3,557.12; '89, \$7,916.81; '90, \$4,907.86.
- Amounts collected in parishes for Foreign Missions, 1886, \$139.94; '87, \$196.80; '88, \$148.50; '89, \$207.75; '90, \$393.20.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with Renewal order. The label on each paper shows the date to which subscription has been paid.

DIOCESE OF QUEBEC.

BISHOP'S COLLEGE.—We feel sure that the destruction of a large portion of the buildings in which the work of the College, or rather of the school especially was carried on, together with the beautiful Chapel so dear in association to very many, will have caused much sorrow and regret.

All the friends of the School and College alike will, however, be glad to know that there will not be any interruption in school work, arrangements having been made whereby the scholars may be accommodated and the work of the school continued for the present.

But the destruction of the building raises anew the question of the advisability of continuing the work in Lennoxville. It may be that the situation is a good one for a public school, but we have long felt that in so far as the College proper is concerned, the interests of the Church would be much better served by having it in the city of Montreal, the great Commercial Metropolis of the Dominion, where so many educational interests are already centred. The present opportunity for discussing and examining into the possibility of making this change should not, it appears to us, be lost.

The buildings which still remain would probably easily be converted into, and be sufficient for, the purposes of the School and the amount which it will be necessary to raise in order to rebuild in anything like the former style might well be expended in placing the College in a more favorable and suitable position.

We do not know whether there is anything in the Charter of Bishop's College which would prevent a change of *locale*, but if there be, we apprehend that if the interests of the Church required the change, a way could be found by which an amendment of the Charter might be obtained. That we are not alone in entertaining these views is evidenced by a letter which came to hand this week from a former Alumnus presently resident in the States. After referring to the destruction of the buildings, he adds: "Surely the authorities will not consent to have these rebuilt at Lennoxville. With past experiences it would seem to be almost criminal to erect expensive buildings in a neighborhood where no fire apparatus can be had to aid in extinguishing an incipient blaze. In my humble opinion as an Alumnus of Bishop's College, the Divinity and Arts Faculties should now be taken into Montreal, where the Medical Faculty has always been."

We commend the matter to the serious consideration of the authorities of the College.

DIOCESE OF RUPERT'S LAND.

The Rupert's Land Gleaner in its last number says that the income of the HOME MISSION FUND one of the most vitally important to the Diocese is derived from four different sources.

It may not be without interest to learn something of these different sources of revenue. Taking the last Synod Report as our basis, we find that the total income of this Fund, during the twelve months preceding the last meeting of Synod, was, in round numbers, \$17,500. Of this sum \$9,700 came from two English Societies: the S. P. G. and the C. & C. C. S.; about \$2,300 came from interest on the Endowment Fund; about \$3,300 came from Eastern Canada; and the balance nearly \$1,800, came from collections and subscriptions in our own Diocese.

In regard to these sources of the Home Mission Fund it says:—The Endowment Fund was commenced by the present Bishop of Rupert's Land, and has gone on steadily increasing during the term of his Episcopate. In 1877 the total capital to the credit of this Fund was a little over \$10,000; in 1885 it had grown to \$23,000; in 1888 to \$36,000; and at the last Synod, the Treasurer reported nearly \$40,000 as being interested in good securities

for the benefit of this Fund. For many years an annual collection was taken up in all our Churches in aid of the Endowment Fund, but a few years ago, in consequence of the pressure of present needs, the collection was transferred from the Endowment Fund to the Home Mission Fund. Whatever variant opinions may be entertained on the general question of endowments there can be little doubt in the mind of any of our readers, in regard to the inestimable benefit arising to our Church in this Diocese from having this sure and permanent source of income, laid by against those vicissitudes of varying income and changing needs to which churches as well as individuals, are liable. With so many uncertain elements in our income from other quarters, it supplies a most valuable element of comparative certainty in the formation of our plans for Church work, in our large and ever extending field of operations.

The next item which we meet in the analysis of our Home Mission Fund, is some \$3,000 from Eastern Canada. This is made up as follows:

| | |
|---|--------|
| St. George's Church, Ottawa, in support of Rounthwaite group of Missions..... | \$ 458 |
| D. and F. M. S..... | 717 |
| Collected by Canon O'Meara..... | 2,100 |

We regret to say that notice has been received that the grant from St. George's Church is not likely to continue.

The receipt, from Eastern Canada, of the sum of over \$3,000 marks, we trust, a quite new departure on the part of our fellow-churchmen in the older Dioceses of the Dominion. In the past we have not received from them that support for which we thought that we might reasonably have looked. By examining the Treasurer's statements presented to our Synod, from 1885 to 1889 inclusive we find that the receipts from Eastern Canada from all sources, amounted to an average of \$1,500 per annum, of which one congregation, St. George's, contributed \$500 per annum, leaving the amount contributed by the rest of Eastern Canada only \$1,000 per annum.

The total contributions coming from Eastern Canada, outside of St. George's, Ottawa, in 1890 was about \$2,800 being nearly three times the average of former years. We welcome this increase as a sign that our brethren in the East are at last beginning to realize the profound importance of our work in this Diocese and their own responsibilities in regard to it. The reasons why we in this Diocese believe that we have a claim on the interest and support of Eastern Churchmen are somewhat as follows:

We appeal to them because of the close social and commercial relations which exist between Manitoba and Eastern Canada. There is hardly a town or village in Ontario or Quebec which is not represented in some of our settlements in this Province. Our young men are very largely drawn from those Provinces, and if the fathers and mothers send us their sons and daughters, and expect us to care for them in spiritual things, we think it but reasonable and right that they should lend us a helping hand in our effort to minister to those near and dear to them. And again, the merchants of the east are extending their business over every part of this province and are, in that way, profoundly interested in seeing that the surest guarantee of a lasting prosperity in the shape of a sound moral and religious tone, is fostered among our people. And the circumstances of our settlers constitute in themselves a strong appeal for aid. For they are settlers in a new country having to face all the difficulties, discouragements, and expenses of pioneer work, and therefore they cannot reasonably be expected to bear the burden of the whole support of the means of grace among them. Where would the Church of England in Ontario or Quebec have been to-day if it had not, in the early days of these two provinces, secured liberal aid from Churchmen in the land from

which the settlers in these two provinces came? And our appeal seems to us, to go to our brethren in the East with all the force of a pressing and passing opportunity. The present is the most critical period that can ever occur in the whole history of the Church of England in the Canadian Northwest. Every dollar of aid given now towards planting our Church in the rapidly advancing villages and settlements of this Province, means a hundred-fold return when, we hope in the near future, these missions which are now being helped, shall by that aid have become strong and self-supporting parishes, themselves centres of vigorous and ever-widening life and influence: every dollar of aid now withheld means a proportionate share of weakness and failure in the time to come. The present position of our Church in the Northwest brings every loyal and thoughtful Churchman in the Dominion, face to face, with that "tide in the affairs of men" which must be taken at the flood.

Once to every man and nation
Comes the moment to decide
Then the brave man calmly chooses
And the coward steps aside.

Such are some of the reasons why we do earnestly trust that the considerable sum received last year from the East, indicates the rising, among our fellow-Churchmen in the East, of a strong feeling of interest in our work, and of helping sympathy with us in the critical circumstance in which our Church in Rupert's Land finds itself at the present time.

DIOCESE OF BRITISH HONDURAS.

We receive with much pleasure the second number of the *British Honduras Churchman*—may every success attend the new venture of faith to arouse and increase interest in and inform Churchmen of the work of The Church in this diocese. The editor thus explains the appearance of the *Churchman*:

Since the discontinuance of the publication of *The Belize Diocesan and Parish Gazette*, the need of a local Church paper for the publication of local Church news, has been very much felt by the members of the Church. The weekly *Montreal Church Guardian* containing local Church news was in a measure supplied this want. This is a very valuable Church of England newspaper, and contains an amount of interesting information in connection with the work of the Church in Canada and other parts; and will be circulated as usual with the addition of *The British Honduras Churchman* for \$2 per annum. *The British Honduras Churchman* will be supplied separately at 62½¢ per annum, an exceedingly low price for so much information. The *Church Guardian* has a very large circulation, and in order that news in connection with the work of the Church in this Diocese may reach a number of readers, local Church news will be published in its columns as usual.

In undertaking the publication of this paper we have done so with the hope of receiving the support of all who take an interest in Church work, and so far we are very much gratified at the assistance we have received.

We shall endeavour to make the paper as interesting as possible, and solicit contributions of Church news from those in a position to furnish it.

The *Churchman* gives the following account of Church work.

The last quarterly Missionary service for the year 1890, for the Sunday school children of the parishes of St. John's and St. Mary's was held in St. John's Church on Sunday, Dec 28th, at 3:30 p.m. These services are very profitable, and tend to strengthen the bonds of union between the members of the Holy Catholic Church throughout the world, and especially of the members of the Church in this Diocese, who although worshipping in separate parish

churches, are but one family of which Jesus Christ is the head, and whose charter of salvation is 'the one hope of our calling one Lord, one Faith, one Baptism.' It is good for the children to be taught that whether worshipping in St. John's or St. Mary's, Belize; St. Paul's, Corozal; or St. Peter's, Orange Walk; or in any Church in any village, town or city in the colony, or in any part of the world, where there is a branch of the Holy Catholic Church of England working for the salvation of men, that the members of that Church are but one, that is to say members of one body, having been made so after being regenerated and grafted into the body of Christ's Church by Holy Baptism. The attendance was very large, the church being full. The service led by the new organ and the church and Sunday school choirs was very bright and hearty. A great deal of interest is being manifested by the members of the Church in the cause of Missions, both home and foreign, and we trust that as soon as the staff of clergy is increased, which is very necessary, as the work is increasing every day, that the work will be pushed ahead. This we are bound to do to hold our own. Addresses were given by the Rev. J. A. R. Swaby, Assiat. Curate of St. John's, and Mr. J. P. Usher, Lay reader. Our great veteran, the Rev. F. R. Murray, who is never at a loss for something interesting to say, wound up by giving a very vigorous address with his usual fluency. He demonstrated the necessity of Missions and showed quite clearly how the Gospel message, carried by devoted men who sought no earthly reward, had so softened men's hearts as to induce them to give up their idolatrous practices, and to desist from offering human sacrifices to their gods. He drew the attention of the people to several parts of the world where these cruel practices were still carried on. He spoke of the human sacrifices which used to be offered up in England to the heathen gods in the time of the Druids, when high wicker baskets filled with human beings used to be offered up as burnt offering, and how all had been changed by the Gospel of Jesus Christ, who was born on Christmas day to reconcile man to God, and to proclaim the glad tidings of 'peace on earth, good will towards men'!

The hymns and carols were set to bright tunes, and were sung very heartily. The service was brought to a close by the Rector pronouncing the benediction, followed by the recessional hymn. Thus ended this interesting service. The next service will be held in March.

CONTEMPORARY CHURCH OPINION.

St. Andrew's Cross:

Lent has a meaning which we will do well to understand and it brings opportunities which we shall do well to grasp.

Lent stands for the idea of disciplined life—a life lived not at random nor in fruitless striving for self-advancement and self-enjoyment, but in steadfast contemplation of a divine character and obedient following after His example. It stands for that supreme gift of self-control, which means the constant training and development of a man's whole being in such a way that every member of his body and every power of his mind may be used at demand to do the work that God may order. This is the ideal set before us; and Lent is a season of special effort to help its attainment. It is a course of training for moral muscle—a time to remove incumbrances, to put away everything that does not make for greater strength, and to harden the will for sterner duties than comfortable Christianity involves.

If, then, our motives are pure, our hearts set right, and our methods sensible, surely we shall have valuable results from our forty days in training. Self-denial will make us more ready to endure hardness, as good soldiers of Jesus Christ. The time left from our every-day

business will have been devoted to the organized work of the Kingdom of Christ, and, please God, the result will be with us. Opportunities for going apart from the busy world may have brought us to know a little more about the peace and joy of the Christian life. Having met more often for united prayer and service with our brothers in the Lord, we shall have established closer and more helpful relations with them. We shall have formed habits of a faithfulness that, if we will, we shall be able to maintain as an abiding possession.

All this will, no doubt, require firm resolve and readiness for self-sacrifice. But that is exactly what confession of Christ requires in each one of His followers, and only when they thoroughly accept the principle, will his Kingdom advance in the world. That ultimate object, the spread of the Kingdom, will sanctify all our efforts toward better and holier lives. We live not unto ourselves—not even to save our own souls; and the Lenten training will be valuable, not for increasing our strength as an end in itself, but for increasing our efficiency as laborers together with God for the welfare of His people.

CORRESPONDENCE.

THE BROTHERHOOD OF ST. ANDREW.

To the Editor of the Church Guardian:

SIR,—The Second Annual Convention of the Brotherhood of St. Andrew met in Toronto, on Feb. 7th, 8th and 9th instants.

The following is an outline of the proceedings. The opening meeting was held in St. James' Schoolhouse on Saturday, Feb. 7th, at 8 p.m. It consisted of an inaugural address, the report of the council for the past year, roll call and minor matters of business. There were present delegates from Hamilton, Peterboro', Woodstock, Berlin, Brantford, Lindsay, Kingston, Campbellford, Guelph, Galt, Oakville, Belleville, Burlington, Orangeville, Ottawa and Montreal, as well as strong delegations from the Toronto Chapters.

The Order in the United States was represented by Messrs. J. W. Wood, General Sec. of the American Brotherhood; H. A. Sill, editor of *St. Andrew's Cross*, New York; Wm. Aikman, jr., of Detroit, and Rev. Dr. Adams, of St. Paul's Cathedral, Buffalo.

It may be well to mention here, for the sake of those who do not know the object of the Brotherhood, that the intention of it is to spread Christ's Kingdom among young men. Its rules are two, one of prayer and one of service. That of Prayer is, 'Pray daily for the spread of Christ's Kingdom among young men, and for God's blessing on the labors of the Brotherhood.' The rule of service is, 'Make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church, and in young men's Bible classes.'

It carries on its work in the Church of England, and is under the direct supervision of each clergyman in whose parish a Chapter is formed. The total number of Canadian Chapters is 28; but the number will shortly be greatly increased as applications are coming in to the Secretary, daily, for Chapters.

Sunday, Feb. 8th.—The first service of the day was a celebration of the Holy Communion in the Church of the Holy Trinity. About 100 members of the Brotherhood were present.

At eleven a.m. there was a special service in the Church of the Redeemer, at which the Rev. Canon DaMoulin preached an eloquent sermon on the life of St. Andrew. There were present about 175 Brotherhood men, who occupied the front seats in the Church.

At 3:30 p.m. a Litany service was held in St. Stephen's Church with another large congregation. After the Rector, Rev. Mr. Broughall read the prayers. Mr. J. W. Wood, of

New York, delivered an address on the subject 'Is a spiritual life inconsistent with a busy life.' The address was a sympathetic argument for the bringing of religion into daily life.

The Rev. F. H. DuVernet followed, on (a) 'The Bond of Humanity'; (b) 'The Bond of the Spirit.'

In St. James' Cathedral, at 7 o'clock, was held one of the most enthusiastic and inspiring services in the history of the Brotherhood. The Cathedral was thronged with an immense congregation, the delegates again occupying the front pews. The sermon was delivered by Rev. Dr. Adams, a young man of burning zeal, from Hosea xi. 4: 'I drew them with the cords of a man, with hands of love.' There were three simple lessons the preacher wanted to draw; dealing with: 1. The field of work; 2. The methods of work; 3. The worker himself. The field was the next man. The implements were the cords of a man, and the object of the work was the production of a man. The discourse was of the most earnest character throughout, and was listened to with great attention.

The Convention met again on Monday morning at 10:30. After service in the Cathedral, a discussion took place on 'What keeps men from the Church?' It was led by Rev. Dr. C. H. Mockridge.

In the afternoon a conference was led by Mr. Wm. Aikman, jr., of Detroit, on 'Chapter work in town and country.' A most interesting discussion followed which was very generally taken part in, and reports were given of work in Montreal, Peterboro, Ottawa and various other places. This was from 2 o'clock to 3:30.

3:30-4:30.—General business was again taken up. Resolutions were carried adopting the *St. Andrew's Cross*, the organ of the American Brotherhood, as the Canadian organ, and endorsing the action of the Canadian delegates at the Philadelphia Convention, and the concordat then formed between the American and Canadian Brotherhoods. An editorial committee was then appointed to look after the Canadian page in the *St. Andrews Cross*. It consists of Messrs. F. DaMoulin, Dymond and Cole, of Toronto; W. H. Garth, of Montreal, and Baywell, of Hamilton.

The following General Council was also elected: from Toronto, G. N. McKenzie, of Christ Church; F. DaMoulin, St. James'; N. F. Davidson, St. Stephen; W. Wakelake, St. Margaret's; C. Evans, Church of Redeemer; C. E. Rudge, Holy Trinity; C. D. Hoath, St. George's.

From outside of Toronto: W. H. Garth, of St. Martin's, Montreal; S. Woodroffe, of Woodstock; E. B. Loucks, of Peterboro'; A. D. Bliss, of Ottawa; A. E. Rennie, of St. Thomas, Hamilton; W. B. Holcombe, of Christ's, Hamilton; A. K. Bunnell, of Brantford; and J. E. Perry, of Guelph.

The Council then elected its own officers:—President, G. N. McKenzie; 1st Vice-president, S. Woodroffe; 2nd Vice-president, N. F. Davidson; Secretary-Treas., F. DaMoulin. After which Mr. Henry A. Sill, of New York, led an interesting conference on 'A work to do, and how to do it.'

In the evening an open meeting was held in St. James' schoolhouse, which was largely attended in spite of rainy weather.

The Lord Bishop of Toronto presided. An address was given by Mr. H. A. Sill on the 'History, organization and end of the Brotherhood.' Speaking of the characteristics of the Brotherhood, Mr. Sill described them as manliness, enthusiasm, sympathy, simplicity, fraternity, loyalty. Rev. Dr. Adams followed with an address on 'The Social Crisis and the Church's opportunity.' The Bishop of Niagara offered a few words of congratulation and encouragement, and the 2nd Annual Convention was brought to a close after most successful, enthusiastic and profitable meetings.

WILLIAM H. GARTH,
Delegate from St. Martin's Church, Montreal.

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly on the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR FEBRUARY.

- FEB.** 1st—Sexagesima—Notice of Purification.
 " 2nd—The Purification of St. Mary the Virgin.
 " 8th—Quinquagesima. (Notice of Ash-Wednesday.
 " 11th—ASH-WEDNESDAY. Pr. Pss. M. 6, 32, 35. E. 102, 130, 143. Com. Service.
 [The forty days of Lent are to be observed as Days of Fasting or abstinence. Ash-Wed. Coll. to be used daily].
 " 15th—1st Sunday in Lent. (Notice of Ember Days.) Ember. Collect daily.
 " 18th—
 " 20th—
 " 21st—
 " 22nd—2nd Sunday in Lent. (Notice of St. Matthias.
 " 24th—St. Matthias. A. & M. (Athan. Cr.)

LENT.

(From The Churchman, N. Y.)

The discipline of Lent is no unwonted exercise to the faithful Churchman, for the rule of Lent extends throughout the year, to all Fridays except Christmas Day; the Ember Days, at the four seasons; the Rogation Days, and by ancient custom and general consent to the half-Lent of Advent, though this last is not prescribed in this Church. All told, and omitting duplications, more than one hundred days in the year are appointed, on which "the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion"; with Ash Wednesday and Good Friday as absolute Fasts. As for the frequent services, the Church provides an order for Morning and Evening Prayer daily throughout the year, and makes an addition to that Order in Lent. If there be anything spasmodic, therefore, in the piety of the Forty Days as is sometimes alleged by outside observers, it is not in the Church's system, but in her children's practice. If the abstinence of forty days, broken weekly by the Sunday feast, be found severe by any person in ordinary health, it is probably because that person has neglected his weekly practice on Fridays. The constantly recurring bodily dis-

cipline, one day in seven, is as great a moral force as the due observance of the Lord's Day is confessed to be. But since there must be a beginning to every duty, there is no time so favorable for forming the habit of penitential exercise, as the Lenten season, which even the world respects and honors, in form if not in heart. At least the world accepts Lent as an excuse from its demands in social life, and when Churchmen live up to their standards, it will not be hard to enforce the same respect for Fridays, and other days of abstinence.

LENT AS A MEANS OF CHRISTIAN UNION.

It is much to be regretted that our brethren of other names, in their appropriations from the Christian year, as of Christmas and Easter, have not yet adopted the Lent Fast. Long ago, in Connecticut, the governors adopted Good Friday as the day of the annual State Fast, without injury to Puritan feeling. More recently a serious effort was made in some quarters, to bring "The Week of Prayer" into Lent, instead of observing it early in January, in the height of the holidays. The proposal elicited considerable sympathy, but failed of success at that time. The Week of Prayer was then a novelty, and novelties do not bear innovations well. Prejudice also against Church institutions was much stronger than now, for the past decade has witnessed a remarkable change in this respect throughout American Christianity, amounting almost to prepossession in favor of a Christian Year and a Kalendar. If the proposal were now renewed, not perhaps by Churchmen, but by the former leaders of the idea in the Evangelical Alliance, it might be quite possible to translate the Week of Prayer, say, to the Lent Ember Week, where it would be thoroughly "at home" among Churchmen and find a hearty welcome and observance. The sight of such "Common Prayer," if only for one week in the year, must be well pleasing to "Our Father which is in heaven." Contributing such an addition to the Church's ancient usage, the denominations might justly feel that they have established their footing, and resumed their unquestionable right in the primitive and godly custom of Lent, and might soon join their prayers to the prayers of Churchmen, Roman Catholics and Lutherans as "with one accord, in one place."

A LENT PRIVILEGE.

However such a suggestion as the foregoing may be received by the brethren (and in these days of Christian approaches "thou canst not tell which shall prosper, whether this or that"), there is one privilege open to all who keep the fast, to make special confession "of the great danger we are in by our unhappy divisions" and special prayer for the Holy Spirit to take away from all hearts whatsoever doth hinder godly union and concord. The most hopeful sign of reunion at the present moment is the fact that, more and more, disunion is pressing upon the Christian conscience as a sin to be confessed, repented of and forsaken in heart and mind, preliminary to its abandonment in fact and form. Not very long ago the divisions of Protestantism were regarded with complacency, if not with actual pride, by the many, as something quite consonant to the spirit of the age and of the republic, and affording convenient relief to the great variety of religious thought. Few now would confess to such opinions, and fewer still would applaud the formation of mere sects and schisms. Schools and parties in all households of faith are laying aside wrath and bitterness towards those that are within, and pride and prejudice against them that are without. The revelations of ignorance, poverty, vice and crime, which Christian and philanthropic inquiry is making, are compelling good men to holy alliances against the world, the flesh and the devil; and the gradual centring of Christian faith upon the Person of Christ, as God manifest in the flesh,

rather than upon systems of theology, is winning believers to a new Shibboleth. "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen." The prayer of Christ, "that they all may be one," is reaching the hearts of His people with a depth of conviction, unknown since Pentecost, and with a finality of appeal which makes resistance to conviction perilously near a grieving of the Holy Spirit of God. But if it prevail with men's consciences convincing them "of sin, of righteousness and of judgment," so that they plead that prayer for themselves before God through the mediation and intercession of the Great High Priest, with weeping and with fasting and with mourning, the Day of the Lord is at hand, even at the doors. It is the privilege of every Christian to make the reunion of Christendom a burden upon his own soul this Lent, "confessing his sins and the sins of his people."

"WHAT good can I get out of Lent?" How often we hear that question asked by those who are not in sympathy with the Church's way of observing the Church year? Let me give you an answer. You can learn the blessing of retirement. You can learn sincerity and the form of prayer. You can learn the benefit of fasting as the companion of prayer. You can learn the awful character of sin. You can learn your sphere of duty and your Christian stewardship. Surely you can get good out of Lent.

"Let not your prejudices, or a worldly mind, or the world's business, or Satan's snares, cause you to let this season of prayer and self-examination, and self-denial, and repentance, and good works, pass without its permanent influence upon your life."

CONFIRMATION CLASSES.

As very many of the parochial clergy will immediately be busy preparing candidates for the solemn rite of Confirmation, it will not be out of place to say a few words on so important a subject. We know of few duties of a more serious character than can devolve on the ministers of the Church than this of leading the young of both sexes to make their first Communion, and a public profession of their faith in Christ. It is a most interesting and momentous occasion, and requires much preparation of heart, not only on the part of the confirmees, but likewise on the part of the parish priest called to so solemn a duty. The first thing of course to be done is to make a selection of suitable candidates. This for the most part will be made from the senior classes in the Sunday-schools, and then from the young people in the parish who may not attend the schools, but who receive religious instruction in their own houses. A careful parish clergyman will have been already interested in the likely candidates, and will have found opportunities for speaking to the young people before the candidates for Confirmation are invited to come forward. For some time previously the rector or curate will thus have studied the characters, tendencies, difficulties, and temptations of each; he will know something about their surroundings, and will be able to address to them some special words of advice and counsel. When the day arrives he will have his candidates gathered together, and where the numbers are large it seems most desirable that the boys and girls should be separately prepared. There can be one or two meetings of all the candidates together, say at the beginning and at the close of the time of preparation, but in the interval they should be taken in separate classes. It is manifest that the special instruction given to boys would not suit girls and vice versa. Where it can be done, it seems most desirable to see each candidate separately

before the day of Confirmation for a few last earnest words and private prayer. It is a very good practice likewise to present each candidate, one or two days before, with some little remembrance of their Confirmation in the form of a small manual for the Holy Communion, or else a prettily emblazoned card, which can be kept as a memento.

On the subject of special books of preparation to be used beforehand by the candidates much can be said; very many clergymen no doubt find assistance from them in preparing their classes. We may mention three in particular—the Notes for Lectures on Confirmation, compiled by Dean Vaughan, which has run through many editions, the manual drawn up by Dean Pigou, a very valuable treatise; and that by the Rev. W. F. Shaw. It is more likely, however, that each clergyman in the course of his pastoral duties has himself drawn up some rules and principles of instruction that he will find more useful than anything else he could lay his hands on. Of course the Church's own manual will always take the first place; the Catechism in its two parts; and the time usually devoted to the instruction of candidates will be found scarcely long enough to exhaust the teaching here provided. There is then the Confirmation Service itself, which ought to be thoroughly gone into, and 'The Laying on of hands' explained scripturally and historically. These two portions of the Prayer Book, however, will be found incomplete unless supplemented by the Baptismal Service, which so fully sets forth the character of the Christian's dedication, and the nature of the sacramental grace received in Holy Baptism.

It need scarcely be said that to go through these three separate parts of the Prayer Book bearing on the rite of Confirmation with precision and care, will take up much time, and in itself provide all the teaching necessary. With regard to the sacramental instruction of the candidates, nothing better can be found than the Article bearing on the Sacraments generally, and than those on Baptism and the Lord's Supper separately. Here the Church will be found a safe guide against the errors of Papal corruption of the Sacraments on the one hand, and of Zwinglianism on the other. But when all has been done in the way of careful and loving instruction, there will remain the intense desire to see a personal dedication of each separate heart to Christ. 'Now or never' it will be found to be with many. The faithful Pastor will follow his young people with many prayers; he will watch for the opportunity of pressing home upon them immediate and thorough decision for Christ; and he will watch over them afterwards, so far as he can do so, to see that their 'first love' does not grow cold, and that they remain among the habitual communicants of his congregation.—*Irish Ecclesiastical Gazette.*

THE MOTHER CHURCH OF ENGLAND.

1. In the thirty-fifth year after Christ, His Apostles planted the banners of the Gospel in every city. Clement, Bishop of Rome, about the year seventy says, that St. Paul, the pioneer missionary, went, in his mission work and travels, to the extreme part of Western Europe. The most western parts, then known, were the British Isles. Indeed, they were called, by the geography of early days, the Western Islands. In 314, Britain sent several Bishops to the Council of Arles; in 425 to that of Nice; and in 347 to that of Sardis. Up to this time, and not long after, the Church was one; no sect was known. In how good a condition the Church was for testifying to the form of its own existence. And as we receive her testimony to the primitive mode of baptism; to the baptism of children; to the substitution of

the Lord's Day for the Jewish Sabbath (or Saturday); for admitting women as well as men to the Holy Communion; for the primitive custom of giving the bread, as well as the wine, to the communicants; and even the List of the Books of the Scripture—so may and must we to her early polity and transmission. From country to country she was extended, one in all essentials, though differing in local features. She may be traced and her identity be established by just the same popular tests as those by which we prove the identity of an ordinary society. In England she was essentially the same as she was in Asia, in Italy or in Gaul. Each national Church was a Branch of the One Vine. Planted in Britain, it was a true scion of the one root; and from English shores the seeds were borne to our own. There is not a Church on earth whose line of descent from the Apostolic Church can be more clearly traced than that of the English and of the American Church. And to this both secular and ecclesiastical history bear witness.

2. In the year 450, some Germanic tribes (the Angles, Saxons and Jutes) attacking England, forced the British Bishops, and other churchmen, to flee for safety to the mountains of Wales and Cornwall. It was now, for quite a while, to these places, and Ireland and Scotland, that the Briton Church was confined. In the year 596 Augustine and some forty other monks came from Italy and France to Britain, for the purpose of trying to convert to the Gospel the hard, heathen Saxons whom the British had, in fleeing, left in undisputed possession of the island. Ethelbert was King of Britain, and Bertha, a Christian woman, was Queen. In due time, the Briton churchmen returned, and united with the Italians and Franks in preaching to the heathen Saxons although they still refused to accept Augustine as their Bishop. Finally, under a successor of his, named Theodore, the British and foreign interests became united, and great prosperity dawned upon the Island Church.

3. During all this time, there was but little infusion of Romanism; for the power of Rome was, at home even, very weak. But at last, and by degrees, the British Church was forced to yield very much to the Italian ways and views. In 1066 England was conquered by William of Normandy, and the foreign influence greatly increased. Pretty soon we see the National Church of England, though, of right a free and independent, reduced to almost the condition of abject vassalage. Still, she continued the National Church. Condition is one thing; identity another. America receives yearly thousands of German and other foreigners, and remains America still. And so the English Church, in spite of all importation of foreigners and foreign customs, was still the English Church. She was, however in a most deplorable, down-trodden condition. She was hardly more than an ecclesiastical colony—a dependence of Rome. But, as the land of England when a Roman colony, made so by the arms of Cæsar, rose up and achieved her civil freedom, so now the Church of England, with great courage, rose up and won her ecclesiastical freedom.

4. Wickliffe was her pioneer reformer. In 1735 he protested against certain Romish abuses, and called on the English Church to maintain her inalienable rights. One hundred and fifty years before the days of Henry the Eighth, the English churchmen, had thus, begun the work of reforming the abuses of several centuries. Before his time even, Dunstan, Pottoek, Foliat, Greathead, Bradwardine, Fitzralph and others had prepared the way for him. After the death of Wickliffe, his work was taken up by Cramner, Rogers, Hooper, Taylor, Ridley, Latimer, and others of whom the world was not worthy; the opportune controversy of Henry the Eighth with the then Bishop of Rome, concerning the divorce of the King from Katharine, affording great assis-

tance to the cause of Reform, by lending the ecclesiastical movement the help of the civil arm.

The work of reforming the English Church, is, by some, ignorantly referred to King Henry VIII. Some even absurdly think that this King 'originated' the Church of England! Kings, however, do not originate churches. Least of all would a Roman Catholic Monarch spend his time in starting what is sometimes called a "Protestant" Church. Henry lived and died a Romanist. He wrote a treatise in defence of Romish views, and the 'Pope' dubbed him 'Defender of the (R)C Faith.' In his will, Henry left money for the saying of masses forever for his soul. Strange if so radical a Romanist should employ himself in the anti-Romish work of reforming the Church Catholic in England of all Italian error and evil. Truth is, Henry cared nothing for Reform. But he was so bent on Divorce, that he was willing to allow Reform to go on unbidden and unchecked because he saw in it a safe and speedy stepping stone to the accomplishment of his matrimonial projects. The Church wished to be rid of Pope and Papacy for one reason; the King for another. And thus the civil arm upheld the ecclesiastical.

Henry died in 1547. Then Edward became King, a boy of ten. Queen Mary followed with a bloody reign of five years and a half. Elizabeth came to the throne in 1558. The Reformation was now resumed and very actively pressed. And mark that it was a Reformation, and not a Revolution! To re-form is one thing; but it is another to re-volve, i. e. overthrow everything. No new Church was founded; the old one was restored.

5. Some may tell you that, one by one, Englishmen had grown tired of abuse, and gone out of the old English Church; that some of these came to be leaders, and finally Bishops; and that soon a Prayer Book was composed, the Bible translated, and this new creation recognized by the State in place of the ancient Church of the land. Not so. This movement would not have been Reformation, but Revolution. On the Continent new religious bodies were started by Luther, Calvin, and others; but in England the old Church was preserved; only exorcences were cut off; ceremonies were altered and abuses remedied. But the same Bible was used; the same three orders of the ministry were retained; the same Liturgy, though wisely purged; the same mode of Church government; the same Divine Sacraments; the same Creed; the same essential doctrines; even the same Diocesan and parochial divisions and machinery. Thus did she remain the identical Church; the Old Catholic Church of England—the same after as before the Reformation.

6. Make always a careful distinction between *condition* and *identity*. This is frequently thus illustrated: Cleanse a garden of weeds—convert a wicked man—reform a drunkard—wash a child's face; homely comparisons—but are not garden, evil-doer and child the same before and after this change? Even so is dear Mother Church of England the identical, historic Church planted on British shores in the first century of Christianity.

7. It was in 1534 that the breach between Henry and the 'Pope' began. For several years the Church pushed on her work of Catholic Reform of Roman Catholic abuse. In 1559, her Reformed Prayer Book went into general use. For twelve years during the reign of Elizabeth, the Romanizing party attended the Reformed Catholic services, and the Holy Communion included. Two 'Popes' offered to recognize the Reformed Liturgy, if England would acknowledge the 'Pope.' At last those who feared the Bishop of Rome seceded, at the instigation of Papal emissaries, from the Church of their forefathers and of their native land, and organized the Roman Church in England. History asserts these

facts; let Reason answer which is the old—that which swarmed or that which remained in the hive?

8 In 1611, the present version of the English Bible was given to the world by the Bishops of England. In 1640, many religious bodies withdrew from the English Church, and afterwards the Methodists also. In 1784 and 1787, the Scotch and English Churches sent us the Bishops in the consecration of Bishops Seabury, White and Provost. God bless dear Mother Church of England.—*Rev. B. W. Lawrie.*

FAMILY DEPARTMENT.

Oh blessed Saviour, hear my cry
Of anguish deep, and broken sigh,
And plead my cause with God on high,
Ere to His presence I draw nigh.
On Calvary's Hill Thy death gave life
To suffering mankind, torn with strife,
Oh glorious day! What love divine,
To save poor sinners through all time!
Oh blessed day! Oh love divine!
We bend the knee before Thy shrine.

Forgive us all our sins, we pray,
And send Thy light, bright as noon-day,
Deep in our hearts, that all may see
Our faith, our hope, lies all in Thee.
And when our life is ended here,
And at God's throne we all draw near,
That glorious day that love divine,
Shall be our passport to thy shrine.
Oh blessed day! Oh love divine!
We lowly kneel before Thy shrine.

—*J. Finlayson in Guild Review.*

A TRUE LENT.

Is this a Fast, to keep
The larder lean,
And clean
From fat of veales and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to faste an hour,
Or rag'd to go,
Or show
A downcast look and soure?

No; 'tis a Fast to dole
Thy loaf of wheat,
And meat
Unto the hungry soule.

It is a fast from strife,
From old debate,
And hate,
To circumsise thy life.

To show a heart grief-rent,
To starve thy sin,
No; bin;

And that's to keep thy Lent
—*St George's Parish Journal.*

JOE'S HOSPITAL PATIENT.

BY HELEN WARD BANKS.

(Continued)

'Oh, no, you can't be I'm 'most thirteen,'
'And I'm fourteen, 'most. My birthday's
two weeks from yesterday, and I'll be fourteen
then.'

Joe made no answer. He had always thought
Willie was about eight, and this new know-
ledge made the boy look even whiter and thin-
ner than before.

'I suppose I won't care very long,' Willie
said again. 'I heard Dr. Gray tell Miss Galt,
only he thought I didn't hear, that I wouldn't
have to suffer very long.'

'Then he meant you're going to get well,'
Joe said, eagerly.

Willie looked at him a moment; then he
shook his head again and turned his face
away.

'I don't mind though; I'm glad. Miss Galt's
read me about it and talked, and I'm glad
there's Somebody up there in heaven that
wants to take care of me. I'd like to see
Him.'

Joe walked to the window. With such a
queer, big lump in his throat, he could not talk
to Willie.

There was silence in the room for a few mo-
ments, and then Joe turned with his bright,
eager face again.

'I'll tell you what, Billy: we'll have a birth-
day party, shall we? I guess Miss Meigs will
let us, and I know that mamma will. I've got
some money, and I'll get a cake with fourteen
candles on, and a lot of things, and then, if
they'll let us, I'll come here to supper. Won't
that be jolly?'

'I never was at a party.' Willie said, grate-
fully.

'This one will be no end of fun. I've got to
go now, but I'll tell you all about it next
week.'

The plan grew in Joe's mind, and by the end
of the week it filled his mind so completely
that he told it to Marsden as they were getting
ready for tea on Friday night, Joe did not
talk much about Willie to Marsden, for he
turned so grandly indifferent whenever Willie's
name was mentioned.

He did not speak now, but brushed away
more vigorously at his tidy locks while Joe
talked.

'Then I suppose you won't come to my house
to supper,' was his only answer.

'Oh!' Joe said. 'I forgot all about it's being
Friday. But you don't mind just one week.
Do you, Mars? because it's his birthday, you
know.'

'I don't mind at all,' Marsden said. 'You
never think about anything now but that little
mucker, and if you'd rather have him for your
friend than me, you can spend all your Friday
evenings with him for all I care.'

'All right then, I will,' Joe said, as hotly.
'And he's no more mucker than you are.'

Even Mrs Langdon could not make the boys
enjoy that evening. Marsden went home at
last, still brooding over his wrong; and Joe
went to bed angry at Marsden, and not at all
able to understand the jealousy that lay at the
bottom of Marsden's dislike to Willie.

The next morning was cousin Josie's turn at
the Flower Mission again, and she and Joe
walked out to the hospital together. Joe had
not had a chance to talk to his mother so he
poured into cousin Josie's ears all the woes of
his honest little soul. Miss Galt listened
patiently to the end before she spoke.

'You have left Marsden for Willie a good
deal lately,' she said, 'and he feels hurt and
thinks your new friend is taking the place of
your old one. And then he didn't like your
making another engagement for Friday with-
out speaking to him first. Fridays really belong
to him, you know.'

'Yes I know; but I forgot that then. And
he knows I like him best if he isn't going to be
so mean and stingy. And it wouldn't have
made any difference about Friday if I had asked
him first.'

'Perhaps it might; it would have been the
right thing to do anyway. I think the best
thing now is to ask Marsden to Willie's party.
He doesn't like being left out of your plans.
Ask him to take his violin and go too.'

'He won't. I know Mars.' Joe said,
positively.

'Try and see. Wait till to-morrow when you
are both cooler, and then let Marsden see that
you really want him. Really, you know, you
had no right to make two engagements for the
same day.'

'I know,' Joe said, with a hopeless sort of
sigh. 'I suppose the fuss is mostly my fault.
I don't believe I'll ever get over being careless.
But I do think Mars ought to give up, for
Willie'd mind so much if he had to.'

'If you can get Marsden to go with you, it
will be all right,' Miss Galt said, and then she
stopped to give a little bunch of violets to an
old man who was hobbling about in the sunny
parts of the hospital grounds.

It was that same afternoon that Miss Galt
met Marsden on her way down town. He turned
to walk with her, as the boys usually did when
they met their pretty cousin. By a few adroit
remarks, Miss Galt was in possession of Mars-
den's story, too.

When it was ended, she turned and smiled
down on the boy at her side.

'You make me think of the discussion that
you and Joe wanted me to settle a few weeks
ago,' she said. 'Don't you remember the man
who wouldn't forgive his friend his debt?'

'That's just it,' Marsden said, catching her
idea. 'Friday afternoons belong to me,
and Joe ought not to give them to anybody
else.'

'In strict justice he ought not. But the ques-
tion is not Joe's now, but yours. Will you be
generous—or—mean?'

Marsden flushed, as though he did not like
that word.

'I don't think Joe ought to promise two fel-
lows at once. And I've always had Fridays.
I don't think it's fair for him to drop me for a
fellow he's only knew three or four weeks.'

'It is only a question of generosity,' Miss
Galt said gravely. 'I suppose the day really
belongs to you, and Joe ought to pay it to you,
—if you are not big-hearted enough to give up
your claim to a poor little fellow who has
very little happiness besides what Joe takes
him.'

Marsden changed the subject abruptly after
that, and they talked no more of Joe. But, as
he walked home, his thoughts were very busy
with Joe.

He could not make up his mind to give up
his claim on Joe's time. Giving up those Fri-
day evenings seemed like giving up the whole
friendship. Still the last one had been no fun
at all; indeed there had been but little satis-
faction from Joe at all lately. Whose fault
was it? Joe's or his own? or the little chap's
at the hospital? Whosoever it was, Marsden
was pretty sure he could not give it up.

So the next morning, when Joe, after Sunday
school, asked him to go to Willie's party, Mars-
den astonished himself as well as Joe, by saying
carelessly:

'All right, I'd just as soon.' He did not
know what made him say it, but he did not
regret the words. It was so delightful to have
the old sympathy and interest between him and
Joe again.

When he said in an off hand way—'I've got
a dollar, Joe. If you buy the cake and ice
cream and all that, I'll buy some roses for the
little mu—chap,' and Joe said, 'You're a brick,
Mars,' in just his old hearty way, Marsden's
pleasure overflowed in a laugh.

It was a happy week for both boys, and when
Friday afternoon came, Marsden's interest in
the party was as deep as Joe's.

They raced down to cousin Josie's to get her
help in their purchases, and Joe could scarcely
stand still when he was in the house.

'Let's hurry, cousin Josie,' he said. 'I've got
a dollar and Mars has got a dollar, and he's
going to buy some roses.'

But Miss Galt did not move, and she did not
laugh as she usually did at Joe. And when she
spoke her voice was not steady.

'I've just had a note from Mrs. Hope, Joe,'
she said, 'and Willie won't need any birthday
party—because he's gone to spend his birthday
in heaven.'

Joe looked at her an instant incredulously.
Then he jerked his hand away from her's, and
turned sharply to the window. Marsden stood

very quiet, folding his soft hat into a great many creases.

'God took him away very quietly this morning,' Miss Galt said in the same low voice. 'The last words he spoke were of you, Joe. I do not believe you know what happiness you gave him.'

Joe turned around again with his lips very straight.

'Let's go home, Mars,' he said. Marsden thrust a crumpled bill into Miss Galt's hand.

'I wish you'd please get the flowers just the same,' he said.

Joe winked hard as his two half-dollars clinked after Marsden's bill.

'Poor little lads!' Miss Galt said to herself, as she watched the boys walk quietly down the street. 'But Marsden will never forget the reward of his first act of pure generosity. This would have thrown the two boys miles apart, if Marsden had not given up. Now he will have no regrets, and he will know that he is helping Joe through his trouble. Dear little Joe!' and as Miss Galt turned from the window a tear fell on one of Joe's silver half-dollars.

PERSEVERANCE.

Years ago, a German boy read of the siege of Troy, and made up his mind to find the ruins of that ancient city. Troy had perished three thousand years ago—if, indeed, it ever existed at all. But, said the little German, 'I will find it though.' Though a poor lad, slaving at work until bedtime, he procured books and taught himself six or seven languages. He pushed on and prospered, until as a merchant he had made a fortune. Every step of this study and money making was taken with the aim of fulfilling the vow of his boyhood.

In due time he started eastward with a company of laborers, and for long, long years pursued his search. At last he found Troy. His discovery was a sensation through all Europe. A short time ago the treasures of gold, silver and bronze dug out of the palace of the Trojan king were exhibited at South Kensington museum. For three thousand years the buried ruins of that city had lain covered with sand, and by many it was regarded only as the fabled creation of poetry, but Dr. Schlieman, at his own expense, and by his own amazing enterprise, made the discovery for the world.

Think of it. A poor lad, learning languages, making money, spending seven years or more in far away deserts, sustained through a lifetime by one fixed resolution. He vowed in boyhood that he would find Troy, and he did find it. This German lad said, 'Put down my name,' and when life was far spent he succeeded in hacking his way into the Temple of Fame.

Now, if we can find truth and God, if we can find 'Glory, honor, immortality, and eternal life,' is it not worth while, for the sake of these imperishable possessions to summon up our uttermost resolution, and to pursue our aim with diligence through the swift years

of our mortal pilgrimage? 'They do it for a corruptible crown, but we for an incorruptible.' Do it with thy might.

THE MILLER AND HIS SON.

A miller and his son once drove an ass to the town, in order to sell it at the market. There met them a man on horseback, who laughed and said, 'You are dull fellows to let the ass go idle, and neither of you on it.' So the father immediately called his son to mount.

After awhile a wagon met them. The driver called out to the son, 'Are you not ashamed, young fellow, to ride while your old father has to go along by your side on foot?'

As soon as he heard these words he immediately jumped off the ass and let his father get up.

After they had gone some distance farther along a sandy road a peasant woman met them, who carried a basket full of vegetables on her head. She said to the father, 'You are a merciful father to make yourself so comfortable upon the ass and to let your poor son there toil through the deep sand.'

The father therefore took his son also upon the ass. But when a shepherd, who was keeping sheep on the road, saw them both riding along on the ass, he called out loudly, 'Ah, the poor beast! he will surely fall to the ground under such a double load. You are unmerciful tormenters of the animal.'

They then both got down, and the son said to his father, 'What shall we now do with the ass in order to satisfy the people? We must at last tie his feet together, and carry him on a pole on our shoulders to the market.'

But his father said, 'You observe now, my son, that it is impossible to please everybody, and that the advice is very wise—' 'Seek to perform your task as best you may, and little heed what others think or say.'

Advertisement for 'SURPRISE SOAP' featuring an illustration of a woman washing clothes and text describing the soap's benefits.

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AT THE LOWELL HOSPITAL, LOWELL, Mass., Young Women of Education, refinement and good common sense, who wish to become trained nurses. Apply to MISS WHITFORD, Superintendent of Nurses.

Large advertisement for 'NEW TOMATO' by Peter Henderson & Co. featuring a large tomato illustration and text offering a \$250.00 prize for naming the tomato.

Advertisement for 'THIS BRIGHT NEW 1891' music books by Oliver Ditson Company, listing various musical collections and their prices.

Advertisement for 'RECTOR WANTED' for the Parish of Holy Trinity, Yarmouth, Nova Scotia, with contact information for J. W. Moody.

Advertisement for 'CURATE WANTED', Unmarried, Active, Musical, good preacher, sound Churchman, with contact information for Rev. Canon DeVeber.

Advertisement for 'PISO'S CURE FOR THE BEST COUGH MEDICINE' for consumption, sold by druggists everywhere.

Advertisement for 'MERCHANTS' GARGLING OIL LINIMENT' with a list of ailments it cures and contact information for John Hodge.

Advertisement for 'FREE and CHEAP NORTHERN PACIFIC R.R. LANDS' with details on land availability and contact information.

Advertisement for 'DROPSY' treatment, claiming to cure the condition and provide a free book of testimonials.

Advertisement for an 'Only Daughter Cured of Consumption' by Dr. H. James, detailing the medical case and the cure.

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MISSION FIELD.

THE CANADIAN CHURCH AND FOREIGN MISSIONS.

The Annual Report of the Society for 1891 shows the contributions to Foreign Missions by Dioceses to be as follows:

| | |
|------------------|------------|
| Toronto..... | \$4,782 68 |
| Quebec..... | 2 222 47 |
| Montreal..... | 1 712 38 |
| Huron..... | 1 672 59 |
| Ontario..... | 1 326 33 |
| Niagara..... | 1 175 87 |
| Nova Scotia..... | 1 153 12 |
| Fredericton..... | 1,021 36 |
| Algoma..... | 48 48 |
| Sandries..... | 74 63 |

\$15 190 40

Last year's statement 13 230 65

Increase over last year \$1,959 75

Five dioceses, viz., Toronto, Montreal, Niagara, Nova Scotia and Fredericton contributed more than they did the previous year, Toronto's increase being \$1 298.88. The other's fell below their last year's amount.

The financial history of the Society's work for Foreign Missions since its establishment in 1883 will be seen by the following table, shewing also the increase each year previous:

| | | |
|---------|------------|-------------------|
| 1884... | \$2 582 00 | |
| 1885... | 2 932 80 | increase \$350 80 |
| 1886... | 2 984 75 | " 5 |
| 1887... | 10 053 01 | " 7 06 |
| 1888... | 12 417 32 | " 2 36 |
| 1889... | 13 230 65 | " 81 |
| 1890... | 15 190 40 | " 1 95 |

It will be seen that the Church seemed to awake somewhat to the importance of Foreign Missions in 1887, when it increased its contributions over seven thousand dollars and each year, it is gratifying to observe, there has been an increase till the sum of \$15,190.40 has been reached.

SELF-SUPPORTING DAUGHTER CHURCHES.

Bishop Barry, in a recent address dwelt upon the development of the English Colonial Churches, and on the way in which the daughter churches, when planted, became in no distant time independent, self-supporting centres of the life of Christianity. He said: 'Our Church now has learnt to plant all over the world its colonial communities. While in their infancy they were given support and help, and ruled as children; then gradually, as they became strong, all that influence was withdrawn, and they were left to their own resources; so, finally, the Church sits as a queen among her dependencies and a mother among her nations. In the infancy of the Australian churches all possible help was given from home. Now it is gradually and rapidly being withdrawn. Dioceses like Sydney and Melbourne have long ceased to require any help whatever from the old country. Outlyers are getting still some help, and yet at the same time it is gradually diminishing. These colonial churches are striking their



Think of hanging up clothes in a rainstorm under an umbrella. To those who use Pearline it would not look half so absurd as it does to see a woman bobbing up and down over a wash tub, inhaling the fetid steam which arises from the soiled clothing steeped in hot water. Poor thing; she's trying to make her clothes clean in the old-fashioned way of rub! rub! rub! which wrecks the woman; rubs the clothes to pieces, and is successful only by dint of hard work.

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own roots and becoming fresh centres of influence. In New South Wales we have to deal with the original inhabitants, who, I am glad to state, are now, although only few in number, carefully tended to both by the Church and State, as some atonement for the sins of the past. In other provinces especially that great province of Western Australia, to which a constitution has just been given, and which probably includes some territory like a million square miles, with only 45,000 to 50,000 white inhabitants, there is a very large black population. The latter are not of the highest class, and are far below the Maoris of New Zealand, but they are being Christianized and civilized. The Church in Australia would scorn to come home for help to do that work, and therefore she has become more or less a missionary Church, not only supporting herself, but, having freely received, she freely gives.'

THE IDEAL OF THE CHURCH.

The ideal of the Church is not concentration, but diffusion; perpetually, and with a restless energy to aim at preaching Christ where He is not named before. That is the first thought connected with the 'regions beyond'; but we adapt the expression to indicate other portions of that enormous land which awaits our possession. To use words of Dr. A. T. Pierson, 'Faith must enter the unclaimed territory of Divine promise. Prayer must enter the unclaimed territory

of Divine power in the Divine presence. We must get a new standard of giving, that shall be individual, systematic, proportionate, cheerful and self-denying. And we must get a new standard of holy living, that shall dare to invade the supernatural, that shall walk with God, and dwell in God, and pray in the Holy Ghost.

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For God's new Israel.'

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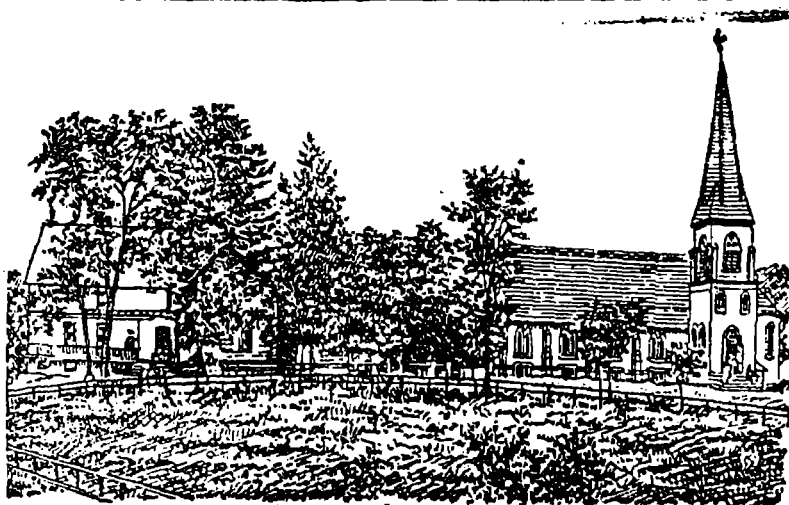
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She was at a party. Wine and egg-nogg were served with refreshments. She refused repeated invitations to take a glass. She couldn't tell why she declined, but, instinctively, in obedience to a prompting within, she could not touch a drop.

She might have known the reason, if she had heard a young man tell another, as the two were talking of the entertainment next day: 'I came within an ace of breaking my pledge. The smell of the egg nog was to tempting it sent a cold shiver down me. But just as I was going to yield, I heard Miss _____ refuse wine. That gave me courage to hold out. I watched her all the evening, and I made a bargain with myself. I said: 'If she drinks, I will.' I was hoping and fearing that she would, but as often as she was asked, she declined, and every time she answered with more vim, I thought, and she saved the day. If it hadn't been for her, I wouldn't have pulled through, and to day I'd have had a swelled head and a big load of remorse, for I'd have gone on a drunk as sure as death and taxes.'—*South-ern Churchman.*

STAYING POWER.

A live Christian takes abundance of exercise. 'If the stars did not move,' said Horace Bushnell, 'they might rot in the sky.' Assuredly, too many members in our churches are dry rotted with inactivity, like some of the old frigates chained up to the dock in yonder navy yard. One essential to a good working Christian is staying power. We have plenty who are ready to bustle about while the novelty lasts, or willing to do what they are bribed to do; but 'well doing' comes to nothing unless there be patient continuance in it through all weathers. Too much of the so-called Christian work in our land ends in spasmodic spurt of enthusiasm. An able bodied, able hearted, long winded worker, who labors on, year in and year out, from sheer love of it, is a priceless treasure in any church. His inner life is hid with Christ; his outward life is an irresistible argument for Christianity, and a reservoir of blessings to the community.

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REMARKABLE MEMORIES.

There was a Corsican boy who could rehearse 40,000 words, whether sense or nonsense, as they were dictated, and then repeat them in the reversed order without making a single mistake. A physician, about sixty years ago, could repeat the whole of "Paradise Lost" without making a single mistake, although he had not read it for twenty years. Euler, the great mathematician, when he became blind could repeat the whole of Virgil's "Aeneid," and could remember the first line and last line of every page of the particular

edition which he had been accustomed to read before he became blind.

One kind of retentive memory may be considered as the result of sheer work, a determination toward one particular achievement without reference either to cultivation or to memory on other subjects. This is frequently shown by persons in regard to the Bible. An old beggar man at Stirling, known fifty years ago as "Blind Alick," afforded an instance of this. He knew the whole of the Bible by heart, inasmuch that if a sentence was read to him he could name the book, chapter and verse, or if the book, chapter and verse were named he could give the exact words.

A gentleman to test him repeated a verse, purposely making one verbal inaccuracy. Alick hesitated, named the place where the passage was to be found, but at the same time pointed out the verbal error. The same gentleman asked him to repeat the ninetieth verse of the seventieth chapter of Numbers. Alick almost instantly replied: "There is no such verse. The chapter has only 89 verses." Gas-sendi has acquired by heart 6,000 Latin verses, and in order to give his memory exercise he was in the habit daily of reciting 600 verses from different languages.—*Spare Moments.*

MY STRENGTH.

Be our days many, or be they few, from any burden which God may see fit to lay upon us our life may gain, not only contentment, but grandeur and nobleness.

My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself. My brethren, the best thing often that could happen to a man is to be thwarted in his favorite hopes. The old song sings the hope that in time of old age we may find one face at our fireside whom we loved when we were young; but I would say: Far rather than this, God grant that we may find him there in the home of our darkened life. Then all else will seem to us to be but dross. When a man has nothing more to lose, when his hopes are all beyond the grave, when we listen without terror to the ebbings and flowings of the tide of life and the rush of its storms—then, after the night, to us the day will come back, and after the tempest a great calm. We know then that it is God's work, and that God loves us better than we can love ourselves. We know then that all our life is guided by him, so that we find consolation and contentment; and if we have those two things with us, consolation in any loss, we have the richest blessings which God can give us.—*Selected.*

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