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# The Church Guardian

## OF MONTREAL.

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

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**We earnestly desire and ask the co-operation of the Clergy and Laity of the Church of England in Canada in increasing the circulation of the "Church Guardian." We will send sample copies to the address of any possible subscriber furnished us. Address Editor, P.O. box 504, Montreal.**

### ECCLIASTICAL NOTES.

THE Bishop of Central Pennsylvania has been very ill; and is not yet fully recovered.

THE late Andrew H. Miller, of Philadelphia, left \$20,000 to the Episcopal hospital of that city.

By the will of the late Mrs. Laird, of Christ church, Georgetown, D.C., the Clergymen's Retiring Fund Society receives a legacy of \$6,000.

THE marriage of Bishop Worthington, of Nebraska, and Miss Milton, of Boston, Mass., will take place at the home of the bride-elect immediately following the Easter holiday.

ACCESSION.—Mr. William Herbert Hawken, until recently pastor of the Methodist Church at Fayetteville, N.Y., and his wife, were members of the class confirmed at Grace Church, Syracuse, on St. Matthias' Day.

ANOTHER.—Bishop Paret recently confirmed at St. John's Church, Washington, Mr. S. A. Whitcomb, lately pastor of the Universalist Congregation of "Our Father" in that city. Mr. Whitcomb is a postulant for Orders.

A THIRD.—A Reformed Episcopal minister is seeking orders and has had an interview with the Bishop of Maryland to that end.

A FOURTH.—Wm. P. Evans an able man and for four years pastor of St. Paul's English Lutheran Congregation, Baltimore, has resigned his work in order to enter the ministry of the P. E. Church.

CHEERING—HOPEFUL.—There is no more cheering sight nor more hopeful sign than that of Old Trinity standing in the midst of our great mart of trade, with Morgan Dix at its head, turning all of its princely income into streams of beneficence to bless the city, and using his matchless powers for the defence of the Gospel and for the integrity of Holy Scriptures.—*N. Y. Herald.*

AN Eastern lady has generously offered to build, as a memorial to her mother, a \$6,000 chapel for St. Philip's colored mission, Omaha, provided the indebtedness on the lot is paid by Easter.

A PHILADELPHIA lady has sent Bishop Morris a check for \$3,500 for the endowment of a bed in the Good Samaritan Hospital, at Portland, Oregon. This is the fifth bed in the hospital endowed by Philadelphians, at the aggregate cost of \$16,000.

THE FAITH.—"The faith once for all delivered to the saints" is the only faith that will save. He that tampers with that faith is tampering with the salvation of immortal souls. Any human being that adds to or subtracts from the rule of faith laid down at the beginning does so at his own peril.

BIRMINGHAM.—Thirty-two thousand pounds have been raised for the completion of the Birmingham Bishopric Fund, and the remaining £18,000 for the required sum of £50,000 is, the Bishop of Coventry states, practically guaranteed.

DOWN.—Dr. Reeves's successor in the Bishopric of Down is an Ulster clergyman, the Rev. T. J. Welland, D.D., incumbent of St. Thomas's, Belfast. Dr. Welland has been duly elected by the Diocesan Synod.

EXAMPLES TO FOLLOW.—The total bequests of Mrs. Wm. V. Welstack of Phila. (who died last month) to the church and charitable institutions, amounts to upwards of two million dollars. Some years since she built the memorial chapel of Holy Trinity in memory of her daughter and she has now left it \$250,000.

A DUKE'S TESTIMONY.—The Duke of Fife, in sending £25 to the Church Army, says from what he saw himself last year, not only that the homes of the Church Army are admirably managed, but that they are doing a work of great importance amongst a class difficult to permanently benefit."

UNITARIANISM is on the decline in England. Mr. Harry Rawson, a prominent Unitarian, at a recent meeting in London, publicly stated that many of their churches were in a bad way. A well-informed Unitarian has said, with more definiteness, that there were no fewer than fifty Unitarian congregations in a very sickly condition, and near to the point of extinction, whilst several chapels have been closed. A weekly organ of the body acknowledges they are fast becoming Rationalists.

NEW DIOCESE PROPOSED.—A further increase of the Episcopate in England is being proposed for the North. It is said that the dioceses of Carlisle and Manchester are in great need of relief, and it is suggested that a compact diocese could be formed from the two (with possibly some slight addition from the diocese of Ripon), the new episcopal town to be that of Lancaster, owing to its beautiful and capacious parish church. The formation of such a diocese would relieve Manchester of 101 benefices out of its 504, and Carlisle of about 90 out of its 294.

C.E.T.S.—The Police Court Mission of the Church of England Temperance Society is doing grand work unostentatiously. It has forty-two missionaries at work in the courts and at the prison gates, seven labor yards, four homes for men, two homes for inebriates, three homes for women, and a race course and van mission. During the past year 18,721 persons (ex-prisoners) were visited at their own homes; 13,290 met on release from prison, more than 10,357 assisted to obtain work or provided with tools and stock in trade, etc., and a large number of women and girls restored to their friends or received back by their old employers on the intercession of the missionaries.

RULES FOR DEACONS.—*Primer of York*:—1. In ordaining a deacon the Archbishop is under no pledge to admit him to the order of priesthood at the end of his first year. The duration of his diaconate will depend [a] on the result of his examination; [b] on the report received of his life and work after his ordination. 2. The deacon shall not be required to preach more than twice a month a sermon of his own composition, which he shall immediately afterwards send to the Archbishop for his inspection. At other times he will read such sermons as have been sanctioned by the Archbishop as homilies for use in the diocese. This rule does not apply to mission rooms. As soon as the Archbishop shall be satisfied with the sermons presented to him, the restriction will be withdrawn. 3. He shall give two hours daily to definite theological study, and his work must be so arranged as to enable him to do so. 4. A deacon is not authorized in this diocese [1] to celebrate marriages; [2] to prepare candidates for confirmation, except by way of assisting in the preparation given by the parish priest; [3] to catechize children at the time of divine service, except by special permission, of the Archbishop. At other times he shall "instruct the youth in the Church Catechism." 5. It is not desirable that the deacon should officiate in any other parish than that in which "he shall be appointed to serve." 6. It is hoped that the deacon may be allowed a period of not less than four weeks in each year for the purpose of rest and recreation.

**MR. BOOTH AND HIS SYSTEM.**—The *Record*, London, England, strongly protests against Mr. Booth and his system. We only wish the Christian Church had from the first been as decided in its estimate of this "new Gospel" as Lord Shaftesbury and Dean Close. The *Record* says:—"It is no more open in the Army to dispute the wisdom of General Booth than to call in question an *ex cathedra* utterance of the Pope. The Army has, so far as we can understand the situation, resolved to ignore the Sacraments. But one reason is given. It is the will of General Booth that so it should be. In perfect accordance with this policy were certain features in the proceedings of the recent welcome. At Hyde Park a banner bore the inscription, "The North-West London Juniors' Hand-in-Hand with God and the General." "God and the General," Creator and creature, Sinless and sinner, Immortal and mortal, are classed together without qualification and without reserve. At the Agricultural-hall Tea on Monday the statements of General Booth himself entirely agreed with this perilous exaltation of the creature. He welcomed for himself the title of 'Pope'; he exhorted his hearers to 'be true to your God, your General, and to one another.'"

## BROTHERHOOD OF ST. ANDREW.

(From St. Andrew Cross.)

### NEW CHAPTERS IN CANADA.

54. Christ Church, Medford, Ont.
55. Holy Trinity, Pembroke, Ont.
56. St. Thomas', Belleville, Ont.
57. St. John's, Belleville, Ont.
58. All Saint's, Kingston, Ont.
59. St. Mary Magdalene, Toronto, Ont.
60. Christ Church, Campbellford, Ont.
61. St. James', Ingersoll, Ont.

### IMPRESSIONS OF THE CANADIAN CONVENTION.

The Second Canadian Convention was larger than the fourth convention of the Brotherhood in the United States held in Cleveland in 1889. This shows that the Canadian order has advanced by our experience, and starts out strong and vigorous. The tone of the Convention was good, and had that spiritual clearness and cleanliness which make Brotherhood conventions so unique and so effective.

The delegates were a fine looking lot of men—clear-cut Anglo-Saxons in the main—and averaged more than twenty-five years of age. They represented all phases of Churchmanship, although I had to find this out by inquiring, as there were no questions of this kind raised. The Bishops of Niagara and Huron were in attendance, and also a large body of representative Canadian clergymen. Their self-restraint in the matter of talk was admirable. The laymen had every opportunity to express their views, and their remarks were, as a rule, decidedly interesting and to the point. The addresses and sermons by the bishops and clergy were very fine.

The Church people threw open their homes for the entertainment of the delegates, and there was no necessity for placing any in hotels or boarding-houses; I am in a position to say that the welcome was most cordial and the hospitality charming.

This seems to me the right way to manage the entertainment of delegates, as it removes a very heavy burden of expense, and introduces in a very practical way Brotherhood leaven in the very homes of our Church people.

The management of the Convention was perfect; and yet the entire cost was scarcely more than one-tenth that of the smaller convention at

Cleveland. We have something to learn from our Canadian brothers in these matters.

Toronto on Sunday was an astonishment to me; nothing open except the churches; no Sunday papers; no street cars. A raging snowstorm set in at noon, and still the four afternoon services and the final meeting in the evening were well attended—people being content to walk miles, if need be.

The most abiding impression of the Convention is that made by the sudden death of the Rev. Canon Davidson, who is the father of the President of the Canadian Brotherhood, and who will be remembered as one of the delegates to our St. Louis convention. He was in constant attendance until Saturday noon, when he went out to see a doctor as he was feeling very unwell. Later in the afternoon his son, the Rev. J. C. Davidson of Peterborough, took the chair in a conference on "What the Brotherhood can do," which was the climax of the deliberative part of the Convention. As I listened with intense interest to the strong, earnest, sensible words of the speakers, and noted how, as each sub-topic was finished, Mr. Davidson summed up all that had been said, I said to myself, "Here is a man who sees and hears and thinks out everything as it comes." When the conference was over and he had finally summed up the whole matter in a masterly way, he urged all to realize that the issues were urgent and of life and death, and said very simply that since noon his dear father had passed away. I shall never forget the lesson of that hour.

The sad death of the father and the self-denial and self-mastery of the son set the seal of reality on the Convention and on the enthusiasm and high resolve of the delegates. "Blessed are the dead who die in the Lord: even so saith the Spirit: for they rest from their labours: and their works do follow them."

JAMES L. HOUGHTLING,  
Chicago.

## STEADFASTNESS IN BELIEF.

"I am afraid, too, that this dislike of clear and definite beliefs is unconsciously countenanced by many who in their hearts would be little inclined to favour it. There are many earnest-minded Christians who are so morbidly afraid of a mere barren belief that they sometimes allow themselves to talk as if to hold fast any form of sound words must be formalism, as if, in fact, the belief in a creed were rather dangerous than helpful. It is true, of course, as we all know that a right creed cannot save a man, and that when the bridegroom comes, many may be found with lamps that have no oil; but surely if we discard our lamp, much of the precious oil we have may be lost.

Now, in face of these, and many other opposing forces, what is our duty as Christian warriors? Clearly it is to stand fast in the faith. Compromise has no place in the Christian view of truth. "Let God be true and every man a liar," rather than that one jot or tittle of revealed truth should be explained away, or kept in abeyance, in deference to the changing opinions of men.

The Church, the *one* body in which the *one* Spirit dwells; the Church which St. Paul scruples not to call "the pillar and ground of the truth," has committed to us a sacred deposit; the three Creeds to be our Rule of Faith; the Holy Scriptures to be our Rule of Life; and this sacred deposit we must keep. We reject, as Christians the assumptions of a higher criticism which would correct and amend the Inspired Word of God; we reject as Christians

that empirical theology, which would recast as some would say, "rehabilitate," the belief of the undivided Church. The Creeds, remember, are our "scientific frontier" which the soldiers in Christ's army must die to defend. To most of us those definitions of faith must remain as ultimate facts: "This is the Catholic Faith." The soldier's duty is to defend his country, not coolly to discuss with the enemy the right of original possession. It is a grievous mistake to suppose that every typo, with his Bible in his hand, may attempt to recast, or even to eradicate, those deep and mysterious truths which holy men of old, led by the Spirit of God, wrought out by prayer and fasting. The definiteness and precision of these scientific formulæ has been the rock against which anti-Christian thought has broken. In vain has it disguised its disappointment under the cloke of anxiety for spiritual religion, and the fear lest, as a writer in "Essays and Reviews" words it, "a godless orthodoxy should extinguish religious thought;" and nothing should be left in the Church of England but "the formulæ of past thinkings which have lost all sense of any kind." In vain does it set its hope for the future in the fact that these distinctions of theology are beginning to fade away. Never, while faith lives in the Church of England, can theology become what the rationalist would have it be "a nimbus of golden mist."

Never can the sharp definite outlines of Catholic Truth disappear in a beautiful indefiniteness in which, as in one of Turner's pictures, heaven and earth are blended, and the horizon lost in a strange mysterious haze. *Never*; till faith is dead; and then, if that day ever comes, for a little while will mistiness be deemed the mother of wisdom, and men will seek to guide us (I use the words of Apologia) "through the channel of no-meaning, between the Scylla and Charybdis of Aye and No," till, sharp and clear, new lines are seen appearing through the mist, the definite outlines of a godless Christless creed.

Steadfastness is often lost by men by their own fault, and with their eyes open. I know there are men even amongst ourselves who have drifted away from God's truth, while they honestly thought that they were holding it fast. But I cannot but know, also, that there are those who are, and *know* they are, false to the trust committed to them. I can respect the rationalist, who, by patient study and careful search arrives at results which I feel to be false. I cannot and will not respect that superficial "Broad-Churchism," as it is sometimes called, which, under cover of claiming a higher intellectual position, dares to throw doubts on truths, which often, perhaps, at heart it believes; or for the sake of saying some new thing, insinuates doubts about matters of faith in the home circle; or absolves itself from the trouble of understanding even the truths it assails, by speaking of them as if they belonged to an age that is gone. To my mind it is a terrible thing thus to deal with any truth; how much more, calmly to discuss, as it were an open question, that which you will some day know to touch your very life. And yet it is often done, and at last, what is put forth as a paradox to be defended, is accepted as a fact. And then we come to speak of Divine truths as "of infinitesimally little importance" because, from first to last, we know "infinitesimally little" about them. And then others, who see the utter vagueness and uncertainty into which our so-called intellectual attitude has brought us, throw themselves into the great dogmatic system of the Roman Church, just because it is definite and corresponds to a real want.

It is a remarkable fact of our day that when English Churchmen, some willfully, some unconsciously, are giving up the clear and definite

faith of our fathers, for fear they should offend people by sharply defined dogmatic statements, the cry of the most earnest among the Dissenting sects, the representatives, remember, of undogmatic Christianity is, "We want more definiteness in our faith, more unity among ourselves if we are to be saved from degenerating into a mere political propaganda." Our definite faith as English Churchmen is our strength. Neither Dissenter nor unbeliever thinks the better of a Churchman who has not the courage of his assured beliefs. The moment we abandon the definiteness of our professed formularies it is thrown in our teeth. Nay, it is not long since indefiniteness was charged against the Church of England as its great fault, and that by one who was himself a minister of an un-dogmatic Christian sect. His words are true, strange as they sound from such a source. They are true and worth remembering. "The world has nothing to expect from a religion which reduces to a clammy colourless pulp the great facts and truths of the Catholic faith."—LATE REV. AUDREY L. MOORE.

### LENT.

Many who would endeavor to "keep" this precious season, lose much of the profit they would derive from its observance because they have not clearly before them its object and purpose. Lent is a time for retirement. We should endeavor to follow the Saviour of the world closer—out into the wilderness, where we may inquire into the state of our souls and make a nearer approach unto God. Lent is a time for more frequent prayer, public and private. One cannot do better than follow the advice given by an honored priest once of the American Church but now laboring in the Mother-land. Make a conscientious use of the opportunities provided for you in your own parish. To those who are in our large cities where there are many churches, be on your guard against the danger of religious dissipation going with itching ears, to hear different preachers, moved by curiosity rather than by devotion. Just here might be said a word to those who feel the need of more spiritual counsel than the average. As Easter draws near and you feel before making your Easter Communion, your need of "further comfort or counsel" it is your bounden duty to go to *your own parish clergyman* and not to another in the same city.

As to private prayer do not let anything hinder you from private personal communion with God. Lent is a time for fasting. The Book of Common Prayer tells us that all the forty days of Lent are to be observed with such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion. Real fasting means universal *self-denial*, and includes the discipline of our words, our tempers, our thoughts, our will. We must seek by degrees to bring every thought into captivity to the obedience of Christ.

Lent is a time for repentance. Examine your lives by the Ten Commandments. This is self-examination, then there is sorrow for sin committed; sorrow leads to confession of sin, *not necessarily* private but publicly in the congregation. Then there is amendment. There can hardly be a better form of confession than the General Confession in the service of the Holy Communion.

Lent is a time for almsgiving. Some of the money which is saved from luxuries, from amusements and from dress should be devoted to pious and charitable purposes. Some of the time which is rescued from society may be well employed in works of mercy and kindly offices, to those in spiritual and temporal need. Dan. v. 27; Isa. lviii. 6, 7.—*Chicago Church Bells.*

### Why Should We Die Young ?

A TALK WITH YOUNG MEN BY FREDERICK A. ATKINS, FOUNDER AND EDITOR OF "THE YOUNG MAN," AUTHOR OF "FIRST BATTLES AND HOW TO FIGHT THEM," ETC.

It is not always those "whom the gods love" who die young, it is more often those who have practically committed suicide by means of carelessness, ignorance and folly. When a young man dies of consumption people wonder at the mysterious workings of Providence. But a little care and common-sense would probably have saved him. Typhoid fever kills a promising youth, and there are pious remarks about "all things working together for good." What intolerable hypocrisy this is! The really practical Christian will not babble about the inscrutable decrees of Providence, he will see that the drains are put right. A "mysterious Providence" has been made to bear the responsibility of thousands of deaths, which have been due to nothing else but the criminal carelessness of man.

I think young men should have some little ambition about their physical condition. They should not be satisfied with feeling only "mildling" or "pretty fit." They ought to be able to revel in vigor of body and buoyancy of spirits. By regular exercise, by proper diet, and by carefully avoiding colds, they should try to acquire a higher perfection of health. I don't suggest to any man that he should be "coddled," and doctored, and pestered with unnecessary medicine—a man may take a reasonable care for his health without degenerating into an old woman. All I suggest is vigilance, care, and thought. It is dangerously easy to lose your health. You burn gas all day long in the office, the atmosphere is poisoned, the air is thoroughly bad, and you naturally catch cold. You go to a crowded church, the windows are all closed to keep out the fog or damp, the place is unbearably hot and stuffy, and then you pass out into the cold night air, and the result is a chill which takes weeks to throw off.

The question of health is not one to be lightly ignored. It affects our business, our thoughts, our temper, and even our religion. We may as well take care of our bodies, for they are houses in which we shall probably abide for many a long year, and they will be pleasanter to dwell in if they are strong, healthy, and well-built, than if we allow them to become mere ramshackle, tumble-down affairs, always requiring to be patched up, and yet never much better for all the careful repairing. A healthy body is of immense assistance to the development of a robust spiritual life. Indeed, a well known preacher has gone so far as to declare that a strong stomach is next in influence to a clean heart. Where one man is crippled by hereditary or inevitable weakness, hundreds are disabled merely by careless and unhealthy habits. Some of us have thought that we were doing the world a service by sitting up writing and thinking into the small hours of the morning, and we have had to pay the penalty, like all other fools who break nature's wise and beneficent laws, and then expect that she will overlook the offence and forget to take her righteous revenge. A great deal of the morbid pietism which afflicts our churches to-day is simply the result of biliousness and indigestion. An hour's exercise in the gymnasium will sometimes do a man more genuine good than an hour's sermon from a feeble pulpiteer.

When Mr. Gladstone and Lord Tennyson were at a great public dinner, it was noticed that while the ex-Premier enjoyed his food with a keen relish, and laughed and chatted and told anecdotes with all his wonderful brilliance and animation, Tennyson was silent and sad and looked horribly bored with the whole affair. Now, the Poet Laureate is the younger man of the two, and has done far less work, so how are we to account for this difference? Simply in this way. Tennyson has sadly ignored and

neglected his health. He has smoked far too much. Even now it is said that he sits by the hour with a number of clay pipes beside him, which he smokes one by one, carefully breaking them after he has finished one "fill" of tobacco, and throwing them into his waste paper-basket. Mr. Gladstone, on the other hand, has made a wise and careful study of health. He has taken plenty of vigorous muscular exercise. No one has ever found him gouty, or mopish, or disagreeable. He is sound in mind, strong in body, kindly in disposition, boundless in energy, and he sets a splendid example to every white-faced, knock-kneed, and narrow-chested young man who is ignoring the claims of the body, and forgetting the need which exists for physical exercise and recreation—a need which is nowhere so pressing as in the artificial and enervating life of a great city.

What, then, are some of the great necessities of health? I will mention four. First of all, as I have already pointed out, we must have exercise. The great omnibus strike which took place some time ago in London did an immense amount of good because it suddenly revealed to a large number of lazy people the delightful exhilaration of a long walk. Business men who had been in the habit of taking their twopenny ride down to the City every morning were compelled to walk, and the result was in every way beneficial. It was seen in more robust health, a keener appetite, and the acquirement of a new and costless pleasure. Secondly, you must have temperance if you don't want to die young. I once asked Sir Edward Baines, when in his 90th year, what advice he would give to young men to enable them to attain a healthy old age. He replied that his experience confirmed the old conclusion that temperate habits, regular hours, and moderation in all things were the best means of preserving health and laying the foundations of a happy old age. He warmly recommended, from over fifty years' experience entire abstinence from the use of intoxicating liquors. Von Montke also declared that his rugged old age was due to temperance in all things and plenty of open air exercise. Thirdly, I think careful attention should be given to sleep. A young man wrote to me some time ago to say that having made up his mind to succeed in life he had begun to rise every morning at five o'clock in order to study languages. He also said—and I did not feel inclined to swoon with surprise—that he felt very ill and would like to know whether this was due to early rising. Now, I am not a doctor, but I felt no hesitation in telling my correspondent that he was probably committing suicide by a gradual but certain process. I have read pretty tales about great men who could do with three or four hours' sleep, but then we are not great men, we are only ordinary mortals, and if we are to be healthy and strong, we require at least seven or eight hours of good, restful sleep. If you want to get up at five go to bed at nine, and make up your mind that all the self-righteous boasting of people who do without sleep, and all the exquisite tales of noble heroes who only slumbered twenty hours a week, shall never lead you to depart from an exceedingly wholesome and necessary rule. If we all got more sleep the lunatic asylums would not be so full as they are.

And, in conclusion, I think that the general health is often promoted by cheerful society. Paul thought so, I know. Look at II. Cor. vii. 5, 6, 13, and you will notice that when the great Apostle was "troubled on every side," when his "flesh had no rest," he was comforted "by the coming of Titus." What does it mean? Simply this, that Paul was jaded and exhausted, out of sorts, and run down. And then Titus came, and they had a frank, pleasant, homely chat, and the grand old veteran felt all the better; his heart was happier, his spirits brighter, and his health became stronger by means of the unfailing tonic of a little cheerful society. It is often so. Friendship is a wonderful sweetener of human life when it is pure and generous and heroic.—*St. Andrews Cross.*

## THE NEWLY CONFIRMED

It is a fact to be regretted that a large proportion of our newly confirmed do not remain true and faithful to their promises, and do not become earnest and devoted members of the Church. This is not particularly surprising when we take into consideration the treatment those newly enlisted and young in Christian faith receive from our Church people in general. Confirmation classes are as a rule perhaps, energetically formed, well instructed, and thoroughly impressed with a sense of Christian duty; but from the older members of the flock they do not receive the care, attention, and warm welcome that should be accorded to those just entering the fold of God's Church. It should be remembered that these newly confirmed are just beginning their Christian life; that their faith and grace being new, they would be better able to withstand the temptations of the world if strengthened and encouraged by the kindly assistance and interest of some loving Christian friend whose heart is warm in Christian love, through a longer affiliation with the Church. Could they at all times receive this proper care and attention, the tendency of the spark of religion burning within them would be to go on burning more brightly, being thus fed by the spiritual nourishment contributed till the whole heart is aglow with Christian love and zeal; but on the contrary, upon receiving the cold and heartless reception that so many do, the world again takes precedence; and the spark gradually dies out. This care of the newly confirmed is an important work, and one in which the Brotherhood ought largely to assist.

Let us all aid our pastors in placing every newly confirmed member of the Church under the friendly care and guidance of some loving Christian friend, and thus the weak will be made strong, the strong stronger, and Christ's Kingdom surely spread.—S. G. Ellegood, in St. Andrews Cross.

## THE STUDY OF CHRISTIAN DOCTRINE

Lent is the special season for the deepening of the spiritual life, but people often lay the foundations of this life upon sand, forgetting that no vigorous and lasting life of the soul can be raised and kept alive on mere pious feeling and religious sentimentality.

We live by faith it is true, but we should not live in ignorance of the doctrines of our holy religion. God is not glorified by our ignorant beliefs. Our faith is above reason, yet it is essentially an intelligent faith. The religion of Jesus Christ claims to lay hold of the intellect of man no less than his heart, and Our Divine Lord proclaimed Himself to be the truth and the Church confesses Him to be "Light of lights." Truth and light appeal to man's intellectual nature, and should call forth his highest mental activity. No object is more worthy of study and thought, than the "Faith of the Gospel," as summed up for us in the Creeds and dogmas of the Catholic and Apostolic Church.

During Lent, when people have few external calls, and are freed from the Egypt-like bondage of gaieties, some time each day should be set apart for the study of Christian doctrine. We say study, for we mean a real work, an effort to apprehend more clearly the facts of our faith, so as to be able to give a reason and an answer

to ourselves, and "to every man that asketh us of the hope that is in us."

It is to be feared that much of the religious profession of to-day rises little above superstition, lacking as it does, a solid foundation in the intellect and understanding. In times of temptation and when the faith is called in question, many Christians, their love having grown cold, fall away because they know not "in whom they have believed."

"This is eternal life to know Thee, the only true God," or as the Prayer Book puts it "In knowledge of Whom standeth our eternal life." This knowledge comprises the saving truths God has revealed and deposited in The Church. Now if to know God is eternal life, surely there should be more of an effort on the part of Christians to grasp intellectually all the articles of the faith. If God has mercifully made Himself known, does it not become everyone to know all that he can know about God our Creator, Redeemer and Sanctifier. God is a jealous God, and, wishes us to apprehend, according to our state of life and opportunities, His Divine Revelation.

It is a grave defect of modern Church life, that while general knowledge is so extensively diffused, few are found who devote even a small portion of time to the systematic study of Holy Scripture, Christian Doctrine, Church History, or the contents of the Prayer Book.—*Dio Fould du Lac.*

## HINTS TO S. S. TEACHERS.

PERSONIFY THE TRUTH you teach by embodying that truth in your daily life. Personification is a method in poetry of endowing abstract thoughts with personal vitality. Faith, Hope, and Charity are personified when they appear as three sisters. Charity in the centre, strong and self-reliant; Faith leaning on Charity, trustful and waiting; and Hope grasping Charity by the hand, but eager and expectant, with one hand pointing forward and one foot advancing for the next to step. How much soever reality is gained by this device in art, it cannot compare with the realism of embodying a high ideal in the individual life day by day. The Incarnation followed this law of making the ideal real, actual, possible for us all, by showing us God's life reduced to daily duty in the Son of man.

\* \*

THE LAST STATUE added to Westminster Abbey, in memory of Lord Shaftesbury, bears the inscription:

LOVE. SERVE.

These words are the imperatives of the Christian life, and apply with immense force to the teacher's work in the Sunday-school. Years ago the teachers in Sunday-school were paid for service in money; but today they have been educated to a higher plane, and are still paid for service, though not in earthly currency; because they love, they also serve, and love is at once their motive and their great reward.

\* \*

"DEAR CHILDE" is another simple epitaph in the Westminster Abbey list. Says a recent writer: "This is, perhaps, the only inscription of all these hundreds which recalls the pathetic, exquisite simplicity of the epitaphs in the Catacombs, which record the sorrowful bereavements of the early Christians. As a living appeal to the pupil, from the lips or from the pen, it is sweeter than the graving in the stone and stamps itself on the heart of the young. What will it be when at last the weary shall hear the Father's voice bid them welcome as His "Dear Children." The Christ child is forever before us in the title, "My beloved Son," and as He is, so are we in Him; and the Comforter whispers to the penitent the secret of sonship, Dear Childe."—*American Ch., S. S. Magazine.*

## How We Have Made St. James's, Chicago, the Parish Church of the Young Men of the Neighborhood

### INVITATION

Each one of us makes it a point to personally invite the young men he meets to attend the services and connect himself with the parish. We back up these verbal invitations with printed cards expressing the same invitation and giving a list of all services and meetings. For special occasions we use special methods. When we began our Sunday night mission services we posted two men at each of the five bridges which connect the business district with the boarding-house district, which is our principal field of work. They stood there from five until seven Saturday afternoon and gave printed invitations to every man who came across. These ten then joined ten more at the parish house and the twenty took ten streets and went to every house and left cards for the young men who lived there. There is a good way to do this house business and a poor way. No man can afford to do the Lord's business in a poor way. The good way is to be very polite to the person who opens the door; dignify your work in your own eyes by realizing that, however distasteful it may be, it is the Lord's work, and you will dignify it in the eyes of others. Inquire very courteously at the door how many young men live there and request that the cards be given then. If you do the thing as well as you do your business or social duty, it is ten to one the cards reach the young men.

There are several hotels within our parish limits. Sunday morning our men visit them and invite all the men they find in the office, writing-rooms, etc., using a card which gives the name of the church, of the clergy, a list of the services, and a map showing the relative location of the hotels and the church.

### HOSPITALITY

We have ushers at every service whose special duty it is to welcome young men. They do not fall on their necks as if they were prodigals returning from the keeping of swine. Many men won't come again if too much fuss is made over them; they feel conspicuous. We simply try to make them feel easy and natural and to make them know that they are quite welcome there. We do not seat shy youths in pews with pretty girls. We try to make no discrimination between rich and poor. We try and have a Brotherhood man in the pew with them, and we make sure that there are prayer-books and hymnals enough to go around; also that these books are whole and not lacking in important parts of the service. These are details, but they count. The men in the pews see that they have books and show those who do not know the service the places. Then, at the end of the service they introduce themselves and, in the name of the clergy and people, invite them to come again. The Brotherhood man should give his own name and ask the stranger's. A very easy, natural conversation can thus be started.

### VISITING

The names thus obtained, and others obtained in other ways, are turned over to the Visiting Committee. This consists of a chairman and the whole Chapter working under his orders. In handing names to him, all possible information should go with them. It is half the difficulty removed and half the battle won to know something about your man. It enables the chairman to pick out the best member for the visit and it gives the member something to go on.

The visitors report to the chairman, and he reports to the rector in writing, him information of the young men in question. It seems to us bad form to discuss this personal work publicly in our meetings, especially in the presence of our visitors. The member frankly states to the man he calls on that he comes in behalf of the parish, working through the Brotherhood Chapter, and then uses his tact and judgment as to the line of conversation and length of stay. He always bids him welcome to the church, and offers to introduce him to the clergy, and to the young men of the parish, at the Bible class, or at the weekly Chapter meeting.

## RESULTS

The average attendance on Sunday of young men who have no family ties in the parish, and who are not pew-renters, ranges from *three to four hundred*. We usually have from fifteen to twenty-five visitors at our Chapter meetings.

Our clergy are constantly called upon to visit young men who are sick, to marry, to baptize, and to bury: and in our district it seems to be the fact that when a young man thinks of going to church, he thinks of St. James. When he needs spiritual help, he thinks of her clergy. When he wants Christian companionship he thinks of,—*St. Andrew Cross*.

## CHAPTER No. 4.

## RELIGION vs SKEPTICISM.

WHATEVER defects and imperfections may attach to the doctrinal system of Calvin it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism, which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God, and leave them to die without hope. The worst kind of religion is no religion at all, and these men living in ease and luxury, indulging themselves in "the amusement of going without religion," may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the skeptical literates to move thither and there ventilate their wins. But so long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and huma-

nity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible and robs death of its terrors and the grave of its gloom.—*James Russell Lowell*.

## THE VALUE OF SYMBOLS.

The following testimony in regard to the worth of symbols is valuable as one of the "signs of the times," indicating a return to the appreciation of some things which have been held to be unimportant, if not entirely repudiated:

There may be, here and there, souls of a spirituality so intense that they can best commune with God face to face. To them symbols are an impertinence, a barrier, a hindrance. Rites do not help their souls to rise to heaven, but chain them to earth. Dogmas do not assist them to apprehend the truth, but are distortions of its pure essence. But that these gifted souls are few, no one will question. If this spiritual vision is anything more than a phenomenal conceit, it is conferred on perhaps one man in a generation. Cases so exceptional can furnish no precedent or guidance for those of us who lay claim to no exceptional gifts.

For us ritual and dogma have a distinct, an indispensable value. Symbols are the means by which we lay hold of and make real to ourselves deep spiritual truths. Let those who are strong enough to dispense with them do so, but ordinary weak humanity has not yet outgrown the need of these divinely ordained aids to faith. The chemist in his laboratory may some day succeed in compounding from inorganic elements food that will be chemically pure and as nutritive as the best wheat, but at present nobody knows how to grow grain without a husk. To us, therefore, the husk is indispensable; without it we cannot have the wheat. Truth must be apprehended through symbols until man's spiritual nature far outgrows its present stature. We are warranted in hoping that in the life to come this necessity will disappear, and we shall be able to see the truth directly, with no intervening medium. In this life we have no reason to suppose that we shall reach a state in which ritual and dogma will not be helpful to us.—*New York Examiner (Baptist)*.

## THE HOLY EUCHARIST, IN SICKNESS.

"Thy King cometh unto thee."—*Zech. ix, 9.*

Yes. Now laid on a bed sickness, thy King cometh unto thee." Hitherto in health and strength it has been the privilege of the true Churchman to go out day by day and seek the eucharistic presence of the king, in all seasons of joy and sorrow, of work and leisure, in trial and perplexity.

But now sickness has laid him low, and he can no more wend his welling footsteps with gladness to the house of the Lord; still that near approach of the Great King, loved and cherished in health, will not be wanting to him now. The Church has provided the office for the Communion of the Sick, and it is the duty and privilege of His priests to minister the blessed Sacrament to the sick and dying.

How happy is that soul who has long and earnestly prepared for his last illness, to whom the last summons comes as an expected friend, whose prayers have gone up day by day, it may be for years past, that a holy and peaceful death might be granted to him! Whether his sick-

ness be short, or whether it be long and tedious, what a much-prized blessing will be his constant Communion! He will not be, as so many, alas! who seek Jesus for the first time on their death-beds; and who scarcely knowing what they are doing, make their first Communion with minds impaired and weakened by sin, and suffering.

Oh no! the Eucharist is far different to him. It is as the familiar embrace of a dearly loved friend, the deeply valued guiding star of a lifetime, the tried and proved counsellor of many years. What peace will that soul experience at the last, who will all through the burden and heat of the day make Jesus his "Guide even unto death!"

## PRIVATE CELEBRATIONS

In case the people are unable to appear in Church, the wise provision is made that they may receive the Holy Sacrament in their homes.

Those who have enjoyed the privilege of frequent communion when in health, will, in time of sickness, most greatly desire that they may receive it; and on the other hand, those who have been most indifferent will think but little about the matter, until too late to think at all. The communion of the sick is by no means as frequent as it ought to be. Many seem to have the superstition (is it anything else?) that if the Sacrament be administered death must ensue, and that it should be administered only when in extreme peril. They know so little of that love which would draw them nearer to their Lord by these means. Even when it is plain that life is ebbing, families will sometimes object to the administration of the Sacrament lest the patient might be alarmed. The evil result of this system is that many depart this life without receiving the Holy Communion. Is it the fault of clergy or laity? Let the latter bear in mind that as it is the duty of the minister to exhort them to come to the church, the rubric makes it their duty to give timely notice to the minister that they wish to receive at their homes, telling him how many will communicate with them. It is not a groundless fear that many go out of the world without the Sacrament.—*Michigan Church life*.

## WHEN WAS YOUR CHURCH FOUNDED?

Many old authorities concur in testimony that St. Paul preached in Britain about the year sixty. In the second century the British Church was fully organized. In A. D. 314, three British bishops were present at the council of Arles. When Augustine, the first emissary of the Roman Church came to England in A. D. 696, he found the British Church fully established with one Archbishop and seven Bishops. Thus it is evident that the source of our Church is independent of Rome. Even Augustine did not receive his Episcopate from Rome, but from Lyons.

## A BRIEF HISTORY.

1. THE BRITISH PERIOD, from the first century to the seventh, with no Roman influence.
2. THE ANGLO-SAXON PERIOD, lasting until the eleventh century, during which Romish influence developed.
3. THE ANGLO-ROMAN PERIOD, from the eleventh century to the sixteenth, Roman dominion strong.
4. THE ENGLISH PERIOD, since the sixteenth century, the period when the independence of the first period is restored, and the ancient privileges resumed.—*The Missioner*.

"Don't think you can live the Christian life without the Christian motive, or show forth the Christian virtues while you discard the Christian verities. It is one of the commonest baits by which men are drawn from their steadfastness."—*Moore*.

### Lent Suggestions.

In nothing should our Lenten prayers and self-denials bear more rich and immediate fruit than in our money offerings at Easter. If we feel that we have been quickened and strengthened, morally and spiritually, we will surely want to make a thank offering for that. If Lent has made us careless for this world and sensual gratifications, then we will be ready to give more to make the world better, Christ's Church stronger to do its work, for these things will seem worth more than pleasing our appetites and wearing fine clothes.

Our blessed Lord attained the triumph and glory of the Resurrection only through the path of self-denial and the cross of suffering. Lent is, therefore, the Way to the Cross. Our Mother, the Church, calls upon us during this holy season, to give up this world as far as we possibly can, so that we may follow on the footsteps of our suffering Redeemer. We are known as the Church's children. Let not our professions be a sham. To belong to the Church, and at the same time neglect the observance of Lent, is a great sin. Our pretensions in that case are a mere farce. Let us think also of the great spiritual blessings obtained from the proper and conscientious observance of Lent. We may perhaps not appreciate them now, but in the world to come we will learn their true value and rejoice evermore that we have denied ourselves here to obtain them. Let this Lent, therefore, be a reality to us. Let us all, during this holy season, in our daily lives, in our spiritual discipline, in our frequent attendance at Church services, follow our divine Lord in the Way of the Cross. It is the only way to win the final triumph of the eternal Easter-tide. It is the way He went.

During this Lent help your pastor all you can to strengthen God's kingdom. Why shouldn't we try to make this the most valuable Lent we have ever had?

### Retrospection.

BY FLORENCE A. PARDEF.

"My days are not the best when I forget."

Looking backward, always backward; wasting present opportunities for usefulness in fruitless regret for past omissions!

One year ago to-day, why, oh why, were we so impatient, so blind to duties and blessings, when they were so soon to be taken from us, leaving us bowed down with the intolerable sense of helplessness to atone for our neglect?

There is the feeling that nothing in this world can ever fill the void from which our all has been taken, and, notwithstanding self-imposed duties, the blank loneliness is constantly returning to our hearts.

But grieving will not help us, and we, who "profess and call ourselves Christians," can "be strong and of good courage," only when we take to ourselves the words of our Master, "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God."

Think for a moment of a broad field, ploughed

in even, regular rows. Supposing, from some cause, that one of the furrows is crookedly or imperfectly made.

Should that discourage the ploughman and make him careless as to the perfectness of the remaining rows, or should it be an incentive to him to make the end better than the beginning?

The kind Friend "unto whom all hearts are open, all desires known, and from whom no secrets are hid," sees our failings and our penitence. We can leave it all with Him, asking Him to make us more quick to see, more willing to do. Then "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

### RISE OF CHRISTIANITY IN BRITAIN.

A correspondent of the *Hants Journal*, N.S. thus answers the question "Did Rome give to Britain her Christianity?"

Briefly, as to the rise of Christianity in England. Gildar, the British historian, states (A.D. 520-560) that Christianity was introduced into Britain in the last year of the reign of Tiberius Caesar, *i.e.*, his 22nd year. Our Lord was crucified in the 17th year of Tiberius Caesar's reign. If this evidence can be relied on, Britain received the Gospel A.D. 38, just five years after the Crucifixion. A MS. in the Vatican kindly informs us that in A. D. 35, Lazarus, Mary Magdalene, Martha, *et alia*, passed into Britain, preached the gospel, and died there. In Acts viii., I, we read, "They were all scattered abroad except the apostles." What better place of safety could they have selected than Britain? St. Clement tells us that St. Paul went to the extreme boundary of the west. I will not say more on this point except that Camden, Archbishop Parker, Archbishop Usher, Bishops Gibson, Stillingfleet, Burgess, Doctors Care, Collyer, Nelson, Townsend, etc., all agree that the British Church was founded by St. Paul. It was after St. Paul had placed the Church on a firm footing in Britain that he travelled to Rome and gave them an equal share of the Catholic Faith. At the various Councils, *e.g.*, Arles, A.D. 314, Sardica, A.D. 347, and probably at Ariminum, A.D. 359, we find British Bishops present. Thus, when St. Augustine arrived in Britain, the British Bishops positively declined to recognise any other spiritual superior than their own Archbishop. It seemed to the British Bishops absurd that a man coming from the identical country where their missionary operations had been carried on, should expect submission. For the Lombards, in northern Italy, the barbarian conquerors of Rome, were evangelized by Columba and his associates from the primitive College of Ireland.

### PUBLIC WORSHIP.

Without this "assembling of ourselves together," the authority of God and the faith of Christ would alike become a dead letter. And these, we must never forget, are trusts committed to our hands, to sustain them in our day and generation, and to commit them into the hands of the generation following us. The learned Bishop Butler, speaking on this subject, says, "No one has a right to be called a Christian who does not perform his duty in keeping up public worship where he lives."—*Selected.*

## News from the Home-Field.

### Diocese of Fredericton.

SUSSEX.—The rector is making arrangements for the celebration of the centenary of Holy Trinity and Studholm parishes. In August, 1792, the first clergyman of these missions, as they were then, was ordained at Holy Trinity, St. John, by the bishop of Nova Scotia. Including the present rector, six clergymen have in succession been in charge of these parishes during the century, *viz.*, the Revs. O. Arnold, H. Arnold, J. McGhee, C. Bliss, C. S. Medley.—*Sun.*

ST. MARTINS.—The deceased, the late Miss Walker, notice of whose death appears in another column, came in her youth with her parents from Nova Scotia to St. Martins N. B., which has been her home ever since. And under the overruling hand of Providence the Church of England in St. Martins today, owes its very existence and prosperity to the Walker, family the members of which have always been the unflinching unwavering members of the Church amid influences the tendency of which was to draw them away from it. All who know Margaret Walker will bear testimony that her life was a *noble, useful and beautiful* one and at its close she has passed to the Saint's rest.

ST. JOHN.—At the recent meeting of the governors of King's College, Windsor, the local committee for St. John was remodelled, and is now constituted of the following gentlemen: Rev. Canon Brigstocke, D. D., I. Allen Jack, D. C. L., Rev. W. H. Sampson, G. G. Ruel, LL. B., J. Roy Campbell, LL. B. On the 12th of May the Governors will meet in St. John—the first meeting in the history of the university outside of the province of Nova Scotia. It is probable that a public meeting or *Conversazione* will be held in connection with the event, and that Bishw Courtney and others will deliver addresses. The Board made arrangements for the complete cataloguing of the university library and the printing of the same in order to secure Dr. Cogswell's legacy of £1,000, bequeathed on condition that such should be done within one year from testator's decease. There are said to be between ten and twelve thousand volumes in the library.

REQUEST.—Will some reader of the *GUARDIAN* kindly send the Constitution and Rules of the Ministering Children's League to the Rev. James Simonds, St. Mary's Parish, Dalhousie, N. B.

### Diocese of Montreal.

#### MONTREAL.

The appointment of the Very Rev. the Dean of Montreal as Commissary of the Bishop of the diocese is announced. This is done in fulfilment of one of the provisions of the Constitution of the Synod which requires that in the absence of the Bishop, *ex-officio* president of that body, his Commissary shall preside. It does not indicate, it is believed, any intention on the part of his Lordship to be absent from the diocese. The selection of Dr. Carmichael for this position is one which will give very general satisfaction.

KNOWLTON.

The Young Ladies' Industrial Society held its annual meeting at the rectory last Saturday. From the treasurer's—Miss C. Kimball's report—the gross proceeds during the past year amounted to \$190.53. The young ladies have now on hand \$202 in funds and some \$40 in work and material. It was decided definitely to offer to undertake the seating of the new church, which will probably cost upwards of \$400. Miss Belknap was elected president for the current year, the other officers all being re-elected. The next entertainment and sale of work is set for Easter Monday.

EASTMAN.

St. Johns' Church has been presented with a very beautiful silver communion set. It consists of four pieces, flagon, cup, paten and plate. The new set was used the first time for holy communion on the 13th inst.

FRELIGHTSBURG.

This Parish was privileged with the presence of the Rev. P. L. Spencer, Rector of Thorold, Ont., on Sunday last who preached morning and evening in the Bishop Stewart Memorial Church to the edification of all. His treatment of his evening subject 2 Cor. 4, 18, (things temporal and eternal) was most interesting and instructive—replete with striking illustrations from nature, history and art. It was a matter of regret that the storm and blocking of the roads shut off so many from presence and participation. On Monday evening, according to an announcement, Mr. Spencer gave his admirable lecture and lime light illustrations, which held the attention of the favoured audience for two hours. The storm, however, proved an implacable opponent to an assemblage proportionate to the attractiveness and merit of the entertainment provided.

The four emblematical representations of the "Rock of Ages" touched hearts and riveted eyes as they afforded impressive interpretation of the loftiest theme which could occupy a Christian's attention.

The Rev. Mr. Spencer's lecture and attractive illustrations are eminently conceived for the profitable entertainment of his hearers, and none can fail to derive lasting influences of good, and abiding pleasurable recollections. We commend his effort to every parish which can secure his presence and an evening's instructive enjoyment under his genial guidance.

Lenten Services in Memorial Hall at 4 o'clock on Fridays. Subject of next Sunday morning's discourse "Weeding: political and universal."

Diocese of Huron.

THAMESFORD.

The annual missionary meeting was held in St. John's Church, on Tuesday evening week, the Rev. I. C. Farthing, M.A., of Woodstock, being present. Although the night was bad there was a good congregation. The choir rendered some beautiful music. At the close a collection was taken up for the missions at home and abroad.

PERSONAL.—Rev. Breddin Hamilton, a Stratford boy, formerly rector of St. George's Church, Detroit, but now the official chaplain for the Department of Public Charities of New York City, has received a call to St. Paul's Cathedral,

Indianapolis, to succeed Rev. Dr. Jenckes, who resigned February first last, but has not yet decided to leave New York.

BRANTFORD.

In Grace Church, on Wednesday night, Bishop Baldwin, Bishop of the Diocese of Huron, preached the second of a series of lenten sermons to a crowded audience. His Lordship took his text from Isaiah liii, 5, last clause of the verse: "By His stripes we are healed."

The Lord Bishop of Huron held confirmation in Emmanuel Church, 8th concession of London Township, on Sunday week. There were about 300 present and twenty young people were confirmed. Subsequently the Bishop gave a very interesting discourse.

LONDON.

Mesrob Bagdasarian, the Armenian who is visiting here, lectured at a meeting of the Young Men's Association in St. James' Church, South London, Thursday evening last. Mesrob is aiming at becoming a doctor of medicine, and thinks that after doing so, and returning to his own land, he can the better reach the souls of his countrymen, as a medical missionary.

The Rev. John Ridley, of Galt, who was appointed by Bishop Baldwin to hear the statements in regard to the differences existing between the members and congregation of St. Charles' Church, Dereham, and the incumbent, Rev. R. F. Dixon, of Tilsonburg, was at the church the other evening for that purpose. Mr. Thomas Scott, of Dereham, appeared for the dissenting members, while the incumbent was present in his own behalf. Further than that some change will be made, nothing definite in the way of adjusting the difficulties will be known until after the 16th inst.

The Petrolea Advertiser speaks in words warmly appreciative of the visit to that town last week of His Lordship Bishop Baldwin. It says: "His discourse was powerfully eloquent, kindly persuasive, impressive to a degree, yet simplicity itself."

DIocese OF COLUMBIA, B.C.

NANAIMO.

At the daily evensong during Lent the Rev. H. J. Wilmot Buxton is delivering in the Church of St. Alban the Martyr an excellent course of instruction, and on Sunday evenings the Rector, Rev. G. H. Tovey, delivered a course of plain instructions on "The Way of Holiness"—the titles being (1) The Start, (2) Conversion and Repentance, (3) Faith and Obedience, (4) Hindrances and Helps, (5) Conquest and Self-Conquest, (6) Security.

A qualified Teacher has been engaged for the Day School and will arrive from England before the end of this month.

A Sacred Concert has been arranged to take place on Wednesday March 23rd. Mr. Robson, of Vancouver, will sing; and the Choir talk of producing the Halleluiah Chorus, and some other classical composition.

NORTHFIELD.

The new Church Room here was opened last month by the Bishop of the diocese.

DIocese OF NEW WESTMINSTER

NEW WESTMINSTER.

HOLY TRINITY.—The Rev. Father Benson having arrived at Vancouver, B. C., by the S. S. "Empress of India" from Japan, on January 26th, 1892, spent a short time in Vancouver, and then returned to New Westminster where he was the guest of the Bishop. From Wednesday he held a Retreat for the Clergy of the Diocese, of whom there were ten present, and that, considering the distances and difficulties, was very gratifying. One priest travelled over 100 miles to be present. These numbers speak for themselves, and prove how such spiritual blessings are valued here. We only wish that such advantages were commoner out here.

A very successful beginning has been made in starting work amongst the Chinese in this parish. A night school, conducted by Mrs Williams, was begun on January 6th, and has been increasing rapidly, and will no doubt be in time one of the most important parts of our Church work here.

A most successful concert was given in St. Leonard's Hall, on February 8th, by the Choral Union, of which the Bishop is conductor. The "Daughter of Jairus," and the "May Queen" were well rendered before an overflowing audience.

There has been the usual epidemic of influenza amongst us here, and though it has been much less severe than it is in the Old Country, yet both Clergy and people have suffered. The Bishop on Feb. 13th was downed by it, and has had a very severe attack, after becoming convalescent he had a relapse, and suffered from nervous prostration. He has been ordered a month's complete rest.

On Shrove Tuesday the children of the Parish Sunday Schools gave a most successful entertainment in the Opera House which was very largely patronized.

DONALD.

On Sunday evening Feb. 7, Mr. J. F. Armstrong conducted services in the Church of England here. Notwithstanding the shortness of the notice, one of the largest congregations ever gathered within its walls, was present. He announced that henceforth service would be held there every Sunday evening.

THE TRUE GENTLEMAN.

The following is a sketch of the true gentleman which was found in an old manor house in Gloucestershire, England, framed and hung over the mantel piece of a tapestried sitting-room.

"The true gentleman is God's servant, the world's master, and his own man. Virtue is his business, study his recreation, contentment his rest, and happiness his reward. God is his father, the Church his mother, the Saints his brethren, all that need him his friends, devotion his chaplain, chastity his chamberlain, sobriety his butler, temperance his cook, hospitality his house-keeper, Providence his steward, Charity his treasurer, pity his mistress of the house, and discretion his porter, to let in or out, as most fit. This is his whole family, made up of virtues, and he is true master of the house. He is necessitated to take the world on the way to Heaven, but he walks through it as fast as he can, and all his business by the way, is to make himself and others happy. Take him in two words,—a man, and a Christian."



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REV. EDWYNS W. PENTREATH, B.D., WINDIPEG, MAN.

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ANNOUNCEMENTS SEE PAGE 13.

## DECISIONS REGARDING NEWSPAPERS.

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

## CALENDAR FOR MARCH.

March 2nd.—ASH WEDNESDAY.

(The forty days in Lent are to be observed as Days of Fasting or abstinence.—  
Ash Wednesday, collect to be used daily.)

- “ 6th.—1st SUNDAY IN LENT. (Notice of  
Ember Days : Ember Coll.  
daily.)
- “ 9th }  
“ 11th } EMBER DAYS  
“ 12th }
- “ 13th.—2nd SUNDAY IN LENT.
- “ 20th.—3rd SUNDAY IN LENT. (Notice of  
*The Annunciation.*)
- “ 25th.—THE ANNUNCIATION OF THE BLESS-  
ED VIRGIN MARY.
- “ 27th.—4th SUNDAY IN LENT.

## THE ABUSE OF LENT.

BY THE REV. S. C. LOWRY, M.A., VICAR OF  
NORTH HOLMWOOD, DORKING.

“Use and abuse” is one of those alliterative phrases which occupy a permanent place in the-ological and other language. We have long been accustomed to it in a familiar verse (1 Cor. vii. 31), where we are told to *use* this world as not *abusing* it. Probably it was the very familiarity of the phrase that led our English Revision Committee to retain it in preference to the more exact and literal rendering “not using it to the full,” though the American Revisers with less scrupulous regard of custom have altered the familiar words and consequently lost the alliterative phrase.

But whatever may be the precise interpretation of the verse in question, there can be no doubt that the words “use and abuse” may be applied to almost every thing with which we

have to do. There are few things so bad that they have not their use, even though the use be as warning rather than example. There are few things so good that they may not be perverted and abused. Even the Bible has been quoted and misquoted in support of every form of theological heresy and social wrong, from the time when the Tempter quoted Deuteronomy in the wilderness, up to days nearer our own, when the slave trade has been defended from the Epistle to Philemon, and dram-drinking from the Epistle to Timothy.

It requires, indeed, but a slight distortion to turn a virtue into a vice, or to make a hindrance of what was intended to be a help : and it is the province of Christian instinct, guided by the revealed Word of God and in dependence on the Holy Spirit, to distinguish between the use and the abuse, as it is the duty of Christian teachers to inculcate the one and to warn against the other.

In the present paper it is intended to point out how Lent may be *abused*. Together with the revival of spiritual life within the Church of England, has come the revived observance of the weeks before Easter. Lenten services, Lenten self-examination, Lenten self-denial, are far more frequent now than when some of us were young. But all these, like other duties, may be distorted and abused, and it is our object to indicate some of the methods of their abuse.

1. The first, a most obvious abuse of Lent (if disuse can in any sense be called an abuse) is not to observe the season at all.

There will be many English Church-people who this year, as in other years, will pay no attention whatsoever to the call of the Church, and therefore will not receive, and cannot expect, any special blessing. We ought not to judge them too harshly. “One man,” says the Apostle, “esteemeth one day (or set of days) above another ; another esteemeth every day alike. Let every man be fully persuaded in his own mind ; to his own master he standeth or falleth.” If, therefore, anyone earnestly and conscientiously thinks, as many upright Nonconformists think, that observance of a special season is unnecessary and undesirable, then we are plainly to respect such convictions. Therefore we may well ask them if, when God's Holy Spirit has guided Christian people from early times to observe these forty days, it is quite wise and right to disregard an observance coming to us with such a history, and whether the follies and mistakes which have sometimes gathered round days of fasting should blind us to their true value and importance. But the majority of Church people who pay no attention to Lent are not swayed by any convictions of this kind ; they are by no means fully persuaded in their own minds, and they simply let it pass from thoughtlessness and indifference. By them Lent is

More honoured in the breach than the observance, and, far from obtaining any increase of grace therein, they are simply allowing a terrible accumulation of arrears for the Great Day when we must give account of the use we have made of all spiritual privileges placed within our reach.

2. The next abuse is the exact opposite of this. It is the tendency, in certain quarters, not to ignore, but to exaggerate the importance of Lent and an attempt to compress the whole of religion into Lent, to be followed by reaction and apathy after Easter. In Scotland it is sometimes said that with some, religion begins and ends with the Sabbath ; and this perversion of a special day in the north is sometimes extended to a special season in the south. Of course there ought to be and there must be particular times set apart for a particular object ; and St. Paul's injunction to “pray without ceasing,” *i.e.*, to live in an atmosphere of prayer, was never meant to dispense with regular and formal periods for devotion ; but still it is inexpressibly sad if extra observance of Lent is made to compensate for frivolity and foolishness when Lent is over ; and frequent attendance at services, multiplied acts of Communion, rigid and unflinching austerity, are succeeded after Easter by a continu-

ous round of balls and theatre-going, and other amusements which are not exactly helpful to the spiritual life. It can scarcely be right that people should be apparently so anxious about the needs of their souls during Lent, and should seem almost to forget that they have souls when Lent is over. And yet it is often so, and when it is so, then Lent has failed of its purpose ; for Lent is intended to shed its fragrance over the whole year, and it were better not to keep it at all than to do so with the intention of throwing its lessons aside as soon as they have been learnt.

3. Of course Lent is abused, when it is made an occasion for ostentation. Our Saviour in the Sermon on the Mount has laid stress on those great Christian duties which will naturally occupy a place in our thoughts at this season. These duties are prayer, almsgiving, and fasting. But to each of these duties he attaches a caution : they are to be done unostentatiously. Their very charm is their secrecy. If we pray, if we give alms, if we fast to be seen of men, then the acts at once lose their value : they are tarnished and spoiled. And yet, if we will examine our own hearts, we shall be surprised and saddened to find how largely we are influenced by the thought of what others think of us. In Bethnal Green when the tide of local feeling sets against church-going, a working-man, contrary to his inclinations, absents himself from church because others will see him if he goes. In Belgravia, where frequent attendance at church is becoming increasingly fashionable, many a lady fears to stay away from church because her absence will be noticed. In the Day of Judgment perhaps there may be more mercy for the former than the latter, and the citizens of The Kingdom hereafter may not be gathered altogether from the church-going classes. However this may be, we shall do well to guard against the subtle temptation of regarding the opinions of our fellow-creatures, remembering that in this, as in other matters, we are responsible not to man but to God.

4. And as Lent is tarnished by ostentatious observance before men, so it is equally abused by the slightest tinge of self-applauding merit before God. “I have done this, or I have done that ; I have been so many times to church in the week ; I have read so many devotional books ; I have exercised so much admirable self-denial, and therefore I am so much better than others, and so much a better Churchman” —these are thoughts which must be nipped and crushed in the bud. They are whispers from Satan. They effectually arrest all progress in grace. To encourage ideas of this kind, even in the smallest degree, is to be a Pharisee ; and the Pharisees, in spite of their punctilious observance of the most infinitesimal legal duties, were the class on whom fell our Saviour's heaviest denunciations. Lent is prefaced by Quinquagesima ; it concludes almost with Good Friday. The former will serve to remind us that the most vigorous self-denial is nothing unless it be permeated by a self-forgetting love. The latter will set before us the one realised ideal of self-denial, and as we think of that Great Sacrifice any acts of sacrifice on our part, even the utmost we can make, must appear but a poor and inadequate return. No doubt, applause is gratifying to our weak human nature, and even when we are too conscientious to seek it from others, we are ready enough to applaud ourselves ; but this, like the other, must be checked, and Lent will have done little for us unless it leaves us impressed with the overwhelming greatness and goodness of the God whom we worship, and the utter unworthiness and sinfulness of our own guilty hearts.

5. Once more and lastly, Lent is abused when its observance is simply *individual*, and aims at no *social* blessing. It is possible to think so much of our own soul and our own self as to forget the reciprocal duties we owe one to another, and thus it becomes a selfish, self-centred and sickly thing. Instances have been known of self-willed devotees who have turned upside down all their household arrangements, to the great

inconvenience of their relations, in order that they might keep the "rules" they had imposed on themselves. What has been the result? They have promoted a dislike and contempt of the holy season, they have retarded instead of advancing the Kingdom of God. They have forgotten that in Christian practice, consideration for others runs alongside the service of God; and though at all times our duty to God must be of supreme importance, that duty is generally most efficiently performed in presenting a Christianity that attracts rather than repels.

As a matter of fact, much of our Lenten observance is simply individual and conveys little social benefit. And yet this is precisely the omission that called forth the stern rebuke of the prophet—"Is it such a fast that I have chosen—a day for a man to afflict his soul? Is it to bow down his head as a bulrush, or to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day of the Lord? Is not this the fast that I have chosen—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house—when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?"

What does the prophet mean? He means that all the while these people were vigorously austere in ascetic observance, they were leaving the hungry unclothed, the homeless unsheltered, the naked unclothed, were neglecting the kindly charities of home life, and that their social duties were only half done or not done at all. And so also to-day the Lenten fast (if it is to be of real benefit at a time when, if ever, there is a call for the presentment of a social Christianity) must aim at something beyond mere selfish improvement. Self-denial for our own sake is good, if it contributes to the flesh being subdued to the spirit; but self-denial for the sake of others is better, because it has a wider and more social use. To fast (whatever be our method of fasting), in order that our souls may grow thereby, is an evangelical counsel; but to fast in order that we may also have whereof to give to others, more nearly approaches the spirit of Christ. To attend daily service may be in the highest degree beneficial if we guard against mere formalism and routine; but to absent ourselves from daily service in order to sit with a sick neighbour, or to allow our servants to attend church instead of us—this may be equally, if not more, what our Saviour would approve. A religion which thinks mainly of itself is not and cannot be the religion of Jesus Christ, and we are not justified in remaining, even on the Mountain of Transfiguration, while there are demons shrieking for our aid at the foot of the hill. At present the increased observance of Lent has scarcely touched the working classes of this country, and it is hardly likely that they will be drawn to it, unless they find that it promotes an energy of social benevolence and sympathy among their wealthier brothers and sisters, for whom the church bells are so frequently ringing at hours when only leisured people can possibly attend. But if they come to know that Lent means a drawing of the rich to the poor, a sharing of burdens which are now so unevenly distributed, a living embodiment of the teaching of Him Who though rich became poor for our sakes, then, perhaps, they may be induced to consider its claim upon them, when they see such evidence of its practical worth.

It does not lie within the scope of this paper to dwell upon the advantages of a right and proper use of Lent. They are obvious, and may be easily tested. It is enough here to have pointed out some of the more common perversions of a season which may be a hindrance as well as a help. Negative criticism is always an ungracious and ungrateful task; but to be aware of our defects may sometimes, under the guidance of the blessed Spirit, be a first step towards improvement.

## LENT

The Dean of Rochester has issued an excellent paper on the purposes of Lent, in which he shows that so long as the perfection of the primitive Church remained there was no observance of a Lenten fast, for they who spent the whole year in abstinence were not bound by precept or legal sanction. But when love waxed cold it seemed good to the rulers of the Church to endeavor to recall men to the work of holiness by a canonical indication of Fasts. Dr. Hole inquires of his readers whether they resemble those first disciples who set their face steadfastly to go up to Jerusalem, whose life was lived with Christ in God, who were in the world but not of it; or whether they are not rather of those who have turned themselves back in the day of battle. He asks: "Was there ever a country, or a city in its realm, or a date in its history, in which men and women had more need for some season of retirement, some retreat for solitude and silence, some opportunity of solemn thought, than here, in England, here, in London, now, to-day?" There seems, he writes, no time to pause, lest we be trodden under foot by the rushing crowd. Surely for us, having immortal souls and an account to render, there never was greater need of such seasons as this: never greater need that our churches should be always open as quiet resting-places for those who bear the burden and heat of the day. When Christians will leave one of our most crowded streets to see a picture of their Lord leaving the Praetorium, and yet hesitate to quit the turmoil of the world, its cares or its pleasures, to meet the Lord Himself in His holy place, surely there never was a more urgent necessity that by special seasons and services men should be induced to step aside from the multitude and place themselves in the presence of God. Because without fixed times in which we make special efforts to see ourselves in God's mirror, to measure ourselves by His standard, we shall forget both what He is and what we are.

Dean Hole proceeds to show that "to hear only of the actions and interference of men, and to behold nothing but that which a human ingenuity has completed, is destruction to the religious instinct. Everything is man and man only. He seems to move and govern all, to be the providence of cities. God is forgotten and Caesar is supreme. All is human policy, human foresight. Nothing reminds one of invisible dominion, of concealed omnipotence; it is all earth and no heaven; and the chief cure of this is prayer and the solitary place." Speaking of special Lenten services and preachers, Mr. Hole warns us that the danger of running about from one spiritual attraction to another is to minimise the vital effect of each. "If the advent of Lent does not mean in some real sense an increase of self-discipline it means nothing at all, and it is of the essence of self-discipline that we should cut ourselves off from excitement."—*Michigan Church Life.*

"Don't be led to think that you can detach one truth from the great unity of faith without imperilling the whole. You may not see the peril and the consequences may not follow immediately, but follow they will and must, if in little things you can be persuaded to be false to your trust. The Three Creeds" are not a fortuitous collection of dogmatic formularies, nor are the books of the Bible a mere assemblage of ancient writings which have happened to come down to us. They are the Divine rule of Faith and Life which God has bidden us steadfastly to hold."—*Aubrey L. Moore.*

## The Late Bishop Oxenden.

We announced in our issue of the 2nd March the death of the Right Rev. Ashton Oxenden, D.D., at Biarritz on the 22nd ult. As our readers are aware, Dr. Oxenden was from 1869 to 1878 Bishop of the diocese of Montreal, having been elected to that position after the decease of his eminent and most able predecessor the late Most Reverend Francis Fulford D.D., first Bishop of the See of Montreal after its separation from the diocese of Quebec, and first Metropolitan of Canada. When the See became vacant the Synod of Montreal for the first time became entitled to elect; the previous appointment having been by nomination by the Crown. As right to the metropolitanical dignity then appertained to the Bishop of Montreal, nominations for election were by the Canon then in force made by the House of Bishops of the ecclesiastical Province. Their views as to the successor to that high office differed materially and widely from those of the majority of the Lay members, at least of the Synod of Montreal; and though repeated nominations were made by the House of Bishops of Presbyters of high character and undoubted power, it was impossible to carry the lay vote. A dead-lock ensued, resulting finally in the nomination as a compromise of the then Rector of Pluckley in Kent, England; one well known to the Church at large through his many devotional works; and understood then, at least, not to be directly identified with any school of thought or party in the Church. Dr. Oxenden accepted the election as Bishop of Montreal and became, *virtute officii*, second metropolitan of this ecclesiastical Province. His administration was loving and impartial, and not without some marks of power; but he never seemed to become thoroughly "acclimatized," and ere ten years had passed, finding the work too heavy for his physical powers, resigned his See and returned to England. He will long be affectionately remembered, however, by reason of his kindly words and deeds, his undoubtedly true spiritual teaching and influence, and his self-denying zeal and labours as diocesan, in the exercise of which he spared not himself, but willingly undertook the many fatiguing and trying journeys necessary to fulfil his Visitations.

Bishop Oxenden was a most voluminous writer, chiefly however of devotional works; the influence of which for good cannot be estimated, as may be judged from the enormous circulation that some of them have had. For example his little work on "Confirmation" has reached an issue of 697 thousand, "The Earnest Communicant," 572 thousand; "The Pathway of Safety" 363 thousand. In August 1891 Bishop Oxenden published what must have been one of the latest if not the last of his literary efforts, viz. "The History of my Life," affectionately dedicated "To my dearest wife and child"—and in concluding the preface to which he says "And now, when past the age of eighty, the desire has suddenly come across me to try and gather up a few scattered fragments of the past, and note them down as they reproduce themselves in my memory." Many will read this record with increased interest as being the last words of one whose piety and holy life were recognized by all, and whose simply expressed but wise counsels have helped many a struggling soul.

## Family Department.

### LENT.

My Sin! my Sin! O God, my Sin!  
What can Thy peace and pardon win?  
What shall blot out the scarlet stain  
That doth upon my soul remain?  
Who will in me for mercy plead,  
For me with justice intercede,  
Break these sad chains, and set me free?  
Miserere Domine!

My grief! my grief! O God! my grief  
Finds in Thy sorrows its relief;  
My soul kneels down by Thy distress,  
And, with Thee in the wilderness,  
Watching Thy long and patient Fast,  
Conflict and triumph at the last,  
Finds heart to lift its voice to Thee,  
Miserere Domine!

Thy pain! Thy pain! O God! Thy pain  
Is my heart's ease, Thy loss my gain;  
Thy love in all its depths and heights  
These forty days and forty nights,  
My soul will measure, seal and prove,  
Until it learn, itself, to love,  
And fix its only hope on Thee,  
Miserere Domine!

Thy Fast! Thy Fast! O God! Thy Fast  
Shall thus become my feast at last,  
When—thro' long days and nights of care  
And deep heart-searchings—Faith and Prayer  
Shall take the sins they have deserved,  
And lay them by Thy wounded Side,  
And lift their voice, and cry to Thee,  
Miserere Domine!

From *Litany Hymns*, by JOHN S. B. MONSELL.

## “ ESPECIALLY THOSE. ”

### CHAPTER II.—ON SICK LEAVE. (Continued.)

“When will he land?” inquired Aunt Lucretia.

“At Portsmouth,” answered Flo.

“I didn't ask *where*; I said when.”

“Oh, in about a fortnight,” answered Flo, turning her flushed face towards her aunt. “He started on the 2d from Bmbay.”

“Oh, then he's on his way! actually not time to turn around; well, really, the bothers and troubles of this life seem never to end!”

Flo now got up to leave the room; she knew Aunt Lucretia would go on in this strain for the next hour if she had anybody to listen to her.

“Florence, what are you going to do?” she called, just as Flo was disappearing.

“At this particular moment,” answered Flo, putting her head back, “I am going to write to Mr. Scriven, to tell him to sell some of my railway shares. I shall want money.”

“Come back and listen to what I've got to say, Florence,” said her aunt in a slightly softer tone; she always grew better in the moods, when she saw people were going to act independently of her. “You know there is the cottage at Felix Hythe standing empty just now. I don't mean to let it this year, and Robert may as well be there as not. The sea air will no doubt be good for him.”

This place recommended itself to Flo, for the place and the cottage would not be quite strange to poor Robert, who had played and laughed there when he was a little boy called Plucky and she was a little girl called Flo; it would not seem quite so cold and unhomelike as a lodging would be, which had no associations with the old faces and things.

And so it was arranged, after a good deal of talking and discussing, that the cottage at Felix Hythe, at little town on the Kentish coast, should be got ready for the reception of Flo's brother, who was one of the invalids on board H. M. troopship *Credula*, which was just now laboring up the Suez Canal, on her way to England, with her mighty burden of men and women,

whose hearts were all beating and vibrating to that most beautiful, but saddest of tunes, “Home, sweet home!”

Oh, how the melody of that fills the air of this world; sometimes loudly, sometimes softly, sometimes at a great distance it is heard, but the atmosphere is so charged with it, the most trifling wind will bear it our way. It rises and falls, but it never departs. A voice, a flower, the touch of a hand, a wave breaking on the sea-shore, a bird singing, and thousands of other things smaller even than these, will sometimes set that melody a ringing in our hearts, so that no other music can drown it.

### CHAPTER III.—FELIX HYTHE.

The summer has gone, and it is autumn time. The winds are beginning to blow very freshly from over the sea and the rocks in front of Aunt Lucretia's cottage at Felix Hythe. The pleasure boats are all drawn up on the beach, the bathing machines have gone into their winter quarters, and there is a general look of rough weather coming on, and preparations being made to brave it. The coastguardsman is out with his telescope, telling everybody to expect rough weather; the mackerel boats are tossing about in the offing like a forest of inebriated masts, and the gulls are skimming the water's surface. All through the summer there have been visitors; the beach has been lively with nurses and children; pretty little figures in Dolly Varden hats have been trotting about the cliffs and over the downs to the left. Gentlemen in loose gray suits under big umbrellas and ladies in blue serge have been sitting about on the shore enjoying themselves. But they are all gone now. The last fly fall of nurses and children inside, and perambulators and baths and spades at the top, drove out of the town a week ago, and there seems no one left in the place except the tradespeople and the fishing population and the few residents, like the clergyman and the doctor, who never go away. The coastguardsman, however, who has kept accurate account of all the departures, could have told you that there were yet two visitors remaining. He would have pointed to the white house standing alone on the cliff with its face to the sea, where a young lady and gentleman have been staying ever since the beginning of summer. He had often had a chat with the gentleman; learnt that he had come home sick from the Indies, and was staying at Felix Hythe for his health; that he hoped to get back to his regiment before next spring; but the coastguardsman, judging from his appearance thought this was doubtful. He had seemed to pick up strength a little when he first came, and was able to walk as far as the bench on the cliff about five minutes walk from the house; there he used to sit with his sister puffing his cigar, and drinking in the salt breezes which blew from the sea-weed covered rocks below. His paces had always been slow and feeble, but by and by the coastguardsman observed them grow feebler still, and saw that he leant on two sticks instead of one when his sister was not there to give him her arm.

“You don't get on very fast, sir,” said the coastguardsman one morning, turning round and seeing him standing to take breath after walking a very few paces.

“No, I haven't got the pluck in me I had,” called back the little officer cheerily, wiping his forehead. “It's a warm day, quite Indian heat.”

“Will you take my arm, sir, to the seat there?” asked the coastguardsman, strolling towards him.

“Oh, well, thank you, I can't walk without a good deal of propping now,” and with a bright look of gratitude on his face, he who had so lately marched at the head of his company, as smart a British officer as could be seen, took the coastguardsman's proffered arm, and chatting pleasantly to him, renewed his walk towards the seat. Flo coming up behind them (she had been shopping in the town) was sadly

struck by his appearance; he used to be so handsome and gay looking, with his small well built figure, and bright face; now he was so changed, he would scarcely have been recognised by his old friends.

“Can that really be Plucky?” thought Flo as she followed them. “How feebly he walks, how thin he is growing, now he drags his feet; and yet he is Plucky still, for how he is laughing and chatting with that good coastguardsman there!”

She had a terrible growing conviction that Plucky was very ill. As the summer wore on, he grew perceptibly weaker, and the coastguardsman became more and more certain in his own mind that the gentleman would never join his regiment in the spring, though he was always talking about it. The bright color in his cheeks became deeper and more concentrated, his eyes brighter and larger, his hands thinner and whiter, the cough, with which he had arrived in England, more troublesome and hacking.

The coastguardsman thought he seemed to be much in the same condition of his own son Jack, a fine promising young soldier in the Rifle Brigade, who, about a year ago, to the astonishment of all his relatives and the grief of his father's heart, had crept home from Canada just in time to die in his mother's arms. It was the thought of this, perhaps, that made the rough man so gentle when, later on he used to lift the poor young officer into his bath chair of a day, and set him out on the broad patch of green in front of the cottage for the sea breezes to blow on him. He used to hover about with his telescope, pointing out the different vessels which hove in sight, and telling stories of smugglers to amuse him, feeling more and more sure each day as he watched him that he was fast making for that port whither his son Jack had gone so suddenly, and from whence no traveller returns. By the time the autumn winds had begun to blow, and all the visitors had left Felix Hythe, he was too ill even to come out in his bath chair. The bath chair was sent into winter quarters like the bathing machines, and the coastguardsman saw no more of the invalid. He noticed that the doctor was there every day, and that the young lady when she came out occasionally for a sharp turn up and down before sunset just in front of the cottage, looked more worn and sad than when he had seen her last.

It was very seldom that Flo left her brother now. She had been his constant nurse and companion ever since his first arrival in England. As he grew weaker, her devotion seemed to grow stronger, and her yearning more intense to do everything she could for him, so that in after years, if he were taken from her, she might feel none of that remorse in looking back and thinking of the chances she had missed with regard to him, as, alas! she had often felt in looking back and thinking of the chances she had missed with regard to other dear ones, whom she had not prized enough while they were with her.

Flo knew all through the summer that Robert was very ill, but had clung tenaciously to the hope, which the doctor now and then held out to her, that he might yet take a good turn and recover his strength. He had never lost courage himself. He was always saying he knew he should get round again if they only gave him time.

“You know, Flo, I have not an excellent constitution,” he would declare, quoting Nurse Kettleby, who used to be eloquent on the subject of Master Plucky's “constitution” in early nursery days. “Don't you know I weathered the whooping cough and scarlet fever and measles and everything else almost to which flesh is heir, after all the doctors and nurses had given me up?”

This fact was undeniable, and poor Flo dwelt upon it and buoyed herself up with it many a time when her heart was almost sinking within her as she detected fresh signs of weakness in him, and caught the dread whispings of coming death and separation.

Aunt Lucretia and one of her cousins had been down once to see them in the course of the summer, but their visit had not been productive of much comfort or support to Flo, who offended her aunt at the commencement by refusing to have her homoeopathic doctor for Robert. "You always were obstinate, Florence, and I suppose you will be so to the end." Aunt Lucretia had said severely. "Well, do as you please. You must take the consequences." And from that time till she went away, she refused to give her opinion on any subject, however trifling, with regard to the invalid, which was characteristic. Aunt Lucretia liked to rule absolutely, and where she found people unprepared to follow all she dictated, she punished them by withdrawing entirely, and preserving an obstinate silence in matters where her opinion and experience would really have been valuable. There are a good many people like Aunt Lucretia in this respect to be met with up and down the world.

Pris and Di had always been unsympathetic and cold, and showed no more warmth and kindly feeling towards Flo, now that she was going through a season of trouble and anxiety, than they had done before. They seldom wrote, and made no offers of coming to be with her and rendering help where they could. Flo knew no one in Felix Hythe except the doctor, who was extremely kind and attentive; but he had no womankind of his own, no one to send to call upon Flo and be a comfort to her.

Robert in sickness was the same Robert he had always been in health. Affectionate and cheery, unselfish and patient, and grateful to a degree for everything that was done for him: his was one of those beautiful natures whose sweetness is only brought out the more by lengthened suffering and trial, and wins from those around them greater love and devotion in proportion as their demands for greater care and watchfulness increase. He was devoted to Flo, and troubled himself very much over the fact that her home was not a happy one with Aunt Lucretia and the cousins. He used to talk to her a great deal on the subject, and was always devising some new plan for her in the event of his going back to India and leaving her again.

"I can't bear to think of you, Flo, with Aunt Lucretia and those girls," he said one day as he lay on his couch overlooking the sea, with Flo working opposite to him. "You don't say much, but I know you are miserable with them. Now, aren't you, Flo?"

"Well, I'm not very happy, Plucky; I can't say I am!" said Flo. "Aunt Lucretia is so uncertain and Pris and Di—well, they are not nice. They don't love me a bit; though I try very hard to be kind and sisterly to them."

"Wouldn't it be nice," said Robert, "if Uncle George and Aunt Em were to come home from India and want you to live with them?"

"Ah, yes!" said Flo, in a tone that seemed to say that would be too nice for anything.

"Well, but it's not so very unlike-

ly," said Robert. "I saw Uncle George in Bombay just before I started, and he spoke of it as a thing quite on the cards to occur. He has profound sympathy for you living with Aunt Lucretia; he suffered from her when he was a boy at home, and knows her well."

"Dear old Uncle George!" said Flo, "one of my earliest recollections of him was pleading for me with Aunt Lucretia on the subject of oatmeal porridge. I never could bear it when I was little, and Aunt Lucretia, whenever I came to Felix Hythe, used to make me eat it till I quite hated the name of it."

"He was always a friend to you and me, Flo," said Robert. "Ah, you would have a happy home with them! I could leave you quite happily, Flo, if I knew you were with Uncle George and Aunt Em."

Robert often talked about it afterwards, and as time wore on and his strength grew less, and he felt the chances becoming greater of his having to leave Flo forever, it became a subject of constant and earnest prayer with him to God that in some way or other a happier home might be provided for his sister. How faithfully Robert's prayers were answered in this respect, you will know presently.

TO BE CONTINUED.

MRS. GLADSTONE'S first article in the series of "Hints from a Mother's Life," which she has written for *The Ladies' Home Journal*, will be printed in the April issue of that periodical.

BAPTIZED.

LAMBERT.—On Sunday afternoon, Nov. 29th, 1891, at St. David's church, New Edinburgh, Ottawa, by the Rev. W. Jeannes, Oliver Henry, adopted son of the Honorable Octavius Henry and Sarah Lambert. Sponsors, his adopted parents.

DEATH.

WALKER.—Entered into the rest of Paradise at St. Martin's, N. B., on Saturday, March 5th inst., in the 66th year of her age, Margaret S. Walker, formerly of Chester, N. S., eldest daughter of the late James Walker, Esq.



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We have also received from Messrs. McCALLA & Co., the well-known publishers of Philadelphia, specimens of their "Easter Echoes" for 1892, and having examined specially No. 9 thereof, are able to commend it most heartily to our readers. Nearly every one of the twelve "Echoes" therein contained are good, and one or two of them are beautiful. They can be had at 6 cents per copy (12, 50 cents per doz. or \$3.75 per hundred.

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### Mission Field.

#### S. P. G. NOTES FOR FEBRUARY

THE Society's Anniversary will be celebrated this year in the third week in June. The Holy Communion will be celebrated in St. Paul's Cathedral on Wednesday, June 15, and on the following day, June 16, the Annual Public Meeting will be held in St. James' Hall. It so happens that this latter day is the 191st Anniversary of the granting of the Society's Charter in 1701.

DURING the year 1891 the Board of Examiners (appointed by the Archbishops of Canterbury and York and the Bishop of London in compliance with the 26th Bye-law) considered fifty-one offers to engage in work abroad. Thirty-two persons were recommended by the Board to the Society.

Of these eight were graduates of Dublin, eight were students of St. Augustine's College, Canterbury, four were graduates of Cambridge, three of Oxford, and two of Durham. Two were associates of King's College London, two were from St. Boniface Mission House, Warminster, one was from the London University, and two were clergymen who had not graduated.

WITH regard to destinations, the thirty-two are distributed thus: To the diocese of Chota Nagpur six, to Guiana four, to Qu'Appelle three, and two each to Rangoon, Adelaide, and Madagascar. One was sent to each of the following dioceses: Calcutta, Madras, Bombay, Lahore, Colombo, North China, Japan, Caledonia, Nassau, Pretoria, Bloemfontein, Maritzburg, and St. Helena.

IN November last the Bishop of Maritzburg visited Polela for the purpose of consecrating the cemetery, dedicating the church, and administering Confirmation. Polela is the western portion of the immense parish of Springvale. Seven years ago there were only two or three Europeans settled in that part of the district, and then an occasional service was rendered in a hut by Canon Greenstock and the Rev. B. Markham, from Springvale and Highflats, a distance of sixty or eighty miles. Recently Polela has been separated from the Ixopo, and formed into a new division of the Colony of Natal, and a neat little church has been erected on a site of twenty-four acres of land acquired near "the newly laid out village of Bulwer."

The building was dedicated on November 7, and on the next day, Sunday, at the first service, which was held in Zulu, "twelve Basutos and seven other natives (who had come from a distance of ten to thirty miles) were confirmed. English service followed, and at the celebration of the Holy Communion the coloured people returned, and in all about forty communicants received the Blessed Sacrament.

In the recent "Preliminary Examination of Candidates for Holy Orders," conducted under the aus-

pices of the Universities of Oxford and Cambridge, two student of the Society's Theological College, Madras, obtained a place in the first class, one in the second, and two in the third, and a sixth failed. All of these men are natives, and one of them, Mr. D. Gnanabharanam, obtained 52 marks for Latin, which is one more than the highest gained by any candidate (English or foreign) in the examination. Of late years the success of the College has been such that in the Society's Missions in South India the difficulty now is, not that of obtaining a supply of duly qualified native clergy, but the finding of means for their support. Last year it was proposed to close the College for a while. To this the Society could not consent, and it is hoped that the financial difficulty in which the Madras Diocesan Committee are involved will be overcome by reducing the number of students and uniting the offices of Principal and Diocesan Secretary in the person of the Rev. Arthur Westcott, who has had charge of the College since 1887. The fact that two students recently offered for foreign service, one for Madagascar and one for Natal, opens out a prospect of enlarged instead of diminished usefulness for the College.

THE great missionary work which is being carried on in the Diocese of St. John's, Kaffraria, has often been noticed in these pages, but perhaps few persons are aware to what extent it is dependent on the Society's General Fund. In an account of the proceedings of the last Diocesan Synod, published in the *Mission Chronicle* of the Scottish Episcopal Church, the Rev. Canon Gibson writes:—

"The funds for distribution for the following year were estimated at £3,980, under the following heads:—S. P. G., £2,780; Scottish Episcopal Church, £600; K. C. M., £300; Arrears of Refunds, £300; Total, £3,980.

"The only one of these items the amount of which is absolutely certain is the S. P. G. grant.

It is not often that such generous testimony to the value of the Society's work is offered, but Kaffraria is only one of a very large number of dioceses and countries in which the work of the Church would absolutely and at once collapse without the stable support of the S. P. G. Society.

At a Confirmation held at Motole, in the Diocese of Pretoria, towards the end of last year, the Missionary (the Rev. C. Cluice) presented 48 candidates, two being his own daughters and the rest natives—18 men and 28 women—all of whom communicated on the following day. There are now nearly 70 communicants in this small station.

Among the receipts of the Basle Missionary Society last year were \$58,000 from poor friends of the society, who subscribed one cent a week. These collections are known by the name of the sou missionaire.



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## Temperance Column.

### THE LIQUOR PROBLEM IN AMERICAN CITIES.

By Robert Graham. (Continued)

#### THE REMEDY OF BUSINESS COMPETITION.

It should be an axiom with all temperance reformers that, as the number of bar-rooms are restricted and closed by statute, the liquor saloon without liquor should take its place. The liquor saloon would never have lived if it had not met a want. To meet the want in an unobjectionable way is business, not charity, but this business successfully administered would be the truest charity. The launching of something equivalent to the English Coffee-house Movement, or the Teetotums of Mr. Buchanan is an urgent need.

Before the ground is cleared for this remedy, it is well to note the difficulties. In England there is no "free lunch" institution, and prior to the commencement of the coffee-house movement in Liverpool, cheap restaurants were few in quantity and poor in quality. Here, the brewer supplies the free lunch to the house which retails his beer; and, although it is not well or wise to inquire too closely into the ingredients of which it is composed, it may be depended on for inspiring thirst.

#### BEGINNINGS IN PHILADELPHIA AND BOSTON.

Twelve years ago Joshua L. Bailey began the first model coffee-house in Philadelphia. Its aim has been largely limited to being a cheap restaurant; that it is in perfection. It is in the centre of a crowded business district. At noon you see the merchant, clerk and laborer seated at the same counter. The employes are women, who live on the premises. They are well cared for, and the only difficulty is that they are married off with alarming rapidity.

Seven years ago a company with share capital commenced the "Oriental Coffee house" in Boston. It was a purely business venture. It had at its head a skilled and experienced tea and coffee merchant. Its first house was opened in a leading thoroughfare, and a business has been done sufficient to pay a fair percentage on the capital.

As a purely missionary enterprise the New England department of the Church Temperance Society commenced four coffee-houses in poor quarters in Boston. They were meant to reach the lowest, and, consequently, while the rooms were warm, well lighted and cheery, there was no attempt at "style." They were rooms for reading, smoking and innocent games. But above all, they were rooms where in a free-and-easy way cultivation could be brought into direct personal contact with ignorance. There is no attempt at restaurant-keeping. The rooms are only open at night. Informal talks, stereopticon exhibitions and lectures are well attended and listened. We have made of this style of coffee-house a great success, at a cost of \$1,000 a year each.

#### SUCCESS IN TORONTO.

A coffee-house company was established in Toronto ten years ago, and its sphere of operations steadily amplified until it is one of the important institutions of the city. The company has been so successful financially that, in addition to its series of rooms, many other places conducted upon the same principles have been opened by private individuals. In consequence, Toronto has a soberer Saturday night and better-kept Sunday than any other city that I have ever seen. The success of this line of work in the thriving Canadian town is full of encouragement for those who would attempt to meet the drinking saloon with the "saloon without liquor."

#### A NEW YORK ENTERPRISE.

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The Workingmen's Club has been fitted up with billiard-table, room for smokers, reading-room and writing-room. We do not propose to cater for loafers or tramps. The membership has been made low and admission easy. There is no limit of creed or nationality, and the only rule is, that men must exercise gentlemanly behavior in their own club.

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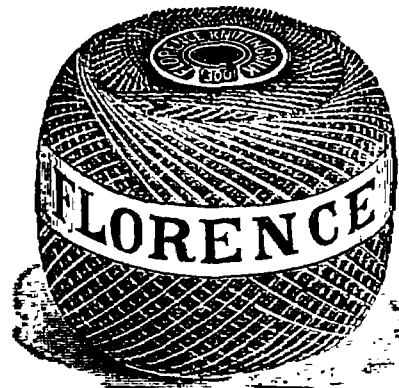
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