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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi., 21.  
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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"Therefore, now saith the LORD, turn ye even to ME with all your heart, and with fasting and with weeping and with mourning: And rend your hearts and not your garments, and turn unto the LORD your GOD."

## THE CALL OF LENT.

BY MARY THOMAS CARSTENSEN.

To prayer! to prayer!  
From temple wall,  
O'er hill and dale,  
Loud rings the call  
To prayer!

To prayer! to prayer!  
The trumpet note  
Now sounds afresh,  
Afar to float,  
To prayer!

To prayer! to prayer!  
Lord, in Thy woe  
In wilderness  
Thou kneelest low  
In prayer.

To prayer! to prayer!  
Oh! let me be  
With Thee, dear Lord,  
On bended knee  
In prayer!

To prayer! to prayer!  
Hearken the call  
To fast and pray,  
And humbly fall  
In prayer.

To prayer! to prayer!  
To Him Who dies  
That thus with Him,  
We too may rise  
To Prayer!

To prayer! to prayer!  
Before the Cross  
On Which he saved  
Our souls from loss.  
To prayer!

Brooklyn, Ash Wednesday, 1890.

## "OUR CRYING SIN."

BY MARCELLA V. HARDENBERG.

It comes the solemn Lenten time  
When from the world apart,  
We Christians should review our life  
And try our inmost heart.

Before Jehovah's searching sight  
All guilty we must be,  
But yet I think our crying sin  
Is lack of charity.

Proud Pharisees, we thank the Lord,  
Are not as others seem;  
Our glass can magnify the "mote,"  
But quite o'erlook the "beam."

Is our own garb so undefiled,  
Our heart so white within,  
That we may draw our robes aside  
And spurn the child of sin?

Can we stand up with spotless hands,  
Pass sentence on another,  
Unpitiful lift the murderous stone  
And slay an erring brother?

If Christ such mercy showed to us  
As we to others show,  
How swift would be our punishment,  
How sure would be our woe!

Now in the holy LENTEN time  
Teach us our guilt to see;  
Oh! send, most needed of all gifts,  
The grace of charity.

—Brooklyn, 1879.

## A LENTEN PASTORAL.

[The following Pastoral addressed several years ago by the Rt. Rev. F. D. Huntington, D.D., to the clergy and people of the Diocese of Central New York, contains so much of admirable and helpful instruction and suggestion that we give it in full to our readers on this first day of Lent, 1894.—Ed.]

MY DEAR FRIENDS: To many of you the return of our appointed yearly season of special devotion will be welcome. These will gladly find in it a help in breaking away from a too absorbing pursuit of the less noble pleasures and less lasting possessions of the present life; a support to their better resolutions; a defence against the eager tyranny of business and society; a graciously provided means of ascent to a higher plane of thought and action; and they will thankfully avail themselves of its multiplied ministrations. Others will enter upon it, no doubt, with that frivolous indifference which is the habitual attitude of their minds toward the great realities of both this world and the next. Perhaps some will be impatient at its sober interruption of indulgences which are not the less forbidden because they are fascinating, or the less destructive because they are popular. None of you will think it strange if I use the privilege of my office—and I hope none of you will regard it as a mere piece of official prerogative—to put you in mind of a few duties which all of us alike too easily forget. You know that I do it with love in my heart for you all.

Remember that, so far as Lent is disesteemed, what brings it into discredit is not its purpose, which is the increase of love to God and man, or its original credentials, which are Scriptural, or its true spirit, which is that of unselfishness and modesty, or its services, which are reverent, orderly, and after a divine pattern. What exposes it to the only contempt it has any cause to fear is insincerity or inconsistency in us who profess to keep it, or acknowledge that we ought to keep it. There may be those who, from a jealous prejudice, an uneasy conscience, or a hidden hatred of the law of our Lord, sneer at our forty days of watching and prayer and fasting, just as they would, if they dared, sneer

at His. That will not hurt us in the least. Shallow piety, religious affectation, bad temper, uncharitable tongues, a term of outward solemnity set in between long stretches of worldliness, meanness, greediness and vanity—those will hurt us, and they ought to hurt us. They will disgrace us at any time of the year, in church or out. They only do greater damage here than elsewhere because they are in direct contradiction against the declared object of the observance. Keep it heartily, thoroughly, and while God blesses it men will honor it.

The whole doctrinal and ecclesiastical system of the Church tends to practical and visible results. It is not an end to itself. It ends in the production of character. That is the end of Lent. Character is not produced without a sharp sense of the distinction between right and wrong, obedience and disobedience to the Supreme Law, holiness and sin. The primary idea of a Lenten fast is to sharpen this distinction. Through his repentance and voluntary self-privation it not only brings out vividly to man the fact of his own badness, but it sets him, as by a moral wrench, onto the side of the Almighty, and gives him a firm vantage-ground in the struggle. What he gives up thrusts upon him a painful but wholesome conviction that he has received more than he deserves, and so puts him upon amending his ways by renewing his heart. Dissatisfaction, shame, gratitude, aspiration, hope, work together. Under a humiliating yoke he passes into the conscious freedom of one of the sons of God.

Our Church does not weigh out your food, or sort the colors of your dress. She calls you to "a reasonable service." What is that? St. Paul says it is to present your bodies as well as your souls "a living sacrifice, holy and acceptable unto God," for you are consecrated in baptism and made members in Christ. You eat more than you need, or drink what you ought not. Try forty days of strict temperance, and see how it shows you a better way. If you turn what you take from your own appetite, in eating or apparel, into more liberal offerings for charities and missions, you will be doubly blessed.

You make an idolatry of your business. God bids you be diligent and not slothful in it; but He forbids you to be unscrupulous, deceitful, excessive, selfish in it. Draw a little off from it, and look at it in the light of His everlasting will.

Society is not a sin; but it is full of temptations to sin. Leave it a while, and prove yourself whether your lips do not need to be purged of its lies, slanders, and poisons. You are entangled in some dangerous alliance. Here is a sharp and heavy wedge coming down at Ash Wednesday to cut it asunder, and leave your manhood or womanhood upright and clean.

Doubts bewilder or depress you. Draw nigh, till the day of the mighty fact and glorious feast of the Resurrection, to the source of all truth and peace, and see if disbelief does not yield to assurance, and if the distressing problems of suffering and inequality are not cleared up by light from beyond the world.

If you expect any solid fruit from this observance, you will have to make some method as to your self-denials, your religious reading,

your attendance at public worship, your alms-deeds, your secret daily prayers. You must obey the same laws of system and success that govern you in other great interests. A vast number of our excellent intentions die of their generality. Our moral undertakings, like those of our secular callings, are strong in proportion as they are definite. Lay out your plan, and then make all manageable matters yield to it. You will find a certain satisfaction in a regular, persistent execution of it. You have too much good sense, I think, to be imposed upon by the sophistry which says that religion, being meant for the whole of life, needs no special times and places. Look at any of the other great practical ideas or institutions. They gain much of their general and constant power by special occasions. The Maker knows just how we are made, and He suits the discipline of our training-school to our weakness and our wants. Be equally specific in dealing with your faults. Is there an enemy unforgiven, or a rival treated unhandsomely? Is there a grudge unrenounced? Are there persons in your household made miserable by your self-will, or sullenness, or heartlessness? Is there a lawful debt willingly left unpaid? What is the darkest thing in your inner world?

I have this time asked you to regard this momentous and ancient appointment in its effects on personal religion, because that seems now most necessary. But in your watching and striving against evil within you, you will be doing your best to cure the evils around you. In city and country, in the manners and fashions of all classes, in current usages of trade, and in the public press there are fearful forces of mischief desperately active. You know what many of them are. They touch the springs of all our welfare. They defile the fountains of family peace. They imperil our children. They kindle unhallowed passions amidst scenes of social entertainment which ought to be as innocent as they are attractive. They corrupt our literature. In all these ways they undermine the strength and threaten the perpetuity of our national character. They invade and dishonor the Church, committing sacrilege. It is against these, dear friends, that I urge you to contend, with all your might, by self-examinations, by sacrifices of ease and pleasure, by intercessions before God, throughout this sacred season now before us.

That my brethren, the clergy, are looking anxiously forward with searching, secret preparation for a full spiritual harvest, and that they will labor unweariedly to secure it, I am sure. May the Spirit from on high make it such a Lent as we have never seen! May there be a revival of that religion which is righteousness, and that faith which works by love!

Commending you to Him who for our sake was lonely and despised, hungry and sleepless, that we might learn from Him what the grandeur and joy of life really are, and Who was crucified that through His cross and passion we might be forgiven all the sins that we confess and forsake, I am, most cordially, in the fellowship of Him, our Saviour,

Your bishop,

F. D. HUNTINGTON.

LENT is chiefly what a person makes of it. As an enforced, perfunctory observance it can do but little good. It may bring with it all manner of abstinence and devotion, which, however, is so irksome and unnatural that one is as eager to have done with it as loth to begin it. What good would it do to listen to music in this way, or to go through the round of pleasures? But Lent, if the heart is in it, will be in every way healthful. If the good in it is desired and greatly sought for; if one would gather from it

a livelier faith and deeper consecration—live less in carnal pleasures and more in the godly motions of the Spirit—how truly will one find such blessed fruits in prayer and fasting. Anything that can oppose a barrier to that eager spirit which makes no account of grace and piety, and which, instead of adding to faith virtue, would make little of either, may well be coveted. How truly so in this restless age, when of nothing else are men so impatient as of self-restraint, and when a thousand influences oppose the gracious impulses of religion.—*Selected.*

## ECCLESIASTICAL NOTES.

THE missionaries in Ohio have increased from 13 to 35 during the Episcopate of Bishop Leonard.

THE Brotherhood of St. Andrew in Washington now numbers sixteen chapters and 200 members.

THE Church is being planted in *nine* unoccupied Counties in the northwestern sections of the Diocese of Ohio.

In five years the church of the Epiphany, Washington (Rev. Dr. McKim, Rector), has gained 955 communicants.

BISHOP PARET, of Maryland, warns his people to resist to the legal utmost all attempts to subsidize Roman parochial schools from the tax funds of the State.

A "CHURCH CLUB" is to be organized in Brooklyn similar to that of New York and Chicago, both of which have proved most successful and useful.

It is said that the demand for tickets for the Consecration of Bishop Hall in St. Paul's church, Burlington, Vt., on 2nd Feb. inst., exceeded by *thousands* the accommodation.

BISHOP WHITTAKER confirmed 27 persons at the Italian Mission, Philadelphia, on the evening of Sunday, Jan. 14. This Mission is now exercising a wide influence among the Italians of this city.

On the 2nd February inst. the *twenty-fifth* anniversary of the Consecration of the Bishop of Albany was observed with grand and appropriate services and ceremonies at Albany, the see city.

BISHOP VINCENT, of Southern Ohio, on January 11 confirmed Mr. Wm. McChitthom, formerly minister of the Lutheran Congregation at Circleville, O., and who is now seeking Orders in the Church.

A coadjutor Bishop is to be appointed for Cape Town, S. Africa, in consequence of the ill health of the Metropolitan. Choice has fallen upon the Rev. Alan Sumner Gibson, of Corpus Colloge, Oxford.

THE death of the Rev. Gordon Calthrop, on Saturday, January 13th inst., removes one of the ablest of the Evangelical clergy of London, Eng.—one who was generally recognized as a powerful preacher and a most estimable man.

THE sudden deaths of Bishop and Mrs. Hill, from fever, has called forth widespread expressions of sympathy. The deadly character of the climate of the West African coast, and the

Bishop's heroism in facing it, are generally recognized; but, apart from this, he seems to have won the favour of the people wherever he went by his devotion and wholeheartedness.

THE Bishop of Vermont (Rt. Rev. A. C. A. Hall) was presented, before leaving England, at St. John's Vicarage, Kensington, by Canon Holland with an illuminated address and a cheque for £150 stg., which had been subscribed in small amounts in the parishes throughout the country where he, as "Father" Hall, had conducted missions.

THE statistics of Sunday schools in all the world show their number to be 214,562. The whole number of teachers in 1893, 2,230,738. The total number of scholars in 1893, 20,268,953. These figures show a total increase in membership in the Sunday schools of the world since 1890 of 2,792,880, and the present total of the Sunday schools of the world is 22,503,661. The latest figures for the United States alone are as follows: Total number of schools, 123,173; officers and teachers, 1,305,949; scholars, 9,718,422.

THE Very Rev. Thomas Brisbane Warren, M.A., Dean of Cork, died at the Deanery, Cork, on the 8th January ult. He was the type of a true Churchman. He remodelled the parish churches of St. Peter's, Cork, and Fermoy; he vastly improved the services, and his taste for Church music was of a high order. In Cork he was greatly beloved, especially by the poorer Protestants, whose affection he won by his open-handed charity, his genial and kind manner, and his loving sympathy.

WE take the following important paragraph from the *Church Times* :—

"The Rector of Willington, in the County of Durham, recently applied to the Willington School Board for permission to give Scripture lessons to the scholars attending the school. In a studiously moderate letter he urged that the children ought to receive instruction in the history of our Lord's life and the Ten Commandments, and expressed his willingness to give such lessons, if permitted; but if the Board deemed it better that he should not personally teach, he prayed that the Board school teachers, who should volunteer for the work, might be allowed to give Scripture lessons at certain fixed hours. The Wesleyans of the neighbourhood were instantly up in arms, and protested against the Rector being allowed to teach, one of their grounds of objection being that "it would practically be impossible for a pronounced Churchman, or other sectarian, to exclude dogma in the teaching of Scripture." It would be interesting to discover what precise meaning is attached to the word "dogma" in the Dissenting mind. The objection to dogma is perfectly intelligible when urged by an atheist or secularist; and it is exactly this class of persons who have raised the scare that has caused such a panic in Dissenting ranks. Do not the Wesleyans of Willington hold any article of their belief as a dogma, and teach it dogmatically? Or is it competent to any member of their society to hold any opinion he likes as a sort of pious belief? Is the doctrine of the existence of a God a dogma, or is it not? "A dogma," according to Webster's Dictionary, "is that which is laid down with authority as indubitably true, especially a religious doctrine." If the authority of the Bible is recognised when it states that God is, we take it that that article of belief is a religious dogma. It is high time that the Christian sects should cease to allow themselves to be deluded by the wilfully misleading language of the enemies of all religion."—*Irish Ecclesiastical Gazette.*

## POLYCHURCHISM.—A SEQUEL.

By THE REV. CANON HAMMOND.

*(From the Church Times.)*

The two papers on this subject, which I had the honour to read before the Lucerne Conference, and portions of which appeared in the *Church Times* of July 29 and August 6, have received some amount of attention at the hands of "Nonconformist" leaders; and replies—or what profess to be such—have been made to them both at Lucerne and in certain Dissenting organs. I propose to examine these briefly. Not merely because (as I shall show) they will not hold water, but also that I may recall dissenters, our brethren, our kinsmen according to the spirit, if my voice can reach them, from the false and dangerous position which they have taken up. For anything more instructive as to the present position and tendencies of Dissent, and anything more saddening, it has seldom been my lot to read.

Your readers will remember that in these papers I made my appeal exclusively to Holy Scripture. The one question I urged on the Conference was, "What does the Bible say about the Church?" I did this because I fondly imagined that there we stood on common ground; that Dissenters now, as formerly, recognized no other court of appeal than "the Bible, the Bible only." But I have been rudely undeceived. They appeal to the Bible, so far at least as the Church is concerned, no longer. They make us a present of that, or they throw it overboard. They say the Bible was written so long ago that it can no longer be our guide. They say that our circumstances are so different that we cannot realise "the Apostolic ideal." They now appeal to what they call "the facts of modern Christendom" instead. The "old Book of God" is too old; it is out of date and out of court.

Now these, I know, are grave accusations, but I shall prove them. I am only sorry that the proof is so easy. To avoid all suspicion of mistake, I give names and references.

The ball was set rolling by Dr. Duff, a Professor in an Independent Theological College, who "objected to my assuming that all appeal must be made to the New Testament." He tells me that I am "making a very great demand on nineteenth century Christians" when I "appeal to documents which were written so long ago." He bids me remember that "the representatives of the Baptists, the Presbyterians, and the Wesleyans of the present day, have not been without the guidance of inspiration, and woe betide you," he added, "if you find fault with it" (*Review of the Churches*, p. 305.) Similarly Mr. Price Hughes (*Review*, p. 376) says of my Bible argument, "It is an attempt to apply the teaching of letters written two thousand years ago to totally different circumstances to-day." "We have to deal," he goes on to say, "with a totally different situation, a situation which St. Paul never discussed because he never foresaw it." And later on, p. 377, "The truth is that God recognises facts . . . and the sooner Canon Hammond and everybody else does so, the better." "These arguments overlook," writes Dr. Beet (*Methodist Recorder*, August 31), "the infinite difference between the circumstances which gave rise to English Nonconformity and any circumstances existing in the days of the Apostles. For example, the great disruption in Scotland fifty years ago arose from conscientious differences of opinion between Christian men. Had the Apostles been living and accessible, these differences would have been submitted to them,

and their judgment would have been accepted as decisive. But no such decisive court of appeal now exists." Elsewhere the same writer has said, "An irresistible chain of events has led the outward forms of Christianity away from the Apostolic ideal," (Com. on Ephesians, p. 377.) But he surpasses all former statements when, himself making for once an appeal to Scripture, he suggests that St. Paul "forsook our Lord's example and disobeyed His precept" (St. Matt. xxiii., 1, 2) "when he withdrew from the Synagogue and separated the disciples," Acts xix. 8. I will now show what all this new departure means. It means:

1. That some of Christ's words have passed away. If these divines are right; if, instead of one Church, we are to recognize two hundred "separate and independent Churches" of Christ, then our Lord's words about the Church have certainly passed away, for He said that it was *one* and was His. "My Church" He called it (St. Matthew xvi. 18), and He was speaking of the visible Church, as the next verse shows. If then there are many "Churches," one as good as another, and one is Wesley's, and another Calvin's and O'Brien's; if these are "the facts" we are to recognize, then these facts go to show that our sacred Lord was a false prophet. He said that His words should never pass away, and they have done so.

It means (2) that the fundamental principles of the Apostles are overturned. For it was not merely "an ideal," it was a fundamental principle with them that there was "one body;" as fundamental as that there is "one Spirit" and "one Lord," and "one God and Father of all." The body being Christ's, and He being Head of the body, there can no more be two bodies than two heads. But if I am to "recognise facts," "the modern Christendom," I must allow that the one body has been replaced by many—a "Wesleyan body," a "Baptist body," and so forth. The principle of one great Catholic society to do Christ's work and unite His flock is gone. It is not a case of any advance on the primitive plan; not a now development; there has been a *boulevercement*. The Spirit remains one, and the Lord and Head one, and the faith one, and the God and Father one, but the one body has become two hundred. Mr. Hughes truly says that "Christianity . . . gives us general principles, which have to be variously applied from age to age," and the way he "applies" the principle of the "one body" is to trample it under foot and say he will have none of it. He says "we must recognise facts." And so say they all.

Again (3), the inspiration of the Bible is actually to give place to the inspiration granted to the founders of the sects. This is the pass we have now come to. And this means more than at first sight appears. For the inspiration of the Bible, whatever it was, has at least given us a practical and common-sense view of the Church. When it tells us that our Blessed Lord founded a society to carry on His work; that He designed it to be one, and prayed that it might be such; that He gave it a visible form of admission and a visible badge of membership; that He set officers over it and gave them, and only them, power to appoint others; when it represents this society as everywhere more or less corrupted, and yet never suggests that its corruptions are to be, or can be, remedied by secession, all this is just what our experience, our common-sense, would have taught us to expect; it is straightforward and consistent. But the "inspiration granted to the representatives of the Baptists, Wesleyans," etc., whatever that was, has at least resulted in endless contradiction and confusion. That such a claim of "inspiration" should ever have been made for them is sufficiently appalling—it shows how extremes, Papal and Protestant, sometimes meet—but that it should be made by any who insist on our "recognising the facts of modern

Christendom" is too ludicrous. For what are the facts? That the "inspiration" granted to the Baptists flatly contradicts that granted to the Brownists, and the inspiration granted to the Wesleyans that granted to the Quakers, and so forth and so forth. It is surely obvious that if the one was inspired, the other was not. It is also obvious, in other ways, that all the leaders of our two hundred and odd denominations cannot have been inspired. For some of the sects owe their origin to a miserable squabble—the "Wesleyan Reformers" is a case in point. Of others the action of the "inspired" founders is now disallowed by some of their followers—the "Bible Christians" furnish an instance. And yet we are to trust to their inspiration rather than that of God's Word! Is this what Dissent has come to? One cannot help being reminded of that German spiritualist who "would believe anything so long as it was not in the Bible."

*(To be continued.)*

## THE CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

The annual Convention of the Brotherhood of St. Andrew in Canada has come to be regarded by the Canadian Church as one of the events of the year, and the Fourth Convention which has just been held at Ottawa must have done a great deal to strengthen this view in the minds of those churchmen who were fortunate enough to be present. From the opening of the Convention in St. Alban's on the 18th January, to its close in Christ Church on Sunday, the 21st, the services and proceedings were such as to inspire all devout churchmen with a deeper love for their Church, and to show to thoughtful men of the Church of England a revival of that primitive missionary spirit which the Church has lacked so long. In the afternoon and evening of Thursday, the 18th, a Quiet day was conducted by the Lord Bishop of Quebec in St. Alban's Church. The attendance was very good, and the large number of men present and the spirit of devotion shown were very encouraging. His Lordship delivered four addresses on "Our Life, its dangers and how it may be lifted to a higher level." During the intermission tea was served to the delegates in St. Alban's school-room by the ladies of St. Alban's church.

On Friday morning at 7.30, there was Holy Communion in nearly all the city churches, at which large numbers of Brotherhood men and others were present. At 10 o'clock a large congregation assembled in St. John's church, to hear the Charge to the Brotherhood delivered by the Bishop of Quebec. There were also present His Grace the Archbishop of Ontario, Bishop Tuttle, of Missouri, and several clergy. The service consisted of the Litany and several hymns. The text of the charge was from 2nd Timothy, chap. 2, part of 3rd verse, "A good soldier of Jesus Christ." The sermon was one of particular interest and impressiveness. The Kingdom of God for which we are fighting was sketched, and our own position in that Kingdom and the weapons we require were pointed out. His Lordship has promised to give a synopsis of his sermon for publication in *St. Andrew's Cross*, the Brotherhood organ.

At 11 a.m. the business sessions of the Convention opened in St. John's Sunday school hall. Addresses of welcome were given by His Grace the Archbishop of Ontario on behalf of the diocese, and by Sir Charles Hibbert Tupper, on behalf of the churchmen of Ottawa. After an address from Mr. N. Ferrar Davidson, the President of the Brotherhood in Canada, reports were received from the various provinces represented in the year's progress. The report

of the Council showed 138 Chapters of the Brotherhood now in existence in Canada, an increase of thirty-three for the year.

After luncheon served in St. George's school-room, through the kindness of the Woman's Auxiliary of Ottawa, a conference was held on the subject, "An essential requirement for the work; quality rather than quantity." Mr. R. Vashon Rogers, Q.C., of Kingston, presided, and the various heads of the discussion were taken by the Rev. Canon Dumoulin, of Toronto; Mr. R. O. Montgomery, of Toronto; Mr. W. P. Robinson, of Woodstock; Rev. W. A. Road, of Pembroke; Mr. L. H. Baldwin, of Toronto, and Mr. W. H. Moor, of Montreal. A general discussion followed, in which several took part.

In the evening an open meeting was held in St. John's hall, which was packed to the doors. The subject was "The Brotherhood Campaign," and earnest and forcible addresses were delivered by the Lord Bishop of Quebec, Bishop Tuttle of Missouri, Mr. N. Ferrar Davidson, Judge Macdonald of Brockville, Mr. John W. Wood of New York, the General Secretary of the Brotherhood in the United States, and the Rev. W. J. Muckleston, Rector of Perth. The meeting was in every way a most inspiring and encouraging one.

On Saturday morning at 7.30 the Brotherhood received Holy Communion in a body at St. John's church. It was an unusual sight in an Ottawa Church to see about 150 or more men receiving Holy Communion in a body at that early hour. If there is one thing which more than any other marks the success of the Brotherhood object, it is the devotion of its members to the Holy Eucharist. The Bishop of Quebec celebrated, and was assisted by the Bishop of Missouri, the Rev. J. C. Farthing, of Woodstock, and the Rev. H. Pollard and the Rev. A. W. Mackay, of Ottawa. The service was plain, only Gloria in Excelsis, Nunc Dimittis, and a hymn being sung. At 10 a.m., after formal business, a conference was held on "What work shall our Chapters take up," the subject being subdivided into subsections. "Something of use (a) to men; (b) to the parish; (c) to the Church, and (d) to ourselves." Mr. T. R. Clougher, of Toronto, presided, and the subsections were dealt with in turn by Mr. J. McInnes, and Mr. L. H. Baldwin, of Toronto; Mr. J. F. Orde, of Ottawa; and Dr. R. V. Bray, of Chatham. A discussion followed, in which several took part, including Bishop Tuttle. Mr. John W. Wood then presided over the question box for an hour, and answered the large number of questions on matters connected with the Brotherhood, which had been deposited in the box, in his pithy, witty way. After luncheon again served in St. George's schoolroom by the Woman's Auxiliary, the Rev. J. C. Farthing, of Woodstock, presided over a conference on "Church going among men." "Non-Church goers" was dealt with by Mr. W. H. Morgan, of Ottawa; "Indifferent Church goers," by Mr. N. Ferrar Davidson, and "Regular Church goers" by Mr. Spencer Waugh, of Toronto. A short session to dispose of final business matters then followed.

The committee on nomination of the new Council reported, and the report was on motion confirmed.

The Council for 1894, as elected by the Convention is as follows:

N. Ferrar Davidson, President, St. Stephen's, Toronto.  
R. Vashon Rogers, Q.C., 1st Vice-President, St. James', Kingston.  
Judge Macdonald, 2nd Vice-president, St. Peter's, Brockville.  
R. O. Montgomery, Treasurer, St. Peter's, Toronto.  
Spencer Waugh, Secretary, St. Simon's, Toronto.  
A. B. Wiswoll, St. Luke's Cathedral, Halifax.  
G. Street, St. George's, Toronto.  
T. R. Clougher, Grace Church, Toronto.

John F. Orde, Christ Church, Ottawa.  
A. K. Bunnell, Grace Church, Brantford.  
Lawrence H. Baldwin, St. Thomas', Toronto.  
R. V. Bray, M.D., Christ Church, Chatham.  
C. B. Watts, St. Phillip's, Toronto.  
W. H. Moor, Grace Church, Montreal.  
W. P. Sweatman, All Saints', Winnipeg.  
L. P. C. Tilley, St. Mark's, St. John, N.B.  
C. B. Yates, St. James', Vancouver, B.C.

In the evening an informal reception for Brotherhood men was held in St. John's Hall when all the men had an opportunity of personally meeting the Bishops and the members of the new council.

On Sunday morning Holy Communion in the various city churches was well attended by the Brotherhood.

At 11 a.m. the Brotherhood men attended service in St. George's Church, to hear the anniversary sermon, preached by the Bishop of Missouri. The Bishop of Quebec and a large number of clergy were also present in the chancel. The church was crowded and the responding and singing were such as are seldom if ever heard in Ottawa. The Bishop's text was from Revelations chap. xxii. 3, "Behold the tabernacle of God is with men," and was designed to point out the way in which God has revealed Himself to us.

At 4 p.m. a mass meeting for men was held in the Grand Opera House. The house was filled with men, a large number having standing room only. It was estimated that there were fully 1,500 present.

His Excellency the Governor General and the Bishops of Quebec and Missouri, in their robes, were on the stage, together with a choir of men and several clergy. A short address from His Excellency was followed by part of the evening service, commencing at the Creed, in which the vast body of men heartily joined. Addresses were then given by the two Bishops, and the hearty and frequent applause showed the impression which they made. During the meeting several hymns were sung, and it is safe to say that the walls of the Opera House seldom echo the volume of sound which the singing brought forth that day. The effect of singing by such a large number of male voices was very grand and impressive. The whole meeting must have done untold good in bringing the words of the Gospel home to so many ears and hearts, and in presenting our Mother Church before the people in a way for which she is rarely given credit.

At 7 o'clock the final service of the Convention took place in Christ Church. The Archbishop and Bishop Tuttle were present, besides several clergy and the preacher, the Rev. G. C. Mackenzie, of Brantford, who had come at the invitation of the President to fill the place which the Rev. Canon Partridge, of Halifax, who was unable to come, was to have taken. The church was crowded to the doors. The service was plain, but the singing and responding of the congregation of Brotherhood men and others, led by the vested choir, was grand, the rich deep monotone of the men's voices in the responding rolling through the church like thunder. The Rev. Mr. Mackenzie preached an eloquent and practical sermon on the words, "I am among you as he that serveth," St. Luke, chap. v. 27. The work which men should do for Jesus Christ and His Church was pointed out in a way which sank deep into the hearts of many men present.

After the service a short farewell meeting for the Brotherhood men was conducted in the church by the Rev. W. J. Muckleston, of Perth. Short addresses were made by himself, Bishop Tuttle, the Bishop of Quebec, Mr. Bliss, of Ottawa; Mr. R. V. Rogers, Mr. W. H. Moor and Mr. W. Wood. The men renewed their vows of Prayer and service, a few short prayers and the Benediction were said by the Bishop of Quebec, and the Convention was over.

## News From the Home Field.

### Diocese of Nova Scotia.

STEWIACKE.

The Amherst Ruri-decanal Chapter held its sixty-sixth meeting at Stewiacke on Jan. 25th. On the evening preceding the meeting divine service was held in the parish church. Prayers were said and lessons read by Rev. G. R. Martell. Rev. Mr. Taylor gave an address on Public Worship, and Rev. W. J. Ancient one on the Duty of the people to their Clergyman.

On the morning of the 25th the Deanery service was held in the same church; prayers to the end of Third Collect, and Lessons being taken by Rev. A. M. Bent, and the remainder of Mattins by Rev. Mr. Taylor. The Archdeacon was celebrant, in the absence of the Rural Dean, and also the preacher. Owing to the very unfavorable state of the weather and the scattered nature of the parish the congregation was small, at the same time larger than the visiting brethren expected under such conditions.

At 2 p.m. the Chapter was called to order by the Archdeacon, and business commenced. Several subjects of local importance were discussed, after which a very interesting discussion, participated in by all the brethren present, took place upon Luke xvi. 26. Time not allowing this discussion to be finished, Mr. Bent was asked to bring it forward again at the next meeting of the Chapter, which it was decided to hold at Parrsboro on May 31st.

Among other resolutions passed at this meeting was the following: Resolved, "That the best thanks of the Chapter are hereby given to the Archdeacon for the very excellent sermon preached by him this morning, and that he be requested to kindly place the manuscript in the hands of the Chapter for publication in the CHURCH GUARDIAN.

In the evening, Revs. G. R. Martell, M. Taylor and W. J. Ancient drove down, with the Rector of the parish, to Shubonacadie, where service was held in the beautiful little church and addresses delivered by the same clergymen and upon the same subjects as on the previous evening. Although the weather and the roads were far from their best, the brethren, owing to the kindness of the people and interesting subjects brought before them, both in the pulpit and in the business meeting, voted it a very enjoyable session of the Chapter.

### Diocese of Fredericton.

ST. JOHN.

CHURCH OF ENGLAND INSTITUTE.—The annual meeting of the Ladies' Association was held Jan. 30th. The Ven. Archdeacon Brigstocke, president, occupied the chair, and notwithstanding the very stormy weather, there was a good attendance of the members. Reports were handed in from the different committees, giving an account of their work for the past year, all of which showed continued interest, and much hearty and harmonious co-operation in the different departments. Forty-three had been elected members during the past year, bringing up the total membership to upwards of 260. The president briefly addressed the members, thanking them for the kind and ready co-operation they had shown in the work of the association, and reminding them of the great privilege of taking part in the work of the Church. The election of officers for the ensuing year resulted as follows: Vice-president, Mrs. Chas. Holden; Secretary, Miss H. Peters; Treasurer, Miss F. Symonds; Committee of management, Mrs. R.

P. Starr, Mrs. T. Walker, Mrs. G. F. Smith, Mrs. C. H. Gairweather, Mrs. J. R. Armstrong, Mrs. Harrison, Mrs. Spurr.

*St. Paul's*—The Rev. A. G. H. Dicker was formally inducted Rector of this parish on the 25th ult., by the Lord Bishop of the Diocese. The Ven. Archdeacon Brigstocke, D.D., took part in the service. A special memorial service was rendered, in which the choir of the church was assisted by members from other city choirs and an orchestra. The Bishop delivered an earnest and practical address from the words, "Where is thy flock, thy beautiful flock?"

*St. James'*—At a meeting of the vestry of St. James' church on Tuesday evening, Jan. 23rd, the resignation of Rev. J. C. James was accepted, and a committee consisting of the churchwardens, Messrs. R. W. Crookshank and George Bridges, and the vestry clerk, Mr. George R. Ellis, appointed to take steps to secure a new rector. Mr. James has been chosen as assistant minister of St. George's church, Montreal, of which the Very Rev. Dean Carmichael is the Rector.

#### ANDOVER.

Rev. Scovil Neales has been appointed to the Rectorship of this parish. The people of Temperance Vale, where he has served for the past eight years, greatly regret his departure.

### Diocese of Quebec.

#### NORTH HATLEY.

At the formal opening of the new church in North Hatley by the Bishop of Quebec, on the 23rd ult., the Rev. Ernest King, missionary in charge, made the following remarks: "In the Name of God, and with thankfulness of heart, and in behalf of the Building Committee, including myself; in behalf too of all who from the first and all along have been instrumental in bringing about the results which we rejoice in to-day, I bid you, my Lord Bishop, and my brethren of the clergy, and this whole congregation, a hearty welcome.

Among those thus instrumental I would name Mr. Goodhue, the architect, who gave the plans and specifications; Mr. Abbott True, C.E., who surveyed the site and made the *procès verbal*, and on three occasions devoted valuable time and professional services; Mr. W. H. Armstrong, superintendent of the work, who not only for this building, but in connection with our services held in the Union church, has done a thousand things for which he can never be repaid except by gratitude. The members of the Ladies' Guild have done much, and of these the President and Secretary, have been leading spirits. Mr. McNeill and others gave generous voluntary help towards grading the grounds. The masons and carpenters too have been much interested, and I hope time will prove that they have done their work well. Many besides have contributed of their means and kind offices, and so in the words of our Blessed Lord, "Other men laboured, and we have entered into their labours."

Perhaps I ought here to state that the site and building in their present condition have cost about \$1400; the land \$300, structure \$1100; provided for this, given and paid, \$700; borrowed and paid out, \$500; promised, \$200, making up the \$1400, as to which all obligations have thus been met by prompt payment. There is no mortgage, but the building committee have made themselves jointly responsible for the borrowed \$500, so that work and materials could be paid for at once.

The interior, as you see, remains to be completed and the grounds to be fenced and graded. May I here ask for help, and particularly that during February and March those who have

wooded lands will deposit on the ground a gift of fence posts of average size, or other material which can be adapted and used in spring.

For prayer-desk and pulpit to correspond with the seats that are to be put in, we have in hand \$10 each, and towards a baptismal font or other object, \$49.35.

The central plain light in the chancel is to be replaced by a memorial window to Bishop Williams, and it is designed to have the other two memorials of Bishop Mountain and Bishop Stewart, all three of whom some of you present perhaps, and certainly some in this mission, remember to have seen. Towards this triple window \$50 have been given, and another equal sum promised by the Hon. Senator E. J. Price, of Quebec.

With devout thankfulness to God for this present condition of things, and with confident hopefulness as to the future, I submit these brief statements.

I desire too, in behalf of all concerned, to acknowledge specially and publicly the kind courtesy received all along, and before my own arrival, from the trustees of the Union church, where our services have for a long time been held, and for which facilities have been accorded. That kindness would again be renewed, I am sure, should occasion arise for our need of the building.

Much more I should like to say, but time does not permit, besides you are anxious to hear the Bishop, whom we rejoice to have with us to grace, to honour and to bless our festival."

In remembrance of that Apostle's day upon which good Bishop Williams was consecrated, the new edifice is to be known as the church of St. Barnabas, of whom we read that "he was a good man and full of the Holy Ghost and of faith." May this building's faithful use tend, through God's blessing, to make its worshippers of a like type in some degree at least.

It will be interesting to note that the first money given towards this church came from the late Bishop Piers Cloughton, of St. Albans, through one of his lay workers, Mr. A. J. Bryant, about five years ago. "Cast thy bread upon the waters, and thou shalt find it after many days."

### Diocese of Ontario.

#### KINGSTON.

*St. Paul's*.—A direful disaster overtook the Rev. Richard Coleman, the newly appointed curate of St. Paul's, last week. His brother, young Cecil Coleman, only two days out from England, while skating opposite the city, broke through the ice and was drowned. It is said that he was a bright promising lad and contemplated studying for the sacred ministry. Much sympathy is felt throughout the city for Mr. Coleman, whose joy at the prospect of the comfort in store for him through the companionship of his brother has so suddenly been turned into sorrow at the cutting off of his young life.

The annual Missionary meeting in charge of Deputations Nos. 1 and 2, Frontenac, were held in the city and vicinity on Sexagesima Sunday and were well attended. At the Cathedral, St. Mark's, Barriefield, and St. John's, Portsmouth, the congregations were addressed by the Rev. W. W. Burton, mission priest of Madoc. At St. James', Kingston, and Christ Church, Cataract, the convener, Rev. H. Auston, was the speaker, and at All Saints', Kingston, the Rev. Geo. Bousfield, of Newboro.

#### PORTSMOUTH.

*The Penitentiary*—The Rev. Conway Cartwright, chaplain of this institution, on Saturday, 27th ult., fell and broke his collar-bone.

#### PERTH.

A handsome tablet of brass has been placed in the chancel of St. James' church, in memory of the late R. L. Stephenson, Rector.

#### TWEED.

The Rev. C. T. Lewis, late of Calabogie, a village eighteen miles from Renfrew, drove from thence to his new charge, leaving on Monday a.m. at 11 o'clock, and arriving on Wednesday, a.m. 11 o'clock, at Tweed, having driven through the back country 100 miles.

#### SYDENHAM.

The Kilburn sisters have presented to the parish church, St. Paul's, a very handsome new altar cloth and four equally beautiful stoles of different colors. Church work here is flourishing.

#### PETEWAWA.

The Rev. Rural Dean Bliss, of Renfrew Deanery, has just published "A Retrospect of twelve years as a Missionary in the Backwoods of Ontario." It is a very neat sheet, embellished with engravings from photographs of the log church at Lake Tallon, All Saints' church and Mission house, Petewawa, interior of All Saints' church, a log Schoolhouse and a settler's shanty.

In a brief resume with which the Retrospect closes, it is stated that "twelve years ago no church work or organization whatever existed, —in fact the Church was not represented in any of the thirteen townships comprised within his field of action, and to-day after these twelve years of personal supervision and labor, upon which it has pleased God to bestow His unflinching blessing, he is able to report: Fourteen congregations; nine churches (one of which built during Mr. Samwell's incumbency of Mattawa); one other church, partially built; two parsonage houses; fourteen acres of land; two horses, carriages, etc.; three priests and three lay readers occupying the field; ten young men trained for and ordained to the Holy Ministry; one hundred and twenty families; one hundred and sixty-four confirmed; two hundred communicants. The Church of England in Canada has built more churches than any other religious body since the taking of the census in 1881. *Vide* Government returns.

#### GANANOQUE.

THE GIRL'S FRIENDLY SOCIETY of Christ Church held their annual tea on Wednesday evening, 31st ult. Mr. C. E. Britton, churchwarden, acted as chairman, and praised the Society for the good work it had accomplished. The Rev. Mr. Auston explained the origin, aims and objects of the Society, after which an excellent programme of readings, recitations and songs were given.

### Diocese of Montreal.

#### ST. ANDREW'S RURAL DEANERY.

The annual meeting of this Deanery was held on January 15th in St. Simeon's church, Lachute. The Holy Communion was celebrated at 10.30 a.m.; the celebrant being Rev. Rural Dean Sanders, B.A., and a learned and forcible sermon was preached by the incumbent, the Rev. Alex. B. Given, from the text, "Christ loved the Church."

The Chapter met at 1.30 p.m. for the transaction of business. The following clergy and laymen were present: Clergy, Revs. R. D. Irwin, of Lakefield; Wm. Harris, Grenville; H. A. Meek, Mille Isle; J. W. Dennis, St. Andrew's, and R. F. Hutchings, Arundel. Laymen, Mr. Thos. Owens, Alex. Pridham, N. Whitfield, R. Weldon, E. Dawson, from the parish of Gren-

ville; John Chambers and Wm. Strong, Lakefield; Wm. Watchorn, Mille Isle; N. Albright and Alex. LeRoy, St. Andrews; Wm. Morrison, Arundel.

The Rev. R. F. Hutchings was elected secretary, in place of Rev. E. P. Judge, removed to the Deanery of Clarendon. During the past year the following appointments were made in the Deanery: the Rev. J. W. Dennis, to the Rectory of St. Andrews, in place of Rev. N. A. F. Bourne, removed to Dunham; Rev. A. A. Meek, to Mille Isle; Rev. B. S. P. Marriott, to Buckingham, and Rev. R. F. Hutchings to Arundel. The Rural Dean reported that a new church had been built at Lake Louise, in the parish of Lachute, and was clear of debt, and that the parsonage at Monte Bello was finished and said to be about clear of all incumbrance.

Reports from all the parishes and missions in the deanery were read, with the exception of St. Andrews, it was gratifying to find that the majority of them were encouraging.

Upon all the points raised for discussion the laymen took a prominent part in the debates, displayed a spirit of earnestness for the welfare of our Church. We trust that at our next annual meeting all the parishes in the deanery will be fully represented, both by clergy and laity.

The members of the deanery will always remember the kindness and hospitality shown towards them by the incumbent and his good lady and by the parishioners of Lachute.

#### MONTREAL.

The illustrated lectures of the Rev. Dr. Baum in St. George's Parochial Hall, on the evenings of 12th, 13th, 15th, & 16th Feb. should not be missed by any who can possibly attend. The testimony from other cities where these lectures have been delivered is that of high praise, and not only are they instructive, but extremely interesting.

The Rev. C. J. James, incumbent of St. James Church, St. John, N. B., has been chosen to succeed the Rev. L. N. Tucker, M. A. as assistant minister of St. George's Church, and, as we understand, has accepted the appointment. Mr. James is said to be an earnest worker and a good preacher.

*St. John the Evangelist.*—A series of musical entertainments have been given in the parochial room, which have drawn forth some of the leading musical talent of the city, and have proved highly successful.

*St. George's.*—The Lord Bishop of the Diocese, preached in this Church last Sunday morning, his first sermon since his late serious illness. He was also able to attend the special service held in behalf of The Girl's Friendly Society in the afternoon in the same Church, at which the Rev. F. Renaud, was the preacher. His Lordship's voice seemed to have regained its original power, and he did not seem to suffer from fatigue. The whole Diocese will rejoice at this renewed evidence of His Lordship's restoration to health. It was pleasant to note in connection with this service, that the Bishop and Clergy followed in procession with the choir in entering and going from the Chancel. Many will be glad to think that the back door entrance from behind the organ is a thing of the past.

*St. George's Young Men's Christian Association.* laid out an interesting programme for January, February and March. During January, two Essays were delivered, one on January 11th, by the Very Rev. The Dean, his subject being "Queer Stories out of a New Book," and another on January 15th, by Mr. Hilsley, M. B., the organist of the Church on "The growth of the hymn tune" with vocal illustrations. During this month their programme includes an essay on the "Priesthood of the Laity," by Dr. Davidson, Q. C.; one by Mr. J. J. Willis, entitled "A

Summer Holiday in Pictou, N. S.;" another by Mr. R. James, on "Things we ought to do in Church," and the fourth, by Mr. Amos Cowen, "Incidents of the Wars of Napoleon." The parlor and reading rooms of the Association are open every evening from 7.30 to 10 o'clock and all young men are invited to make use of the rooms.

The Offertory for the Mission fund this year amounted to \$2,800.

*St. Stephens.*—The annual S.S. Festival took place last Friday evening. The children took tea with their teachers in the schoolroom, which, always bright and attractive, looked very pretty with its many white-covered and well-filled tables. Then, after a short intermission, the programme was rendered consisting of 'A Geography Song,' Recitation, a Kindergarten motion song, a piano solo, a dialogue and the 'Festival of the Seasons', in which some twenty children took part and which reflected much credit on Miss Ada Mount and the other young ladies who arranged it. Next came the presentation of the prizes by the Rector to Miss Cawthorne, Miss Matilda Walsh, Miss Sarah Wallace, Miss Eva and Miss Ethel McCulloch, Mr. Geo. Butcher, and Masters Willie Budd and Willie and Alfred Harder—all of whom had attended school every Sunday during 1893, and only one of them had been late once. As the children dispersed to their homes they were each handed a well-filled bag of nuts and candies.

#### COTE ST. PAUL.

The last of the fortnightly entertainments before Lent, took place in the Parochial Hall, in the Church of the Redeemer on the evening of 1st Feb. and proved one of, if not, the most successful of all those which have taken place. The Hall was crowded to the doors, and a most interesting and enjoyable programme was furnished. In it was included an excellent representation of Mrs. Jarley's wax works, under the direction of Miss Elsdon, to whom indeed the parishioners are chiefly indebted, not alone for this entertainment, but for all those which have taken place during the winter.

Special Services will be held at this mission station in the Church during Lent on each Wednesday evening, commencing at 8 o'clock.

### Diocese of Toronto.

ORILLIA—For interesting account of annual Meeting of C.E.T.S. Orillia Branch, see Temperance column, p. 14.

### Diocese of Niagara.

#### GUELPH.

*St. George's.*—The Bible Association lately placed in the hands of the Wardens funds to procure glazed storm sashes for the great west window. The same society presented the Rev. J. H. Ross with a handsome student's lamp at Christmas.

During Lent there will be a series of lectures in the large school room on Wednesday evenings at 7.30 on "The beginning of all things, as told in God's Word." The first will be given on Wednesday evening, the 14th February.

On Friday evenings at 5 p.m. there will be a short service and reading.

On Sunday, 28th January, the Rev. Gabriel Johnston, D.D., preached in the morning a very effective and eloquent sermon on behalf of missions generally, and especially diocesan missions. In the afternoon he addressed the Sunday school, illustrating his subject by touching anecdotes in reference to his experience as a Confederate soldier. In the evening the Rev. Rural Dean Bevan preached a forcible sermon

on the same subject. The offertories at both services were given for the support of missions in the diocese. On Monday the two proceeded northward to hold mission services in the parishes between Guelph and Mount Forest.

*St. George's Bible Association.*—This energetic guild of Church workers held an "At Home" on the evening of the 30th January in the large school room. There was a very large attendance, about 450 at a low estimate being present, and all seemed to enjoy the entertainment most thoroughly. It was indeed a truly social gathering. The spacious room had a bright social aspect as the visitors sauntered about in pleasant intercourse with friends and neighbors, while many devoted themselves to the books, pictures and other objects of interest which were on the various tables through the capacious room. Among the objects of great interest was a letter written by the Rev. John Wesley in 1776. It is in excellent preservation, and the post marks quite visible. There was also a newspaper of great historical interest, the Boston *Herald* of March, 1770. In it are apparent the threatenings of the great storm which culminated in the revolution.

The *St. George's Parochial Magazine* says of the Ontario Marriage Laws: The facilities for contracting marriages under the wretched burlesque on the sanctity and securities of the Ordinance, as laid down in our statute books, are a disgrace to Christian civilization. Under the lax way in which licenses are granted without any questioning or security required, cases are not uncommon where clergymen have unconsciously abetted the crime of bigamy. Then, again, the one call of banns "immediately before or after service," throws the door for fraud wide open for "immediately" is a vague and indefinite term, and no person is required to be present. Further, any self-made minister, male or female, who originates a sect, has the power of officiating in the most sacred of ordinances, that of marriage. Well does the Bishop of Niagara declare in a late pastoral, "The degrees within which marriage may be contracted, and the provisions laid down by the civil authorities for securing publicity are so exceedingly lax that little or no protection is offered to society."

A female minister of the "Faith Curist Church" lately married a couple in Ottawa!

A few weeks since, near Niagara, a Mormon married a couple. This gave great offence among Christian people generally, and a suit was entered to declare the marriage, so-called, invalid. The case was quashed by a chief justice and two judges, and the decision as quoted in a St. Catharines paper is the most wonderful exposition of the capabilities of the Ontario marriage law ever yet declared. The honorable chief did not, however, give any sanction to the Mormon creed of a plurality of wives, though the placing of the Book of Mormon as a "supplemental to the Bible," like the Church of England creeds and the Presbyterian confession of faith is very interesting, if not instructive. The St. Catharines *Star* says, in quashing the conviction the court said:

"The defendant was clearly a duly ordained minister of their religious body, and there is no doubt that it is a religious denomination within the words of the statute. Assuming that Christianity is the law of the land in a sense, there is nothing contrary to Christianity in the tenets of this body. It is true they have something supplemental to the Bible (the Book of Mormon), but that is the case with every Church or denomination. The Church of England has its creeds, and the Presbyterian Church its confession. That does not make the Church an anti-Christian one. The statute does not say "Christian," but "religious." If it said "Christian" it would exclude Jews. The fundamental laws of the country make no distinction between Churches or denominations. Every per-

son is at liberty to worship his Maker in the way he pleases."

## Diocese of Huron.

### DRESDEN.

On December 26, 1893, the Rev. Edwin Winfield Murray of this place entered into rest, aged 70 years, 1 month and 8 days. He was born in Prince George County, Virginia, where he first saw the light. His training, which fitted him for the work of the sacred ministry, was received at the Episcopalian Theological Seminary of that state. He was ordained in 1849 by Bishop Burgess, first bishop of Maine, and for nearly 30 years he served his church faithfully in various pastorates in Main, Virginia and Alabama. In 1876 he, with his family came to Berlin, Ont., and after a short pastorate of some three years there he came to Dresden, Ont.; but the disease, paralysis of the nervous system, which resulted in his death, was beginning to tell upon him, and he was compelled to give up his charge within a year, after some thirty years of active service.

### LONDON.

A Junior Christian Endeavor Society has been formed in connection with St. Paul's Sunday-school.

His Lordship the Bishop of Huron has just completed his Confirmation tour in the County of Huron. He hopes to take the County of Kent next in order, but has several engagements before Easter.

The death is announced at Toronto of a former highly-respected and well known resident of London in the person of Mr. E. A. Taylor, who for many years conducted a book and stationery business and book bindery here, but who some years ago moved to Toronto where he was employed in the Upper Canada Tract Society establishment. Mr. Taylor was one of the old time merchants of London, and his death will be heard of with feelings of the deepest regret. He leaves a widow and son and daughter. The burial took place at Everett, Mass.

## Diocese of Newfoundland.

### BONNE BAY.

(CONTINUED.)

During the last few days of our sailings in Bay of Islands, the Rev. C. W. Holland had accompanied us. He had arrived by the *Grand Lake*, as stated in the November number of the *Magazine*.

Trout River was the first settlement in Bonne Bay mission, and lies twelve miles south of the entrance to the bay. Mr. Hollands duly presented his candidates, and we at once sailed for Rocky Harbor.

Bonne Bay mission differs from the last-named in being land-locked, and in having extremely high land along shore. It is a squally place with off shore winds, and is also unprotected when the wind blows inshore across the Gulf. The duties of a missionary in this bay are especially arduous.—Twelve miles south is Trout River. Within the bay are Woody Point, Birchy Head and Norris's Point. Just outside is Rocky Harbour, whilst thirty-five miles north is Cow Head, with numerous isolated houses, or groups of them, scattered between, all of which have to be visited from time to time. A long, long way farther on is Port Sanders, and beyond Cap Rich, St. John's Island and Bay. The journey along shore can be accomplished without waiting for services in several days, but to give an idea of the character of such a tramp, I may remark that a pair of boots is worn out in the journey to and fro.

Woody Point is the principal settlement. Here again I was struck with signs of progress and prosperity. Fine wharves and stores line the beach, and public and private dwellings adorn the hill-sides. A noble church has been erected in place of the old one, which is now used as a school-house. The parsonage has been enlarged, but should have been rebuilt. Inspiring services were held on Sunday, particulars of which have already appeared. The Bonne Bay people know how to sing. The missionary meeting was most interesting, and will doubtless be followed up by others.

After several days of hearty services, during the intervals between which I examined the schools and found two of them very efficient, we left for Cow Head. This is a lot promontory jutting out into the Gulf of St. Lawrence, on the south of which is an entrance to a harbour named Cow Cove, whilst on the other side of the cape was another called Cow Head Cove. We could not enter the first as the wind was blowing right in, and there was no shelter. If we ran into the other, we might be there several days, possibly longer, as there are two rocks at the entrance between which the *Lavrock* could not tack, and we should have had to remain for a fair wind out. So the ship was anchored under the headland, and mightily she rolled for the rest of the day and through the night, as a heavy lop was running. We went ashore for service, and boarded the vessel again with some little difficulty after night.

At 4 o'clock next morning I was aroused by hearing heavy tramping about the deck and dressed to go up and see what was happening. The barometer betokened another storm, and preparations were being made to run from our wild anchorage, and possibly encounter it. Three reefs had been taken in the mainsail; the mizzen also was reefed. The topmast was sent down and housed, and the two boats were safely housed on deck. At day break ragged angry clouds streaked the sky, the anchor was weighed and we stood out to sea. The wind at first was fair, dead astern, but too heavy for our square foresail, so the captain hoisted the little spare jib across the yard, and we ran under this as if it were a double reefed top-sail. Soon the wind chopped round to W. and N. W., and then we had the full force of it, with a lee shore. The close-reefed main sail was hoisted, and it was as much as the ship would carry. After some hours, Cape Rich lighthouse was sighted by a man in the rigging, and we made in-shore, and escaped a very bad time by entering Port Sanders. We ran up an arm for about a mile, and though open to the sea we rode out the heavy gale with two anchors down and 35 fathoms of chain.

We could not leave the ship's side the first day, but on the following one I managed to get ashore, though not very dry. I visited the four or five little houses there, had evening service, and afterwards prayed with a sick woman who had come all the way south from St. John's Island, in hope of catching the *S. S. Harlaw* on her way to Channel, that she might go on by the *Grand Lake* to St. Johns to enter the hospital. This was only accomplished by the Bishop's charity.

At the service in the kitchen of one of the houses, I received a child into the Church. Twins had been born; they had been baptized by a man who could read; one had been taken, the other left; one buried in a garden of some secluded spot by the man who baptized it; the other now received as a living member of the Church. Such is but a specimen of the spiritual destitution of some of these very small and remote settlements. Removed 70 miles from any clergyman, without church, school or doctor, to say nothing of comfort and civilization, these poor people toil on till God calls them home, and they are consigned in some instances to the ground by their fellows, it may be, with a collect from the Book of Common Prayer. Our presence

here (shall we say directed by a good angel), seeking shelter from a heavy storm, was a God-send and a blessing to these few young sheep. When would the next visit be? When shall more help be given to such sufferers? The only answer I can find is, when some of those unwieldy missions are sub-divided, and that can only be when the Home and Foreign Mission Fund of this diocese is liberally and permanently sustained by the Churchmen and Churchwomen of Newfoundland.

JOHN M. NOEL.

## THE CONSECRATION OF THE THIRD BISHOP OF VERMONT

ON THE FEAST OF PURIFICATION, FEB. 2, 1894.

Great interest was evidenced in the proceedings of last Friday. The little city, with its glorious outspread of the Adirondacks on the west and the Green Mountains on the east, justifies its claim to be the "free" city of the State. From its visions, perhaps, the last legacy of thoughtful words came from the saintly Bissell to his unexpectedly widowed Diocese which he had prepared to speak: "I have often said I have the most beautiful Diocese in the country, and I say now that its social, moral and spiritual beauty seems to me like the grace and outward beauty of its landscape." The renewed vision of blessed heritage and weighty responsibility in continuous Holy and Apostolic Succession opened upon the Right Reverend Father in God, Arthur Crawshay Alliston Hall, D.D., Oxon., as in St. Paul's church, Burlington, Vt., with fervent prayer and impressive ceremonial, the honoured Prelates of Maine, of New Hampshire, of Delaware, of Fond du Lac, of Massachusetts, and the Archbishop of Ontario, admitted him into the Apostolic College. The large representation from outside must have exercised severely the self-denial of the Church members in Burlington, the capacity of the building permitting but a quota of those who would have delighted to have been present. The arrangements, however, were not only well considered, but admirably carried out, reflecting credit on all concerned. Nothing was apparently suffered to conflict with or mar the deep religious solemnity and holy joyfulness of the occasion. The preacher was the Right Rev. Dr. Coleman, of Delaware, whose aim was to reflect the Church's unassailable position whether viewed from the diverse standpoints of politics, history or nonconformity. The personal address to the Bishop-elect was touching and warm-hearted. A forcible writer names learning as a Bishop's ornament, piety as his necessary possession, and resolution as his very essence. We believe that like Mount Mansfield, the pride of the Green Mountain chain, rises above its neighbouring peaks, so will Bishop Hall be distinguished among the good and godly, and the wise and well-learned, which in the past, and still adorn the Churchmanship of the Green Mountain State. The Canadian representation was made up of his Grace the Archbishop of Ontario, Principal Adams, of Lennoxville, Rev. Canon Davidson, M.A., Freightsburgh, and Rev. Arthur French, B.A., of Montreal. For such an office—too weighty for an angel's shoulders—it was an inviolable maxim of the Ancient Church that "the best man attainable was to be elected Bishop." Another twin feature in primitive days was that "a Bishop should be elected by a Church of serious believers, animated by a warm desire to advance Christ's kingdom and glory, and duly instructed in the distinctive principles of their Creed." The new chief pastor and the Convention of the Diocese of Vermont, we believe, will have cause for a prolonged *Gloria in Excelsis* in the conjunction of these in a happy issue and long-continued mutual benefit.



# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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## CALENDAR FOR FEBRUARY.

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

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

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

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

" 14—  
" 16—  
" 17—

EMBER DAYS.

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

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

" 25—3rd SUNDAY IN LENT.

## NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

(*Author of "Arrows for the King's Archers," etc.*)

### THE FIRST SUNDAY IN LENT.

"*The day of Salvation.*"—II Cor. vi, 2.

I.—Our present life is "the day of salvation," the great opportunity in which the grace of God is freely offered to every son of Adam, through Jesus Christ. The Church, as one with Christ, unites with Him in declaring the sufficiency of His work completed for the reconciliation of man to God: "that we might be made the righteousness of God in Him," Ch. v. 21. "God made Him who knew no sin to be sin, in order that we might be made (not righteous persons, that was not full enough, but) *Righteousness itself*: and there He stayed not yet,—not every Righteousness, but the *Righteousness of God Himself*. What further can be said? What can be conceived more comfortable?" Bp. Andrewes. This is the great Lenten message of the Church. Her call to her children at this season is to consider with all seriousness the atoning and restorative work of her great Head. And the Apostle adds a grave note of warning. He exhorts to a ready and full use of present opportunities to embrace and open the whole man, body, soul and spirit, to the influence of the Divine Love. The grace of God may be received "in vain." It may be resisted or neglected, or restricted in its power by indifference, unbelief, sin, neglect of means of spiritual help, and especially of the sacraments and ordinances and sacred ministrations of the Church. To examine himself as to his attitude towards those channels and springs of grace, so bountifully provided for him in "the body" is the primary duty of every baptised person at this season. If there is any failure it is not in the provision made for light and strength, or in the tender solicitude of our Heavenly Father, but in the recipient, who by coldness or misuse or nonuse of "the arms of

righteousness on the right hand and on the left," i.e., offensive and defensive weapons, with which every Christian soldier is furnished for attack as well as defence, against his spiritual enemies.

II.—The time is "accepted" of the Father, that is, the sacrifice of the Son Incarnate having been accepted by the Father on behalf of the race, and his prayers heard, we have a divine assurance (Is. xlix. 6, 8) that the Grace proffered by God to all in Christ will, if it be duly used, be available for their everlasting salvation. This present life is "the time" in which the mercy and condescension of God is to be met by faith and penitence and love on the part of the fallen children of Adam; "the day" in which Eternal Life and liberty from the thralldom of Satan is to be laid hold of and secured. The passage of time in the passing away, to too many of opportunities. Men are indifferent to this fact. The great business of the soul—reconciliation with God—is treated as an intrusion upon the attention and time and affections of mankind. With Christian people in too great a measure this is also true. Temporal things possess the heart and engross the life; the things eternal are relegated to "a more convenient season." The Church, by her Lenten season, seeks to arrest the attention of the world to the reality of the unseen, to the importance of the "hidden things," to the priceless value of "the one thing needful"—Peace with God and Life in Him—to call her children away from a fretful excitement about the "many things" of mere worldliness of thought and action. The fuss and folly and emptiness of much that engages even those who are pledged to the service of God.

III.—First, the ministry is to be exercised with every care, that no inconsistencies or weaknesses of the messenger of reconciliation may mar or weaken the effect of the message; in other words, that no stumbling block may be put in the way of God's "little ones" which may hinder them from receiving meekly the engrafted Word which is able to save their souls, St. James i, 21.

The laity are partakers of this responsibility for recommending true religion to those around them, so as to win them ever to, and keep them in the Truth and Love of God. The passage before us suggests a suitable manner of walk for all who "profess and call themselves Christians." 1. Personal purity is necessary—to be clothed with righteousness. Influence for good weakened and even destroyed by single acts of inconsistency. It is for all at this season, if they would find it for them an "accepted time" and a "day of salvation" to look to it that the smaller faults are forsaken, and yet "fret the garment" so sadly—the baptismal robe of purity and honour and charity. 2. Self-denying labour, and a regular observance of devout exercises—prayer, confession, Bible study, public worship, acts of charity and mercy. What do we more than others? St. Matt. v, 47, is a useful Lenten question. How does my life differ from that of the unbeliever or the mere worldling? 3. Patience under injuries and sufferings: to bear with meekness the distress, afflictions, necessities which comes upon him in the order of Providence, and to be long-suffering and full of kindness to his neighbours, to rejoice in hope, in the midst of earthly sorrow. To live in the flesh, but not according to the flesh, to dwell on earth as citizens of heaven; to obey the laws of this lower existence, and yet to soar above them in their own lives, are some of the marks of a true use of "the day of salvation."

IV.—The manifestations of the spiritual life. i. Purity. ii. Knowledge of the divine purpose in giving us life. iii. Long-suffering under injury or distress, knowing that our lives are in the hands of God, who doeth all things well.

iv. By love sincere and single. v. Truth in word and deed. vi. The power of God exhibited in the life, e.g., St. Paul and his companions, and the early teachers and professors of the Christian Faith. The patient, unearthly life of every one born of the Holy Ghost, who has not received the grace of God "in vain." The mention of the present "day" of salvation reminds us of the coming "night" when all opportunity for spiritual effort will be past for ever, the night in which no man can work, St. John ix, 4.

## A GLANCE AT THE FEBRUARY COLLECTS.

(*From the American Church S.S. Magazine.*)

The festival we are called upon to celebrate on the 2nd of the month is well described in its title, i.e., "*The Presentation of Christ in the Temple*, commonly called *The Purification of St. Mary the Virgin*." The historical character of the festival causes it to fall just forty days after Christmas, for that was the interval directed by the law, between the day of birth and the day when the mother presented herself for readmission to the congregation, and her infant son for an offering to the Lord. The circumstances of the twofold event are told us by St. Luke 2: 22, etc., and have just been studied by our Sunday-schools in connection with their lesson on the aged "Eye witness" Simeon, who at this time uttered the "Nunc Dimittis," so dear and sacred in the music of the Christian Church. The festival was instituted either by the Emperor Justin in 526, or by Justinian in 542, apparently on the occasion of earthquakes. It replaced a heathen festival of Ceres, which fell on the same day, and processions with lighted candles were continued as in the heathen festival, though with change of purpose. Hence the familiar name, "Candlemas Day."

The Collect appointed for this day is from the Sacramentary of Gregory, and consists of (1) "A commemoration of our Lord's presentation in the Temple in the substance of our flesh;" (2) "A prayer that through Him we may be presented unto God with pure and clean hearts." It is of course the cleanness of the Virgin's body, and thus her purification, which suggests the prayer for the "pure and clean heart." The first Sunday in the month, on the 4th, is that called *Quinquagesima*, or as further defined in our Prayer Book, "The next Sunday before Lent." When speaking in our last month's article of "Septuagesima" and "Sexagesima," we were compelled to say something of "Quinquagesima," and particularly of the meaning of its name (Fifty). We need now therefore only recall the fact of its being so named because fifty days from Easter. Its Collect is as beautiful and full of meaning as any in our Prayer Book; and if every one who utters it, or perhaps we should say, sincerely prays it during the present month, has his prayer granted, both the Church and the world will have progressed wonderfully towards that much desired era of "peace and all virtues." It was composed in 1549, and was entirely new, being based on the Epistle, which is St. Paul's remarkable chapter on "Charity." Yet Charity in the Greek means something more than it has come to mean in our present-day English; for it means Christian love in its very widest sense, including love to God as well as love to man, and thus the life which should be the index of such a love.

The Collect consists of (1) "A declaration of the worthlessness of all our doings in the absence of charity;" (2) "A prayer for that most excellent gift of charity, the very bond of peace and of all virtues." The old Collect contained a reference to the practice of Confession as a preparation for Lent. Its "aspiration" ran as

follows: "That we being absolved from the bonds of our sins, may be protected from all adversity." The allusion in the present Collect to charity as "the bond of peace and of all virtues" was perhaps intended to contrast with "the bonds of our sins" mentioned in the former one. The expression is no doubt based on Col. 3: 14: "Above all these things put on charity, which is the bond of perfectness;" and upon which Dean Alford remarks: "The idea of an upper garment, or perhaps of a girdle, seems to have been before the Apostle's mind. This completes and keeps together all the rest, which, without it, are but the scattered elements of completeness." Thus, with the girdle of a true Charity about our loins, the other garments of a Christian's righteousness will always cover our natural nakedness.

While the season of fasting before Easter is of very primitive origin, yet the commencement of the season has varied very much, as certain days in the week *have* or *have not* been accepted as fasting days. The season now begins with us on Ash-Wednesday, being accepted by the Western Church shortly after the time of Gregory the Great. It comes this year on February 7th, and has received its name because on this day ashes were blessed by the Bishop, and received by the clergy and laity present, the Bishop repeating the sentence, "Remember that thou art dust, and unto dust shalt thou return." Our English word *Lent* is merely the Anglo-Saxon *Lencten*, i.e., spring, and with reference of course to this penitential season coming in the Spring. So also is the Dutch *Lente*; but in all other languages of the Latin and Celtic groups the name of the season is some corruption of *Quadragesima*, i.e., forty. This preparatory fast before Easter must have existed in some form, nearly if not quite, to Apostolic times; for Irenæus (about 180 A.D.) not only speaks of the disputes in his time as to the length of the fast (from forty hours to several days), but also adds that this state of things had existed long before his time.

The Collects for this season consists of the most part of confessions of our own weakness and sinfulness, and prayers for Divine grace and pardon. That appointed for Ash-Wednesday is used more than any other of these special Collects in our Prayer Book, as the rubric orders it "to be read every day in Lent, after the Collect appointed for the day." It is thus no doubt familiar to every member of our Church, and should be one of the most important lessons of recitation imposed upon our scholars. It was composed in 1549, though the opening of it closely resembles that in the Sarum Missal. It consists of (1) "A confession of God's readiness to forgive the penitent;" (2) "A prayer for new and contrite hearts." It contains very clearly all those five parts which we have shown to be necessary to the formation of every complete Collect, and which we may well allude to here. (1) The invocation—"Almighty and everlasting God." (2) The doctrine or declaration which is to be the foundation of the prayer—"Who hast nothing that thou has made, and dost forgive the sins of all those who are penitent." The first part of this declaration sounds indeed more like the "Sarum Missal" period, than that of the Reformation; yet while it might have been necessary for Christians of three hundred years ago to remind their God that 'He hated nothing that He had made,' as a plea for daring to come to Him for mercy; yet we are glad to believe that such a reminder would hardly find a place in a Collect of the present day. God's supreme love for the world, and for every creature in it, as revealed in the whole story of the Incarnation, has become so preeminently the keynote of the Gospel preaching of this nineteenth century, that the mere possibility of a "hating" God could hardly enter our thoughts. Thus the second part of the declaration—"Who dost forgive the sins of

all those who are penitent" is accepted as the precious reminder of a forgiving God, upon which (3) The petition is made to rest—"Create and make in us new and contrite hearts." [4] The aspiration naturally follows—"That we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness;" and all [5] "Through Jesus Christ our Lord."

The subject of the Collect for the First Sunday in Lent is "The Purpose of Fasting," and consists of [1] "A commemoration of our Lord's fast of forty days;" [2] "A prayer for grace to use such abstinence that we respond to the divine impulses to righteousness and holiness." It was composed in 1549, and is certainly a great improvement upon that in the Sarum Missal, which may be translated as follows: "O God who dost cleanse Thy Church by the yearly observance of Lent, grant to Thy family that what it strives to obtain from Thee by fasting, it may follow up the same by good works; through, etc." "Thy Godly motions" in our Collect must be understood to mean, the impulses of the Holy Spirit. We pray that our flesh may be *subdued* to the Spirit, that we may obey the Spirit.

The subject of the Collect for the Second Sunday in Lent is "God our Protector." With the exception of two clauses—"in ourselves" and "which may assault and hurt the soul"—it is taken from the Sacramentary of Gregory, and consists of [1] "A declaration of our inability in ourselves to help ourselves;" [2] "A prayer to be kept from harm in body and soul." (One more Sunday—"The Third in Lent" comes during this month [25th]. The subject of its Collect is "The Christian's Defence." It is likewise taken from the Sacramentary of Gregory, and consists of a prayer that [1] "God may look upon our hearty desires;" [2] "Defend us against our enemies." As may be seen from the Gospel, the special reference is no doubt to our spiritual enemies. On the 24th, we are called upon to celebrate St. Matthias' Day. The subject of its Collect is "Faithful and True Pastors." It first appears in the Prayer Book of 1549, and consists of [1] "A commemoration of the choosing of Matthias in the place of Judas;" [2] "A prayer that the Church may be always preserved from false apostles, and ordered [ruled] and guided by faithful and true pastors." This festival, the only one in which feelings of sorrow are mingled with those of joy, always falls either within, or near, Lent, and is full of valuable lessons to the candidates for ordination at the Lenten Ember season; for in the story of Judas we see how the secret nursing of a bosom sin may nullify the greatest external advantages which a man can enjoy, and lead to the basest and most impious of crimes.

#### THE EVIL OF SUNDAY DESECRATION.

*An Essay read before the Archdeaconry of the Susquehanna,*

BY THE REV. R. H. GESNER, MORRIS, N.Y.

(Continued.)

Why have people forsaken the assembling of themselves together on the weekly commemoration of the Resurrection?

One receives various answers as he seeks for information from those who no longer look Zionward. It is hard to get to church in time; there is so much to be done on the farm. It is a habit acquired through occasional neglect. They do not see the good of church-going, any way; they can be just as upright by staying at home. They do not like the minister. Comparatively few really despise the day. Some, it is true,

absent themselves from worship because their daily life is such that their conscience will not permit them to sit still and listen to God and His ministers declaring temperance and righteousness and the coming of a day in which God will judge the world by that Man whom He hath appointed judge of quick and dead. The root of the Sunday desecrating habit is self-ease, self-indulgence, selfishness.

If the facts are as we believe them to be, what remedy is to be prescribed to cure or to alleviate disease? What answer shall we give the man who says it is too far to drive to Church Sunday morning, but who will nevertheless rise on that day before dawn and be ready to drive his family ten miles or more to visit some cousins whom he has not seen for several weeks? What reply shall we make to the man who reads the Sunday paper two or three hours on the holy morning, but who complains that the type in the Prayer Book tires his eyes after he has followed it three-quarters of an hour? What rejoinder shall we make to the man who spends the forenoon in the bar-room, but who is unable to go church because Sunday is the only day he has to rest during all the week? What shall we say to the man who begrudges an hour and a half's presence in God's house because *that business which belongs to six days has elapsed its uncanny fingers upon the hours of eternal rest?* What conviction can we bring to the man who says he can be just as good by not going to church, while you know his life to be a denial of the very words he utters? What shall we do to help these and the wretched beings who "don't care any way," and are willing to "take their chances" with the Christians any day?

A priest may sometimes console himself with the reflection that if his Master's appeals in the course of His earthly ministry were disregarded, much more will his own be despised. He may recall the fact that he is not responsible for the rejection of the Gospel when he has used all his powers in commending it, and he may remember that Christ Himself put the thrilling question: "When the Son of Man comes shall He find faith on the earth?" At the same time he cannot but have a saddening sense of the end of those men who defy God to his face and set up themselves in their self-estimation and wilfulness as lords of their own destiny.

One with a high perception of his duty must seek to bring the erring back to the Father's house, to the hallowing of hours forgotten and profaned amid the whirl of business and the seductions of pleasure.

How shall we do this? Would to God we might give an answer that would at once and forever solve the riddle. But its solution is not easy. We may silence the tongue and not control the will. We may prove to one that if he can rise on Sunday in time to spend the day for his own gratification, he can do it to satisfy the command of God. We may prove that the saintliest men, the benefactors of the race, were Christians, yet not persuade the unbeliever to accept the Faith. We may demonstrate that Sunday is necessary for rest of body, mind, and spirit, and yet fail to win men to practice that to which reason and revelation bear consentient witness.

But we must not be discouraged. Something can be done by that gentle influence that distils from loving hearts like the dew from heaven on a starlight summer night. We must have the wisdom of the serpent with the harmlessness of the dove. Can we not charm so wisely that men will incline their ears to catch another note of that strain first heard on Bethlehem's hillsides? Can we not incline the callous ear to that sound of great joy outside the walls of Jerusalem, where an open and empty sepulchre proclaims a Risen Lord, and consecrates forever the day that saw Him rise? Can we not, with the inspiration of such a faith to cheer us, make

the services of the Church so warm, attractive, and sympathetic, so hospitable and so graciously radiant, that men will find there more of that rest which human nature craves, but for which it seeks in vain outside the golden gate of the Church? It can be done. Rest for the wearied body is not gained by idling on street corners, lounging about the farm, visiting godless resorts, on Sunday. The wearied mind demands a release and ease from the application of the store or the counting-house. When will it gain that rest more sweetly and healthfully than in communion with the Prince of Peace? The body, worn with toil of field or forge or bench, demands its sabbatic respite; where will it find repose and recreation more invigorating than in reclining like John of blessed memory, on the bosom of Him who said; "Come unto Me and rest." No man has really rested whose spirit has not refreshed itself in Jesus Christ. The body has not rested if the spirit which dwells in it has failed to make its peace with God.

If these careless, indifferent men would only break in upon the monotony of habit, with what different feelings they would soon come to regard the Day of Rest. Sunday morning with its chiming bells would be a gladsome day. It would be the day of all the week.

Of all races, the American must have its one day of rest in seven. The drive and worry of this people make even more imperative than of old the observance of God's primary injunction to the Jews. Disobedience is destruction of physical as well as moral health. What shall we do to revive the people? Will not hearty, united services inspiring music, plain, bold, bracing sermons, bring the idlers of the market-place, the habitués of the Sunday resort, to the house of prayer? Will not a more consistent example upon the part of Church people aid in bringing in the careless and luke warm?

But after all, is not our chief hope of better things in the younger generation? If we can interest the young, the growing boys and girls, the youths approaching manhood, then we have hold of the fathers and mothers of the coming age, we hold perhaps in our grasp the future religious destiny of America. Let us interest the young. Get them into some work fitted for them. Find places for them in Sunday-school, choir, or guilds. Make them feel a responsibility for the prosperity of the parish. Preach occasionally special sermons. Knights of Temperance, Daughters of the King, St. Andrew's Brotherhood chapters, will play no unimportant part in our work. How many parents will be drawn to the Church by our interests in their children! Seeking opportunities to win these dear young souls to Christ, manifold ways will open, unspoken suggestions aid us, in preparing the way of the Lord. The Holy spirit will teach us as He taught apostles of old.

A vast, a responsible labor is ours. If we were alone in it, failure would be certain, but One will be with us as we toil, in whom we shall be strong indeed. When we have done our best, we may leave the result to Him "whodoeth exceeding abundantly above all that we ask or think." As we pray in His name, men's hearts will open to follow "the good and the right way." There will come a day of pentecostal power, of apostolic energy, when as once, despite the scorn of Jew, or the sword of Roman, Christians gathered in upper room, in catacomb or basilica, to worship Christ, so once more Christians shall gather in growing numbers in the house that is called by His name, to supplicate and bless Him through whom alone we have redemption, regeneration, and immortality.

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## Family Department.

### REPENTANCE.

LORD! I have wasted all my powers,  
My life has passed in ill:  
But teach me in my wayward hours  
E'en now to do Thy will.

My God! It is not Thou who hast  
Been slow Thy gifts to give:  
'Tis only I whose heart has been  
Too backward to receive.

O! give me now a simple faith,  
And purge my heart from sin,  
And eager let me be henceforth  
A heavenly home to win.

O! do we strive in deadly fight  
Temptation to repel,  
And oft we've felt the tempter's might  
When in the strife we fell.

But if we fall, O God, restore,  
Strengthen our fainting heart:  
And give us faith for evermore  
To know Thee as Thou art.

Lord! let me consecrate to Thee  
The powers that Thou hast given:  
My wealth, my health, my life, my all,  
To serve the Lord of Heaven.

ARCHIE BOYD CARPENTER.

The Palace, Elton,

### JULIE.

#### CHAPTER XIX (Continued.)

Julie ran in her excitement to the window and pulled aside the blind, but she could only see a large object that must have been the cab, and some forms moving in the dark, and then a man's voice fell upon her ear; like a soothing sound it came.

"Martha! How are you, Martha? How is my dear little girl?"

A gentleman's voice—an educated voice—it fell like an echo from the past. She heard Martha's voice replying to him, in a low trembling tone, and before she had time to think any more, Mr. Strickland was in the room.

"Julie!" he cried. "Little Julie!"

What a very tall man he was! Julie felt herself lifted in the air, and gathered close in his arms; and after he had kissed her about a dozen times, he put her down at last, drew an arm-chair to the fire, and took her upon his knee; and then, for the first time, Julie had a proper look at him.

He had a pale face, with such a kind expression, Julie thought, and a beautiful long fair moustache, and his hair was getting gray a little on the temples, and his brown eyes eagerly scanned Julie's face, as if he were never going to take them away again.

"Julie! little Julie? Are you glad to see papa?"

"Yes," whispered Julie, lifting her soft eyes up to his, and feeling somehow quite at home with him. "I've been longing for you to come a long, long while, papa."

The answer seemed to please him very much; he drew her closer in his arm, and looked with the greatest satisfaction into the pensive face; and very naturally the little arm went stealing round his neck, and Julie laid her cheek against his shoulder.

Of course he had heard from Martha how very ill she'd been, and now he turned and asked a hundred questions of her health; and while Martha answered them, Julie stroked his coat, and tried to think a little of the past.

She liked his coat, it was fine and soft; it was a pleasure to Julie to touch it. She used to touch somebody's coat like that. Whose coat could it have been? she wondered. John Gering's coat was rough and coarse, and John Gering's hands were dirty. Papa's hands were clean and white and soft, just like somebody

else's. The ring on his little finger, too, seemed quite familiar to Julie, and the watchchain and seals she knew quite well. Why *couldn't* she remember more?

She was thinking of Mr. Atherton, you see, in a vague and dreamy way. When the children went to his tea-parties her place was generally on his knee, and so the position seemed familiar to her in a dim and misty way.

"The fever seemed to touch her memory," Martha was saying when she roused herself to listen. "It took it clean away; she couldn't remember me nor John, nor anything else about her; but time may bring it back, you know," she added falteringly.

"I trust so," was the answer, in his deep and pleasant voice. "Nay, Martha, don't reproach yourself; her sickness was not your bringing. Let me thank you again and again for all your tender nursing. Thank God!" he added reverently; "she might have died, you know."

Poor Martha! She was glad to slip away just then to bring the supper in.

"Well, Julie," said Mr. Strickland, smiling, "and what do you think of papa?"

Her eyes had been fixed so earnestly on his face, that he was obliged to ask the question. Julie thought he was the handsomest man she had ever seen, but she could not tell him so. She did not answer his question, but put the other arm around his neck as well.

"Do you think," she asked, in a troubled whisper, "I shall remember it all by-and-by?"

"Yes, Julie; yes, my little girl, I'm sure you will."

"There were a lot of others," she said dreamily, "only I can't remember them, you know. I wish I could," she added wistfully. "There was somebody like you, papa, only it wasn't you; he had a ring like yours upon his finger, and a watch and chain like yours, and I used to sit upon his knee."

"Perhaps you dreamed of me, my darling," Mr. Strickland answered, stroking the fair soft hair.

"No," said Julie, seriously; "I thought you were dead, you know. Wait! she cried suddenly, catching hold of his hand; 'somebody used to do that, too, to me. It was—it was—' Oh!" stopped Julie, piteously, "who was it papa?"

"Julie," said Mr. Strickland, undoing the clinging arms, and holding both hands in his, "I think you love me a little; do you not, my child?"

"Yes," said Julie with a sigh. "Oh, I'm so glad you've come!"

"Then will you promise to try and do something for me, if I ask you?" Mr. Strickland said.

"Yes," said Julie, brightly, prepared to slip off his knee, feeling quite sure it was something he wanted her to fetch for him; and she was always such a famous one for waiting on others you see.

"Promise me, then, dear Julie, that you will try not to think at all; don't try to remember any of the time that's past," said Mr. Strickland, holding her closer in his arms. "What do you want to run away from me?"

Somehow Julie began to laugh a little then.

"I thought you were going to ask me to fetch you something," she said, "and I was getting ready to run at once, you know."

"I'm glad you're such a willing puss," he answered, laughing too. "Oh! I'll want a lot of waiting on; you'll find out by-and-by. I'm such a lazy fellow, Julie; you can't think how lazy I am. India's just the sort of place to make one lazy, you know."

And then, as he saw the interest awakening in her eyes, he began to tell her stories about his Indian life, till little Julie was quite enthralled, and had forgotten to think of the past.

And by the time supper was over and bedtime had come round, Julie was laughing as

heartily as ever, and was in love with her new papa ; and Mr. Strickland, on his part, was as much in love with her.

"Martha," he said, detaining her, after he had carried Julie on his shoulder to bed—"Martha, I cannot thank you enough. What an engaging little puss it is ! She isn't like Jessie at all, though," he added, after musing a while.

"There is a likeness in the eyes ; don't you see it, sir ?" Martha could say that confidently, for she thought she saw it herself.

"Is there ? I do not see it. And yet there may be, perhaps—they are gray eyes," added Mr. Strickland after a smile ; "such pretty plaintive ones !"

GOOD BY TO THE FARM.

When Julie woke next morning it was with a beautiful restful feeling, and she wasn't troubled by trying to remember at all. It was quite happy enough to know that papa was in the house—papa who had seemed to ease the trouble in her mind a little yesterday ; and ah ! she remembered something pleasant now. He had promised to open a box he had brought with all sorts of curious things—promised to open it to-day ; and Julie jumped gaily out of bed, and had pulled on her stockings and slippers before Martha came into the room.

"Bless you darling !" Martha exclaimed. "How bright you are looking to-day !"

"I thought of papa the first thing when I woke. He's so nice," said Julie, earnestly.

"Who's talking of me ?" said a growling voice outside the door—the kind of voice that the Father Bear must have had in the fairy tale of "The Bears." "I hear Miss Julie—telling tales of your poor old dad !" And a face with a long moustache came peeping round the corner.

It was very pleasant to hear her laughter ringing through the room. Papa's presence actually had the effect of making Julie cheeky.

"You shouldn't listen behind doors, papa," she said, dancing up to him. A sound sleep had done her so much good, with the restful waking after, that Julie looked unusually well, and excitement had brought two pinky spots upon the poor thin cheeks.

"Little pussy-cat !" he said delightedly, snatching her up in his arms. "Listeners never hear any good of themselves ; that's what you mean to say. Little tell-tale ! Aren't you afraid of me ? You're little Golden Hair, you know ; and I'm the Father Bear."

"I'm not afraid of you," said Julie, but the glad ring had gone from her voice. She was trying to remember—poor little Julie!—who used to play at Bears. Bears had been one of Puff's favorite games, after "horses" and "shops," you know.

Mr. Strickland saw she was trying to remember again, and was sorry he had mentioned the story.

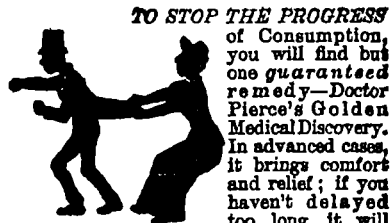
"I'm going to open my box," he said, beginning to change the subject. "I'm trying to think of some little girl who would like to come and help me."

Julie's face brightened again and the troubled look went from her eyes. "Make haste and dress, he said, setting her on her feet. "You and I shall open it after breakfast, together."

He left the room then more soberly than he had come in. What could be the matter with the child ? Why was she always trying to remember things that had never happened at all ? He couldn't help thinking again of the Somebody who wore a ring like his, and upon whose knee Julie used to sit.

It couldn't be John Gerring—John Gerring didn't wear a ring ; even if he did, somehow Mr. Strickland couldn't imagine Julie sitting on his knee. John Gerring did not have the look of a man who would fondle and play with a child. Stop a minute ; it was the doctor, perhaps—the doctor who had come to see her in her half-unconscious state ; and somehow Julie in a puzzled way was mixing him up with papa.

(To be Continued.)



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## Mission Field.

### HEATHEN CLAIMS AND CHRISTIAN DUTY.

SPEECH BY MRS. ISABELLA BISHOP, F.R.G.S., and Honorary Fellow of the Royal Scottish Geographical Society, at the Gleaners' Union Anniversary in Exeter Hall, November 1st, 1893.

I feel this to be a very solemn gathering to-night, in view of the splendid possibilities for service contained within these walls, for, as I understand, most here are pledged to the use of the two mightiest weapons which God has placed in men's hands, believing prayer, and consecrated effort. And we are met, too, at a meeting which has an additional solemnity, as being presided over by one who, in going to a deadly climate, is risking his own life for the cause of Christ and His Gospel.\* It is not as a Mission worker in even the humblest department of mission work that I have been asked to speak to-night, but as a traveller, and as one who has been made a convert to missions, not by missionary successes, but by seeing in four and a half years of Asiatic travelling the desperate needs of the un-Christianised world. There was a time when I was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But the awful, pressing claims of the un-Christianised nations which I have seen have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given to one.

In the few words that I shall address to you to-night, I should like (for I cannot tell you anything new or anything that you do not already know) just to pass on some of the ideas which have suggested themselves to my own mind in my long and solitary travels, and perhaps especially since I came home, full of the needs of the Heathen world, and to some extent amazed at the apathy and callousness of the Christian Church at home. I have visited the Polynesian Islands, Japan, Southern China, the Malay Peninsula, Ceylon, Northern India, Cashmere, Western Tibet, and Central Asia, Persia, Arabia, and Asia Minor. In each of these countries I have avoided, as much as possible, European settlements, and have scarcely lingered so long as I could have wished at mission stations. My object was to live among the people, and I have lived much in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine-chest which I carried. Wherever I have been I have seen sin and sorrow and shame. I cannot tell of fields whitening unto the harvest, nor have I heard the

songs of rejoicing labourers bringing the sheaves home. But I have seen work done, the seed sown in tears by laborers sent out by you, honest work, work which has made me more and more earnestly desire to help the cause of missions from a personal knowledge of work in the Mission-field, but not among the lower races, or the fetish worshippers, or among the simpler system which destroy men's souls. The reason, perhaps, why I have seen so little missionary success is because the countries in which I have travelled are the regions of great, elaborate, philosophical, religious systems, such as Buddhism, Hinduism, and Mohammedanism.

Naturally, among those at home there is a disposition to look at the work done. On my own part there may be too great a disposition, possibly, to look at the work left undone, because it seems to me so vast and so appalling. The enthusiasm of Exeter Hall has in it something that to many is delightful and contagious. We sing hopeful, triumphant hymns, we hear of what the Lord has done, of encouragements which a merciful God gives to inadequate and feeble efforts, and some of us perhaps think that little remains to be accomplished, and that the kingdoms of this world are about to become "the kingdoms of our God and of His Christ." But such is not the case, and I think that we may, instead of congratulating ourselves upon the work done, though we are thankful for what God has enabled us to do, bow our heads in shame that we have so little, and served so little.

(To be continued.)

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**TEMPERANCE.**

C. E. T. S.

The annual meeting of the Orillia Church of England Temperance Society was held on Tuesday evening in St. James's schoolroom. Canon Greene, President, occupied the chair, and opened the proceedings with the usual religious exercises. Mr. Hill, Secretary, read the annual report as follows: "In submitting the annual report for the year ending October, 1893, your Executive has the satisfaction of knowing that the Society is still in an active condition, and that the past year has not been by any means barren of results so far as temperance work is concerned. During the year your Executive has held thirteen meetings, and there have been about six public meetings in St. James's schoolhouse. The thanks of the Society are due to those gentlemen who gave addresses, as well as to those who so kindly helped by singing, reading, etc., to make those meetings enjoyable. In January last your Executive invited the trustees and teachers of the High and Public schools to an oyster supper, and thus brought our views before a class of persons who wield a great influence over the young. In September we invited the ministers of the Gospel in town to a supper, and your Executive finds that the influence of these reunions is very great in spreading the cause of temperance. Your Executive has also much pleasure in reporting that having in view the fact that the teaching of temperance is now compulsory in the Public schools, we have decided to offer prizes for competition in that subject. During the year your Executive petitioned the Indian Department to retain Mr. McPhoe as agent at Rama, as he has exercised great influence for good over the Indians. This request was granted. We have also taken steps with a view to uniting the various churches in town in active temperance work, by each congregation forming a society of its own, similar to ours, but although the idea has been received very favorably, so far nothing tangible has been accomplished. The Band of Hope, or Junior Branch of the Society, is still in a flourishing condition, under the able management of Miss Stewart, and we cannot impress too strongly on all the urgent necessity of training the young to become total abstainers. The treasurer's statement shows a very small balance in hand, and your Executive, while not actually appealing for funds, would suggest that we have a wealthy adversary to fight, and at times we are somewhat hampered for want of money. In conclusion we would say that the present time calls for prompt action. It is a melancholy fact that drinking is not decreasing as it should do, but that in some parts it is actually on the increase. Such a statement should be sufficient to close the ranks of the temperance people everywhere, and your Executive confidently looks to the members of this Society for renewed vigour

the coming year, and humbly prays that the blessing of Almighty God may rest upon all our efforts."

The Rev. W. R. Barker, pastor of the Methodist church, expressed pleasure in moving the adoption of the report. He congratulated the parish upon having such an organization, and sympathised with the effort to have a similar society in connection with every congregation in Orillia. It was the duty of the Church of Christ to take a foremost part in promoting every such reform. It was the duty of the pulpit to fight the drink, because the drink fought the pulpit. It was the duty of the minister to make war upon the drinking customs, because the drinking customs obstructed the work in which the ministers were engaged. Satan had no stronger batteries against the mission of the Church than the liquor selling places scattered throughout the land under the sanction and protection of the law. If the novelty had worn off temperance work, the movement had obtained the more substantial backing of a strong public opinion.

(To be Continued.)

**IT'S NEVER TOO LATE.**

A STORY WITH A MORAL FOR THOSE WHO HAVE GIVEN UP HOPE.

A Mount Forest Man Thought His Case Hopeless—Urged by a Friend, He Made One More Trial For Health—The Happy Result.

From the Mt. Forest Confederate.

Mr. Geo. Friday is a well known resident of Mount Forest, and among those acquainted with him it is known that he has been a great sufferer from chronic bronchitis, accompanied by a bad cough that used to leave him so weak that he would lie down for hours at a time. Mr. Friday's friends have noticed latterly that he has regained his old time vigor, and in conversation with a representative of the *Confederate* a few days ago, he was asked to what agency he owed his renewed health. "To the same agency," said Mr. Friday, "that has accomplished so many wonderful cures throughout the country—Dr. Williams' Pink Pills. For the past three years I have been so ill I have been able to do but little work. I doctored and tried many remedies with but little or no benefit, and at last I went to the hospital at Brantford, where I remained for some time, and while there I felt somewhat better. The improvement, however, was only temporary, for scarcely had I returned home when I was again as ill as before. I had spent a great deal of money in doctoring without benefit, and I felt discouraged and began to look upon my condition as hopeless. A friend advised me to try Dr. Williams' Pink Pills, but I had already tried so many alleged "sure cures" that I did not feel like spending any more money on medicines. Finally, however, I was persuaded to give Pink Pills a trial, and as you can see have reason to be thankful that I did. I purchased a box and began using them with grim hope of recovery. To my intense satisfac-

tion I noticed that they were doing me good, and you may be sure it required no further persuasion to continue their use. After I had taken a number of boxes, the cough which had troubled me so much entirely ceased, and I could eat a working-man's hearty meal, and before long I was able to go to work. I am now in excellent health, and I believe that Dr. Williams' Pink Pills have saved my life. I would not be without a supply in the house, and I warmly recommend them to others who may be ailing.

The reporter called upon Mr. Wm. Colclough, the well known druggist, who said he was acquainted with Mr. Friday's case and had every confidence in the statements made. Interrogated as to the sale of this remedy about which everybody is talking, Mr. Colclough said that so far as his experience went he knew the sales to be very large, and that the remedy gave general satisfaction. In fact, although he handled all the best proprietary medicines, he finds Dr. Williams' Pink Pills the best selling remedy on his shelves.

Dr. Williams' Pink Pills are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anæmia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, all diseases depending upon a vitiated condition of the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions, and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. The pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system.

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