

Now it may be confidently asserted that hardly one person in a hundred ever stopped to consider what is meant by this, although in truth it contains the very principle upon which all the responsive parts of the service are to be regulated. The "point" is the colon—the double dot—which, as any one may see from its position, was never intended to be a mark of punctuation; for no man would ever think of punctuating, in ordinary composition, such a sentence as "Thine honourable true; and only Son," or "The Father: of an infinite majesty," as is done in these and many other similar sentences in the Prayer Book.

#### NOVA SCOTIA WIDOWS' & ORPHANS' FUND.

HIS LORDSHIP THE BISHOP of Nova Scotia, in our issue of the 7th inst., drew the attention of the clergy to a new rule of Synod, making obligatory the taking up of at least one collection a year for this highly important Fund, and calling upon the Rectors of Parishes, whether in the Fund or not, to increase its yearly resources.

At any time such an appeal would be well-timed, but especially is it so just now, when by reason of the very large and altogether unlooked for number of widows drawing pensions, the state of its finances is quite embarrassing. But it will not be right to leave our readers to infer that the Parishes have been doing their duty, when it has been made a subject of special regret in the Report recently presented to the Board of Home Missions and soon to be published, that the receipts from subscriptions and collections for the whole past year did not amount to \$600; and that the sum contributed was from thirty-two Parishes, showing that a large number of Parishes had done nothing whatever for so worthy an object.

Why this apathy should exist we cannot say, unless it be that the clergy and people have not been able to realize the very great value of the Fund and its pressing yearly needs. In order to show how serious a loss a reduced pension will be to some of the widows, we publish below a letter received from one of their number, which, however, we pray our readers to remember was written under a very great pressure, and therefore some of its rather strong expressions we trust will be overlooked. At the same time we hope its appeal will not be put aside, but that immediate steps will be taken in every Parish in the Diocese to avert what must plainly be seen will prove almost a catastrophe in some quarters. So far from a reduction being made in the Grant of \$200 a year, we should strongly support any effort which will increase the amount to \$300, as has been done in some of the Dioceses of the West, for it surely does not need any argument to prove that a family which has lost its head and has no private means, cannot more than exist even with the larger amount; how much less, then, can a woman and, perhaps, several children be sustained by half that sum.

We shall say no more at present, but conclude our remarks with the letter to which we have referred, which is itself a much stronger appeal than we can possibly make.

DEAR MR. EDITOR,—Accompanying my last check for a hundred dollars, for which I was very thankful, came an announcement that we widows (thirteen) hereafter would only be entitled to seventy-five dollars—our yearly income reduced by fifty dollars. I knew this calamity was threatened, but I could not or would not believe it \* \* \* would ever become an established fact. It would

bring such disgrace upon our Church and people in this Province, who, after originating a Fund like that, and voluntarily placing themselves under a sacred obligation to provide for and carry out its intentions, should now fail in its promises for such a small sum as would make up its present deficiency. I and my old servant, who has lived with me forty-five years, and whom I am bound to provide for, will be compelled to live on one meat dinner a week after enjoying so many years a decent plenty. Are there not an hundred Churchmen in Halifax who feast every day, have horses and carriages, and whose wives and daughters dress in velvets and silks, that could easily spare one hundred dollars from their wealth, or are there not fifty who could spare two hundred, and so make up this disgraceful deficiency? How generously ALL gave to the sister Province in its fire calamity; what a rush there was to subscribe their hundreds and their fifties, striving to outdo one another, and yet here is a Fund, to which those who originated it must have given freely, for it increased from one hundred to two hundred dollars in a short time, which has to confess and make public its inefficiency to continue it in its present form. Are they all dead and gone that so nobly contributed to it? Are there none to take their places? Did they by their self-denial and active piety do what is found so difficult to do now? They had much less wealth and surrounding prosperity; luxury and extravagance were not rampant as they are now. I lived in those days, and knew personally some of the bright departed ones. Now, Mr. Editor, probably in your next number you will have to announce the fact and the necessity for it—possibly it may be copied in some other Christian paper, or in one inimical to our Church. Are you prepared to face the remarks it will naturally call forth on the poverty or want of benevolence and care of the Churchmen in this Province, and have it compared with the noted liberality of dissenters at the present time? You are the Editor of the CHURCH GUARDIAN, confessedly competent for your onerous duties; you are, and ought to be, a power in the press; exercise it then; come out as the Widows' and Orphans' Guardian, and with all your heart and intellect try to rescue the Church from this disgrace. We have but three Funds, I believe. Do not let this fail. I could quote you a quantity of Bible, chapter and verse, but my communication is now much longer than I intended. In the earnest hope that you will not fail us,

Yours truly,

ONE OF THE THIRTEEN.

#### CHILDREN'S MISSION IN CHARLOTTE-TOWN, P.E.I.

[To the Editor of the Church Guardian.]

SIR,—In my last letter I promised an account of the "Children's Mission" which was held here after the General Mission. Children's Missions are not uncommon in England, but I believe that the one we have had is the first that has been held in America in an Anglican church.

On Ash-Wednesday afternoon children and adults were invited to a preparatory service. The Mission itself began on the Sunday following. There were two services each day—on the Sundays at 9.30 a.m. and 3.30 p.m.; on the week-days at 8.15 a.m. and 3.30 p.m. As all the day schools in Charlottetown go in at 9 and are out at 2, the hours were arranged to suit the school time. The morning service was over punctually at a quarter to nine, so that children had ample time to get to whatever school they attended. In order that the services might be really children's services, adults were requested not to attend, except parents who wished to bring their own children and Sunday School teachers. The morning service consisted of one or two hymns, a few collects and an address; the afternoon service of a metrical litany, hymns, collects and address. At both services the address took up by far the greater portion of the time. The following are the subjects treated of:—

*Ash-Wednesday* (Preparatory Service).

Mother Church calling her children together to receive a message from their Father.

*Sunday, Feb. 11.*

Morning—Almighty God.

Afternoon—Children of God.

*Monday, Feb. 12.*

Morning—Sin and Repentance.

Afternoon—Pride, the first sin against God.

*Tuesday, Feb. 13.*

Morning—Jesus Christ's Lesson on Pride.

Afternoon—Envy.

*Wednesday, Feb. 14.*

Morning—Jesus Christ's Lesson on Envy.

Afternoon—Anger.

*Thursday, Feb. 15.*

Morning—Jesus Christ's Lesson on Anger.

Afternoon—Covetousness.

*Friday, Feb. 16.*

Morning—Jesus Christ's Lesson on Covetousness.

Afternoon—Sins of the Body (Gluttony and Luxury).

*Saturday, Feb. 17.*

Morning—Sloth.

Afternoon—Soldiers and Servants of Jesus Christ.

*Sunday, Feb. 18.*

Morning—(At the Eucharist)—The Sacrifice of Jesus Christ.

Afternoon—"Unto My Life's End" (closing address).

The idea worked out through the whole Mission was, God is our Father and we are His children. His children must consider what sin is, that they may be very sorry for their own sins and fight against them all their lives. To know what sin is they must learn from the words and life of Jesus Christ. He will teach them this and help them to be sorry, and, having forgiven them, will help them to keep from sin unto their life's end.

From time to time little papers with simple questions to help a child's self-examination (I enclose a copy for you to see) were given out, and the Missioner gave an hour or two each day to talk to the little ones individually. It was wonderful to see how regularly the children came and how interested they seemed; boys and girls were equally regular and attentive. The attendance in the afternoon was larger than in the morning, but many came every morning. I may say that one conclusion I drew from the two Missions was that it is a far more difficult thing to conduct successfully a Children's Mission than one for adults. There is, of course, more labor in the latter, but a very special aptitude is required for the former. Father Osborne showed himself well-fitted for both.

In connection with the Mission there was a celebration of the Holy Communion every morning with the special intention of asking a blessing on the Missioner's work. There were special addresses on "Children's Religion: its Helps and Hindrances" given on Thursday evening to Day and Sunday School teachers, on Friday evening to parents, on Saturday evening to older brothers and sisters. These services were well attended by the classes invited. In speaking of the attendance all through, it must be understood that it was not only Church of England children and adults who were present; probably one-third were of other denominations. The teaching was eminently practical and aimed directly at turning children from sin; indirectly, at guiding to the true Church. The Mission closed on Sunday, Feb. 18th. Adults were invited to attend the services on that day. At half-past nine there was a celebration of the Holy Communion, the children singing heartily hymns appropriate to the service. In the afternoon there was a short closing address; then the Mission Priest took his seat in a chair placed before the choir gates, the children stood up and were asked if they would promise to try and live as God's children unto their lives' end. They assented with the words "I do." Then each child who had attended the Mission came and, kneeling, received the Priest's blessing, and also received a memorial picture and book. It was a touching sight to see the children of all ages, sizes and colours as they filed up one by one, knelt for a few moments, rose and passed on to make room for others. Their earnest, pleased faces showed that it was a reality to them. At the last there were some little things, too young to come by themselves, whom their mothers led by the hand and brought to the Priest. They clambered up to the platform, knelt and received their blessing too, "for of such is the Kingdom of Heaven." The whole