

effect of intense feeling for the salvation of men. If tears be an indication of mental weakness, then David was weak, Jeremiah was weak, and Jesus was weak, for they all wept and shed tears of sorrow over the sins and impenitence of men. Would to God there were more preachers like them, more weeping prophets and preachers; men who feel more for the salvation of souls and the glory of Christ. We need more sympathy, more heart pathos and more tears in the pulpit, and then perhaps we might have less silly criticism and more love and sympathy from the pews. Humility, tears and "temptations,"— "tears and temptations." Our Lord was tempted and so was Paul,—sorely tempted; and we are taught to pray "lead us not into temptation." All ministers, especially young ministers, have temptations, and they need to be very watchful and ever on their guard, for temptations often come in a way, from a place and at a time when least expected, and many a minister's sun has set in a dark cloud, and he has gone down to the grave with a broken heart, and all for the want of watchfulness and grace when the hour and power of temptation came upon him. "He that hath ears to hear let him hear."

The Apostle speaks of "keeping back" something. In this he followed the example of "the Master." Advanced doctrinal truth would not be suitable for the babes in Christ, he would therefore "keep that back." Controversial truth, suitable for the Romans and Galatians, he would keep back from the Philipians and the Corinthians. As we have already seen, he gave "meat to men" and "milk to babes."

The Great Teacher, after speaking to his disciples about the mystery of sin and the judgment to come, said,— "I have yet many things to say unto you, but ye cannot hear them now," and therefore he "kept them back" as an example to be followed by those afterwards called to the work of the ministry. While truth is always truth, it is not always wise to speak it, for both Jesus and Paul have taught us that there are seasons and circumstances when some truths have to be "kept back." But with wise caution the Apostle here says—"I kept back nothing that was profitable"— "Nothing that was profitable unto you, and have showed you, and have taught you publicly and from house to house."

"From house to house." This we call parish work. The office of the ministry is often very properly divided into two parts—public preaching and pastoral work—or, as we generally term it, parish work. The most learned and eloquent preachers have not always been the most successful, that is, as far as saving sinners and building up churches may be regarded as marks of success. The chief cause of their failure in this vital point has generally been for the want of coming down to common parish work, in visiting from "house to house" as St. Paul did. No minister ever succeeded, and no minister ever will or can succeed, unless he follow up his preaching by visiting from "house to house." He may possibly gather crowds to hear him on the Sabbath day, and that in itself is a good thing, but if it is not followed up by pastoral, personal work, between the Sundays, much of the good resulting from the preaching will be lost. Have we not known men of but slender abilities in the pulpit, who built up strong churches by their tact and diligence in pastoral work? Have we not also known men of great power in the pulpit who have been conspicuous failures in the work of the ministry, just because they left their work incomplete like a man who lays the foundation of a house but never finishes it. When a minister leaves the pulpit on a Sunday evening his work is only half done. It should be followed up during the week "from house to house," with "many prayers and tears," and then he may surely count on God's blessing and success in his work.

THE BISHOP OF LINCOLN'S PASTORAL LETTER FOR LENT.

MY DEAR PEOPLE,—The Holy Season of Lent has come round to us once more, and this year it has come very quickly after Christmas, as Easter falls so early. And in other ways, too, perhaps, it seems to come upon us before we feel equal to the effort of making the extra exertion which Lent implies. Many of us have had sickness in our homes, and many of us have been ill ourselves; and sickness naturally leaves us weak and depressed. All of us, too, in Lincolnshire, have felt a shock at the loss of so many of our great men and public friends and benefactors, such as the Bishop of Nottingham, the Right Honourable Edward Stanhope, and the Dean of Lincoln. Well, the loss is very great, but God's ways are not our ways. He knows whom to take, and when. God knows our troubles, and He is a merciful and loving Father, and He will not expect of us more than we can do.

It may be well for those who have been ill, and are still weak in the body, to be very careful not to attempt too much in the way of fasting, or any other additional strain upon their strength. And yet, to guard against any softness towards themselves, it

might be wise to consult their parents, or their doctor, or parish priest, and then trustfully to obey.

And yet all may hope to do something, and these warnings should make us anxious to do as much as we can to be ready when our call comes; for who can tell whether this will be the last Lent we shall have?

Let me offer you, first, some general subjects for your consideration, and then some that are more particular.

I. General subjects to be considered:—

(1.) I am told that in many parishes, both in the town and in the country, there is a difficulty in getting people to attend the Sunday morning services. It may be no doubt partly that people are tired, and so wish to lie in bed. But this does not account for every case, because it is observed that many of the young men enjoy athletic amusements on Saturday afternoons, and so presumably they are not so over-tired. Middle-aged and older men, too, are observed to be up and talking with their friends, and, as it were, only by accident to miss the time of service. Much improvement, I am persuaded, might be made if all would seriously consider the matter this Lent, and see if they could not (1) *always be in church at 11 a.m.*; (2) *always be at the Early Service at 8 a.m. on one Sunday in the month.*

(2.) With a view to such permanent self-discipline and self-mastery, consider whether all might not make some definite effort to mark every Friday by some act of self-denial, and the other fast days of the Church as well. Read St. Matthew iv. 1-12. The blessed Saviour fasted. He is our example.

(3.) If our self-mastery is to be complete, we need also better habits of self-control in times of feasting. It would be better for our spiritual life if we had more holidays. The competition in business now drives many of us too hard, and does not allow enough time for rest and enjoyment of home life, and the thought of the home above. If we were more often consciously happy in the enjoyment of God's gifts, we might understand the meaning of the Holy Eucharist better. "Eucharist" means "thanksgiving." The Bible says, "Be still, then, and I know that I am God" (Psalm xvi. 10). I would ask you, then, to consider how you might keep some of the appointed festivals, so as to be able to enjoy more holidays without fear of falling into sin, making them happy times for the exercise of the love of God and man, especially (1) Ascension Day; (2) Easter Monday and Tuesday; (3) Whit-Monday and Tuesday; (4) Christmas Day and the Saints' Days which follow; (5) The Dedication Day of your parish church, which has brought such wonderful blessings to you and thousands besides.

II. More particular considerations for this Lent.

(1.) Try and attend any special services which may be held in your parish church; and try to be in church some ten minutes or a quarter of an hour before the service begins, and spend the time on your knees, kneeling, so as to get a habit of not being too shy to be seen kneeling. You might spend the time in prayer, or self-examination, or reading parts of the Bible.

(2.) Every Friday in Lent read the exhortation in the Prayer Book before the Holy Communion, which begins, "Dearly beloved, on—day next I purpose," and ends with the words "to the quieting of his conscience, and avoiding of all scruple and doubtfulness," with the view of getting ready for your Easter Communion.

(3.) Make a plan for reading some part of the Bible, if you can, every day, or two or three times a week. You might read—The Sermon on the Mount, St. Matt. v., vi. and vii.; St. Luke xv., the three Parables of God's seeking love for the lost; 1 Cor. xiii., the marks of the true love which we ought to have.

(4.) Some heads of self-examination besides the Ten Commandments:—(a) What sin has the Holy Spirit warned me against most frequently this year? (b) Did I go at the least three times to the Holy Communion last year, and was Easter one? (c) Have I grown in grace, and in the knowledge of our Lord and Saviour Jesus Christ? Do I know more of my Bible and of my Prayer Book than I did this time last year? Have I gained in trustfulness and thankfulness towards Almighty God? (d) Have I tried to bring anyone nearer to God through Christ during the last year?

May God help you to put away whatever keeps you from loving Him, and from loving one another. May He help you, and perfect your baptismal gift, so that "all carnal affections may die in you, and all things belonging to the Spirit may live and grow in you." May you so keep Good Friday and Easter Day that you may "be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Unto God's gracious mercy and protection we commit you. The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious unto you. The Lord lift up the light of His countenance upon you, and give you peace, both now and evermore.—I am, your affectionate friend and Bishop.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—The Women's Auxiliary of the missionary organizations inaugurated their eighth annual meeting on Feb. 21st, by divine service and address and Holy Communion in the Cathedral. The service was conducted by the Bishop.

Bishop Bond's address was for continuous and strenuous effort in the work of saving souls.

The business session was held in the Synod Hall. The Bishop presided. The president, Mrs. Holden, after devotional exercises and the roll call, delivered the annual address. She said she knew no method so well calculated to keep in the members of the auxiliary a true missionary spirit as that of daily laying aside a definite sum for that cause.

Mrs. Everett, secretary, in her report, urged upon Churchwomen throughout the diocese the duty of greater efforts to raise the condition, spiritual and material, of those who needed it. The members of the auxiliary throughout the diocese now number about one thousand and the work was steadily increasing. Six new branches had been added, namely, Knowlton, Lakefield, St. John's East, Grenville, jr., Sorel, sr., and Sorel, jr. Twenty meetings had been held during the year—eight monthly, eight executive and four special.

Mrs. Dawson read the treasurer's report, which showed a small balance in hand.

The report of the secretary of junior branches was submitted by Miss A. McCord, and was of a very encouraging nature. It was a record of good work accomplished during the past year. Two new branches had been formed.

The reports were adopted and the following officers elected for the ensuing year:

President—Mrs. Holden.
Executive committee—Mesdames Carmichael, Norton, Heudersou, H. J. Evans, W. J. Buchanan, Edgar Judge, R. Lindsay, Cole, Horton, Walter Drake.

Recording secretary—Mrs. Everett.

Corresponding secretary—Miss A. McCord.

Diocesan treasurer—Mrs. Dawson.

Leaflet editor—Mrs. H. J. Evans.

Dorcas secretary—Mrs. C. E. Dawson.

Delegates to provincial board meeting—Mesdames, H. J. Evans, Everett and Miss McCord; alternatives, Mesdames C. E. Dawson, Mills and Norton.

Miss L. Mudge then read a paper on Mexico and mission work there.

An able and eloquent address was given by Mrs. Ashley Carus-Wilson in the afternoon, at the public missionary meeting, upon general missionary principles.

The second day's proceedings commenced at ten thirty in the Synod Hall; the Lord Bishop presiding. The hall was filled with the lady delegates and members, each wearing the W. M. A. badge. After prayer and a hymn, the minutes of yesterday's proceedings were read by Mrs. Everett, the recording secretary, and confirmed.

Mrs. H. J. Evans was elected editor of the "Leaflet." Delegates from the following places answered to the roll call: City: Cathedral, All Saints', Grace Church, St. Luke's, St. John the Evangelist, St. George's, St. Martin's, St. Matthias, St. Stephen's, St. Thomas, and Trinity. Delegates were also present from most of the following country branches: Aylmer, Cowansville, Clarenceville, Durham, Grenville, Havelock, Huntingdon, Papineauville, Knowlton, Lachine, Lakefield, Onslow, Shawville, Sorel, St. John's, St. John's East, St. Andrew's, St. Lambert's, West Farnham, Waterloo, and Waterloo Girls.

The reading of reports from these branches followed, and were listened to with much interest. The work of the year was recited, with the number of members, the names of officers, and the financial position of each branch. The reports were generally very satisfactory, and revealed a large amount of unostentatious hard work and self-denial among the members, and a large measure of valuable help given to various missions, in all parts of the world, both in money and in kind.

Miss A. McCord read a paper, entitled, "A Pioneer Canadian Bishop." This proved to be of absorbing interest in the striking contrasts presented by the hardships of those early days with the ease and luxuries of the present; it was also of great value and instruction from an historical point of view, both ecclesiastical and general. The pioneer Canadian Bishop described was the Right Reverend George Jehoshaphat Mountain, third Bishop of Quebec. "In this age of Church privileges," said Miss McCord, "it is difficult for us to realize the changes that have occurred in a hundred years in our Church in this country, and so we fail to appreciate the noble labors of those few hardy and steadfast spirits who worked under almost insurmountable disadvantages to establish the Gospel in our land, and the field of

whose labours one diocese, but Canada, from westward.

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