

would only aim at protecting the possessors in their just rights, without the slightest intention of conferring a privilege not already possessed. From what we have seen of the proceedings of the society which exists in England for the Disestablishment and Disendowment of the Church, it would appear that they think they have a perfect right to share all that she has ever acquired, from first to last.

#### CHURCH AT STONEY CREEK.

The new church at Stoney Creek, in the Diocese of Niagara, was brought before our readers in our last issue, as fairly on its way towards completion. We doubt not there are some who will take a special interest in the prosperity of the Church in this neighborhood, and to their liberality we would particularly commend an attention to the immediate wants of the congregation there. Service is at present held by the Rev. C. E. Whitcombe in the common school house until the Church is finished. The congregation is not very large nor is it wealthy, but it is hoped that the structure will be completed by November; and any contributions in aid of the fund will be thankfully received and duly acknowledged in our columns.

#### PREPARATION FOR CONFIRMATION.

We desire to call the attention of our readers to the circular addressed by the Bishop of Fredericton to his clergy, on the subject of Confirmation, and which we give in another column. In a clear and succinct form His Lordship details the subjects which should form the preparation especially required for this holy rite; and particularly in reference to the subsequent course of life and continued connection with the Church. As the Bishop remarks, the alarming and open attacks on the foundations of the faith now made in all quarters, combined with the strenuous and persevering efforts to detach our young people from the faith of the Church of England, furnish more than usually forcible reasons for earnestness and care, in securing the most complete preparation possible for those who present themselves for confirmation.

#### OUR NEW STORY.

From a great number of our readers we have received repeated assurances of the pleasure that has been derived from the story "Still and Deep," which we have been enabled to select for the DOMINION CHURCHMAN. It is now nearly ended; and we are glad to state that, in another week or two, we shall begin a new story, which has been pronounced by several of the most competent judges in such matters that we know of, even considerably more interesting than that which we have now nearly completed. It will be a good time to commence taking our paper for those who have not yet given in their names. We are sure they will not be disappointed or

dissatisfied with what we shall give them; and as we are making considerable additions to our list it will be well to send us all the names of intending subscribers at the earliest possible moment, in order that our issue may be equal to the demand.

#### THE PAROCHIAL MISSION.

##### NO. III.—PREPARATION FOR A MISSION.

We have described the Parochial Mission as distinct from a series of special services and sermons. It would be a great mistake to suppose that we mean to imply any antagonism between them. Far from it, we have rejoiced to read accounts of such services being held in many places during the past Lent season, and to know that others were held of which no account has been given in the newspaper. We have been thankful to be permitted to take part in some of them. We have regarded these as indicating a reviving, spreading influence of the Holy Spirit, which has doubtless quickened the Church's life among us. We think that in many cases the good effects of these will lead to the gradual introduction of the larger work, and therefore we now offer these plain remarks and suggestions about it.

But it is not every condition of parochial existence that affords the necessary elements of success for so large a work as a mission. For such a work special preparation may well be made by the Pastor, both for himself, and in relation to his people.

The pastor who would have a mission in his parish needs to stir up his own soul to a high degree, not of emotional excitement, but of spiritual energy and fervour. He needs to rid himself as perfectly as possible, of those deadening influences that grow, alas, too easily, out of the frequent official repetition of holy words and acts. He should seek to attain the clearest and deepest sense of spiritual reality and power as dwelling by the gift of God, in all the acts of his ministry, even the most common and simple. By much prayer and meditation, as in the Great Master's presence, he should strive to obtain that measure of grace so often described in the inspired record of the first Christian workers and working, as being, "full of the Holy Ghost."

In the parish there are some conditions that should postpone a mission more or less indefinitely.

It should not be undertaken while a parish is engaged in the active prosecution of any important work, the necessary business of which would unavoidably divert the attention and energies of those who would be expected to cooperate.

It should not be entered upon at a time when from any cause the harmony of the parish has been seriously broken in upon; or when the mutual confidence between pastor and people has been impaired.

It requires for its initiation some measure of spiritual life already active, some praying people ready to unite with

the pastor in a prayerful work for the spiritual benefit of the body. No hard and fast rule can be laid down as to the number of such persons which the pastor should have to co-operate with him at the beginning; nor indeed as to other needed conditions. In almost every parish local circumstances and special conditions may be expected to modify the judgment that would hold good in another place. Each case must therefore be judged, in this respect independently.

From these and other considerations, we would suggest that a week of special services and sermons may well be adopted, in many parishes, with the particular object of preparing for a mission, to be undertaken perhaps some months afterwards.

Such series of course need to be adapted to the spiritual condition of the congregation, according to that measure of liberty which the Prayer Book, and the regulations of this ecclesiastical province, permit. Brief they should be, and hearty; stimulating the sense of spiritual benefit already received, and consequently stirring up the spirit of praise as well as of prayer.

The sermons should be planned with regard to the more devout and earnest members of the parish. A well arranged course of Christian principle and spiritual influence should be presented in them, such as would gather force as the week advanced, quickening the spiritual life and energies of the people, and preparing them to recognize fully and deeply the duty of giving active personal aid to the Master's work in their midst, when afterwards invited to do so.

The following are suggested as general lines of Christian principles and spiritual life out of which, as well as many others of like kind, suitable courses of sermons might be arranged for such a preparatory series.

The bonds of personal affection and individual gratitude to the Blessed Redeemer. The Realities of Spiritual Life and Work. The dependence of Growth in Grace upon the active exercise of Grace received. The Privilege of Prayer, and the reflex benefit of a Habit of Prayer. The Life in Christ amid and by means of, the common activities of the flesh. The Communion of Saints, and the duty, the responsibility it involves.

One point is of considerable importance in the management of such a series of sermons. If different clergymen are engaged to preach the several sermons of the series, besides every care being taken to ensure that the different subjects shall be presented in harmony with one another, the pastor of the parish, or some one else, should, at the end of each, bring out definitely to the congregation its relation to what had gone before, and thus, binding the parts together, secure the accumulated force of all the series as a whole and single influence upon the hearts and consciences of the people.

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