

MISSION FIELD.

PAROCHIAL ASSOCIATIONS.

The following extract from an article in the *Mission Field* for August, touches a real want in Church life to day. The kindling of love and zeal and directing them into real practical work for the Kingdom of God are means of double blessing—to those who communicate and those who are communicated to. In one word, missions earnestly, intelligently engaged in will help the persons and the parish so engaged, and also do the work to which God has called His people:

It has been said that a man's spirituality and love of his Lord can be to a great extent gauged by his interest and co-operation in the mission work of the Church. One of the bright characteristics of early Christianity in the days of bitter persecution was the desire to extend the Lord's Kingdom and make its privileges more universally known to mankind. It is the same now. Love of the Saviour must ever lead men to share His large love of souls and to extend His saving knowledge to all.

Again, an interest in the extension of the Kingdom of Christ, being what the Lord desires, is a powerful means of increasing spirituality, because it unites the love and sympathy of the Christian with the aims and objects of his Master, and so draws him nearer to Him.

The practical proof of this is the fact that those periods in history when the Church, as a whole or locally, has been most alive to the duty of aggressive work in the world, have corresponded with times of spiritual fervor and a sense of her own privileges.

Such being the case, the thought naturally occurs that there can be few more powerful aids to personal religion, at which all parochial organization aims, than an interest in mission work; and it would therefore follow that no parochial organization should be considered complete without some well-arranged scheme for encouraging all to take an interest and active part in the work of the Church's life and extension.

PRAYERS FOR THE DEAD.

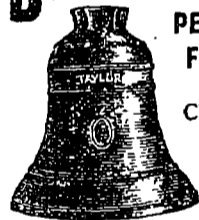
The following opinion, given at the close of 1882 by Bishop Magee, of Peterborough, to a Leicester memorial on the subject of prayers for the dead is of interest:—'Prayers for the dead are not necessarily a Roman rite, nor does their use necessarily imply belief in any Roman doctrine. There is a doctrine respecting the state of departed souls, and there are prayers for these founded on that doctrine, which are distinctly Roman—namely, the doctrine that the souls of the faithful departed pass through the cleansing fires of purgatory, and that remission of these pains may be obtained for them by Masses and prayers offered on their behalf by the faithful on earth. This our Church distinctly condemns in her Articles. On the other hand, there is a doctrine as to the state of the

faithful departed, and there are prayers for them founded upon that doctrine, which are not Roman but primitive, and which our Church has never condemned. The belief was undoubtedly general in the early Church, that the souls of the faithful, though free from suffering, were capable, while awaiting all their final consummation and bliss, of a progress in holiness and happiness; and that prayer for such progress might therefore lawfully be made on their behalf by the Church on earth. Accordingly prayers for the rest and refreshment of the departed abound in the early liturgies of the Church, and especially in connection with the celebration of the Holy Communion. To say that such prayers imply a belief in Roman doctrine is not only unjust and uncharitable, but also, in regard to our controversy with Rome, extremely rash and unwise.'

THE influence of character is unceasing. We cannot always speak or act. We must have rest. But character works on unconsciously, without our knowing or intending it. I cannot always *live* for Christ, I can *live* for him. I cannot always *do* good; I can always *be* good. Bushnell said:—'Simply to be in the world is to exert an influence, compared with which words and acts are feeble.'

DIED.
 WEEKS.—Entered into rest at Westfield, N.B., on 24th July last, Sarah M., beloved wife of Rev. A. H. Weeks, formerly Rector of Queensbury, Diocese of Fredericton.

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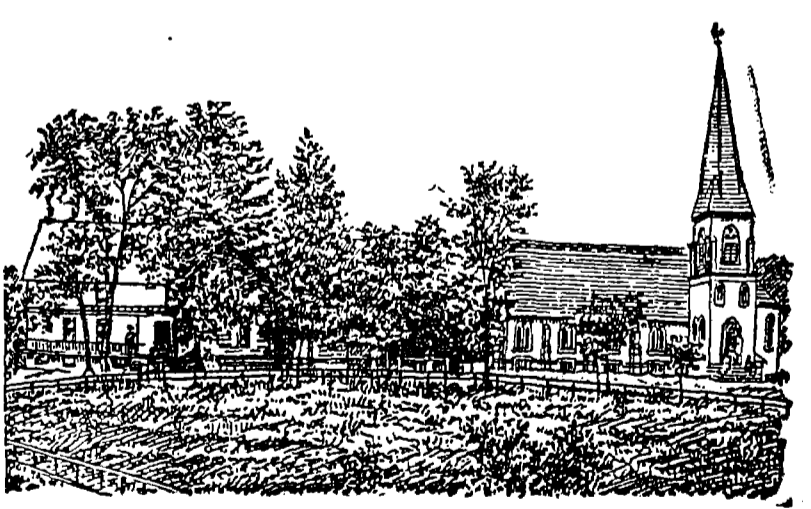
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