

can. They are not expected to give large sums, but to give heartily and ungrudgingly a little. He spoke of the church with its 900 sittings, Sunday-school attendance, the Band of Hope and its large membership, the Association, composed of men and women, the Temperance Society for adults, the Ladies' Aid Society, the District Visitors, the Ministering Children's League and the Girls' Friendly Society, and their power and influence for good. The preacher appealed to the congregation to strengthen his hands by their prayers and asking God to pour out His Holy Spirit in greater fulness, so that ministers and people might be more fully consecrated to Christ.

St. James.—It is said that the enlargement of the church immediately after Easter has been determined upon, and that by extending the building towards the street, for which ample space exists, additional seating capacity will be given to the extent of 150 more sittings, and the appearance of the church ecclesiastically will be much improved. As is well known, the church is one of the most beautiful in the city internally, and the service is probably the most perfect of any. This, with the contemplated erection of a new Mission Chapel above St. Catherine street, at the extreme limits of the city, evidences earnestness and life on the part of the parishioners. It is also worthy of remembrance that the parish of St. James includes within its bounds the municipality of Cote St. Paul, where for many years a Mission of the Church of St. James the Apostle has been successfully carried on. There is also a Mission on Richmond Square, conducted by the Rev. S. Massey, where Sunday morning and evening a good congregation is to be found in attendance.

POINT ST. CHARLES.—*Grace Church.*—Here, too, the Church is making rapid progress under the able administration of the Rev. J. Kerr, B.D. The building is wholly inadequate to accommodate the numbers who wish to attend the services. A new church of much enlarged size is urgently required, and it is said that the rector and people are at one in desiring to secure this as early as possible.

Your correspondent would add that the work of the Church in the outlying districts of the City of Montreal presents a promising field of labour. Hochelaga and Maisonneuve in the east, Cote St. Louis, Outremont and Norwood in the north, St. Henry, Cote St. Paul and Montreal Junction in the south and west, are all fields white unto harvest. "Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest."

MONTREAL.—*Christ's Church Cathedral.*—During the present Lenten season, a series of addresses is being delivered by various city clergymen in the Cathedral. The large attendance shows the deep interest which is being taken in these services. The Rector, Rev. J. G. Norton, D.D., is always present and takes part in them. The following is the substance of the address delivered on Thursday, the 20th, by the Rev. Samuel Massey. He founded his remarks on those words of St. Paul addressed to Timothy:—"Let them learn first to show piety at home." He said some terms are often repeated in the Holy Scriptures. You find them on any page and in any chapter, but the term piety is only found in this one place. In course of time the meaning of words change, as in this case.

Piety as we use it simply means children recompensing their parents, or guardians, especially if widows, in making them some grateful and practical return for the kindness shown them in the days of helpless infancy and youth when unable to support themselves. "Let them learn first to show piety at home and to requite their parents, for that is good and acceptable before God."

The term piety as now in use by us is only another name for religion. Learn first to show your religion at home. Be sure that you have the real genuine article, "Christ in you the hope of glory," and then study to find out how you can best show it at home, and why you should first show it there. The old proverb says, "Charity should begin at home," and so should religion; but religion, like charity, although it may begin first at home, can never stay there. It can never be confined within the limits of any home, for the more it is seen at home, the more will it be seen everywhere else. Like balmy breezes and the sweet odor of beautiful flowers in your summer garden, its sweet influence will be felt in every place, for true Christians are the "salt of the earth and the light of the world."

St. Paul does not say, learn first to show piety in the church, for that is a very easy thing. If professing Christians were really as pious at home as they look and seem to be in church, the world would soon be converted, the millennium would be near at hand and all heaven would rejoice. Our churches are generally well attended, and there can be no reasonable complaint as to the lack of a manifesta-

tion of piety, and doubtless much of it is real and genuine. But we are not called upon to show it first in church, nor first at the store, or in business, or in the market, or on the street, but at home—first at home—because if we show it at home we shall show it every where else.

How then are we to learn to show it first at home? We should show it at home by the manifestation of a Christian spirit—a Christ-like spirit—the mind (not disposition) which was in Him should be also in us, and should always be manifest and make itself felt at home. The truly pious man will endeavor to follow the example and imbibe the spirit of Christ. He will avoid everything that is unlike Christ in spirit, word and look, before the family. He will be meek, lowly, gentle, patient and forbearing towards all the members of the family circle, even towards the wayward and disobedient. He may meet with much provocation and ingratitude, but he will not render evil for evil, and will be forgiving and kind to all. He will follow "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, and whatsoever things are of good report." If he be head of a family, he should so live as to be able to say with St. Paul when writing to the Philippians: "Those things which ye have learned and received, and seen in me, do." It is a great thing when a father or mother can stand up in the family circle, and with a good conscience say: "Follow my example, tread in my steps, do as I have done." Real character is seen at home. It is not what a man is in society, or when surrounded with admirers and friends; it is just what he is when at home. We have heard of the plain old proverb, "A saint abroad and a demon at home." Another old proverb is, "If you want to know what a man is, follow him home and enquire within." Home is a true mirror and always reflects real character. Men have been known to sing like angels, and pray like apostles in church, who were known to be "sour grapes" and cranks at home. Our real self is best known in the home circle. If we have no piety at home, we have none anywhere, and if we are really pious, it will be seen first and most at home. The first and best way then of showing our piety at home is by manifesting the sweet, gentle spirit of Jesus the Master.

Another way is by the erection of a family altar in the home. While not absolutely essential to a life of piety, it is a great help, both to personal and family religion. It calms the spirit, and gives rest and quiet peace to the heart, when sad and depressed with the cares and trials of domestic life. It fortifies and strengthens the mind against temptation, and is always a sweet means of grace to the man of God. A quaint old minister used to say that a family without an altar of worship was like a house without a roof, there was no protection from the storms of life. A Christian domestic was heard to say that her master was very pious in the house on certain occasions, and had always family worship of a very elaborate and devotional kind when they had visitors; at other times his piety was a little below par. The good Matthew Henry, when alluding to family worship, says it is well to have prayers in the family, it is still better to pray, and read the Word of God, but they do best of all who pray, and read, and sing, and have "a church in their house."

Those sweet hours of prayer at the family altar are never forgotten: they are always a great power for good, and have been the means of saving many a wayward boy after he has left home and found himself among strangers on some foreign shore. Our home life should be saturated with the spirit of Christ, so that our walk and conversation, and our very looks and spirit should breathe forth the odour of His name. Our piety should then be shown first at home. It should be first always and first everywhere. We should show our religion in our earthly homes in order that we may be prepared for a home in the heavens. To comfort His disciples when about to leave them, Jesus said, "I go before to prepare a place, a home for you; let not your heart be troubled, in My Father's house are many mansions." Our earthly homes will soon break up; some of them are growing less and less almost every year; fathers and mothers die, the children are scattered, houses and furniture are sold, and others occupy the homes of our childhood and youth. Here we have no abiding city, and no abiding homes. But our heavenly home will be permanent and abiding; there will be no parting there, no death, and no tears, for God shall wipe away all tears from our eyes, and there shall be a fullness of joy and pleasures for ever more.

The closing days for the Lenten season would be a good time to consecrate ourselves anew to God, and to begin earnestly to show more piety at home. True piety is the only thing that can make our homes sweet and happy. In some homes it is the only one thing needful. A home may be everything that wealth and refinement can make it, but if piety be not there, there can be no true happiness, nothing can compensate for the lack of piety. Have we not seen such homes, only lacking this one thing? On

the other hand, a home may be ever so humble, if true piety be there, if the holy, gentle spirit of Christ reign and rule, it will be in the best and highest sense a sweet and happy home. Have we not seen such homes among the lowly, where they could say truly, "I have learned in whatsoever state I am therewith to be content," and who knew from happy experiences that "godliness with contentment was great gain." "The Lord blesseth the habitation of the just."

"Sweet the home when God is there,
And love fills every breast;
Where one their wish and one their prayer,
And one their heavenly rest."

ONTARIO.

MATTAWA. We have received an interesting occasional paper called *Mission Echoes from the Backwoods*, published by the Rev. R. W. Samwell, the missionary of this district. From it we learn that there are five places at which services are held by him and his lay reader, Mr. J. W. Plant, as follows:—

St. Alban the Martyr, Mattawa; St. Margaret, Rutherglen (22 miles west); St. Augustine, Deux Rivieres (22 miles east); Burritt's Schoolhouse (7 miles east); Klock's Mills Schoolhouse (11 miles east.)

It will be seen what a large amount of work is here involved, yet the missionary is not content. There is another settlement 10 miles from Mattawa ripe for occupation, which he is anxious to provide the ministrations of the Church for. For this work he urgently pleads for help. The people are very poor, but do all they can. The poor, uncomfortable log church at Rutherglen needs repairing to the extent of \$200. Towards this \$70.50 are in hand. At the beginning of last year the debt on the Mattawa church property was \$2,500; besides paying \$175 interest, the missionary and his people have succeeded in reducing the principal by \$250. This is vigorous work and deserves to be seconded by the practical help of all good Churchmen. Much aid has been received from Miss C. Lance and other friends in England, in the way of providing all required accessories for the services, books for the Sunday school, literature for distribution and clothing for the poor. With the Bishop's sanction, many contributions in money were obtained from the parishes of Pakenham, Almonte, Napanee, Brockville and Ottawa, which Mr. Samwell acknowledges with gratitude, also warmly thanking the clergy for their help.

In addition to several scattered donations for his work, the devoted Mission Priest acknowledges with hearty thanks 60 volumes of books for his personal library.

The first financial statement since the formation of the Mission (Oct. 1, 1889) has been prepared and audited, and the total income of the Mission from the above date to Dec. 31st, 1890, was \$1,528.18. We give here a brief summary, showing at a glance what has been done with the money:

<i>I. In maintaining old and opening new stations.</i>	
Employment of lay reader.....	\$204 36
Travelling by train to outstations.....	76 95
<i>II. On church property.</i>	
Redemption of mortgage on land.....	137 88
Debt on mission property at Mattawa— interest.....	350 00
Debt on mission property at Mattawa— part principal.....	250 00
Repair and improvement of property.....	177 84
<i>III. In literature.</i>	
<i>The Church Sentinel</i> (a copy of which reaches every parishioner once a month).....	38 00
<i>Mission Echoes</i>	24 00
<i>IV. Miscellaneous expenses</i>	157 00
<i>V. In hand.</i>	
For improvement of St. Margaret's Church, Rutherglen.....	70 50
"General fund".....	41 95

Total income from Oct. 1, '89, to Dec. 31, '90. \$1,528 18

It will be seen from the above that a good measure of prosperity has attended the Mission since its formation.

The treasury is now empty and the sum needed to meet current expenses is

Lay reader's maintenance and stipend.....	\$ 250 00
Travelling expenses.....	60 00

Total \$310 00

Contributions will be thankfully received by Rev. R. W. Samwell, Mattawa, Ont.

ADOLPHUSTOWN.—*Easter offerings for the U. E. L. Memorial Church.*—Mrs. Pense, wife of E. J. B. Pense, Esq., of the *British Whig*, has presented a superb frontal for the pulpit. It is of crimson velvet with a rich edging of gold on the sides and a gold fringe on the lower margin; a floriated cross wrought in gold lace occupies the centre. The Rev. R. Harding, late rector of Adolphustown, has presented for use in the

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