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The Church Guardian.

Willis
22 St. G.

Upholds the Doctrines and Rubrics of the Prayer

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, MARCH 7, 1888.

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ECCLESIASTICAL NOTES.

NEW CANONS.—Three new Canons were installed in Southwell Cathedral on the Feast of the Conversion of St. Paul, into the stalls of Ashbourne, Norwell-Overall, and Bakewell, viz., the Rev. C. J. Hamilton, Vicar of Dove-ridge, Derbyshire; the Rev. Nathaniel Keymer, Rector of Headon, Notts; the Rev. G. E. Mason, Rector of Whitwell, Derbyshire. These three clergymen have been appointed as Missioner Canons. Their services in mission work have been long and widely known, and their experience will enable them to lead a diocesan system of parish missions and retreats, which, it may be hoped, will be blessed in this diocese, as elsewhere, to the strengthening and elevation of its spiritual life.

ORDINATION STATISTICS.—An analysis of the ordination returns in England for 1887, shows that 734 clergymen were added to the roll. The death-rate among the clergy is put at 460, so that the actual increase of clergy in the year is estimated to be 274. Taking the annual increase of the population at 300,000, this supplies a clergyman for every 1,094 of added people. But it is at least a hundred short of the requisite increase.

EXETER MISSIONER.—In consequence of the appointment of Archdeacon Earle, as Suffragan-Bishop of Marlborough, the Rev. C. I. Atherton, late vicar of St. Paul's, Bedminster, has received the whole charge of the mission work in the diocese of Exeter. The *Bristol Times and Mirror* hears that he has recently been offered the position of general missioner in the American Church at a salary of £1,250 a year, but he has declined to accept it.

SECRETARY C. E. P. M. S.—The Rev. H. Armstrong-Hall, incumbent of Brunswick Chapel, W., has been appointed organizing Secretary of the Church of England Parochial Missions Society, in succession to the Rev. S. W. Darwin Fox. The Rev. F. S. Webster late principal of the Church Army Training Home, has also been appointed a missioner of the society.

BIRMINGHAM MISSION.—Under the auspices of the Church Parochial Missionary Society, a fortnight's mission is being held in Birmingham, with special services in nearly all the leading churches. Among the missioners are the Rev. W. Hay Aitken, the Rev. J. H. Haslam, and the Rev. F. S. Webster. No town in the Midlands more needs such an effort.

SOUTHWELL.—The Bishop of Southwell lately opened the Home of the Sisters of All Saints, who have come to work in the poor district of St. Albans, Sneinton. At 10 o'clock, by which time a goodly congregation had assembled in the Church, a procession of choir and clergy entered, the Bishop being attended by his chaplain (the Rev. Canon Were.) After prayers and a hymn, the Bishop spoke a few earnest words from the text, "He shall sit as a refiner and purifier of silver." He said no one who had seen a metal worker in some Eastern town bending with loving care over his work as he sought by his blowpipe to purify the

metal on which he was working, would fail to realize the vividness of the picture brought before him by the prophet. "The grosser dross had already been removed, but the refiner must purify it yet more, and fire and the breath were the great purifiers used. So it was in the spiritual life; though the greater dross might already have been removed, yet the purifying process still went on. The thoughts inspired by the Festival of the Purification brought before them not only the idea of purifying, but also the devotedness of women's work. Before Christianity it was unknown; in religions which were not Christian it was not to be found; woman was looked on as a lower being, the slave of man, and in many cases not possessed of even a soul. Christianity alone placed woman in her rightful position as a helpmeet for man, meeting him and helping him as needed, pouring out upon others all the treasure of a woman's devotion. In some this was best shown in the devotion of family life; but there were others who would pour the treasure of love upon those who had none to love them, and who could show the loving bond of a sisterhood which could go out to all. Might God bless the Sisters in their work, they had undertaken for Him in that parish!" A hymn having been sung, the choir, clergy, and Bishop, followed by the Sisters and congregation, went to the Home, situated in Bond street, opposite the Church, where the service proceeded, the Bishop going through the house and asking the blessing of God on each separate part.

THEOLOGICAL STUDENTS.—The catalogues of the Philadelphia Divinity School, and of the General Theological Seminary of the P. E. Church in the U.S., for 1888, show that there are in the former 18 students besides 8 special students, while in the latter there are 88 students including 14 in special studies.

GRACE CHURCH, N.Y.—The year book of Grace Church shows for the year, including Grace Chapel; baptisms, 75; confirmations 127; communicants 1,200; Sunday-school scholars 1,085; industrial scholars 450; and contributions for charities \$45,228.79. The Church is open every week-day, and in six months from May to November the number of visitors was 27,209.

ST. ANDREWS' BROTHERHOOD.—The Christ Church, Cincinnati, branch of the St. Andrew's Brotherhood, is said to have worked a revolution in the parish. During the past year it has distributed between nine and ten thousand cards of invitation to Church and Bible-class, besides numerous other invitations, and thousands of young men have been brought to Church.

The first conference of the Brotherhood of St. Andrew in New England, New York, Philadelphia and vicinity, was held on Jan. 26th, in Grace Church, Philadelphia. Sixteen chapters were represented.

WORK AMONGST JEWS.—Rev. Dr. Gallandet, Rector of St. Anne's Church, N.Y., visited Emanuel Jewish Mission Chapel, 68 Seventh Street, on Sunday evening, February 12. There

were a large number of Jews present, who came to hear the Gospel of Christ.

There services were interesting indeed, the prayers, Psalms and lessons being read in Hebrew, by Mr. Meyer Lerman, lay missionary to the Jews. Rev. Dr. Gallandet delivered a short but very interesting address. He was delighted to see so many Jews, and to see them take so much interest in the services, joining in the responsive reading and Lord's Prayer. An address in German was delivered by Mr. Lerman. Quite a number of Jews asked for and were given tracts and Hebrew New Testaments.

THREE good maxims for Lent are those of Dean Plumptre:—I. See to your knees that they be often on the ground. II. See to your eyes that they be often turned to the Cross. III. See to your voice that it be often raised in Prayer.

The Consecration of the two Suffragan Bishops of Marlborough and Shrewsbury (Archdeacons Earle and Sir Lovelace Stamer) took place in St. Paul's Cathedral on the 24th ult. (St. Matthias' Day), at 9 30 a.m. The Rev. Canon Sandford, vicar of Cornwood, Devon, was appointed to preach the sermon.

On his arrival in England for the Lambeth Conference, Bishop Smythies, of Central Africa, will be accorded a public welcome. Since he was appointed in 1884, the Bishop has thrice personally viewed his whole field of labour, and it is estimated that, save perhaps Dr. Livingstone, no traveller has gone over more miles of the African mainland in any three years and a half than Dr. Smythies has done in the same time.

TWO PHRASES.—In the "Collects for Peace," in Morning and Evening Prayer, there is a sentence whose true meaning we do well to remember: "O, God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life," &c. This latter clause has no reference to the *fore knowledge of God*, as if to tell He knew who were to be the saved. Though it be true, it is not to this the prayer refers; but it means that the *knowledge of God is eternal life*, even as our blessed Lord spake: "This is eternal life to know thee, the only true God, and Jesus Christ whom thou hast sent." A glance at the Latin prayer makes this evident: "*Quem nosse vivere est*"—literally, *whom to know is to live*. We may know theology, know ritual, know when to change table cloths according to Sarum or Roman use, yet not know God and Jesus Christ.

There is another phrase in the same Collect whose meaning the Latin makes a little plainer: "Whose service is perfect freedom." The Latin is "*Cui servire regnare est*"—literally, "To serve whom is to reign;" even as the Apostle teaches, "If we suffer with Him, we shall also reign with Him."

To any one sending us \$1.70, with the name and address of a NEW subscriber, we will send a copy of Little's "Reason's for being a Churchman," the price of which alone is \$1.10. (Custom charges not included).

CHURCH PRINCIPLES.

The following succinct and emphatic statement of the principles of the Church is supplied by Bishop Huntington, and is deserving of thoughtful attention by the members of the Church and by those who are outside its pale. We earnestly commend it:

I. Evangelical doctrine, embodied in Scriptural and fixed statements, wrought into every part of the Service, summed up in an Apostolic Creed so simple as to be intelligible to a child, repeated always by the whole congregation, and thus rooted in the memory and the faith of young and old, its substance being "Jesus Christ, the same yesterday, to-day, and forever."

II. Congregational and responsive worship, engaging all the people, employing not only the ear, but the tongue, the eyes, and appropriate and significant attitudes of the body—kneeling in confession and petition; standing up in praise with frequent singing; and sitting to hear the Word; a worship conformed to the pattern shown in all parts of the Bible; animating the attention by its fitness and variety; in form of language carefully prepared by the wisdom, and fragrant with the piety of ages; gathering up all the sentiments and desires suitable to social or common prayer; avoiding all that may offend reverence, dignity, or a pure taste, and securing a noble and beautiful solemnity.

III. In preaching, an adherence to spiritual and permanent subjects, with a reverential treatment of them, by a ministry in three orders, ordained according to the apostolic model, customs extending through Christian history, and the present practice of about seven-eighths of the Christian world.

IV. A system of holy education, training every baptized child to venerate and love his Church as the mother to whom he belongs by a Divine covenant in a blessed and joyous inheritance; to heed punctually all the ordinances that are a means of heavenly grace; and to understand clearly the reason of the hope that is in him, as preparatory to the sacred rite of confirmation.

V. A system of practical righteousness, connecting all the great interests of life—such as youth, marriage, home, sickness and death—directly with the influences of the Church as "the Bride of Christ;" teaching the people that every man, woman and child should render some practical service to the Divine Master in the interest of this Church, under the rector's direction; thus tending to realize a living, united and sympathetic Body of the Lord, "having many members."

VI. An observance of the "Christian Year," making all its Sundays and holy days, feasts and fasts, a round of interesting commemorations of the great events in the life and ministry of our Saviour, of the facts of redemption and the saintly characters of the New Testament. By this means each Sunday has its own individual associations, lessons and prayers all over the world; directness and diversity are given to the discourses of the pulpit; help is extended to human infirmity; and the whole "Year of the Lord" is turned into a practical manual of evangelical instruction, both enjoining and illustrating the great truths of human sinfulness, God's benignant sovereignty, the Holy Trinity, renewal and sanctification by the Holy Ghost, and justification through faith in the Cross of Christ.

VII. A general cultivation of the spirit of religious awe, including reverence for sacred times and places, a loyal respect for authority and law, a conservative habit of thought, obedient and gentle manners, and uniformity in ecclesiastical usages throughout Christendom. A high degree of spiritual power is ascribed to

the two sacraments—Baptism and the Lord's Supper—as Christ appointed them; they are administered and received with signal marks of veneration. Each part of the church building has its peculiar meaning and reasons. The minister, as a priest of God, always appears before the congregation in a robe of his office, the same everywhere, the simplest and plainest possible, "covering up all the changing fashions of men," obviating all criticism or surprise, and designated by Jehovah as a symbol of purity.

VIII. A Church polity conformed in its main outlines to the republican government under which we live, with legislative departments corresponding to the National, State and Municipal authorities combining clerical and lay elements, with an elective representative system securing the rights of all, and reserving the exercise of spiritual discipline in the local church to the clergy.

IX. A liberal practice as regards the terms of participation in sacramental privileges, abstinence from pulpit controversy, and a charitable spirit toward the members of all Christian bodies.

X. Christ having established a visible kingdom in the world, which is the Church, "the pillar and ground of the Truth," a profound conviction arises that on earth our religion, like ourselves, must be of two parts—inward and outward, life and body, spirit and form, invisible and visible; that Christ himself has determined certain characters or ordinances by which this Church should be everywhere and always known; and that a recognition of the doctrines of this Church, with a cheerful allegiance to it, is not only essential to the final preservation of historical orthodoxy, but would provide a remedy for many evils in our present disordered condition.—*Bishop Huntington.*

WHY DO WE KEEP LENT?

Because we are commanded in the New Testament to fast, and our Lord expects us to do so. See St. Matt. vi. 16, Christ says: "When ye fast," implying that of course His disciples would fast. He gives them therefore rules concerning their fasts. See also, Acts xiii: 2-3, for practice of Apostles, before performing any solemn duty such as ordaining; 11 Cor. xi: 27, for St. Paul's practice; St. Luke, v:30-35, for our Lord's fore-telling that the days of fasting should come after His death and resurrection.

II. It is very certain that if men are permitted to select their own season of fasting, they are never quite ready for them. We must feel ourselves to be very strong in spirit, if we do not realize any need of guidance in the regulation of our lives.

III. We keep Lent in memory of our blessed Lord's fasting in the wilderness. He left the world that He might prepare by a communion with God, for the work of His ministry. If He required this watch and fast, how much more do we need it? As Moses was in the cloud forty days and forty nights with God, and then came forth bearing the law in his hands, so the Church bids us go into the shadows of fasting and prayer, each year, that we may come forth from them with God's Law more deeply written upon our hearts.

IV. It is objected that we ought to keep ourselves holy and apart from the world at all times. So we ought, and this fast of Lent is one of the means giving us for becoming more as we ought to be. Let no man condemn this means until he has faithfully tried it. A help in our spiritual life; of which Christ and his Apostles availed themselves, cannot safely be cast aside by us in this age.

V. It is a "little thing to give up pleasant food or amusement?" Try it for forty con-

secutive days, and see. Satan is never so full of devices, as when we set ourselves to the duty of self-denial, for he knows how the very smallest sacrifice made "in His Name," brings strength to the heart. Try the "little sacrifice" for this one Lenten season. One drop of water does not make any apparent impression, a great many drops are felt.

VI. As life on earth comes before the glory of heaven, so Lent precedes Easter—coming forth from the gloom and fasting for six weeks, into the glorious sunshine of Easter, a faithful soul who has mourned with Christ, and fasted, will never need to be told the use of Lent. It is a help, a strength, and a source of great spiritual refreshment, but it is not possible to appreciate all this, until the faithful effort is made to test it.—*The Church News, Ft. Edward, N. Y.*

THE PREACHER'S NOTE BOOK.

LANDRED LEWIS' EIGHT NOTES.

"Be a full man,"—keep well stocked; have something worth listening to, other, if not your own. (Let not a foolish pride come in here. "Honesty and Modesty" are the "marks of a gentleman.") But the fact will be found thus, a certain and large class of people will come to Church, if in their opinion there is any thing worth coming for, *i.e.*, something which they could not learn equally well at home. Whence it is derived troubles them not. I speak now of quotation. The armory whence these are to be drawn is the Note Book. Every sermon may well contain at least one acknowledged extract, both on the principle of variety and because it gives additional weight to your own statements. Who does not know that a man is liable "to preach himself out," especially if he goes upon extempore orders, just as a novelist is to write himself or herself out. One of the saddest criticisms the writer ever heard was innocently made by a poor unlettered old churchwoman, "When Mr. — goes into the pulpit, I always know what he is going to say." Let it never be known what you are "going to say." Keep ahead of the people in that respect. It is a duty that you owe.

Now, it is an acknowledged fact that now-a-days in literature, plagiarism, at least, occasionally, is unavoidable. A man never knows when he is not a plagiarist. That he is unconsciously so adds nothing to the point. The fact remains, "there is nothing new under the sun." And in no field of furniture is this misfortune (if misfortune it be) more palpable, and from the nature of the case more necessary and expected, more pardonable, nay, more welcomed, than in pulpit literature. (The only field for art and originality open to the preacher as such lies in *presentation*.)

If this, then, is true, v. 12, that more or less of plagiarism is expected from the pulpit, why should it be thought a thing unworthy that we should frequently let some of the greater lights, contemporary or otherwise, speak for themselves—men from whom we should probably receive impression in *any case* by reading—giving their words as well as their thoughts, first hand to the congregation, instead of a compound of ourselves and them. That an occasional sermon entire from an acknowledged leader, will be welcomed by the people (provided it is not in the tongue of the Chaldeans) has been indicated elsewhere (in these notes) already. There is no end to the material from which the preacher may draw towards making his sermon effective, and his preaching with power. * * * Through everything we read keep an eye open for our sermons. This is worth noting.

And while thus reading generally, the Note Book—at least in cases where we want the exact words—should be ever within reach. Surely

no days reading, if any reading will be done, will be of so light and trifling a character as not to contribute one item for the Note Book. Its stock of extracts and ideas should be kept up, as month by month some of them are embodied in sermons. Clippings, from religious and other papers; whole articles even, followed by original remarks: extracts from books borrowed, or not easily accessible; references to pages of books in our own possession. All such as these may swell the *vade mecum*, and make it soon a mine of wealth from which one may enrich his harangues, and smile on his enemies whatever his subject."

EXTEMPORE PREACHING.

In regard to extempore preaching, speaking generally, the opinion of the present writer is that a minister ought to be able to speak without preparation, but not willing. Upon emergencies he will be a much stronger man if he has this power; but its exercise should be the exception and not the rule, as this kind of preaching is so liable to degenerate, when frequently used, into insipid wordiness. Its most fitting mission is to stir up the emotions—a thing which it is most harmful to attempt frequently. For every strongly emotional sermon, at least two should be preached to that congregation containing no or very little appeal of this kind, but coolly and quietly didactic, instructive or explanatory in character. Examples of abuse are all around us. For purposes of instruction, the extempore method is deficient. There is too great a lack of order and precision, and logical connection."

NEWS FROM THE HOME FIELD.

DIocese OF NOVA SCOTIA.

OBITUARY.—On Friday, Dec. 16th, one of the oldest and most respected of the clergy of Nova Scotia, the Rev. R. I. Uniacke, D.D., was suddenly called to his rest. Dr. Uniacke was a native of Halifax, in which city his family has long held a most honorable position, and was educated at St. Alban's Hall, Oxford, where he was a favorite pupil of the celebrated Dr. Whately, afterwards Archbishop of Dublin. In 1835 he was ordained by Dr. John Inglis, Bishop of Nova Scotia, and after being successively curate of St. Andrews, New Brunswick, curate in charge of Aylesford, and Rector of St. James' Newport; he was in 1852 elected Rector of Sydney, C.B. In 1866 he was appointed first Rural Dean of Sydney, and the same year received the degree of D.D. from King's College, University, Windsor. After twenty-five years' faithful service, he surrendered in 1877, the charge of his parish, and removed from Sydney, still remaining rector. Three years later he resigned the office of Rural Dean. His last place of residence was Halifax. Although no longer equal to the duties of a parish, he occasionally assisted in the services and preached in the various churches of that city, and the last few Sunday evenings of his life he conducted the services in the Mission Chapel at the North-West Arm.

On the evening of Thursday, the 15th Dec., he retired to rest apparently in his usual health. Early the next morning he awoke, asked Mrs. Uniacke the time, and then after "one little struggle, one short gasp, with hands clasped over his breast," he yielded up his spirit to the Master whom he had so long and so faithfully served. To those who knew him the manner of his departure seems in harmony with his life, in which were manifested abundantly those graces which St. Paul mentions as the fruit of the spirit: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

SHELburne.—On Septuagesima Sunday the new Church at Sandy Point, "St. Peter's by the Sea," was opened for Divine service. It is a

Gothic structure, with nice chancel, seating some 200, and is free and unappropriated. The windows in nave (9) cost \$9 a piece, and were made by Spence & Sons, of Montreal. So is the East window, with a representation of St. Peter walking on the sea to meet our Blessed Saviour. The cost of the building is some \$2,000 and the people have raised all except some \$200. The S.P.C.K. gave £25, and the set of sacred hooks. The handsome lectern was a present from Mr. Colin King. The altar was given by Mr. Firth. The altar cloths, linen, and set of vessels were presented by the generous Kilburn sisters, in answer to the appeal of the late Vicar Rev. G. T. D. Peters, now of Bathurst. Since the opening of the Church enough money has been collected, in addition to that raised by an autograph quilt to buy an organ at a cost of \$125. Capt. Purney and family, Mr. and Mrs. Gates, and Timothy and Thomas Hemeon, who gave the site between them, deserve great credit for their indefatigable zeal, now so happily crowned with success. All the people have shown an interest, of course, for without their cooperation the leaders could not have accomplished their work. It will now, at the opening of another epoch, be of interest to all to give a brief review of the condition of this parish now and when Rev. Dr. White began his ministry here, fifty-three years ago. Then there was only the old Parish Church, begun 105 years ago by the Loyalists. It was renovated some years since at a cost of \$4,500. It was the first Church in the Diocese to have the surplice, Litany desk, and to adopt the free and open system. At Barrington (now vacant) a Church was built. The parish was subdivided. Here Dr. White began the sowing by preaching in an "omnibus," built chiefly by the congregationalists. At Churchover there is a Church seating 200, free of debt—a lovely sanctuary, where the Dr. began his work in a log school house, and in private dwellings. At Birch Town the meeting house, owned by the Methodist Episcopal Church was bought last year, and it is now free from debt. Services were heretofore held in a school-house, from which for some three years all were excluded. At Sandy Point service was held in a private house, Capt. Purney's. At Lockport, Dr. White held service in a Baptist meeting house and Temperance hall. This is now a separate parish with a nice Church on the Island. At Green Harbour services were also held in private dwellings. To-day there is a handsomely furnished Church. At Jordan Falls a Church was built. It is replaced by the new Church, soon to be opened. And at Jordan Ferry and Lower Ohio we own one-third of two Union meeting houses. That is to say that during his long and eventful ministry, Rev. Dr. White has lived to see the Mother Church become through his work and that of his co-adjutors, the parent of ten more or less worthy structures used exclusively for purposes of Divine worship. This is exclusive of the "stations," of which there are many. Well may the Venerable Rector as he reviews his life's labours say, "What hath God done!" Surely the grain of mustard seed is a fit emblem of the growth of the kingdom.

The Dr. also built two Churches at Antigonishe, where he was the Church's pioneer. He called one St. Mary, because of the deep interest shown by the half-dozen Maries, whose families were the chief representatives of the Church. It is of interest to the people of Antigonishe to know who sowed the first seed whose germ-life has so wondrously developed. A Mrs. Atwater, a widow, from Connecticut, the progenitrix of Rev. Mr. Atwater, late of this Diocese, first gathered all the Protestants in her dwelling, on Sundays, when she acted as lay reader. All were cordially welcomed. When she married a Mr. Rand, a Baptist, he too was won by the good conversation of his wife (Mrs. Atwater) and joined the Church. When Rev. T. H. White was sent to Antigonishe, in 1829, he built upon the foundation so unobtrusively, but

loyally, laid by this devout widow. She was truly a worthy "sister."

Special Missionary services were preached at the Parish Church, in response to Epiphany appeal, giving a history of the work of the Church in the Dioceses of Niger and Japan. The collection was \$16.20, to be divided equally between S. P. G. and C. M. S.

THE BISHOP-ELECT OF NOVA SCOTIA.

The *Church Press* of New York, referring to the election of the Rev. Dr. Courtney, rector of St. Paul's Church, Boston, as Bishop of Nova Scotia, says:

We offer our hearty congratulations to the Bishop-elect, to his Diocese, and to the whole Church.

No more suitable election could have been made. In physical energy, in intellectual gifts, in spiritual grace, Dr. Courtney is evidently fitted for the arduous and responsible position he is called to sustain. He will carry with him the prayers and good wishes of thousands of devoted Churchmen in America; he will enter upon his work with a profound sense of responsibility, and with an earnest desire to be faithful to God and to His Church; and he will, we are persuaded, endeavor to administer the affairs of his large diocese in a manner that will prove acceptable to his clergy and people, and that will conduce to the growth and stability of the Church. The happiest results may, therefore, be anticipated, and these will justify the election which has been made with such a singular and praiseworthy unanimity.

In Bishop Courtney the Church may hope to find one of her model Bishops. These are days when the leaders and rulers of the Church should be men of more than ordinary mark and power. It is no light trust which is committed to them; it is no small work which is expected from them. In personal character, in private life, in public duty, in preaching the word, in ruling the Church, in defending the faith, in influencing the community at large, &c., they are expected to display unusual talent, and to render needed and valuable service. And as a rule our Bishops are worthy of their office, and equal to the demands upon them. There are Bishops in the American and English Churches at the present time who have not been surpassed in devotion, and zeal, and talent, and work since the days of the Apostles. The Church is proud of them; the world is blessed by them. In the election of Dr. Courtney one more is added to the illustrious band. He has within him the elements of a noble Bishop; his career in the Church warrants the expectation of very valuable service to the Church during his Episcopate; and with the most earnest prayers and wishes for his health and comfort and success, we again offer to him personally our warmest congratulations, and to the diocese over which he is called to preside.

IN MEMORIAM.—It is our painful duty to record the untimely death of the late Charles Douglas Rigby, M.D., of Halifax, N.S., who has been cut off suddenly in the meridian of life. His death, which occurred on February 17th, was occasioned by paralysis of the heart, the result of gout—from which he had suffered for years. The deceased held a prominent position among the medical men of his native city; and years ago, when cholera prevailed at Chezzetcook, on the eastern shore of Halifax County, Dr. Rigby volunteered his services as resident physician at the quarantine station, where he caught the epidemic, and for weeks hovered between life and death. Deceased was the only surviving son of the late Isaac Rigby, Esq., of H. M. Ordnance Department, Halifax; he studied medicine under the Hon. Dr. Almon and graduated at the College of Physicians and Surgeons in New York in 1861; since which time he practised medicine in his native city. Dr. Rigby stood high in his profession, was a

member of the Medical Board of the Hospital, and also a Freemason. He held the position of Churchwarden in St. George's Church for some years, and was a consistent member in full communion with the Church in Halifax, where he leaves a widow and one child, a daughter, to mourn his early death. His last words were "saved" and "safe in the arms of Jesus."

[The late Dr. Rigby was brother-in-law to Rev. Howard Douglas Steele, incumbent of St. Paul's Church, Point Edward, Ont.—ED.]

PETITE RIVIERE.—It is some time since I last sent you any items from this parish. Christmas was a blessed season with us. The churches were neatly decorated, the services were bright and cheerful. An increase in the communicants shewed the life and earnestness of the religious life of the people. At the Parish Church the "Petite Riviere Brass Band" attended Divine service and assisted the musical part of the service with much credit. The annual distribution of Christmas cards to the Sunday-school took place, through the kind liberality of the Hon. Judge Desbrisay, who holds a general license as Lay Reader for this Diocese. Lenten services have been commenced in good earnest. There are four week day services and three Sunday services being held during this holy season; distributed between the seven stations. The Rev. G. D. Harris delivered two addresses on Temperance during last week. A splendid new font has been provided for the Parish Church. A new Church for New Italy is to be erected during the coming spring, for which the congregation of that place are providing all the materials. Perhaps some of your readers would kindly afford us a little help in money, which will be gratefully acknowledged by me. New Italy was a stronghold of dissent, but during the past three years the Church has increased very much, and is in a promising condition. We hope to have the Church up and ready for consecration ere a visit from our new Bishop is made. There will also be a number of confirmation candidates. A neat graveyard has been given, together with a site for the new Church by John Harmon, now in his 90th year. He hopes to have the pleasure of seeing our Bishop, whom, indeed, we are all looking for with joyful expectations. There are now six churches in this Rural Deanery awaiting consecration. Two in this parish, built and paid for during the last three years. One in Bridgewater parish. One in Lunenburg parish, and two in Mahone Bay parish. We are sorry to add that our aged and respected Rural Dean, Rev. W. H. Snyder, B.A., is seriously indisposed, he had an attack of paralysis a few weeks ago, from which he has, as yet, only partially recovered.

DIOCESE OF MONTREAL.

MONTREAL.—*Christ Church Cathedral*—The daily Lenten Service at 5 o'clock is being largely attended, and the course of instruction given by the Rector regarding the Church is admirable and highly appreciated, and is already bearing good fruit.

WOMEN'S AUXILIARY.—The Monthly meeting of the Diocesan Branch of the Women's Auxiliary to the Board of Foreign and Domestic Missions was held in the Synod Hall on Thursday afternoon, when the Rev. Mr. Brick, of Dunvegan, Diocese of Athabaska, gave a short address. Mrs. Henderson announced that a lady teacher for the Indian School at Elkhorn was ready for her work as soon as funds could be pushed. The Aylmer Branch expressed regret that the Church of England in Canada had not yet sent out a French missionary into the Foreign field, and offered to contribute towards the expenses of such an one.

COTE ST. PAUL.—The week Evening Lenten Services are being well attended; they are held

every Thursday, special preachers from the city and neighbourhood attending to assist Dr. Davidson. The Rev. H. J. Winterbourne, M.A., Rector of Lachine, was the preacher on the evening of Feb. 23rd, and Rev. Dr. Norton, Rector of Montreal, on the 1st inst: both sermons being earnest and instructive, and fully enjoyed by those present.

St. George's.—On Thursday evening the 1st. March, Dr. Baker Edwards delivered a lecture before St. George's Y. M. C. A. on "From Prism to Spectroscope," treating of the nature of light and illustrating the use of the Prism and Spectroscope. The lecture-room was filled and a hearty vote of thanks passed for the enjoyable and instructive lecture.

St. Thomas.—Second annual meeting of the St. Thomas' Church branch of the Girls-Friendly Society was held last evening in the school room. There were about forty members present, including the working associates and Mrs. Henshaw and Mrs. Skelton, the president and vice-president of the parent society. Addresses were given by Mrs. Skelton, Mrs. Lindsay and the Rev. R. Lindsay. Music, instrumental and vocal followed by members of the Society, and refreshments were kindly provided by Mrs. Lindsay and Miss Rowbottom.

DIOCESE OF TORONTO.

TORONTO.—*Ch. of Ascension.*—The Monthly meeting of the parochial branch of the C.E.T.S. was held last Monday night, and was well attended and very successful. A number of applications for membership were received. The Band of Hope meets on the first and third Monday of the month. Its Annual meeting will be held on March 5th.

St. Matthew's.—The concert recently held by the Workingmen's and Young People's Association of this parish, was crowded, and a success in every way.

The open meeting of the C.E.T.S. on Thursday was also very satisfactory, and Dr. Robie's lecture on the evil effects of alcohol on the system was listened to with much attention.

St. James' branch of the C.E.T.S. held the usual weekly meeting last Thursday night in the schoolhouse. The entertainment consisted of a service of Song entitled "Given in Charge, or Little Joy's Mission," which was much enjoyed by a large audience. Several signed the total abstinence pledge.

Rev. Hartley Carmichael, of Hamilton, lectured before a large and once in St. James' schoolhouse last Monday night, under the auspices of the Young Men's Society. The subject of the lecture was "Fra Pao. Latto," a monk of the St. Augustine order who lived in the seventeenth century, and whose methods of imparting religious instruction were of a sensational character similar to that used by many noted divines of to-day. He attacked dress, irreverence, such as lateness in going to church and feminine frivolities in general. The lecturer quoted extensively the monks works, and compared the monk's tirades to those of modern preachers. The lecture was very interesting and was listened to with marked attention.

Church of the Redeemer Y. P. A.—At the last regular meeting of this Association the question discussed was, "Does the pulpit exercise a greater influence upon the public mind than the press?" The audience after an able debate by the appointed speakers, by a slight majority, decided in favour of the affirmative. The proceedings were varied by musical selections rendered by the Misses Lightbound, Smith, and Gamble, and the Messrs. Burch and F. W. Green.

The fourth and last of the series of monthly entertainments of the Dovercourt C. of E. Mission, corner of Dovercourt and Bloor street, was a decided success, the room being crowded to the doors. Several ladies and gentlemen

gave songs and readings, among whom were the Harmonic Glee Club, who rendered their parts in first-class style. The drama recital, "The finding of Moses in the bulrushes" was repeated, and was well appreciated by the audience. The proceeds will be devoted to the poor fund of the mission.

St. OLAVE'S, WINDERMERE.—A largely signed memorial requesting the Bishop to sever this locality from St. Anne's parish and attach it to that of the Epiphany, West Parkdale, has just been sent in, and it is thought his Lordship will at once accede to the wish of the memorialists, as by this means all existing difficulties will be removed. The quaint little edifices, St. Olave's, was built last summer and for a mission church is very neatly furnished, a fact which makes it attractive to strangers, upon whose contributions the churchwardens mainly depend to meet expenses, hence the necessity for an extension of parochial territory and an increased offertory ensured to discharge the debt on the building within a reasonable period.

The young ladies of the Guild of St. John the Divine will hold a sale in Easter in aid of the Church of England Sisterhood of that name.

St. Mary Magdalene.—This Church, which is now in course of erection at the corner of Manning Avenue and Ullster street, is an offshoot of St. Matthias, and is situated in the northern portion of the point, about one mile from the Mother Church. The need of a Church in this rapidly growing neighborhood has been felt for some time, and last June a meeting was held in St. Matthias' Vestry to organize the plan which has since been so vigorously and successfully developed. The consent of the Rector of the parish was first obtained, subject to the Bishop's approval, and his Lordship being shortly after waited on by Rev. C. B. Darling and E. Clubb, Esq., heartily approved the scheme and advised that a site should immediately be secured, which was done. Since then a vigorous canvass has been made by Rev. C. B. Darling, with the result that \$2,600 have been already secured, with which the ground has been purchased, and a lone of \$4,000 has also been raised with which a considerable part of the Church has been erected. The S.P.C.K. has made a grant of a number of hymn books and prayer-books, a highly qualified choirmaster has kindly volunteered his services; a choir has been formed, and cassocks and surplices are nearly ready for their use, while a neat organ has been purchased out of the funds collected, so that it is hoped fully choral services will be held on Easter Day, when it is expected the Church will be opened for Divine service.

The Sunday school has been in working order since last June and now numbers about seventy scholars, with seven teachers. These numbers would be greatly increased, but that there is no more space available.

A complete set of Altar furniture has been presented by a gentleman in the neighbourhood. In spite of all that has been done, the needs of the new church are still most pressing and all churchmen having the interest of the church at heart are earnestly requested to aid it with their contributions and their prayers. Great praise is due to Rev. Mr. Darling for his untiring efforts in forwarding this good work.

St. Barnabas.—A meeting was held in the vestry of this Church on Thursday, March 1st, to discuss the best method of liquidating the debt upon the building. The Rector, Rev. W. Hayes Clark, made an earnest appeal for \$100 to be forthcoming at Easter, to defray some pressing claims, which it is earnestly hoped will be responded to willingly. A scheme formulated by one of the churchwardens was adopted with a view of securing \$3000 within the present year, and several members of the congregation signified their approval of this

scheme in a practical manner by pledging themselves to endeavour to raise sums varying in amount from \$1.00 to \$100.

DIOCESE OF HURON.

WARDSVILLE.—For the second time within two years the Bishop has just held a Confirmation in this parish. Twenty-four persons were confirmed, several of them entering the Church from other religious bodies; among those brought up in the Church, and now confirmed, was a daughter of the Rector. The congregations, which were very large; listened to Bishop Baldwin's earnest and touching address with the deepest attention. Through the labours in the Church, and from house to house, of the Rev. W. J. Taylor, seconded by the work of a united people, who show their love to their clergymen in a most marked manner, this parish has been built up into a very flourishing one; and not a little of its success is owing to the loving sympathy and work of the clergyman's wife, who, in the Sunday-school especially is never weary in well doing. Three week-day services are held throughout Lent.

MORPETH.—The Annual Missionary Meeting was held here recently, the Incumbent the Rev. Freeman Harding, presiding. The deputation was the Rev. W. J. Taylor, of Wardsville, who gave an address crowded with fact, and lit up by illustrations.

HOWARD.—A Missionary address was given in Trinity Church, on Wednesday last, by Rev. W. J. Taylor. There was a good attendance.

RIDGETOWN.—In this pretty little Church, in this handsome town, a Missionary meeting was held last Thursday. The Rev. Auguste F. Burt conducted a short Special service, and gave a brief interesting address, after which he introduced the Rev. W. J. Taylor, of Wardsville, who, for an hour, was listened to with undivided attention as he gave incidents of Christ's work in India, China, Japan and Africa. A liberal response was made to these appeals, and the most interesting Missionary meeting yet held here was brought to a close by singing a Missionary hymn.

POINT EDWARD AND PERCHE.—Lenten services are continued weekly in both these Missions with encouraging results. The Annual Missionary sermon was preached in both Churches on Sunday, February 26th, by Rev. Arthur Murphy, Incumbent of Forest, before large audiences, and the collections for Diocesan Missions were liberal.

EPISCOPAL APPOINTMENTS.—If the Lord will, the following order will be observed by the Bishop in his visitation of the Diocese for Confirmations for 1888:

Clergymen in each Parish or Mission are requested to have all the candidates from their several stations prepared and ready to be presented at the service, as arranged in the following lists.

It is the Bishop's wish that a list of all the candidates, with christian names in full and plainly written, be handed to him on his arrival, which lists, if necessary, will be subject to correction after the service.

The Bishop places the responsibility of punctual attendance at each service on the clergyman in charge, and particularly requests that nothing be allowed to interfere and prevent the Bishop from being present and ready for service, as named in printed lists. For February the appointments are:

Sunday, March 18, Christ Church, Meaford, and St. Thomas', St. Vincent, Rev. A. C. Chaner, M.A.; Monday, March 19, St. Matthew's, Sydenham, St. Philip's, Walters Falls; Tuesday, March 20, St. James', Euphrasia, St. Augustine, Heathcote, Rev. J. A. Ball; Wed-

nesday, March 21, St. George's, Clarksburg, Rev. G. Keys.

Sunday, March 4, Christ Church, Glanworth, Trinity Church, Lambeth: Tuesday, March 13, St. Anne's, Byron, Rev. C. W. Ball; Sunday, March 19th, St. John's, Glencoe, Christ Church, Newbury, St. James', Wardsville, Rev. W. J. Taylor; Sunday, March 11, St. Matthew's, London E., Emmanuel, London Tp., Rev. W. M. Seaborn; Sunday, March 25, St. George's, London Tp., Trinity, London Tp., Rev. N. Wilson.

Sunday, April 18th, Brantford, St. Jude's, Rev. J. L. Strong, and 7 p.m., Grace Church, Rev. G. G. McKenzie; Sunday, May 6th, London Tp., St. John's, Ven. J. W. Marsh; Sunday, May 13th, Kincardine, Church of Messiah, and St. Luke's, Pine River, 3 p.m., Rev. W. J. T. Hill, B. A.; Monday, May 14th, Beaver, St. John's, and Church of Ascension, Kinlough, Rev. F. G. Newton; Tuesday, May 15th, Walkerton, St. Thomas, Rev. W. Shortt; Tuesday, May 15th, Pinkerton; St. Paul's, Rev. A. Fisher.

DIOCESE OF QU'APPELLE.

Lenten Pastoral of the Bishop of the Diocese (The Right Rev. Dr. Anson) Continued:

The Church will never prosper as she ought till it is self-supporting. I am fully convinced that it is far better spiritually for the Church to be *poor*, if self-supporting, than *rich* from without.

Let us see then, if, from self-denials to which Lent calls, we cannot begin, at least, to make our Church richer.

But all self examination, and all self-denials, will be useless unless they are accompanied with more earnest, more constant, more faithful prayer—a closer walk with God.

We must go apart, and be still, and commune with God, if we would hear His Voice above the voices and the clamour of the world, Oh! that the spirit of prayer might at this Holy Season be abundantly poured out upon all souls. What a richness of blessings might not descend on the Church if only our people learnt this Lent to pray better!

And while I am speaking of the duty of Prayer, let me ask for your special and earnest prayer on behalf of the meeting of the Bishops of the various Branches of the Church in communion with the Church of England that is to be held at Lambeth in July of this year. Questions of the greatest importance, not only to our Church, but to all Christian people, are to be there discussed, and all God's people should earnestly pray that the Holy Spirit may in all things guide the deliberations of the Bishops who shall be there assembled.

Finally, brethren, in whatever you determine to do this Lent for the discipline of your souls, be *real*, be *sincere* and, *remember the end*.

Realise the awful evil of sin. Realise the greatness of the conflict against sin to which the Captain of your salvation calls you; against the sin that is still in yourself; the sin that is desolating and destroying souls around you. The devil—your adversary—cannot be subdued except with the most earnest, persevering efforts. You have, perhaps, not yet "*resisted unto blood*," striving against sin.

But the victory is yours if you will but grasp the sword with earnest faith. Our Saviour has conquered *for us*, and He will conquer *in us*. He was tempted in all points like as we are, yet without sin, that He might assure us of the victory, if we will but persevere, looking unto Him.

What is the end of Lent? The Resurrection: the New Life of Righteousness lived in and through Him who died for us.

May you all, dearly beloved in the Lord, having crucified your sins with Jesus, and laid them in His grave, experience also the "power of His resurrection" to enable you to live that new life which they only can live who are "one with Him."

May Easter be, indeed a Day of great rejoicing to each one of you, as, having learned something of the fellowship of His sufferings, and knowing in yourselves what "Christ our Passover" wrought for you by His Sacrifice, you "*keep the Feast*."

May the Lord bless all your acts of penitence with the eternal fruits of righteousness.

DIOCESE OF NEW WESTMINSTER.

VANCOUVER.—I had the pleasure of consecrating the new Church of St. James', on New Years Day. The Church is, undoubtedly, one of the handsomest in the Province, and, better than that, it is already so overcrowded that a second has been decided upon. This, of course, necessitates a second clergyman, but the congregation are sanguine of being able to provide the greater part of the stipend as they have provided the whole of Mr. Clinton's, in addition to the burden of building their new Church. Here, as at Donald, we are indebted to the Railway Co. for the Church Site.

CHILLIWAHEK.—I am most thankful to have been able to resume work in the Parish of St. Thomas', Chilliwahack.

The Rev. W. B. Allen arrived in the Diocese in November last, and has been heartily welcomed by the people.

CARIBOO.—I have also been able to find a clergyman for the Cariboo district, and although services have been regularly maintained there during the vacancy, by our most efficient lay reader, Mr. Stone, very much to the satisfaction of the people of Barkerville, it must be a greater satisfaction to them still, to enjoy again the opportunities of Holy Communion of which they have been so long deprived.

FRASER RIVER.—The gradual settlement of the lands along the Fraser River has made necessary a re-arrangement of our present plans. Alder Grove on the South side of the river, and the Mission and Burton Prairie on the North, all require services, as well as Harrison Hot Springs during the season. I propose, therefore, constituting a Fraser River Missionary District including all these and attaching them to the Parish of St. John the Divine, Maple Ridge, and placing the District in charge of the Rev. G. Ditcham.

SAPPERTON.—This arrangement will set the Rev. C. Croucher free from duty at Maple Ridge, and I propose, in place of this work, to place him at Sapperton in the capacity of my Private Chaplain, and Registrar of the Diocese, giving him the care of all Diocesan Deeds and Documents. He will, further, be occupied with the duty at the Penitentiary, and the management of the *Churchman's Gazette*.

TRENANT.—This arrangement will not interfere with the services he at present holds at Trenant, but, on the contrary, will, excepting when I am absent from home, enable him to visit Trenant more frequently than heretofore.

SCHOOLS.—I am grieved to have to chronicle the failure of another attempt to establish a Church School in the Diocese. The re-opening of Lorne College shortly before my departure for England was, I had hoped, the commencement of a period of long deferred success. Our means were still very limited, and our school premises most deficient, but I was yet hopeful that our difficulties were being overcome gradually and that as population increased our school would become prosperous.

The resignation of Mr. Clinton, however, while I was in England, was an unexpected as well as overwhelming disappointment. Away from home, and not able to return before the date at which school should recommence, I felt that I had no option but to surrender to circumstances and abandon the school. And I have seen no reason since my return home to be dissatisfied with this course. I am convinced that, at present, our people are not in a posi-

tion to pay such fees to a private school as alone can make it pay expenses, and our means are insufficient to allow of our sinking an annual sum in supplying the deficit.

It is a matter of the deepest regret to me not only because I am as strongly as ever attached to the principal of Religious Education, but also because we have, in regard to Lorne College, approached so nearly to success. We have been just, as it were, on a balance, and it needed only two or three more boys to constitute such a margin as would have secured a sound financial basis.

I feel that I can do no more at present, but can only wait until the Churchmen of the Diocese are so sensible of the need of Church Schools as to be willing to undertake the expense of establishing them and the responsibility of maintaining them.

SYNOD.—The Synod of last year was unable to meet, owing to the death of the Lay Secretary. It was summoned for form's sake, to comply with the Constitution. I propose summoning the Synod, to which lay delegates will be elected at Easter next, for Tuesday, April 17th., and I hope by the early announcement of the date we shall secure a full attendance for the consideration of several important matters, such as the Canons on Discipline and Marriage laid over from the last Synod; the proposed Canadian Church Union, and the question of Provincial Organization. The last is perhaps the most important of all, inasmuch as it involves, necessarily, the surrender of a certain amount of Diocesan independence, and it will have to be our care in organizing a body superior to our Diocesan Synod to maintain in all their integrity the privileges which of right belong to the latter. It will be proposed to appoint delegates, Clerical and Lay, to meet delegates from the Synod of the Diocese of Columbia, and representatives from the Diocese of Caledonia. The meeting will, I presume, be held in Victoria, and it would be convenient if it could be fixed for April 19th. so as to allow of our Clerical delegates returning home for Sunday, if necessary.

I hope that this important matter will have due consideration when the time comes for the selection of Lay delegates.

THE DIOCESAN FUND.—In the letter which I caused to be read in the Churches on Christmas Day, relative to the Diocesan Fund, I fully explained the object of that Fund, and I expressed myself as strongly as I felt disposed to do regarding the personal burden which the insufficiency of that Fund imposes upon me. The offertories on that occasion, throughout the Diocese, amounted to a little over \$100.00, and the contributions that have since come in include only one of \$50.00 and two or three of \$5.00 each.

I fully accept it as part of the responsibility of my office both to inculcate the duty of generous almsgiving and to be forward in setting an example of it, but the continued absence of response, whether to one's appeal, or example, produces a kind of lonesomeness which is rather discouraging, and more especially when there is an important principle involved in the appeal, the principle, viz., of Diocesan unity as opposed to exclusive Parochialism.

I can only hope that as parochial needs become more fully satisfied this principle will receive more attention than at present.

CONFIRMATIONS.—The Confirmation list of 1887 is, I hope, the most unsatisfactory we shall ever have to report. Except amongst the Indians scarcely any work whatever in this direction was done, and none at all in some of our most important parishes. The date of my return was well known and I fully expected to be called upon for Confirmations in every parish before Advent. I hope that no Candidates may have been lost through the delay but it is, unfortunately, too probable.

THE LAMBETH CONFERENCE.—The Confer-

ence of Anglican Bishops, held every ten years has been appointed to be held this year in London, in the month of July, and in obedience to the summons of the Archbishop of Canterbury, it will be necessary for me to leave for England towards the end of May. My absence will be a comparatively short one on this occasion, since I go for the specific object of the Conference alone. I need hardly say that, equally with my last year's journey, my visit will involve no expense to the Diocese.

PASTORAL STAFF.—I cannot conclude without a word of acknowledgment of the beautiful gift presented to me last year of a Pastoral Staff. I do not, indeed, so far flatter myself as to suppose that the gift was wholly personal. The staff is to be, we may hope, the official symbol of the Chief Pastor of the Diocese for many generations. Nevertheless, I may perhaps, at least, assume that personal regard has made me the first holder of it. I hope you will give me, along with it, your constant prayers that I may always use it to the Glory of God and the benefit of His Church, while it will always be my prayer and my strong endeavour so to rule and so to live that some increase of Unity may be the fruit of my labour.

A BAPTISMAL QUERY.

SIR,—May I, without being suspected of challenging controversy, invite attention to a subject worth considering, but, so far as I am aware, not much considered?

Those who study the Baptismal Offices of the Church must be struck by the extreme care with which the verity of the sacrament is guarded no less than its doctrine. Many Churchmen probably think the ordinary rule, that baptism shall be administered only "upon Sundays and other holy days," and immediately after the Second lesson, rather burdensome to the congregation. But the subject is plainly considered of the first importance. It is because on those days, "the most number of people come together," there may be the most number present to "testify the receiving of them that be newly baptized into the number of Christ's Church." To "testify," not only to see. It is that there may be overwhelming evidence and proof producible in every case that the person who claims, or may claim to be a real member of the Church is so indeed; that the whole congregation may be certified, if necessary, that there is no false or invalid claim to the brotherhood.

This comes out still more strongly in the Office for Private Baptism. The child, if it lives, is to be brought to the Church, that, if the parish priest had himself baptized it, "the congregation may be certified of the true form of baptism by him before privately used." In which case he is to say, "I certify you," &c., specifying the time and place of the baptism, and that there were "divers witnesses," who could of course be called on to testify "to the due and prescribed order of the Church" then and there used. The congregation are not called on to accept the fact of the baptism or its validity on the bare word of the priest that he had baptized the child privately.

If some "other lawful minister" had baptized it, neither the priest himself nor the congregation is expected to be contented with the simple assertion of those who bring the child "that the same child is already baptized," but the priest is to put precise questions to those who bring it. And he is to be governed entirely by the answers to those questions there and then publicly given. He may possibly have private and personal knowledge of all the facts—e.g., if one of his assistant-curates had baptized the child, told him all about it, and

duly entered it in the register. No matter. For the purpose then present he is assumed to be as ignorant as the congregation. He has to "find by the answers of such as bring the child that all things were done as they ought to be," and then, and not otherwise, he is to "certify" the Church "that all is well done and according unto due order." But if the answers are such that "it cannot appear" (that is, that the answers themselves do not demonstrate to the congregation then present) that all is well done, then, whatever the priest's own knowledge or conviction may be, he is to baptize the child conditionally, that the congregation may be absolutely certified of the reality of the baptism.

Such extraordinary precautions does the Church take even within her own body to guard against the possibility of error. And I think no one who duly considers what it is that she is guarding will think these precautions excessive. I am afraid, however, they are by no means always observed.

Now the point to which I would invite attention is this:—If the Church thinks such minute care necessary in cases occurring within her own body, it is likely that she would require less care in cases where persons are to be received into the communion of the Church from external societies? As a matter of notorious fact, such cases are very common. Numbers of persons from various dissenting bodies are brought into the Church from time to time. Are there, then, in these cases, or even in any appreciable proportion of them, any precautions taken in any respect commensurate with those prescribed by the Church herself in her public offices, to certify the congregation of the faithful by full and plain evidence publicly set before them that all is "well done," if not "in due order, concerning the baptising" of these persons?

If such precautions are not taken, why not? Ought they not to be taken? And ought not conditional baptism to be administered in every case in which the answers publicly given to questions publicly asked are not such as to satisfy the congregation according to the requirements of the Church in her baptismal offices in cases of "reception," after private baptism?

I am not now raising any question as to the validity of dissenters' baptisms. But I may be permitted to add two remarks—first, that we can hardly think the Church would be less careful in such cases than in those of baptisms administered by her own ministers; and secondly, that there seems reason to think that the dissenters are, to a considerable extent, growing more careless about baptism.—*John Walter Lea, in the Church Chronicle, Kentucky.*

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

THE ALMS OFFERTORY.

To the Editor of the CHURCH GUARDIAN:

SIR,—I feel sure that nothing can be more distressing to the one who loves to see all things done "decently and in order" than the irreverent manner in which the majority of Churchwardens present the alms to the officiating priest and then rush from the sanctuary as if in an hurry to get back to their seats.

Would not the custom observed by the Churchwardens of a certain parish Church in this Diocese, viz., of standing in a reverential attitude before the Holy Table, while the alms which they have just delivered to the clergyman, are by him humbly offered to God, be more in keeping with the rubric which directs that they shall "reverently bring it to the priest?"

Too many Church people have but a low view of the weekly offertory, looking on it rather as a mere "penny collection," than a solemn offering to God; and anything which might tend to disabuse them of this idea, ought, I think, to be cheerfully practised. Church and Chapel-Wardens, I commend the above mentioned custom to your careful and prayerful consideration, and beg of you, by your conduct at the presentation of the alms, to shew the congregation that you at least regard the weekly offering in a higher light than that of a "penny collection." I remain yours, truly,

A LOVER OF DECENCY AND ORDER.

Nova Scotia Diocese,
February 21, 1888.

LAY HELP IN CHURCH.

SIR,—I see on the 6th inst., letters from 'S.H.W.' in both of which schoolmasters—presumably national—are referred to as suitable men for this work. Doubtless there are able and devout men now in holy orders, who have distinguished themselves as clergymen, and who are ornaments and blessings to the Church. But I venture to think that you will find very few educated and cultured laymen or women who do not regard it as a misfortune that there are so many quondam national schoolmasters now in charge of parishes or curates or incumbents. There never was a time when it was of more importance to the Church that her ministers should be—all of them—well-educated, well-informed, cultured gentlemen. Such will ever do the best work in any district, provided always that they were moved by the Holy Ghost to take the office and ministry. It may be so, doubtless, with the national schoolmaster; but too often the conviction is borne in on one that with him the first motive is to get a remove up in the social scale. Level up the congregation to the highest class of men. With national schoolmasters in orders there is apt to be much levelling down. Will any one disagree with me—except those who are or who have been national schoolmasters? Let them abide in their calling. It is honourable and useful—if the work be well done.

LAYMEN.

SIR,—Is there not wisdom in the above from *Church Bells*?

CLERIC.

LETTERS FROM CALIFORNIA.

No. 5.

Starting from San Diego on our return trip it is our intention to stop off occasionally at some of the many new and rising places in the fruit growing region of Southern California, taking note of their progress and development. As we approach Colton, which is the junction of the Santa Fe and Southern Pacific railways, we notice a large sign on a post, reading, "Stop here, no mud, no fog" this would seem to imply that many other places have rain and fog but Colton has not, the invitation is irresistible and we concluded to stop. Colton is in itself not remarkable, rather struggling and uninteresting as well as sandy, but commanding an extensive view of the lofty mountain chains which environ it. San Bernardino is but three miles off and Riverside eight miles, so that the opportunity to visit both places is too good to be lost and after a walk through Colton we take the motor cars for San Bernardino to which as we approach we are drawn nearer the mountains, seemingly almost in their shadow. We find quite a bustling little place of over 4000 people, long straight streets, shaded with trees and as it is a market day the business thoroughfare is enumbered with teams. At the

corner of the Main Street is building an immense brick hotel of four stories, this is to be opened during the winter and is expected to give an impetus to the trade and prosperity of the town. Stepping into a real estate office a map of the place is shown and inducements held out to invest, but our only object is to get an idea of the topography of the town and we do not invest but proceed to "investigate." After leaving the hotels and two business streets there is nothing particularly to attract the attention, houses and gardens are neat and well kept, the outskirts are soon reached, a few rows of orange trees then sand as, unless watered artificially, all the surrounding country in this region appears to the stranger as a desert of sand which, nevertheless, is being reclaimed acre by acre until what a few months since was an untenanted waste is on the next visit gemed with flower gardens, lawns and waving trees. There are two handsome churches, but our church is at present represented only by a fine corner lot, having seen a handsome church on the map for this corner we are somewhat surprised. The plans are however drawn and the map shows what the church will be, a fine rectory is already built and service regularly held in a neatly fitted hall. Returning to Colton we take the train for Riverside a town well known to many of our Canadian friends and representing many families from different parts of Canada, particularly Nova Scotia. This is one of the most attractive places in Southern California, handsome streets, fine drives, an apparently limitless extent of orange, olive and lemon groves, every house seems to have a garden attached and the air is scented with the perfume of ripening oranges. No one who visits Riverside, omits seeing Magnolia Avenue and if they do, they omit what is the principal charm of the place and the pride of its citizens; unique in itself and its environment, a drive through it is a revelation of beauty and a scene never to be forgotten. This avenue extends for six miles in a straight line over two hundred feet wide, it is lined with four rows of beautiful shade trees, outside of these in every direction and bordering the whole length are orange and lemon and peach groves. The name Magnolia avenue is rather a mis-nomer as there are but few Magnolia trees, principally at the intersection of the streets, but the graceful and feathery branches of the pepper tree leave nothing to be desired for beauty of form and abundant shade and as Pepper or Pepper-tree avenue is not desirable, we much prefer Magnolia; at intervals the peppers are interspersed with palms, which having now grown some years are of quite stately height and afford a pleasing variety.

At this season the oranges are first ripening and owing to the free use of fertilizers and a quarantine guarding against insect pests the fruit is clear and bright and the effect of this enormous quantity of beautiful golden globes shining in the sunlight is magnificent, they hang in two's and three's or in large clusters, many are propped up to keep them from falling. The lemons are lighter, more delicate in tint, the tree tapering to the top whereas the orange trees are more round and compact; in some districts they ripen in January and can be kept sound until June; there seems to be a great future for lemons in California as they have not been largely grown until lately; it is a fruit that keeps and can by judicious planting be made to ripen nearly every month in the year, in this climate, and is of more rapid growth than the oranges. We notice also olive and pomegranate, the former is now taking its place as one of the leading products of the country both for its fruit and for the manufacture of olive oil which is being largely entered into; it is better trained as a bush with extending limbs than as a tree as the fruit is easily bruised and can best be gathered by hand. The pomegranate also attracts our at-

tention as a novelty in the fruit line in this paradise of fruits; in shape it is the fac-simile of the common variety of onion, to the uninitiated it is impossible to distinguish it from one, filled with large seeds; and such juice, it is very palatable and we shall not forget our first introduction to it in Riverside. Bowling along this fine avenue, filled with a sense of its ever increasing beauties, we discern in the near distance what appears to be a moving miniature forest of light; on a nearer inspection it is found to be a peach grove with the branches of the trees glistening in every direction. In order to keep the birds from the ripening fruit of which they are very fond and whose velvet coats would soon be destroyed by their sharp bills, small bits of looking-glass are attached to the limbs and twigs of the trees all through the grove; these, lit by the bright rays of the sun and swayed by the breeze in every direction form a dazzling kaleidoscope and keep the little marauders at a respectful distance. Confectioners talk of their fruit glace, but this is an entirely new variety. Many of the orange trees in this magnificent avenue overhang it and in many of the streets of Riverside there are lines of trees in full bearing and heavy with fruit which one has only to stretch out the hand to pluck. Scattered on the ground below were oranges in plenty shaken down by last nights' wind, how is it those are not taken away or stolen? this is a conundrum we cannot pretend to answer, and yet oranges here in Riverside are sold at retail as high as in Chicago or Boston. The fruit grown here is known as the Novel orange, said to be as fine a variety as any produced. While here we met Rev. Mr. Taylor, formerly of Halifax, and now rector of the Riverside Church, which beautiful building named All Saints', was opened Nov. 20th, and is one of the handsomest and best finished of any in the diocese. Gothic in style with a tall spire, built of wood as all the Churches here are, but complete in detail in every respect from the beautifully furnished chancel to the fine chancel doors; the woodwork within the Church is of the California redwood which takes a fine polish and has the appearance of rose-wood or a lighter shade of mahogany, the roof is similarly treated and walls finely frescoed. A beautiful onyx font, said to be the only one in the United States was presented as a Memorial, and a description of which we think appeared in a late issue of the GUARDIAN. We were exceedingly sorry to learn that a day or two after leaving Riverside this fine building was damaged by a severe gale, the spire being blown aside at the intersection of the nave and several unsightly cracks showing in the interior; this, however, has been repaired without loss of time and the building restored to its former beauty. Leaving hospitable Riverside and our kind friends there, on board the train for Pasadena via Colton, carrying away as much of the golden fruit as we could stow in our belongings.

Arriving at Colton we are detained some hours waiting for the train for Los Angeles, which as usual, is behind time; the wind has been blowing half a gale all the morning and while in the depot is hourly increasing until we are in the midst of a blinding storm of sand which envelopes everything in the vicinity in a cloud; this continues after we have started and sifts into the car windows, only abating when we are near Pasadena. These storms of sand and wind come up suddenly in the neighborhood of the mountains but are not usually mentioned when setting forth the advantages of the climate: they are sufficiently disagreeable to keep everyone within doors who can possibly stay there while they last, which they usually do from eighteen to twenty-four hours.

(To be Continued.)

EVERY duty we omit obscures some truth we should have known.—*Ruskin.*

The Church Guardian

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CALENDAR FOR MARCH.

MARCH 4th—3rd Sunday in Lent.

" 11th—4th Sunday in Lent.

" 18th—5th Sunday in Lent.

" 25th—6th Sunday in Lent.—*Annunciation of Virgin Mary.*

" 26th—Monday before Easter.

" 27th—Tuesday before Easter.

" 28th—Wednesday before Easter.

" 29th—Thursday before Easter.

" 30th—GOOD FRIDAY. Pr. Pss. M. 22, 40, 54, 69, 88.

" 31st—EASTER EVEN.

"PREACHING CHRIST"—WHAT IS IT?

Among many hackneyed expressions to be heard in our day of wide-spread preaching, uttered by persons who would lay claim to being good judges of sermons written and spoken, perhaps there are none more frequently used and less comprehensively understood than the terms "Gospel sermon," "powerful Gospel." Were we to endeavour to draw from such persons as we all know—zealous hearers of sermons, which are no doubt listened to with pious feelings—the real significance of Gospel teaching, we doubt if in nine cases out of ten, the enquirers would get such answers as at all conveys the true import of Gospel sermons. The enthusiastic advocates of evangelistic lay-preaching, so general in the present day, are certainly more chargeable with this liability to confine Gospel preaching to one idea, than are the regular hearers attached to a trained ministry; not that we deem all the latter exempt from a very general mistake, which is in a superficial use of terms, and that, also, in a way which may be very fairly termed "cant."

Now we must not be understood in the outset as wanting to cast a slur on any religious sect in particular. This is not our aim. What we have to say will find room for consideration in all divisions of the Christian Church. It would be arrogant assumption to suppose that the mere spiritually-minded intelligent Bible readers need to be instructed as to the meaning of preaching what is often termed a "full Christ," but which term, it is our aim to shew, falls far short, of conveying to the minds of many who use it the "fulness of Christ." Nor are these observations generally necessary for those whose privilege it is to have set before them from week to week, by a divinely-taught and cultured minister, somewhat of the meaning and beauty of the Christ-life and character so exquisitely given to us in the four Gospels, in which every common-place or homely incident, wherever Christ's benign presence is recorded, has a lustre shed upon it that speaks the Divine and human soul of Jesus of Nazareth. He, "The Light of the World," preached a very different Gospel from many of his so-called followers.

To preach an abstract Christ merely; to ring perpetual changes on "Come to Jesus,"

"Believe in the Lord Jesus," and such like, however scriptural such phrases may be, would never we venture to say, if left there, cause any unregenerate soul to find the "light of life"—the secure foundation for a faith and peace, which is tested every hour, of our lives, and that can only grow in the heart of any man or woman by an increasing knowledge of the love of God as shown in the Christ life and teaching. We can hardly think that we lay ourselves open to the charge of doing away with the necessity of laying any foundation in the first instance, for "other foundation can no man lay than that is laid in Christ Jesus." We only question the practical power of the foundation in kind, that is too frequently laid under the name of "Gospel truth."

Let us look a little (we can do no more in our limits) into the nature of that unique teaching which Christ was wont to give during his public ministry of three years. We can only take a few examples, which will be sufficient for our purpose, placing those examples in contrast with the too vapid and barren discourses which are so often held up as "Gospel sermons," "Gospel truth!"

In the first place it will be conceded that Christ's teaching to Nicodemus underlies all that must be learned in the School of Christ, and so the Divine teaching anticipated the enquiries of this "Ruler of the Jews." This "Master in Israel," by directly telling him he must be "born again;"—mark, Christ did not say that birth was to come in an instant; not a sudden conversion, as some would have it,—but He knew that this man, whatever else of knowledge he was possessed, was yet ignorant of the main spring of Christ's teaching, that "he must be born of the Spirit." Even though he acknowledge Christ as a "teacher come from God." We need not dwell further on this truth but go on to present the contrasts we propose, which it is hoped will serve in some degree to bring out the point under consideration.

It will be profitable for those who are only too apt to be satisfied with a one-sided string of little more than high-sounding religious phrases, to observe the various methods and remarkable words Christ used in leading ignorant and simple men and women to know themselves on the one hand, and to believe in Himself on the other, as "the way, the truth, and the life." In His own most blessed invitation (Matt. xi. 26 and following verses), He does not offer a bare invitation to come to Him, but He shows what it is to come to Him,—not safety merely—but a learning from His spirit. "Take my yoke upon you and learn of Me for I am meek and lowly in heart." This is what we are to learn, and not salvation merely, if we take salvation in its limited sense.

The earnest, but it often happens, untrained evangelist, eager to gain what are too readily supposed to be converts to Christ, keeps telling people to "come to Jesus," often adding, "You need do no more."

Now we object entirely (even in the first place) to this way of bringing the Gospel message to dead souls. How can it be expected that those, at least, who know little or nothing of the Scriptures, can all of a sudden profess to believe in Jesus as their Saviour, on mere hearsay. We do not limit the grace of the Lord Jesus Christ in shedding light upon any darkened mind, by any means, and there are instances of souls being struck with a sense of sin in a moment, that, when followed up with sound teaching, led to a grasp of Christ in the heart, which results in a changed spirit, not merely an outwardly changed life, through fear of punishment; but those cases represent instances the more extraordinary working of the Spirit, than the ordinary, if we may venture to say so. If we take an example from natural, every-day experience, do we not find that we are very slow to believe, and love, and trust, some individual without having much know-

ledge of the character of that person? Indeed, sincerity blames those who are too prone to profess a genuine love on a slight acquaintance, and the depth of that so-called love may well be doubted.

Again, when the young ruler came to Jesus with, doubtless, a sincere enquiry as to "what good thing he might do to inherit eternal life," Christ did not tell him to believe in Him; the young man did not want to be told that; he evidently knew that Christ was a divine teacher but Christ made him aware of the hindrance which he did not suspect himself, and so his outwardly fair life, expressed in the words "What lack I yet?" was tested, and he could be no longer blind: in other words—self-deceived.

In our usual, regular congregations and Christian assemblies, it is an accepted fact that Jesus Christ lived and died to redeem mankind. To keep perpetually telling a professedly Christian congregation this known fact—that Jesus died, repeated, perhaps, many times, is only to repeat a truism. This is why there are so many lifeless professors, having "a name to live by," and who are starved for want of the "bread of life," which is no doubt "freely offered!" but offered so as not to feed. "The sincere milk of the word that ye may grow thereby" is what they want. They will tell you they believe in Jesus as well as you. Now, the disciples had Christ with them, when He taught them in that long-continued and intensely practical sermon on the Mount; and before that time He had gone about all Galilee teaching and preaching in the synagogues.

We need hardly say that the call to believe in Christ as a Saviour in our time, is a different thing from the call to believe in Him in the early days of His manifestation, and of first-apostolic preaching. The now-prevailing acceptance of an historical fact—an all-convincing power—that is leavening society nearly all over the globe, necessitates a vaster and deeper study of the sacred Scriptures, to meet the growing intelligence of a more enlightened age. The infancy of the Christian Church was never destined to remain such, no more than any other infancy. The pioneers of the early church but paved the way, no doubt gloriously, sealing their testimony by their blood. In John the Baptist's time it was no truism to call upon men everywhere to "repent and believe the Gospel," but he did more than herald the Saviour—he charged the Pharisees and Sadducees to "bring forth fruits meet for repentance," when they came to his baptism with, doubtless, some idea in their minds that they were all right, as the descendants of Abraham. He rebuked vice, in high places, and that personally, and his life paid the penalty of uncompromising faithfulness.

To take another example of Christ—His manner of teaching—we find Him, in the case of self-righteous inquiry, meeting it with distinct teaching as to dead works; witness His answer to the question, "What shall we do that we might work the works of God?" "This is the work of God that ye believe on Him whom He hath sent." But he did not stop there. Christ knew these people only sought Him "because of the loaves which they did eat and were filled" (John vi. 26), and in the precious discourse that followed He opened up to them the true "Bread of life."

To those who feel a sort of fear lest what they are pleased to term "Sound Gospel" should take too practical a tone, and, according to their ideas, cut at the root of our cardinal Protestant doctrine of "justification by faith," we need only say that we believe in St. Paul's and St. James's definition of faith and works, as one and the same; one inseparable truth from different stand points.

Thank God for it, we need not travel far in these days of Bible research to find excellent preaching with the range of trained and cultivated preachers, (not trained orators merely),

and it would be rare in the present time to be compelled to listen to a milk and water repetition of vapid nothings, substituted for the word of life. As for all those who are not of the duly appointed ministry, but who consider that they are called on to preach, we would rather leave them out of the list, if we could avoid it; but although many of those lay-preachers closely study Scripture, yet the very error it is our aim to point out, results chiefly from insufficient knowledge of theological studies only to be gained by years of painstaking search into the divine word, and by using every help that may serve to aid in the acquirement of such power of illustration that seldom fails to rivet the attention of even non-religious but educated hearers. Therefore we should beware of ignoring, either by word or practice, the importance of these things. On the other hand if any man, however trained he may be, "have not the Spirit of Christ he is none of His," and his preaching and teaching is devoid of that unction which is paramount to all else.—*Family Churchman.*

THE AIM, PRINCIPLES, AND MEANS OF PERSONAL RELIGION.

From a Pastoral by Bishop Gillespie, of Western Michigan.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—Colossians i. 12.

I.

Here is expressed the aim of personal religion—meekness for eternal being in holiness.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sin" (v. 14, 14). "Jesus having overcome the sharpness of death has opened the kingdom of heaven to all believers"—it is the voice of humanity, "God the Son hath redeemed me, and all mankind." (Catechism).

Yet "without holiness no man shall see the Lord." (Hebrews xii. 14). The law of all our happiness is, that we be in sympathy with scenes and employments into which we are introduced. So Heaven has no promise of satisfaction for us, save as all within us is in harmony with what is the life in the future abode. "Heaven is a place of character; the full development of those principles and dispositions which are received and cherished upon earth, by the knowledge of Jesus and the teaching of his Spirit." (Salter). We must indeed expect that in the change of worlds, there shall be a refining that will cleanse away all remaining impurity, and put upon the sinner the saint—"when I awake up in thy likeness I shall be satisfied with it"—Psalm xvii. 15; but here the holy process must commence and be carried on to the point of baptismal obligation and grace "continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living" (Baptismal office.)

II.

What are the Principles of this personal religion?

All practice is founded on principle. In the State we have the Constitution, the declaration of rights, the charter, the inflexible usages, the platform. In the Church, the Creed, the Sacraments, the ordinances, the rule of thought and action. We serve God according to his will, and that will is expressed in what we are to believe, how we are to feel, and what we are to do. A religion of our own suggestions, of a heart and life as we think they should be, is more than useless. It is an open insult to the Majesty of Heaven. If our whole life comes not under the law, "thus saith the Lord," we can only tremble that we are "hasting unto the coming of the day of God" (II Peter 3. 12).

1. All godliness whether of feeling or act is the outcome of some cherished article of faith.

"The faith once delivered to the Saints" as it was taught you in the Catechism, as you acknowledged yourself bound to believe in Confirmation, as you are constantly repeating it in the Creeds, marks out your life in Christ, and gives you hope of being "accepted in the Beloved." (Ephesians i. 6)

Hence the necessity to be "nourished up in the words of faith and of good doctrine" (1 Timothy iv. 6)—the importance of an acquaintance with Christian doctrine in its verity and its spirituality.

Because in so many individual cases the faith has never been truly received, there is so much personal religion that gives no blessed assurances within and has no positive influence without.

I beseech you, therefore, dear brethren, "to come to the knowledge of the truth" (1 Tim. ii. 4)—to be in the best sense intelligent Christians that you may be sincere Christians.

2. Another principle of our Holy religion is, that duty must ever take the place of worldly interests and gratifications. We are enlisted under a Master who accepts his followers on the terms, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (St. Luke x. 23). Self-sacrifice is no less the law to-day than it was when the roll of "the noble army of martyrs" was daily lengthening. The disciples of a Master whose whole life below was one great act of sacrifice, we have no part with him, no favour from him, save as we uniformly put self in the background. And yet, do not some of you hold your service of your God and Saviour at the mercy of any difficulties, the attractions of time and scene, and please God only as you may not have to displease yourselves? It is marvellous and painful how little the ordinary Communicant recognizes the duty of self-sacrifice.

3. Again, a principle of Christian service is, that it must be allowed a share of our time proportioned to its importance. Whatever in our life is earnest has our thoughts and our exertions, what then must be the demands of "pure and undefiled religion"—the rendering due homage to our Maker, the transformation of our characters?

And yet, is not personal religion driven into the corner of brief private prayer, hasty Bible reading, occasional thought, and irregular Church attendance? Even amusements vie successfully with the work of our salvation, and the business of this fleeting world is scarcely molested by what an eternal life demands.

4. It is a principal of personal religion, that it waxes stronger against temptation, more steadfast in faith, more inwardly satisfactory, and more outwardly impressive as years roll on. The Christian life is a reality as it is "coming unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians iv. 13). "Living in the Spirit," we must "walk in the Spirit."

With falls not few, not far between, the Saintsship that mortal man may reach, seems far, far beyond us, even in the advanced years of our Christian profession; yet if there is not perceptible to us the "going from strength to strength," alas, ours is only "a life of spiritual routine, in a mechanical performance of duties, however important, or a mechanical attendance on ordinances, however sacred" (Gou-burn).

5. Another principle of true discipleship is, living unto God in his holy Church. The Church is no mere appendage of the Gospel. It is in holiest, closest union with our service, and God's favour and rewards. The Church is our teacher and guide, but beyond this, in and through the Church, are dispensed the gifts Christ received for men. An attempted service of the Almighty that has little or no re-

gard to the Church's Sacraments, her ordinances, her discipline, her culture, and that undervalues the grace in all these has in it a self-will that must render it worse than "a vain oblation."

If we consult the New Testament, we shall find everywhere the closest union of Christ Jesus with his Church; and the member of Christ is always intimately associated with the holy fellowship. To every one baptized into Christ, speaks the Word as it points to the Church, "This is the way, walk ye in it."

And this is no Church invisible save to "Him who seeth in secret." It is the Church of the Creed—Holy, Catholic, Apostolic. A Church like Him whose body it is (Ephesians i. 23), which may be "seen with our eyes, which we have looked upon, and our hands have handled" (1 John i. 1).

Members of Christ, let us never fail to associate all our "working out our own salvation," and our "hope of glory," with the Church "Christ hath purchased with his own blood" (Acts xx. 28).

6. Our statement of the leading principles of personal religion would be sadly incomplete without positive mention, that all that we may think or do is to be in simple dependence on the Holy Ghost, and as a loving tribute in return for what the Lord has done for us. It must be a very limited Christian experience that can not realize the feebleness of promise and performance; and only a very inadequate sense of what it is to be "called to glory and virtue," can feel the "sufficiency" in ourselves.

And so it is of the first and feeblest feeling after God, to be constrained to own, how utterly void of merit we are, and to crave as our only peace and hope "Christ and Him crucified."

Such are some of the principles of holy living. They are all implied in the Confirmation vow, and solemnly repeated often as we approach the Holy Communion.

(To be continued.)

RESPONSES.

Why is it that some times at the week-day services, when the congregation is small, and the sterner sex conspicuous by its absence, that the responses are almost as loud as on Sunday? It is not because each one present feels an individual responsibility? Why, then, can not each one feel a responsibility at every service? The compilers of the Prayer Book never intended to intimate that the Confirmation Service was the only one in which the people should audibly answer. Let Church people try and remember the fact that they have a responsibility, and not mumble to themselves, nor stand idly gazing about when the responses are made, but audibly answer, and thus take an active part in our common worship. It will help them, it will help others. Their co-operation will show that a common interest is felt; their own hearts will catch the enthusiasm, and strangers who may be present, as they hear the deep undertone of many voices, will be brought to feel that they are present where people are really gathered to worship God.

There is also nothing more encouraging to ministers, or more inspiring to them as well as to people, than to hear the whole congregation joining audibly and from the heart in the words or common prayer and praise. Let each one try it and see the effect.—*Church Messenger.*

"It appears that a succession in the ministry was provided by the same high authority which first declared the Gospel itself."—*Bishop White.*

FAMILY DEPARTMENT.

THOUGHTS AT EVENTIDE.

"Even to old age I am He; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you."—*Isaiah xli. 4.*

To length of days, and hoary head,
Lord, by Thy loving kindness led,
Thou wilt not now my soul forsake,
Lest from the narrow way
My feeble footsteps stray,
And death all unawares my erring feet o'ertake.
My pilgrimage draws near its close;
The strength decays,—each wind that blows
More tedious makes the pathway grow,—
O, if I slip or fall,
My help-imploing call,
Hear, O my Father, and the needed help bestow.

And when is loosed the silver chord.
Broken the golden bowl—O Lord!
Gently each mortal tie release;
And while in solemn trust
Earth holds the mouldering dust,
Keep Thou the spirit safe in everlasting peace.
—*J. Farmer.*

GRACE BEFORE MEALS.

The following beautiful "grace" is used in nearly every part of Germany, both by Protestants and Roman Catholics, particularly the former:—

"Komm Herr Jesu sei unser Gast
Und segne was Du uns bescheeren hast."
literally—

"Come Lord Jesus be our Guest
And bless what Thou us given hast."

GOOD SOLDIERS.

"Endure hardness as a good soldier of Jesus Christ."—*St. Paul.*

You know well what a soldier is. He wears, you say, a colored coat, and carries a sword and gun; he is a servant of the king of his country, and fights the king's enemies. And you know, too, what kind of a character a soldier has. A good soldier is both obedient and brave, does what it is his duty to do, no matter what be the danger of doing it; he goes where he ought to go, even in the face of belching cannon and flying shot, and he stands where he ought to stand, though pain and death be the consequence. I will tell you of two soldiers who did even a braver deed than to face the blazing cannon. Two men once lived at the foot of a great mountain called Vesuvius which has a huge opening at its top, which sinks down into the mountain, and is deep and dark; and one day this opening changed from black rock into a sea of red fire. Then the fiery sea sent up into the sky a fountain of thunders and lightnings, angry flames and smoke, red-hot rock and cinders, till it seemed as if the clouds were on fire and the heavens would fall. And these stones and burning cinders fell down on to a town at the foot of the mountain where these two men lived, and they and all the people were terrified. The town was called Pompeii. All must fly, or be killed, or buried alive by the falling rocks and ashes. And they fled, and the ground reeled beneath their feet. And these two men were standing at the gate of the city. They, too, saw the blazing mountain; they, too, heard the terrible thunder and felt the ground trembling, and what do you think they did? "Ran away," you say, "and saved their lives, like other people." No. It was a sentinel's duty to stand at

his post until he received orders to go away, and they were sentinels; so they did not run, but stood and did their duty. Poor, brave fellows. They saw the men of the city, with their children under their arms, flying from it. They too, maybe, had children whom they loved. Should they rush to their homes, pick up their pets, and fly too? No! it was their duty to stand till ordered to go; so they stood. And the sky became blacker, the air they breathed still hotter and stifling, so thickened was it with dust of falling ashes that breathing became misery, and they must soon be suffocated, if they were not struck dead by some lump of burning rock as it fell. The road that would lead them away ran close by; thousands were passing along it; why should they not go too? Why? Because it was their duty to stand, and they stood; and the mountain went on pouring out its fire and ashes upon them till they were completely stifled, and they stood, leaning up against their sentry boxes, dead.—And it went on still pouring out its rubbish till it rose above their knees, then above their heads, and they were buried where they stood, in ashes and cinders; and a few years ago the ashes were being dug away, and there the two faithful fellows were found. Nothing had moved them. Duty was their word, and, rather than fail in duty, they suffered and died.

Now let me tell you of another brave soldier, for, brave as were these two sentinels at the Pompeian gate, there are still braver hearts than theirs. Edgar Townsend was a young soldier of the Queen and of Jesus Christ in India, a land of elephants and tigers; but it was not in his conduct with wild beasts that he showed his bravery. Edgar had soldier companions who swore; some of them gambled and did other things equally wrong; but Edgar would not join with them. He could not find it in his heart. So, with ill-suppressed ridicule, his companions praised him as "a pious young man." It was exceedingly cruel to do this; but such cruelty was to them rather a luxury. Edgar was high-spirited, and keenly felt their sneers; they were simply dreadful to him. He colored and his heart sank, for he was quite alone. It was a dreadful thing to be made fun of, and to have not one heart in sympathy with you; so Edgar felt. To face an army with roaring cannon and flashing swords—that he could have done with no fear; but this jeering was anguish to him. Yet, of course, he could escape it, if he would join the swearers. But it was his duty not to swear, and it was his duty not to run away, but to "stand" and be laughed at; so he would not swear, and stood the laughter, and did his duty, and was what God has honored with the name of "a good soldier of Jesus Christ," enduring what was hard to endure.

And just one more story. It shall be of a boy soldier of Jesus. Boys are even found in the Queen's service, and I read of a little drummer, who went into thick of battle, among the bullets and bayonets, drumming his "rata-ran-tan, rata-ran-tan," because it was his duty, and was carried from the field wounded, bleeding and dying. But I want you to think of a braver boy than even this, who wore no little red coat, carried no drum, who was still a soldier in the service of the living God, and one who endured what was hard to endure.

"Come along, do; it will be capital fun," said Charles James, the biggest boy of the three.

"No," said Ben, "I won't, I can't; my mother wouldn't like me to."

"Oh!" cried Charles James, in his most irritating tone. "Tied to your mother's apron string, eh? Dear mammy boy!" and then the others joined the ridicule. It did not matter to them that there were three against one.

"Ah! What's up?" inquired a fourth and fifth boy, as they came near, attracted by the loud laughter of Charles James and the rest. Ben was now pale and timid.

"Up! Why, here's a mammy boy! he won't play with powder; he musn't, for his mother doesn't like it!" replied Charles James, roaring with laughter, and the other boys joined with him.

"Ah, you sneak!" said the first of the new boys.

"A young saint!" sneered the second giving Ben's arm a pinch.—"Would your mother like that?"

"Come, fair play!" cried a blustering boy, as, attracted by the seemingly interesting crowd, he led a few others to the spot, "fair play! What's all this about?"

"Nothing," said Ben mustering all his courage and strength—"nothing. I am not going to his powder blasting, that's all."

Ben said this feeling sure of the last comer's favor. But he was mistaken; even he at once joined with the rest in jeering and laughter and Ben was in great pain. And with some stinging remarks the merry crowd left him. And One eye saw his brave "stand" to his duty—"Children, obey your parents," was his Commander's order; and in the face of all the ridicule, though sick at heart, the soldier obeyed. And God, who saw the sensitive soul of the lad suffering keenly, and standing all, rather than do wrong, said of him, as his foolish mockers went away, "Well done, good and faithful servant!" So be brave and like Ben; do right, however much suffering it may bring to you, and God will applaud you and honor you with his favor.

LEARN DURING LENT TO SAY, NO.

Do I speak to no one who is consciously under the dominion of a base habit, or a mean compliance? Is there no one of us who has known what it is weakly to cringe and say "yes," either to his own appetites or ambitions, or to the false or dishonest plans of other men? Oh! then, my brother, be a man and speak the No your heart has long ago striven and yet hesitated to utter. Or, if you cannot, if your chains have grown so strong, your lips so stiff, you cannot frame a No, asks Christ, first, to set you free, and, while you ask him, do your part to learn a free man's firmness. Say "No," for a season at any rate, to some one or more of your trivial, and, perhaps, hitherto very harmless indulgences. No man ever knows what power his most insignificant habits have gained over him until he tests them by downright denial. Say "No," then, for forty days at least to some exacting appetite, some domineering custom of the world about you, some wonted harshness of speech or judgment that may seem so natural to you. Say "No!" when the aggressive clamors of any secular engagements bid you neglect engagements with your Maker. Say "No!" when any summons comes between you and God's courts, or any other hours you owe to him. Say "No!" when any lure or bribe entices you to speak an untrue word or do an unclean deed. God shall see and own the heroism of your endeavor, though men may not. He knows already what that word "No," if ever you shall speak it bravely for his sake, will cost you; and, when at last the books are opened, and the great assize is set, his voice shall crown your steadfast service with his own divine approval.—*Bishop H. C. Potter.*

The theology that burns and glows in Christian poetry is the theory of the heart. It may not be as accurate as technical as that of the formulated creed but for the purposes of devotion and spiritual comfort, it is a thousand times better.

A venerable saint who could scarcely walk by reason of bodily infirmity, was in the habit of repeating these words: "Let us thank God for our mercies, and make as little as possible of our ills. God is alike good in both."

MAGAZINES.

The Century.—The Century Co. N. Y.—The March *Century* contains several features of romantic interest. First in uniqueness, is Mr. Kennan's continuation of his revelations in regard to the Russian state prisons, the details of which are remarkable for interest and bear every evidence of authenticity. An interesting incident related by Mr. Kennan is the celebration in the House of Detention at St. Petersburg of the Centennial Fourth of July.

A narrative paper of thrilling detail is Captain Frank E. Moran's account of the planning, mishaps, and finally successful execution of Colonel Rose's Tunnel at Libby Prison, the narrator having been one of the party who escaped. The article is illustrated.

In "The Home Ranch," Mr. Theodore Roosevelt gives a continuation of his graphic papers on the daily life of a ranchman, accompanied by illustrations.

Mrs. van Rensselaer's paper in the "English Cathedral" series is devoted to Salisbury, of which she says: "Nowhere else does a work of Christian architecture so express purity and repose and the beauty of holiness"; adding that "Salisbury's kind of beauty is the most purely lovely among Gothic kinds." Different aspects of the cathedral, the cloisters and the closes, are presented in the sketches by Mr. Pennell.

Mr. Albert Morris Bagby writes of "Some Pupils of Liszt," with especial reference to Eugene D'Albert, Arthur Friedheim, Alexander Siloti, Alfred Reisenauer, and Fraulein Adele aus der Ohe, of all whom as well as of Liszt himself, there are portraits.

A paper of out-of-the-way biography is contributed by Mr. John Bigelow, in his "Franklin's Home and Host in France," the host being M. Donatien Le Ray de Chaumont.

This number contains also two full-page portraits of Bismarck; one after the bust by Roth; the other (which appears as a frontispiece) is from a photograph and shows the Chancellor in his garden with his two hounds. A short anonymous article considers Bismarck's peculiar influence.

In "Open Letters" are several dealing especially with educational questions: "The Public School Problem," "Mind Training," a reply to the articles on "The Education of the Blind"; a paper "To the Deaf," and other suggestive letters.

The Old Testament Student for February presents an attractive table of contents. Special attention is called to the "Inductive Bible-studies" on Jonah, Amos, and Hosea by Professor Burroughs, of Amherst, Mass. The article on the "Historical Development of the Messianic Idea," by James Scott, D. D., LL. D., of Aberlour, Scotland, is written from a strictly conservative point of observation, and presents very briefly an outline of this important doctrine.

Under the title "The names of Jacob and Joseph in Egypt," Mr. Dickerman, of Boston, discusses a startling announcement lately made in a French review, that two of the names found on a granite tablet of Thothmes III. are names of the tribes of Jacob and Joseph which, after the death of the latter and before the general exodus, had gone up to Palestine, had been caught in arms against Thothmes III., were made captives of war and were brought back to Thebes by this victorious monarch. Here is a possible explanation of the enmity of the Pharaoh who knew not Joseph. Howard Crosby, D. D., LL. D., in a brief article, "Dr. Cheyne on Isaiah," takes severely to task this celebrated English commentator for finding a discrepancy between an utterance of the prophet Isaiah and the "Cyrus-inscription." The "reports" which follow show that the work of the Institute of Hebrew and that of *The Old Testament Student* are, after all, in the same line. The growth of the Institute of Hebrew and the work which it has accomplished are matters of general interest. The "Current Old Testament Literature" is quite full and valuable. Taken all in all, this number may be regarded as up to the average. It is pleasing to note that an enterprise which has hitherto had so many obstacles to overcome is now becoming firmly established. Price, \$1.00 a year (ten numbers). *The Old Testament Student*, New Haven, Conn.

The American Magazine, N. Y.—What are the Anarchists? What is their doctrine? Why would they overthrow society and government, and what do they wish to substitute? These are questions frequently asked by thoughtful citizens. An article by Z. L. White, in the March number of *The American Magazine*, answers such inquiries, and show the depth and virulence of the disease of which the Haymarket murder were only a symptom.

Two of the little known religious communities in Pennsylvania—the Harmonites and the Moravians—have their quaint customs and peaceful abodes described in illustrated articles in the same number.

The Pulpit Treasury for March presents valuable matter for preachers, students and Christian workers. It gives the portrait of Rev. Dr. Alfred H. Moment, of Brooklyn, as its frontispiece, and his sermon on The Kingship of Christ as its first discourse. There is also a brief but satisfactory biographical sketch of him and a view of his church. It also contains a sermon by Rev. John Hall, on Benevolence; by Rev. W. Abbott, on what Constitutes the Measure of Success in Mission work; and another capital sermon is by Rev. H. C. Cushing. The leading Thoughts of Sermons are by Drs. Barrows, Meyer, Pearse, Behrends, Ferguson and Tritton. The Editorials are bright and pointed—on Loafing in the Vineyard; Disgracefully Rich; The Spirit in the Wheels; Sermonic

Martinetts; Warmth and Sympathy, and Extra-Biblical Theology. Yearly, \$2 50; Clergyman, \$2; single copies 25 cents. E. B. Treat, Publisher, 771 Broadway, N. Y.

TOBACCO.

Bishop Dudley, of Kentucky, in one of his "Talks with Little Folks," published in the *Kentucky Chronicle*, says:—

And specially I must mention that there are other narcotics besides whiskey, less deleterious but fully as tempting, in the use of which we must be temperate. Physicians testify that American boys of to-day are being damaged immeasurably by the worst form of the tobacco habit,—cigarette smoking. They say that the smoke of the tobacco, mingled with that from the paper inhaled into the lung, sows the seeds of future disease and often destroys all vital force, and even life itself before maturity is gained. Now, my boys, as Christian boys, eager to do your whole duty as men to your neighbor, have you a right to gratify your appetite at such a cost? No matter that your father smokes his pipe or his cigar; this cannot excuse your beginning a habit which the wisest among us declare to be damaging. Perhaps your father will tell you if you ask him, that he regrets now that he ever began the use of the filthy weed; that he is sure it has not benefitted him, and fears it may have injured his health of body and mind. He pleads with you not to become enslaved to a habit whose power he knows by experience. Does not your duty to your neighbor, your duty to your father, require you to heed his advice?—*Bishop Dudley in his Talk with the Little Folks.*

NEVER SWEAR.

1. It is mean. A boy of high moral standing would almost as soon steal a sheep as to swear.
2. It is vulgar—altogether too low for a decent boy.
3. It is cowardly—implying a fear of not being believed or obeyed.
4. It is ungentlemanly. A gentleman, according to the dictionary, is a genteel man—well-bred, refined. Such a man will no more swear than go into the street to throw mud with a chimney sweep.
5. It is indecent, offensive to delicacy and extremely unfit for human ears.
6. It is foolish. "Want of decency is want of sense."
7. It is abusive to the mind that conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.
8. It is venomous, showing a boy's heart to be a nest of vipers; and every time he swears one of them sticks out its head.
9. It is contemptible, forfeiting the respect of all the wise and good.

It is better to be nobly remembered than be nobly born.—*Ruskin.*

BAPTISMS.
On February 17th, 1888, in Christ Church, Albion Mines, N. S., Georgina, daughter of Robert and Jane Davidson.
On February 19th, 1888, (1st Sunday in Lent, at Thorburn, N. S., Henry, son of John W. and Jessie A. Appleton.
At Greenfield, Carleton Co., N. B., on the 9th ult., Lulu Elizabeth (privately) child of Joseph and Nancy Ritchie, baptised by Rev. J. E. Flewelling.

MARRIED.
WHITE-BALLOON—In St. James' Church, Centreville, Feb. 7th, by the Rev. J. E. Flewelling, George Leverett White, to Alice Wilmet Balloob, daughter of Wm. D. and Ella Balloob, both of Centreville, Carleton Co., N. B.

DIED.
RITCHIE—At Greenfield, Carleton Co., N. B., on the 11th ult., Lulu Elizabeth, only child of Joseph and Nancy Ritchie, at the age of 5 months 13 days.

RITCHIE—At Greenfield, Carleton Co., N. B., on the 18th ult., Joseph Ritchie, of consumption, aged 40 years, 8 months and 8 days, second son of Charles and Eliza Ritchie, leaving a widow and numerous friends to mourn his departure.


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35-44

MISSION FIELD.
NORTHERN AUSTRALIA.
(From the S.P.G. Mission Field for February.)

In the Northern part of the continent of Australia there is a vast district where much has to be done by the Church. There is no work among the few colonists at Palmerston, which is close to Port Darwin; there are the needs of those employed on the Pine Creek Railway; there are those still left at the gold mines, as well as the Daly Copper Mines; there are a hospital and a gaol to be visited; there are numerous Chinese workmen; and there is the great problem of the aborigines. Politically the enormous district known as "Northern Territory" is included in the colony of "South Australia"; and, informally, a like course is followed in Church matters, as it is placed under the episcopal care of the Bishop of Adelaide, whose diocese is co-extensive with South Australia; his city of Adelaide is one thousand seven hundred miles from Port Darwin, and separated from it by the trackless regions of the centre of the continent. The S.P.G. Society has made a grant of £300 a year to assist the Australian Church in doing something for this neglected field of work.

MADRAS.

Of the three large groups of the S.P.G. Society's Missions in the Diocese of Madras, the second occupies the two Collectorates of Tanjore and Trichinopoly, with twelve Missions, in which nineteen clergymen and 190 lay agents are at work. Each of these twelve Missions is the centre of work in a group of villages, which in the aggregate number 167. The Mission in the town of Trichinopoly has in some way work going on in twenty-four villages in the neighbourhood, under four clergymen and sixty-six lay agents. The Rev. J. L. Wyatt, who is at present in England on furlough, is at the head of this Mission.

In the poorest of the Australian Dioceses, that of Perth, there has been hearty thanksgiving to the great Head of the Church for the blessings of the first century of the Colonial Episcopate, and £40 has been sent to the S.P.G. Society which has so largely helped the Colonial Church to grow. Many other Colonial Dioceses have expressed their thanksgiving in the same way. From Wellington, in New Zealand, £22 10s has been received.

In Advent, 1886, Bishop Caldwell ordained sixteen native clergymen. The Advent season of 1887 has seen the admission of nine more natives of India to holy orders by him. There are, therefore, now nearly seventy native clergymen in the Society's Missions in Madras. The high standard of examination, as well as the

careful preparation and testing of the candidates vocation, lead us to regard this body of native clergymen with great thankfulness. The Church has, indeed, taken root in Southern India, and possesses clergymen who, we may trust, will work well for her strengthening and her growth.

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PARAGRAPHIC.

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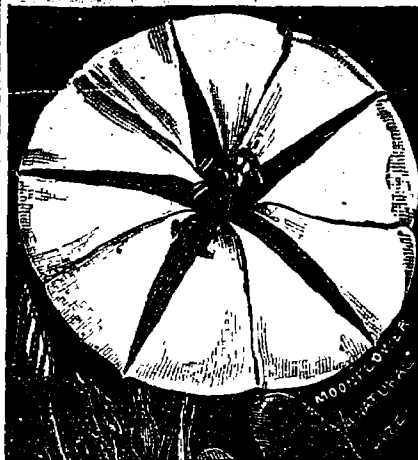
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