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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"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.

VOL. X.
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MONTREAL, WEDNESDAY, MARCH 27, 1889.

51.50
PER YEAR

ECCLESIASTICAL NOTES.

THE late Horatio S. Pierce, of Scranton, Penn., bequeathed \$5,000 for a Rectory for St. Luke's church, in that city, and \$1,000 to Trinity Church, Carbondale, Pa.

THE Bishop of Capetown will leave England for his Diocese on the 10th, May. He will be accompanied by the Rev. E. R. Burroughes, who has accepted the post of chaplain.

It is stated that a coadjutor Bishop is about to be appointed for the diocese of St. Andrew's, in consequence of the failing health of Bishop Charles Wordsworth, who was consecrated in 1853.

THE diocese of Dublin has just lost one of its most able and prominent clergymen, the Rev. Arthur Gore Ryder, D.D., rector of St. Mary's, Donnybrook, and sub-dean of Christ Church Cathedral.

THE parish church of Warminster has just been reopened after restoration at a cost of £11,000. The nave has been lengthened thirty feet, and the church will comfortably accommodate a thousand worshippers. On the opening day the preachers were the Bishop and Dean of Salisbury and the Rev. Harry Jones.

THE Confirmation statistics furnished in The Year Book of the Church of England for 1888 shows the numbers confirmed were:—males, 88,520; females, 128,963; total, 217,483. It is impossible to prove from these numbers more than that they were higher than those of 1887 by about 4,000.

THE Bishop of Wellington, Dr. Hadfield, has been elected Primate of New Zealand in room of Bishop Harper of Christ Church, who retires. There is a strong wish to give the holder of the primacy the title of Archbishop though the circumstance that the office has been made ambulatory is a hindrance to this.

THE division of the Diocese California is the one great absorbing subject that interests Churchmen on the Pacific coast at the present time. The southern portion of the Diocese, with Los Angeles as a centre, (a city of eighty thousand people and growing rapidly), desires a Bishop of his own, while San Francisco and the region surrounding oppose a separation. The clergy and laity of the south feel that the growing importance of that section demands the whole time of a Bishop, if the grand possibilities of the future for the Church are to be reached.

Mrs. Professor Jameson, of Iowa city, Iowa, has contributed \$2,000 to the Domestic and Foreign Mission Society as a memorial of her father, the late Mr. Willie B. Miller of New York, formerly of Memphis, Tennessee. The principal of this sum is to be invested and the

income each year divided equally between Domestic and Foreign missions.

A dispatch to the New York Times from Quebec, Feb. 2nd, says: "The influence which the Church of Rome has acquired over the legislature of this province would astonish an outsider. The simplest measure is not sure of becoming a law unless the government can certify that it has received the sanction of Cardinal Taschereau." In three cases, it goes on to say, on Wednesday bills were presented to the legislature with this assurance. Even in the case of an act providing for the registration of births, marriages and deaths, a measure which has repeatedly been demanded by the Provincial Board of Health, the government felt constrained to announce that it had been approved by the Cardinal and the Bishop. Yet those who call attention to the possibility of the like in this country are accused of intolerance.

THE Rev. Dr. Dix, New York, delivered on St. Matthias day a ringing sermon on the Apostolic succession. It may have been suggested only by St. Matthias' election, but it was most admirably suited to these times. It has, with some, become almost a fashion to decry the idea of any succession in the ministry and to look upon the Episcopate as a device of man and as having no divine origin. It is, it is said, losing its hold upon the minds of men within as well as without the Church, and it is thought a little singular that the Bishops at Lambeth and our own House of Bishops should have made it one of the necessary conditions of Christian unity. On the other hand Dr. Dix maintains that the doctrine of the succession never had a firmer position in the Church and that any project of union which leaves it out of consideration must fail at its birth. The creeds, the sacraments, the Episcopate are the *sine qua non* and without these all discussion is a waste of time. *Nine tenths* of the Christian world now hold and always have held to the Bishops as the lawful successors of the Apostles, and they can hardly be expected to yield to the other tenth which has existence only upon the edge of Europe and in this country. Dr. Dix is always outspoken, he believes the truth needs no concealment, but that it can always protect itself, and it is hoped in his coming Lenten lectures he may continue to set forth these elementary truths of religion which are in danger to be lost sight of. Let who will follow the multitude to do evil, he is content to follow truth.—*Correspondent of the Church Year.*

The "Year-book" of the Church of Eng., for 1888, gives a short table of the voluntary expenditure of the Church in the matter of education, first from 1811 to 1870, when the Education Act was passed, and secondly since 1870. In the former period she raised £14,770,000, for building and maintaining schools; since 1870 she has raised £16,400,000, for the same purpose, making a total of over *thirty one millions* of money for the purpose, in addition to £700,000, for the building and maintaining training colleges.

In 1885 the Church schools provided accommodation for 2,506,000 children, the numbers in 1886 and 1887 were respectively 2,535,000 and 2,579,000. The Church thus increased her accommodation 25,000 in one year and 44,000 in the next. Again, the average attendance in 1887 at Church Schools was 1,644,000, while that in Board Schools was 1,315,000.

In the "Year-Book," the Rev. James Duncan the secretary of the National Society, tells us that during the year 1887 the Church raised £1,022,000, in round numbers for Elementary Education. Nearly a quarter of a million was spent in the building and enlargement of schools, and over three quarters of a million on the maintenance of schools and training colleges. In these figures there is an item of £12,000, for diocesan inspection and examination of teachers in religious knowledge, but neglecting this sum, we are in possession of the fact that the Church raised over a million of money by voluntary effort for elementary education in the year before last. Had it not been for the Church this expense would have fallen on the community, and it is not too much to say that it would have cost half as much again had it been done by School Boards. We are therefore justified in saying that the Church saved the ratepayers of the country at least a million and a half in the matter of education. Such a saving ought to earn the warmest applause of the public.

During the past fourteen years 11,936 Deacons have been ordained, of whom Oxford and Cambridge supplied the respectable total of 7,088, or very nearly sixty per cent. If we include those who were educated at Dublin and Durham we find that out of every 100 Deacons ordained almost seventy received a University training.

DEATH OF DR. MONK—The death of Dr. William Henry Monk the distinguished Church musician and one of the original editors of "Hymns, Ancient and Modern," (a book which has enjoyed a wider popularity than any hymnal extant), is announced. Born in London in 1823, he studied under Adams, J. A. Hamilton (author of the famous "Instruction Book" for the piano, of which it is said nearly 1,300 editions were sold), and Griesbach. His first organ appointment was at Eaton Chapel, Pimlico, but he was for thirty-seven years organist at St. Matthias', Stoke Newington, where he established a daily choral service. His accompaniment of Gregorian chants was considered perfect, and many a visit was paid to St. Matthias' in the late Mr. LeGeyt's time to hear him accompany the Psalms. He was also for forty-two years director of the choir at King's College, and since the resignation of the late Dr. Hollah, in 1874, has been teacher of vocal music there. During late years he has had as his assistant Mr. J. E. Vernham, the clever and rising organist of St. Paul's, Knightbridge. As far back as 1851 Dr. Monk was appointed professor of music to the School for the Indigent Blind; he was a lecturer at the London Institution, and a member of the staff of the National Training School and Bedford College. Dr. Monk was a prolific

composer of Church music, and he edited the "Psalter, Anthem Book and Hymnal," for the Scottish Establishment.

WHAT a useful and what a glorious departure was that of the most famous of all American printers, Benjamin Franklin, whom infidels in the penury of their resources have often fraudulently claimed of their own; but the printer who moved that the Philadelphia Convention be opened with prayer, the resolution being lost, as a majority thought prayer unnecessary, and who wrote at the time he was viciously attacked: "My rule is to go straight forward in what appears to me to be right, leaving the consequences to Providence," and who wrote this very quaint epitaph, showing his hope of Resurrection:

The Body
Of

BENJAMIN FRANKLIN, Printer,

(Like the cover of an old book,

Its contents torn out,

And stript of its lettering and gilding).

Lies here food for worms.

Yet the work itself shall not be lost,

For it will (as he believed) appear once more

In a new

And more beautiful edition,

Corrected and Amended

By

The Author.

—Young Churchman Co.

SOME LENTEN DONT'S.

Don't be five minutes late when you can as easily be on time.

Don't linger about the furnace lest you fall into sinful gossip.

Don't go to your seat during the pronouncing of Absolution. Standing at the door with a bowed head is far better.

Don't interrupt the worshippers during prayers by going to your pew and haling them out.

Don't turn round to gaze at the late comers during the reading of the Psalter. It embarrasses them, and also has the tendency to leave the rector without any responsive readers.

Don't keep your seat during the singing of the *Te Deum* or other anthems, unless physically disabled.

Don't wear such clothes to church as will prevent your honestly kneeling in prayers. To kneel means to get down on the knees.

Don't say the first Lord's Prayer with the priest in the Communion office. The people should unite only in the second Prayer.

Don't come to receive with either hand gloved. The Chalice should be held reverently in both hands, and these should be uncovered.

Don't leave before the Benediction unless positively compelled.

Don't, at any of the services in Holy Church, engage in chit-chatting and pleasantries before the priest leaves the altar. At least let the sacred influences linger till he returns to the vestry.—*Church Life, Ohio.*

A correspondent writes, remitting subscriptions, and the names of two new subscribers: "It is my intention to advise all my friends to become subscribers, for their own benefit, to a publication which will be an advantage to them."

NOTE THIS.—We will send the CHURCH GUARDIAN free for one year to any Clergyman who sends us Three Dollars with the names of three parishioners as new subscribers.

CONTEMPORARY CHURCH OPINION.

The Church Helper, Michigan says:—

We would speak of hindrances to a devout, profitable Lent that we have felt.

1. Lenten observance is not general even on the part of Communicants. It is common experience, that a certain number of Communicants will attend the special services with the frequency their circumstances will allow, will refrain from amusement, and will show an earnest spirit in improving the season. This may include a third possibly a half of the Communicants. For the rest, some slight attention will be given, while there will be a number upon whose life Lent makes no impression. And so at Easter there come flocking to the high Communion members who have had no semblance of a Fast, and who if the Church had her rightful discipline would be debarred the Sacrament.

2. Lent as a Fast has only partial observance. Amusement is restrained only to the extent of preventing remark. We have heard of a lady going to her Rector to ask, "if it would be necessary to give up stated Euchre parties." We read the other day of a Detroit Caterer replying to the question—"will Lent interfere with the social gaiety?" "Not as much as it once did. The Episcopalians and Roman Catholics keep Lent, but not as strictly as formerly. The Liberal Christianity, and the doctrines that are taught in the Churches at the present time is the reason."

3. The private observance of Lent in devotional exercises is lost sight of. Many churchmen think that if they attend the special services with tolerable regularity, that is all that can be asked of them.

A true Lent cannot be secured without diligent use of private means of grace. "Enter into thy closet," is the law of a Lent that will bring the soul nearer Christ there to abide through all the remaining years of life. Lent is a bidding to more frequent fervent prayer, to better searching of Holy Scripture, to self-examination, meditation and holy reading.

4. There is another Lenten hindrance for which the Clergy are sometimes to blame. We refer to Church entertainments, sales and socials immediately to follow Easter. When these are contemplated, the weeks of the Fast and even the Holy week—we have known it so—are taken up with preparation. What is purely earthly is mingling with the solemn scenes of our Lord's last days. Those for whom Lenten duties and privileges have little interest gladly accept the work of the occasion in their place. If such devices for money must be, let them be placed at a reasonable distance beyond Easter.

The Church Year, Jacksonville, Fla., says:—

The season of Lent is the religious commemoration of our Blessed Lord's temptation in the Wilderness. The keynote of the faithful observance of its duties, is to be found in His struggles with, and victorious conquest over the evil one. Rightly considered, the temptations which assailed Him epitomize the whole struggling life of humanity against evil; point to the one only source of strength, and the assumed pledge of eventual victory. Its duties run on two lines of action; first, the proper discipline of restraint and self-denial "to keep under the body," and second, the increased effort to build up and strengthen the inward and spiritual life. And these two run together, the latter is the purpose in view, and the former is a means toward accomplishing it, warranted and endorsed by the deepest experiences of both the natural and the religious life.

The North East, Portland, Me., says:—

To make Lent profitable to the soul, the season must be used, as the Church intends it to be used, for self-denial. Self-discipline cannot be carried on to any purpose by the person who will not give up those things which he

knows are at present engrossing too much of his time and thoughts. To attend the service of the Church and to be ready to obey her rules *only* when there is *no other engagement to be kept*, to make no alteration whatever in the manner of life, "to eat, drink, and to be merry" as at other times, to deny one's self nothing which demands sacrifice,—to do these things when the spiritual life is crying out for help,—is to let pass an opportunity for the improvement of the soul's condition which will never again be presented in just the same way as it is now. Besides the actual loss in spiritual things, there is certain spiritual damage, and that consciousness of neglect of duty which is sure to cause constraint and unreality.

Never is the influence of Church people more important for good, than when it is the result of a conscientious desire to discharge *faithfully* the duties the Church lays upon her children during the *season* of Lent.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

The festival of the Annunciation is one which loses observance because of the date of its occurrence. It falls almost invariably in Lent. There are but three possible contingencies in which it can happen outside of this penitential season. Twice in the remainder of the present century it will coincide with Easter Day, and it will happen so infrequently as to occur but once or twice in a life time, that the worshipper will be able to observe it by itself as a detached and special solemnity. In almost every case the Annunciation comes to the Church in the midst of Lenten associations. Sometimes it falls in Holy Week, and adds by its contrast a deeper sadness to the solemn memories of Good Friday.

Yet on at least one account it deserves higher prominence than it usually receives. It is the festival of the Incarnation. It presents the divine side of that doctrine to which the Nativity offers the human side. There are many who keep Christmas in a spirit which is doubtful or indifferent to the heavenly descent of the Saviour, who merely recognize the outward attractiveness of the picture of the birth at Bethlehem, and who are quite content to honor the Lord, as at least a human teacher and benefactor, without acknowledging Him as the Lord of glory.

But to keep the Annunciation is to recognize in its fulness the gracious doctrine both of the pre-existence of God the Son from all eternity, and the truth that the Word was made Flesh, and took not the nature of angels upon Him. An angel announces Him to the Blessed Mother. Angels celebrate His birth, but while He lives on earth He is made "a little lower than the angels," to obtain a much more excellent heritage than they.

When in this day some at least who should be wiser and better instructed, are casting doubts upon the previous existence of Christ, when these are attempting to explain into a metaphysical unreality, the meeting of divinity and perfect humanity, it is well for all true Churchmen to recognize with especial devotion that day which emphasizes and enforces the high truth of the Incarnation. That is not a speculation, but a fact God manifest in the flesh, one of the facts embodied in the Creed, one of the truths by which the believer is to live.—*The Churchman N. Y.*

Another Offer.

"THE ATLANTIC MONTHLY" and the "CHURCH GUARDIAN" for one year for FOUR DOLLARS,—the subscription price of the former alone.

THE CHURCH OF THE REFORMATION.

(The following letter appeared in the *Church Review*, London, England, and is we think worthy of reproduction in our Columns.)

SIR,—It is an old and oft-repeated argument used by the enemies, aye, and sometimes the friends of the dear old Mother Church, that she was founded and launched into the world by "good King Hal," of pious memory. In my peregrinations I have had to contend with people who are ardent and vehement enemies of the Church of this land, and the misrepresentations that are cast broadcast about with such plausibility, remind us that we must needs be ever ready to defend and argue for the truth. Now there are innumerable points concerning the subject of this letter which must needs be dinned into people's ears until they thoroughly understand the *bona fide* facts of the case, and it is with this object in view that I claim your indulgence. In the first place, when we use the word "Reformation" we use it in this sense, "a removal of what was new, and a restoration of what was old," for, in the words of the fathers at the Nicene Council A. D. 325, we echo, "Let the primitive customs prevail." The Church of England must have already been in existence, else how could she have reformed herself if she were not. And now as to what Henry was instrumental in *really* doing. That Henry VIII, did not design to separate from the Universal Church appears by the learned and excellent letter written by Tunstal, Bishop of Durham, by the King's desire to Cardinal Pole, dated July 13, 1536, and part of which I quote for the sake of brevity. "His full purpose and intent is to see the laws of the Almighty God purely and sincerely preached and taught, and Christ's faith without blot kept and observed in his realm, and not to separate himself or his realm any wise from the unity of Christ's Catholic Church, but inviolably at all times to keep and observe the same," &c.

That the Church of England had been existing centuries before the Reformation candid and unbiased people cannot but admit, if they can lay any claim to having studied the question; for without deviating from the question, it is a historical fact that St. Augustine converted the Saxon inhabitants of a part of England (Kent) who had invaded that region and dispossessed the ancient British inhabitants, but they relapsed into heathenism in a little more than twenty years after the arrival of Augustine. And on the authority of several ancient writers we know that there were Christian Bishops in Britain several hundred years before Augustine landed there, and the proofs forthcoming are: Tertullian, who lived in the second century after Christ, Origen in the third, who speaks of "Britain consenting in the worship of the true God," and St. Alban was martyred at Verulam (now called after himself) under the Roman Emperor Diocletian (A. D. 305) nearly three hundred years before the landing of St. Augustine. This being the case, it is unnecessary to enter into detail further as to the existence of the English Church before the Reformation. Suffice it to say that the Church is one and the same both before and after the Reformation; not a State-made Church, but a clean, pure branch of the one Catholic and Apostolic Church, and only Protestant in the sense given her by Dr. C. Wordsworth, in the *Theophilus Anglicanus*, which I quote in conclusion:—"The Church of England as a Church is as old as Christianity. Her Protestantism is indeed comparatively recent, and this for a good reason, because the Romish errors and corruptions against which she protests are recent; but the fact is that as the universal Church for the maintenance of her Catholicity was protesting at the first four General Councils, as she protested at Nicaea against the heresy of Arius, and at Constanti-

nople against Macedonia, as she protested at Ephesus against Nestorius, and at Chalcedon against Eutyches, so the Church of England became Protestant at the Reformation in order that she might be more truly and purely Catholic, and as far as Papal errors are concerned, if Rome will become truly Catholic, then, but not till then, the Church of England will cease to be Protestant."

If this letter will incite to a greater study of the question, which I trust may be the case, I shall say, with heartfelt thankfulness, *Laus Deo.*—*R. V. Hawkins.*

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

MONTREAL.—*The Cathedral.*—Mr. Horton Corbett organist, is giving every Tuesday afternoon during Lent a recital on the Cathedral organ. The first took place on the 19th inst., and was much enjoyed. The opening number was an Elegy in C. minor, and it was followed by a Berceuse from Gounod. An air "My Heart Ever Faithful," Adagio from Spohr that came next served as a good introduction to the Prayer from Cappoci and the melody in G from Guilmant. The concluding number was a stirring march from Smart. The programme was admirably arranged and it will be seen that it contained two numbers from the English, German and Italian schools. These recitals will doubtless be much appreciated.

Trinity Church—On Tuesday evening the 19th inst., a scientific *Conversations* was held in the lecture hall of the Church. After a few words from the chairman, the audience examined the various attractions laid out for their inspection. The Bell Telephone company exhibited the police alarm box, the same that is in use in Toronto and by which a constable on beat can, without leaving, communicate his requirements to the Central station. They also showed the system of underground cables. One piece of cable about two and a half inches in diameter had 300 wires in it. They had established an office in the hall, and messages were sent and received from all parts of the city, also as far as Ottawa. There were a number of incandescent lights supplied from the Julien storage batteries. These were exhibited by Messrs. M. D. Barr & Co. Dr. Alexander Johnson of McGill College gave a series of most interesting magnetic and electrical experiments. The microscope exhibitions by members of the Microscopic society proved a source of great attraction. Mr. Henry Mott, of McGill university, showed a number of rare coins, books, etc. Among these were the city police regulations for 1817; "The Pilgrim's Progress," edition 1678; and the programme of the opening of Trinity Church twenty-five years ago. Various optical and scientific instruments were shown by Messrs. Hearn and Harrison, Opticians. Mr. J. O. Flaherty exhibited and worked a Remington type writer. During the evening an orchestra rendered several selections of music in a charming manner. Coffee, ice cream, lemonade and cake, were also supplied and enjoyed.

St. Stephen's.—The Rev. H. T. Bourne, of the Piegan Indian Mission, Diocese of Calgary, addressed the congregation of St. Stephen's Church on Sunday evening last, and the Sunday-school at 4 p.m. in the interests of his Mission.

Several appeals in behalf of the building fund of this mission have been made through the Church papers during the past year, and have not been very heartily responded to. Mr. Bourne is now, with the consent of His Lordship the Bishop, and the clergy of the different churches, about to make a personal appeal to the members of the Church in this city for contributions to this fund. It is for the purpose

of erecting a Church-school and home on the Piegan Indian Reserve near Fort Macleod. To complete these buildings it will be necessary to raise at least \$1,600. The Indian Department have promised \$400 towards this project, and also to ration the boarding pupils. Mr. Bourne asks for volunteers to aid in this work. "Ask of Me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

POINT ST. CHARLES.—*Grace Church.*—The Rev. John Ker was formally inducted as Rector of the parish, in succession to the late Rev. Canon Belcher, on Sunday evening last by the Lord Bishop of the Diocese, who preached, and in warm terms commended the new Rector to the people of the parish. There was a large attendance, the Church being crowded. One of the first matters which probably will demand attention on the part of the Rector will be that of supplying accommodation for the many who we believe cannot obtain even sittings, much less pews, in Grace Church. The parish is rapidly growing in influence, owing to the large influx of people through immigration, and the presence within its limits of the Grand Trunk workshops; and the well known earnestness and energy of the new Rector will find ample scope for exercise. May every success attend him in his new field of labour.

DIOCESE OF NOVA SCOTIA.

PORT MEDWAY.—On Thursday evening, the 28th Feb. the Bishop administered Confirmation in the Church of the Holy Redeemer at Port Medway when the Rector presented 14 candidates for the imposition of hands. Of those candidates, seven were males, and seven females, and all of them were married and the heads of families with the exception of one of the females a girl of twenty-one whose father and mother were also among the number. The little Church was literally crowded to its utmost capacity and the whole congregation were very attentive to the Bishop's words of wise and fatherly counsel to the Candidates. After the service some few of the leading male members of the congregation had the pleasure of meeting the Bishop at the Rectory, and were much pleased with the kindness and friendly greeting which his Lordship so invariably extended to all who call upon him.

On the following morning the Bishop drove to the Parish Church at Eagle Head, and at 11 o'clock held another Confirmation, when 21 candidates were confirmed, nine males and twelve females, while of these all were young and unmarried except one man, who however, is not by any means an old man. The Parish Church is quite a large building, but it was well filled at this service, so many taking this way, and this opportunity of welcoming the Bishop in their midst. Besides the Rector, who presented the candidates, there were present with the Bishop the Revs. J. Spencer of Petite Riviere, and A. W. M. Harley M. A., Curate of Liverpool. The latter acted as the Bishop's Chaplain on this occasion, as Mr. Spencer had done on the previous evening. After service the Bishop and Clergy were entertained at the house of Mr. William Wentzel Sr., at Eagle Head, and there met Mr. Jacob Wagner who is indeed one of the chief pillars of the Church in this Parish. At three o'clock there was another service in the Church when the Rector was inducted by the Bishop, previous to the evening service. The Rector said the prayers at this service as well as played the organ, and the lessons were read by the Revs. Spencer and Harley. The Bishop preached a plain but powerful sermon on the character of the Ministry as representing our Blessed Lord Jesus Christ to the people. Long may such sound teaching be remembered and acted upon both by the Rector and the people.

SHELburne.—The Lord Bishop, accompanied by the Rector of Lockeport, began his duties by administering the rite of Confirmation in the Union Church at Jordan Ferry on the evening of March 7th. There were ten candidates, seven males and three females. We only had the office for Confirmation with four hymns, and a masterly and encouraging address to the newly confirmed. The collection \$2.86 was for Foreign Missions. This was the first occasion on which a Bishop ever visited these parts. The whole settlement evidently appreciated the sacrifice of the Bishop, since this taste of his ministrations led not a few Presbyterians to walk and drive seven miles for the services of Sunday. On Friday, at 10:30 the service of consecration took place at St. Peter's by the Sea at Sandy Point. This is a Gothic Church, overlooking Shelburne's magnificent harbour, built on a site presented by Messrs. Timothy and Thomas Hemeon. The petition was read by the Vicar, Rev. H. How, B.A., and the procession then formed. The revered Rector was present, and the Rector of Lockeport, Rev. T. Johnston, acted as Chaplain. The deed was presented by the above named donors of the land, and the sentence read by the Rev. Dr. White. Prayers were said by the Rev. H. How. The Lessons were read by Rev. Thos. Johnston. The Bishop was celebrant, and the Rector was Gospeller. His Lordship preached an instructive sermon from Psalm cxxii, 6-9; on the relation of the Temple to the Synagogue, and showed how the manifold gifts of grace came to a parish through the peculiar blessings offered in the Sanctuary, and the ordinary ones by the prayers in the dwellings of Israel. There was a large congregation, and the singing was very hearty. A goodly number of communicants partook at the first celebration of the Holy Eucharist in St. Peter's. This Church, whose foundation stone was laid four years ago, has cost some \$1,850, and the people may have been truly said to have built it. The S.P.C.K. gave £25, and with the exception of some \$60, the balance has been raised by the untiring energy of a united congregation. Great praise has been accorded to Capt. John Purney and his daughter, Mrs. Geo. King, Mr. Oates, and the neighbors in general, all of whom according to their several abilities, have been zealous in offering of their substance for its construction. The reredos and Holy Table are the gift of Hon. N. W. White, Q.C.: the Holy vessels and altar cloth of the Church Extension Society; the Lectern of Colin King, Esq. The handsome coloured windows (costing \$190) were made by J. C. Spence & Sons, of Montreal. The sacred edifice was built by Caleb Allen, whose work has been done in a most satisfactory manner. Miss Long and Miss Bruce presided at the organ, and the choir of Christ Church strengthened that of St. Peter's. After receiving the hospitalities of Capt. Purney the Bishop graciously visited the choir at R. H. Colman's, whose wife is the President of our Sewing Society, and returned to the Confirmation service at 2:30. The church was packed and the vicar resented thirteen candidates, four men and nine women. A similar service to that at the Ferry took place. The Bishop's impressive manner and commendation of the candidates to the prayers of the congregation has wrought a wondrous effect upon visitors, and the usual worshippers. An estimable Baptist lady, who came to shepherd her brethren, said "Oh how I prayed for those candidates!" His Lordship delivered an encouraging address to the confirmands, which covered ground different from the previous. The collection, taken for providing lamps was some \$14.50 which was augmented by a subsequent gift of \$5.

In the evening Christ Church was packed, benches being in requisition, and several members of St. Peter's choir most kindly assisted in the singing. Here forty candidates were presented, 13 males and 27 women. The whole congregation were most devout, and the Bishop's

powerful address showed most conclusively that we were servants because we were children and not children of God because of our good works. Both the Rector and Rev. Mr. Johnston were present.

On Saturday the chancel of the Church of the Resurrection was consecrated. The Rector of Lockeport acted as Chaplain. The Bishop was celebrant, and there was a goodly number of communicants. His Lordship again preached. This chancel has a nice East window of three lance shaped openings; the central one being a representation of the Crucifixion. There is a nice reredos, and behind the altar is a painting by the present Rector of Bathurst, N. B., the manifestation of Christ to St. Mary Magdalene, while on either side a seraph is in the posture of lowly adoration. The new chancel carpet and cocoa matting, and the clean and pretty church were praised by the Bishop, much to the encouragement of the people whose recent efforts for that purpose were crowned with success. The Bishop, clergy and visitors were honorably entertained by Capt. Joseph and Mrs. Walters, whose names will be well remembered by former clergy as synonymous for kindness and forethought. At 2:30 the church was filled, and as the processional was sung to the accompaniment of Miss Bruce the Bishop proceeded to the chancel, Rev. Mr. Johnston carrying the Pastoral staff. Here 39 candidates are presented; twenty-men and sixteen women. The congregation, all of whom always remain during the celebration, are very reverent. The Bishop's address urged the need of continuing in that unity which, as the result of the untiring labours of our beloved and esteemed Rector, gives us a section of country with some eighty families with but very few who do not belong to the church. The collection \$7.74 was for Foreign Missions. Mr. John Boyer kindly drove the Bishop to Churchover, and Mr. George Cox the previous day to Sandy Point. On Saturday evening a reception was held at C. White's, Esq., where a number of the congregation had the pleasure of meeting our genial Bishop. A cordial address of welcome were presented by the Rector, Rev. Dr. White, to which his Lordship made a characteristic reply. So that thus far the Bishop confirmed 102 candidates, 37 males and 55 females; the largest number, so the Rector states, in the history of the parish, (on a former occasion, when Barrington and Lockeport were included, there was once 101); and consecrated one church, and one chancel.

On Sunday the ancient parish church was filled both morning and evening. The Rector was present at both services, much to the joy of all his many friends. It sounded like "the good old times," said one loyal daughter of the church, "to hear his familiar voice utter the words 'dearly beloved brethren.'" The Bishop celebrated; a large number of communicants received the Holy Sacrament, among them were a good many of the candidates for confirmation. Both in the morning and evening the Bishop delivered two masterly sermons, what that means those know who had the great privilege of hearing him. One thing we can promise that we will always be ready to bring in benches. Several members of St. Peter's choir gave us the benefit of their assistance, and the *Te Deum* was sung in accordance with the notice to the congregation, "as a solemn act of thanksgiving for special means of grace offered through the Episcopate." During the singing of "All hail the power of Jesus' Name," the Bishop and clergy retired. During his visit his Lordship was hospitably entertained by Hon. N. W. White, who met the Bishop at Jordan Ferry. On all sides one hears the natural question, eagerly put, "When is the Bishop coming again?" A movement is now on foot to subdivide the parish by making Churchover and Barrington a separate Mission, if the scheme meets with the approbation of all concerned; the stipend offered is \$650. It

is a promising field for an energetic and judicious worker.

DIGBY.—On Thursday, the 14th instant, his Lordship the Bishop of Nova Scotia arrived in Digby by the train from Yarmouth, and in the afternoon proceeded to Marshalltown, where he consecrated the chancel lately added to St. Paul's chapel in that place.

St. Paul's was filled by a large and attentive congregation, several persons coming from Digby, the Ridge, St. Mary's Bay and other places. At 3 o'clock, the Rector, Rev. Dr. Ambrose, left the vestry and entering the nave at the west door proceeded to the chancel arch, where, with Mr. George L. Marshall, senior chapelwarden, he met the Bishop, attended by Rev. P. J. Filleul, R.D., who, in the capacity of Bishop's Chaplain, carried the Pastoral staff, a beautiful one lately presented to our good Bishop by the clergy of his Diocese. Mr. Marshall having read the petition for consecration, and the Rev. Dr. Ambrose the Bishop's written sentence thereon, the prayers appointed by the Provincial Synod were said. Then followed Evensong, in which the hymns were: "We love the place, O God," "Pleasant are Thy courts above," and "O Lord of Heaven, and earth and sea." It is noteworthy that the first named hymn was written by a former Rector of this parish, Rev. William Bullock, late Dean of St. Luke's pro-Cathedral, Halifax.

The whole service was a remarkably bright and hearty one; the responses being given by the whole congregation, who also joined in the singing with full accord. We felt the truth of a nonconformist poet's words:

"Lord, how delightful 'tis to see
A whole assembly worship Thee,
At once they sing, at once they pray,
They hear of heaven and learn the way."

The Bishop preached a very thoughtful and touching sermon from I Cor. xi, 28, shewing the privileges and responsibilities of those admitted to membership in Christ's Body, and thereby to join in pleading the merits of His great sacrifice made once for all.

Great credit is due the church people of Marshalltown and its vicinity for having provided almost entirely at their own cost a chancel and vestry for their church, which are models of neatness and good taste. The altar, a very correct and handsome one in black ash, was given by Mrs. C. L. Moody, of Yarmouth; the beautiful brass cross on the table being presented by the Church Extension Society. The fine chandelier was the gift of Herbert L. Jones, Esq., M.P., for this county. The much admired chair for the Bishop, as also the sedilia were made at a very moderate cost by Messrs. Ross & McPherson, of Sussex, N.B., who are experts in church furniture. The Misses Eliza and Margaret Jones made and embroidered the stoles and the "fair" linen cloth, as also the hangings for prayer desk and pulpit.

WINDSOR.—The following list, comprehends the names of the clergymen of the Church of England in Windsor who have been connected with the parish, or have been missionaries prior to its establishment. It covers a period of 127 years:

- 1702—The Rev. Thomas Wood, S.P.G. Missionary.
- 1763—The Rev. Joseph Bennett, S.P.G. Missionary.
- 1774—The Rev. William Ellis, S.P.G. Missionary.
- 1795—The Rev. M. C. Willoughby, Rector.
- 1814—The Rev. W. C. King, M.A., Oxon, Rector.
- 1841—The Rev. Alfred Gilpin, B.A., Rector.
- 1856—} The Rev. Canon Maynard, D.D., rector
} The Rev. Henry A. Harley, M.A., Curate. (1886.)
- 1888—The Rev. J. Polehampton, M.A., Oxon, (in charge.)

The Antiquity of the Old Burying Ground.

Here it may be mentioned that nothing has been yet said about the burials within the space upon which the Old Parish Church now stands. It is stated upon unquestionable authority that the Old Parish Church, built in 1788-90, rests upon graves.

By creeping under the floor of the church, numbers of old graves can be detected, even in the dim light which invades the century of repose of this primitive crypt. But the graves were there before the church was built over them to form a crypt.

CHESTER—As one of the parishes left out of the account lately given of the Bishop's visit to Lunenburg Deanery, perhaps a notice of the services held here, may not seem amiss even at this late date. On the morning of February 14th we left Blandford in company with Rev. Mr. Roy and his daughter and drove 9 miles to Indian Point, where his Lordship had kindly consented to hold a Confirmation in the school house, and so saved the candidate a walk of seven miles through the deep snow to the Parish Church. Here was held the first service in this Parish, a deeply impressive one in spite of the poor surroundings and meagreness of the little building, when 15 candidates (including 2 from Mr. Roy's class who had been prevented by the heavy roads from getting to Blandford the day before) received the Apostolic rite. And here by the way, I may mention, that we hope by the time of the next visit for Confirmation, that we shall have a more suitable building to hold it in, as the people few and poor as they are, have become aroused to the need of a small Church, and are now making preparation in the way of getting out frame wood etc., to build during the coming season. After refreshments at a neighbouring house, kindly provided, we said good-by to Mr. Roy, who was unable to come, on the Rectors invitation to Chester, and proceeded on our way, stopping however, about two miles from Chester, for the confirming of a sick candidate.

At 7 p.m. St. Stephen's Church was crowded to the doors for the Confirmation service, at which the Rector presented a class of 54 who, I trust as well as the others, of the congregation, will not quickly forget either the deeply solemn service in which they took part or the earnest and burning words addressed to them by our beloved Father in God. Friday, the 15th, was a busy day for the Bishop, but a most bright, happy and profitable one for our Parish and people. At 10.30 the Holy Communion was celebrated at St. Stephen's Church when, his Lordship preached in his usual earnest and plain, but powerfully eloquent style, and a large number received at his hands the sacrament of the Body and Blood of our dear Lord. After dinner a drive of 10½ miles over the splendid snow roads, brought us to St. Mark's Church, where a class of 48 received the Apostolic rite at the hands of our chief Pastor, then we came back 5½ miles to St. John's Church, Chester Basin where our last service was held at 7 p.m. and 8 more were presented for the laying on of hands making a total in the Parish of 124, of whom 63 were males. We enjoyed for that night the kind hospitality of Mr. and Mrs. Reddy, at Chester Basin, and next morning the fine weather and goods roads continuing proceeded comfortably to Martin's River, in the next parish and so our share of this Episcopal visit was ended; but we hope that the good done, will long continue and that the impressions made by the stirring addresses which they have heard, will be life long in their duration, both for those newly confirmed and for all who heard them. As regards our beloved Bishop who now for the first time has come among us, the feeling of everyone I think, must be one of deep thankfulness to God, who has given us such a man to take the place of him whom we lost, and of

eager desire that the time may not be long before he is able to come among us again.

GRANVILLE—The Bishop of the Diocese held a Confirmation in the Church of the Holy Trinity, Granville Ferry, on Saturday evening, 16th March. The service commenced at 7.30, and long before that time the church was quite crowded. The service was very solemn and impressive, and one to be remembered, especially by the nine candidates for the rite. Immediately before the imposition of hands the *Veni Creator Spiritus* was sung by choir and congregation kneeling, after which followed a solemn pause for silent prayer on behalf of those about to be confirmed. The Bishops address to the candidates was full of loving words of encouragement and advice. On Sunday morning a similar service was held in the Parish Church of All Saints, after which service the Bishop had luncheon at the residence of Mrs. William Mills, before proceeding to Belle Isle and Bridgewater.

DIOCESE OF FREDERICTON.

GAGETOWN—In reading your interesting journal of March 6th, I see under the column "Diocese of Fredericton" some one has sent you a few remarks from Gagetown, N. B. While pleased to hear of Rev. H. Hackenly's popularity, still I think the remarks are very unfair and a gross injustice to our late esteemed Rector, Rev. James Neales, whose valuable and faithful services extending over a period of thirty years will long be remembered in this parish. Now what are the facts: St. John's Church, the schoolroom and all the surroundings are an ornament to this parish and would be to any parish, and have all been erected during the incumbency of our late Rector. Mr. Neales was always active and energetic, took a lively interest in the Sunday-school and Guild, and established the outlying stations of Lawfield and Summer Hill, besides holding Friday service in the Parish Church, (which last service has not been kept up since his retirement), and his congregations particularly on Sunday evenings were uncomfortably large, as they are at present; and this kept up to his last service. Very large sums have been expended not many years ago on the parsonage and outbuildings, the money being raised not from the surplus of Glebe revenue in consequence of the mission being vacant, but solely through the exertions of his parishioners, to whom it was a labour of love; so much for facts. Now I think you will agree with me that all country parishes are apt to get lukewarm and are better for the stirring appeals of a missionary now and then; and in very much the same way Mr. Hackenly may be reviving the church, but time will show if the interest can be maintained. As I said before it is pleasing to hear of the prosperity of the parish, but don't let an untried and comparatively new clergyman's praises be trumpeted to wound the sensitive nature of an old and faithful pastor who I have no doubt is a constant reader of the CHURCH GUARDIAN.—*A Churchman.*

RICHIBUCTO—Rev. D. V. Gwilym, who has been Rector of St. Mary's Episcopal Church, Richibucto, for some time, severed his connection with that church on Sunday, 17th March, having been appointed to the Church of the Good Shepherd, Houlton. Before leaving Richibucto Mr. Gwilym and his family received many substantial tokens of the esteem in which they were held by the congregation.

PRINCE WILLIAM—The Rectory attached to St. Clement's Church, here (Rev. A. E. Lowndes, Rector), was burned with nearly all its contents. The building was insured in the City of London office for \$1000, and the furniture in Imperial for \$800.

DIOCESE OF ONTARIO.

LANSDOWNE—The Rev. Dyson Hague, M.A., and Judge Macdonald delivered excellent and useful addresses to large assemblies at the Church of England Missionary meetings last week at Ballycanoe and Escott.

IN MEMORIAM—The subject of this notice, Matilda Emma Smythe, wife of the Rev. W. Herbert Smythe, entered into rest at Wellington, Ontario, on Saturday, February, 9th, last, aged 70 years. The deceased lady was born at Burgold, Essex, Eng., from which place she came to this country, many years ago. She leaves a husband two sons and two daughters. The sons are Dr. Smythe, Q.C., Kingston, Ont., and Mr. A. Smythe, of Alvington. The daughters are Mrs. Perley, of Kingston, and Mrs. James Dodge, whose husband is Superintendent in Arizona of a division of the Southern Pacific, R.R. Only three months ago the deceased and her husband celebrated the fiftieth anniversary of their wedding, when there was a family reunion. Mrs. Smythe was an active and energetic worker in the Church up to within a short time of her death taught a Bible class. Deceased was highly esteemed and respected by all who knew her. A son, a young priest of great promise, and a graduate of the General Theological Seminary, New York entered into rest some years ago.

[We regret that the foregoing was misplaced, and has consequently been delayed in appearing in our columns.—Ed.]

DIOCESE OF TORONTO.

NEWMARKET—The Rev. J. Farncomb, M.A., Incumbent at Lakefield, has been appointed to the rectory of Newmarket. Mr. Farncomb is an earnest minister and is popular with his congregation and the people of Lakefield, will regret his departure, though pleased to see him appointed to the important charge at Newmarket. It is not yet known who his successor will be.

PETERBORO—A meeting of the male members of the congregation of St. John's was held in the School-room of the Church on Tuesday evening, the 9th inst. for the purpose of considering the position and work of the young men of the parish, Rev. Mr. Davidson presided. He gave an outline of the way he thought the work should be carried out. He had been struck by the number of young men in the town relatively to the total population. This was one attraction for him, because he was a young man himself. He took advantage of the opportunity to thank them for the hearty manner in which the young men had received him, and he could say the same for Mr. Kenrick. He wished this heartiness practically shown in a more decided way. They did not, of course, expect him and Mr. Kenrick to do the whole work of the parish. Neither did they expect to see the clergy and the ladies to do the whole work, although the ladies gave good aid. They were present to see how they could together advance the interests of the Church. The first suggestion he would make would be Church-going, and regular Church-going with a definite purpose to do their part. The next suggestion was for young men to endeavour to get other young men to attend the Church by cordially inviting them to do so. The third suggestion was sociability in the Church. Why should not all the young men of the Church know each other? Each one had a claim on every other one, and they should be an *esprit de corps*. The young men, also, could relieve the older officials by acting as ushers. They appreciated heartily the work done by the young men now in the choir, but others could assist. He asked them to give suggestions freely, and not consider the meeting a formal one.

A discussion then followed in which Messrs. J. H. Barnham, Hathcote, Poussette, Long and Parker took part and it was decided to form a society, and after considerable discussion the name "The Young Men's Guild of St. John's" was chosen and a committee was appointed consisting of Rev. Messrs. Davidson and Kenrick, Messrs. Parker, J. H. Barnham, H. Morrow, H. Long, J. H. Long, Poussette, Ellis and Somerville, to draw up a constitution.

DIocese OF NIAGARA.

MOUNT FOREST.—Just before Lent, a very successful concert was given in our Town hall, of which the *Mount Forest Representative* gives the following account:

St. Paul's Church concert in the Town hall on Tuesday evening was in every way a success. The attendance was large as may be judged from the receipts at the door which amounted to about \$75. The singing of the Misses Strong was of course the great feature of the programme, both receiving the ovation they deserved. The choruses by the choir were well sung, while the next best on the programme was the appearance of the little Misses Grieve, of Fergus, in songs and club swinging. The two children appeared to be about the same age, 10 years, and can entertain an audience much better than people of a more pretentious age. Certainly they give promise of a successful future as beautiful and successful performers. The other numbers on the programme were sung by Mrs. McFadyen, Miss Lewis, and Mr. Newman; readings by Miss Stevenson and Messrs. Agar and Osborne, and piano selections by Miss Kate Strong and Katie McFadyen; all of whom were well received. Mr. Hagarty was chairman, a position he filled successfully. The stage decoration was very fine and drew forth admiring remarks from all.

DIocese OF HURON.

POINT EDWARD.—A deputation, consisting of Messrs. John C. Joynt, of Blackwell, and James Bright, of Perche, waited Saturday evening last on the wife of their clergyman at St. Paul's Church parsonage, and presented Mrs. Steele with a handsome tea service of the latest pattern, as a token of goodwill and esteem by the members and adherents of St. John Church, Perche. This is the second time within a few weeks that this struggling little Church has shown kindness to its clergyman in a way which is deserving of all praise.

St. Paul's Church.—The annual Missionary sermon was preached in this Church on Sunday evening, March 3rd, by Rev. T. R. Davis, Rector of Sarnia, from Psalm lxxxvi, 7: "They go from strength to strength, every one of them in Zion appeareth before God." The attendance was large, and the interest manifested in the cause of Missions such as to warrant the hope of increased liberality.

NEWBURY.—A vestry meeting was held here on March the 5th, in Christ Church, Rev. Mr. Lowe in the chair. The object of the meeting was to consider the subject of purchasing the lot adjoining the Church and building a shed. It was decided that the lot be bought from Mr. F. Robinson for \$70, to run even with the corner of the church. There was \$60 subscribed at the meeting. Those present at the meeting were Rev. Mr. Lowe, Messrs T. Robinson, Ball, C. Tucker, G. Armstrong, I. Abbott, J. Deacon, T. Johnson, M. Camp'n, J. Shepherd, D. Hagarty, A. Burchell and H. Armstrong.

The Rev. Wm. Lowe intends holding a mission service in Christ Church, Newbury, commencing on March the 18th, to last two weeks. Rev. F. G. Newton, incumbent, of Bervie, is to be the mission preacher.

MITCHELL.—The Rev. F. H. DuVernet has a twelve days mission in connection with Trinity Church, which has been very much blessed. The work was very quiet, yet very real, and the Rector and Missioner being of one mind in all things every detail of the work went on smoothly. Two services were held daily; the address upon Christian life, which was given in the afternoon, being full of beautiful thoughts and practical teaching. The number attending was very good, and steadily increased. The evening services were largely attended, the numbers growing until the Church was crowded. The interest likewise deepened, and many requests for prayer were read out by the Rector. The children's service on the first Sunday, was very profitable. To the service for men only on the second Sunday must be awarded the palm as a unique one. The Church was filled; the sight was a grand one, and the soul stirring words of the Preacher as he discoursed upon "Purity" will not soon be forgotten by any, and will never be forgotten by some. It was a powerful rebuke of all uncleanness of mind and body, and one of the most inspiring sermons heard here. At the close of the Mission many testimonies were read by the Rector testifying to blessings received by the writers. A very large number partook of the Holy Communion, and then dedicated themselves body, soul and spirit, to God's service. All work is prospering in this parish, the clergyman with his well beloved wife and family meeting with much encouragement.

LONDON.—The annual Missionary meeting in connection with the Women's Auxiliary of the Diocese of Huron, was held in Victoria Hall, London, on March 13th. The attendance was large. His Lordship the Bishop of Huron presided and made some introductory remarks of encouragement to the large number of ladies who were present as delegates from the various branches.

Addresses were delivered by Rev. R. Ker, of Stratford, Principal Fowell and Canon Davis, London, on both Home and Foreign work. A collection was taken up amounting to \$65.

This was admitted to be one of the best meetings yet held.

The ladies held their meetings in "Bishopstowe," Mrs. Baldwin presiding as President. Both the Bishop and Mrs. Baldwin have great cause for encouragement at the success attending their efforts in arousing Missionary zeal into the Diocese. This interest is steadily increasing.

Captain Esselstein, of the Church Army, has just concluded a two weeks' mission in the Memorial Church. Much interest was centered in this work, as it was the first time the Church Army was represented in this Diocese. The attendance was very good, and many blessings have surely resulted even thus early.

The Captain is a godly earnest Christian man; speaks with fluency, and his meetings are free from all excitement, though he exhibits great earnestness for the salvation of souls.

ST. THOMAS.—The Bishop of Huron paid the two churches here an official visit on Sunday, the 17th, preaching in the East end church in the morning and the West end in the evening. The congregations were very large and deeply interested in his Lordship's remarks. Dr. Beaumont conducted the services in his own Church in the morning, and Rev. Canon Hill in the evening.

EPISCOPAL APPOINTMENTS for March and April:—

March 17th, St. Thomas East, morning, and West, evening. March 20th, St. Mary's; March 21st, Brooke and Watford; March 24th, St. Ann's Chapel and Asylum; March 25th, Meeting in St. Thomas; March 31st, New Hamburg. April 2nd, Bible Society, London; April

9th, Ingersoll; April 14th, Chatham—Christ Church, morning, and Trinity, evening. April 19th, Strathroy and London South evening; April 21st, Cathedral and Memorial churches; April 28th, Mitchell.

LONDON SOUTH.—The annual meeting of the Senior Branch of the Mission Band was held in St. James' Schoolhouse, here, last week. This branch has a membership of 97. After the election of officers the Rector, Rev. Canon Davis made some encouraging remarks, and gave an address on Mission work. He was followed by Rev. R. Hicks, who gave a good missionary address on women's work.

WOMEN'S AUXILIARY.—The annual meeting of the Women's Auxiliary of the Diocese of Huron was held in Victoria Hall, London, on Wednesday, March 13th.

On the previous afternoon the Board of Management met at Bishopstowe. The following branches were there represented by their President or substitute:—Ailsa Craig, Aylmer, Beachville, Brantford, Grace Church, Brantford (St. Jude's), Chatham, Clinton, Durham, Forest, Glanworth, Ingersoll, Lucan, Owen Sound, St. Thomas, St. Mary's, Sarnia, Stratford (St. James'), Stratford (Home Memorial), Strathroy, Tyrconnell, Woodstock (New St. Paul's and Old St. Paul's), London: St. Paul's Cathedral, Cronyn Memorial, St. John the Evangelist; St. James', London South; St. George's, London West.

Wednesday 13th: The day was begun by Holy Communion at the Cathedral at 10 a.m. The number of communicants was large, about 220. The Lord Bishop of the Diocese preached an earnest and most impressive sermon from Ex. xxv, 8: "Let them make me a sanctuary; that I may dwell among them."

The public meeting in Victoria Hall began at 2:30 p.m. The roll call showed an increase of twenty-seven delegates over last year, there was also a large attendance of others interested in the cause of Missions. After devotional exercises the President, Mrs. Baldwin, gave an admirable address. The reports of both Secretary and Treasurer were highly satisfactory; the latter reported about \$1,193 received by her during the past year, against \$885 last year, while the value of bales and boxes sent to various Missions in the Dominion had increased from about \$1,132 last year to about \$2,553. The branches of Christ Church and All Saints, London, Burford, Delaware, and St. James' (Biddulph), not represented at the Board meeting sent delegates to the public meeting. The Rev. McQueen Baldwin, Missionary designate to Japan, made an earnest address. Three excellent papers were read by delegates, viz.: "Duty is ours, results are God's"; "In earthen vessels," and "Our Home Missions."

In the evening a general public Missionary meeting was held under the auspices of the W. A. M. A., the Bishop in the chair. Able speeches were made by Rev. R. Ker, Rector of Ingersoll; Rev. R. G. Fowell, Huron College, and Rev. Canon Davis, St. James Church, London South.

On Thursday morning a largely attended drawing-room meeting was held at Bishopstowe, when the Bishop spoke earnest words of encouragement and counsel to the members of the Auxiliary.

A meeting of the Board of Management in the afternoon closed the business of the annual meeting of the W. A. M. A. for 1889. "Hitherto hath the Lord helped us."

PERCHE.—*St. John's.*—The annual Missionary meeting was held in this Church on Thursday evening, March 7th, when notwithstanding the state of the roads a good congregation assembled. After devotional exercises, conducted by Rev. Mr. Steele, incumbent, and appropriate hymns rendered by the choir, addresses were delivered by the incumbent on the subject of

"Giving," and Rev. T. B. Davis, of Sarnia, on the general topic of "Missions." The congregation responded liberally in the offertory.

DIOCESE OF ALGOMA.

ROSSEAU.—The Rev. Alfred W. H. Chowne, begs to acknowledge with hearty thanks the gift of a load of hay and a quarter of beef from Mr. Hugh Jackson. Such gifts are of great value and set a worthy example. Also to Mr. Clifford, Church-warden, for many acts of kindness in sending his horses to draw hay, &c. Mr. Chowne also desires correction made in the announcement in THE GUARDIAN of March 13th: instead of *Mr.* read *Mrs.* Chowne.

The Treasurer acknowledges with thanks the following contributions:—Mission Fund—Mrs. Eakens, Woodstock, \$65; Miss Lowe, Bala, \$2; St. John's Church, Port Hope, \$3.45; Ladies, Newmarket, \$10; Chester Sunday-school, \$2.25; Trinity Church, Galt, \$30; Geo. Wilgress, Esq., Cobourg, \$25; Miss Dixon, per Mrs. Boyd, \$1; Miss Dewiney, per Mrs. Boyd, \$2; per Mrs. Holden, Mr. and Mrs. A. F. Gault, \$13.75; A friend of missions, \$10; Mrs. McLeod, \$5; Miss Mercer, \$5; Mrs. Murray, \$7; A friend, 25cts. A friend, Orillia, per Rev. Mr. Noble, \$4; Sir Daniel Wilson, \$25; Mrs. Cheeseman, Stratford, \$4; St. James's Cathedral, W. A. Boxes, \$880; Fred. Wyld, Esq. \$10; Mr. W. Laidlaw, \$10; Parry Sound District Mission.—Rev. W. Craig, Clinton, \$5; Hon. Edward Blake, \$25; Robt. Jenkins, Esq., \$50; Mrs. T. R. Merritt, St. Catharines, \$10; Nupigon Mission.—Mrs. H. Ferguson, per Mrs. S. rachan, \$5; Mrs. Stephen Heward, \$12.50; New Church, Nipigon.—A well-wisher, \$5; W. A. M. S. Aylmer, \$5; Mrs. Hutchison's Sunday-school class, \$2.50; St. Peter's Church, Alberton, P. E. I., \$5; Mrs. Phelps's Stanstead, \$100; Miss Wilgress, collected, \$11; W. M. A. S., St. Andrew's, \$5; Four members, Wellington and Monocic, \$10; Maggnetewan School-house.—W. M. A. S., Lucan, \$1.60; Mrs. Boomer, London, \$1; Indian Student.—Per Rev. Mr. Langtry, \$20; Widows and Orphans.—Edith Galt, per Mrs. Moss, \$4.27; Mrs. Neville, \$50; Mrs. Murphy, \$2; W. M. A., Church of the Ascension, \$100; Hon. Edward Blake, \$25; General Purposes.—Hon. Edward Blake, \$30; Episcopal Endowment.—In loving memory, C. P. B., \$4; Thessalon Church—A. F. New Brunswick, \$20; also from the same for Negwenang Church, \$10, and for Church and Parsonage Fund, \$40.

DIOCESE OF CALGARY.

LETHBRIDGE.—The *Lethbridge News* says:—Members of the Church of England will be pleased to hear that His Lordship, the Bishop of Saskatchewan and Calgary, has formed all that portion of the Diocese of Calgary lying south of the southern boundary of Township No. 15 into a Rural Deanery, and has appointed the Rev. J. F. Pritchard, incumbent of St. Augustine's Church, to the office of Rural Dean, with the title of Rural Dean of Macleod. Mr. Pritchard having faithfully served in the Diocese for a period of ten years, the appointment is in every way a deserving one.

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].

To the Editor of the Church Guardian:

SIR,—Those of your readers who may wish to preserve the sermon in memory of Dr. Lobley are requested to correct the following misprints: *Hard hearted* Lancashire folk should

be '*hard headed*'; *practical eye* of science should be '*practised*'; influential *question* should be '*quarters*'; *pilaster* should be '*poleslar*'; how *hopeful* was the Divine Liturgy should be '*helpful*'; stand *even* in the light should be '*ever*'; '*but we see in him,*' (ten lines from the end should be '*brethren, in him.*' Two lines below, insert *cause* after '*indeed.*' These are the chief.

THE AUTHOR.

Bishop's College, Lennoxville, March 21, 1889.

PSEUDO-HERALDRY.

Sir.—It may seem a small matter to encroach upon your space for, but I wish to draw the attention of those interested to the appalling exhibition, by way of Heraldic Arms, attached to what I take to be an official announcement of the Domestic and Foreign Missionary Society of the Church of England in Canada, in the February number of the *Canadian Church Magazine and Missionary News*.

Surely there was no need of any assumption of Arms. If it be a corporate body, (I haven't the least idea whether it is or not), and had need of a corporate seal, some one of the endless varieties of cross, surrounded by the name and date of the Society, and for motto *Dicite in gentibus quia Dominus regnavit, or Domini est Terra*, or anything else appropriate, would surely have been enough. The well-known stamp of the S.P.C.K., is a good example of what I mean. But if we must needs have an heraldic achievement, in the name of common sense, let it be a true or possible one! But the signboard, or collection of landscapes, which constitutes the present attempt why, to describe it would foil the language of the '*gentle science,*' sorely taxed as it has been by XVIII. century heralds, to the Garter of whom Lord Chesterfield is said to have addressed the well merited rebuke, "You foolish man, you don't even understand your own foolish business." "Foolish" quotha? Aye, but it would be foolish past all endurance, if it were capable of perpetuating such an unmeaning atrocity as that under consideration, which might, indeed, serve as illustrations to the "Penny Tracts, in one syllable," which the second Mrs. Newcome (nee Hobson) that ardent admirer of the "Rev. Gideon Bawls," is represented as bestowing, with pound cake, and hot house grapes, on little Tommy, at their first meeting, but hardly as heraldic bearings in the escutcheon of a Society whose lists are headed with the names of dignified and learned Prelates of a National Church—as I hold our Canadian Church to be.

Every tyro of Heraldic Science knows that a shield is, roughly speaking, composed of "Field" and "Charges," the former being necessarily (in English Heraldry) of one of the two metals or five colours (or "tinctures"); the latter admitting of almost endless variety and choice. But here we have the whole surface filled up with these, "landscapes proper,"—I suppose I might denominate them, and surcharged with an Archiepiscopal Pall—the only recognizable quartering, and here both wrongly assumed and used!

In the first place, it can be borne only by an Archbishop exercising Metropolitan jurisdiction; so that unless I am greatly mistaken, even our Venerable Bishop of Fredericton, might not assume it, being neither Archbishop, nor Metropolitan, in aught but name. And in the next place it is here evidently used only as a convenient method of dividing the surface into the aforesaid landscapes.

The whole thing is so glaring an example of crass ignorance and bad taste; of "uppishness," or an affectation of arms; and of effrontery in palming off such a nameless thing as arms, that I do hope that it will be amended.

I know ecclesiastical bearings have presented many anomalies from the strict rules of the science, but never such an aberration as this. The only thing at all so bad that I remember

is in the arms of another Canadian Diocese, that of Niagara, which rejoices in a whole cast-a-ract in one corner!

Surely if the Society must needs have a coat, it would be no excessive matter to procure an authentic one from the Herald's College; or failing this, to get some one with a little technical knowledge of the subject to devise something not ludicrous.

For lack of better designation I sign myself at present,

ROUGH CROIX SOI-DISANT.

Port Hope, March 24th, 1889.

NEW BOOKS.

"SERMONS," by the Ven. F. W. Farrar, D. D., F. R. S., Archdeacon of Westminster. Thos. Whitaker, Bible House, New York, cloth \$1.

This is one of the volumes of "The Contemporary Pulpit" series, and contains eighteen sermons by this favorite preacher, on the following subjects: Christian Responsibility; How to deal with Social distress; The Ideal of a true Bishop; The Regeneration of the World; The Signs of the Times; The Gentleness of Christ; Life and Light; The Church and Her work; Lessons of Disease and Pain; London Life; Christ's lessons from the Birds and the Flowers; Christianity Triumphant; Christian Education, &c. Dr. Farrar's style is too well known to need comment, but no one will expect to find in these sermons anything very strong in the way of Church doctrine or teaching.

BEECHROFT AT ROCKSTONE, by Charlotte M. Yonge, author of the *Heir of Rudelyffe*, &c. Macmillan & Co., N. Y.; cloth, 291 pages; \$1.50.

The demand for light reading never fails, and when it is met by any book which, whilst cast in this mould, yet conveys good sound moral instruction it is a cause for thankfulness. Of this character are all the works which have appeared from the pen of this gifted author; and "Beechcroft at Rockstone" is no exception to the rule. It is a tale of the same character as "Daisy Chain," which proved so great a favorite; and it introduces two of the "Mohun Sisters," whose acquaintance was made through the pages of "Beechcroft." A writer says of Miss Yonge that "she has the gift peculiar to herself of making her stories ever fresh, lively and entertaining. She has vast resources of allusion and quotation, and she knows how to place these properly. She has too the subtle perception of character and great delicacy of description. Her stories are free from padding, and their atmosphere is to the last degree, pure, sweet and wholesome."

THE THREE VOCATIONS, by Frances Little.—The Young Churchman Co., Milwaukee; cloth, pp. 252.

In this well written story are portrayed the lives of three girl friends, one of whom found fame as an author; another in the married state realized the domestic joys of a happy home, with a loving husband and children, and the third in the service of a Christ-like life as a Sister, fulfilled, in the opinion of the writer, a better and holier vocation than either of the other two; that of rendering lowly service to Christ and His Church. Cast out from a luxurious home by an infidel uncle, because of her belief in and faithful and bold acknowledgment of her Saviour, and her refusal to marry the man—like himself an infidel—whom her uncle had chosen as her husband, Teresa Dalton ultimately chose the vocation of a Sister in an Anglican Sisterhood: and in this calling brought comfort and blessing to many, and amongst them to the very parties who had so grievously wronged her. The story is full of interest; in portions deeply pathetic; true and good, and is one which we have no hesitation in recommending to our readers.

The Church Guardian

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See page 14.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR MARCH.

MARCH 3rd—Quinquagesima. (Notice of Ash Wednesday).

" 6th—ASH-WEDNESDAY; Pr. Pss. M. 6, 32, 38, Communion Service. Evening, Pss. 102, 130, 133.

" 10th—1st Sunday in Lent. (Notice of Ember Days).

" 13th }
" 15th } EMBER DAYS.
" 16th }

" 17th—2nd Sunday in Lent.

" 24th—3rd Sunday in Lent. (Notice of Annunciation).

" 25th—Annunciation of Virgin Mary.

THE CHRISTIAN YEAR AND THE INTERNATIONAL LESSONS.

(From the American Church S.S. Magazine for March.)

It is easy to find an undenominational writer, who is enthusiastic for International lessons, but the question rises to him, "What do you know about the Church Year and its Seasons?" It is likewise easy to find a churchman who is well posted about the Church System, but when he testifies the challenge must greet him, "What do you know practically about the International System?"

It is an advantage to have used both systems for several years, and from such comparative experience to be able to say how the two systems differ. The writer of this paper claims to have had the opportunity of testing both systems, not only having used them in large schools but also having written lesson helps under both systems.

The International System necessarily throws open the Bible to study without the balance of a confession of faith and a Church system to counteract individual idiosyncrasies. The devout student in such an unguided condition is like the Ethiopian Eunuch before he came into contact with the ministry of Philip, "Understandest thou what thou readest? How can I except some man should guide me?"

The system is necessarily limited by its undenominational character to a vagueness which not only prevents definite sacramental teaching and careful Church training, but it implies

most distinctly the evil of all definite lines of organization which separate the religious world into denominations. The tendency of the scholar in International schools is to receive such a bias in favor of undenominational religion that absolute distaste for distinct Church lines of action is likely to result unless great care is taken to counteract the influence of the system. All the leaders in denominational work feel this lack of definiteness and try to supplement it as well as they can. We believe that the ultimate result of the International System will be to sweep away denominational organization and precipitate the question of reorganization of modern Christianity. This System may be the broom used to thoroughly purge the floor for Christian unity; but its work can only be negative so far as the proposal of new lines is concerned. Doubtless it is doing a good work in diffusing a spirit of union among the separated religious societies, who use it but they will disintegrate in following it. This is what its upholders must face. It looks as if God's Providence were working out results which will obliterate sectarian lines after having first killed the sectarian spirit.

But when the existing lines of church organizations are broken down where will the unsettled scholar drift? The attachment to a particular denomination is an anchorage to many unstable souls, and while the definite training may narrow, it is a question whether human nature is strong enough to dispense with the anchorage in the mid-stream of modern unbelief. The disintegration of the weaker sects will enlarge the stronger sects but individualism will carry away many before they form a new attachment. The denomination which survives the longest will be the largest gainer, and may cheer on the disintegration, waiting on its own rock of conservatism to reach down a hand to those who are swept by in the great flood of disorganization.

Undoubtedly the more sure the historic base of an organization, the more likely it will be to gain the final hold. It is quite certain that the International System will destroy denominationalism, and in doing this its work will play a worthy part in history.

The Churches which possess historic continuity will longest survive this disintegration, and if any Church, having the bed-rock of historic fact, can also offer the historic faith in its simplicity that Church will be used in God's providence as a rallying point for the Church of the future. If any Church can stand the prevalence of the International cultus and its evolution into undenominationalism, surely the Protestant Episcopal has good reason to hope and wait on the survival of the fittest.

But let us ask how far can the International System meet the wants of scholars in our own Church? It must be plain to every one that the pupils in a school looking forward to worship in which a prayer-book is used, have a need of preparation to use liturgical forms. This need does not exist in a denomination without a prayer-book. The extempore worship in denominations without a ritual creates no demand for the study of devotional forms. In our Church a special want is created in the future of the scholars as worshippers with a form. Every form tends to deadness by familiar repetition. The only method to prevent this and to preserve the form from becoming empty is to enrich it by Scriptural study. The pages of the Prayer-book need to be read with the lamp of God's Word burning brightly above them. The Church System provides for this by teaching Scripture lessons that illuminate the ritual. Familiarity with the Prayer Book is the want of all who worship in our Church, a familiarity with its foundations in the Bible. Bible study in connection with the Prayer Book is the only way to meet the wants of our scholars.

There is a course of Bible reading in our lectionary. The Scriptures are read five times

in the average morning service. These Scriptures are arranged to illustrate the Christian Year and by the study of the Church System of lessons the pupils go into Church to listen for echoes of the Sunday-School lesson in the Service. The new Five Year's Course will largely help to draw the children to intelligent participation in every Sunday's Service.

It is not only Christmas day or Easter day that is brightened by the Church System of lessons but every Sunday there are links between the study in the school and the worship in the Church. It cannot but create a smile to hear it said that the recognition of Christmas and Easter in the International System would fit it to supplant the Church System. Look at Easter for instance. For six Sundays in Lent we are being led through stages of thought that prepare us for the Easter joy. The rationale of the Christian Year approaches no festal day without a penitential prelude for weeks previous. The Scriptures studied in the school and read in the Church are a spiritual preparation. The seasons of the Church Year represent successive stages of Christian feeling which gradually ripen the character and as the natural ear moves to the harvest by gradual transitions of sunlight, so the seasons of the Church Year move to their harvest through the light of Christ who stands as the central sun above all our observances.

Much is said about the talent accessible to students of the International System. Let us reply first that the intellectual element in teaching is not recognized in the New Testament as a means of salvation and the claim of supremacy of intellect is a dangerous plaything, a mere toy weapon in a fight where all depends on the Sword of the Spirit. Yet if any man boast, the Church System can point to a vast literature of devotion out of which the Prayer Book was drawn, of a System of Bible reading dating back to St. Jerome in the Epistles and Gospels and to a classic theological literature that exists ready made, incomparatively richer and nobler than any publications of the present day. The English Church which gave the Bible to the English people, gave them a Church System of reading which secures her congregations more Scriptural portions at each service than are read all day in the combined services of any other organization. It is incredible to us that any one can really know the Church System of Bible Reading and not feel that those who are growing up into the use of our Prayer Book need to be trained in Sunday-school to appreciate their own future treasures. Had our own clergy done their utmost to know and teach their own system, the Sunday-schools would long ago have clamoured for a Church System of Bible Lessons.

CHURCH PAPERS AND PARISH WORK.

BY THE REV. BEVERLEY E. WARNER.

There is one use of printer's ink which I do not think the clergy generally put their trust in to the extent they might, with benefit to their parishes and to themselves. It is that form of ink application which takes the shape of a Church press.

In many parishes are parish papers, which are a valuable aid to the rector and people. But in few parishes comparatively have our general Church papers the circulation they should have.

The local parish paper can perform well only one small part of the mission of Church journalism. It can explain, illustrate, and push local work. It may prevent the chancel from being used as a bulletin board; it may record from month to month the progress of *res dom-*

estica and act as a channel by which the rector may reach all his people in a way he could never hope to do from the chancel.

But here it seems to me the useful function of the parish paper ends. It can only be a pigmy organ of general information and Church progress. It cannot compete with the general press, either in the matter or news, instruction or suggestiveness. If it tries this wider field it degenerates into a mere scrap-book. It is neither what it ought to be, nor what it ambitiously pretends to be. Its editor finds it a useless burden, and its constituency eyes it askance. In its last analysis, so to speak, it finds a humble level as material for curl papers and fuel.

On the other hand a general Church paper, combining, as it should, the function of news gathering and Christian literature, has certain definite advantages in the furtherance of parish work.

It is a means of communication between the scattered members of the *whole body* of the Church. Helpful suggestions as to the wants and needs of Church life are offered from sources so varied, from mental attitudes so far apart, that new light is constantly shed in dark places, and a Catholic view of truth is secured. If my experience in one corner of the vineyard has not been such as to teach me how to deal with certain phases of spiritual growth, I may be taught by what my brother hundreds or thousands of miles away has learned. The weekly Church paper is constantly the bearer of messages between clergy and laity who do not know and never will see each other on earth, which must always be suggestive, and often helpful. Without a well sustained and liberally supported press this desirable end cannot be secured.

Again, it is a visible band of union between Church people. All organizations with a wide-spread constituency realize the value of this, and every society of any importance has its organ to cement it. The first overt act of any movement which has for its object, the binding of men together for a special end, is usually the establishment of a newspaper. It is simply an acknowledgment of the tremendous power of printer's ink as a unifier and harmonizer. It strengthens us to know how the common cause fares afar off. It encourages us to feel the throb of Christian activity in the West beating time with our own effort in the East. The Church paper is the wire over which flows the electric current of sympathy. Without it what is there to supply its place?

Still another advantage, and this along the line of every parish clergyman's work—is the array of facts given about the general needs of the Church in its diocesan and general life. Parish life may be a very selfish life, and if so is usually an unhealthy life. The four walls of a parish church bound no communicant's duty. But many are actually ignorant of the missionary and benevolent work of the Church of which they are members. One may well be appalled to be asked what the "Aged and Infirm Clergy Fund" is intended for, or what is the use of a "Church Building Fund," or the meaning of the "Society for the Increase of the Ministry." One does get used after a while to the people who "hate the name of missions." Such people seem never to have read the New Testament, let alone the Church papers.

* * * * *

The best Churchman is the man who knows something about the progress, failures, hopes and aspirations of the Church. If every communicant of our Church read of its missionary work, our societies would not be begging constantly to make up deficiencies—let alone beginning every year new work, and adding to the heritage of the Church of God.

The Church press makes more thoughtful and devout Christian men and women, just as the secular press moulds more intelligent and pa-

triotic citizens. Speaking for the clergy, we know that the people who read are the most responsive to our appeals. The people who have acquainted themselves with the needs of the Church, do not have to be urged, and coaxed and coddled, to do that which they promised in their baptismal vows.

So if the Church paper is to help the individual parishioner, in extending his knowledge in deepening his sympathy, in broadening his ideas—it is a very great and definite help in his parish work.

How shall we get our people to read Church papers?

There is a time and a place for all things, and I do not believe (with deference to those who disagree) that the Sunday service is a time, nor the chancel a place, from which to recommend this or that publication, however one may personally endorse it.

The church is not a bulletin board, although ignorant heathen might be pardoned for taking a divergent view, were he in some congregations sometimes. But it is comparatively easy, and entirely dignified to speak to parishioners on the subject as one goes in and out among them day after day. It is a part of parish work, if the clergy believe along the lines which I have suggested in this article.

And the clergy have great power in the matter of suggestion. The Rector's example is usually considered a good one to follow—in the choice of a Church paper at all events.

If reduced rates to clubs are advertised, it is a good plan to set one of the Guilds at work to secure subscribers, and the commission for the treasury. In my own parish paper, I strive to point out that its columns, in no way whatever, supply the place of a general paper. It is better for the real growth and development of a parish that fifty members should take a weekly Church journal than that one hundred and fifty should substitute their local sheet.

One should practise what he preaches too. And the parish clergyman who not only reads the Church press himself, but sees that his reading-room, or Sunday-school, has a copy, is wise in his day and generation.—*The Churchman*.

THE PRIESTLY OFFICE.

[FROM BISHOP BROWN'S ANNUAL ADDRESS.]

Preaching, no doubt, has its peculiar and most important uses. To reach man's hearts we must, somehow, reach their ears. But the formation of Christian character needs more than the voice of the preacher. Sermons alone will not educate the soul. Each child needs the close study of a loving pastor; the spiritual ministrations of a devout priest, the steady guiding, checking, encouragement and holy example that are possible only by years of familiar intercourse. Two or three years' residence in a parish can merely begin to bring the pastor into proper relations with his people, especially if the conditions of social life have elements in them so strange as those of which I have spoken. I desire to have the Institution office, as provided in the prayer book, used on the entrance of a rector into a parish, so that the people throughout the Diocese may understand the Church's mind in this matter. The relation of pastor and people is not of an ordinary business character. There is nothing of *quid pro quo* in it, not so many prayers and so many sermons for so many dollars. The priest that assumes the care of souls, is bound before God to care for them to the very best of his ability, according to the mind of God, and without the slightest regard to pecuniary considerations. He is bound to minister the sacraments as soundly, as conformed in every respect to the mind of Christ, in a

bovel or in a prison, as in a church or a palace. He must preach the truth as fully and as persuasively in a school-house or cottage as in the pulpit of the Cathedral. He must love the laborer's children as the children of those at ease—must baptize them, prepare them for confirmation and Holy Communion, and must enter heartily into their joys and sorrows.

Any negligence in pastoral work is negligence in God's work. It is failure in duty to God—not to man merely. The Christian pastor may not say: It will put me to great trouble to visit that poor, sick man, I will get no moneyed reward for it—perhaps expose myself to contagion. He must remember that he is to do what the Great Shepherd would do if He were yet on earth. No man without the heart for all these things, has any right to seek the holy priesthood. And even above and beyond this, the Church, in the solemn monition which she bids the Bishop make to every candidate for the priesthood, enforces the truth that he must not limit his love and labors to the dutiful flock that may undertake in orderly ways to provide for his support and comfort, but must "seek for Christ's sheep that are scattered abroad, and for His children who are in the midst of this naughty world, that they may be saved." He belongs to Christ always and everywhere. His time and strength cannot be bought for any price by any congregation. This is the high ideal that the Church puts before all her pastors. This is the office which she insists that they shall carry with them into all parishes and missionary fields. She makes them priests, and puts them under stringent vows to do all these things before she allows them to become rectors, missionaries and pastors, and they can accept special duties and ministrations only as subject to the conditions and obligations of their priesthood.—*The Diocese of Fond du Lac*.

A THOUGHT AND A PRAYER FOR EVERY DAY IN LENT.

[E. P. DUTTON & Co., N.Y.]

FOURTH WEDNESDAY.—Are we to mourn for our friends who have died in Christ as separate from us? We may wonder how the *heathen* could bear the pain of parting with those dear to them. It is for us, however, to know that we are all members of one great family. Is there not to be a glorious re-union in the presence of God—union in paradise—union in Heaven; shall not that modify our grief?—*Be Thou my Comforter, O God.*

FOURTH THURSDAY.—We are not going to be saved by our feelings. God sometimes sees fit to withhold from us the comforts of religion—it is for us to attend to its duties and to make our endeavours to please our Heavenly Father very real. Let us bravely take God at His word: never let us be tempted to think wrongly of Him—He is the faithful One Who has promised.—*O Lord, in Thee have I trusted, oh, save me!*

FOURTH FRIDAY.—The Lord Jesus has assured us that He will be with His people. The drawing near to Him by faith, in the ways in which He has promised to be found, will lead to our knowing more of Him, and the more we know of Him, the more shall we imitate Him, and the more we imitate Him, the more fit shall we become for His more immediate presence.—*O Lord, ripen me for Heaven.*

FOURTH SATURDAY.—It is the heart of which God asks, and, moreover, it is the *whole* heart. There are many claimants in the world for our heart's affections; but, in withholding our hearts from these and giving them to God, we give Him our best—we give Him our all—we give Him ourselves. Oh, that we might lose ourselves in loving, thorough-going service, and self-dedication!—*O God, save me from half-*

heartedness—grant that my heart may be whole with Thee.

FOURTH SUNDAY.—The Sacrament of the Lord's Supper was called by the early Christians "the perfecting Service," implying that it was the highest means of grace, to be used by those who were striving to attain to full growth. All true life is progressive. The Christian is one who is continually looking forward—pressing toward the mark—taking no low aim—following Christ.—*Lord Jesus, bid me follow Thee—speak the word of power to me.*

FOURTH MONDAY.—Are we growing holier?—if not, why not? Whose fault is it? Clearly our own. God does not fail in His promise to give the Holy Spirit to them that ask Him. We have failed to yield ourselves to God to work in us. Who is there who does not feel that man has the awful power of resisting, if he will, divine grace—grieving the Holy Spirit of God?—*Make me willing, O God, in the day of Thy power.*

FOURTH TUESDAY.—It will never do for us to be trying to serve God a little and the world a little too. Singleness of heart is much to be prayed for, much to be sought for. God wants the love of our hearts. Oh that we might be so filled with a desire to please God, that He might become the centre of all our thoughts, and all our energies—the very centre of our being.—*Deliver me, good Lord, from all double-mindedness.*

FAMILY DEPARTMENT.

THE SACRIFICE OF THE WILL.

Laid on Thine altar, O my Lord divine,
Accept my will this day, for Jesus' sake;
I have no jewels to adorn Thy shrine,
Nor any world-proud sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small,
And Thou alone, O God, canst understand
How, when I yield Thee this, I yield mine all!
Hidden therein, Thy searching gaze can see
Struggles of passion, visions of delight,
All that I love, and am, and fain would be,
Deep loves, fond hopes, and longings infinite,
It hath been wet with tears and dimmed with sighs,

Clinched in my grasp, 'till beauty hath it none;
Now, from Thy footstool where it vanquished lies,
The prayer ascendeth, "May Thy will be done."

Take it, O Father, ere my courage fail,
And merge it so in Thine own will, that e'en
If, in some desperate hour, my cries prevail,
And Thou give back my will, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not see nor know it as my own,
But gaining back my will may find it Thine.
—*The North East.*

GRANNY'S JUBILEE.

[FROM THE QUIVER].

(Continued.)

"Is Grandfather angry with anyone, Jane?" she questioned of the good-natured servant, while Granny went to don her hood and shawl before going out to feed the two motherless lambs in the shed, whither her little granddaughter always accompanied her.

"Ay, Miss Nance, he's always angry with _____" The woman paused, and wiped up a plate or two in silence.

"Yes—who, Jane, who is he angry with?" was the eager question.

"Not with you."

"Yes—but who? Don't teuse, Jane." The child's hand was laid on her arm.

"Well, you know the turned picture up atop the front stairs, in the dark corner?"

"Yes, my Uncle Jack's; but he isn't angry with him, he's only vexed. The father in the Bible wasn't angry with his son who went away, same"—Grandfather himself came dangerously near the back door, so his little granddaughter lowered her voice to a whisper—"same as Grandfather—he mustn't hear, 'cause it hurts him."

"Well, I calls it angry, and I pities poor mistress, I do. Now, that's a work for you, Miss Nance, to pray for—"

"Now, Nance, come." Here was gentle-eyed Mrs. Manly, in hood and shawl, and Nance skipped away at her side till the shed was reached.

"We haven't named them, Granny," said she, as she stroked the gentle creatures, while Mrs. Manly held the feeder to their mouths.

"No, dear—what shall we call them?" replied Granny.

"Nance and Jack—that's for mamma and Uncle Jack. Granny, why is Grandfather angry with Uncle Jack?"

"Hush, dear"—Grandfather was passing; he seemed everywhere to day, his granddaughter thought. "He isn't cross; he's vexed," said Granny under her breath.

"Is your jubilee that you want about him?"

"Yes, child, 'tis; Granny trembled as she said it.

"Why don't you pray for it?" lisped Nance, thinking of what Jane had said.

"I have—these ten years."

"Ten years?—that's three year before I was born—what a long time! Granny shall I pray too? asked the prattler, after a silence.

"Yes, dear, if you like," but Granny's thoughts seemed wool-gathering.

"Praying always gets things, Granny." A happy thought seemed to strike the little maiden. "You and me pray together, because don't you know what the Bible says?—'If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of My Father which is in heaven'—that was my text for Sunday. And, Granny," Nance drew Mrs. Manly's head down, "I think I'll ask Grandfather to pray; you know the end of the text, 'Where two or three are gathered together, in My Name, there am I in the midst of them.' I think three would be better than two," she whispered into her ear.

"Oh! Nance, he'd be cross," said affrighted Granny. "But come, dear, the lambs have had their fill."

"Good-bye, Jack and Nance." The child put her daisy face to both dumb creatures, and kissed them; then she and Granny returned to the house and their afternoon needlework, sitting in the clean, comfortable kitchen, where the log fire crackled and burnt, and the kettle soon sang for tea.

A very preoccupied little maiden was Nance that afternoon; her needle did not keep time with her thoughts, so fast did they race through her busy brain; and, ere they had nearly done coming and going, it was tea-time, and Grandfather coming in for his share of the pleasant meal. When it was over, and the sunshine waxing rosy and red, Nance climbed up the front stairs, to sit on the topmost step to think. What if praying should bring Granny's jubilee—hers, and Granny's, and Grandfather's praying? She half shrank from asking Grandfather, because Granny thought he would be cross; but, no, he would not be cross with her. She could ask Jane to be the third, only it would be nicer for Grandfather to be the one; because Granny's jubilee would be Grandfather's jubilee, thought the wise little reasoner. So far had she gone in her cogitations, when Grandfather himself came tramping through the hall below. Nothing like striking while the iron is hot.

"Grandfather! Grandfather!" piped she, in her shrill treble, from above.

"Ah! little woman, are you up there?" said he, smiling up at her.

"Yes, Grandfather. You come up, too; I want to ask you something."

"How would it be if you came down to me?"

"No, Grandfather, 't is something very particular; I want to tell you up here;" and obedient Grandfather mounted up.

"Now sit by me, Grandfather; I want to lay my head in your lap."

"What a queer little puss it is!" quoth he, but he sat down—he loved her so; and down went the fluffy little head into his lap.

"Grandfather, I want you to pray for something—you, and I, and Granny."

"And what's that?" inquired Grandfather, as if he more than half guessed.

"For Granny's jubilee;" the ready little tongue seldom faltered.

"Child, did Granny tell you to ask for this?" There was a sternness creeping into Abel Manly's voice.

"No! oh, no! Granay said you'd be cross, and I said you wouldn't, and you're not cross, are you?" her daisy face was raised to scan that of the other.

"No, not just that; but I can't do it, Nance."

"Oh! Grandfather, you can—everybody can pray—you mean you won't."

"Well, perhaps *won't* is the right word."

"But you will, Grandfather, you will; 'cause I want it, and Granny wants it, and—and I think someone else wants it."

"Someone else—what—who?"

"Don't you know?—he who said, 'I will arise and go to my father.' He must have wanted a jubilee. 'Every man unto his possession, every man unto his family.' How the echoes caught the silvery words, and tossed them about over the wide landing, where was that turned picture, with the fair boyish face hidden.

"How dare you, Nance! how dare you!" Grandfather put her from him, and rose: such a giant he looked, up there among the gathering shadows.

"Oh! Grandfather, you're cross—cross with me!"—with a pathetic little plaint over that last word. "I will ask Jane." Nance leant her pretty face on the stair, and sobbed.

"Ask who you like, Nance; I can't do it."

"Oh! Grandfather, you *won't*," came like a wail between her sobs.

To this Abel returned no answer, but walked away down the stairs, and out among the Lent-lilies dancing in the light of the dying day, a lark still high in the heavens singing of a bright to-morrow.

Nance did not cry long, but stole down from the high perch to the back kitchen, where Jane was just righting up for the day, as she told her watching her a moment ere she broached her request.

"Jane, will you pray for something along with me and Granny?"

"Deed, I will, Miss Nance; what is it I must pray for?"

"I want you to pray for Granny's jubilee."

"Granny's jubilee! bless the child, 'tisn't Granny's jubilee as is coming, but the Queen's."

"Yes, but Granny wants a jubilee all to herself—'Every man to his possession, every man to his family,' same as he who rose and came to his father," explained the little one.

"Yes I know, Miss Nance; she's wanted that for many a day."

"Yes, for ten years," said Nance. "And now I'm going to pray too, for two are better than one, and three are better still, Jesus says. If you'd time I'd read to you in my Bible all about it, and about Granny's jubilee too."

"I've time, Miss Nance, for I've done."

So away skipped Nance for her Bible as briskly as if she had not sobbed on the stairs so short a time before. Kneeling on the firelit

hearth she read all the jubilee chapter first, then the text about praying together.

"Yes, dear, I'll pray," promised Jane, when the little one shut up her book.

"I asked Grandfather," returned Nance sadly, "and he said he wouldn't."

"Bless the child! 'twas a wonder he wasn't in a mighty temper," cried Jane.

"He was," affirmed Nance; "and, Jane, will you let me see my uncle's picture to-morrow?"

"No, dear, no; I'd orders never to turn it up."

"What did he do?"

"He made an old woman of Granny, Miss Nance."

"But what?"

"I do it rightly know, but you can pray for Granny's jubilee with out knowing what made her want a jubilee, Miss Nance."

"Nance, Nance!" called Abel Manly in the passage.

"Yes, Grandfather." The wee thing went speeding out to him like a newly fledged bird. Ah! there was no anger in the call.

"Here's the dearest little white rabbit, with pink eyes, ever a little maid saw, for someone;" he held it on his hand—such a pretty white ball in the waning light.

"For me, Grandfather, for me?"

"Yes, for you."

"Thank you, Grandfather;" such a sounding kiss she gave him, as he bent over her.

"All right, little one; let by-gones be by-gones."

"Yes, Grandfather, yes"—the mite understood his meaning; "I've asked Jane instead, and she said yes; but I'm sorry," she told him.

He made no reply to this, but led her to show her pet to Granny.

"Oh, God, send Granny her jubilee, every man to his possession, every man to his family, for Jesus Christ's sake," was the petition Nance wove into her evening prayer that night, Granny's tears falling like rain at its close.

"He'll hear, Granny, He'll hear and do it, because of that about two or three gathered together, you know; He'll do it never fear."

Those were the child's last words as she nestled on her pillow, and soon fell asleep.

(To be Continued.)

DIED.

STEVENS—Entered into rest, March 8th, 1889, at Musquodoboit Harbour, N.S., Henry Stevens, aged 78 years.

BLAKLEY—Entered into rest, March 18th, 1889 at Jeddore Head, N.S., Lemuel Blakley, aged 20 years.

DWYER—Entered into rest on the 7th day of March, James W. Mitchell Dwyer, the beloved son of Daniel and Catherine Dwyer, aged 2 years 8 months. "Dearest darling thou hast left us, And thy loss we deeply feel. But 'tis God that hath bereft us, He can all our sorrows heal."

ALLISON—Entered into the Rest of Paradise, March 11th, 1889, at Amherst, N.S., Frank Hector, aged 17 years, son of the late Charles R. Allison, of Windsor, N.S.

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MISSION FIELD.

NOTES OF THE MONTH.

From the S. P. G. Mission Field for February:

Reference to the Treasurer's statement of the income for the year 1888 cannot fail to give our friends great satisfaction. The gross total of £14,366 17s 6d exceeds that of the previous year by £28,601 12s 3d.

Our attention is always specially fastened upon the item of the subscriptions, donations and collections for the General Fund. Under this head the Society received £27,884 7s 11d more than in 1887. This increase, of course, is mainly made up of the two munificent donations, one of £25,296, and one of £2,268, which have been referred to each month in the Treasurer's statements. We are glad that there is an increase independently of these, of £320. May the present condition of the society's finances stimulate and encourage us all, so that some more adequate attempt may be made to do the work which so urgently needs to be carried on. The increased income and the large gifts should move us to praise Him from Whom all good things come.

We are glad to be able to announce that the large increase in the circulation of this Magazine last year is more than maintained. The sales are now between four and five times as numerous as they were a few years ago.

During the year 1888 the Board of Examiners recommended to the Society twenty-seven of those who had offered themselves for Missionary work abroad. Of these, eight were Augustinians, six were graduates of the University of Oxford, three associates of King's College, London, one a graduate of London University, one a graduate of Durham, and the remainder from Dorchester, St. Aidan's, St. Bees, and other colleges. Ten of them have gone to British North America, three to the West Indies, five to India, five to Australia, and the others are distributed between Borneo, South Africa, and Madagascar.

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"Such is still the poverty of the people, and their inability to contribute sufficiently for the maintenance of the clergy and other expenses of our Church work, that I must ask for a renewal of the Society's grant of £275, which has been so long and generously given to this diocese. There does not seem to be any prospect of better times for this island.

"The crippled revenue of the Government limits to a small number the labourers on public works. The imperial expenditure is greatly reduced by the completion of the military works, on which for some

years many of our people were regularly employed. The ships calling in here for supplies continue to decrease in number, and there are now very few persons on the island whose incomes are not too small to bear any expense beyond the wages of one or two servants. We are by the providential goodness of God, in an abundant supply of fish saved from the starvation and misery which in most other places accompany such poverty as ours.

"Great and very trying to me are our difficulties in temporal things, but I am very thankful that, so far from having fallen back in spiritual things, our people are in religious and moral condition very far better than they were in more prosperous times. The improvement has been gradual, and much greater in the country districts than in Jamestown. The labours of some good and faithful men, such as the late Archdeacon Kempthorne and since my arrival here, Mr. Bennet in Jamestown, and Mr. Bodily, Mr. Pennell, and the late Mr. Whitehead in the country, had begun to bear fruit when the present clergy entered into their labours which, carried on by them with zeal and activity, are bearing more fruit. Mr. Baker has been very greatly blessed in his ministry during the last four years as Vicar of St. Paul's. His district is the most extensive on the island, and his work demands much bodily exertion and patient perseverance. He has shown himself a most kind, wise, and judicious as well as zealous parish priest, and is deservedly loved by his people. I am sorry to say that over-exertion has seriously affected his throat. I have persuaded him to leave his work in my hands, whilst he takes entire rest at the seaside, and gets set up again. Mr. Ellis is working hard in Jamestown, and during the short time that he has been there has done much good. The heat of this town has told upon him. I am in hopes of giving him some relief by obtaining a deacon for St. John's, as it is probable that a young man may shortly come out to me from England for ordination. Mr. Hands continues to work faithfully and quietly in Longwood district, and as Acting Military Chaplain in the garrison."

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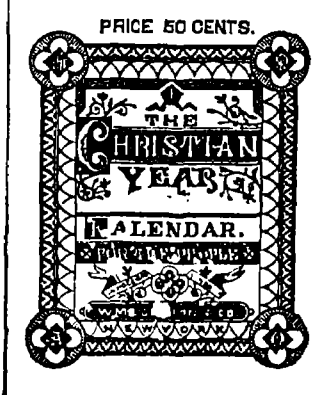
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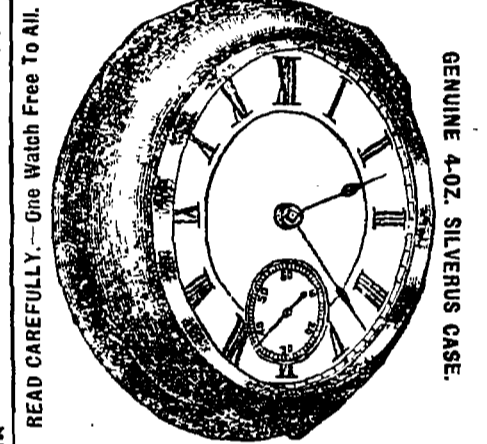
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