

OUR CHURCH MONTHLY

No. 15.—Vol II.

SPRINGHILL, N. S., March 1896.

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TEMPERANCE ITEMS

A Temperance Jewel.

The amethyst is a beautiful gem of a rich violet colour. It is appropriate for a Temperance jewel, because of its name, which is derived from the Greek language, and signifies "not to intoxicate," or "not to make drunk." If this were only true, the amethyst would be the most valuable of all gems (in the present day especially, when intemperance is the most flagrant and destructive sin of the people— young and old, rich and poor!). It was one of the precious stones in the breastplate of the Jewish high priest.



Some persons are inclined to sneer at moderation, but I say it is better to mitigate an evil if one can not succeed in destroying it altogether. Why should they put out a little flame that was likely to be useful when they could not get a big one by which to do all they wished? By all means, then, enrol everybody for strict moderation who are not prepared for total abstinence.—*Rev. J. Waller.*



"Prevention is better than cure," and for that reason everyone should be interested in organising and sustaining a Band of Hope in each parish.



There are two ways by which people may powerfully advance the temperance cause. One way was by individual example—by resolving that for the sake of others they would do everything they could to remove this curse of intemperance. Another way was by encouraging and supporting the formation and development of branches of the Church Temperance Society in every parish of the land.

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TITHES

Without question it is universally admitted that *to give* is the bounden duty of every christian. It is an acknowledged duty man owes to God. And the reason for this is not far to seek. It is not that God *needs* our money; "The silver is Mine, the gold is Mine, saith the Lord of Hosts." But it is that He demands our *trust*. We must acknowledge our belief in, and dependence upon Him in our actions as well as in our words. The way He has devised for us to show by our acts that we trust and depend upon Him for material things is by our giving away a part of all such material blessings received from Him; "Honour the Lord with thy substance, and with the first fruits of all thine increase." Hence the universal acknowledgement of the duty of giving. It is a duty which is instinctive in the human heart, planted there by God Himself, and is by no means limited only to that part of the human race which believe in revelation. Consequently the duty of giving is a moral one. It is not necessary to quote texts of Scripture to show the Divine command, though there are many of them. The high degree of morality concerned in this duty, however, may be recognised at the outset if we remember that nearly every person, yes every person, for the active missionary gives himself, must *give* in order to proportionately discharge Christ's great commission to the whole Church to "make disciples of all nations" and to preach the gospel to every creature."

But giving, as well as being a moral duty incumbent upon every one, is one of the choicest of the *means of grace*. How this comes about may be ascertained by any thinking person. I will, therefore, only suggest a few ways in which giving may plainly be seen to be a channel through which God's choicest blessings flow to us. Regular and systematic giving promotes the habit of self-denial and unselfishness; it adds to self-control, or control of the will power; it

enlarges the heart, widens the sphere of usefulness, and promotes the true catholicity of the soul; it increases the givers love and charity for all; it enlarges his sympathy for others less fortunate than himself; it deepens his gratitude to God for all he possesses; it helps to loosen his ties to this world, and gives him a deeper interest in the next; it greatly increases his faith in God, and brings him a degree of unalloyed happiness, unequalled probably, by anything else. But to give at all is a gift from God, by Whose power alone our natural human selfishness is sufficiently overcome to enable us to give. Thus it is a Divine means, or channel of grace. "Thanks be to God for His unspeakable gift;" writes St. Paul. What gift? The gift, or grace of giving.

How important, then must the subject be! Considered as a moral duty, it opens for us the awful possibilities of retribution in the world to come, of either rewards or punishment according as we have discharged or neglected it in this. Considered as a means of grace, it has much to say as to our present condition of soul, and our present state of happiness, according as we have opened up communication with God by this channel which he has provided.

Such considerations as these only lead us to assume that God would not leave us in the dark as to the proper discharge of this part of our general duty towards Him. If He has given us a guide in His Holy Word as to all other matters concerning our duty, it is not unreasonable that we should expect to find, in that same volume, a clear indication of His mind with regard to this particular one. "To the law and to the testimony," then, let us go. To the writer the Divine Will on this subject is as clearly indicated in the Bible as it is with regard to any other matter which concerns our moral status in God's sight. And it shall be his effort in the next number to show the line of argument that has most forcibly appealed to him and to others who consider the tithes of our increase as God's by Divine right.

THE INELEGANT LEAN-TO

The other day we saw about two dozen of them and all *within*, not outside, the walls of a town Church. They were men, both fat and lean, who were pretending to pray to the Most High God. Perhaps they flattered themselves that they were not so irreverent at the hour of prayer as were some others over the way to whom the following words might apply:—

“One hour they find in seven long days,”

“Before their God to sit and gaze”

but so far as their conception of worship was concerned, it was as painful and shockingly debased in the one case as in the other. How would it look for the Clergyman also to sit down and “lean-to” in the prayers! Thank God for the seemly and dignified worship set before us in the Bible and in the Prayer Book. Alas! that in any of our Churches there should be witnessed, even on the part of a few, the inelegant and lazy custom to which we have referred, and which is such a terrible caricature of worship.

We read of the Wise Men from the East who when they found the Infant Saviour “fell down and worshipped Him.” Each one bowed himself down and bent the knee in lowliest adoration. Had they been imbued with the notions of many in the latter part of this nineteenth century, possibly they would have said amongst themselves:—“We perceive that the King loveth simplicity; see, here is a bench, let us sit down and with elbows on our knees, assume a crouching attitude and dub it adoration!” Had Daniel known of these days and held the debased ideas of many called Christians he would have sat down and “leaned-to” three times a day and prayed as he did aforetime.

To be consistent the “lean-to,” when about to say his private prayers night and morning, should sit on a chair and pour out his supplications to his Maker.

When Max O’ Rell tells us that there are sixty millions of people in America, mostly Colonels, we enjoy having fun made of Americans on account of their supposed fondness of titles, but when Max O’ Rell tells us of what many English speaking people consider worship we cannot but feel sad. We once knew a man ever on the alert for the slightest “innovation” on the part of the priest in the saying of the Church’s services who

yet himself constantly disregarded rubric after rubric where he was taught to kneel before the God of heaven and earth. Some error in the construction of the seats may sometimes prevent stout people or long thin people from obeying the rubrics with reference to kneeling, but they should at once complain to the Church Wardens and ask for the needed alterations in the pew. Unless prevented by infirmity from kneeling no man should presume to pray without humbly kneeling, or at least reverently standing, while confessing his many sins and making known his requests to his God.

It is not the purpose of this article to point out the manifold reasons for kneeling upon our *knees* in prayer, but we must say that besides the worship of the spirit there is the worship of the body. The latter is to those rightly instructed indispensable. Indeed it is hard to conceive how there can be real worship of the heart without a corresponding lowliness of attitude on the part of the body. To remain sitting in a pew or on a chair when petitioning the King of kings is not indicative of earnestness on the part of him who prays, nor of humility, nor of self-abasement; and prayer offered in such a spirit is not likely to be accepted.—*Communicated.*



The Bishop of Rochester’s farewell address to his diocese is particularly valuable from the testimony it bears to Church work based upon a clear, unflinching faith, definitely thought out and definitely held. Multiplying experience enabled the Bishop to say with confidence, that for work of the best and most lasting sort, in things secular as well as sacred, the Church must look to those men and those parishes, whose whole work is based and centered upon the clear firm faith of the Creed as proclaimed in the Church’s consecrated ministry of Word and Sacrament. There should be nothing vague, indefinite or uncertain in the message. The firm and calm assurance based on eternal truths, and the quiet persistence and daily consecrated devotion of lives given up for Christ’s sake to the service of those for whom Christ died are the permanent fruitful sources of blessing to the Church. The parson in the parish and the parent in the home can step out with head cool and face forward upon this firm ground of confidence, quietness, strength and permanent success.

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The Rev. Dr. Mountain's generous offer to Kings' College.

Rev. J. S. Mountain, D. D. of Cornwall, Ont. a graduate of King's College, has recently offered \$5,000 to Kings' on these conditions:—*"If the interest on the present debt is kept paid up so that it does not increase in any way till the time of my death, I will leave to the College corporation five thousand dollars towards the payment of the present said debt, if you can obtain bona fide promises of the same sort of sufficient money to wipe out said debt. I mean, of course, bona fide promises of bequests of sufficient money for said object."*



The Bishop's Visit to the Rural Deanery of Lunenburg.

The Bishop left Halifax by the stage on 8th February at 6.30 a. m. and travelled as far as the Cross Roads, 18 miles, where he was met by the Rev. Laurence Amor, and after packing the impedimenta in the sleigh, they drove together to the new Rectory, built on the foundations of the former one, at French Village, S. Margaret's Bay. After dinner they went on to Peggy's Cove, where the Bishop was hospitably entertained by Mr. Wesley Crookes, having travelled altogether 36 miles. After partaking of a light supper there was Evening Prayer in S. John's Church, the congregation, which filled the building, consisting almost wholly of men, to whom the Bishop preached on Gen. iii. 6., after which a meeting was held when the Bishop spoke of their having at last elected a Rector for the newly constituted parish of S. Peter's exhorting them to do all they could for him in the way of raising funds, and that they should fulfil the promise of providing a Rectory, rent free, as soon as possible. Also that they should fix their attention chiefly on the essentials of Divine worship, and not on the accessories of vestments, postures, and such-like, which change with the changing age, while the essentials always remain the same.

Sunday was a busy day, beginning with a celebration of the Holy Communion at 8 o'clock, when there were about 30 communicants. Then came Morning Prayer and the confirmation of 12 candidates, to whom the Bishop spoke for

more than half an hour, reminding the congregation that much of what he had to say applied to them also, while all of it had an interest for them.

Then immediately after dinner Mr. Amor conducted the Bishop to Indian Harbor, where was a young man who was prevented by an attack of measles, and also a heavy cold on the lungs from coming to the Church, so he was confirmed in the house, and a short address made to him. These semi-private confirmations are always deeply interesting and frequently pathetic, and sometimes there is a more vivid realization on the part of all concerned, of the blessing and strength vouchsafed by God to the soul which seeks for them in this ordinance of the Holy Apostles.

We had been obliged when going down on Saturday to exchange our sleigh for a wagon, obligingly lent to us by Mr. Hubley, a Baptist friend, and here we changed back again, and hurried on as the time was fast slipping by. On reaching S. Peter's, Boutilier's Cove, there was first the funeral of an old man to be taken, one who had been anxious for some little time past to be confirmed, and hoped to live until the time of the Bishop's visit, but died on Thursday night. It was a solemn and touching sight to see the black-cloth covered coffin lying on the trestles right in front of, and in contrast with the white robed line of girls waiting to be confirmed, and one would think suggestive of many solemn and heartsearching thoughts. The Bishop read the Lesson and Mr. Amor took the rest of the service. Then followed Evening Prayer and the Confirmation of 10 Candidates, to whom the Bishop gave an address on the Parable of the Sower, which forms the Holy Gospel for the day (Sexagesima Sunday). Then came a drive of 5 miles to the Rectory at French Village, which was reached at six o'clock, and after a cup of tea, Evening Prayer in S. Paul's Church and the Confirmation of 26 Candidates (16 male and 10 female). But this was preceded by the Dedication of a font and pulpit (there was a pulpit dedicated in S. Peter's church also), a brief address on the sufferings of the Armenian Christians, for whom the Metropolitan has asked the prayers and contributions of all the congregations in the Ecclesiastical Province of Canada; and by the presentation of an Honor card to each of 26 children of the Sunday School who had repeated

the Church catechism without a single mistake. Some of these were members of the Confirmation class, and the Bishop was pleased to have this evidence of their being rightly prepared so far as the knowledge of the Catechism, while others were of such tender years that it was a wonder to many who saw them come up to receive their cards from the Bishop's hand, that such little children could have accomplished such a feat, and a severe lesson to parents of older children who remain ignorant of the wording of that admirable manual of instruction in Church doctrine, which it is hoped they may take to heart. The Bishop also expressed to the parishioners his congratulations upon their having built such a nice new rectory in place of the old and dilapidated one, and his good wishes for their being able soon to pay off whatever of debt remained upon it. After reminding the Candidates of the difference between those who pass through life regardless of the many things that are to be observed and their meaning ascertained, and those whose eyes are always open to see and their minds active to enquire and learn; and that the same principles are to be seen in those who use or abuse Confirmation, the Bishop addressed them on the love of God—how it is to be recognised—and that the difficulties, temptations and sorrows of life are themselves evidence of this truth by the effect produced in those who rightly regard and use them, and not, as so many, judging from only the surface view of things would assert, proofs to the contrary. Then followed supper, and finally bed, which was all the more enjoyable because of the long, busy, and very happy day which had thus been spent. Thus has begun this, in some respects, hardest of all the Bishop's journeys, necessarily undertaken at this season because only now can the fishermen be found at home.

FEB. 10th—After an early dinner we started for the North Shore church of S. James' between 10 and 11 miles distant, and after sundry icy places over which we had to go gingerly, and a few bare spots, where the sleigh dragged heavily, we arrived safely, and found Mr. Norwood, the Rector of Hubbards' Cove, waiting for us. The Confirmation class was small, but satisfactory, as was also the congregation, and all listened attentively to an address upon "the family"—that of man and that of God. Then came the bidding

Mr. Amor good-bye, and the drive with Mr. Norwood, whose stout little horse made nothing of bare ground, and trotted along fast over the 9 miles which intervened between the church and the hospitable Rectory. Supper was duly served and then soon after bed was sought, as the strong sea air made the Bishop very drowsy.

On Tuesday morning we walked to S. Luke's church where the service had been announced for 10.30, when a class of fifteen was Confirmed, the address being on the subject of the second lesson—hypocrisy, and how to avoid it by setting the inside right first, a heart cleansed by the blood of Christ, and a mind cleansed by the inspiration of the Holy Spirit. In the afternoon a walk was enjoyed in company with Mr. Allan P. Shatford, a graduate of King's College, who is hoping for Ordination on Trinity Sunday, and in the meantime is serving acceptably as Lay Reader in this his native place.

On Wednesday we were gladdened by a fresh fall of snow, which made some very awkward and glassy places along the edge of the cliffs on the way to Mill Cove somewhat more safe, where we found S. Mark's church completely full and a class of 24 Candidates (16 males and 8 females—*O si sic omnes*) to whom the Bishop spoke on the promises which God makes in Confirmation of help by which to fight for and to do work for Him. Then after welcoming Mr. Bacon, Rector of Blandford, Mr. Norwood kindly took the Bishop as far as Murphy's Hill, and Mr. Bacon drove on as far as to North West Cove, where in the School House 12 were Confirmed and addressed on the subject of Religion consisting not in acts but character, and how Confirmation helps in forming it. Then came a drive of a long mile, in the dark, through deep snow, over a strange road, to the hospitable house of Mr. Peter Boutilier, who together with his genial wife gave us a hearty greeting and made us most comfortable for the night. They in common with all the people of this section were in much distress over the recent sudden death of a niece, who was the School teacher, nor only that, but also the friend of all the scholars and of their parents.

On Thursday we drove to All Saints Church, Bayswater, where 10 were confirmed and addressed on God's promises and their's, made in Baptism and now confirmed. In the evening the committee having in charge the repairs and

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alterations of the church came to the house of Mr. Albert Boutilier to talk over matters with the Bishop, who congratulated them upon undertaking the work and the good prospect before them of carrying it to a successful issue. There was only one matter of difficulty connected with it and this he promised he would endeavour to set right the next morning, which was partly spent in seeing the one who was standing aloof and trying to bring him to a better mind.

On Friday, which was S. Valentine's Day, came a short drive through very heavy, and in some parts unbroken, snow to S. Barnabas, Blandford, where 12 were confirmed, to whom the Bishop spoke on service and work, for man and for God, and the means by which to do it; and then Mr. Publicover conducted Bishop and Priest to his home, planted on a hill and commanding a fine view of the country and of the sea.

On Saturday the 15th, the weather was bright, but very cold, with a strong wind blowing in our faces, while the snow was decidedly heavy, the track being only partially broken. However, there was no occasion to make use of the shovel which we had the precaution to take with us in case of meeting with drifts, but arrived at Indian Point without mishap, and in good time for the service, which consisted of Confirmation of 9 Candidates and the Holy Communion. Saint Georges' Church is served by the Rectors of Blandford and Chester, as it is used by people of both parishes, so we were here joined by Rev. E. H. Ball, who after the service drove the Bishop to the Rectory of Chester. In the evening there was a gathering of a number of people in the School House, whom the Bishop addressed for about an hour on Parochial and Diocesan matters, commending Mr. Ball very strongly to the goodwill and efficient co-operation of the parishioners on the ground of the good work he had done in the 13 years he was at Tangier; and seeking to draw out their sympathy to the interests and work of the Diocese at large. The meeting was brought to a pleasant close by the serving of light refreshment by the ladies present.

On Sunday morning there were prayers and the Confirmation of 17 Candidates, and in the evening the Bishop preached to a large and attentive congregation, after which Capt. and Mrs. Lordly and Mr. Stanford came to the Rectory for supper and some friendly intercourse.

THE BISHOP'S ENGAGEMENTS

MARCH.

1	S. James, Bridgewater, Morning Prayer at 9 a m.	
	Ordination (sermon by Rev. G. D. Harris) 11 a m	
	Confirmation, 3 p m.	
	Evening Prayer (sermon by Bishop) 7 p m.	
2	S. Peter,	West Ferry 10 30
3	Union,	Mount Pleasant 11 —
	Do	West Dublin 2 30
4	S. Matthias,	New Italy 2 —
5	S. John,	La Have Islands 2 —
6	S. Michael,	Petite Riviere 11 —
7	S. Mark,	Broad Cove 11 —
	New Church,	Cherry Hill 3 —
8	S. Alban,	Vogler's Cove 11 —
	Holy Redeemer,	Port Medway 7 —
9		Mill's Village 11 —
10	S. John,	Eagle Head 11 —
11	Grace,	Western Head 11 —
	Trinity,	Liverpool 7 —
12	S. James,	Hunt's Point 3 —
13	Trinity,	Liverpool (sermon) 7 —
15	S. Peter,	Green Harbour 11 —
	Holy Cross, Lockeport	7 —
16	Trinity, Jordan Falls	11 —
	Union, Jordan Ferry	3 —
17	S. Peter by the Sea, Sandy Point	11 —
	Christ,	Shelburne 7 —
18	Resurrection,	Churchover 11 —
19	Ascension,	Barrington 7 —
20	S. Stephen,	Tusket 7 —
22	Trinity,	Yarmouth 11 — and 7 —
29	S. Luke,	Halifax 11 —
	Christ,	Dartmouth 7 —

The Bishop trusts that all the people will make the Season of Lent highly profitable, practising strict self-examination, exercising real self-denial, and endeavouring earnestly to undertake positive improvement of personal character; that so they may reasonably look forward to a joyful Easter. As our prayers have been asked for our afflicted fellow Christians in Armenia, we might very appropriately give of our Lenten savings to the fund which is being raised for the relief of the distress and want from which they are suffering.

The clergy will please see that the money is sent speedily to Rev. Canon Spencer, according to the directions of the Metropolitan.

CHURCH CALENDAR.

EVERY SUNDAY
A FESTIVAL



EVERY FRIDAY
A FAST

MARCH

- 1. Second Sunday in Lent.
- 8. Third " " "
- 15. Fourth " " "
- 22. Fifth " " "
- 25. Annunciation of the Blessed Virgin Mary.
- 29. Palm Sunday.
- 30. Monday before Easter.
- 31. Tuesday " "



ANNUNCIATION OF THE BLESSED VIRGIN MARY.

The popular name for this day is Lady Day. Like the Purification, it is properly a festival of our Lord Jesus Christ, and this idea is preserved in the collect. But as it gives prominence to the Blessed Virgin, in the Gospel, as highly favoured of the Lord, it has become a commemoration of her. Mary, the chosen of the Lord, is the ideal of motherhood, and as such it is fitting that her character should be reverently studied, and her blessed life commemorated.



PALM SUNDAY: the beginning of Holy Week. Let your Bible and Prayer Book be your constant companions during this week.

Follow Jesus in the steps of His passion, and pray earnestly that the burden of souls be laid upon the consciences of all the members of the Church.



A PRAYER FOR LENT

Almighty and everlasting God, who hast made nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and

make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

Note: This Collect is to be read every day in Lent after the Collect appointed for the Day.



RESOLUTIONS FOR LENT.

1st. If hitherto I have been neglectful of Religion, I will think about it now.

2nd. If I have never had Faith in the Lord Jesus Christ as my own personal Saviour, I will now believe that He "loved me and gave Himself for me."

3rd. If I have never been baptized, "what doth hinder me" now? I will be baptized into Him Who died for me.

4th. If I have not been Confirmed I cannot delay it longer, my heart is "ready and desirous to be Confirmed" into that Faith I now know to be so precious.

5th. If I have never "drawn near in faith" to the Holy Table, I approach it now, for my soul longs for its Spiritual food and refreshing Grace.

6th. If I have been indifferent about attending Services, I dare not be so any longer; the God I serve is present to bless me, can I be absent?

7th. If I have never worked for Him in His Church and its organizations, Oh Lord hear now my prayer, "What will Thou have me do?"

8th. If I have kept back from the Lord what has been His, not mine, I offer all to Him now, freely, cheerfully, not grudgingly, but with a willing heart. I dedicate myself and all I have to Him who has given all to me.



The Cross by which we are to stand confronts us in different forms. In *business* when we have to witness for truth and integrity, to accept common poverty rather than violate Christian principle; in *society* showing ourself on the side of Christ in matters of modesty, reverence, charity; in *domestic life*, in bearing bereavement, or separation, or misunderstanding; in our *personal* life, in a struggle with pride, self-love or passion.—*Bp. A. C. A. Hall.*

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CHARLES, COMMONLY CALLED THE
MARTYR.

Charles was arraigned on charges of treason, tyranny, and murder. He refused to plead to the indictment on the ground that the court was not competent to try him. The mock trial occupied seven days. Thirty-two witnesses were examined and he was condemned to be beheaded. The warrant for his execution, signed by fifty-nine members of the court led by Pradshaw, Grey, and Oliver Cromwell, is still preserved in the House of Lords. Charles was justly accused of insincerity and double dealing; but Churchmen ought not to forget that almost to the last moment he might have saved his life, and regained some measure of his former dignity and influence if he would have consented to the abolition of the ancient Church of England. He never would consent to place the National Church on a level with sectarianism. He said: "I am firm to Primitive Episcopacy, not to have it extirpated if I can hinder it." With reference to the

appeals of the Puritans, he writes, "I have done what I could to bring my conscience to a compliance with their proposals, and cannot; and I will not lose my conscience to save my life." He bore his sentence calmly, and spent his remaining hours devotionally in the company of William Juxon, Bishop of London. On the 30 Jan. 1649, he was put to death. He had been taking a tender farewell of his two children—Princess Elizabeth, aged thirteen, and Prince Henry, aged eight (his elder children with the Queen in France)—when Bishop Juxon came to say "Sire,

there is but one stage more, a troublesome but a short one." On stepping forth from the window of Whitehall Palace on to the scaffold prepared for the last scene in his earthly life, he addressed a few words to the multitude that had assembled; explaining that the guilt of the civil war did not rest with him, since Parliament had been the first to take up arms; but he confessed that he deserved to die for having consented to the death of Strafford. As he knelt down and laid his head upon the block, he exclaimed "I go from a corruptible to an incorruptible crown."

They buried him in St. George's Chapel, Windsor. The judicial execution of a king was never heard of before, and the majority of his subjects felt that he had been illegally condemned, and that the Constitution was at the mercy of the army. Until recently a service of humiliation was appended to the Book of Common Prayer, for use on the anniversary of death, which spoke of him as "King Charles the Martyr." It was removed in 1859.—*Lane's Notes.*



CHARLES I. PARTING WITH HIS CHILDREN.



Prayer Book Distribution

As an example of the value of Prayer Book distribution, we quote the following:

An eminent judge called upon the rector of a parish in Pennsylvania, much to that rector's surprise, who had known his visitor only as an honored jurist, who had been identified with another church. The judge came to express his desire to be confirmed, and when the clergyman asked him what brought him to this mind, he said that it was solely from his study of a Prayer Book which had come into his possession.

"Our Church Monthly"



Issued on the first day of each month.

All matter intended for publication to be addressed "OUR CHURCH MONTHLY," Box 38, Springhill, N. S.

Items of news and notes should reach the office before 26th of month to be published in next issue.

All Subscriptions, Advertisements and Payments therefor should be sent to J. A. STANSFIELD, Springhill, N. S.

Each subscriber is notified of the expiration of subscription, and the paper will be continued until written notice is given to the contrary.

OUR PREMIUM OFFER

We have a plan by which to help the Indian Homes, and hope for the hearty co-operation of our readers.

To each person who will get one or more new paid in advance subscribers we will give one half the subscription. You get a subscriber at fifty cents, send twenty-five cents to this office, and give twenty-five cents to your clergyman for the Indian Homes.

This is an opportunity to make a Lenten effort for the spread of the Kingdom. There must be some bright boy or girl in every mission who could do some real Lenten work in this way.

May we hope that the clergy and superintendents of Sunday Schools will bring this offer to the notice of the children.

Easter Offertory Envelopes, neatly printed, can be had from this office 500 for \$1.00, post-paid.

A member of St. Paul's congregation, Halifax, has undertaken to support a foreign missionary for five years.

Rev. W. H. Little officiated at Trinity Church, Sussex, N. B. on Sunday, Feb 9. The church had been closed thirteen months.

We are requested to warn the clergy of Nova Scotia not to allow in any of their churches the services of a clergyman by name, William Kearsy Thomas.

Rev. R. Clerk, formerly of Jeddore, is now in charge of Herring Cove.

Birthday Parties have been very successful in many parishes. A description of one was given in parochial items from Liverpool in our last issue.

We shall be glad to publish reports of Easter meetings in our Easter number, and will add four pages if necessary.

Don't forget that the children's savings during Lent are for the Indian Homes.

The branches taught at Whiston & Frazee's commercial college are book-keeping, shorthand, typewriting, spelling, arithmetic, commercial law, punctuation, letter-writing, etc. Send for free new circular to S. E. Whiston, 95 Barrington St, Halifax, N. S.

In response to the Metropolitan's appeal, many persons are freely

giving their prayers and alms for the suffering Armenians, and thus showing tangible proof of their belief in the Holy Catholic Church.

Every up-to-date S. School has a Magic Lantern to illustrate the lessons. The Lantern is now recognised as one of the best helpers in objective teaching.

Monthly Financial Statement.

BOARD OF HOME MISSIONS

Balance in Bank Jan. 31st	
1896.....	\$ 119 00
To be paid to clergy for quarter ending March 31st. 1896.....	1220 00
Amount required	\$1101 00

ENDOWMENT OF PARISHES

Balance in Bank Jan. 31st	
1896.....	\$411 00
Amount to be paid to parishes for half-year ending June 30th.....	353 00

W. & O. FUND

Balance in Bank, Jan. 31st	
1896,—\$3143, of which \$2600 is capital.....	\$543 00
Pensions to be paid, July 1st. 1896.....	800 00
Expenses	50 00
Amount required	\$307 00

SUPERANNUATION FUND

Balance in Bank, Jan. 31st	
1896.....	\$ 757 00
Pensions to be paid July 1st. 1896.....	1075 00
Expenses	50 00
Due to capital	1000 00
Amount required	\$368 00

The "SIGN OF THE CROSS" is a new Sunday School paper. It has 12 pages, brightly illustrated, and is sold at 30 cents a year. Ten copies for six months, only \$1.00.

A Clergyman

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A Clergyman's holiday trip to the States.

The writer returned home on Feb 5th, after a holiday of six weeks. During that time he visited a number of places in the States, and as it may be interesting to his friends a short account of his trip is here given.

Baltimore where most of his time was spent, is one of the most delightful cities in the United States, being known as the "Monumental City". As this "Monthly" deals mainly with church matters, I will confine myself solely to them.

Next to the Roman church, our church holds a strong position, and seems characterized as a rule by a good church tone. St. Paul's is a very old church where things are conducted in an English style, and the congregation is made up of the best families in Baltimore. The Rector, Dr. J. B. Hodges, is an Englishman, whose name is familiar as a music writer, and his services hold a high place, where elaborate church music is sung.

In Baltimore, as in all large cities one finds a great variety of churches, and also services which vary considerably in their tone. Grace church is very pretty, and attractive, on account of the beautiful music, the choir consisting of vested men and women.

In Baltimore, I had the opportunity of being at the function of the conferring the Berretta on Cardinal Satoli, late Apostolic Delegate from Rome. The ceremony was not so grand as one might imagine, and the procession graced by the presence of so many dignitaries was not as reverent as one would like to see it, as it marched up the aisle. However, one feature was most pleasing, especially as one contrasted the procession with others seen from time to time;—there was only

one kind of covering for the head. It is a point we might well imitate, and thus get rid of the motley array of "head-gear", which makes our Synod and other processions most ludicrous.

While in Baltimore I was invited by an old friend Rev. L. B. Baldwin to visit him at Easton, Ind. Easton is an old southern town of about 4,000 people. The Parish is called St Peter's, and is considerably over 200 years old, and has a most interesting history. There are two churches in the parish, Christ Church, and the Cathedral of the Diocese of Easton. Here we see the folly of having two churches in a small town. The cathedral is a little place, holding about 150 people, and was built by the late Bishop. Consequently there are two weak churches were there might be a strong one. The people come to church from 6 to 8 miles, and live mostly on farms, or as they were formerly called "plantations." Beautiful rivers intersect the country, and most of the houses are built on the river banks, and have long avenues of trees leading up to them. The hospitality of the Southern people is of course proverbial. Sunday, Jan. 26th, was spent in Metuchen, N. J., assisting a friend Rev. H. H. Roche, son of Rev. Robert Roche, a man well known to some of our older clergy. On Sunday, Feb. 2nd I attended four churches in Boston and its vicinity. Early service at Christ Church, Cambridge, where Rev. W. B. King late of St Luke's, Halifax, is rector; at 11, St Paul's, Boston, where our Bishop was rector before he came to us. Of all churches St Paul's seems the most like home. The service is quiet and dignified, and the singing beautiful—the most churchly I found. Everything seems to be done *decently and in order*. In the afternoon I went to Trinity, where

the service does not strike one as being very hearty. The Rector Dr. Donald, preached a very earnest and practical sermon. The evening found me in St. John the Evangelist's church well known to many Nova Scotians. The service was good, and Father Benson, now quite an old man, preached.

There are two lessons one learns from visiting the churches in such towns as Boston and Baltimore. The first might well be taken to heart by our people, and the second by both clergy and people.

1st. American people seem to make a point of always being present at the 10.30 or 11 o'clock service—that is, they go to church in the morning.

2nd. The lack of party spirit—the genuine friendliness of clergy and people irrespective of any party feeling.

K. C. H.

Diocese
of
Nova Scotia



Parish News

KENTVILLE

On Wednesday evenings in Lent the Rector is giving a course of Lectures in St. James' Church on "The Characteristic Features of the Four Gospels." The ten elements of Christian Charity which were touched upon on Sunday evenings Feb. 16th and 23rd, in order were, Patience, Kindness, Generosity, Humility, Courtesy, Unselfishness, Good Temper, Guilelessness, Sincerity, and Optimism.

The letter of the Bishop's to the children of the S. Schools of Canada was read on Feb. 16th, Quin-

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quagesima Sunday, to the children of St. James' S. S. The S. S. offering during the six Sundays in Lent will be given, as directed, to the Indian Homes in the N. W.

Some months ago when it appeared possible that the services of a professional organist and choir-master could be engaged, several persons in the congregation of St. James' Church promised donations towards the first year of the organist's salary: the wardens beg to acknowledge the receipt of \$37.50 during the months of January and February in partial fulfilment of these promises.

PARRSBORO

The Guild of St. George's had a very successful entertainment in St. George's Hall on the 24th of last month. They repeated it at Port Greville the following Monday where it was much appreciated. The Guild has developed some unlooked for talent in the younger members, several of whom have written capital papers for the weekly meetings on such subjects as "Christian heroes," "Did Henry VIII found the Church of England" "Bible Authority for a Responsive Form of Worship" etc.

The choir of St. George's presented their organist, Mrs. Gibbons, with a handsome banquet lamp. The Rector was also the recipient, about the same time, of an easy chair from two of his parishioners.

Mr. R. Smith from St. Bee's College, England, has arrived to assist the Rector for a time in the arduous work of this parish. Very neat Lenten cards, with an address and rules for the most helpful way of passing the Holy Season, containing also a Lenten Calendar on the cover, have been distributed in the different congregations in the parish.

AMHERST

An "At Home" was given on Monday evening Feb. 3rd by the members of the Council in connection with the Reading Room Club, and was attended by upwards of three hundred people. The spacious rooms in the Parish House were all thrown open and a most enjoyable evening was spent. The programme—which was well carried out—consisted of an address of welcome from the president B. D. Bent, vocal and instrumental music, readings etc. Tea, coffee, sandwiches and cake were served in abundance throughout the evening. At the close a number of magazines were disposed of by auction.

On Ash Wednesday, Morning Prayer and the Communion Service was said in Christ Church at 11 o'clock, and Evensong at 7.30.

The beautiful Cantata, "David the Shepherd Boy" is being prepared under the leadership of Prof. Sterne, and will be given in the hall of the Parish House at an early date. Proceeds in aid of the same.

Through the generosity of several gentlemen the large hall in the Parish House and one of the large rooms on the second flat have been supplied with incandescent lamps. Nearly the whole of the building is now lighted by electricity. Two of the rooms, containing thirteen windows have been fitted with spring blinds through the kindness of friends.

Mr. G. T. Bryant, Lay Reader, intends to leave for England after Easter. The many friends that he has made during his stay with us will regret to hear of his intended departure, and he will carry with him to his old home their best wishes for his future success.

During Lent, Evensong will be said daily at 5 o'clock, except on

Friday when it will be held at the usual hour, 7.30. M. E. B.

SYDNEY MINES, C. B.

A Society was organized in this parish several months ago, under the name of "Holy Trinity Parish Society" having for its President and Chaplain, the Rector. The object of this Society is twofold—1st, to promote the cause of Temperance, and 2nd, to bring the members of the congregation closer together. The meetings are held fortnightly, and have been well attended. We have had, already, one or two addresses on Temperance, a lecture, besides programmes of recitations, songs, instrumental music etc. At our next meeting we are to have a debate.

An organization of this kind was very much needed in this parish of ours, and we hope that it will be productive of much good. The latest of our schemes is a setting on foot of a Circulating Library in connection with the above Society. We hope by this means to disseminate good and healthy literature among our parishioners. We have also Committees out for visiting the sick, for looking after the Temperance Work, and for looking up strangers, bringing them to church and introducing them to the Rector. Very shortly we hope to start a "Band of Hope" together with a sewing class for little girls.

The Holy Season of Lent is upon us once again. Special services have been arranged, and a card, on which they are indicated, is sent to each parishioner, so that none of us can forget the hours of service. I am glad to say, that, this year, it has been found possible to arrange for two services every Sunday, and we trust that they will be appreciated.

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CHESTER

The items of interest in the history of this parish for the past month are the addition of a pulpit Bible and sacramental wine cruet to the parish Church property, four more hanging lamps, new chancel carpet and organ tuning for St. Mark's Church, Western Shore, given by the Church Women's Mite Society, the institution of a weekly Sunday School Teacher's meeting at Chester, the licensing of Mr. Allan P. Shatford (theological student) as lay Reader for the parish, the entering upon a course of Lenten week-day services consisting of three additional at the parish church and one in each of the others, besides a Bible class by Mr. Shatford at Chester Basin, and, very especially, his Lordship the Bishop's visit for confirmation.

The chief items to be noted respecting this are the Saturday confirmation at Indian Point when the Revd F. W. M. Bacon presented six and the Rector of this parish three candidates, all of whom received their first communion in the administration that followed; a very pleasant meeting of the Bishop and parishioners in our St. Stephen's Hall on the Saturday evening, with a long address by the Bishop in his happy style, and in the course of which he made very kind references to the Rector and Mrs Ball; whilst coffee and cake were being handed round and enjoyed the speech of Capt. Lordly, our zealous vestry clerk, on the subject of our coming centenary of the parish in the year 1900, and how to celebrate it; the Rector on the same; Senior Warden Whitford's speech on the happiness of the parishioners in thus socially meeting his Lordship, and on the hope that they would practically remember his advice of how to readily supply more than the

parish needs by proportionate giving; the Sunday morning confirmation of eight males and nine females at Chester, and the Bishop's eloquent evening sermon in the same church to a large congregation: the cold ten miles drive to Western Shore church on the Monday morning, and the confirmation of fifteen candidates, thirteen of whom received their first communion at the administration which followed; the afternoon confirmation of four candidates at Chester Basin, and Mr. and Mrs. Keddy's hospitality to his Lordship and the Rector till Tuesday morning when the Bishop left for New Ross.

IN MEMORIAM

Entered into the rest of Paradise Feb. 11th., Lucy Manning, wife of Revd J. Manning and formerly of Doctor Kearney, aged 86 years. Mrs. Manning's memory is blessed by her devotion to the good work of visiting and reading to the sick, and her love of regular attendance at the means of grace up to within a few months of her death.

"Blessed are the dead which die in the Lord: for they rest from their labors and their works do follow them." E. H. B.

x

TRURO

The month of February was quite fruitful in music and entertainments. On Monday the 3rd, the organist, (Mr. Karl W. Vincent M. Mus., F. G. C. M. etc.) delighted a large congregation with a full recital. It would be difficult to say which of his pieces was most enjoyed but the general opinion seemed to favour "The Dramatic Fantasia" the Concert on the lake and The storm." This latter part needs to be heard to be realized, but to those who heard it, so realistic was it,

that it is hoped Mr. Vincent will play it again at some future recital. It certainly surprised many to find that such sounds and power could be brought forth from the organ of S. John's Church. It might not be amiss here, to suggest to those who are able to visit Truro and wish to study any branch of music under a *Master of the Profession*, to secure Mr. Vincent's services. He teaches Harmony and Theory by correspondence if desired.

On Thursday the 13th, the children, teachers, and friends of the S. School gave an entertainment in the Crypt. The object was to obtain funds for the support of an Indian boy in the "Shingwauk Home.

The entertainment was a success in every way and reflects great credit on those who made the arrangements and so successfully carried them out. Every piece in which the children took part gained well merited applause, especially the "Dialogue by eight scholars." Indeed, it is evident that some of the children have considerable talent in this line, altho', it is hoped that none of the members of our Sunday School will ever "boss the show," as "Ebenezer John" did so successfully on this occasion. This character was impersonated by a boy in the first class, and he deserved a great deal of praise—which indeed he received—for the really clever yet natural way in which he did it. The teachers and friends were seen to advantage also in a dialogue, entitled "How Mrs. Gaskell did not hire a cook." It was really a very funny piece and much merriment was caused when one of the applicants for the vacant situation—a comparatively meek little creature—asked of the would-be-mistress, who was nearly twice her size—in a most "umble" way, "will your dresses fit me?" Altogether it was a good an entertainment as has taken

place in the Crypt for some time, and the promoters thoroughly deserved the support accorded them.

On Monday the 17th, the Crypt was again in use, but this time for a somewhat novel kind of entertainment. After it was all over the well known line—"A Rose by any other name would smell as sweet" recurred to the writer of these notes, but he doubts if an entertainment under any other name would have been half so nice or successful. It really was novel as far as Truro was concerned. It was styled a "Birthday Party." Invitations (addressed) together with "little wee sacks" were issued some time before, and the following lines, which appeared on the cards, left no doubt as to what was required of all who received one:

"This birthday party is given to you.

'Tis something novel, 'tis something new;

We send to you this little sack,
Please either send or bring it back
With as many cents as years you
are old,

We promise the number will never
be told.

Kind friends will give us something
to eat,
And also will furnish a musical
treat.

The ladies all, with greetings
most hearty,
Feel sure you will come to your
own birthday party."

Being Monday night the preponderance was largely in favour of the ladies and every one must have been very honest. (if not too honest) for with some bags outstanding the amount realized has passed \$84.00. It will be a surprise though to some, that a few members of S. John's congregation have not only passed the allotted three-score and ten, but turn the scale at a century the highest reaching one hundred

and five—but perhaps it was a young person doubting the honesty of the "tellers" as to secrecy, putting in a cent for every pound of flesh instead of one for each year's growth, anyhow, one bag contained one hundred and five cents.

The programme for the occasion though much too long was well rendered, and as might be expected much enjoyed; whilst, as regards the refreshments, PROFUSION is the only term applicable, and the ladies are to be congratulated on the success of their undertaking in every detail.

Since the last issue of this paper, another meeting—this time of men has been held to consider the matter of the completion of the Tower. It was small but very business like and a small committee was appointed to get information as to probable cost of various styles and plans. The committee is to make a report at some date not later than Easter. This, as will be seen, is a decided step in the right direction, and although some considerable time is likely to elapse ere the extra stones and mortar required for a Tower appear, yet, when it is known what sum (approximately) will be required to get them, there will be a greater stimulus to work.

With Ash-Wednesday, as in past years, all parish entertainments etc cease for a season. This is as it should be, if each individual will use the Lenten season as it should be used. The Archdeacon will give a course of addresses bearing on the season on Wednesday evenings, and the Rev. E. Underwood (Curate) will conduct the Friday afternoon service held each week at 4 o'clock in the Crypt. It is hoped that as many people as possible will attend these services, as they will, in all probability, materially help each one to give point to the abstinence that each one is using in order to

subdue the flesh to the spirit, so that it may ever obey the godly motions of Jesus Christ.

All readers of the Church Monthly will be pleased to hear that the Archdeacon is almost entirely recovered from the attack of "La grippe" which confined him to the house at the beginning of the month for two weeks.

x

SALMON RIVER &
BEAVER HARBOR

Correction, "The effect of the whole on green" should have read "The effect of the white on green."

The singing of the carols by the choir on Christmas night before and after service, was appropriate to the Holy Season, and were well rendered. The carols sung were "Ring the Christmas Bells" and "The Bethlehem Song" (This was on the 24th last month.) The Bible Class at the Rectory will be continued during the Lenten Season on Wednesday evenings. That most noble English Institution "The Society for the Propagation of the Gospel" has certified to the Rector of the parish that a grant of a Bible and two large Service Books, value \$10 has been made to S. John's chapel, Smith's Cove. The Rector is advised of the arrival of the books in Halifax, and the earliest opportunity will be taken of bringing them to their appointed destination—as a result of the unswerving perseverance of "willing workers" at Smith's Cove. We are pleased to observe that two large and handsome swinging lamps have been hung in the church of S. John, which will light the whole building so that week night services will now be held, in addition to the occasional Sunday evening services, which, although far from dull were of a somewhat dark description.

LENTEN READING

Lenten opportunity

Opportunities come to us from God, and are sent to develop the character, and to determine what sort of persons we are. By them, God meets us in our daily walks, to bless us in our lives.

They come to all alike—"God is no respecter of persons." At every turn are opportunities to serve Christ; to worship God; to advance His kingdom; to obey His commands and realize His promises; to do good, to do right and help the unfortunate. And yet, the world is full of slighted mercies, neglected prayers, abused blessings, ignored commands, excused duties, rejected love, despised sacraments, and Christian idlers.

Beloved, whoever you are, Lent is your opportunity to right these wrongs and secure God's blessings upon your soul. 'Tis yours to neglect, to seize or to let slip; to enjoy or ignore.

Self-discipline

The first great principle, that we have to keep in mind when we speak of self-denial, is this—that it means the sacrifice of the lower for the higher self.

Self-denial must always have a purpose. We are not called in Lent, or at any other time, to an objectless starving of the body, to an aimless denial of natural desires, to a whimsical withdrawal from social intercourse.

Abstinence from earthly pleasures, of whatever kind, must always be with a view to something higher—an element of hungering and thirsting after righteousness. Self-discipline is for the rescue of our true self; for its development and culture.

We withdraw from distractions of one kind or another that tend to choke the higher life. The flesh drags down the spirit. Worldly sounds deaden the soul to the voice of God; its passing sights dazzle the eye to the vision of higher spiritual realities; general softness and luxury of living gradually benumb the spiritual faculties. You know it in your own experience. After a round of gaiety and excitement, spiritual things are apt to seem unreal, prayer becomes dry and difficult. We need from time to time to retire

within ourselves, to cultivate the interior life, to renounce the lower for the sake of the higher.

The view of Christ upon the cross tells you that you are not your own—that you "are bought with a price"—that you might change your servitude to Satan for the service of Christ.

Your talents of mind, the aspirations of your soul, the powers of your body—all are Christ's. Your time, your money, your influence, your prayers, your thoughts, your heart—all are Christ's. His commands came to you as to a steward, and he requires that you be faithful. He leaves His work in your hands, and as the redeemed of God, 'tis your work. 'Tis given to you to turn the world from sin to God; and God requires it at your hands.

Lent comes to help you realize this fact; and when you feel its influence upon your heart, you will more fully consecrate your life to the service of Him who died for you to rescue you from sin and eternal death.

The Prophet was in the Desert; the Priest on the Temple; and the King upon the Mountain. He was tempted in all points like as we are; assailed by the lust of the flesh, the lust of the eye, and the pride of life,—the flesh, the world, and the devil,—yet without sin. It teaches us how He can be touched with the feeling of our infirmities, and reminds us of the sword of the Spirit, wherewith He has shown us how to resist the devil and to make him flee from us. He overcame the devil, not in the power of His Godhead, but with the weapon which is given to man. He foiled the tempter with the word of God. His sword and shield alike were simply, "*It is written.*"

Lent presents to your mind the picture of your Lord, tempted, despised, rejected, while He was doing good and preaching the gospel of the kingdom.

Dark Gethsemene, with its bitter agony, comes to your view.

The judgment hall, the mockery, the thorns, the cross, the sight of the Redeemer, sorrowing, sighing, bleeding, dying, transfixes your eye.

Beloved, the moment you let this picture cast its impress on your heart, that moment the tear of sympathy will dim your eye, and you will pledge eternal allegiance to your loving Lord.

WILLIS BROS.

... FOR ...

PIANOS AND ORGANS

Stellarton, N. S.

PERHAPS

a bright young man or woman would be glad to earn \$5 to \$10 a week? Good business men are more anxious to have you.

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The Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noon-day prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noonday bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all the missions of the Church of Christ?"

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