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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.

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ECCLESIASTICAL NOTES.

SATISFACTORY.—London Churchmen are unanimous in believing that the new Bishop Suffragan (Archdeacon Earle) will be a great acquisition to the metropolis. The teetotalers are especially jubilant. A correspondent of the *Yorkshire Post* give him a very good character when he says:—"He can speak fluently and without notes, and he has little difficulty in arresting the attention of his hearers. When ministering, he is exceeding reverent, and unobtrusively follows the use of the church in which he finds himself. He is such a true gentleman both in manner and feeling that Londoners are sure to appreciate him.

A GENEROUS DONOR GONE.—The death is announced of Miss Charrington, of Spalding, at the age of eighty-six. The deceased lady built and endowed the Church of St. Paul, Spalding, at a cost of £30,000, and aided very largely in Church and church-restoration work in other places.

NOT A NOVELTY.—The use of a grand piano-forte in Church instead of an organ, says the London correspondent of the *Manchester Guardian*, is not a novelty. It was introduced at St. Paul's Cathedral by Dr. Stainer in the "Passion" music; but at St. Paul's, Knightsbridge, the grand piano is regularly heard at the Sunday services. On Sunday morning lately the Communion Service was magnificently rendered, the piano sustaining the boys' voices in a difficult service otherwise unaccompanied.

A STAND FOR RIGHT AND DECENCY.—The rector of a leading city parish at the East has just startled the community in which he lives by a practical and proper assertion of the Church's authority. On occasion of a recent marriage, this brave priest refused to permit the sacred edifice to be used unless the *decollete* toilets, which have become so common in fashionable society, were abandoned; and, not content with requiring this in advance, actually sent two of his assistants to refuse admission at the Church doors to any offenders in this respect. It is time that people should be thus reminded of the respect due to God's house. Too often our Churches are shamefully desecrated on occasions of this nature. Marriage is a sacred thing. It should be solemnized in God's house, but the act is one that calls for solemnity, and lightness of behavior or indecency in dress should be sternly rebuked and absolutely forbidden. It is to be borne in mind that the Church law will sustain the clergyman who thus manfully asserts the dignity and sacredness of the place where God's honour dwelleth.

SUGGESTIONS FOR LENT.—1. Be present, as far as possible, at all services in the Church.
 2. Read every day some portion of the Holy Gospel, and add to your usual devotions some special prayers.
 3. Let no day pass without some act of self-denial, and, if possible, let this act be to the comfort of a poor or sick person.
 4. Let self-examination be a daily duty, before rest at night.

5. Deny yourself some luxury, often, and let the cost of it be added to your Easter offering. The cost of self-denial should be given, not saved.

6. Refrain from parties and places of amusement.

7. Let your reading be such as to aid you in keeping the holy season.

8. Give more time and care to daily private prayer.

9. Receive the Holy Communion as often as it is administered.

10. Forgive, and seek reconciliation, if any are at variance with you.—*Rev. E. W. Colloque.*

SELECTIONS FROM LENTEN PASTORALS.

From Bishop Neeley to the Cathedral Congregation, Portland, Maine.

The Church of Christ, fulfilling the will of her dear Lord and Master and being His representative on earth, brings before her children at this holy and solemn season the teaching of her divine Founder on the subject of fasting and self-discipline. Her words come therefore with divine authority and with the power and influence of His example Who not only Himself practiced all needful acts of spiritual discipline, but Who so submitted Himself to the will of the Father as in His mighty love toward men to shed His precious life blood that they might be saved. The possibility of becoming Christlike is the grand incentive to the undertaking of every spiritual work. Lent uses the authority of the Church and the example of the blessed Lord to bring the devout soul into very close communion with its Saviour, and to make the Christian more and more conformable to the image of the beloved Son.

If the season brings with it unusual duties, if it insists on definite acts of self-denial, if it urges the necessity of more frequent prayers and more abounding charity, to be shown in acts of kindness and almsgiving, it does so because sin has so blunted the keen perception which the soul ought to have of the benefit derived from the performance of the regular duties of the spiritual life that at last it has become habituated to a state of inactivity and indifference.

The season of Lent will benefit no one who fails to realize, first, the *awfulness* of sin and the *insidiousness* of its attacks, and secondly, the *urgent need of securing the forgiveness of sins* through diligent use of those means of grace wherein the Father promises and pledges His pardon to penitent souls.

Learn first, by thorough *self-examination*, what sin in your case means. Look into your lives, and with the light of the Holy Spirit's aid search for the evil, drag it from its dark abode, scrutinize every form that lurks within the heart, and when you have discovered the reason for your spiritual apathy and the sinfulness of your life, go down on your knees and

confess your sins before God and ask for some assurance of His pardon, and be sure you will never ask in vain.

Lent will be blessed to you if you thus redeem its forty days. You will have every opportunity given you of renewing your souls, in hearing God's holy Word, in the prayers of His Church, in the frequent invitations to receive the Holy Sacrament, and such opportunities will testify for you or against you at the day of judgment, according as you have profited by them, or have wilfully or continually neglected them.

Have in your minds the thought of God, and in your hearts the sense of His Abiding Presence, and then you will allow nothing in the shape of worldly attraction to steal away the time and strength you ought to give to worship and devotion and the other duties of the spiritual life.

Do not offer *careless devotions*. Make your service *real*, as knowing that it is to honor Him who seeth in secret.

Beware lest *fashion* influence observance of the Lenten fast. If you desire to appear before men to fast, you will have your reward, but it will not be God's approval.

Be careful to put *other engagements aside till the Church's appointments have been studiously fulfilled*. The Church makes no rules for fasting, but because you have liberty to decide for yourself, do not err on the side of self-indulgence and give up for Christ's sake that which costs you no effort. "It is the very character of the gospel to change everything, to sanctify everything, to brighten everything, for the Spirit of God sheds over everything His holiness and light; the Blood of Christ purifies our dross and makes it gold, imparting to our worthlessness its own inestimable value."

QUESTIONS FOR LENT.

God calls me—Am I listening?
 Am I caring for my soul?
 Am I helping or hindering others in their spiritual life?
 What think I of Christ?
 Do I leave God out of my life?
 Whither does my present course of life lead?
 Am I a backslider?

SOME RULES FOR LENT.

Seek pardon and strength by frequent reception of the Holy Sacrament.

Attend service *twice* on Sunday, and *once* at least daily. Be regular at the Wednesday and Friday evening lectures.

Devote a certain time daily to private prayer and self-examination. Read daily a portion of the Holy Scriptures.

Try in dependence upon God to conquer your besetting sin. Learn by fasting and self-denial to abstain from self-indulgence. Submit the will more and more to the will of God.

Keep the tongue from evil, that it may avoid slander and scandal, and speak the truth in uprightness.

Give more liberally of your worldly wealth for the extension of the kingdom of Christ.

Rev. A. W. Little to the Parishioners of St. Paul's, Portland, Maine.

Lent, although a season of fasting and denial to the body, is a feast of good things.

the soul. No Christian ever observed this season in the Church's way without being strengthened and comforted. As your pastor, I first of all, ask you to attend the services of worship and instruction. This a duty on which, above all others, your whole spiritual life and growth in grace depend. I am powerless to give you any help unless you put yourselves within reach of the preaching, and, above all, the sacraments and means of grace which God has provided for His children's need.

Don't let anything short of real sickness keep any of you (especially the men) from divine service every Sunday, and, if possible, on the other days.

Take part in the services more heartily and reverently, remembering always to kneel in prayer, to stand in praise, and to bow the head in devout adoration whenever the sacred name of Jesus is mentioned, especially in the Creed and in the *Gloria in Excelsis*; and contribute liberally and regularly at the offertory, not forgetting the monthly offering for Diocesan Missions.

Receive often the Blessed Sacrament of the Body and Blood of Christ, coming to the altar in faith, in penitence, and charity.

A word as to your special duties in Lent:—

1. Deny yourselves luxuries and worldly amusements, devoting more time to prayer, meditation, reading, self-examination, repentance, confession, and self-mastery.

2. Do some good work for others. Bring your friends and neighbors to Church and to the Confirmation classes. Visit the sick; be kind to the poor. Save up your money through Lent, so as to give to God a liberal offering on Easter Day.

3. Prepare yourselves for a holy and joyous Easter; that you may make your Easter Communion worthily and to your great and endless comfort. With a view to this, strive to be in *love and charity with your neighbors*. Forgive those who have injured you; and seek forgiveness from those whom you have injured, making all restitution in your power.

But what of those in the parish who have not been confirmed? Alas! that there should be any such, except the very young children. But there are many such who will read this pastoral letter. To each one of them I would say: Your first duty to God, to the Church, and to your own soul, is to receive the sacrament of Confirmation and then to become a faithful communicant of the Church. If you have been baptized, if you believe the Catholic faith, and desire to lead a Christian life, it is not only your privilege, but your unqualified duty, to be confirmed. Nothing can excuse the neglect of this means of grace. Confirmation is one of "the principles of the doctrine of Christ"; it is the completion of your baptism; it conveys to you the gift of God, the Holy Ghost; it fits you for the worthy receiving of the Holy Communion and the daily living of the Christian life. Moreover, if you were christened outside of the Church and have been living in schism, Confirmation will be to you the blessed instrument of your reconciliation, and the sign of your conformity to the Holy Catholic and Apostolic Church.

Perhaps you say you are *not prepared* for Confirmation and first Communion. But perhaps you are better prepared, more "ready and desirous," than you think for. At all events, if you are *desirous*, you can soon be *ready*. I will help you, in public and in private, by books and lectures and friendly talks, by pastoral council and by spiritual direction, between now and the next visitation of the Bishop. Don't put it off any longer. Hand in your name.

the Rector of St. Mark's, Augusta, Me.

the Rector's word of counsel concerning the Lent and its opportunities for spiritual growth. Simply, "Hear the Church." These

are the words of the great Head of the Church Himself (Matt. xviii. 17). "Hear the Church." And what saith the Church? In the preface to her Prayer Book she tells us that the "Forty Days of Lent" (Sundays *not* included) are "days of fasting on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

There is no doubt, then, concerning what the Church says. She "requires," that is, as she has the right to, she commands. And Christ says, "Hear" her, that is, hearken to her, obey her. Lent and its observance is no voluntary matter for the loyal child of God. Not to keep it is to disobey her whom Christ commands us to "hear."

The Church requires two things. 1st. "Extraordinary acts and exercises of devotion," that is, stricter self-examination, greater frequency and fervency in prayer public and private, more frequent reception of Holy Communion, larger almsgiving. And 2nd, in order to leave us free for these extraordinary acts and to help us in them she requires us also to fast, to deny ourselves of luxuries and pleasures, to refrain from amusements which would at other times be lawful, but which now would prove hindrances to our efforts after increased growth in grace. Christ says, "When ye fast," the Church merely tells us "when." Let us "hear the Church," and through her hear Him.

From the General Missionary of the Diocese of Maine to his Parishioners.

I am glad to be able to send a few words to my scattered parishioners, in order to call attention to the nearness of Lent and to the leading idea for which it has been appointed, that is, the deepening of the spiritual life. Now Christ will be presented in the services of the Church as a tempted and suffering Saviour, that so we may be like Him in heart and life.

It must be a great grief to some of you to be deprived of all public worship, and others will have only occasional services, at this sacred season; and yet you are to remember that you are still members of Christ Church, with duties to be performed and many privileges secured to you in this fellowship. Frequent services and increased means of grace do not take away the necessity of self-examination. This duty can be done in your seclusion. "Examine your own selves." All need to ask solemnly, How is it with my own soul? Am I living by faith in the Son of God? Am I looking forward to the day that shall try every man's work, or am I living for the present time, governed by the world's maxims and striving for its prizes, no worse than men around me, but having no pretensions to a true religion?

May we be able to lay aside not only our sins (which we should always be striving to overcome), but also our undue concern for temporal things, our over solicitude for the things which perish with the using, and then we shall have opportunity for more frequent prayer. We owe to Almighty God this individual recognition and reverence, and these private devotions of the people are the sources in which the great stream of public worship takes its rise, and from which it gathers its fullness and power. Herein you will be proving yourself an active and faithful member of the Church,—praying for her work and ministry, for those who are out of the way and for those who are near and dear, for all sorts and conditions of men.

It is quite feasible in some places for the few to gather together in the week for religious instruction. It will be a help for some one to read the Litany and prayers, with some Lenten reading; and also the gospels and epistles on Sunday. Read the chapters appointed for each day of Lent as you can find time in the day.

Meditate on what you read. God speaks to

us in this way to warn, to instruct, to enlighten us. Try to think of others more, and of other's needs; it will increase your charity. Find out new opportunities of serving God in your fellow-men; it will teach more self-denial. Make some effort, however small, to change the settled habit of your life, and with God's blessing it will be a new starting point in the Christian race.

LENT.

One idea in connection with Lent is often forgotten, and one objection to the season is often met in the wrong way. And through this false conception, Herbert's lines, "Dear Feast of Lent," &c., have called forth, not so very long ago, a criticism to prove that Lent was a laborious season, trying alike to priest and people. The difficulty is that people are apt to confound the fact that man's ultimate destiny is unquestionably happiness, with the thought that man is designed for happiness *now*. And an axiom is assumed that happiness and joy is the proper fruit of religion to-day, and Lent being laborious and gloomy, is a reversal of the true office of the religious life. But the testimony of revelation is decidedly against any such conclusion. Absolute happiness is incompatible with the presence of sin. And he who can be happy, or make happiness an object of existence in its present form, has failed to grasp the awful contamination of all things earthly. The first purpose of revelation is to open the eyes, to enable men to see life and all things earthly in some degree as God sees them. And that vision which grieves our Father daily, cannot make His children glad. Peace, serenity, confidence in God's omnipotent overruling of all things, is a proper fruit of religion, but happiness, contentment with the present, never. He who can be fully happy while sin reigns, and the Master is so feebly honored, is and must be blind of vision, dull of soul, seared as to conscience. And this idea of a religion that is all sunshine, is a nineteenth century self-deception, by which, in the name of Christ, men are led to perilously endanger their souls. A world in which Christ agonized, and agonized because the world is as it is, is not a world which, under any circumstances, save the absolute annihilation of sin, can yield true happiness to any one, whose life is hid in God. Nor is it the design of the Father that this comfortable condition of being should be our portion here. Happiness in the present, proves us unfit for the life beyond. And knowledge that never grows weak, of the imperfection and unworthiness of life, combined with trust in the Father's love, is necessary that we may learn our lessons in these school-days, and graduate at last into the eternal life beyond. Lent, then, comes as an intentional disturber of our complacency. It forces us, by its discomforts, its labors, its gloom, to see life as it is, not as it seems. It brings us in contact with the Master in His agony, that we may feel together the woe and its remedy. It feasts the soul with the assurance of the victory at last, while it intensifies, intentionally, the consciousness of the true meaning of life, which is sadness. Therefore, Lent is far, better than the home of earthly feasting, but still the time of mourning, that all may meet the darkness, be nerved for the fight, and in it all possess the peace that comes from God.—*The Church Record.*

"BAPTISMAL REGENERATION."

The celebrated Richard Baxter maintained, the doctrine of "Baptismal Regeneration" as contained in the Book of Common Prayer, and that it was commonly acknowledged by all the Church of Christ in ancient times. In the little book to which I have referred a vast number of extracts in proof are taken from his writ-

ings. But the following from his 'Right to Sacraments' is abundantly sufficient:

"It is plain in John iii, 5, 'Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.' And so in Titus iii, 5, where it is called 'the laver of regeneration.' In both which, though I am of their mind that think that the sign is put for the thing signified, yet it may thence appear what is the thing signified or the new birth. Yes, so commonly was this acknowledged by all the Church of Christ that there is nothing more common in the writings of the Fathers than to take the terms 'regenerate,' 'illuminate' and 'baptized' as signifying the same thing."

Then in regard to the testimony of the fathers, Baxter says: "They that will see the fathers' sense of so much as they accounted necessary to salvation, may best find it in their 'Treatises of Baptisms and Catechisings,' though they say less about controversy than I could wish they had. *I will have no other religion than they had.*" In other words, what the primitive fathers received and taught as necessary to salvation, is my religion and my guide in the interpretation of Holy Scripture.—*J. A. B. in the Church Life, Cleveland, O.*

A SERVICE OF ANTHEMS AT ST. MARGARET'S, WESTMINSTER.

(Specially Reported.)—Continued.

The next two composers, Haydn and Mozart, had been called the school of Vienna. Since Handel no new principle was discovered, no new types, no new forms of expression, except that of romanticism. The work of the nineteenth century had been, however, a setting forth of the truths of the eighteenth, and Haydn might be regarded as the father of modern music and symphony. Joseph Haydn was born of humble parentage in 1732, and died in 1809. At ten he became a chorister in the church of St. Sepulchre in Vienna. When his voice broke, he was thrown on the world friendless and with an empty purse. He was taken into the house of an old chorister, where he studied music for sixteen or sometimes eighteen hours a day, and made such a good impression on an old Italian master that he gave him some instruction. He was, however, mainly self-taught, and copied out the whole of one book of musical instruction. Hence the originality of his inspiration. He was very fond of England, and in 1700 he was living in Holborn, and was present at the great Handel Festival, where he had a good place near George II. He was impressed by the mighty choruses, and while listening to the Hallelujah Chorus he wept like a child, and said of Handel, "He is the master of us all." The "Creation," of which they would have a selection, his great work, was the ripe fruit of an old age full of Christian serenity. He said he was never so pious as when composing the "Creation," and he prayed every day to God to give him inspiration and bless his work. He was present at the performance of it in 1808, and Beethoven who was there kissed his hand. Unable to sit out the remainder of the performance he was carried from the hall, and at the door he paused and lifted up his hand as though blessing in God's name the vast assembled multitude. He was of a singularly pious mind, and at the top of each score wrote the words, "In nomine Domini," and at the end "Laus Deo." He said, "I know God has bestowed a talent upon me, and I thank Him for it; I think I have done my duty." There was a lucidity, a charm, and freshness of melody about Haydn's work which were always supported without being overpowered by brilliant orchestration. It might be said that he revolutionised instrumental music, and he had been called one of the greatest musical reformers of any age. Mozart recognized no laws but those of nature, and at an early age he showed his genius. His father

said of him, "God daily works new miracles in this child," and at the age of six he attracted the attention of the Imperial family at Vienna, especially of Marie Antoinette. He did not create a school, he was a school; he did not invent a style, it came to him. The dry formalities engendered by musical learning vanished in his presence like mist before the sun. He wrote from the heart and not from the head, and produced the happiest effects by means never before tried. He died in 1791. The piece they would hear was said to be his last composition.

[Haydn's "The heavens are telling," and Mozart's "Jesu, Word of God incarnate," were here sung.]

Mendelssohn might stand as the most prominent representative of the modern school of foreign composers. He was born at Berlin in 1800, and died in 1847, not yet forty years old. He retained throughout his life his strong, masterful individuality, but he drew from the accumulations of the genius of his predecessors—from Handel the perfection of power, from Mozart and Haydn form, and from Bach part writing. At eight he would play music at sight. He came to England in 1832, and lived in Great Portland-street. Like the other great composers, he was a good man. His father, the undistinguished son of a great father, and the undistinguished father of a great son, said of him, "I cannot express what he has been to me, what a treasure of love, patience, endurance, thoughtfulness, and tender care he has lavished upon me." His was the character truly musical, full of childlike simplicity and thoughtful deference to age, and ready to lend his genius to the pleasures of the poor and needy. His whole life was happy and prosperous. He was never tried by the stress of poverty, ill-health, neglect, disappointment, or blindness, which tried Bach, Handel, Beethoven, Schumann and others. The happiness of his life and the noble refinement of his surroundings expressed themselves in his compositions. His "Elijah" was performed at Birmingham in 1847. The Prince Consort was present, and afterwards handed the composer his copy of the oratorio with words of high praise written on it. Mendelssohn died early, but he lived long.

[Mendelssohn's Twenty-third Psalm was sung.]

Of the last three composers—Spohr, Gounod and Dvorak—the first two were well-known. Dvorak was, but little known, and he might mention that he was born in a small village in Bohemia, the son of a butcher and innkeeper, and was destined to follow his father's trade. His musical genius showed itself early and he composed at fourteen. He went to Prague, where he lived for sixteen years in an almost penniless struggle. In 1877 his genius was recognised, and since then he had been uniformly successful. His wonderfully thoughtful and original setting of the "Stabat Mater" made his fame, and he obtained recognition far and wide, and especially in England where the most important of his later works were produced.

[A selection from the *Stabat Mater* (Spohr) was sung; also Dvorak's "Blessed Jesu, Fount of Mercy," and Gounod's "From Thy love as a Father."

A collection was made during the service, which closed with the benediction, for the purpose of aiding the charities of the parish.

SERMONIZING.

(LANDRED LEWIS.)

Deliberation in Delivery; Perspicuity in Language

"You ask, to what extent must this process of simplification be carried? How shall a preacher know when he is perfectly transparent? Thus; let him bear in mind that the ser-

mon so familiar to himself is as a whole new matter to them, and after that let him use the maxim, "put yourself in their place"; yes, put himself in the position of the most obtuse and simple minded in the congregation; to such a standard he must write, and behold, the most intelligent part of his congregation will thank him for it! They do not wish to strain their massive intellects in Church. There is plenty of strain and exercise for these, for most people, during the week; besides which, in its highest sense, I suppose, the teaching of the one day in seven is not chiefly of a mental and intellectual character anyhow.

Well, you reply, if I follow your advice and agree to make myself intelligible to everybody who is not asleep, this will give me a very slow delivery? Precisely. In all cases where they were *directly* addressing the people, the best preachers have been earnest and slow. Mark this earnest and slow. This again is where we may take a note from the *extempore* speaker. He goes slowly because he has to think you go slowly; although all your thinking has been done before. This slow and deliberate mode of delivery will in its turn lead you to eschew all twaddles for the idea of slowly and seemly enunciated quality is absurd. Again bearing in mind this prolongation in delivery, we shall at the time of writing be enabled to reduce our composition one fourth in bulk."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

THE P. E. I. Guardian says:—The unanimity and rapidity with which Rev. Dr. Courtney, of St. Paul's, was selected Bishop of Nova Scotia by the Synod were most remarkable. It now remains to be seen whether that is only the beginning of united work, zeal, and liberality which is henceforth to characterize the Anglican Church in this Province.

The Church Army is beginning to spread beyond the limits of Halifax. Arrangements have been made to send a Captain to work in Lockeport and Shelburne, and it is understood that a man who has been working in the city as an officer is to go to Springhill to assist the energetic rector there.

SPRINGHILL.—A congregational and Church of England Temperance Society tea was held, on the eve of St. Valentine, in Hall's Hall in commemoration of the third anniversary of the formation of a branch of the Church of England Temperance Society, which numbers an enormous membership in all parts of the world—Her Majesty the Queen being Patron. The Hall was crowded on the occasion, and from 6.30 to 10 o'clock tea was being served to between two and three hundred persons. All the arrangements were chaste, and elegant, the tables most profuse in quantity and of the finest description, the waiters pretty, attentive and obliging. At 8.15 a capital entertainment began, in which Messrs. Bowen, Leonard, Cameron, Annand, Sherlock, Dooley, Durham, Shenton, and Miss Durham, and Mrs. Moorhouse took part giving one of the most pleasant evening's enjoyment of the season. Before the close of the evening Mr. Howard read to the Rector's wife, Mrs. Wilson, an address from the ladies of the Episcopal congregation, expressive of their deep regard and happy remembrances of profitable hours spent together which they hoped might long continue; and these expressions were accompanied with tangible proof, in the shape of a handsome silver butter dish and knife and a silver salver. Rev. Mr. Wilson replied, thanking the ladies on behalf of Mrs. Wilson. The ladies, among others were Mesdames Wilson, Boss, Sherlock, Ridgway, Howard, Bell, and Hunter, and Misses Cochran, Dwyer, Ridgway, Munro, Wilson, Hargreaves, Maddin, and Yarrow. The whole

affair passed off splendidly, nearly all members of the congregation and society contributing, and was a financial success, depreciating largely the church debt. A few more months will find this devoted, enthusiastic and unanimous congregation entirely free from debt.—*Springhill News.*

DIOCESE OF QUEBEC.

PORTNEUF.—A very successful entertainment was given in the school house on Monday and Tuesday evenings, 13th and 14th February, by some of the members of St. John's Church, congregation.

The programme, consisting of tableaux, vocal and instrumental music, &c., was well sustained throughout.

For the success of the tableaux, which formed a particularly pleasing part of the programme, representing as they did, costumes of different countries, thanks are due to the artistic taste of Mr. and Mrs. W. C. Greenough, who though only visitors in Portneuf, yet entered heartily into the work of carrying through the entertainment, the proceeds of which go toward making up the balance which is still due on the new Church.

QUEBEC.—St. Matthew's.—This Parish was favored with another visit from their former Rector, the Right Rev. Chas. Hamilton, Bishop of Niagara, on Sunday last. He occupied the pulpit in the morning and preached an admirable sermon from the text, "My sins are ever before me," taken from the *Miserere*. His Lordship's discourse was listened to most attentively by a very large and devout congregation. In the evening he preached in the English Cathedral. The Lenten services in this Church are remarkably well attended. Daily services are held at 7:30 a.m., consisting of Morning Prayer and a short reading suggesting a topic of devotional thought for the opening day, and 5 p.m. Evening Prayer or Litany. On Wednesdays at 5 p.m. a series of readings are given on "The Book of Common Prayer."

On Fridays at 8 p.m., a special course of sermons by the Lord Bishop of the Diocese; subject, "Looking to Jesus."

On the Sunday evenings the Rev. R. H. Cole, curate, preaches a course on "Sin, its general aspects."

On Thursday, March 22nd, at 8 p.m., public preparation for the Easter Communion with address.

During the first four evenings of Holy Week in addition to the other services of the day there will be Evening Prayer at 8 o'clock, with sermon on the subject, "The History of the Passion."

On Holy Thursday Holy Communion at 7:30 a.m.

On Good Friday, 2:30 to 5 p.m., the Three Hours with hymns, prayers and meditations on the Seven Words from the Cross, and at 8 p.m., Evening prayer and sermon, subject, "Jesus Suffering."

Easter Eve, 5 p.m., "Litany of the Blessed Sacrament." Eight o'clock, Evening prayer address, "Jesus Resting."

On Easter Day, plain celebration at 6:30 a.m. Choral celebration at 7:30 a.m., and also after Morning prayer at 10:30 a.m., and at the Evening service a sermon on the subject, "Easter Joy."

As in former years great interest is taken in these services and they are always well attended.

MEN'S CLUB.—The St. Matthew's Men's Club gave a very successful concert on Thursday evening Feb. 8th; among those who took part being Mrs. H. Russell and Miss Parker. A very handsome sum was realized, which the members of the club very generously presented to the Rector to be by him devoted towards the Library of the Sunday-school.

St. Peter's.—The Rev. H. C. Stuart, M.A., of Bourg Louis, officiated at St. Peter's Church on Sunday last. The Rev. M. M. Fothergill, Rector, is away on business for several weeks, the Rev. R. J. Fothergill, curate, being in charge.

St. Paul's.—On the first Thursday in Lent, the Rev. R. H. Cole, of St. Matthew's, preached in this Church at 7:30 p.m.

The Cathedral.—Special services are held in this Church on Wednesday evenings in Lent. The preacher last Wednesday evening was the Rev. R. H. Cole, of St. Matthew's, who delivered a remarkably eloquent and instructive sermon. It is expected that Canon Norman will assume the rectorship sometime early in March.

DIOCESE OF MONTREAL.

MONTREAL.—Christ Church Cathedral.—Rev. J. G. Norton, D.D., Rector of Montreal, is preaching every day in Lent to large congregations on the "Early History of the Christian Church."

FRELIGHTSBURG.—The Founders' Festival, with its accompaniments—an annual celebration of the historic Parish of St. Armand East, the starting point of the abundant and widely extended labours of the devoted Bishop Stewart, was duly honored. The day falling this year (Jan. 29th) on a Sunday, improvement was made in connection with the Sunday services. Special music and hymns enlivened the stated divine worship, the Rector making direct reference and particular improvement of the occasion in his sermons. On the following Thursday, Feb. 2, the more social feature of the Anniversary occurred consisting of an ample repast prepared by the ladies of the Parish, and a sale of useful and fancy articles in Memorial Hall. The tea was all that could be desired, and the articles for sale were marked at honest prices; all questionable vices for extorting money being eschewed. Although the weather and roads were unpropitious the commodious hall was filled and the exercises proved of an agreeable kind to the large number present. Canon Davidson referred in his address to the honoured Founder of the Parish and his successor Canon Reid, D.D., and expressed appreciation of those within and without the Parish who had contributed in diverse ways to the object in hand. In view of the history of the past, the blessings of the present, and the success of the great undertaking in the erection of the Memorial Church, he pointed to the demand for unflinching devotions and that perseverance which would prove the living, worthy of their spiritual lineage. The net proceeds of the effort of the Ladies' Guild amounted to the creditable sum of upwards of \$110.

DIOCESE OF ONTARIO.

OSGOOD AND RUSSELL.—Special Services are being held here in Lent with much success. Mr. Greeson is giving special instructions on "The Example of Our Lord in his Temptation, Self-denial, Courage, Obedience and Humility." The week-day services at Russell are much appreciated.

BARRIEFIELD.—The Congregation of St. Mark's has raised over \$200 since last Easter, in addition to the regular revenue. A good part of this will be spent, either in liquidating the debt or in improving the Church.

A Women's Working Guild has been organized under the title "The Guild of St. Mark," with the following officers:—Mrs. Jones, President; Mrs. Baxter, Vice-President; Mrs. Nashe, Treasurer; Mrs. J. A. Wilmot, and the Misses Hunter, Hamilton, Kate Baxter, G. Patterson, Frances Leader, Maud Hutton, collectors. The Guild will canvass the parish for monthly subscriptions, and will also make and sell surplices, stoles, communion linen, &c.

Arrangements have been made with manufacturers, by which sterling silver or electroplate communion services, of correct ecclesiastical designs, may be furnished by the Guild, at a reasonable price. This parish manifest a great deal of vitality.

DIOCESE OF TORONTO.

UXBRIDGE.—St. Paul's.—The opening of a new Church is always a matter of great interest to a community, but the interest naturally felt was greatly enhanced by several circumstances at the opening of St. Paul's Church, Uxbridge.

Besides having contributed liberally according to their means, this spirited congregation headed by the Incumbent, Rev. J. Davidson, and the Churchwardens, Messrs. Solley and Russell, had given much personal labor in the erection of this very beautiful Church.

We understand that the stone employed in the foundation and in the walls up to the ceiling of the school-room was all given and hauled from long distances free of charge. The same may be said of the large quantity of sand and water used in the construction of the truly massive walls and buttresses. An old Church was removed and the foundation dug in the same willing and free way; men worked night after night in the schoolroom after their usual days' work was over. Others gave their labor in oiling and varnishing the roof, while skilful hands were carving articles of Church furniture which were afterwards presented to the Church. One Churchwarden, an elderly man, was in constant attendance, giving time and strength to the work, while the other, we are informed, set aside the offer of a friend to take him with him to England, so that he might continue to give his able skill and work. The artisans employed seemed to vie with one another in doing their very best for a building in which every one was showing such practical interest; and stone, brick, and carpenter work, are pronounced as exceptionally good. The contractors for the wood work indeed gave all the ornamental work of the roof as their subscription, while different members of the congregation put in stained glass windows, the Sunday-school giving the large west window, and the Societies in connection with the Church the four windows in the tower entrance—19 in all, beautifully executed by McCausland & Son, Toronto.

On the 12th of February, the Bishop of the Diocese, having kindly come out from Toronto on the preceding day, accompanied by Rev. J. C. Roper, of Trinity College, the new St. Paul's was opened for Divine service. As the clergy entered, the choir, ably supported by the Uxbridge Orchestra, sang, "Onward Christian Soldiers." The first part of the Service was taken by the Incumbent, the lessons being read by Rev. Prof. Roper, and the final prayers by Rev. J. C. Davidson. The Anti-Communion service was read by the Bishop who preached a most forcible sermon from Haggai ii. 9, at the end of which he warmly congratulated the Rector and his congregation upon the accomplishment of their work, and exhorted them to a liberality which would soon wipe out the debt, and so enable him to come and consecrate the Church which was now opened for divine service. The offertory was made while the choir sang parts of the 148th psalm, and at the Doxology the Churchwardens came forward with the offerings of a thankful and joyful people. The Holy Communion was then administered to between 50 and 60 of the congregation. In the afternoon Rev. J. C. Roper preached to the G. F. S. and Sunday-school, both of which are in a flourishing state in this little town. At the evening service Rev. Mr. Roper again preached a most instructive and eloquent sermon on the worship of the four living creatures in heaven, as exemplifying what our worship should be on earth. The Uxbridge Orchestra generously and freely gave

their valuable assistance throughout the services, and together with the organist, Miss J. Davidson, who has been most indefatigable in her efforts to improve the musical part of the service, will be gratified to know that "Holy chant and Psalm" could be followed throughout the Church with the greatest ease. Indeed it was a wonder to many what so young a choir accomplished. The offertory, including \$130, sent by friends who could not be present during the day, amounted to \$453, nearly \$200 of which was in gold.

On Monday, the 13th, the Ruri-decanal chapter was held at Uxbridge, which commenced with morning prayer and an address by Rev. J. C. Roper, followed by Holy Communion. At 7.30 p.m., there was a delightful evening service when Canon Dumoulin preached a striking sermon on the due preparation for Lent, he having kindly come out by the evening train to be present on the occasion. At 9 o'clock about 300 people partook of a bounteous repast given by the ladies of the congregation who vied with each other in preparing all sorts of savoury meats and cleverly arranged dishes for the now hungry visitors. The supper tables presented a charming appearance in the fine new schoolroom, not so charming however as the pretty young waitresses, who fitted about attending to our wants and enquiring into our wishes. This handsome and well-appointed supper found its counterpart in a tea given between 5 and 7 on Tuesday evening, at which we are told as many sat down as on the preceding evening, other ladies presiding and showing that they were equally sufficient for the occasion. After the tea all repaired to the Ontario Hall where, after some delightful music by the Orchestra, the intellectual appetite found a rich treat in the lecture on King'sley's "Water Babies," kindly given by Rev. Prof. Clarke, of Trinity College.

Men, women and children were delighted, and not a sound was heard in the completely filled hall, but that of varied applause and cries of "go on, go on," when the Rev. Prof. proposed to stop as his self allotted hour was up. After a most hearty vote of thanks to the lecturer, Miss Davidson sang with telling effect, "Clear and cool," a song that occurs in "Water Babies," the faithful orchestra again played.

The Incumbent in a few fitting expressions spoke of the wonderful unanimity of feeling that had been shown during the past three days referring especially to the Methodists and Presbyterians having both closed their churches on Sunday, and kindly placed them at the disposal of the Church of England for overflow congregations, and to the kindness, goodwill and generosity which had been so cheerfully manifested on all sides, and suggested that a suitable ending to the proceedings would be the joining of all in praise to the one God and Father of all. The orchestra then led in the Doxology, which was most heartily sung by all present. The many friends at a distance who kindly contributed will be glad to know that the debt on the new St. Paul's is reduced about \$700.

DIOCESE OF NIAGARA.

FREELTON.—The Rev. W. R. Blachford begs to acknowledge the receipt of a pair of wooden offertory plates, from the Rev. A. S. Green, of Belleville. Presents of this kind are very acceptable in a new Mission, where everything in the way of Church furniture has to be procured.

At a concert given a short time ago in Freelon, the proceeds amounted to \$40, which more than paid for a melodeon bought for this congregation.

DIOCESE OF HURON.

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

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

County of Grey.—Tuesday, March 1, St. John's, Dundalk, Rev. O. Edgelow; Tuesday, March 1, St. Paul's, Shelburn, and Friday, March 2, Hornings Mills, Rev. H. G. Moore.

Sunday, March 18, Christ Church, Meaford, and St. Thomas', St. Vincent, Rev. A. C. Channer, M.A.; Monday, March 19, St. Matthew's, Sydenham, St. Philip's, Walters Falls: Tuesday, March 20, St. James', Euphrasia, St. Augustine, Heathcote, Rev. J. A. Ball; Wednesday, March 21, St. George's, Clarksburg, Rev. G. Keys.

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

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

PROVINCE OF RUPERT'S LAND.

INCLUDING THE DIOCESES OF RUPERT'S LAND SASKATCHEWAN, MOOSONEE, MACKENZIE RIVER QU'APPELLE AND ATHABASCA.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—St. John's Cathedral.—The Bishop has confirmed a class of twenty-one from the Boy's School and Parish.

St. John's College.—The Church Society of the College will hold a series of Devotional meetings in Lent:—

Feb. 14—Devotional Meeting. "Behold the Lamb of God,—Rev. E. S. W. Pentreath.

Feb. 20th.—General Meeting. "Position of the Anglican Communion.—Rev. H. T. Leslie.

Feb. 28th.—Devotional Meeting. "Behold the Man."—Rev. A. E. Cowley.

March 6.—Greek Testament Reading.

March 13th.—Devotional Meeting. "Behold My Servant."—Very Rev. Dean Grisdale.

March 20th.—General Meeting. "Paper on Miracles."—Rev. Canon O'Meara.

March 27th.—Devotional Meeting.—"Behold Your King,"—Rev. H. A. Tudor.

April 3rd.—Greek Testament Meeting.

April 10th.—Devotional Meeting. "Behold I am Alive for Evermore."—Rev. J. J. Roy.

April 17th.—General Meeting. [Election of Officers]. "Notes on the Prayer Book."—Rev. Canon Coombes.

April 25th.—Celebration of the Holy Communion, 7:45 a.m.

April 25th.—Special Terminal Service.—Rev. Canon Matheson.

Lenten services are held daily at Christ Church and All Saints on Wednesday, and on Friday at Holy Trinity, and on Wednesday at the Cathedral and St. George's Church. At Christ Church, besides the daily service there is a cottage meeting on Fonseca street on Thursday, and a service at the Mission Hall on Tuesday evenings.

St. George's.—Capt. John Kennedy, an officer in command in one of the expeditions in search

of Sir John Franklin, delivered an interesting lecture before the Young People's Association, on "The great forces of nature and art as elements of progress or obstruction in demonstrating the Hudson Bay Problem.

PERSONAL.—Ven. Archdeacon Foster is in New Orleans. He is not expected back until after Easter.

GRISWOLD.—A new Church has been opened at this place on the C.P.R., a part of the Mission of Rev. W. A. Barman, Missionary to the Sioux Indians. There were present, besides the Bishop and the Rev. W. A. Burnham, the Very Rev. De. n Grisdale, D. D., Rev. C. Quinney, of Oak Lake, and Rev. J. Merrick. The Bishop preached in the morning and the Dean in the evening.

NORQUAY.—The Rev. W. D. Barber, B.A., has been temporarily appointed to this Mission.

BIRTLE.—Rev. F. R. Hole, M.A., of Minnedosa, formerly Vicar of Constantine, in the Diocese of Truro, has a large farm near Minnedosa. He broke down in health at Constantine and receives a pension from the parish. His health is now greatly improved, and he is able to take occasional duty. He holds services at Birtle during the vacancy in the parish.

DIOCESE OF QU'APPELLE.

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

But there is another matter that should perhaps, above all, cause those who are professedly members of our Church much heart-searching, and that is the too prevalent sloth and indifference with regard to religious duties. The services of Public Worship are not attended as they ought to be, especially when people only have the opportunity once a fortnight, or, perhaps, even once a month. If, indeed, the clergyman who ministers happens to be liked, or his sermons attract, people will come, and thus it is shown that it is no real impediment that keeps them away. But they do not come simply because it is their duty thus to gather together to worship God. Let the Service be conducted in a manner in the smallest degree different to what they like or to what they have been accustomed, and many will cut themselves off from the communion of God's people, without a thought of their own terrible loss, or of the sin that they thereby incur in neglecting the Means of Grace offered to them, especially in the Sacrament of the Holy Communion. If men came to Church, or wherever "two or three are gathered together in Christ's name," to honor and to worship God, and not merely to please themselves, this could not be the case. Brethren, we need more real enthusiasm for all that pertains to God and His Holy Church—as such; we need to think less of self—much more of God; we need the baptism of fire to inflame hearts with greater love and zeal for Him "in Whom we live and move and have our being," and for that Church which we are told Christ loved, and which He purchased to Himself with His own Precious Blood.

This season again calls us to Fasting, and other self-denials, which are at once evidence of a true godly sorrow on account of sin, and helps to the attainment of the end of penitence—the conquest of sin. Our Church does not lay down any minute rules with regard to fasting for her people; but she does order certain days to be kept as days of Fasting, and of these the Forty days of Lent are the first. In the Book of Homilies, published in 1562, which the Thirty-nine Articles of our Church affirm to contain "a godly and wholesome doctrine, and necessary for those times," and which Homilies are ordered to be read in Churches, there is one on Fasting. That Homily calls Fasting a

"good work," and says of it, "Fasting, even by Christ's assent, is a withholding of meat, drink, and all natural food from the body for the determined time of Fasting." "And that it was used in the primitive Church appeareth most evidently by the Chalcedon Council, one of the four first General Councils (A. D. 451). The fathers assembled there to the number of 630, considering with themselves how acceptable a thing fasting is to God, when it is used according to His word; again, having before their eyes, also, the great abuse of the same which crept into the Church in those days through the negligence of them which should have taught the people the right use thereof, and by vain glosses devised of men; to reform the said abuses and to restore this so good and godly a work to the true use thereof, decreed in that Council, that every person, as well in his private as public fast, should continue all day without meat and drink till after the Evening Prayer [that is 3 o'clock], and whosoever did eat or drink before the Evening Prayer was ended would be accountable and reputed not to consider the purity of his fast." In this cold climate so strict a fast would, perhaps, be scarcely possible; but a fast can scarcely be so called unless there is such abstinence from food that hunger is felt. When it is remembered that our Lord, distinctly said of a work that required great spiritual power, "*This kind goeth not out but by prayer and fasting*," we may well wonder that this "so good a work" has fallen so much into disrepute even amongst earnest Christians. Might not the standard of the spiritual life be very considerably raised amongst us if more people "humbled their with souls fasting" as well as "prayer" (Ps. xxxv. 12)?

With fasting there should be also increased *alms-giving*. What is saved by such self-denial, should not be kept for self, but should be given to God. In this country, it may be, there is not so much opportunity for alms-giving, usually so called, that is giving to the poor, as in many other countries. For this we may thank God. But nevertheless, this is no excuse for not giving to God. The Church is God's Treasury.

And, Brethren, let me remind you, the Church in this country needs your liberal self-denying offerings for its maintenance. We have been liberally supported hitherto from England. But it is a shame and a disgrace if we ask from others for one cent more than is absolutely necessary.

The good harvest with which most of this district was blessed last year, has not yet made that difference, so far as I have heard, in the local receipts of our different Churches that it ought to have made. There is such a thing as allowing a state of dependence to grow till it pauperises those who allow themselves to be dependent. But such a state is most unhealthy; it is worse, it is dishonorable; it is dishonest to those who, often, out of their poverty give liberally to help those whom they fancy are worse off than themselves. The total sum collected during last year, in this Diocese, for the maintenance of Clergy, was only just over \$2,000, of which nearly \$1,000 was received in two places. This is surely nothing like what might be done, and what ought to be done.

(To be continued.)

FORT PELLY.—Indian Mission.—The Rev. Shafto Agassiz desires to state that the people of St. Andrew's, Indian Mission, Fort Pelley, beg to thank their kind friends in Toronto, the C.W.M.A., for the case of clothes lately received and in return to wish them 'good luck' in the name of the Lord.

DIOCESE OF SASKATCHEWAN.

PRINCE ALBERT.—A series of Missionary Meetings has been held in the different parishes around Prince Albert. The first was held in

St. Catherine's Parish, Prince Albert. Canon Fleet, S. P. G. incumbent, took the chair. Archdeacon J. A. Mackay, C. W. S., spoke on the subject of the organization and working of the great Church societies in England, and the duty of self support. Rev. Isaac Taylor, C. M. S., spoke of work in India, and Captain Craig delivered an address. Archdeacon George Mackay also spoke.

The collection amounting to \$3.79 was given to the Home Mission Fund. St. Catherine's is a very poor parish. This is the first effort that has ever been made in Prince Albert to give information on Missionary work, and it is hoped that much good will result from the effort now begun. There are seven parishes in and around Prince Albert in a radius of thirty miles.

On Wednesday, Feb. 1st, the ministers of the recently formed Clerical Union met at the house of Archdeacon G. Mackay, and spent a profitable evening.

CALGARY.—Rev. A. W. F. Cooper, M. A., has gone on a three months' visit to his father in Ireland. His duty as Rector of Calgary is taken by the Lord Bishop of the Diocese.

DIOCESE OF NEW WESTMINSTER.

The following interesting particulars of the state and work of the Church in this distant diocese—taken from the address of the Lord Bishop at the Synod lately held will—we think, be of general interest. After referring to his visit to England and his laborious work there, he continues:

I arrived back in the Diocese on the morning of Oct. 8th., and I will now proceed with a Report of the several Parishes and Districts, taking them in the order in which I reached them.

DONALD.

The Diocese commences on the Eastern side at Stephen, but my first stay was at Donald. Here the energy and popularity of the Rev. H. Irwin had accomplished the building of a substantial and picturesque village Church on land given by the C. P. R., in the immediate vicinity of the Railway Station. The population is small, almost wholly composed of Government and Railway Officials, but what they lack in numbers they make up in zeal, and I am only sorry that the enormous district that has to be served from Donald makes it impossible to give them a service every Sunday. Kootenay is included with Donald in the Kamloops Missionary District, and Mr. Irwin had the satisfaction last summer of being the first English Clergyman to visit this remote section of the country receiving a hearty welcome from the Mounted Police, and Settlers.

KAMLOOPS.

After a stay of two days I came on to Kamloops. Canon Cooper whom I have put in charge of this district in succession to Mr. Horlock had preceded me from England about a month, and immediately on his arrival had started off on an expedition through Okanagan and Similkameen and Nicola, by the way of making himself acquainted with his parish and flock, and he was still away on my arrival. He returned, however, during my stay, and I was able to confer with him and the other clergy, the Rev. A. Shildrick and Rev. H. Irwin, and with the Lay Reader, Mr. Ridley, on the affairs of the District. I had to express my disappointment at finding no new Church even commenced, while both Roman Catholics and Presbyterians had handsome buildings approaching completion. The old warehouse, at present used as a Church was all very well in the past, but is quite unworthy of the present congregation, and I hope that this year will see both a Church and a Pastorage provided. The amount raised within the District in 1886 was \$4457.95 and last \$2734.88, a very handsome revenue, especially when it is considered that one clergyman is provided for by S. P. G. and

a grant of \$240.00 is made from the Diocesan Fund towards the stipend of a second.

A Church and Parsonage have been built at Spillumcheen, and Mr. Shildrick was resident there until Mr. Horlock's departure. We must replace him there before long for there is quite sufficient work for one man between Spillumcheen and Priest's, Valley, and this will be a very convenient district to work when the Shuswap-Okanagan Railway is an accomplished fact.

LYTTON.

From Kamloops to Lytton was once a matter of four days journey; it can now be accomplished in as many hours, though they happen to be the most inconvenient hours in the twenty-four. All the clergy of the Indian Mission were there to meet me, and I found a class of twenty-eight candidates ready for Confirmation. This is one of the most conclusive evidence of work, and it has been a grief to me that the token has been so conspicuously wanting in other places. I am sorry to have to report that the special contributions which have hitherto supported a third Missionary in the Indian District have been withdrawn, and it is doubtful, therefore, whether we shall be able to maintain the present staff. By the facilities which the railway now affords however, for getting about, two men can now accomplish as much work as was formerly enough for three and by a re-distribution of the work we may probably be able to permanently reduce our present staff of three Priests to two.

YALE.

I have only, as yet, been able to pay one short visit to the Sisters at Yale, and I should have been very much ashamed of myself had not this been the result of various circumstances which were beyond my control. The work of the Sisters is so far off the beaten track of life in the Diocese that I dare say many of the more recently arrived Churchmen are unaware of it altogether. Otherwise I am certain they would derive a much larger measure of support from the Diocese than is at present the case. They were prevented last year from making a personal appeal in the Diocese, but I hope that an opportunity will be afforded them soon after Easter of introducing themselves and their work to Churchmen generally, which I am confident is all that is necessary to ensure them the cordial sympathy and support of all generous people. There is nothing that so readily appeals to the kindly instincts of our people as earnest and self-denying endeavours in doing good.

NEW WESTMINSTER.

It is impossible to speak too warmly of the kind reception I received on my return to the See City, and this, I am bound and glad to say, not from Church people only, but from many others from whom I did not know I had any reason to expect a welcome at all.

The Principal feature of progress here has been the appointment of an assistant Priest. The Daily Celebration, which was established at Holy Trinity some years ago, made it absolutely necessary, and the largely increasing population of the Parish has rendered it more and more imperative. The question of stipend is, naturally, one of some anxiety too. I hope it will be remembered for how many years the congregation have been relieved, by the Endowment of the Archdeaconry, from the principal part of the burden of their Rector's stipend, and this reflection ought to be sufficient to stimulate them to the necessary effort.

(To be Continued.)

CONTEMPORARY CHURCH OPINION.

The Iowa Churchman says:

Can we not in each parish or congregation make a move in the advance this year? If thought, prayer, and labor are given to the

cause; if sacrifices are made for Christ and His Church; if an honest effort is undertaken to do something that shall prove the depth, the reality, the measure of our love of our Lord, the work would grow wondrously. The Church would grow on every side, the treasury of God would overrun; our own souls would be richly repaid. It is not complaining, criticism, or croaking we need; it is consecration, the offering of ourselves, bodies, spirits, souls—all we are and all we have—that is due from us, if we are really in earnest in our love to Christ.

The same paper also says:

Christ either founded a Church, or He did not. If He did found one, it is not likely to exist at present among those bodies which assert that He did not found such a society. If He did found one, it must exist somewhere, because we have His word that "the gates of hell shall not prevail" against it. We may therefore reasonably presume that the Church of our Lord Jesus Christ is to be found among those who have the Church idea and claim to be Churchmen, members of His body who is Lord over all, God blessed forever.

Church Bells, London, England, says:

The smaller the diocese the greater is the amount of work done. This is a fact, and a fact, too, which Church people are realising more and more every day, so that the cry for more Bishops is not likely to cease until the public demand has been satisfied. A Bishop for Wakefield, another Suffragan for London, and a Suffragan for Lichfield—these are welcome additions at the beginning of 1888. Is there any valid reason, however, why before the end of the year another Suffragan be not given to London, and new bishoprics be formed for Bristol and Surrey? At a meeting of the Wakefield Church Institution the other day various speeches were made; but a Major Churchill represented in a brief sentence the opinions of a multitude of laymen when he said, "Large, unwieldy dioceses, did a great deal of harm to the Church. He should like to see a Bishop in every large town." Major Churchill's wish may not be fulfilled immediately, but we are much mistaken if many years pass by before there is a very considerable addition to the roll of Bishops. No doubt there will be widely different views as to the way in which the increase is to be obtained. But surely the man is blind who does not see that the mass of people who years ago were favourably impressed with a Bishop who kept up a considerable amount of state are now much more favourably impressed with one who is ready to surrender something for the general good of the Church. If the Bishops here and there are ready to make the creation of new dioceses easy—are ready to facilitate matters by their readiness to give up rather than to hinder by hesitation or reluctance to surrender rights and privileges, houses or money, then the offerings of the faithful laity will surely come in abundantly. No one would care to see the diocese of London divided, but the administration which for years has been extremely difficult may surely be made admirable if the Bishop be assisted by three or four Suffragans. Nor would any Churchman wish that the Archbishops or that the holders of the Sees of Durham and Winchester be brought to the same financial level as men appointed to the new Sees. What we want is an Archbishop at Lichfield and an Archbishop for Wales, and a considerable increase of the Episcopate. Earnestness on the part of the present Bishops for this addition would ensure success; it would give a wonderful impetus to Church work, and prove an immense blessing to our country.

The Irish Ecclesiastical Gazette says:

We desire to raise our voice against a practice which has begun, and may possibly grow, in the Church of Ireland, of using a concoction

which is not "the fruit of the vine," in the administration of the Lord's Supper. We have no hesitation in saying that these artificial "wines" destroy the truth of the sacrament which might as well be administered in milk and water as in a non-fermented ingredient compounded probably in a chemist's or an apothecary's establishment. The clergy who are chiefly responsible for heretical innovations, have no more right to tamper with the one than with the other of the two matters which form the outward and visible part or sign in the Lord's Supper, and which are, "bread" and "wine." There is no more authority for adopting "unfermented" wine than there is for using "unleavened" or "wafer" bread; both alike are irregularities, which it will be the duty of the Bishops to take cognisance of at their Visitations and check at once. If a reformed drunkard finds he cannot receive the Communion without endangering his restored grace of sobriety, let him altogether abstain from the Lord's Supper, or else receive in one kind only, which is the same thing as using the artificial preparations which go under the designation of non-alcoholic or unfermented wines. Such Manichæism should be nipped in the bud. The mixture of water with the wine if allowed by the Ordinary under the circumstances, might meet the exceptional case of the reformed drunkard, but certainly not the administration of the Eucharist in a matter which is not wine. The question was brought under the notice of the General Assembly of the Irish Presbyterian body so far back as 1875, when the following declaration was set forth:—"That the Assembly . . . declare that, as the wine used in the oblations under the Old Testament, at the Passover, and by our Lord Himself in the institution of the Supper, was the ordinary wine of the country, that is the fermented juice of the grape, they cannot sanction the use of the unfermented juice of the grape as a symbol in the ordinance." The Church has always required that the sacramental wine should be "good and wholesome" wine. We are not writing without book in making these remarks, as we are aware of some parishes in the South where this irregularity has already crept in.

EDUCATION.

The Brooklyn Eagle has some remarks on the question of education which must elicit general approval:

Perhaps it is not too much to say that the vast majority of Christian children receive no moral education at all. It is taken for granted by the parents that they will come out all right, or that prudence and self-interest will keep them straight at the hopeful threshold of life until the respectability is so formed that they will settle down to the routine life of Christian selfishness. How false such calculations are may be seen in the criminal reports of every newspaper. Sunday-school and church, Bible-lesson and catechism, prayer-meeting and psalm-singing, useful as they are, may leave the soul untouched by any living, energizing moral sense, and only throw around the future man the hideous cloak of religious hypocrisy, which is more hateful than atheism, and more loathsome than unconcealed profligacy. There is a higher faculty in man than the logical, and a higher nature than that of cold intellectual perception. There is a heart and soul in us—call it what we will—which needs discipline and culture as much as the body needs exercise and the mind facts. Not seldom when the mere intellect is at its highest stretch, the affections and sentiments that make up the noblest part of man are worse than dead. Intellect without righteousness is the supreme ideal of unloveliness. The character of Mephistopheles is true to life. * * * Never can the truth be declared too often from the pulpit and

the press that merely mental education will not develop that manhood, whose marks are honesty, truthfulness, benevolence, and purity of life, but that the keenest intellect may co-exist with meanness, vindictiveness, and growling sensuality, just as an eye for color is no evidence of having an ear for music.

In another part of the same article, the Eagle makes the following practical suggestion:

And there are, perhaps, many Christian scholars, who, taking the educational teaching of Socrates, as recorded in the "plain, unvarnished tale" of Xenophon, rather than in the illuminated dialogues of Plato, of whom Socrates said with a smile, "How that young man does lie about me to be sure!"—will be compelled to admit that if his purely practical method were applied to our children from, and even before, "the dawn of reason's awful power," and if the inevitableness of reaping as we sow were stamped upon their consciousness, there would be far less of that "continuing in sin that grace may abound," which St. Paul lamented.

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.]

SOLEMNIZATION OF HOLY MATRIMONY.

To the Editor of the Church Guardian:

SIR,—A good deal of correspondence has been going on in your columns lately, regarding the solemnization of Holy Matrimony by one in Deacon's orders. His Lordship the Bishop of Lichfield has even forbidden it in his Diocese. This is all well enough in England, where deacons are rarely in sole charge, and where a priest is always within a few minutes ride by rail. But it hardly applies to the Canadian Church, or yet to the American Church, for the following season. Let us suppose, as is often the case, a deacon being placed in charge of a mission, at least a hundred miles away from the nearest priest. He is asked to solemnize a marriage between two of his people, who can neither afford to go to, or send for, the nearest priest. If the deacon refuses to marry them, off they go to the nearest dissenting minister, one who is in schism, most probably in heresy and he performs the marriage. I ask your correspondents the question: Were you a layman, would you prefer being married by a dissenting minister or by a deacon of our Holy Church?

Before receiving priests' orders, I have frequently been called upon to solemnize marriages. On one occasion, a priest was within easy reach, and I positively declined to marry the couple, giving them plainly my reasons. Unfortunately they did not look upon the matter in the same light that I did, and they were married by a dissenter. I feel that I was perfectly right in what I did, for theirs was the opportunity to receive the blessing of the Mother Church, and they rejected it. But on other occasions, when distant many miles from a priest, I have never refused to perform the service, always of course using the blessing in a precatory form. I do not regret having done so, for I do not consider a deacon disqualified to perform the marriage service in the absence of a Priest, any more than he is disqualified from administering baptism under similar circumstances, for this the Prayer-Book allows. Surely baptism is of more importance than matrimony, for one is a sacrament, and the other is at the best only a sacramental rite.

Yours faithfully,
AN AMERICAN PRIEST.

SIR,—What a pity there are so many ways of chanting the Canticles in the Church Service! Which is considered to be the best pointing?
Yours,
UNIFORMITY.

The Church Guardian

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CALENDAR FOR FEBRUARY.

- FEB. 2nd—Purification of Saint Mary the Virgin.—(Presentation of Christ in the Temple).
- “ 6th—SEXAGESIMA.
- “ 12th—Quinquagesima.—(Notice of Ash Wednesday).
- “ 15th—Ash Wednesday.—Pr. Pss. M. 6, 32, 38., E. 102, 130, 143. Comm. Service).
- “ 19th—1st Sunday in Lent.—(Notice of St. Matthias and Ember Days. Ember Coll. daily).
- “ 22nd—Ember Day.
- “ 24th—St. Matthias. A. & M.—Athanasian Creed.—Ember Day.
- “ 25th—Ember Day.
- “ 26th—2nd Sunday in Lent.

Special Notice.

WE REGRET that we are obliged to remind MANY of our SUBSCRIBERS THAT THEIR SUBSCRIPTIONS HAVE LONG SINCE EXPIRED; and though the amount in each case is trifling, the aggregate is large, and the Non-Payment seriously prejudices our work. Will not each Subscriber examine the Label on the paper; and if IN ARREAR remit at \$1 50 per annum; renew Subscription, in advance, at \$1 00; and forward the name of at least ONE NEW SUBSCRIBER. If the CHURCH GUARDIAN is valued—as we are assured from every quarter of our large constituency it is—we would ask greater interest on the part of Clergy and Laity in extending its Circulation.

CHURCH OR DISSENT, WHICH?

From the Irish Ecclesiastical Gazette.

It does Church-men and women no harm to keep in mind that while they are members of the Church that was founded more than 1800 years ago, and received its episcopal government at the hands of our Lord and His Apostles, the innumerable sects which now call themselves “churches” are of comparatively recent and human origin. If this be so, it should the more be pressed home on the minds and hearts of our Church-people that their responsibilities are all the greater. Sharing as they do higher and holier privileges, their life and conversation should in proportion move on a higher level. It is our rebuke that this is not always found to be the case. Looking into the history of these sects, of which considerably more than 200 possess registered places of worship in England and Wales (and Scotland would add considerably to their number), we find no one denomination in existence BEFORE the year 1572. That is to say, up to that date the Church remained undistracted by the “heresies and schisms” of later days. She

was reforming herself from Popish errors, but strangers came in and sowed these tares in the midst of the wheat. Since that time the growth of separatists has been portentous. Let us take the following examples:—

Presbyterians—The first separate congregation was formed at Wandsworth, near London, by certain Priests and Laymen of the Church, infected with the new-fangled ideas of Calvin, in the year 1572. The first Presbyterian congregation was formed in Ireland in 1642, at Carrickfergus. It was an offshoot from Scotland.

Independents or Congregationalists.—This “Club” was formed somewhat later by a clergyman named Robert Browne, from whom the Clubmen were at first called “Brownists.” After a brief period of separation, he recanted his hastily formed opinions, and died in full communion with the Church of England. The leaven of his heresy, however, still continued to work; and the men whom he had led astray went on in the “Brownist” path marked out for them by their repentant teacher, till under Cromwell they became a powerful body, and called themselves “Independents.”

The Baptists, or “Anti-Baptists,” as they should be called, were an offshoot from the Brownists, and, like them, were hatched out of the brain of an eccentric English clergyman, influenced by strange doctrines brought over from Germany, A.D. 1663.

The Quakers were founded in 1648, by one George Fox. As they deny the existence of a Divinely instituted Church or ministry or sacraments, they can only technically be regarded as Christians. They would certainly not have been recognized as such at the time the Acts of the Apostles was written.

The Methodists, originating also with a clergyman, John Wesley, in the latter half of the 18th century, were never intended by their founder to become a separate body; and did so after his death in 1791, in defiance of his earnest wishes—nay, express command—the preachers, like Jeroboam (1 Kings xii. 27), being afraid that they would lose their hold of the people if permitted to attend the Church of their fathers.

All the other Protestant bodies are merely splinters from these original sectaries, and do but reproduce the characteristic defects of their several parents, with special eccentricities of their own superadded; so that whatever claims they may have to our respect in point of earnestness and zeal (Rom. x. 2), they have none whatever to the name of “Church.” They have neither Apostolic Liturgy and Creed, nor Apostolic Sacraments and Priesthood, and in consequence they have no “strengthening and refreshing” means of grace, which are necessary to salvation; so that had they happened to exist in the First Century, there is not one of them to which the Lord would have “added daily such as should be saved,” nor is there, therefore, one of them to which a man may safely add himself now, for the sake of “making his calling and election sure.”

Plymouth Brethren first appear in 1830. The sect was founded by a Mr. Groves in Trinity College, Dublin. The society emigrated to Plymouth and Teignmouth, where it was joined by two clergymen, the Revs. B. W. Newton and John Darby. The two chiefs fell out before long, and Mr. Darby, whose followers were called Darbyites, established the Exclusive Brethren, and excommunicated all others. The followers of Mr. Newton, on the other hand, called themselves “Open Brethren.”

It is sometimes asserted that the nineteenth of our Thirty-nine Articles was drawn up with a view to recognizing these various sects, but this is impossible. The *Thirty-nine Articles were penned before Dissent existed*, and our English version of the Article is but a translation of the Latin original. And when we come to inquire into this more closely, we find that a

“congregation of faithful men” is a very imperfect rendering of the two words, “Coetus Fidelium,” which form a technical phrase of the Reformation period, signifying, not, as it sounds to modern ears, a number of good people assembling for worship in any one church or chapel, but the “aggregate of believers everywhere,” or as Canon 55 has it, “Christ’s Holy Catholic Church, i.e., the whole congregation of Christian people dispersed throughout the world,” who have been made *Fideles*, or Faithful by being added to the faith in Baptism, and are thus distinguished from the *Infideles* or Unbelievers. The “Invisible Church” consists of those departed members of this Visible Church who have “died to the Lord.” Like the van of an army marching through a mountain pass, they have turned a corner and gone out of sight.

Notwithstanding their professed hostility to it, many of the more important sects are constantly drawing nearer to the Church in various ways. Their places of worship were formerly “Meeting Houses” or “Chapels.” Their preachers were “Ministers” or “Pastors;” while such things as organs, surplices, and forms of prayer were simply an abomination. Now all this is changed. Their Societies have become “Churches,” and their “Meeting Houses” also; being built in obvious imitation of the parish churches, many of them handsome Gothic erections. Their “Preachers” are now “Clergymen,” and very “reverend” in clerical attire and Sunday vestments. Indeed at the last quarterly meeting of the Sustentation Fund of the Assembly in Belfast, we are told “the Right Rev. the Moderator of the General Assembly” presided. Organs are now everywhere heard, and forms of prayer are used openly in many places, where formerly they were laboriously committed to memory in private, to convey the idea to the unthinking public that they were Heaven-inspired effusions, declaimed extempore in the pulpit. Very lately a Methodist “Sisterhood” has been established; and harvest festivals and flower decorations are becoming very common.

All this change in a Church direction tells a striking tale. It is not for nothing that “Brummagem Metal” is made to look like silver. And when deserters from the Church are found to be copying her so pointedly in many ways, it indicates the presence of a strong and deeply rooted feeling in the imitators that “The Church” is the *right and true thing after all*; a feeling which is excellent material to work upon, and needs only to be guided into a proper channel to become, like the fiery zeal of Saul converted, an agent of immense power for good in the arduous labour of rightly educating the rising generation.

And this would seem to be the special function of our Church Schools in the present day. For though the multitudinous sects are the natural outcome of impatient perverseness and wrong-headed self-conceit, it is certain that ignorance played a large part in their origination, and plays a large part still in their continuance; and the Church has much to answer for in having neglected to utilize her opportunities of training up her children in the way they should go, the founders of the principal sects having all been sons of professing Churchmen, who might have vastly strengthened the Church by their adhesion, yet have sadly weakened her instead by their desertion. *Conscientious instruction in the Church Catechism and Formularies of the Church is more than ever important*, if we are to retain our sons and daughters in the Apostles’ doctrine and fellowship, and win back the erring sheep.

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

CHURCH GOING.

We sometimes hear the good people of a parish lamenting that there is such indifferent attendance at Church; that the members of the flock take no more interest than they do in the observance of public worship. In some instances it is furthermore intimated that the mischief lies with the rector; that he does not "wake up," and sufficiently incite, the people to their duty. He is "hired" to "draw"; his business is to "build up the congregation," attract a popular crowd, rent all the pews, replenish the treasury, and make things prosperous and lovely. If, therefore, things are not in this state, it is his fault; the conclusion is inevitable.

That there is anything for the laity to do; that they owe any obligations to the cause of Christ's religion, beyond paying to minister's salary, and going to church on high occasions, or when one feels *just like it*; that the activities and growth of Church life depend in any practical way upon *their* personal earnestness and endeavor is a thing that seems never to have been imagined. When you come to compute the actual number of devout, faithful Churchmen in any given parish,—the real, honest, spiritual souls, who make a conscience and a business of their duties in the Christian fold,—you will probably be surprised to see how *limited* it is. We are speaking, of course, not of the duties of private and personal religion, but of those that attach to us in our *parochial* relations; of those Churchmen who are always seen at Church on Sundays at least, who attend both services, are constant at the Holy Communion, give willingly at the offertory and to all legitimate parochial enterprises;—men and women of round, whole, and wholesome Christian example, who believe in the Church, the worship, and the ordinances, as God's and not man's. Happy is the parish and rector whose flock numbers any fair proportion of such people. This paper will not be needed there.

To come to the point, however, let us take a look at things as we find them.

A parish has been vacant for a season. Perhaps the last rector was "not the man for the place"; perhaps he had "lost his influence," or "worn out his usefulness." At all events the rector is gone, and in due time his successor comes; whether he is a "smart preacher" and the "right man for the place" we need not say; let it suffice that he is an earnest and diligent man, and, with such talents as he possesses, he goes to work. He is greeted, of course, with unusual congregations. Everybody wants to gratify his own curiosity and take the new rector's measure, and, in the oarsman's phraseology, they start off with a "spurt." There are unwonted comers there to "hear him preach," and he is gratified to see so many attentive and earnest laymen present, and to be told that many are attending upon his ministrations who have not been out before in a long time. If he has had little experience he may be betrayed into the delusive hope that he is going to have, now, what every rector so much needs, the countenance and support of influential men in his parish.

A few weeks, however, dispel his impressions. No man, except one of very great and versatile gifts, can make himself *always* original, fresh, or novel in the pulpit, and he ought not if he could; and so he becomes, by and by, an old story. His individuality as a preacher, his style, manner, and modes of thought hold curiosity-hunters, itching ears, and intellectual gossips for a little time, and then they vanish away. A year scarcely passes, when his congregation is seriously thinned out, and as for the solid men, they have gone back to their heathenism and the place

that knew them in God's house shall know them no more. If the gospel be not an entertainment, it is no gospel for them.

But what we are to notice is that church going is very much a matter of *association* and *habit*. If the recognized and influential Church people in a parish are not conscientious and faithful in sustaining the whole system of worship, they have *no right to expect any one else to do so*. If they are indifferent attendants, if they treat the services of God's house as if they were things of no obligation or consequence, the rest of the congregation are very likely to do the same thing. And, certainly, transient worshipers will not be attracted to services which the Church's own people do not think worth attending. But the grave side to the matter is that indifferent church-going passes into a habit, and the whole parish or community comes to look upon the observance as *optional human* custom, involving no *positive obligation* and no serious *responsibility*. But right here is the point at issue. If the Christian Church, the Lord's Day, and public worship are merely *human* institutions, and rest only on *human* authority, this view of the matter would be beyond question. But if the Church is a *divinely organized society*, if divine worship is *commanded* of God, and if He has ordered the whole system of spiritual services and ordinances in the Christian kingdom for the *special use and benefit* of mankind, then I do not see what *option* or *choice* we have in the matter, and the wide-reaching and shameless disrespect that the Church's own people show and thus encourage others to show, for God's house and ordinances is not merely an affront to the rector whom they have called to these ministrations; it is a *repudiation of the whole external system of the gospel, and an insult to God who has enjoined it*. Let him tell us who can, what specified sin in God's Word is any more a violation of His law than this.

When we come to look this matter of church going squarely in the face, and take into the account of those obligations with which God's Word clearly invests it, it will be difficult to escape from the conviction that no amount of personal or hidden excellence can constitute that man a consistent or an acceptable follower of Christ who still permits himself to treat the worship and sacraments of Christ's Church with the least degree of shuffling, evasion, or disingenuousness. And yet, notwithstanding, if one may judge from the alarm that is sounded all along the land, this is precisely the guilt by which not only torpid laymen down here in Maine, but American churchmen everywhere, are denying in deeds what they profess with their lips, and thus dissembling with God.—*R. N. P. in North East.*

THE BODY OF CHRIST.

It is historically certain that the Church grew round the chosen company of the Apostles who had been directly commissioned by Christ Himself, and that it continued after their death the *same visible* society, officered by men appointed to their posts by the laying on of the Apostles' hands. For fifteen hundred years no man conceived that he could be admitted into membership with his Lord, *save* at the hands of these *appointed* ministers; and no man presumed to take upon himself the office of ministering without that outward commission which was *handed down in regular succession from the Apostles, and through them from Christ*. Any attempted invasion of the sacred office would have been scouted by the entire Christian community; so deeply was the mind of the Lord, on this matter, impressed by the Spirit on the conscience of the Church. We believe also that it is historically certain that the orders of men,

thus solemnly fixed, were those of Bishop, Priest and Deacon. But even could a Presbyterian succession be proved, the position would be the same. The point is that *direct commission* through those who had themselves received authority to ordain, was ever held to be absolutely necessary for the performance of sacred functions.

This principle, as we know, our own Church plainly asserts, defining the authority in question to be that which has descended through Episcopal consecration.

But while most English Church people recognize these facts, some doubt as to the necessity which created them. While admitting that we have a duly authorized ministry, they attach little importance to the circumstance, regarding it as a thing which may conduce to the well-being of the Church, but which does not affect its character as a true branch of the Church universal. They may profess that our own is the most excellent and prudent way, but they cannot see why the irregular ministrations of the sects should not be regarded as equally valid with those of our own clergy. Questions as to the priesthood, or ministry, are spoken of as questions of external discipline; differences with regard to them are known as differences concerning "ecclesiastical government." They are not supposed to touch the essence of the Church.

It seems strange that the *uniform existence* of an *absolute* rule for so many centuries, a rule traceable to apostolic times, should not strike such persons as being in itself *conclusive*. Surely it could not have been arbitrarily introduced. They who had the mind of Christ, and were filled with His Spirit, would scarcely encumber His rising society with purposeless enactments, or, coming fresh, as they did, from converse with Him during the forty days in which He spoke to them of the things pertaining to His kingdom, lay down regulations for its management in the wantonness of a selfish authority. There must surely be a *deep reason* for the introduction of a provision so *positive* in a religion so spiritual as that of Jesus.

And such reason our faith in His mediatorial system supplies. Our brethren fail to see the need of a ministry commissioned by Him, because they do not realize the *directness* of His *present action*.

If the object of such ministry be *merely* to spread the knowledge of Christianity (an important part of its work, it is admitted, but not the whole); if the Church be merely a convenient organization for impressing men with Gospel truth, with perhaps the further aim of supplying facilities for the decent performance of united worship, then the appointment of its officers—supposing certain language of St. Paul's could be got over (Rom. x, 15)—might be expected to be a matter of minor importance and to proceed on different principles according as the convenience or edification of the body of believers might seem, under differing circumstances, most likely to be promoted. Conspicuous ability and acknowledged personal fitness, acquaintance with God's Word, and spirituality of character, might thus seem to supply all necessary qualifications; and ministers might be appointed, under arrangements made by particular Churches, to act with such authority as a club, or any human corporation, can impart to its officials.—*The Rev. Martin H. Ricketta ("Saved by His Life.")*

WILL SUBSCRIBERS PLEASE NOTE THAT THE ANNUAL SUBSCRIPTION to this Paper is \$1.50, but IF PAID STRICTLY IN ADVANCE a reduction of FIFTY CENTS is allowed. But to secure this, remittance must be made *direct to this office, and FREE OF COLLECTING OR AGENCY CHARGES.*

FAMILY DEPARTMENT.

LORD, I BELIEVE, HELP THOU MY,
UNBELIEF."

Are all lives true, that would be true?
How many long for truth,
And truth comes not?
Who long for higher things,
And all seems dark;
To whom no angel brings
That truth so longed for.
Who wish to rise and live
A nobler and a better life;
Who go to God each night
And do confess their faults,
Their weakness and their sin;
Who have no sheaves to bear
At close of the day's toil,
But only to bewail their emptiness;
And pray for strength and rest;
Who seem to make no progress,
In their heavenward race;
But rather backward slip,
While yet they pray for "grace more grace."
Oh Father! Who alone canst read
The depths of every human heart,
Look on Thy fainting children,
Send them strength and peace,
And grant them what they lack.
That so their lives may yet be true,
And noble, if not great.
Oh! help them forward in the race,
Oh grant them strength and grace,
And bring them closer unto thee,
Bless them, oh Father, and bless me.
Feb. 1888. HERBERT DRANSFIELD
St. Albans, Culloden, Ont.

CHILDREN, HARK! A BATTLE SONG.

By M. S. Burns.

Children, hark! a battle song—
Lift the answer clear;
Join the ranks and press along—
Stay not idly here.
Little soldiers you shall be,
Warring for the victory.
What a mighty host you are,
With your faces bright!
Satan's hordes await afar,
Gow'ring at your sight.
On them, little Christians, move,
In the strength of Christ above.
Hope shall be the battle call,
Truth your weapon strong.
If amid the charge you fall,
Fear no power of wrong;
Christ the leader seeth you—
He will guard if you are true.
Millions, now in rich array,
Are forever blest.
They were valiant in the fray,
And, triumphant, rest.
They are watching from on high;
You shall meet them by and by.
Children, if you gain the day,
You by love must win.
Save your foes, but, while you may,
Crush their shields of sin.
Help them manfully to fight,
'Neath the standard of the right.

TO THE SUNDAY-SCHOOL.

My dear children, how are you going to keep Lent? How are you going to show your love for your dear Saviour during these precious weeks of Lent? Resolve that you will not fail to say your prayers regularly, adding the collect for the Sunday and some special prayer in your own words, and asking God to help you to keep from sins of thought, sins of word, sins of deed.
Resolve to deny yourself something and

thus be able to make an Easter offering to your risen Lord which has cost you something. Do not be content with letting your parents give you something which you have not earned in some way of self-denial or honest work.

Be regular in your reading of your Bible. Do not fail to be present at the services of the church and Sunday-school; and while there be reverent, thoughtful, devout, and God will bless your prayers and praises.—*Rev. E. W. Colloque.*

SHOES AND NO SHOES.

Hetty Long was a happy girl. Her father used to call her his little cricket, because she chirped so merrily about the house. There was however, one little fault to which she was very much inclined, and that was vanity. She was a pretty child; and nothing delighted her more than a new dress or sash.

One day Hetty was going to the birthday party of a little friend. She had a white dress and a bright sash, and looked really very nice. When she was dressed she crept into her mother's bedroom, and stood in front of a large looking-glass, turning out her toes and making courtesies in fine style. But, suddenly she stopped in the middle of a graceful bend, and looked very cross. She had discovered that she had no bows on her shoes. Hetty ran off to the nursery, and complained to Mary of the omission.

"I can't help it now, Miss," she answered. "Your mother has not come home yet, and it is just the time for you to start." For a moment, Hetty pouted; but just then, a voice exclaimed:

"Where's my little cricket?" And she ran to meet her father, with her face all smiles again. She told him all about the shoes, though, and expected great sympathy.

"You foolish little girl," he said, patting her head fondly. "Don't you know that lots of little girls have no shoes at all? What would you say to that?"

"I should not like it at all, father, for I should cut my feet. Besides, I do like to look nice. Give me a pair of buckles next birthday, please?"

Without waiting for an answer, the girl ran off singing. But she had to pass her mother's door again, and she went in to have one more look at herself.

She did not know that her father was watching her, and went away very sad. He saw his little girl was getting full of vain thoughts, and he wondered what he could do to stop it.

As soon as breakfast was over the next morning, Hetty was going to her lessons, when her father called her to him.

"Never mind those lessons to-day," he said. "You shall go out with me, and see if we can't learn some new lessons. Make haste and get dressed, for we have a long way to go; and never mind the big looking-glass!"

Hetty blushed deeply; but she came down without one peep at the looking-glass and started, as happy as a little queen, by her father's side.

They took the train to a town in Essex, and then walked some distance before they stopped at a lonely cottage.

"What are we going to do here?" asked Hetty.

"We are going to see a little friend of mine," replied her father.

They knocked at the door, but no one came. While they were waiting, Hetty noticed a string with a hook at the end, hanging half way from the upper window. Just then a boy came along with a basket on his arm, and shouted "Baker!" Suddenly the string disappeared, and then came out of the window again with a small basket attached to the hood. It came

right down till the boy caught it, and put a loaf into the basket. "All right!" he cried, and the basket was drawn slowly upward.

"May I come up, Polly?" She did not hear the answer, but her father opened the door and led her upstairs.

On a sofa by the window lay a poor girl. Near her were a milk pan and a bunch of water-cresses, which had probably, been taken up the same way as the bread. Her face was sadly white and thin, but it brightened wonderfully as Mr. Long shook hands with her.

"Alone in the house again, Polly?" he asked.

"Yes; the landlady has gone out for the day. The people have got used to my string now, that I quite enjoy pulling up the things, and when Jim comes home, he put them all away for me."

"How are you getting on now?" asked Mr. Long, after he had introduced the children to each other.

"Pretty well. I can't make as much lace as I used, for my back seems weaker, and I can't sit up so long, but Jim is so good to me, and he will get a shilling rise next week. I often tell him he would get on better without me, but he said the house would be so dull if I were not here."

After a time, Mr. Long went out leaving the children alone together; and then Hetty set to work to tidy up. There was a tiny room in which Jim slept; and after one or two attempts, Hetty succeeded in making the bed quite nicely.

"Thank you, dear," said the sick girl. "How nicely he will sleep to-night? You see he leaves early and comes back late; and as he gives all his spare time to me. I expect he often sleeps in it without making it. A woman comes to clean on Saturdays, and that is all the help we have."

By degrees Hetty learned that Polly and Jim were the children of an old friend of Mr. Long, who had lost all of his money, and died soon afterward, leaving the brother and sister almost friendless. At first they got on very well; but one day, poor Polly slipped down a flight of steps and injured her spine. She was in a hospital for weeks, and was then sent out incurable.

"What a shame!" said Hetty indignantly. "They offered to get me into a home, dear, but I could not leave Jim alone. It was very difficult to manage at first, because the landlady was out a great deal, and I could not get down to the door; but Jim thought of my string, and you can't think what fun we get out of that arrangement. At first the boys put all sorts of horrid things on the hook; but, when they found that I was really ill, they soon left that off. Sometimes, I get a present of fruits or flowers sent up, and I never know who gives them to me; but I call out, 'Thank you, as loudly as I can.'"

When Mr. Long came back, he brought a nice dinner with him which they all ate merrily together; and soon bade good-bye to the invalid, and started homeward.

"Father," said Hetty, suddenly after a long silence, "I am very wicked. I was worrying yesterday because I had no bows on my shoes, and poor Polly had no shoes at all. Oh, how I wish I could help her! I seem to have everything and she has nothing."

"Yes, darling she has one thing—trust in God. When I first knew her, she was the liveliest, prettiest child I ever saw. You see what she is now; but there is one thing she can never lose and that is her sweet temper, which is worth all the good looks in the world."

When Hetty got home she found a parcel addressed to her. She danced about and gave fifty guesses as to what it contained; but she burst into tears when she opened it and found a new pair of shoes with bows and buckles.

"Mother, they are too big for me, I am

sure," she said. "Do let me take them to Polly."

She sat demurely, with the shoes slung on her arm, for some time after she obtained her parents' consent.

"What are you thinking about?" asked her father. "Do you want to keep the shoes?"

"I am trying to think what Polly will say. How delighted she will be!"

"That's right, little woman! You have found the secret of true happiness—making others happy. Let us not be weary in well doing; for, in due season, we shall reap, if we faint not."—The Children's Friend.

THE TRUE GLORY OF YOUNG MEN.

The greatest glory of young men is their spiritual strength.

It is an undoubted fact that the world does not take due account of the religion of a young man. It is often said that he is all very well, but that he is weak, or narrow-minded, and so on. But he need not be any of these. There is nothing more beautiful than a Christian young man. We are beset with trials. There is surrounding us on all sides, a state of sin and crime like that which brought down destruction upon the cities of the plain; a condition of things of which it is to be hoped may have no conception. How, then, are we to obtain spiritual glory? Only by being one with Christ. Of course it is a mystery; but is not our life a mystery? And God has promised that He will give us strength.

Then, how are we to preserve this spiritual strength? We must take plenty of nourishment. We must put aside the books that are hurtful or useless; we must diligently study the Bible, and we must "inwardly digest it." We must seek fresh air; the atmosphere we breathe must be as wholesome as possible. Our bodily strength requires for its continuance rest, and perhaps a visit to sea or mountain, that our lungs may be invigorated. It is the same if we wish to preserve our spiritual strength. We must take all the opportunities we have of communing with God. And we must take plenty of exercise. We ought to do something for Christ every day. It is impossible to tell what effect for good a word or a look may have at a critical moment.—Selected.

"GIVE HIM A CHEER."—Many a man fails in a good but difficult effort because he receives criticism when he needs and ought to have encouragement. It is better to help than to hinder, but the latter is easier; a child may throw a railroad train off the track.

A fireman was trying to reach from the top of a ladder a poor woman who was imploring help at the window of a burning house. One among the crowd below cried: "You can't do it, come down." He was already sufficiently dis-

couraged by the difficulty, was somewhat burned and almost choked by the smoke. He began to descend, and was leaving the woman to her fate, when a man shouted: "Give him a cheer."

The vast crowd made the air ring with their encouragement, whereupon the fireman stopped, again ascended towards the window, and, aided by the cheering of the multitude, wrought a seeming miracle and brought the woman safely to the ground. "Give him a cheer" is a good motto.—Christ Church Quarterly.

CONFIRMATION.

"The requirements for confirmation are two-fold: of the head and of the heart." In admitting anyone to the highest and holiest privileges of the covenant, the Church, in the name of her Great Head, rightfully makes certain demands. She requires, first of all, that he shall "Believe all the Articles of the Christian Faith, as contained in the Apostles' Creed." Then she demands at least a certain amount of knowledge as to duty towards God and duty towards our neighbor. And so "the Church hath thought good to order that none shall be confirmed but such as can say the Creed, the Lord's Prayer and the Ten Commandments; and can also answer to such other questions as in the short catechism are contained."

And the Church demands a certain attitude toward God; and that is, a sincere, steadfast will and purpose, by God's grace, to love and serve Him. No, one, therefore, should be confirmed unless he be already devout, and as regular as possible in the worship of God; nor should anyone be confirmed who does not hope and intend to be regular attendants upon the Holy Communion. Confirmation is the door to communion; you had better not go through the door, unless you expect to partake of the feast. Communion is the sacrament to supply you with renewed strength; make a right use of that holy sacrament after your confirmation, and then you will be sure to go from spiritual strength to strength.

While the rector would be glad to present a large class for confirmation, he would rather present none than to find, afterward, that they did not become regular and devout communicants.—Rev. E. W. Colloque in Church Life.

"Christ has a visible Church, and it is essential that we should be members of it. Churchmen are unhappily divided into sects; it becomes, of course, our duty to inquire, and know, as far as we can do it, which of them is most conformed, in its doctrines and government and worship, to the primitive Church. And with that Church we ought conscientiously to unite, without regard to worldly motives."—Bishop Griswold.

"Churchmen cannot adopt the phraseology of the day, and rank their distinctive principles among

the non-essentials of religion, without treachery to their Church and to their Master."—Bp Hobart.

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BAPTISMS.

On Quinquagesima, Feb 12th, at Trenton, N.S., Wallace son of A. J. & M. J. Reynolds.

On Ash Wednesday, February 15th, in St. George's, New Glasgow, N.S., Henry Irving Beecher, son of A. B. & A. M. Gray.

MARRIED.

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

DIED.

WATSON—At Charlottetown, P.E.I., on the morning of the 14th of Jan. Sara A. Crosskill, widow of the late William Russell Watson. Entered into rest at 84 years. Jesu Mercy.

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AN OLD-WORLD CHURCH.

The present condition of the Assyrian Church, in regard to its documentary standards, is one of what may be called arrested development. After having been out off from the Catholic Church of the East it seems to have made no changes, and adopted no innovation. It does not accept the canonical Scriptures as they are accepted by the Eastern and Western Churches alike, but holds the Apocalypse and some of the Epistles to be of doubtful authority, thus perpetuating the uncertainty which ruled in orthodox Christendom at the period of their separation. The Nestorians have seven sacraments, but differ in their enumeration of them from any other Christian Church, Eastern or Western. The three-fold ministry has always been upheld by them as essential, and the bishops, as in the Orthodox Eastern Church, must be married. They are very rigid in the observance of fast days, and are also strict Sabbatharians, refusing either to labour or travel on Sundays, except under the compulsion of urgent necessity. Their liturgies have never been printed, and one of the first things to be done for them by the Anglican Missionaries will be the production of printed service-books. Both priests and people are mostly in a condition of abject poverty, as well as in gross ignorance. Hardly any laymen can read or write, and a large proportion of the clergy are equally without the elements of education. Parish priests, and, in some cases, even bishops, have to earn their daily bread by labour in the fields for Mahomedan employers.

The mission which is now at work among the Assyrian Christians owes its origin to no proselyting impulse on the part of any body of English Churchmen. On the contrary, it is the result of successive appeals from the heads of the Assyrian Church themselves, dating as far back as 1842. Three Anglican clergymen, designated by the Primate for the work, are now resident among the Nestorians, and it is hoped that a fourth may be sent out this year. The missionaries live upon their own means, receiving no stipends, and all the money subscribed is devoted to the purposes of the mission. These are mainly educational. As already stated, there is no desire to make proselytes; but (to use the Archbishop's words) 'to encourage them in bettering their religious condition, and to strengthen an ancient Church which, through ignorance within and persecution from without, cannot any longer stand alone, but without some assistance must eventually succumb, though unwillingly, to the external organizations at work in its midst.' The Missionaries assert that the Metropolitan, at least, does not hold the heresy for which his Church was excommunicated, but for the present there is no intercommunion between Anglicans

and Assyrians; nor will this be permitted until the latter shall accept the decisions of the Council of Ephesus.

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SATAN'S FOUR SERVANTS.

Satan has a great many servants, and they are all busy and active ones. They ride in the railway trains, and sail on the steamboats, they swarm along the highways of the country and the thoroughfares of the city, they do business in the busy marts; they are everywhere and in all places. Some are so vile looking that one instinctively turns from them in disgust; but some are so sociable, insinuating and plausible that they almost deceive at times the very elect. Among the latter are to be found the devil's four chief servants. Here are their names.

"There's no danger." That is one.

"Only this once." That is another.

"Everybody does so." This is the third.

"By and by." This is the fourth.

When tempted from the path of strict rectitude and "There is no danger" urges you on, say, "Get thee behind me, Satan!"

When tempted to give Sunday up to pleasure or to labor, and "Only this once," or "Everybody does so," whispers at your elbow, do not listen for a moment to the dangerous counsel.

All four are cheats and liars. They mean to deceive and cheat you out of heaven. "Behold," says God, "now is the accepted time, now is the day of salvation." He has no promise for "By and by.— Selected.

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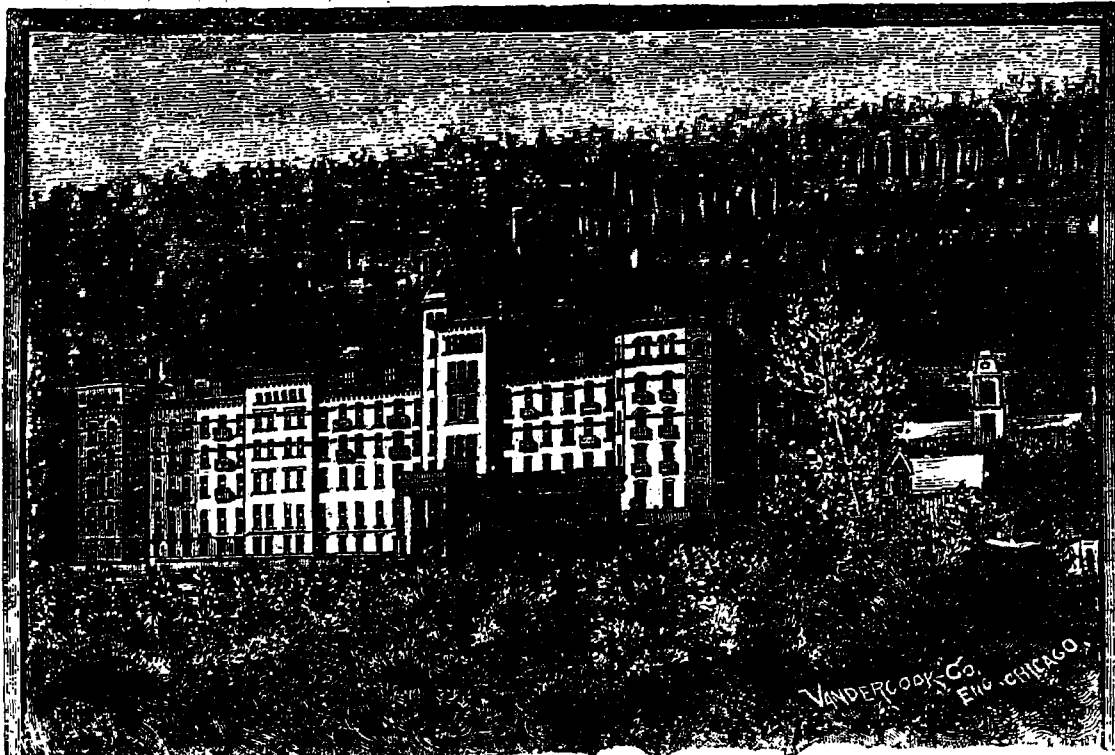
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