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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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THE REV. (OR MR.) D. S. SUTHERLAND IS NOT AUTHORIZED TO ACT FOR THIS PAPER.

ECCLIASTICAL NOTES.

Canon Liddon says: "Churches are generally living Churches in exact ratio of their missionary activity."

THE Church Association have raised over half of the ten thousand pounds for which they have asked in order to continue the prosecution of Bishop King.

THE Irish Bishops have yielded to the almost unanimous wish of English Churchmen that they should not proceed to consecrate Senor Cabrerias Bishop of the Spanish congregations.

The *Yorkshire Post*, states that soon after Easter the Bishop of Penrith will be married to Louisa, third daughter of the late Canon Pennyman Warton Worsley, of Ripon.

Talking of pews, a Battersea, clergyman has just resigned his living because he could not conscientiously labour in a pew-rented church. This is surely carrying the unappropriated system to a very high falutin' extreme.—*Family Churchman*.

THE electric light as a church illuminator has lately made rapid progress in London, and meets with general favour. Two of the most fashionable churches in Kensington and Mayfair have had it in use for some weeks past, and it is now being introduced into the Church of St. Martin's-in-the-Fields, Charing Cross.

"Singularly enough," says, *The Christian at Work*, speaking of Bishop King's trial, "one charge—that of using the mixed water and wine at the Communion—is almost a traversing of the practice of Christ Himself at the Last Supper, at which, according to all concurrent testimony, the wine was drunk half-mixed with water, as was the custom at the Passover."

The Roman Catholic writer, Alban Butler, spoke of the infallibility of the Pope in these words: "No Catholic looks upon it as an article or term of communion. No such article is proposed by the Church or required of any one." (*Life*, Sec. III, p. 9, Ed. 1798)—Dr. Dollinger said that if Dr. Newman had been as well versed in mediæval Church history as he is in early Church history, he would never have joined the Church of Rome.

THE Bishop of New York held a Confirmation in St. Ambrose Church, corner of Prince and Thompson streets, New York City, on Monday the 7th. inst., at which there were 17 persons Confirmed, a number of whom were aged persons. The Rev. I. M. Thompson, missionary in charge presented the candidates. The service throughout was very hearty, and the Bishop's address was very highly appreciated.

THE Bishop of Lincoln has taken his seat

in the house of Lords as junior prelate. Instead of the Junior Prelate being individually responsible for the performance of the Chaplain's duties, a rota is now (through the instrumentality of the Archbishop of Canterbury) agreed upon by the Bishops in November of each year. By virtue of this understanding most of the Bishops take the Chaplain's office for a fortnight at a time.

THE "extended protest" of the bishop of Lincoln, brought into the court of the Archbishop of Canterbury, represented by his Vicar-General last week, is admirably summarised by the *Guardian*. It sets out in technical language the points raised by the Bishop in his declaration; that the "Laws, Canons, and Constitutions of this Church, and Realm and of the Province of Canterbury" do not take cognisance of either the court or the proceedings mentioned in the citation; that by the said Laws, Canons, and Constitutions the Bishop ought not to be tried by the Archbishop *alone* or *with assessors*, or by any court other than the Archbishop *with his comprovincials*, "assembled either in the Convocation of the said Province or otherwise;" and that the charges set forth in the citation are not such as by the said Laws, Canons, and Constitution the Bishop "is bound or ought to answer or be tried for by any court of ecclesiastical jurisdiction." This last is a point additional to those taken in the original declaration.

"I seek neither notoriety nor reward, except the spiritual consolation of knowing that I am doing for these poor dying creatures what their terrible disease keeps others from doing for them." This is what a young Roman Catholic lady from Liverpool, Miss Flavin, said to her interviewer the other day as she was starting to Pere Damien on the island of Molokai, to nurse the dying and to take charge of the young orphaned helpers there. "But haven't you any specific," she was asked, "haven't you any specific to avoid infection?" "Oh, no!" she replied quietly, "I shall be contaminated like the others." An immense devotion, truly, that will bring a blush to the cheeks of many of us, and tears to our eyes. The blood of heroes and martyrs is not yet gone from us. Think of this young woman, not in a moment of excitement, but calmly, after two years' special study at a hospital of this gastly disease, cutting herself off from home forever, and going to do battle with it for sheer love of God and her fellow-creatures. "I shall be contaminated like the others." That is what she plainly sees and serenely accepts. She asks for no words of astonishment and admiration from us; in some sense all such can be only an impertinence. It is in more obedience to the Divine voice that she is to-day going forth to her work; in its whisperings will be her support, in its final and assured benediction will be her unspeakable reward when the work is done.

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

CONCERNING WEEKDAY SERVICES IN COUNTRY PARISHES AND MISSIONS.

The maintenance of frequent hours of public prayer through the week, with the attendance of the few souls that may be drawn to them is to be determined not upon narrow grounds of worldly economy or policy, of mere personal benefit or interest, but upon the large and more generous ground of the Church's Catholicity. Now some of our dissenting neighbours charge us with being "just like the Catholics." We ought to be, and I would to God that we were; but there are not many of us, I fear, that can "plead guilty to the soft impeachment." All are not Israel that are of Israel. But that we may become more generally in practice what we are in name, Catholics, is the object of these lines. And now what do we mean by the Church's Catholicity, in this connection? We mean that the liturgy of the Church, in all its offices, whether celebrated on a Sunday or week-day, whether on her great festivals, in glorious temples, and amid the circumstance of great congregations, or at some quiet evening, in a small country church, where two or three only are gathered together, is by no means a mere office of private devotion, and cannot possibly be measured, in its uses or blessings, by the question how much good it may do me, or simply those who are present. The Church's worship, though uttered by a single voice, comprehends the whole body of believers, and intercedes for all classes of men, whether in the parish, in the diocese, or in the wide world. Her songs and prayers ascend in behalf not only of such as in any particular place are offering them, but of all men whatsoever who may be the proper subjects of them. Two persons, then, may take part in a service, and hundreds, or for aught we know, hundreds of thousands, may be benefited by it. Thus the Church's worship is Catholic, because, while her congregations may be never so small, her prayers embrace the spiritual interests of the whole world. No part of the Prayer Book more forcibly illustrates this than the Lord's Prayer itself, which finds a place in every office of worship, both public and private. If you examine it thoughtfully, you will observe that every petition is so worded that even the soul that prays in secret must go out of himself and beyond his own wants, and must include and pray for all who are, with him, spiritual children of God. It is preeminently Catholic prayer.

In like manner we may regard the entire offices of Morning and Evening Prayer, for all days alike, as embracing the whole spiritual membership of Christ's kingdom. As this fact lends great dignity and value to every occasion of Divine service, it ought to sustain and animate every lonely worshipper who lifts an almost solitary voice in a well-nigh empty house of prayer, which, yet, is not empty, since the Lord's minister and the Lord Himself are there; and that is better than crowded pews. Such reflections, surely, ought to shame and silence the thoughtless and unworthy expressions we hear in many parishes in dispar-

agement of week-day services to which "no-body goes."

But, on the other hand, true though it be that numbers are not of essential moment, yet it is well for the members of the flock to consider what wide-reaching blessings the Church's worship involves, and what they themselves lose in the way of daily spiritual help by neglecting week-day prayers. If they had real faith and were as earnest about religion as they are about other matters, would not some find opportunity to attend more constantly than they do, and would not others attend who now are never present? It is well worth while to stop sometimes and look squarely at ourselves. We get into the habit, first, of making excuses to ourselves for nonattendance, and then of accepting those excuses as real and valid. But a little honest scrutiny might reduce them all to ashes.—*Rev. Dr. Parke in North East.*

CHRISTIAN FAMILIES.

There can be neither happiness nor strength without submission to lawful authority,—the authority of God as above all, the authority of man under God, holding power from God, and therefore to be obeyed. One of the most vain and foolish ideas of the present day is the fancy that if people want to be happy they must do as they like, and that we ought all to be free to do each man what is right in his own eyes. If such a state of things could be, it would be simple bitter misery. For of course what was pleasant to one man would be unpleasant to another, and as each would want his own way, we should have nothing but fighting and quarrelling. This would not be freedom but lawlessness. Such ideas of happiness are not what the Church teaches us. She says, quoting from the Bible, "Obey them that have the rule over you and submit yourselves."

Do to others as you would have them do to you. Therefore never be ashamed to pay proper respect to those above you, any more than you are ashamed to be civil and kind to those beneath you. There is no degradation in honest service of any kind. The degradation is in thinking ourselves too grand to serve. As I once heard it said by a wise man, "In spite of all the talk about Liberty, Fraternity, and Equality, we need none the less 'love the Brotherhood,' because we also 'fear God,' and 'honour the King.'"—*The Gospeller.*

THE BOOK OF COMMON PRAYER.

ON GIVING.

One of the most remarkable features of the times in which we live is the extraordinary multiplication of associations of Christians having benevolent objects in view. Doubtless many of our fathers were charitable, humane, and philanthropic, and each, in his own peculiar sphere, ministered to the necessities of those around him. But the charity, like the labour of individuals, cannot be so effectual nor so extensive as that of a society, and when societies embrace too many objects, their efficiency is proportionally diminished. The principle seems to be well understood in the present day, and every department of charitable exertion has its particular and proper association. Hence we have distinct societies for the relief of orphans and for the cure of the sick. We have lunatic asylums, hospitals, and infirmaries. The spiritual necessities of the population are equally the care of particular institutions. The Word of God teaches us to pray for "all sorts and conditions of men," and our Church puts petitions into our mouths for every class of men, whether sufferers or otherwise. Hence it will follow that continually to pray for the relief of the temporal and spiritual necessities of men, without making

the slightest effort to assist them, must be inconsistent or hypocritical; and if the spirit of love, kindness, and good will is diffused through the whole of our Church service, we can lay no claim to the title of Churchman unless a like spirit dwell in us. Many professing Churchmen wish to maintain the reputation of liberality and charity, but at the same time dole out their parsimonious gifts with reluctance, and withhold their aid from many objects that need their assistance. It is very common to meet with a refusal to the call of charity under the plea of positive inability and want of means, from those very persons who scruple not to squander large sums on excessive apparel, sumptuous entertainments, pompous display, and unnecessary establishments. "They are clothed in fine linen," they recline on the lap of ease and self-indulgence, but they heed not the cry of the poor. They shun the hovel of distress and suffering. They cannot afford to give any assistance; or, if they do, they give grudgingly, forgetting that for every talent committed to them they must render an account. Our Church instructs us to pray for the alleviation of the poverty and misery of our fellow-creatures, and she intends that we should accompany our prayers with benevolent exertions and liberal contributions for the relief of the objects of our pity.

Without this correspondence of word and act our petitions must be considered as vain and hypocritical. "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye gave them not those things which are needful to the body; what doth it profit?" (James ii.) If we are offering prayers continually to show pity upon the destitute and needy, and yet accompany those prayers by no contributions of labour or money for their relief, or if we give grudgingly, what does it profit?

The actions of our lives should on all occasions be consistent with the professions and prayers of our lips.

The first five sentences of the Offertory set forth the general duty of giving, the next six the special duty of supporting God's ministers, and the rest the duty of helping those in need.

Under the law of Moses one-tenth part of all produce belonged to God, and was given by God to the tribe of Levi (Numb. xviii.)

The Jews were taught to give a second tenth part of their income for the expenses of the festivals, and every third year they were directed to set apart a tenth for the poor (Deut. xiv. 28).

The widow gave her all to God (Luke xxi. 4.)

Zaccheus promised to give half of all his property to God's poor (Luke xix).

The practice of having a weekly opportunity of giving to God through the Offertory is founded on ancient custom, recommended by St. Paul (I Cor. xvi. 2).

In expending what we give, we may follow the example of the Jews, distributing it between:

1. The tribe of Levi—i. e., for the support of the clergy.
2. Religious necessities—i. e., for church expenses.
3. The poor—i. e., for the support of the sick and needy.

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 an opinions expressed by Correspondents.]

THE CHURCH IN CANADA.

To the Editor of the Church Guardian:

SIR,—If "The Church of England is to be-

come *The Church in Canada*," the following is strange, very strange: "Report of Perth Sunday-school Association—in the County (Perth, Ont.), there are 92 Sunday-schools. Denominationally they are as follows: Methodist 40; Presbyterian 26; German 10; *Church of England* 8; Baptists 6; Congregational 2." By the above figures it seems as if the Church "was dying out" of that County at any rate. "Methodist 40," from one learn all; they build up their churches chiefly through their laymen.

Yours, &c.,

AUDI ALTEBAM PARTEM.

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

MONTREAL.—*Grace Church*—About twenty applications for the rectory of Grace Church were read at a meeting of the Vestry, held for the election of a successor to the late Canon Belcher, the applicants being from Quebec, Ontario, Nova Scotia, New York, Bermuda, and the Northwest. Only those from this Diocese, seven in number, were considered; and the Rev. J. Ker, Rector of Durham, was chosen by a large majority; the vote being then made unanimous. Mr. McWood was chairman, and Mr. Vaux, secretary of the meeting, which was most harmonious.

St. Stephen's.—A most pleasant evening was spent on Wednesday evening in the lecture hall of St. Stephen's Church, where a capital programme was rendered. Archdeacon Evans occupied the chair, and after he had made a few appropriate remarks, the programme was carried out with honourable mention to each performer. Mr. Horsfall sang "The Death of Nelson" and "The Village Blacksmith," and was followed by Mrs. Chennel, who sang "The Palms," with pleasing effect. Mr. Crawford favoured the audience with a song entitled "The Diver." Master Robert Anderson distinguished himself by playing two selections on the violin, which were loudly applauded. Four gentlemen sang "The Two Roses," with parts, with taste. An intermission followed this part of the programme, after which Miss Quinn played a piano solo, and Mr. R. R. Charlton sang "The River of Years." Mr. Dann, recited an extract from "The School of Scandal" and "Young Lochluyar" in true dramatic style, meriting the applause he received.

BEDFORD.—The next meeting of the Bedford Clerical Union will be held at West Shefford on the 26th inst. Discussion "Pastoral Visitation."

LACOLLE.—The annual Missionary meeting was held here on the 7th inst. The attendance was small. Rural Dean Renaud and the Rev. Mr. McManus, of Chambly, were the speakers. After prayers and some singing, the Dean spoke at some length on the Algoma Mission, and gave a few very interesting accounts of the work there; he also spoke of women's work in the Church; the good they are doing and they could do in guilds, aids and the Women's Auxiliary; he gave some good practical advice to the congregation, and concluded by requesting them to meet on the following Wednesday to discuss the question of again obtaining a resident clergyman for the Church here.

Mr. R. B. Waterman, a student of the Diocesan College, Montreal, has been fulfilling the duties here since the fall.

The Rev. Mr. McManus spoke of Missionary work in general, and particularly he enlarged upon and explained from Scripture our duty to give the tenth of our means to be used in God's service; he quoted from the third chapter of Malachi and other parts of the Bible, and also told of several instances within his own knowledge of the blessing attending such giving. We think his words must have fallen on some good ground, judging by the earnest attention

of the congregation. The collection was between \$8 and \$9.

On the previous Tuesday evening a social was held at the residence of Dr. Haynes, by the Ladies' Guild. The Doctor's wife is their President. They hoped by the proceeds of the evening to be able to express by more than words their esteem and appreciation of the faithful way in which Mr. Waterman has fulfilled his duties here in connection with the Church, and also an acknowledgement of his patience and trouble in training the choir, which shows the benefit of it by the improvement in their singing.

The following Saturday evening Mrs. Haynes in the presence of a few ladies of the Guild and the choir, presented a lovely bouquet and twenty dollars to Mr. Waterman, telling him in a few words the purpose of the offering, and could the flowers have spoken they would have told him of many kind wishes for his better health and for strength to continue sowing the seed he is now so faithfully doing. He though taken by surprise seemed at no loss for words to express his thanks for the gift even more than it deserved. He spoke of his love for music and his earnest desire that the choir should truly and religiously do its part of our beautiful service, as he by precept and example is trying to have it.

At the vestry meeting held on Wednesday it was the unanimous wish that Mr. Waterman will remain here through the summer.

THE LENT ORDINATION.—The Bishop of the Diocese held his Lent Ordination in Trinity Church Montreal on the morning of the second Sunday in Lent when Messrs. Taylor and Raven were ordained as deacons. The sermon was preached by Rev. Principal Henderson, of the Diocesan college, who took as his text, St. John xxiv. 49: "Tarry ye in the city of Jerusalem until ye be endued with power from on high." He first explained the time and circumstances under which his text was uttered, and then went on to show that special qualifications were required for the ministry. Men were not born sailors, lawyers, doctors or soldiers; no more so were men born theologians. A man was not born a theologian, neither could he become one quickly. There was no such thing as a rapid transformation of a man to a preacher; there never was and there never would be. Even in the days of the land of promise we find that a man had to undergo a course of study before he was thought capable of guiding his fellow men. The Apostles themselves underwent three years of preparation under the guidance of Our Lord before he deemed them fit to preach the word. If a special training was thought necessary then, how much more necessary was it in these degenerate days. The qualifications required for this purpose were two—natural and supernatural. The natural qualifications were obtained in the daily walks of life, the supernatural by a course of theological training. Above all things a knowledge of the Holy Scriptures was required; the difference between the laws of the Gospel should be carefully understood, and besides these two there were other branches which had to be carefully studied before a man could be called a theologian. And yet one could know all this and still one thing be lacking, and that one thing was the grace of God, without which man was nothing. He then addressed the congregation regarding themselves. A season of retirement according to the text was necessary, and what season could be more appropriate than Lent, the season through which they were now passing.

DIOCESE OF FREDERICTON.

ST. JOHN.—*Trinity Church.*—On Sunday, the 10th inst., at Morning Prayer the Rector commenced a series of sermons on the Ten Commandments; and at Litany at 4:15 p.m., deliv-

ered the first of a series of addresses on "The Minor Prophets."

St. Jude's.—On Tuesday evening, the 12th inst., Rev. Canon Brigstocke delivered the first of a series of Lenten lectures in St. Jude's school house. The subject chosen for these lectures is "The Holy Catholic Church."

DIOCESE OF NOVA SCOTIA.

MAHON BAY.—Our good Bishop's visit to this parish was welcomed as "bright sunshine." On Feb. 16th he arrived at Martin's River, our first Mission, there to consecrate a neat new church, called St. Martin's. This and an adjoining cemetery were consecrated in the morning. His Lordship preached a most suitable sermon. After lunch Confirmation with an address was held; twenty males and eleven females being confirmed. The building of this neat church, which seats 200 people, reflects great credit on the people, who, all unaided from without, have built and paid for it, while the mother congregation of the old parish church, wherein the Martin's River folk used to worship four miles away, were building their large and handsome new church. After this the Bishop drove on to the town of Mahone Bay, to be the guest of the Rector, Rev. W. H. Snyder. In the evening a reception was held, and an address presented to his Lordship.

Sunday, 17th, dawned a doubtful day as to weather; but by 10:30 the parish church was filled, literally packed. The church was consecrated; the Bishop, Rector and Curate being the only clergy present. The Bishop preached a thrilling sermon. The service was reverent and hearty throughout. The Bishop's voice filled the building with devout richness.

The church thus consecrated is on all sides spoken of as one of the handsomest in Nova Scotia. It has been in use awaiting consecration over a year; it seats more than 600 comfortably, but can accommodate fully 750 as upon this occasion it did at both morning and evening services. It is pretty outside; just upon the water's edge; large roof, strong buttresses, stalwart tower at side with tapering spire, surmounted by a gem like cross; but its interior far surpasses its exterior. The nave is expansive, with great strong arches that hold up a huge roof; the staining overhead, and the tinting of the walls gives it a very rich appearance; but upon entering one's eyes quickly pass all this, and rest upon the sanctuary, where high above the choir the solid oak altar, with its rich wood work reredos and surrounding panelling, stand out in telling significance, seeming to be set as a jewel, with everything leading up to it in such a way as to throw it out in bold relief. The whole chancel and its arch is very beautiful, in fact everything about the building bears the stamp not of mere prettiness, but of real beauty, which is strong, useful, substantial and impressive—of flimsiness there is nothing to be seen—everything bears the mark of good taste. It was indeed a great satisfaction to those who had toiled and prayed through many and great trials for this sanctuary, "not for man but for God," that at last it was consecrated, and that all the doubts and fears had come to naught; that faith had her work so far completed—may it be, that this outward manifestation in word be only an earnest of yet greater work in real spiritual progress in the hearts and lives of those who shall come under the shadow of this shrine—in answer to the prayer of faith, which God grant, may never cease to rise within these walls. When we look at God's work it makes us see how true God's promise to remove the mountains of difficulty in answer to the prayer of faith really is and ever shall be.

At noon a disagreeable rain storm began, but the Bishop undaunted by the weather drove with Rev. E. A. Harris to Christ Church, Maitland, another Mission church, six miles away, where he confirmed 21 persons, and gave a

most touching address, which brought tears—not of sorrow, but of deep joy—to the eyes of the simple, earnest church folk of this district. All had come through storm to be present, but they found peace within God's House and comfort; for during the hallowed rite the church seemed flooded with soft heavenly sunshine, as they who sought the Holy Spirit received an answer to their prayer in the "Laying on of Hands." The Bishop's words to the candidates were full of encouragement. In the evening through the storm and through the slush, now ankle deep, came the people streaming once more to the parish church, filling it quite up, so that had it been a fine evening the fair weather Christians must have either defrauded more worthy ones of seats, or themselves been turned away, from the crowded building, though 750 is a good sized congregation for a little country town. After Evensong, which was taken by the curate, the Bishop confirmed 57 persons, delivering a most feeling address, while the spell bound congregation listened in breathless silence, and they would willingly have sat for hours listening, so earnestly did he throw his whole heart into all he said.

The whole office was most solemn; in our lovely chancel it was indeed an impressive scene to see each trembling seeker kneel for the Apostolic blessing, and many an one went away that night with changed ideas concerning Confirmation, many an one who had hesitated and had not taken quite enough courage to come for the blessing, went home sorrowing that the opportunity was lost, but resolving to come next time, and many of those from without our fold, who had come to see a ceremony and a form, went away convinced that at any rate it was too solemn a thing to be condemned; and we churchpeople feel confident that a good solid work has been done by our dear Bishop's visit, not a passing sensation, but a deep impression for good, and can we but see him often enough, it will help on our work for Christ and His Holy Church very greatly. This visit has truly seemed an Apostolic visit of comfort, encouragement and cheer; like St. Paul, our Apostle has been confirming also the churches that are along the shore, and it gives us fresh courage and new hope to go on working for God in what we believe the truly Catholic and Apostolic lines, undaunted by all the varying and discordant taunts of teachings which try to oppose the wave of spirituality and deep religious life which is passing from one end to the other in our beloved Church. As the congregation knelt for the closing benediction of the day, all its sweet and good impressions seemed gathered up, and symbolized in the picture they saw before them—there before God's altar—strong, manly, and reverent, with outstretched arms and Shepherd's crook, our Pastor, (whom God had given in answer to our prayer and those of many others in the hour of need) gave us the Apostolic benediction. We felt that it was indeed an assurance to us of God's love and favour, that He had sent His Shepherd to speak to us the words of the Great Shepherd of the Sheep, even Jesus Christ. We felt gladdened by it: the messages of God's love prompted the songs of joy to rise to many a lip through the week that followed. How thankful should we be that the teaching of our dear Mother Church is so full of brightness, and happiness, and love, when rightly given to us and not dwarfed or stunted by neglect, prejudice, or fear.

Our Bishop left us on Monday morning for Louisburg, but upon Thursday and Friday, held confirmations at Northfolk and New Germany, and a service at Ohio, parts of the large tract of this parish, which have just been set apart as a new mission under a priest in charge, but which were all along worked from the Parish Church. The total number of candidates in the parish was 128, 109 in what now is the parish proper, 19 in the New Germany district and of these over half were males,

MAITLAND.—The Church here has met with a severe loss, in the death of Mrs. Nelson Murphy, who after a painful illness, borne with the patience and fortitude of a true child of God, entered into the rest of Paradise, on Friday, March 1st.

For many years Mrs. Murphy faithfully worked in the Church and Sunday school. She loved the Sanctuary of God with a devotion, that showed itself not only by a regular attendance on all the services, but by loving self denying acts as well.

But not only will she be truly missed by the Church, but by the whole community.

The poor, the sick, the suffering and the sorrowful she lovingly ministered to at all times.

Her funeral, one of the largest ever seen in this place, expressed something of the feeling of love with which she was regarded.

The Church could not hold all who came to pay their last tribute of respect to one who was mindful of their weal.

"Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labours and their works do follow them.

AMHERST.—On Saturday last Rev. Mr. Woolard, Deacon in charge of "All Saints," Spring Hill, officiated in Christ Church, morning and evening, and delivered two earnest and thoughtful sermons. Rev. V. E. Harris taking the duty at Spring Hill.

Once more the Holy Season of Lent has come, with its great responsibilities, and also its great privileges. Daily prayers will be said on Monday, Wednesday, and Friday at 7.30 p.m., and on the other days of the week at 5 o'clock. Short readings will be given at all these services, on the following subjects, viz. Holy Communion, Prayers and the Litany.

LIVESTRPOOL.—His Lordship Bishop Courtney visited this parish on the evening of March 12th, where a place of resting was provided for him at the residence of D. H. G. Farish, of this town. On the following afternoon a reception was given His Lordship in the Sunday school room, where those who wished to become personally acquainted with him had an opportunity of so doing. Quite a number availed themselves of the offer. A slight repast was also provided by the ladies of the church. On Sunday, the 3rd, at morning service the rite of Confirmation was administered to 48 candidates, which service was very impressive, as one by one they came forward and knelt to receive that sacred rite so dear to every Churchman's heart. The Bishop's address to the newly confirmed was a very earnest one, showing fully the dangers that would beset their paths, and how strength was to be obtained in successfully surmounting these. The sacrament of the Lord's Supper being prepared nearly 200 were recipients of that feast, including nearly all those just confirmed. The Rev. E. E. B. Nicholls, D.D., Rector read the Morning lessons; the Rev. A. H. Harley, curate, acted as the Bishop's Chaplain.

In the afternoon his Lordship attended service at Western Head church and preached; there were none for confirmation there, as those to be confirmed had been at the service in the parish church.

The evening service was grand in every part. The Bishop preached an excellent sermon from Mark iv, 26 to 30. The singing was fine; the responses hearty and the church crowded on both occasions. The Rev. J. Lockward, of Port Medway, acted as Bishop's Chaplain, and read the Lessons in the evening.

On the following morning his Lordship drove to Hunt's Point church, where he confirmed six. Returning again here, he confirmed the same afternoon two, privately, who were unable to attend the service Sunday.

Tuesday morning the Rev. A. W. Harley accompanied the Bishop to Sable, where he was met by the Rev. Thos. Johnson, of Lockeport, who drove him on to Lockeport, our curate returning immediately to Liverpool.

Everyone who was present at the service was well repaid for their coming; and those outside of us who heard his Lordship think just as much of him as we do ourselves.

LUNENBURG.—I send you a supplementary report of the work done in this Deanery by his Lordship the Bishop from Feb. 9th to 28th inclusive.

The whole number of persons confirmed in the nine parishes visited is 639—304 males and 335 females, and are for the respective parishes as follows:

	MALES.	FEMALES.	TOTAL.
St. Margaret's Bay.....	37	25	62
Blandford.....	27	23	50
Chester.....	57	54	111
Mahone Bay, and	56	52	108
New Germany.....	8	11	19
Lunenburg.....	29	32	61
La Have.....	28	20	48
Bridgewater.....	20	33	53
New Dublin.....	16	43	59
Petite Riviere.....	26	42	68

Churches and Burial Grounds Consecrated.

- Burial Ground, French Village, parish of St. Margaret's Bay.
- St. Martin's Church, Martin's River, parish of Mahone Bay, and Burial ground.
- St. James' Church, Mahone Bay, same parish.
- St. Barnabas' Church, Blue Rocks, parish of Lunenburg.
- St. Augustin's Church, Conquerall Bank, parish of Bridgewater.
- Burial Ground, West La Have, parish of New Dublin.
- St. Michael's Church, Petite Riviere, parish of Petite Riviere.
- St. John's Church, La Have Islands, parish of Petite Riviere.

Arrangements are being made by several of the clergy to take duty at New Ross, during Rev. Mr. Groser's illness. Rev. Mr. Butler, of Chester, held a service there in February, and on March 9th he again went over and gave an evening service, and another on the morning of Sunday, the 10th; the Rev. Mr. Harris, of Mahone Bay, taking the morning service at Chester, and Rev. Mr. Harris, of La Have, taking that at Mahone Bay. Rev. Mr. Gelding, of Bridgewater, is to go over for the 4th Sunday, and Mr. Harris, of La Have, for the 2nd Sunday in April. We hope soon to report Mr. Groser able to resume his work.

PICTOU.—A paragraph has been going the round of the papers stating that the venerable Archdeacon Philpot is the oldest clergyman in England, he has entered upon his 99th year. But the oldest clergyman in England, is, the Rev. Bartholomew Edwards, rector of Ashill, in Norfolk, who within a month of his hundredth year, was lying dangerously ill at his rectory. Close to Archdeacon Philpot comes the Rev. John Elliott, vicar of Randwick, Gloucestershire, who has entered upon the seventy-first year of his incumbency of that parish, he having been licensed to it as perpetual curate on the 30th January, 1819. Mr. Elliott graduated at St. Edmund's Hall, Oxford, in 1818 and was ordained in the same year. Mr. Elliott is uncle to the ex-mayor and brother of the first Rector of St. James' Church, Pictou, N.S., he must at least be 95.

DIOCESE OF QUEBEC.

QUEBEC.—Rev. W. S. Vial, lately Missionary of the Anglican Church at Montmorenci, and Protestant Chaplain of Beauport Lunatic Asylum, died on the 10th inst., at his residence, Grand Allee, Quebec, from paralysis.

The funeral took place on the 12th instant,

from his late residence to St. Matthew's Church and thence to Mount Hermon Cemetery. At the church there was a very solemn and impressive service; the Rev. Lennox Williams, Rector of the church, and Rev. Canon Richardson officiating. The Dean of Quebec, owing to indisposition, was unable to be present. The service was choral, the surpliced choir and clergyman meeting the body at the church door and preceding it to the chancel. The chanting of the Psalms and the singing of the hymns was very effective. Amongst the clergy in attendance were Revs. Richardson, VonIffland, Petry, Williams, Rexford, Hatch and Balfour. The congregation in the church included a large number of prominent people, and testified to the esteem in which the deceased was held by his fellow citizens. Mr. Vial came to Canada in 1857, and was ordained two years later by Bishop Mountain. He first did Mission work in Megantic, and then conducted a private school at Bergerville, while acting as curate under Rev. Armine Mountain. The deceased gentleman held the Chaplaincy of Beauport Asylum and Montmorenci for twenty years, and for the last four years of his life did duty also at Lake Beauport. His genial presence, kindly disposition and fine social qualities made him a general favorite, and his afflicted widow and other relatives have the sympathy of the entire community in their hour of trial.

LEVIS.—The Rev. G. C. Nichols, M.A., formerly curate of St. Matthew's Church, Quebec, son of the late Dr. Nichols who for so many years so worthily filled the office of Principal of Bishop's College, Lennoxville, and grandson of Bishop Mountain, has accepted the Rectory of Holy Trinity Church, Point Levi.

DIOCESE OF ONTARIO.

The London Court Journal notes the marriage of Dr. Travers Lewis, Lord Bishop of Ontario, to Miss Ada Leigh, who has founded in Paris a British Orphanage and Homes for British Governesses and others, was celebrated at the British Embassy on Wednesday.

The Embassy Ball-room was used on this occasion as a chapel, and the Countess of Lytton and her daughters showed the esteem in which they hold the bride by attending the wedding. A feature very unusual at a Bishop's wedding was the bride's *cortege*, which consisted of the children of her Orphanage old enough to attend. They looked a bright-eyed, rosy-cheeked brigade, and before the ceremony commenced Lady Lytton complimented the teacher on their charming appearance. The little girls were dressed in dark blue cloth frocks, mantles and hoods, and they bal posies in their breasts. When Miss Leigh entered, they formed a procession and followed behind her like bridesmaids.

The Bishop of Quebec officiated, and the Hon. Hector Fabre, the Canadian Commissioner here, and other Canadians, were present.

In the afternoon the Bishop of Ontario and Mrs. Lewis received their friends at the Orphanage which she has created in the Boulevard Bineau.

Mrs. Lewis does not intend to neglect any of the institutions she has founded, and will go to Paris every year to see after them. In her absence they will be under the charge of a lady who has been for fifteen years her assistant.

DIOCESE OF TORONTO.

TORONTO.—The March number of *The Teachers' Assistant*, published by the Sunday-school Committee of the Diocese of Toronto, contains some rules for Lent, and some hints on Confirmation, which we submit to our readers:

Every one should keep the season of Lent: and it will be the better kept if there are some

simple rules that may be followed. Here are some which may serve as suggestions to pupils:

1. Set apart some time at home each day for reading some portion of the Bible, such as one of the four Gospels, going regularly through it, a chapter or a part of a chapter at a time, until you have carefully read it all. It will be a great gain to have thus made yourself well acquainted with *one book* of the Bible.
2. Do all you can to watch carefully against your leading fault of character, and pray steadily for the grace to amend it.
3. Attend the Church service regularly on Sundays, and as often as you can through the week. If your day's work will not permit you to come more than once in each week, be sure to avail yourself of that privilege.
4. Deny yourself something that you might otherwise enjoy, and let the money thus saved form part of your offering at Easter.
5. Keep away from entertainments during this season.
6. Make some special efforts to be useful to others.

CONFIRMATION.

As in many parishes during Lent special attention is paid to the preparation of candidates for Confirmation, every teacher should now be especially active. There are some things which each one can do:

1. Find out what members of the class are not yet confirmed, and if they are old enough to give it attention, send their names to your Rector for instruction.
2. Pray for those who are not confirmed.
3. Give them some reading matter on Confirmation.
4. If you find any one in your class desirous to be instructed, and yet timid about going to the Confirmation class, offer to accompany him or her.
5. Now and then you may be able to speak a word in season to your class upon the subject of confessing their Saviour before the world, and of gaining help in this rite from the Holy Spirit to live a Christian life.

DIOCESE OF HURON.

GLANWORTH.—The annual Missionary meeting was held in the church here on Tuesday evening, March 5th. The Rev. Mr. Edelstein, incumbent, conducted the opening service, and addresses were delivered by the Lord Bishop of the Diocese and Rev. Canon Davis, on the Missionary work both Home and Foreign. There was a good attendance, and the collection amounted to over \$15.

DELAWARE.—The Missionary meeting was held in Christ Church, on Friday, March 8th. The Rector, Rev. A. S. Asbury, opened meeting with prayer. His Lordship the Bishop of Huron and Rev. Canon Smith gave addresses on the great subject of the Missionary work of the Church.

LONDON.—The Bishop of Huron is giving a course of sermons in the Cathedral during Lent on Friday afternoons.

WOODSTOCK.—Special Lenten services are being held in the two churches here with marked interest. Rev. Mr. Wade, Rector of old St. Paul's, has secured promises of clergymen for special subjects during a course of Friday evening lectures. Rev. Mr. Scott, Ash Wednesday, dealt with "The Believers Confidence." Rev. Canon Davis, on the 8th, "How to keep Lent." Mr. Taylor, of Mitchell, subject for Friday next, "What think ye of Christ." Following week, Canon Richardson, "Christian Progress." Then comes, "Self-denial," by Rev. D. J. Caswell, "What says the Rainbow," by Canon Hill. "The necessity of choice," by Rev. C. O. Meara. So far large congregations

have assembled at these services. Indeed it is but just to say that this congregation is in a most flourishing condition.

The Sunday-school building had recently to be enlarged; there is an attendance of about 300 scholars now. The large driving sheds have proved far too small, and now large additions are being extended each way. All the improvements are being paid for as they go on. Rector and people are to be congratulated on the success of their efforts.

DIOCESE OF NIAGARA.

No Report.

DIOCESE OF NEW WESTMINSTER, B. C.

VANCOUVER.—*Christ Church*—A special meeting of the parishioners of Christ Church, was held in the Darham block, at which it was resolved, that, it being found impracticable to erect a school-house on the Church lots (corner Burrard and Granville streets), a portion of the foundation of a permanent Church be proceeded with at once and fitted up as a basement suitable for use in the meantime as a temporary Church, to be available after as a Sunday-school, and a building committee was appointed with power to collect subscriptions and provide the necessary funds for the erection of a Church to seat not less than 500 people; and to proceed with the building of the Church with as little delay as possible.

KAMLOOPS.—A most enjoyable evening was spent by the children of the Sunday-school on the 17th, of Jan. A Christmas tree loaded with presents for the thirty children was placed in Mr. Raven's Hall. The new Church here is progressing rapidly, and is now shingled. It will be ready for Divine Service in a month's time, and will be a very handsome building. Kamloops will soon have a Church worthy of the name: which when fully completed will be a great ornament to the town. On Saturday, 19th, Jan., the Lord Bishop of the Diocese administered the sacred rite of Confirmation to ten persons, one male and nine females, at Evensong.

DONALD.—The Church people of Donald intend to have the most beautiful Church in the Diocese. They have had the inside of the Church stained and varnished; the heavy cross-timbers show up well with their coats of dark stain reminding one of the old oak beams, a whole set of new seats are to be put in; each seat being a perfect piece of art inlaid with alternate strips of white pine and cedar wood. It is a pleasant thing to see people proud of their Church and willing that it should be the best furnished and most beautiful building in the mountains.

VANCOUVER.—*St. James'*—A series of magic lantern and other entertainments have been lately given in St. James' new school-room. Dr. DeGuigan gave, at the last of the series, a lecture on Japan and China, on the evening of the 27th. Feb., to an appreciative audience.

The St. James' Guild held their annual meeting on Thursday, Feb. 7th. There was a Celebration at 10 a. m. The year's record of work is very favourable and we believe the Sunday-school house, now finished and almost free from debt, is due for the most part to the zeal of this Guild. The officers for the present year are:—President, Mrs. Boulbee Sr.; Vice-Presidents, Mrs. Alexander and Mrs. Beckingsale; Secretary, Miss Hobson.

ONE of the leading Rectors of the Diocese of Fredericton writes: "I take more Church papers than I can find time to read, English, American and local, but I would rather be without any one of them than the *CHURCH GUARDIAN*, which I always read with thorough satisfaction."

BRITISH HONDURAS.

BELIZE.—The first united Missionary meeting for the parishes of St. John and St. Mary was held on Wednesday evening, the 13th ult., in St. John's Church. The first part of Evensong was said by the Rev. H. Nethercott, Rector of St. John's; the Lessons were read by Mr. J. A. K. Swabey, head master of the Diocesan School and Lay Reader, and the Rev. F. R. Murray, Rector of St. Mary's, said the 2d part of Evensong, together with the special Missionary prayers and intercession.

After a hymn had been sung, Mr. Nethercott expressed his great pleasure at the holding of this first united Missionary meeting, after which he showed the urgent necessity for immediate and active work in the Missionary field, first because of the Lord's command to His Church—His desire for all nations to be brought unto Him; secondly from the urgent call everywhere in the Mission Field for labourers. After briefly reviewing the work in China, parts of Africa, &c., the speaker rivoted the attention of his hearers by narrating his personal experiences of Heathenism in India.

The Hon. J. H. Phillips then alluded to the importance of the work in our own parts of Central America, shewing most clearly how much was lying at our door ready to be taken up, and urging upon the laymen of British Honduras to be up and doing in this mighty work; for not only were we terribly undermanned even in this part of the vast Diocese of British Honduras, but much more so in the districts of Panama and Colon.

Mr. J. A. K. Swabey, the energetic Diocesan Lay reader, then very clearly urged upon his hearers the duty of every Churchman to assist by all means in their power that part of Missionary work in which at present he was specially engaged, viz: the education of the young. Much of the future life of the colony and the Church depended upon the way in which education was taken hold of by the people. But when he spoke of education he did not mean the ordinary view taken of it, but an education such as strove to cultivate, develop and expound all the parts of man in his three-fold nature body, soul and spirit—an education such as took religion into account when children were to be instructed.

The Rev. F. R. Murray then reviewed the Mission Field, showing from the work that had been done how much was yet to be accomplished before the nations could be brought to the feet of Jesus. Whilst over 400,000,000 of people had been Christianized; there yet remained over 100,000,000 of souls, who were yet in the darkness of Heathen superstition and ignorance, and these too are congregated in large numbers, where formerly Christian Bishops had held their sees, but whose dioceses and works and the light of their Church, especially in North Africa, had been swept away and put out, because they had remained selfish in their religious work, and had not sought to carry out the Master's injunction to assist in carrying the Gospel to all nations.

The speaker said when we looked at home in our own diocese we had to take care lest the same thing did not happen to us here, as our Branch of the Church—the representative of the Catholic Church in our Queen's Dominions—had been content to allow dissent—both Roman and Protestant—to outstrip her in the work for and care of God's children. Look from a religious as well as an educational point of view. This must be remedied, and this only could be done by the Church remembering that her charter was of a purely Missionary character, and each of her members realizing the onus and responsibility devolving upon them in carrying out the Master's desire by aiding His Church through devotion, alms and the personal offering of their sons and daughters to be consecrated to the highest and best of employments, the winning of souls to Jesus, the

planting of His Church, and the building up of that holy structure with living stones energized by the indwelling spirit; either as priests in the Temple of God, ministers in His sanctuary, or as sisters engaged in the education of our children, the care of our sick, and the instruction of our poor. To this end it was requisite that in the northern part of the Diocese also there should be put into the field immediately four priests; two Deacon and four Lay readers and School masters, without taking into consideration either the central or southern part of the Diocese.

After the collection, which amounted to nearly \$30, the Benediction was pronounced by the Rector of St. John's.

St. John's—Here a good work is going on amongst the young of the parish, who are being cared for and gathered to a special service in the Diocesan schoolroom by Mr. Swabey on Sundays, with an attendance of about 150 children. There is also a very successful Branch of the Juvenile Union in connection with the Church of England Temperance Society.

The vestry and members of the Church are now taking steps not only to rebuild and enlarge the present vestry, but also to rescoat the old Parish Church, a consummation devoutly to be wished for—it is much needed. The Scripture Union, in connection with the Parish, lately inaugurated by Mr. Swabey, is making steady progress.

St. Mary's—This parish has been without a resident priest from the early part of the year, until the arrival of the Rev. F. R. Murray at the end of December.

Still through the able supervision and self-denying labours of the Rev. Mr. Nethercott, with the burden of the two parishes upon his shoulders, and the whole souled and devoted work of the late and deeply lamented churchwarden and secretary-treasurer, Mr. Wier, ably assisted by the efforts of the congregation, the works of the parish have been kept going.

The new church is rapidly approaching completion, and it is expected will be ready for the Holy Week and Easter services. At the annual meeting of the parishioners held last month the following officers were appointed for this year's work:—Rector's Churchwarden: H. Gauz, Esq.; People's warden: Hon. J. H. Phillips; Church Committee; Messrs. E. Evans, Jas. E. Fuller, E. McDonald and Jos. Gillott; Messrs. H. Gauz and J. E. Fuller were respectively appointed Treasurer and Secretary.

Mr. Gauz having been appointed a member of the Lay Corporate Body. Messrs. Evans and Fuller were appointed Lay representatives of the Synod.

The Hon. J. H. Phillips was appointed by the Rector a member of the School Managing Committee, and Messrs. Gauz and Fuller were elected members of the same Committee by the Church Committee.

It is the intention of the parishioners after the completion of the church to take active steps towards the immediate erection of a rectory.

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle Mackenzie River and Calgary.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—*Personal*—The Rev. H. A. Tudor, Rector of All Saints' Parish, is expected home this week from a three months' visit to England.

Rev. W. St. John Field, M.A., who has been in charge of the Parish leaves for England on Mr. Tudor's arrival.

Rev. G. B. Childs, M.A., is assisting Rev. F. W. Davis at Selkirk. We regret to learn that Mr. Davis is seriously unwell.

The appointment of a successor to the late Mr. C. J. Brydges, as Hon. Treasurer of the Synod has been referred to a sub-committee of the Executive committee. As the Synod, the Dean and Chapter of the Cathedral, and St. John's College, hold a large amount of property, it has been suggested that an agent be appointed to manage all these properties instead of having separate treasurer's for each body. This would involve a Synod office in the city, which would be an excellent arrangement.

The Rev. E. S. W. Pentreath, Rector of Christ Church, left this week for England. At the unanimous request of the vestry, notified by the congregation on motion of Hon. John Norquay, Mr. Pentreath goes to England to plead for funds towards the rebuilding and enlarging of Christ Church. The congregation contains a larger English element than any other town congregation in Canada, and the Church is close to the Immigration buildings and railway station in a poor part of the city. The Rector is constantly brought into contact with the Immigrants, both as Rector of the parish and Chaplain of St. George's Society. A number of the clergy from England who have visited Winnipeg have promised to assist him. Mr. Pentreath will be absent four months. From Easter Sunday to July 1st, he has deputation work for the S.P.G., and on his return will bring back a party of Immigrants to Manitoba. Rev. F. Hole, M.A., formerly vicar of Constantine, Diocese of Truro, and Rev. G. B. Childs, M.A., will take the parish during his absence. The churchwardens presented him with \$300 towards the expenses of the trip. No deduction will be made from any sums collected, except a small amount towards the salary of the clergyman in charge.

DIOCESE OF CALGARY.

The Synod devoted the Session, after the opening recorded in our last number, to a consideration of the Constitutions and Canons for the new Diocese. These were adopted almost entirely from those in force in the Diocese of Rupert's Land. After their adoption the Synod adjourned.

According to the announcement made in his Primary charge, Bishop Pinkham has divided his Diocese into two Rural Deaneries. He has appointed to the Northern Deanery, Rev. A. W. F. Cooper, M.A., Rector of Calgary, and to the Southern Deanery, Rev. J. F. Pritchard, incumbent of Lethbridge.

CONTEMPORARY CHURCH OPINION.

The Wyoming and Idaho Mission suggests as "Lent's Opportunities":—

1. To sow generously in your heart the Word of God that as the result of this spiritual Spring-time, there may appear later on a rich harvest of devotion, of good deeds, of holy living.

2. To put your soul on trial, to examine vigorously its motives and doings, to judge it by God's standard of right, and to ascertain your actual progress heavenward.

3. To retire from the world and its vanities that you may commune more closely with God and learn how best to resist the every day temptations that constantly beset your path.

4. To say, in penitence, with the Prodigal Son "I have sinned," and returning home, feel the joy of forgiveness in your loving Father's embrace.

5. To enjoy the spiritual refreshment which souls weary of sin and seeking God, find in Lenten prayers and fasting and meditation.

LENT.

The time has come when Holy Church calls to the duties of its most Solemn Season. Septuagesima, Sexagesima, and Quinquagesima, are

three sober tones to moderate the gaiety of Christmas festivity. The soul must now retire to take particular account of its condition. Debit and credit, profit and loss, should be scanned the year over, and a fair estimate made of spiritual standing; but in Lent a more searching examination is called for, Pressure of business, toils, disappointments, and thousand distracting causes, freight the soul through the year with neglect and carnal ease. Mother Church, faithful to her watch, halts her children with solemn warnings to turn thoughts more to God. This season is not for fits and starts in religious life, not a set time for revival enthusiasm, but the appointed occasion for earnest educational appliance. The Church's method of growth does not contemplate a series of Lenten spasms as the impulse and attainment of spiritual progress; but a Mother's instruction under most touching reminders. This is the very Spring time when all laws of grace are active to bless the sower's toil. Every child of God bears a light more than ever now. The Christian earnestness in handling all instrumentalities for husbanding the soul, is the most effective warning to the indifferent, of life's solemnity. Most followers of Christ are striking the hardest blows at the nails of His cross by acting a part contradictory of all His sufferings. His agony attests powerfully that that man's soul is in danger. He makes a blood appeal for sins of the whole world. But cold, formal professors, by their lives deny all that He says. No parent can induce a child to believe that its soul is in danger so long as actions belie professions. No congregation can expect a rector's discourses, however persuasive, to move men to repentance so long as communicants act as though there were no danger. There is only one way in which the loyal heart can help the mission of the cross. Be true to solemn duties that all may feel from these precautions that there is danger.—*The Minnesota Missionary.*

ATROPHY BY DISUSE.

We need not be surprised that many of the Church's ways are unappreciated by those who have grown up in long-continued ignorance or disuse of them. The lofty spirituality, devotional fervour, and stately proportions of the well balanced liturgy are lost on those in whom reverent use has not educated and maintained the power of appreciation. The sweet reasonableness and Christ-instilling power of the Christian year are thrown away on those who have, to their loss, neglected it, and fallen back on the free but fruitless principle that one day is as good as another. We must taste and see, before we can know how good and sustaining the best things are. Not many years ago there came to one of our Home Mission rooms a worthy Presbyterian who had never seen the Church's service before. When asked afterwards how he liked it, he said:—"Oh, verra weel—a' but the white goon!" To this his questioner replied:—"Well I dare say you would get over that in time; and in any case you must allow that a white gown reminds one of good and heavenly things better than a black one!" "Weel, I wanna say but you may be right there; but I was better used to the black." And so it ever is. The innate reasonableness of the better way will always commend it to men's sympathies and acceptance, unless their power of appreciation has been lost through ignorance or destroyed by neglect. Let us not harshly condemn those who cannot see eye to eye with ourselves in regard to things we most dearly prize. Most likely the case calls purely for considerate dealing and gentle leading. The powers required for appreciation have, probably through no fault of those with whom we have to do, become atrophied.—*The Scottish Guardian.*

WHY I AM AN EPISCOPALIAN.

[FROM THE CHURCH ELECTIC.]

The Cleveland *Leader* has been asking different ministers in that city the reasons for maintaining their different organizations. Their answers are all clever in their way, showing however, not the least *desire for unity*. Each writes as if the highest blessing was the liberty to differ, and the only way to prove that liberty is to differ. Under the Protestant system the *individual* is exalted, and that is the way Milton came to make such a hero of Satan.

The letter of Dr. Bates is really well put for the popular mind. We extract the main portion:

I know of no other system of Christian nurture and education which seems to me so rational, so simple, so complete, so closely bound to spiritual realities, and so fully permeated with a sense of spiritual law and order, as is the nurturing system of the Episcopal Church. The system makes the infant child a member of the Christian Church by baptism, and then,—far from placing any irrational reliance upon baptism alone—it insists that the child, “shall learn the creed, the Lord’s Prayer, and the Ten Commandments and all all other things which a Christian ought to know and believe to his soul’s health.” It insists that the child be brought up as a Christian child, to “lead a Godly and Christian life; remembering always that baptism doth represent unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him.”

In a catechism of wonderful clearness and completeness, it presents an object for belief, the simple spiritual realities set forth in the Apostles’ Creed, and as rules for conduct, the practical duties towards God, and towards our neighbor, covered by the Ten Commandments, and the precepts of Christian morality. The Episcopal Church gives to its people an order of services and seasons which with each year brings freshly to mind the principal events and offices of the life of our Lord; and it gives as an aid to worship and to spiritual culture, a liturgy rich with the prayers and praises of the saintliest souls of all the ages.

Another reason why I am an Episcopalian is because of the clearness to me of the historic connection with which the Episcopal Church is linked to the Church founded by our Lord and his Apostles. I believe in the fact and the value of an Apostolic succession. That is, I believe that the eleven disciples, with certain fellow Apostles, were the first chief officers in the Christian Church, and that these apostles ordained certain men, as Timothy, Titus, Simeon, Polycarp, Evodius, and others to succeed them as chief officers through lines of Bishops duly elected and consecrated. I believe that the bishops of to-day in different countries represent Apostolic succession prolonged through different national or provincial lines, so that the Bishop of Rome and the other Bishops in Italy represent such succession prolonged through a line of Italian Bishops, while the Bishops of France represent a succession prolonged through a line of Gallican Bishops, while the Bishops of England and the United States represent a succession prolonged through Anglican and American bishops.

My belief in the fact of Apostolic succession depends upon the teaching of ecclesiastical history. Of course I cannot here make any extended citations; but I will quote a sentence or two from Eusebius (born A. D. 264) as illustrating the way in which early ecclesiastical history alluded to Episcopacy as a well-known and unquestioned part of church life. “About this time (i. e. about A. D. 100) flourished Polycarp in Asia, an intimate disciple of the Apostles, who received the Episcopate of the church at Smyrna at the hands

of the eye-witnesses and servants of the Lord... Ignatius, also, who is celebrated by many even to this day as the successor of Peter at Antioch, was the second that obtained the episcopal office there.”

Whenever the condition of an early church is revealed to me by ecclesiastical history, I find the Presbyters and deacons subordinate to the bishops. I can find protests against the *mode* in which episcopal authority is some times exercised, but I can find no protests against *episcopal authority itself*, and no claim that such authority was then considered by any one either a usurpation or a novelty. Had the exercise of such authority then been a new thing in the church it seems to me that we should be sure to find traces of stout and widespread opposition to it. As my reading of ecclesiastical history makes me a believer in the fact of apostolic succession, so my regard for the primitive form of Church government, and for order and regularity in such government, make me a believer in the value of the succession. I rejoice at the multitude of noble Christian lives that I see in all the denominations around us. I thank God for the broadening tolerance and faith which they are showing, and for all the increased efficiency which they are securing, and for all the power to bless the souls of men which they are manifesting. But to me, the Episcopal Church seems to have a broader spirit, a wiser system of religious culture, and a clearer line of ecclesiastical authority than any other Church possesses. Thus believing, I am and must be an Episcopalian.

PRINCIPLES OF HOLY SCRIPTURE.

It is surprising how few *rules*, binding upon Christians, the Sacred Volume contains. Almost all the preceptive part of the Volume is devoted to the laying down of *principles*. And by way of impressing upon us more clearly this character, certain rules, which we should expect to find there, are purposely omitted. Thus, we might have expected a rule, prescribing prayer a certain number of times every day. We find no such rule. We find only the broad principle, “Pray without ceasing.” We might have expected rules forbidding slavery, and forbidding suicide. We find none. But in their place we have the broad principle given to us, on which such sins must be perfectly odious in the sight of God. We have the strongest assurance of God’s hatred of oppression, of the duty of submission to His will, and of the importance of the span of time allotted to us here below: and from these principles of duty, those rules are easily evolved. It requires however, reflection to evolve them.—and application of the mind to the principles, with the view of developing the rules.

2. Again, the Bible is a book rather of examples; than of precepts. There is comparatively little teaching of moral lessons in the abstract. We are designed to gather such lessons for ourselves from the narratives.

Take the preceptive parts of both Testaments, and weigh them against the narrative parts; and how greatly will you find the latter to preponderate. What is this arrangement, but an indication on the part of God that He wills us to *meditate* upon His Word, and to derive from it for ourselves the lessons implicitly wrapped up in it, without their being always explicitly stated? The narrative itself seldom or ever develops those lessons; no comments are made, as a general rule upon the conduct of characters which are brought before us; we are left to gather the moral for ourselves either from the results of the conduct, or from principles laid down in another, and possibly a remote part of the Sacred Volume. Nay, where we should most expect to find some note of approbation or disapprobation affixed to the narrative; where the not having such a note even

proves a stumbling-block to shallow and unreflecting minds; even there it is absent, by way of exhibiting to us more vividly the character of the Scripture, and the necessity for thought, imposed upon him who would read to edification. Thus God’s abhorrence of Jacob’s deceit and falsehood is not stated expressly in the narrative, but left to be gathered from the after fortunes of the Patriarch, whose latter years only were gilded with some gleam of comfort,—who may be said to have paid a life-long penalty of his sin. And in recording the end of Judas, where profane writers would scarcely have omitted some comment on the guilt of suicide, and the steps which led to it, the mind of the reader is left to elicit for itself the lesson of that fearful fall, the awful risk of sinning against high privilege, the hardening of hearts involved in frequent violations of conscience, and the mastery which Satan gains over the will at great junctures, by surrenders of it into his hands on ordinary occasions. All these lessons it asks some mental effort to elicit. It is, however, an effort, which repays itself. It is far more interesting—it gives far more of life and freshness to a maxim of duty—to derive it for ourselves, from an example, than to have it presented to us in a dry and abstract form. Teaching by example is far more lively in the nature of things, than if the precept were delivered without illustration, and ready for immediate use.—Dean Goulburn.

THE TERM CATHOLIC.

The term *Catholic* has been applied to the Church from the earliest ages, and is its common designation in the writings of the ancient fathers. It may be traced, indeed, to the times of the Apostles, since it appears in the writings of St. Ignatius (Epistle to the Smyrnean, iii. 4), a man who, it is related, “was intimately conversant with the Apostles, educated and nursed by them, everywhere at hand, and made partaker both of their familiar discourse and more secret and uncommon mysteries.”—*St. Chrysostom quoted by Cave*. The Church is called *Catholic* in the Apostles’ and Nicene Creeds. Though “the word was not used by the Apostles,” says Bishop Pearson, “we must acknowledge that it was most anciently used by the primitive fathers, and that, as to several intents. For, first, they called the Epistles of St. James, St. Peter, St. John, St. Jude, *Catholic* Epistles, because whilst the Epistles written by St. Paul were directed to a particular Church congregated in particular cities, these were either sent to the Churches dispersed through a great part of the world, or directed to the *whole Church of God upon the face of the whole world*.”—*On the Creed*, p. 5.7. In our translation of the New Testament, the term “*Catholic*,” in the titles of the above mentioned Epistles, is rendered “*General*.”

One of the questions at Baptism is, “Wilt thou be baptized in *this Faith*?” viz: the Christian Faith, as contained in the Apostles’ Creed. To this an affirmative answer is required; consequently, the article of the Catholic Church is to be believed, and it is into that Church that we are baptized. To dislike the term, is therefore a disparagement of the Church of which it is the distinctive appellation, and of which we have been made members incorporate.

If the present Church is not by actual descent the continuation of that organized under the Apostles, it cannot be the *Apostolic* Church, and consequently it would be irrelevant to apply to ourselves such passages of Scripture as the following:—“Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner-stone.”—Eph. ii. 19, 20.

—Selected.

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CALENDAR FOR MARCH.

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

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

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

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

" 17th—2nd Sunday in Lent.

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

" 25th—Annunciation of Virgin Mary.

THE UNITY OF CHRISTENDOM.

It was said of the Oxford Movement of 1833 that 'it was not so much a movement as a "spirit afloat;" it was within us, rising up in hearts where it was least suspected.....the result of causes far deeper than political or other visible agencies, the spiritual awakening of spiritual wants.' Such it was, and, like the other remarkable movement of our time—the progress of Physical Science, it is associated in our minds with one or two great names. So that yearning after the Unity of Christendom, which is just now stirring the hearts of men in so many different quarters, has, at least in England, become associated with the honoured name of Lord Nelson. Week after week with steady persistency, with undaunted faith, and with a spirit as rare perhaps as it is certainly admirable, he has sought and is seeking to shift, adjust, support, or repair, first one piece and then another of that great mass of Christian teaching which has suffered so terribly from shipping, paring, shaking, and cracking in its passage through time. How convenient it is to be able to shift our responsibilities on the shoulders of 'time!' And yet time is, at least, 'an important element in all growth'—growth of evil as well as growth of good.

1. Now if a man drinks deeply of the spirit of Our Lord's High Priestly Prayer, 'That they may be one as Thou, Father, art in me and I in Thee' (St. John, xvii.), what an awful, ineffable Unity! if he understands the celebrated passage in the Ephesians; 'There is one body, and one spirit,.....one Lord, one faith,

one baptism'—if he stands under that thought until 'he feels its pressure;' if he confronts himself with his own deliberate and explicit profession in the presence of God and in the face of the congregation, 'I believe in the Holy Catholic Church;' if he hears the voice of the great Apostle sounding out, loud and clear, 'I exhort you by the name of Our Lord Jesus Christ that ye all speak the same thing, and that there be not divisions among you;' if he hovers over these plain, serious words, descends upon them, moves in and out of them until they have become part of himself, and then looks out upon the Christian world as it is in truth and in fact; what a growth of time does he witness here! His must be a strangely inconsequent mind if the reality of the contrast do not strike him. 'Look on this picture,' he will say, 'and then on that.' Look at the Christian Church of the first age, and then at the Church of to-day. 'Broadcast over this land,' writes Mr. Cartes, 'are scattered no less than 30,000 dissenting places of worship'—an oblique way surely of obeying the apostolic exhortation that we should all speak the same thing and all be of the same mind. Time, to be sure, is not a very substantial figure when we try to grasp it; but if it has somehow brought us to this no one can feel astonished that we should at length take our stand and refuse any further advance:

'Whither wilt thou lead me, speak;
I'll go no further.'

'Speak!' Now that is precisely what Lord Nelson has helped us all to do; and the voice of Re-union is making itself heard more and more every day. 'No further.' We cannot go on like this with the Apostles and Prophets, and our Lord Himself, all against us. 'On this Rock I will build My Church,' were Our Lord's words; not 'Churches.' 'The Pillar and Ground of the Truth,' is St. Paul's description of the Church. And again he says, 'We are all baptized by one spirit into one body.' 'If then,' says a great writer, 'the New Testament is to be our guide in matters ecclesiastical, one thing at least is certain. We may doubt whether Bishops are of obligation, whether there is an Apostolical Succession, whether Presbyters are Priests, whether St. Stephen and his associates were the first Deacons, whether the Sacraments are seven or two; but of one thing we cannot doubt, that all Christians were in that first age bound together in one body, with an actual intercommunion and mutual relations between them, with ranks and offices and a central authority; and that this organized association was "the body of Christ," and that in it, considered as one, dwelt the "One Spirit."* We are not here entering into any question as to whether change of circumstance and time has compelled a modification of this order. We are merely contemplating the Church in its *very beginning*, and the passage we have quoted does seem to give a true account of it. Here then we have the first and all-important lesson in our study of this great subject. To be saturated with the obvious but terrible contrast between what Our Lord meant us to be and what we are in fact. Not to regard Unity as a beautiful idea of our own making, but to submit to it absolutely and unreservedly as a *creation of God*. 'His hand is not shortened, but our iniquities have divided between us and our God.' None of us can escape this indictment. We look with dismay upon the work of our own hands.

2. And this leads us to our second lesson. A deep sense of the contrast between our Lord's idea of His Church and what we are forced to see around us, must be followed up by an unreserved confession that each one of us has had a hand in the mischief. And surely to us Anglicans this is just now the easiest lesson of all. The prosecution of the Bishop of Lincoln is a shame and rebuke to us, take what view

of it we will. No room now for picking holes in our neighbours. No time either, for every moment requires attention to ourselves. 'First cast out the beam out of thine own eye,' applies as truly to sections of the Church as to individuals who compose them. Humility, indeed, is the lesson written all over the present situation, for we must remember that our divisions are watched and scorned by grave thinkers outside the Church, however complacently we may view them from within. Only last September, in the *Nineteenth Century*, Mr. Leslie Stephen reminded us that 'Christianity has broken up into numerous and utterly discordant sections,' and drew from this the inference that it was 'hopeless to assert that morality is caused by a belief in it.'

We hope after this that none of us will languidly acquiesce in a state of things so threatening and disastrous. It will not be Lord Nelson's fault if we do. Meantime, it is certain that many excellent and well-meaning persons recognize neither the *danger* nor the *duty*. 'People differ,' they say, 'on other subjects, why not also on religion?' a remark which is all the more dangerous because of the element of truth that lies hidden in it. No, truth is one, and must really be consistent with itself. Thus it is that the seriousness with which the duty of unity is urged upon us by Our Lord and His Apostles finds its ample justification in the dangerous confusion resulting from its neglect.

Here then we have two introductory lessons in the study of this question, which must be burnt into the mind and heart of every Christian. The divisions we see around us are one and all evidences of *grave disobedience to the Divine Head of the Church*, and each one of us is in some measure responsible for them.—*Spencer Jones, in Church Bells.*

'THE CIVIL WAR OF THE CHURCH OF GOD.'

We cannot refrain from saying a few words about the painful spectacle, now presented to Christendom, of the prosecution of the Bishop of Lincoln. It is now more than fifteen centuries since the Emperor Constantine, at the Council of Nicaea, told the assembled bishops, that to his mind 'far worse than any war or battle, was the *civil war of the Church of God*.' In the fifteen centuries which have since elapsed, the Church, alas! has not learnt wisdom. Over and over again has she been rent with internal dissensions. And once again, after eighteen hundred years of Christian teaching, of which not the least important precept is 'Love one another,' the same sad spectacle is presented. The Church of England, the broadest and most liberal Church in all the world—the Church whose basis is surely wide enough to include all those who love the Lord Jesus Christ in sincerity and truth, the Church which welcomes alike within her fold the Ritualist and the Evangelical, and which holds in reverence the names of Maurice and Kingsley, of Stanley and Robertson—is at this moment divided against itself! not on essentials but on unessentials! not on points of doctrine but on disputed points of ritual and law.

Without attempting to enter into the merits of the case, or to apportion the blame to the one side or the other, we may say that we are simply amazed that any loyal Churchmen should be found who are thus willing, for the sake of the points at issue, to destroy the peace of the Church, and to give an occasion to the enemies of the Lord to blaspheme. To those personally concerned, the points in dispute appear no doubt of the highest religious importance; but is not this a case in which the famous rebuke of Dr. Tillotson is eminently applicable, when, as Dean of St. Paul's he said to

*Essays, Critical and Historical, Newman, vol. II., p. 95 (7th edition).

Bishop Beveridge, "Doctor, Doctor, charity is above rubrics." It cannot be a matter of supreme importance or one affecting the efficacy of the blessed Sacrament, whether or not the celebrant adopts the eastward position; whether or not he mixes a little water with the wine; whether or not the candles on the Holy Table be lighted. These things may be symbolical of certain truths; they may be useful in impressing those truths on the minds of worshippers; but they cannot be regarded as essential. The principle which lies beneath them may be dear to the hearts of those concerned; but it is impossible to suppose that it is a principle one hundredth part so important as the keeping of that new and eleventh commandment which is of the very essence of Christianity.

There ever have been, and we suppose there always will be, differences of opinion and of practise in the Christian Church. At no time has one dead level of uniformity prevailed. And it is in no sense desirable that it ever should. 'Unbroken uniformity,' it has been said, 'may be the boast of a deadening Buddhism, a withered Confucianism, a mechanical Islam; it cannot exist in a free and living Christianity.' And to attempt to force upon the Church one general system of uniformity would be of all follies the most grievous. It would only succeed in finally destroying the little Christian unity that remains. And it is unity that we want, and not uniformity. 'See how these Christians love one another;' so was it said of the early believers. It is a remark, alas! not likely to be made by anybody now. Shall we never learn to regard this question of postures and positions, and (what Dean Stanley called) 'clergyman's clothes,' with that manly and robust common sense which made Martin Luther exclaim, when it was complained to him that a certain brother persisted in wearing a cassock, 'Cassock!' cried Luther; let him wear nine cassocks if they do him any good? What the Church of England in these days stands specially in need of is a little more Christian toleration and a little more sanctified common sense. We should not then see the lamentable spectacle of a civil war in the Church of God. Is it too late, even now, for both parties to take to heart the wise and tender words with which Richard Baxter once endeavoured to allay the passions of controversy? 'While we wrangle here in the dark,' he said, 'we are passing to that world which will decide all our controversies, and the safest passage thither is by peaceable holiness.'—JOHN VAUGHAN in *Church Bells*.

THE BISHOP OF RIPON ON MEN OF LIGHT AND LEADING.

The Bishop of Ripon, preached lately a remarkable sermon on love as the law of moral gravitation. His text was Rom, xiii. 10. He said that there were two classes of great men—the first those who helped humanity by clearing away mistaken ideas (those confused notions which gather round the thoughts of men) might be called "men of light"; while in the second class were those who averted the wills and affections of men, who, though not original thinkers, were possessed of that magnetic influence which made them "men of leading." The first spoke to the understanding, the second to the heart. He who was gifted with this double power was conspicuous indeed. Our Lord coming to the world as a man of light would command our allegiance, gratitude, and affection irrespective of the leadership He exercises amongst men. It would be wise, said the preacher, for us to view His relation to us in the twofold aspect. We are apt to forget, in considering His hold over our hearts, what He has done for the world of thought. Men of light simplified ideas and reduced them to order. Before the coming of Jesus Christ any disturbance of natural phenomena was

ascribed by the ancients to some directing power—hence the multiplicity of gods. But knowledge grew. Isaac Newton by his great discovery of the law of gravitation, Harvey by his theory of circulation of the blood, and Columbus by proving the world to be a sphere—all combined to simplify and make clear what before was confused and dark. So in the world of ethics, Jesus Christ revealed to us the ruling principle. In earlier ages, men made virtues of either talents or accidental advantages, as the Jews made a virtue of their descent from Abraham, not comprehending what Christ put before them of a spiritual worship. Christ taught us the vastness of the moral world; the individual life making up the national, the national the universal. Wherever in either obedience to the law of righteousness engendered corruption, there could be found the eagles of retribution gathered together. We were told that conduct was three parts of life, but what was the fourth? Three parts of the tree were above the soil, but the vital part, the root, was below and out of sight; so the law of conduct must spring from the heart, which must obey the law of righteousness, or retribution would follow. As Newton discovered a law which vitally affected all nature, so Jesus Christ gave us one law, "Thou shalt love," which might be called the law of moral gravitation. As the falling tear or moving stone proved the natural law, so every commandment in the second table of the Decalogue was the application of the spiritual law. This law of love was not original. The Epicureans were taught love of self, the Stoics love of the brotherhood, the Platonists love of the Divinity. These only gave the individual application of a universal law. Jesus Christ revealed the moving force which lay behind all. He told us that we and all created worlds existed in the ether of an all-embracing love—in unison with our own was a mighty pulse of affection; He showed us that love was the vital force of the universe in which we dwell, for "God is love." If deficient in love, we were in antagonism to the force which governs all creation. Life was not all theory, nor was it all emotion. Systems based on theory alone failed. The thinker very often obtained but a barren victory; the man with magnetic force and enthusiasm reaped the fruits of his work. Theories must be incarnated in order to be successful. Free trade was embodied by the energy of Cobden; there would have been no Crusades without a Peter the Hermit. Jesus said, "I am the Light of the world," but at the same time, "I am the Way," and "Come unto Me." He was a personality inviting us to love Him, and persuading us thereto by His love to us. His love for every human being was the secret of His revelation. He loves us, though knowing all our faults, and love is the universal law laid down by Him, the Light and Leader of the souls of men.—*The Church Review*.

"A THOUGHT AND A PRAYER FOR EVERY DAY IN LENT."
[E. P. DUTTON & Co., N. Y.]

THIRD WEDNESDAY.—Holy exercises are not to draw us away from the duties of life's calling—not to lead us to perform those duties less well. Regular attendance at Church and at the Holy Table—frequent reading of God's Word—solemn private prayer—self-examination and meditation—all these are means of grace rich, faithfully used, will enable us to do better work in the world. It is certain that the life of good deeds can only be sustained by communion with God.—*O God, give me Christian energy.*

THIRD THURSDAY.—How many there are who seem to live in a perpetual twilight, and to be quite satisfied that it should be so—all their belief is hazy and misty—there is no

clearness about it—there is not that definite perception of truth which serves to make religion a personal thing—there is no taking home to themselves the precious promises of God!—How is it with us?—*Lead, kindly Light—in Thy light shall I see light!*

THIRD FRIDAY.—Life in the Christian is a continual coming to Christ—it must be so. Whether coming for the first time, or coming, as we have often come before, seeking again and again more earnestly to come, we come by loving. With thanksgiving and praise—with prayer and holy effort let us faint not, but persevere—our course is onward and upward—Christ-ward—it is a journey of love.—*O make me love Thee more and more!*

THIRD SATURDAY.—Our Lord Jesus Christ said to His disciples not merely "Love one another," but added "as I have loved you." The old law of love which dated from the beginning was thus made a new commandment—renewed in Him. We see, then, looking to Jesus, what our love should be like. To see love in the life is far better than having only a description of it. *Teach me, Lord Jesus, Thy self sacrificing love.*

THIRD SUNDAY.—God can work in any way He pleases, but ordinarily He bestows His gifts through the means of grace; so that if we do not use the means, we have no right to suppose that He will give us His grace. Though Christ may communicate Himself to the individual soul by other means, the appointed means cannot be lightly esteemed by those who would seek their soul's welfare.—*Grant, O Saviour of men, that I may be led to use all the helps Thou hast given to Thy Church.*

THIRD MONDAY.—There is a Kingdom which cannot be moved. However unsettled, tottering, and changeable, things around us may seem, God is above all, ruling according to His wise providence—the King of a mighty and enduring Kingdom. It is not for us to be too firmly rooted here. Have faith in God!—let us not fear nor be dismayed. Oh, that we may stand in our lot at the end of the days!—*Grant me grace, O God, to persevere.*

THIRD TUESDAY.—Kindness to men in their temporal necessities is the handmaid of Christianity. Practical sympathy most can appreciate—it appeals to men. There are different ways of showing kindness in the world—the manifestations of the sweetness of Christianity will differ according to circumstances; all may advance Christianity by, in some way, commending it to the favorable notice of others.—*Lord, make me a useful missionary in my home, and round about my home.*

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FAMILY DEPARTMENT.

READINGS FOR LENT.

Mark vi. 31.

Come to a desert place to rest, apart
From all the strife of earthly glare and din;
Come with thy sin-stained soul, and weary
heart,
In faithful penitence look o'er thy sin.

The task is sad, but yet 'tis sweeter far
Than all the sickly round of mirth and
gain
That in the city's market-places jar,
Filling the hungry heart with want and
pain!

Not in blank chill despair we sorrow now,
But with a trembling hope, amid our fears;
Though 'neath a weary load of sin we bow,
Yet may we smile through penitential
tears!

For One before us trod the desert wild,
Fought with, and conquered, all its dreadful
powers:
Making it safe for every trustful child,
E'en in its deepest shades and darkest
hours.

To know we oft have sinn'd—tho' oft for-
given!
To know how dearly Christ our victory
won,
This draws us where our Lord hath striven,
To be with Him, in joy and sorrow, one!

Thus may we keep our Lenten watch and
fast,
Not trusting our own arms to win us
heaven,
But grieving for the sin of all the past,
"Loving Him much," Who hath so
"much forgiven!" A.G.

—Church Chronicle.

GRANNY'S JUBILEE.

[FROM THE QUIVER].

CHAPTER I.

There was a skeleton in the cupboard at Briarly Farm, and a turned picture, very like to what we hear and read of in the houses of the rich and proud. Abel Manly was proud enough for any aristocrat, though only going about in the homely grey suit of a yeoman; for pride, be it known, is not always confined to those in high places. Not pride is everywhere, seen or not seen, and when unseen mayhap it is the worst pride of all, the hardest to uproot; and such an uprooting when it does take place! But to our story.

It has to do with the Jubilee lately celebrated, and with Christmas time as well. Oh! a mix-medley story it is—I hardly know where to begin. Here is a good place.

On a fair April morning, when the Lent lilies were dancing in the flower-bed outside Briarly Farm, and sweet, gliding sunbeams streaming in over the floor of the hall-like front passage from the open door, like a voiceless something pleading for better things than skeletons in cupboards, pride, and the like, good Mrs. Manly and her spouse, Abel, stood in this same sunny hall. At least, she stood in sunshine, her husband in shade, and these are the words they were saying—

"I had hoped that, with this Jubilee coming on, you might have done so."

"Jubilee—what have jubilees to do with it?"
Such a stalwart giant was Abel Manly, with the dignity of his sixty years.

"You know, 'Every man unto his posses-

sion, every man unto his family,' is how the Bible puts it." (See Levit. xxv. 10.) A sweet, tender, blue-eyed woman was she who pleaded, long past the prime of her days; the light in these same blue eyes quenched, and patience written on every line of her yet comely face, for those who had eyes to see—ay, patience, submission, and long suffering, long-waiting love.

This was the story of her beautiful, quivering face, as she stood by her lord and master, Sarah-like, looking up to him as such, but mayhap with more than Sarah-like meekness. Ay, and if a wanderer had gone out from the farm, as in those long patriarchal days, it was not by her sending.

"That may be, but the Bible times are not our times, and, if they were, it would make no difference."

Abel Manly was a hard, proud, unbending, man; even his love was cased about with this "touch-me-not" crust of his, which hid away his better nature, as it were, few seeing or knowing him as he was. But Anne, the wife of his bosom, knew him to be a man of strong affection—or Annie, as he called her in his tenderest modes: but that was not to-day.

"No, Anne, I forbid you, as an obedient wife, to broach the subject again." These were his words, and away he tramped out into the sunshine among the Lent-lilies, and round to the yard, not heeding how the faded blue eyes of the little woman filled with tears, how hand clasped over hand, and disappointment well-nigh erased the patience and submission of her tell-tale face.

"What is it, Granny?"
A little mite of a fluffy, fair-haired girl of seven, just Granny herself: in miniature, with all the joy and the mirth of childhood about her, came dancing out from somewhere among the shadows lurking in the hall: such personages often being where they are not supposed to be on certain occasions, hearing what they are not intended to hear, and at the best, *de trop*, as the French would say. Thus was it this morning.

"What is it, Granny?" inquired the midge, in that silvery voice which the echoes of the old house loved so well.

"Nothing, Nance. Then you've been playing little pitcher again?" Granny's tone belied her reproving words, and Nance noted it. Yes, she was Nance, the daughter of another Nance, who married, went out from her home, and, dying, sent her friendless child to nestle in the old nest which had sheltered her, to revel in the love in which she had revelled—another Nance to fill the void in the old farmhouse. It was sweet to Mrs. Manly's ears to hear the echoes catch the old name, and toss it hither and thither along the gusty passages, to repeat the dancing footsteps till they sounded like the tread of two pairs of childish feet; but she craved to hear that other name twining with Nance's, Nance and Sack—so it had been in the old days; now the little child was all that remained, save a turned picture, the memory of a wrong, a sin committed, a wanderer gone out, disowned, as it were, by his father, and a mother's heart craving in undefined agony over an undefined fear. Terribly real would the fear become to her at dead of night, lying wakeful on her bed, thinking of her wanderer, thirsting, not like that other disowned one, of Bible story, for a drink of water, but for his soul. Ay, the picture grew so vivid at times, that, in spite, she was fain to cry like that other lone mother, "Let me not see the death of the child!"

"I wasn't playing pitcher, Granny; but I heard," replied wee Nance. "And, Granny, what is jubilee?" she asked, as Mrs. Manly stood, looking out through the front door at the Lent-lilies and the April gladness.

Beyond in the meadows were the lambs playing among the buttercups and daisies, and the distant hills crowned with glory.

"A jubilee, dear? That's what's coming to the Queen."

"And do you want to be like the Queen?" inquired the child, linking her hand in Granny's.

"No, dear, not that—the Queen is a happier woman than I shall ever be." Granny's gaze still strayed among the Lent-lilies, and away over the meadows to the distant hills.

"Well, yes, she has lots and lots of fine things, hasn't she, and a crown?"

"She has lots and lots of good children, as can come to see her, and make her happy." There was a touch of resentment in Granny's gentle tones.

"Yes, and her husband is dead, isn't he?"
Children do draw a bow at a venture sometimes; so did Nance now. The words of Elkanah rang through Mrs. Manly's Bible-stored mind—

"Am not I to thee better than ten sons?"

"Oh, God, forgive me, and help me to bear my yoke, though 't isn't youth with me, a id my heart is sore with longing," she murmured, her nervous hands twining one over the other.

"What, Granny?—what did you say?"

"Nothing, Nance, nothing," was the reply; and Nance wondered did Granny know she was telling a story? For she did say something.

"Granny, are jubilees only for queens, or do people have them?" asked the young prattler, a moment afterwards.

"Yes, child; people have them sometimes, the people will take part in this one coming, as well as the Queen."

"And did you want to take part in this one? and did Grandfather say no?"

"I wanted to have a Bible jubilee, and—and, child, it was denied me." Granny's tears fell fast now like rain, quietly and steadily as in autumn time.

"Poor Granny! What is a Bible jubilee?" She reached up, and twining her arms as well as she could round the little woman's waist; the tears came dripping down upon her shining hair, and her sweet daisy face upturned in her half-pity.

"I can't tell you, dear, but you can see it all in your Bible."

Yes, Nance had a Bible, a nice new one, that Granny gave her on her seventh birthday; Grandfather had written her name in it. Nance Danton, and Granny's name and his own. And she could read it, too—she often read it on Sundays, only dancing across to Granny now and then when a hard word puzzled her. She would read it now, search for the jubilee, for she did not think Granny would give her any lessons this morning; she never did when she cried and had a headache.

"I'd not cry, Granny, or you'll have your headache. And perhaps the Queen's Jubilee'll be a Bible Jubilee, and perhaps Grandfather'll let you take part in that," said the wise little woman, reaching up till Granny stooped down and kissed her; then she rushed away for her Bible, and as it was a busy day in the kitchen, she stole with it into the parlour. Here she sat with Granny and Grandfather on Sunday afternoons, in summer-time, looking out through folding glass doors upon the sweet-williams, white lilies, snap-dragons, and the like, with the bee-hives at the end of the walk, under the old elm tree, and hard by the summer-house. Here, sitting down by the sunny glass doors, one just a little ajar, because she liked to hear the birds sing and the bees hum among the dancing Lent-lilies—never such a woman as Granny for Lent-lilies, and other common flowers—here she sat on her own low stool, searching her Bible—very like looking for a needle in a bundle of hay—for the description of a Bible jubilee and the way of keeping it. Chapter after chapter—such a bewildering maze for a child. But she had a good stock of patience, as well as plenty of time, sitting there alone through the long sunshiny morning; and,

anon, as by haphazard, she alighted on the very chapter she sought.

Verse by verse she read it through—oh! very bewildering was it all. Which was Granny's part? Not about the bondservants, nor yet about not sowing and tilling the land. No; folk did not have bondservants nowadays, and folk did not let the fields go a long, long year without ploughing and sowing them. At least, Grandfather did not, for he had once told her, he and she walking over the fields together, that he had ploughed, and sown, and reaped over that land for fifty years. Why, that was just the time the Bible said—fifty years. Was that what Granny wanted, and Grandfather would not allow it—to let the weeds grow, and nothing else—only the poppies, the daisies, and the weeds? How funny! Nance gave a little puzzled laugh, and, laughing, she lifted her head, and saw a shadow by the door. It was her grandfather looking in at her.

CHAPTER II.

"Well, little maid, laughing over the Bible? I didn't know it were a book to laugh over;" so he accosted her, pushing open the door a little wider.

"No, Grandfather, not over the Bible, but over Granny's jubilee."

"Hal! what do you know about Granny's jubilee?"

"She said she wanted a Bible jubilee, and I've found it. Shall I read it out, or do you know about it, Grandfather?" spoke unconscious Nance.

"No, I don't know about it exactly, but I don't think 'tis anything to laugh at—at least, Granny didn't laugh about it a while ago, little Nance."

"No, she cried: but that was because—because—" Nance knew she was treading on dangerous ground, and wisely stopped.

"Well?" Abel Manly's brow darkened, if the child had seen it, but, deep in her book, she asked—

"Are you busy, Grandfather, or shall I read it?"

"Ay, read away."

Nance was dear to Able as the apple of his eye; she was the sweet living echo of the past and gone.

"A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it, of thy vine undressed," read the sweet, silvery tongue.

"That isn't Granny's jubilee, child," spoke Grandfather, with a comical smile.

"Is it this, about bondservants?"

"No, not about bondservants."

"Nor yet this, 'And ye shall return every man unto his possession, and ye shall return every man unto his family;' because we are all at home, in our family, and nobody away."

"If any are away, they will stay away; they don't deserve a jubilee,"—Grandfather's voice was husky.

"Who do you mean, Grandfather?"

But Abel never answered her, only said, "Hark! that's Granny calling you to dinner."

And so she was: "Nance, Nance," raved in to her like a strain of welcome music; so linking her hand in her grandfather's, she tripped away with him round by the summer house and the bees, and round by the back into the kitchen.

Was Grandfather angry with anyone? she wondered, as she ate her dinner and noted the cloud on his brow. No, not with her: he heaped her plate with just what she liked; nor yet with Granny, for he called her Annie more than once, and that was a sign of just the contrary; and there was no one else, except Jane, their one servant. No, nor was it Jane, for she heard him call her Jenny, as he went out.

(To be Continued.)

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For March comes to our table, freighted with pictures and stories for young folks from eight to twelve. It is certainly a charming magazine, with not a line of reading that the most particular of parents can object to. The subscription price is \$1 a year. The publishers, D. Lothrop Company, Boston, will send a sample back number on receipt of 5 cents.

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MISSION FIELD.

Notes from the S. P. G. Mission Field for February:

RAMAINANDEO, in Madagascar, is the Mission entrusted to the R-v. E. O. McMahon, who is also the Examiner of the Mission schools of Imerina, the central province of Madagascar. In his Mission Mr. McMahon reports the baptism of 24 adults, besides 13 children, during six months; and also tells of two new stations opened recently in entirely heathen districts. Besides these he mentioned the important new work among the Betsiriry, of which the Bishop spoke in a letter from which we quoted in December:—

"In May last, with two catechists, I visited the Betsiriry tribe—one of the fiercest and most self-reliant tribes of the Sakalava. These people live on the banks of the Tsiribihina and its tributaries, some 150 miles west, and are governed by a king and several chiefs. We saw some of the latter, who received us well, and the Bishop decided, on our return, to commence work amongst them, and Radaniel and Rajostina are prepared to go and live there. These people have never been visited by a European or Missionary before, and have no idea of civilization, &c. They do not even know the value of money. We leave on Monday next, and (D.V.) shall begin work by occupying the king's town. I return here after seeing them safe and at work."

This new Mission becomes even more interesting from the fact that native Christians are maintaining it:—

"This new Mission to the Betsiriry will be commenced by subscriptions raised in Madagascar, the native Christians are giving quite nobly. At two meetings (at which no notice had been given or subscriptions) I received \$20 and \$4, and most of those present asked to be allowed to subscribe and pay their money later. On looking over the subscription lists I see that eight natives have already subscribed one dollar and upwards each, which sum to a native represents a good deal. We require \$300 for the first year's work, the greater part of which I have in hand already, and suspect the subscriptions will be over that amount."

Mr. McMahon also mentions that in a part of his Mission the native Christians had raised their endowment fund to \$189 12. Such things as these are very good signs indeed.

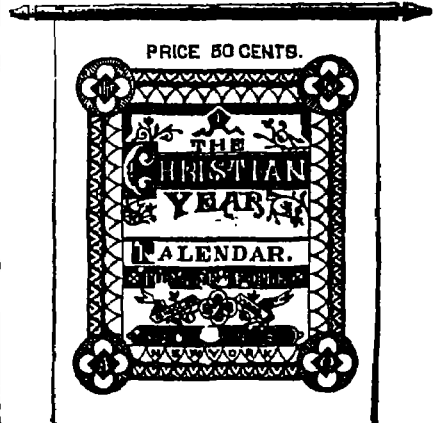
Mr. McMahon also reports on examination of the schools, and sends a full statistical account of them. They are 56 in number, with 2,184 scholars of whom 1,595 were examined with satisfactory results.

We gave an account two months ago of North Borneo, and of the arrival of the Rev. W. H. Elton, at Sandakan, on September 2nd. The Rev. B. Belcher, who took much interest in the opening of the Mission, has forwarded to us a later letter

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"Christianity is not a science, is not mathematics. Nor is the spread of Christianity to be settled by the multiplication table, nor by the differential calculus. Christianity is a faith and a life. It is a living faith, the faith and trust of a child in a loving father. The Buddhist trusts only in himself, for he has no God. The Brahman trusts only in himself, for he believes himself to be part of God. The Zoroastrian believes in two opposing forces, good and evil. The Mohammedan believes in a far off God, stern and terrible in his oneness, in his remoteness. The Positivist trusts only in humanity, and believes only in humanity. The Evolutionist believes only in a germ, in an energy, in a force. The Agnostic knows nothing, believes nothing, except phenomena. But the Christian knows whom he has believed; knows that a loving Father is close to him; knows that He is leading him by the hand, is leading him home; knows that He is dealing tenderly with him in every minute circumstance of his daily life. And if the Christian knows this he yearns to bear witness to it. 'Ye shall be witnesses

unto me unto the uttermost parts of the earth.' We cannot all of us; of course, bear witness in Asia or in America; we cannot all die for the truth in Africa; but we can live for the truth here. We can persevere in praying to our Father that His name may be hallowed, that His kingdom may come over the whole earth. I fear, alas! that we have only to walk through the streets of this vast metropolis to see that another kingdom is established in our midst. We are confronted everywhere with the rulers of the darkness of this world, but we can fight the good fight; and why should we despair? Why should our hearts sink within us? Why are we unmindful of Christ's last gift to His own missionary soldiers, the gift of power? 'Ye shall receive power.' If we are in Christ we are men of power. True we have to wrestle with very formidable forces—with pride, passion, selfishness, ignorance, intolerance, skepticism, unbelief, atheism—but victory is not doubtful, 'for power belongeth unto God.' Not the power of the sword of Islam, but the power of the Lamb, behind which is the strength, the irresistible force of the Lion—the Lion of the Tribe of Judah."—*Southern Churchman.*

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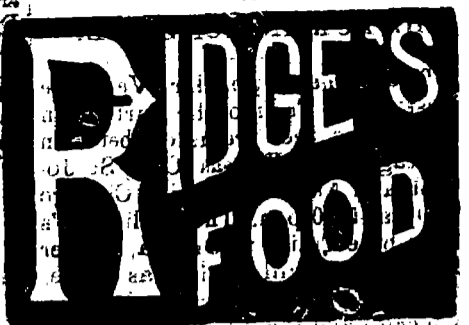
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