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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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ECCLIASTICAL NOTES.

THEN AND NOW.—The Rev. Canon Hole, in a speech at the annual meeting of the Derby branch of the Church of England Working Men's Society, drew the following graphic picture of the development of Church work in his native parish during his own lifetime:—

Then.

Our vicar, in my boyhood, was never seen in the parish. His curate lived five miles away. When he came to give us one short service on the Sunday, he passed through a churchyard, which was the village playground also, and there was horse-play as well as child's play, for I remember seeing and hearing the village lads as they chased the churchwarden's steed, and shouted with delight as he went lumbering amid the broken stones, half hid by grass and weeds, where the rude forefathers of our hamlet slept. As he entered the church (the clergyman, not the horse), the sparrows, twittering their protest at the strange intrusion, woke up the bats from the rotten beams, and they came forth, sailing solemnly eastward and westward, ho! The nimble beetle retreated at the double to his entrenchment in the broken pavement. The emaciated mouse forgot his famine in his fear. Upon the walls, coloured originally a gay gamboge, the moisture, descending from leaky roof and broken panes, ascending from the sodden soil, which had accumulated for centuries outside, produced a green and yellow melancholy, dreary to the eye and spirit. There were pews of every altitude, longitude and latitude, in which the dry rot of the sides and seats vied with the wet rot of the floors; and in their dingy draperies and druggets there were bloated spiders and mealy moths and all manner of creeping things and flies. The service began with a hymn, and the hymn was preceded by a keynote from the bassoon, which ever reminded me of "The Ancient Mariner"—"The wedding guest, he beat his breast, for he heard the loud bassoon"—and which sounded as though some naughty boy in Wombwell's Menagerie had stuck a pin in the elephant's trunk. Of the service itself, of those prayers and praises which have been the precious heritage of the Church almost from the times of the Apostles, I can only speak with reverent admiration, remembering that, despite the nasal antiphones of the clerk, they were offered by so many earnest and humble spirits, now, as we believe, at rest. Of the sermon, I may say that, as a composition, it left nothing to be desired, for what could be more composing? At first, the heads of the audience were seen erect and listening attentively, like watchful grouse among the heather; by-and-bye they began to disappear and reappear like a fisherman's float; then they totally collapsed, and faint tones, as from the bassoon at a distance, "rose and fell on the alarmed air."

Now.

Now, the vicar resides, as in almost every village in England, close to his church, and is in it every day. The churchyard is well cared for, planted and mown. The widow and the orphan bring flowers to deck the graves of

those "whom they have loved long since, and lost awhile." The church is restored to its ancient beauty. The pews of all denominations, entomological museums, boudoirs, private boxes, dull men's sleeping cars, loose boxes, are all gone; and in the uniformity of the benches, free alike to all, is proclaimed that "our mother, the Church, hath never a son to honour before the rest," and that as the Duke of Wellington said, when a poor man, walking before him to the altar, was requested to stand aside, "Not so, we are all equal here." The services are daily, instead of weekly; four in place of one on Sunday; and an organ supercedes the bassoon.

PLAIN SPEAKING BY A BISHOP.—The Bishop of Truro, preaching at St. Peter's, Eaton Square, London, on behalf of the repair fund of the church, after some local allusions, said that the condition of that fund, to which the many refused to give while the few did so beyond their means, was a parable of the present state of the Church and realm. Monday had left its mark in London, and not a single landowner but was impoverished through the prevailing depression. We were passing through a critical period. A nation must have sorrows, and when the old order was giving place to the new, the period of transition was naturally one of pain and peril. There was stealing over men a kind of apathy which need strong words, deeds, sacrifices and prayers to make men awake, such as the monks of St. Bernard employ to rouse men from the deadly torpor of sleep. In spite of desires for good, and philanthropic schemes on all hands, men failed to realize their individual responsibility. The cry of the hungry ones was rising up in the ears of God, and it was little wonder that the people were embittered against the upper classes, and slandered them when they read of the wicked extravagance in wine and in trousseau, and knew that few even among the good living dare part company with their fellows, if after kindly warning, and subsequently the strong voice, they would not give up their wretched self-indulgence which made the lives of women a burden.

THE DANGERS OF MODERN LIFE.—The Rev. Canon Percival, President of Trinity College, Oxford, preached a powerful sermon at St. Paul's, last month, on the dangers of modern life, which were so similar to those of the Athenians, who "spent their time in nothing else but either to tell or to hear some new thing." The population of Athens, by tradition representative of republican tendencies, marked by a restless and inquisitive activity, spending its days in public, turning constantly to the market-place for its sensations and surprises, to whom the mission of St. Paul was simply a silent failure, has its counterpart, said the preacher, in the life of this city, with its ceaseless rush of daily news; we indulge in the same criticism and discussion of every new topic. Their time and ours is marked by the decay of old faiths, by unrest and uneasiness of heart. Theirs was a time of transition, and of doubtful outlook, and so is ours. The tendency of their life was strongly materialistic, and a good deal of our's is practical material-

ism from Sunday to Sunday. Quoting a remark made the other day, "We all desire to believe ourselves Christians, but without the cost of personal allegiance to Christ," Dr. Percival urged upon his crowded congregation the truth that personal consecration, and that alone, would save men from wreck and failure amidst the ever-restless sea of London life, with all its accomplishments, its refinements, its eclectic philosophies, and its unknown God.

THE DANGER OF INDIVIDUALISM.—The Rev. R. Eyton, designated by many as the "coming man," and who has been selected to take the place of a Canon of St. Paul's, who is invalided, spoke recently of the danger of an exaggerated individualism in the Christian Church, an individualism which bids us think perpetually of our own salvation as an end of life, that seems to consecrate spiritual selfishness as the highest virtue. "We read wearily in railway stations, and at other places, appeals torn from their context in the Scriptures, and made to subservise an intolerable individualism." Mr. Eyton went on to speak of the inevitable reaction from the crude associations which seem to enslave all Christianity in the system that meant that every man was to do the best for himself, and leave other people to get on as best they could, and the throwing of all the energies into schemes of philanthropy, to the neglect of that personal consecration which is indispensable to real religious effort. He also warned the collective Church of the danger of condoning the eternal laws of truth and love in order to keep touch with the people, and helping them to their social ends.

EXPLORATION OF PALESTINE.—The *Family Churchman* states that a feeling of great satisfaction is felt alike in Christian and in Jewish circles at the determination of the Committee of the Palestine Exploration Fund to make an organized and systematic effort to obtain trustworthy information respecting the manners and customs of Palestine and Syria generally. The field of enquiry proposed by the Committee embraces such questions as religion and morals, health and disease, superstitions, legends and traditions, language, industries, arts, proverbs, &c. Almost concurrently with this decision for investigation comes the remarkable statement of a young engineer who has just returned from Palestine to Sweden, that he has explored the site of the Temple and the surrounding locality, and is of opinion that the Ark of the Temple is buried in the valley of Hinnom. He offers, if furnished with the necessary means, to undertake its recovery.

DEATH OF BISHOP HANNINGTON.—Official telegrams from Zanzibar confirm the recent report of the putting to death of Bishop Hannington by the King of Mombasa. Dutiful acquiescence in the will of God, supported by that feeling of holy joy which mingles with our deep sorrow when we hear or read of "a faithful witness, even unto death," is the attitude of mind for which Christians must pray in the presence of such a trial. It is but a year since we wept over the martyrdom of Gordon; only a year, and again the Church triumphs in the death of a valiant son.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—St. Paul's.—There has been quite a lively time lately with entertainments, and these extra parochial burdens are becoming more and more a matter of serious concern to those chiefly concerned. The object for which this was given was a worthy one. The proceeds went to the St. Paul's Industrial School. A very long programme was prepared and carried out quite artistically by the children of the Sunday-school, under the superintendence of Mr. Godfrey Smith. A handsome sum was realized.

CHURCH OF ENGLAND INSTITUTE.—The third lecture of the Institute course was given by Professor Roberts, of King's College, Windsor, his subject being "Some Aspects of American Poetry." The hall was fairly filled, and the lecturer enthusiastically received. The subject was handled in a critical manner. The chief characteristics of the leading American poets were pointed out in language more chaste and musical than vigorous and original. The lecturer paid special attention to Lanier and Miller, and gave interesting descriptions of their lives, with a penetrating analysis of their most musical and characteristic efforts. At the close the lecturer was accorded a hearty vote of thanks from the Institute and the audience. The next lecture of the course will be given by Rev. David Neish, Curate of St. Paul's. Subject, "The Church of England in the 18th Century."

ST. MARK'S.—A congregational tea and fancy sale was held in Gerrish Hall by the ladies of St. Mark's congregation, for the purpose of clearing off a small debt on the church, the result of the exceptionally hard times and increased improvements in the church. Between our and five hundred people were present, and thoroughly enjoyed the bounteous repast provided for them. The tables were tastefully laid out and variegated with choice plants. After tea, readings, songs and "old folks" entertainment was listened to.

DARTMOUTH.—Christ Church.—A pleasant entertainment was also given here last week in aid of the funds for a new infant school. The little members who took part did their work with great acceptance to the delighted audience, and the proceeds were worth the effort.

ST. GEORGE'S BENEFIT SOCIETY.—The first annual meeting was held lately, and a long list of officers elected. The report shows the Society to be in a flourishing condition, and a great help to those who seek its benefits, or rather we should say, who take this mode of making provision for benefiting themselves.

HALIFAX.—Personal.—Rev. F. R. Murray has been lecturing in the Reform Club Hall on "The Five Senses." It is superfluous to say that the lecture was first-rate in every respect, and a genuine surprise to his many friends.

Rev. W. Morris is reported to be about to assume the charge of Clementsport, where the Rev. Clarence McCully did good work in times past. This change will leave the curacy of Sackville open.

ST. GEORGE'S BENEFIT SOCIETY.—The members of this Society had a march out on the eve of St. Patrick. The procession was headed by a band, many flags flying, gilded wands of office with streaming ribbons attached, and the members wearing ornamented blue sashes. A special service was held in St. George's, and the Rev. Dr. Partridge, President of the So-

ciety, preached a sermon from the text, "Bear ye one another's burdens. In consequence of the violent snow-storm, locomotion was impeded, and the procession soon returned to the school-room. Here in the evening a repast was enjoyed by the members of the Society.

LENTEN SERVICES.—Notwithstanding the more than usual amount of detracting amusements and round of gaiety in town this Lent, the churches are doing their best to draw the people to a serious consideration of this special time of spiritual effort. Extra services are being held, and special courses of sermons have been published. At the Cathedral there is a daily mid-day service for busy men.

PLEASANT RIVER.—On Ash-Wednesday service was held for the first time in the new Church at Pleasant River on the 10th ult. The attendance for a week day in a country-place, was remarkably good, and from the earnest attention paid to the teaching suitable for the day, we trust much good may result. An account of the consecration of the Church and the Confirmations held by the Bishop of the Diocese in May and June last was sent soon after the above events transpired for insertion in the *GUARDIAN*, but owing to the manuscript having been mislaid, during the absence of the editor, it did not appear in its columns. The building is a neat edifice in the Gothic style, twenty-three feet wide and thirty-seven feet long, with a chancel thirteen feet by twenty, fitted with choir-stalls and reading desk, leading immediately into the vestry, the whole being elevated three steps above the main body of the Church. The altar-table, a present from the Messrs. Beardsley's, the contractors, to whom great credit is due for the faithful performance of the work, is of native oak, solid and handsome. As yet, there is no pulpit, the preacher officiating from a neat and moveable Lectern. The east window is of stained glass, and the west gable has an Oriel, or wheel window filled with the same material, together with the arches of the six windows on the sides. One peculiarity in the building is, that it is built entirely of wood, there being no sign of plaster, nor paint. The roof is entirely open and the interior is finished with different kinds of wood in narrow sheathing, grooved and tongued, oiled and varnished. It is capable of seating from two hundred to two hundred and fifty persons, and is pleasantly situated on the bank of the river running through a large and thriving settlement. Its cost was a thousand and fifty dollars, towards which the venerable, the S.P.C.K., with its accustomed liberality, donated the sum of forty pounds sterling. The congregations are increasing, as the claims of the Church, are being better understood, and the recent opening of rich and extensive gold mines in the immediate vicinity tend to make this the nucleus of a centre for Church operations, well worth the cultivation in the near future. Six years ago, when the "Liverpool Road Mission" was opened, the prospects of success-seemed small indeed. The number of Communicants was seven, and the whole Church population, in an area of 2,500 miles did not exceed 120. Many had become alienated from lack of ministrations, owing to the want of means to send laborers into the vineyard, and the few who remained faithful, through all changes and vicissitudes, were those who could discover no better Church to which to cling. Now these two Churches, one of which, however, had been built before, and ten stations extending into three counties, the extremes being nearly sixty miles apart; twenty-eight communicants, and according to the last census the Church population has increased to 710; four Bible classes and Sunday catechisings, in addition to the regular services, are well kept up and sustained; while the claims of Home and Foreign Missions are becoming increasingly dear to the hearts of the people as evinced by

their ever increasing contributions to the much required funds.

Would all the members of our Communion rise to the necessity of supplying more generous means for the purposes of opening up new work, or reclaiming old, the taint so often thrown out, that our Church was making but slow progress would be removed. The hearts of the faithful would rejoice, "the waste places would be made glad, and the wilderness be made to blossom as the rose."

DIOCESE OF FREDERICTON.

CARLETON, St. John.—On Friday, March 12, the Rector of St. George's Church, Rev. LeB. W. Fowler, baptized thirteen adult candidates, eight men and five women, and publicly received three others, one man and two women, into the Church. Of these sixteen, thirteen were married persons. A large congregation was present. Rev. J. C. Titcomb, of Fairville, assisted at the service.

His Lordship the Bishop Coadjutor spent Sunday, the 14th inst., in the parish, celebrating the Holy Communion at 8 a.m., confirming thirteen candidates, four men and nine women, at 11 a.m., baptizing four infants at 3 p.m., and preaching in the evening. Rev. R. Mathers kindly assisted at 11 a.m. The church at that service was crowded, and well filled in the evening.

MONCTON.—Special Lenten services are being held on Mondays, Wednesdays, Thursdays and Saturdays, at 4 p.m., with a devotional reading. On Tuesdays, at 7 p.m., a special course of sermons on "The Seven Deadly Sins" are being delivered by the Rev. F. W. Vroom; and on Friday evenings the Rev. A. J. Reid preaches on the 22nd Psalm.

ST. JOHN.—A Deanery meeting was held in St. Paul's (Valley) Church on the 16th instant, the sermon being preached by the Rev. Mr. Dobbs, curate of St. John's Church. Holy Communion was administered, the Revs. Canon De Veber and Schofield officiating.

ST. JOHN.—St. Stephen's.—An excellent Scotch concert was held lately under the auspices of the Young Men's Association. It consisted entirely of Scottish music and readings, and elicited the hearty commendation of the crowded audience.

PORTLAND.—St. John Mission Church.—Lenten services are being held as follows:—On all Sundays, at 8 a.m., Holy Communion, (choral on Refreshment Sunday, 4th April), daily in Holy Week (except Good Friday), and on all Thursdays, at 7:30 a.m. Other services on Sundays at 11 a.m., 4 p.m. (children), and 7:30 p.m. Daily, 9 a.m., Matins and litany; 5:30 p.m., evensong; evensong and sermon on Wednesdays, 8 p.m. A course of sermons is being delivered by the priest in charge, the subjects on Sundays, at 11 a.m., being: Types from the Jewish Tabernacle, Heb. ix. 1-10. 1. The tables of the covenant. 2. The pot of manna. 3. The cherubim over the mercy seat. 4. The oracle—Urim and Thummim. 5. The daily sacrifice. 6. The veil. And on Sundays, at 7:30 p.m., Christ's Messages to the Churches, Rev. ii. and iii. 1. To the churches of Ephesus and Pergamos—Repent. 2. To the church of Smyrna—Fear not. 3. To the church of Thyatira—Hold fast. 4. To the church of Sardis—Be watchful. 5. To the church of Philadelphia—I will keep thee. 6. To the church of Laodicea—Be zealous. Short lessons on the spiritual life will be given at the daily evensong, at 5:30 p.m.

The Wednesday evening sermons take up some point in the Gospel for the week.

During Holy Week, evensong will be at 8 p.m., with considerations on the events of the day.

The watch, from Maundy Thursday, 6 p.m., to Good Friday, 9 p.m., will be kept as usual.

On Good Friday, besides a children's service and address at 9 a.m., there will be the usual three hours' service of the Passion, from noon till 3 p.m., and evensong and sermon at 8 p.m.

Confirmation classes are held every Thursday, from the beginning of January to the end of April, in the church.

A separate Bible class for men is now held in the church on Sunday afternoon, commencing at 3 o'clock. A Bible class for women is also held at the same time in the school-room.

The first annual meeting of St. John Baptist's Band of Mercy was held in the school-room on Sunday, 14th, at 4:30 p.m.

DIOCESE OF MONTREAL.

KNOWLTON.—The Lenten season was opened in this parish by the recitation of Morning Prayers by the Rector, Rev. J. Scully, and a suitable sermon from the Rev. A. VonIffland, of the Diocese of Quebec. Neither the Communion office nor the Litany were used consequently the special feature of the season was but feebly brought out so far as the service was led to express it. A congregation of about twenty were present.

A Missionary meeting is to be held in the Church here on Wednesday evening, the 24th inst., at 7 o'clock.

BOLTON CENTRE.—Ash Wednesday was recognized in this parish by Morning Prayer and Holy Communion. A congregation of about twenty-two were present. The Rev. Mr. Clayton preached.

MANSONVILLE.—Ash Wednesday was observed in this parish by services morning and evening. A good congregation gathered in the morning over thirty. All the offices prescribed for the day were used, the incumbent, however, making some explanatory comments on the nature of the Primitive Church discipline alluded to in the Communion office, and also the meaning and nature of other portions thereof, to which some, from prejudice or ignorance, take exception. There was no sermon, but a short statement as to the leading feature and object of Lent, and how best to uphold the one and advance the other. The Holy Table was vested in violet as customary. Services are held twice a week through the season until Palm Sunday, when they will change to daily for Holy Week.

MONTREAL.—*Sunday-School Association.*—At the last monthly meeting, the Rev. Canon Henderson, Principal of the Theological College, in an interesting paper discussed the question, whether a *Uniform Scheme of Lessons* was desirable or not, the conclusion arrived at being that on every ground it was. As the Canon pointed out, there is not probably much difference of opinion as to this abstract question; the difference arises when a choice of some particular scheme is to be made. A number favour the International scheme; but many object to it as ignoring the Church's year and teaching. Others support The Church of England Sunday-school Institute scheme; but it is not acceptable to those firstly referred to, and it is to be feared that between the two a set scheme will fall to the ground. It was suggested that the Sunday-school Committee of the Diocese should take the matter up, and this it is to be hoped will be done.

St. George's.—On Sunday evening last the Dean preached to a very large congregation a most forcible and eloquent sermon on "Eternal Punishment," in the course of which he pointed out the unreasonable and unscriptural position of those who accept the literal interpretation of the word "eternal," as connected with Heaven, but repudiate it in reference to Hell.

St. George's Y.M.C.A. has issued its programme for April, May and June; which by the way is most attractively got up, reflecting much credit upon those concerned. The first meeting in April takes place on the evening of the 1st, when an essay on "The Home of Shakespeare" will be read by Mr. F. J. Prior, and the "Letter Box" will be opened. Members are requested to send in to the President prior to the date named, short anonymous papers on either religious or secular subjects, marked "Letter Box." The meetings are open to all young men.

Church of the Redeemer, Cote St. Paul.—The Rev. T. Everett officiated at this Church on Sunday morning last, and administered the Holy Communion.

MONTREAL.—Preparation is being made for the proposed joint service of the Church of England Sunday-schools at Eastertide. A weekly practice of "Easter Echoes" to be sung by the children is being held in St. George's School-room on Tuesday at 4:30 p.m., under the direction of Dr. Davidson, Lay Vice-President of the Sunday-school Association.

MISSION OF CHELSEA.—We entered upon our work here on the first of November last, and since then we have been putting forth our best endeavors to gather together the members and friends of the Church living in the village and neighboring settlements.

Our work has not been in vain. Though without the full and regular ministrations of the Church for several years (a student officiated during the summer months), a goodly number of families and individuals are to be found adhering to the Church, who love it, and who are proud to be identified with it.

We labor under some difficulties. They are difficulties, however, which we are watching our opportunity to assail, and which we trust will soon be overcome. One is, that our church building is too far out of the village. Especially is this felt in the winter, when to get to church the people have to ascend the hill, often in face of biting north winds. Then, the church is very much out of repair. It needs underpinning, shingling and painting very badly. People driving through our romantic village from the capital say, "You Church of England people ought to be ashamed of that abandoned looking building on the roadside." Well, we are ashamed of its exterior, though a peep inside would, I am sure, call forth the commendation that it was better than what it seemed. The interior of the church is in good order and well arranged, and there is every facility for reverential worship.

The church has no tower or spire, and no bell. This we would like very much to have rectified. A place built for and consecrated solely to the worship of Jehovah should have something distinguishing in its architecture. What more suitable than a spire, ever pointing to God's high throne, and as the place from which the hours of Divine worship may be announced, the newly-wedded pair sent out upon their untried experiences with a merry peal, or the departure of a soul solemnly noted?

Then, again, the Mission owns no parsonage. The wardens have to rent a house for the clergyman's family. During the winter, now nearly past, the old house, the only one obtainable, often felt more like a barn than a human dwelling. The windows rattled, the snow-drifts formed (inside), the fierce frost came in unbidden, and woe beside us if we did not keep the hard-wood fire roaring night and day. Well, then, we sorely need and must build a parsonage. All these improvements will cost a good round sum, but if the Church of England is to be permanently established here (and we know of no place where effort in her interest could be more appropriately put forth), then all this has to be done. An Ottawa gentleman, interested in our work, while driving

with me in my cutter the other day, kindly and spontaneously offered assistance.

Our own parishioners are ready to respond to the best of their ability, and any practical sympathy shown us outside the Mission will be faithfully appropriated as the kind donor may desire.

Since coming to Chelsea, we have received very many kindnesses and tokens of good-will, which we deeply appreciate. We are happy in our work, and hope, with God's blessing upon our labors, to build up this Gatineau Mission.

G. J.

DIOCESE OF ONTARIO.

RENFREW.—On Ash-Wednesday the Lord Bishop held a Confirmation service in St. Paul's Church, Renfrew; twenty-four candidates were confirmed, five of whom were converts from other religious bodies. The candidates were thoroughly prepared. We were all delighted with our good Bishop's excellent and fatherly address. Both pastor and people felt refreshed.

ALMONTE.—The *Almonte Times* says: A concert is to be held in the Town hall on the evening of Thursday, the 25th inst., [Annunciation Day], in aid of St. Paul's Church. Leading members of the Ottawa Philharmonic Society are expected to take part.

DIOCESE OF TORONTO.

ARSLEY.—The Rev. Philip Hendery has received from the C. W. M. A., of Toronto, a box of articles exceedingly helpful in various ways, especially for Sunday-school anniversaries, and returns hearty thanks to the Society, which deserves hearty support, adding as it does much to the comfort and pleasure of missionaries.

BRIGHTON.—On the 9th instant, the Church of England congregation at Springvale, part of the parish of Brighton, presented the Rev. R. H. Harris, B.A., with an address and a handsome gold hunting-case stem-winder watch, beautifully chased. The presentation was made at a social, held at the house of Mr. W. B. Flundell, a farmer near Brighton. Miss Flundell presented the watch.

PERSONAL.—The Rev. T. B. Angell, late Curate of St. John's Peterborough, has accepted a position as Curate under the Rector of St. Stephen's Church, Wilkesbarre, Pa.

The Rev. J. W. McCleary has been most unexpectedly appointed to the Assistant Rectorship of St. George's Church, Detroit. He will enter on his duties in April next.

The Rev. Charles Scadding, a graduate of Trinity College, Toronto, has been appointed an Assistant at St. George's Church, New York. He has been working in Buffalo under Dr. Fulton for about a year.

CLERICAL CHANGES.—The above notes are worthy of some consideration. How is it that the Diocese fails to retain the men its own Colleges educate? Are we over-producing? Are the whole of the missions and parishes supplied with clergy? We cannot think so. Only quite recently there was a loud cry for more labourers, and the Bishop naturally complained that men were too scarce, and that missionary zeal among the graduates was at a low ebb. And now within the space of a year or two we have supplied the States with eight or ten men from this one Diocese. What is the cause? we may well enquire. We believe it is mainly due to the miserable stipends our clergy receive in mission stations, and to the cruel treatment often meted out to them by unsympathizing, illiberal laymen. It is a great loss to the Canadian Church when men who prefer to labour at our own altars are compelled to

look elsewhere for employment. The remedy is to be found in people learning practically the duty and the blessedness of giving, restoring to God the tithes, and getting their hearts filled with the love of that Saviour who freely gave up all for our sake.

TEMPERANCE JOURNAL.—An enterprising Churchman, Mr. A. C. Winton, of Toronto, proposes to issue a monthly journal in the interests of the Church of England Temperance Society. The closing words of the prospectus states that the *Church of England Temperance Journal* will be published monthly at \$1 per annum. The proprietor says the *Journal* will be the means of diffusing interesting and practical information in regard to the operations of the various Temperance organizations, and will be especially devoted to the work of the several Branches of the Church of England Temperance Society. It will contain much interesting information in reference to the religious, scientific and social aspects of the Temperance movement throughout the Dominion, whilst opportunity will be taken to make it additionally attractive in the department of literature by a selection of the choicest family reading for the several sections of the Society. Correspondence and news from all parts of the Dominion will be secured, which, together with the official reports and proceedings of the several Branches of the Order, will make it not only valuable for the dissemination of Temperance news, but a valuable record of Church of England Temperance work.

We fear that the *Journal*, although capable of doing much in the way of advancing the cause of Temperance, is not likely to receive sufficient financial support to make it a success. The Diocesan Society has been in debt for many years, in fact since its commencement, and this is a bad omen.

TRINITY COLLEGE.—At the recent meeting of the corporation, two gentlemen named by the Bishop of Melbourne, Australia, were recommended as presiding examiners for the conduct of the examinations for degrees in Divinity in Australia. Their names are Rev. G. O. Vance, M.A., and Rev. A. Ambrose Wilson, D.D. The Rev. G. E. Haslam was appointed Librarian for the current year.

TORONTO.—*Holy Trinity.*—A lecture entitled "Robin Hood and His Times" was given before the Young People's Association on the 9th of March, by Mr. John Hague. The choir sang several glees illustrative of Hood and his times, and the evening was most enjoyable.

WEDDING BELLS.—The Rev. T. B. Angell, late of Peterborough, was united in wedlock to Miss Clara Cluxton, of the same place, on Tuesday, March 16th, just before his departure for the United States. The wedding was a quiet one, and took place at St. John's Church, Peterborough. We wish the happy pair a prosperous career, and much contentment.

ORILLIA.—The *Orillia Packet* of the 12th instant administers a rebuke to the Church people of this town in the following fashion:

"No other congregation in town has manifested such apathy in the matter of providing for its growth as that of St. James' Church. While the Presbyterians have three times enlarged their edifice; the Methodists put up a new building and enlarged it; the Roman Catholics a new church, and the Baptists the same, St. James' is no larger than it was twenty years ago; and though chairs in the aisles are required even in winter, and during the season of summer visitors there is not room for all who come, another vestry is approaching but we hear of no practical steps towards providing for the growing requirements of the congregation. For the credit of the town, [we would] rather say for the credit of and out of love for the

Church], let there be either a new edifice or a substantial enlargement—with better means of heating in winter—of the present one, as early as practicable.

PRICE'S CORNERS.—A soiree was held in St. Luke's Hall this month, which was fairly well attended. The tea and delicacies provided by the ladies were excellent. After tea an interesting entertainment, consisting of readings, recitations and music, was given, which all thoroughly enjoyed. Mrs. Carr, the Misses Rix, Revs. R. W. Armitage and Fairbairn, and Messrs. Orear, Turcot, McPherson and J. Price took part in the proceedings. Mr. T. Price, jr., deserves great credit for the lively interest he takes in the welfare of St. Luke's congregation. The Rev. J. Jones presided.

LINDSAY.—It is said that Rev. Weston Jones, rector of this town, has been chosen as rector of St. Paul's, Halifax, in succession to the Rev. Dr. Hill.

DIOCESE OF NIAGARA.

HALTON AND NORTH WENTWORTH RURAL DEANERY.

ACTON.—The Chapter of this Deanery met in the flourishing village of Acton, on Monday and Tuesday, March 15th and 16th. The clergy were received at the station by the Rev. Mr. Pigott, who committed them to the kind hospitality of various parishioners. The preacher on Monday evening was the Rev. Mr. Clark, of Ancaster; and his subject, "The Origin and Growth of the Church of England in the Mother Country and in Canada," was clearly and ably handled. The little Church of Acton was found much improved, with new choir seats, pulpit, reading-desk and carpet, not to speak of a simple and tasteful reredos in the chancel. Much credit is due to the Rev. Mr. Pigott and his flock for the improvements. A fire which destroyed a pump factory and carpenter shop, near the Church, was a regrettable feature of the evening.

The session of the next day was commenced as usual, with the Holy Communion, and several of the parishioners communicated with the clergy. The day was spent in brotherly and profitable intercourse, and closed with an evening service in the Church, at which the Rural Dean preached.

GEORGETOWN.—On the return journey, three of the clergy took advantage of some delay at Georgetown, to visit the Rev. C. Graham Adams, and his Church. They were pleased to find this Church also much improved; chiefly in the choir seats, desk and pulpit.

BURLINGTON.—A party of friends from Hamilton, gave an excellent entertainment in Burlington lately, under the auspices of the St. Luke's Church Band of Hope. The Temperance question seems to have reached a crisis, here, in which the Church of England may do much good, by separating it from political entanglements, and conducting the Temperance Reform on true, Scriptural principles. A series of Lenten lectures on appointed subjects, are being delivered here by the neighbouring clergy.

DIOCESE OF HURON.

The annual Missionary meeting of the Diocese of Huron was held on 3rd March in Victoria Hall, London. This was a new departure from the custom of former years, which was to hold a meeting in each Church. This year all the churches united in Victoria Hall, and the experiment was most successful.

The platform looked quite attractive with pots of beautiful flowers and bouquets scattered about.

Miss Ermatinger, of St. Thomas, kindly came over and gave her valuable assistance in the musical part of the programme.

The Bishop presided, and the speakers were Rev. E. Hutchinson, Rev. Principal Fowell, of Huron College, and Rev. J. Edmunds; many other clergy were also on the platform.

A report of the Ladies' Diocesan Missionary Association formed last year was read by Canon Richardson, rector of the Memorial Church, which has had a Ladies' Missionary Association of its own for ten years, and during that period has contributed \$1,000 to the cause of missions. There is another branch of the Ladies Missionary Association at Amherstburgh, and help has also been given from St. Paul's Church Society and the Chapter House Sunday-school to the Mission at Swiss Head, the most northerly and remote corner of the Diocese. St. Paul's Sunday-school also keeps a boy at the Shingwauk Home.

Rev. Mr. Hicks read the report of a Hospital Flower Mission established last spring by Mrs. Baldwin in connection with the Ladies' Diocesan Missionary Association: In the course of the summer 1,175 bouquets with text cards attached were distributed in the hospital, and when the flower season was over the Mission continued its good work by giving scrap books, picture covered screens, delicacies to tempt a failing appetite and little comforts in the way of clothing always accompanied by text cards, many of them hand-painted by members of the Mission.

Rev. E. Hutchison, formerly a Secretary of the Church Society gave a touching account of mission work in West Africa, and Rev. Principal Fowell, formerly secretary of the Church Pastoral Aid Society, followed with an interesting account of Home mission work in Liverpool.

Rev. J. Edmunds in a very short speech, pleaded strongly for the Diocesan Mission cause.

His Lordship the Bishop then made some strikingly practical remarks on the present financial aspect of the Diocese of Huron, and impressed on his hearers the duty and privilege of supporting the Missionary cause, holding up for the encouragement of all members of the Church the example of the Church in Philadelphia in Asia Minor, which for more than 1,300 years has kept the faith, and to this day the bells of the Christian Church are heard in Philadelphia, the only city in the Mohammedan Empire where a Christian Church is allowed to ring its bell. A good collection was taken up and the meeting closed with the singing of the doxology.

LONDON SOUTH.—A splendid new library, costing about \$120, has been added to the one already in St. James' Sunday-school. The books have been well selected, and will no doubt be a great attraction to the scholars, as well as the teachers.

LONDON.—Special services are being held in the city churches during the season of Lent, and Confirmation classes have been commenced in most of the congregations.

SARNIA.—The Rev. T. R. Davis is holding special services in St. George's Church during Lent. The subjects announced are:—Wednesday evenings, "The Parables;" Friday evenings, "The Vows;" and Sunday evenings a series of sermons on "The Unity of the Church—How it was Lost, and How it is to be Restored." So far the interest in those services seems to be greater than usual, and the attendance increasing.

The Literary Society in connection with the church is most encouraging. The attendance runs between thirty and sixty at each meeting, and is on the increase. The meetings are very helpful to young men.

ST. THOMAS.—The wife of the Rev. S. L.

Smith is now very low, and it is feared the cancer in her tongue, from which she has so long suffered, will soon terminate her agony. She bears her severe trial with that Christian fortitude and submission for which she has been so long noted; and now realizing in the fullest extent the assurance, "My grace is sufficient for thee." Mr. and Mrs. Smith have the warm prayers and sympathy of all their friends.

The Revs. Canon Innis and R. Hicks officiated in St. James, London South, on March 14th, in the absence of the Rector, Rev. Evans Davis, who is not sufficiently recovered to take his duty as yet.

LONDON.—The Rev. W. Haslam preached in the Memorial Church on Friday, the 12th, and the Rev. W. A. Young, Commissioner, on Sunday evening, the 14th.

The Rev. W. Haslam is holding a Mission in Glencoe at present. From here he goes to Chatham, where he is to spend a week in Christ's Church, after which he goes to Trinity, North Chatham, thence back to the Memorial Church, London.

Mrs. Haslam's meetings for women are most interesting, and are very largely attended. A good work is being done.

LONDON.—Thirty-six pupils took advantage of the examinations at the medical department of the Western University to commence writing for honors.

DIOCESE OF ALGOMA.

MAGNETTAWAN.—The Bishop of Algoma commenced his annual visitation of this Mission, accompanied by the Rev. A. J. Young, the Missionary in charge, on the 3rd of March. The first station visited was Seguin Falls. Here a goodly number of settlers assembled at 2:30 for Divine Service in the commodious little church of St. Paul, now nearly completed. The Bishop's service is eagerly looked forward to year by year by both young and old in every part of the Mission. Hence the Bishop met a hearty welcome, and everything was done to make the service worthy of the occasion. Four candidates were presented for Confirmation, the Bishop preaching, and concluding the service with an administration of the Holy Communion.

Next day the adjoining station of Dufferin Bridge was visited, and Morning Prayer held at St. John's at 10.30. Here the Church people turned out well, and all enjoyed a bright and happy service.

After dinner and a drive of thirteen miles, another bright spot in the Mission was reached—St. Peter's, Midlothian. Service was fixed for 4 o'clock, by which time the little church was filled to the doors with an exceptionally devout congregation, who joined heartily in the responses and in singing the hymns and chants. At this station six candidates were presented for Confirmation.

Magnettawan was reached that night.

On the following day, a drive of seventeen miles brought us to Sundridge, a village on the Northern Extension Railway, the greater part of it built within the last eighteen months. Here an evening service had been arranged, at which two children were baptized. At a well-attended meeting of Church members held after the service, it was stated that in and around the village there were about twenty Church families, numbering not far short of one hundred persons. They told a sad tale. No Church of England service have been held there, and no Minister of the Church of England goes there. These sons and daughters of the Church of England, cut off from the ministrations of the Church, are like sheep without a shepherd. Nearly one hundred precious souls uncared for and untended! And this for want of money.

All the Bishop could promise was an occasional service, and that can only be given by reducing the service at other stations, where, far from having enough, the people are ever crying out for more. We left the village with mixed feelings of joy and sorrow, glad to have had the opportunity of cheering up our lonely brethren, but exceedingly sorry we were unable to do more for them.

On Sunday, March 7th, three services were held in the central church of the Mission, St. George's, Magnettawan. Morning Prayer was said at 10:30, after which three candidates were presented for Confirmation, the Bishop preaching. At the afternoon service the consecration and dedication of the church took place, the Bishop giving a very instructive and appropriate address. The members of the various congregations assembling at the out-stations in connection with the Mission were specially invited to this service, the idea being to have a united gathering of Church members at the central church on the occasion of the Bishop's invitation, with a special celebration of the Holy Communion. Every station but one was well represented, and a very happy gathering resulted; the Bishop in the course of his address remarking that it was the first of the kind in the Diocese at which he had been present. There were forty-three communicants. Such a gathering must prove a blessing to the Church at large, as well as to individual members who live in a country where opportunities for Christian intercourse and Church service are so few. It is intended holding a similar service annually. At the evening service the Bishop again preached.

The attendance at each service was exceptionally large, and the singing and responding very hearty.

The offertories, which were devoted to the fund being raised to complete the church, amounted to \$18.50.

This brought the Bishop's visitation to a close, and he left on the 8th instant for Nipissing.

BRITISH COLUMBIA.

DIOCESE OF NEW WESTMINSTER.

(From the Churchman's Gazette.)

GRANVILLE.—We are glad to know that the Church is, outwardly at least, making progress in the future city of Vancouver. We understand that the little church was crowded to overflowing one Sunday lately, some persons being unable to find accommodation. We hope this may be taken as a proof that the people on the Inlet welcome the ministrations of the Church. We believe this to be the only parish in the Diocese that is entirely self-supporting; not receiving aid in money from any external source whatever. The cheque which Mr. Clinton received from the Diocesan Fund, in accordance with the resolution reported in last month's Gazette, was at once returned by him. We are confident that he will be no real loser by so doing.

HOLY TRINITY.—A very beautiful Memorial East Window has been put in the chancel of this church by I. B. Fisher, Esq., of the Bank of British Columbia. The chief scene is our Blessed Lord's Baptism, which very beautifully illustrates the name of the church. In the upper part of the window is an angel bearing a scroll with the text, "One Lord, one Faith, one Baptism." Below this is the principal scene, which represents our Lord standing in the Jordan. Above Him are seen the "Holy Ghost in the likeness of a Dove" and St. John's exclamation "Ecce Agnus Dei." Behind Him stands an angel, whilst St. John is represented baptizing Him. A little below this is the sentence "Thus it becometh us to fulfil all righteousness." The lower part of the window is filled with an angel bearing a scroll with the

text, "By one Spirit we are all baptized into one body." The whole subject is beautifully worked out, and its execution proclaims workmanship of no mean order. We cannot but hope that God will put it into the hearts of Christians to more frequently commemorate their friends in such monuments than in the ordinary way of marking their names on useless and often unornamental stone.

PERSONAL.—The Rev. C. J. Branton, vicar of St. Mary's and Principal of Lorne College, has resigned his positions, and will be leaving the Diocese.

The Lord Bishop and Mrs. Sillitoo spent the last week of February at Victoria as the guests of the Lieutenant-Governor.

CONTEMPORARY CHURCH OPINION.

We glean this week from several of our exchanges some valuable hints for the profitable observance of Lent:—

Standard of the Cross (Ohio):—

Lent brings again to every one the old message, "Seek ye first the kingdom of God, and His righteousness." The form of the message is important as well as its spirit. Let not its force be evaporated in Emersonian paraphrase. Seek the kingdom as Solomon sought it, knowing that although he was himself a king, the kingdom of God might yet elude his grasp for lack of Divine wisdom. Seek it as all good citizens seek the common weal, not for a moment doubting the national existence, nor questioning the obligations of loyalty, yet aware of the temptation to put selfish or partisan or sectional interests above the State interests. Seek it by holding life and property subject to the King. Seek it by conference and communication with the King and all His people. Seek it by separation from alien interests. These are the rules of Lent: Increase of almsgiving; more fervent and more frequent prayers; sharper discipline of abstinence from all that does not make for righteousness.

Church Helper (Western Michigan):—

Lent is opportunity—opportunity to "go up to Jerusalem" along with our dear Lord on His last journey—opportunity to realize for ourselves what St. Paul so ardently desired, that he might know "the fellowship of Christ's sufferings, being made conformable unto His death."

The annual rehearsal of "The old, old Story" of "The blessed Passion and precious Death" is adapted to draw out our sympathies and fasten them on our loving Redeemer. And it belongs to us so to use this opportunity of "drawing nigh unto God," as to acquire more complete mastery of ourselves. Sensible of our faults and weakness, let us cry out with all the energy and persistence of blind Bartimeus, "Thou Son of David, have mercy on me." The opportunity which he seized to arrest the attention of our Lord, was the last one he could have had, for never again did our compassionate Redeemer pass over the road from Jericho to Jerusalem.

"Once more the solemn season calls
A holy fast to keep."

There must be a last Lent for each of us—a last Lent for the Church and the world. Before another Lenten season, "He" may have come to be our Judge—"the Judge of all men"—and the door have been shut. Too late the cry may arise, "Lord, Lord, open to us!" But as yet opportunity is ours. "To-day, if ye will hear His voice, harden not your hearts." "If we be dead with Him, we shall also live with Him."

Church Press (New York):—

The Lenten Fast is needed to take us out of ourselves, to call us from carnal pursuits and

indolent ease, and to bring us more directly and fully into contact with God, and face to face with eternity. We have to be made to feel that there is something to live, and work, and suffer for besides our personal gratification, or worldly business and pleasures; and it is only when we are brought into the full light of the Saviour's wonderful life, and still more wonderful death, that we can realize the awful enormity of sin, and the infinite value of the soul, and that we are or can be impelled to those acts of self-abasement and self-sacrifice by which alone we can prove our supreme devotion to, and our perfect oneness with, Christ. If in this spirit we conduct our private devotions and attend the public services of the Church—if with this desire, and for this object, we abstain from fleshly lusts and worldly pleasures, and fast, and read, and meditate, and pray—then, indeed, there will be a quickening of the Divine Life within us, and we shall put on afresh the new man, which after God is created in righteousness and true holiness. Do we not all aspire for this? In every parish is there not preparation for this? and, by the harmonious blending of all our influences and efforts, shall we not attain this? Such, indeed, is our glorious privilege; and thus will it be that our Lenten Fast will leave a blessing behind it.

Parish Record:—

The true way to observe Lent is to make it a time of mortification; and to help those who desire, the following plain rules are suggested:—

1. Eat simple food only.
2. Abstain from the theatre and the dance.
3. Read some religious book.
4. Attend Divine Service more frequently.
5. Be more quiet and reserved.
6. Save money, and give it for religion at Easter.

Church Record (Connecticut):—

Lent year by year returns with the same awful witness to the children of this world, but the witness is not that which many understand. Lent has no existence for its own sake, but the reason and the teaching of the season are of something deadly that is the cause. And that deadly thing is sin. Were there no sin, no curse, there would be no Lent, nor need of it. But sin is, and therefore Lent, in all its shadow, grief, fasting, penitence, must be. In some way or some form the sad realization of personal uncleanness and spiritual suicidal poisoning affects each life with bitterness, though the day be postponed and the knowledge be banished from the recollection.

* * * * *

Were it not well to let this Lent reveal to each soul the depth of personal iniquity, that the wonderful mercy of Divine pardon may be in some measure grasped? Were it not well to plead the one great Sacrifice more frequently, and receive the spiritual Body and Blood of Christ in the appointed way? That as the awful shadow of the cross falls upon the soul prostrate with grief and shame, sympathetic weeping may bind the life to Christ, and, mingled with the awe of the tremendous exercise of redeeming Love, may have the joy of knowing the certainty of the forgiveness, the assurance and meaning of the resurrection that draweth nigh!

The Church (Philadelphia): Whatever men may say, they cannot claim that our Church teaches a feeble doctrine in respect to individual sinfulness. Look at the confession at Morning and Evening Prayer. "There is no health in us." Look also at the confession in the Holy Communion services. "Manifold sins and wickedness which we, from time to time, most grievously have committed against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us." Look also at the Lit-

any, with its humble cry, oft repeated, "have mercy upon us, miserable sinners." We may dispute as to the technical meaning to be ascribed to the words of the article: "Man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit," but there can be no dispute as to the strength, intensity and comprehensiveness of the popular language of our devotional forms. Sometimes, indeed, it is said, that we must not fashion a theology from our prayers. Why not? If there is any time when we are bound to be true, to measure our words, and to keep them free from exaggeration, that time is when we address God in supplication and prayer. It is an abominable thought that we are ever to lie for God. It is a still more odious idea that we are to lie to God, and then expect that by our lies we shall get nearer to Him, and secure greater blessings for our souls. Our confessions and prayers are the popular but clear and authoritative teaching of the Church as to the great and momentous question of human sinfulness. We are sinners of the Gentiles. Each and every man is required to offer the prayer, God be merciful to me a sinner. Let Lent teach every one of us so to offer the prayer that we shall realize the fullness of its meaning, and receive also the fullness of forgiving mercy.

LEANING TOWARDS THE CHURCH.

The following we take from the *Church Chronicle*, of Southern Ohio:—

Some time has elapsed since you heard from me, and I had begun to fear I should never write again. You see, the dull times, the children, the constant guidance and direction of my old man, and the numberless interruptions that occur, had almost discouraged me; almost, I say, for I never was completely discouraged in my life, nor have I any use for any one who can be. The man who entirely gives up generally ends in being a tramp—at least, that is what I tell my dear old husband, when his liver gets rebellious, and he goes about with an imaginary brush, and longs to paint everything in blue.

But "not to stray from the point"—as Mr. Walker said upon returning from a ten minutes' digression—I have been thinking you would like to read about a visit I received some days ago, and the things which that visit taught me. Eddie and I were seated in my front room—he learning his spelling, and I darning a sock—when who should knock at the door but Mr. Walker. "Come in, sir," said I, "come in;" then turning, "Eddie, go and get your lesson in the other room." "No," said Mr. Walker, "don't drive him out, let him stay, and we can become acquainted. Then Mr. W., giving all his attention to the boy, talked about fishing, hunting kite-sailing, etc., and in five minutes they were the very best of friends.

While they were talking, Eddie turned suddenly towards me and said, "Mother, I want to ask you a question. Father said the other day that a new man had come to town, and he leans towards the Episcopal Church. What did he mean? I went up there, and looked all around, and the church looked as lonesome as ever. If there was a soul leaning towards it then, I couldn't see it." Well, you ought to have heard Mr. Walker laugh. "Boy," said he, "listen to me, and I'll tell you just about what that man meant. 'He leans towards the Episcopal Church' is a phrase that deludes the missionary into a very great joy. When he hears it, he is at once possessed to go and call upon the person whom it describes. As he goes, he says to himself, 'How lucky! Here is a man who will probably give new weight and influence to the Church Committee; or, if not, likely enough he can sing bass in the choir; or, if not, he will shortly become a church

member." Well, after a due amount of pastoral palaver and innocent but well aimed questions, what does he discover? This, that the gentleman in question 'leans' towards the Church to that extent that his grandfather was an Episcopal minister—dead many years, poor old gentleman, and never known beyond his parish when alive; or, that the gentleman's aunt's first cousin was baptized in an Episcopal Church; or, that he is densely indifferent to all Churches, but a little less so to the Episcopal, attending perhaps once in a year; or, that he was once helped as a flood sufferer by this Church, and will never be seen near it again until the next flood; or, that he is an Episcopalian as a matter of buncombe, whereby if a dentist he expects your patronage, and will pull Episcopal teeth, if a doctor he will correct Episcopal livers in this bilious place, and in either case will charge worse than the Light Brigade for the work done;—in short, that he 'leans' towards the church the same as you lean towards the fire when seated in a big rocking chair—that is backwards."

With the last word, Mr. Walker's hand came down with a heavy thump on the chair, and his eye flashed with indignant fire. "Don't talk to me about these 'leaners,'" said he. "I am tired of hearing the name. I've worn out more good shoe leather looking up that kind of tough mutton than I'll ever get back again. Now, my boy, don't you be a leaner; be an honest, determined, out-and-out Episcopalian, like your mother there. Don't you kiss the blarney stone for every church, caring nothing for any, but love and reverence your own. And, take my word for it, you will have your own respect and that of all respectable people." Then he rose and went away, and I am still thinking, *thinking*, how terribly straight some men can talk.

AUNT MARTHY.

Bellaire, Ohio, Sept. 18th, 1885.

THE ANNUNCIATION.

This festival, occupying its natural position in the course of the seasons of the Christian year, carries with it also, from its character and surroundings, three spiritual teachings that may be briefly stated.

First, this festival emphasizes the true honor due to the Virgin Mary. "Highly favored" she was, by Divine blessing, not by her own peculiar, essential character. "Blessed among women," not above or distinct from womanhood. Closely linked with the God-man, she was purified by Him. Excelling in humility and trust, she became a model of true womanhood and motherhood to all the Christian ages. The boundless compensation of the mercy of God annulled the curse arising from our first mother's sin, by the gift through the agency of the humble Virgin. "All generations shall call her blessed," not for her glory or worship, but to the praise and glory of God, who witnessed His infinite condescension through her.

Second, through this great blessing of the wondrous motherhood to the Virgin, the burden that rested so heavily upon all womanhood before was removed by the sovereign hand of God. The honor of the Divine act was not so much for one woman as for all womanhood. Where God had so signally honored, mankind grasping the Divine revelation, could not despise. Steadily through all the ages since, the witness of this act of God has increased the reverence for womanhood. And in restoring true honor and giving woman her rightful place, the whole civilization has been tempered and made pure.

Third, the power of this festival in the midst of the days that witness mainly sin is prophetic in the darkness, of the day that has dawned and the brighter day whose dawning waiteth. Though our sins be as scarlet, though the agony thereof crush our Master, yet through the power

of His resurrection is declared the full meaning of the Babe of Bethlehem. The prophecy of this festival in this season of repentance is of the spirit of renewal and the humbling of the soul to the trusting simplicity of Christ's little child.

CHURCH FINANCE.

The Church's mode of Finance is the Offertory. This Offertory is enjoined in our Prayer Book—the Churchman's guide and handbook—and minute directions are given concerning its practice. Giving is as essential as praying. Giving is as essential as praising. The alms-dish becomes a conspicuous feature in public worship; and while sentences such as this—"If we have sown unto you spiritual things, is it a great matter if we reap your worldly things?"—are being read, the alms and the devotions of the people are collected by the Deacons, Churchwardens, or other persons. Their final receptacle is "a decent bason," to be provided by the Parish for that purpose. This is reverently brought to the priest, who, in the further words of the Rubric, "shall humbly present and place it upon the holy table." All these specific duties are laid down in the Prayer Book in detail, and clearly prove that the offering to God of our substance is not only a public and congregational, but also a religious act of worship, in which the minister and people are equally required duly to take their parts. The true character of the Offertory—an offering to God—is shown by the offerings being presented and placed upon the holy table.

This lost act of worship the Church is now is now endeavoring to recover, and to restore to its former prominent position in her services. To promote its thoroughness various conditions are indispensable, some of which are here briefly enumerated. The Church must be free to all, irrespective of rank or age, and the services, being for the people, must be hearty, earnest and devotional.

The Wardens should receive and be responsible for the offerings, relieving the clergyman from all trouble in this respect. On the church doors should be affixed the previous Sunday's offertories, with a statement of their application. For the sake of comparison, the quarter's receipts should appear with those of the previous quarter, and a full balance sheet of all receipts and expenditure should be laid before the congregation at the close of the year. In this way, confidence is secured and an assurance given that all is honest and above board. Another advantage is that a species of test or barometer of the religious condition of the congregation is in this way provided.

The clergyman, by assiduous and frequent house to house visitation, will induce his people to return his call on them by appearing regularly before God in public worship. All ought to repair thither, his services, as well as the building, being as much for one as for another. He will have implicit faith in the Offertory—as the Church's appointed ordinance, and make his people appreciate the confidence he places in them. He will teach his people the first rudiments of alms-giving, and their instruction in the motive, the measure and the mode cannot be too deeply implanted; care will be taken to inform the people to what they are giving, the amount being rigidly applied to the object for which it was asked. Parents and Sunday-school teachers should be impressed with the necessity of instructing the young in the church's teaching and practice of the Offertory.

And the people have their part to perform. Feeling that the Church is theirs, they are bound in honor to support it. Their own character, to say nothing of their love for their minister and of their devotion to the Church, renders them willing to make any self-sacrifice

which may be required of them. To insure success the clergymen and the people must act together. As a certain amount of honest hard work is necessary, they must be in complete "rapport." The work must be done in a painstaking way, and as prudent men of business would conduct their own affairs.—*Church Press.*

BRITISH BUDGET.

Lord Harrowby has been unanimously chosen by the Committee to succeed the late Lord Shaftesbury as President of the British and Foreign Bible Society.

An anonymous donor has sent a cheque for £2,000 to the Bishop of Liverpool, so be divided, as his lordship deemed fit, between the four diocesan societies. These are the Church Building Society, the Church Aid Society, the Board of Education, and the Benefices Augmentation Fund.

Among the candidates ordained lately by the Bishop of Oxford were several who had been Nonconformist ministers, and one gentleman who, a few years since, was a follower of Mr. Bradlaugh.

MAGAZINES.

THE HOMILETIC MAGAZINE, of London, March number, issued simultaneously in New York by E. B. Treat, 771 Broadway, is to hand, and maintains the high standard for which it has been so long noted. Is Salvation Possible After Death? is discussed by Dr. C. E. Babut; Mental Characteristics of Christ, by Rev. H. N. Bernard, M.A.; Unconscious Prophecies, by Rev. A. Mackennal, B.A.; In the Valley of Seir, by Rev. Dr. R. D. Shaw; The Youth of Jesus, by Dr. C. E. Luthardt; The Son of Uri; Devising and Devotion, by Rev. Fredk Hastings; The Permanence of Christ's Love, by Rev. Fred J. Austin; Sketches from the Second Century, by Rev. R. A. Redford. Several other articles are treated by distinguished writers. All the sections of this magazine—consisting of The Theological, The Expository, The Homiletic, The Miscellaneous and Reviews—are well filled, and cover important ground. Yearly, \$3. Single copies, 30c.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. S. R. Briggs, Toronto.

This is the Canadian edition of the Homiletic Magazine, published at 30c. a single number, or \$1.50 for six months, and \$2.50 per annum.

THE HOMILETIC REVIEW.—Funk & Wagnalls, 10 and 12 Dey street, New York. \$3 per annum; 30c. each.

In the March number of The Homiletic there eight articles in the Review Section: Prof. E. C. Bissell, of Hartford, shows that Modern Criticism has not unfavorably affected any of the essential Doctrines of Christianity; Dr. Witherpoon, of Louisville, Ky., sensibly defines what should be the attitude of the American clergy towards the Revised Scriptures; Dr. Moxom, of Boston, clearly defines the Essential Features of the "New Theology"; Dr. Howard Crosby shows the advantage of Greek to the average clergyman; Dr. J. M. Buckley discusses what Books should be in every Minister's Library; Dr. J. M. Ludlow gives a valuable paper on Illustration of Themes; Dr. Ormiston another chapter of his intensely interesting experience; and Dr. Pierson contributes Seed Thoughts for Sermons. The Sermonic Section gives seven sermons: one from the German, by Dr. Gerok, and others by Drs. Henry M. Booth, R. S. Storrs, J. G. Butler, Rev. J. C. Allen, and others, and an ancient Jewish sermon by Prof. B. Pick. The New Departments are all well sustained; while the Miscellaneous and Editorial Departments are full of sterling, live matter, put in a striking way.

THE CHURCH SUNDAY-SCHOOL MAGAZINE.—The Church of England Sunday-school Institute, Serjeant's Inn, Fleet street, London, Eng.

This is one of the publications of that most excellent Institute which has done and is doing so much for Sunday-school work throughout the world. Every number is full of interesting Church information and instruction.

WORDS OF COMFORT AND CONSOLATION.—Thos. Whittaker, 2 and 3 Bible House, New York. Price, 75c.

Thirty-one sheets of Scripture Texts, printed in large and clear black letters, and mounted on roller, ready for hanging up in school-room or house. The work is excellently done, and it adds one more to the many "helps" in the instruction of the young.

THE ATLANTIC MONTHLY.—Houghton, Mifflin & Co., Boston.

The March number contains a short story, which is likely to be the subject of much comment, as also several articles of remarkable interest. The story in question is called "A Brother to Dragons," and is anonymous. The notable articles are a paper on "Americano," by Justin Winsor; a consideration of the "Present Condition and Prospects of Architecture," by Henry Van Brunt; an article, "Classic and Romantic," on the two great schools in literature, by Frederic Henry Hedge; and memorial papers on Dr. Mulford and Gen. Grant, by Horace E. Scudder and T. W. Higginson, respectively. The number would be worth possessing if there were nothing else in it, but in addition we have continuations of Henry James' and Charles Egbert Craddock's serials, and of Dr. Holmes' delightful "New Portfolio," which holds two "occasional" poems.

CORRESPONDENCE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—It is hardly, perhaps, worth while that anything more should be written about the new Bishop of Manchester, but the letter of your correspondent from Halifax, in your issue of the 17th, criticizing your article upon that subject, is so full of misconceptions that I should like to be allowed to say how entirely I agree with the article in question. In your comments appended to that letter you have clearly pointed out that it is not a "compliment to the Colonial Church," as your correspondent thinks, but the exact opposite, to withdraw the gift England made to Australia. And when he writes that "no selfish question was ever raised" when Dr. Barry went out to be Bishop of Sydney, he must either have forgotten, or not read, what was written by the Church Press on the subject. He clearly, too, does not know the causes which have led several Bishops to resign Colonial Sees, or he would not attribute their resignation in "nearly every case" to "ill-health." I believe the Episcopate in England furnishes no example of a Bishop resigning his See for any cause. Comment is needless. The translation of Dr. Moorhouse from Melbourne to Manchester is a great enigma. It cannot be believed that a suitable appointment, even for Manchester, could not have been made from the thousands of clergy in England; so where was the necessity of depriving the Colonial Church of one of her ablest Bishops? Whatever are the reasons for the course adopted, I venture to think that all earnest Colonial Churchmen will agree with the view you have taken of it, and feel very sorry that a different mode was not taken to fill the See of Manchester.

Yours obediently,
F. H. J. BRIGSTOCKE,
Rector of Trinity Church, St. John
March 19, 1886.

The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITORS: —

REV. H. W. NYE, M.A., Rector and Rural Dean, Bedford, P.Q.; REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1950. For Business announcements See page 14.

SPECIAL NOTICE.

* * * SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

Will subscribers please examine label and REMIT PROMPTLY!

CALENDAR FOR MARCH.

MARCH	7th	—	Quinquagesima.
	10th	—	Ash Wednesday.
	14th	—	1st Sunday in Lent.
	17th	}	EMBER DAYS.
	19th		
	20th		
	21st	—	2nd Sunday in Lent.
	25th	—	Annunciation of Virgin Mary.
	28th	—	3rd Sunday in Lent.

TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

MR. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity in the several Parishes and Dioceses.

THE METHODISM OF MODERN METHODISTS COMPARED WITH THE METHODISM OF ITS FOUNDERS.

We have on several occasions printed quotations from the writings of the Rev. John Wesley, which clearly show how far those who profess to be his followers have departed from his principles. A prominent layman of the Diocese of Niagara, Mr. George Elliott, has addressed a long and able letter to the *Guelph Mercury* on the same subject, in reply to certain statements made by a Methodist minister of that city. Mr. Elliott states that he has in his possession the lives of Charles and John Wesley, printed in the year 1805, by John Whitehead, M.D. This title page is headed "The life of the Rev. John Wesley, M.A., collected from his private papers and printed works, and written at the request of his executors, with the life of the Rev. Charles Wesley, M.A., collected from his private journal, and never before published." The whole forming a history of Methodism, in which the principles and economy of the Methodists are unfolded. From this work he gives some extracts, "to show the opinions of the Wesleyan body in the days of its founders—that they

considered themselves part of the Church, from which they had no idea of separating; that they received the sacraments of the Church from the hands of Episcopally ordained Ministers, and not from Lay Preachers, and that during the lifetime of the Wesleys there was no separation of the Church."

Page 347—He says: "I am clear that it is neither lawful nor expedient for me to separate from the Church of England. My affection is as strong as ever for the Church, and I clearly see my calling to live and die in her communion, and my brother's twelve reasons against our ever separating from the Church of England are mine also."

On page 184—"A. M. Shaw began a disturbance in our Society, insisting that there is no Priesthood, that there is no order of men in the Christian Ministry, that he himself had as good a right to baptize and administer the sacraments as any other man. I tried to check Shaw in his talk against a Christian Priesthood; at last I told him I would oppose him to the uttermost, and either he or I must quit the Society. In expounding I warned them strongly against schism, into which Shaw's notions must lead them. I warned Messrs. Vaughan and Brookman against Shaw's pestilent errors. (The italics are ours.) I spoke strongly at the Savoy Society in behalf of the Church of England."

On page 332 the author makes these statements: The number of lay preachers was now greatly increased, and although very few of them had enjoyed the benefits of a learned or even a good education in the common branches of knowledge, yet among them were men of strong sense and great power of mind, who soon became able preachers of the Gospel. They wished to promote a plan, which no doubt they hoped might be more useful to the people, therefore some of the preachers desired that they should have some kind of ordination, and be allowed to administer the sacraments to the people. Both Mr. John and Charles Wesley opposed this attempt, as a total dereliction of the avowed principles on which the societies were first united together. When they became itinerant preachers and began to form societies they never intended that the societies should be separate churches. The members were exhorted to attend their respective places of worship, whether the established church or a dissenting meeting; and the times of preaching on the Lord's Day were purposely fixed to give them liberty so to do. It is evident the Methodist societies were formed on these broad and disinterested principles, however narrow-minded and interested men may have misinterpreted or endeavoured to pervert them. It was a new thing, but the two brothers were fully persuaded that this was the peculiar calling of the Methodists.

On page 342—I wrote to my brother as follows: One thing only occurs to me now, which might prevent in a great measure the mischiefs which will probably ensue after our death, and that is much greater care and deliberation in admitting preachers.

Let us pray God to show us if this has not been the principal cause why so many of our preachers have lamentably miscarried. Ought any now preacher to be received before we know that he is grounded in the doctrines we teach particularly in the communion of the Church of England, and should we not be well assured that the candidate is no enemy to the Church?

Page 345—In a letter to the Brethren at Leeds, he says: Let nothing hinder you from going to church and sacrament.

Mr. Elliott concludes his letter with a reference to the writings of "one of the most learned and pious men in the Methodist body since the days of Wesley, Dr. Adam Clarke,"

which are diametrically opposed to the pretensions of modern Methodists:—

In his learned and voluminous commentary on the Holy Scriptures, on 1st Epistle Timothy, 3rd chapter, 1st verse, he says: "*Episcopacy in the Church of God is of divine appointment, as such should be maintained and supported.* The State has its Monarch, the Church its Bishop."

On the 2nd verse, same chapter: "In former times bishops wrote much and preached much, and their labours were greatly owned of God. No church since the Apostles' days has been more honoured in this way than the British Church. They have been an honour to their function, and that since the Reformation the bishops have in general been men of great learning and probity, and the ablest advocates of the Christian system, both as to its authenticity, and the purity and excellence of its doctrines and morality."

On 13 verse, same chapter, he says: "But bishops, presbyters and deacons existed in the Apostolic Church, and may therefore be considered of divine origin."

It also appears that in the Diocese of Ontario a Tract entitled "Why I am a Methodist," has been diligently circulated. It elicited a number of letters in reply from another layman in that Diocese, which letters appeared in the *Pembroke Standard*, but have now been printed in pamphlet form. They are written in a charitable and moderate though firm tone, and ably meet and expose the fallacies of the arguments and reasons given for leaving the Church, and that too for the most part by quotations from Wesley himself. This work is one which ought to have a very large circulation, and which will be found most useful in parochial use. Would that these Christian brethren might return to the fold whence they went out, and that, not for any advantage to it as a National Church, but that the Unity of the Body might be to this extent restored, and the prayer of the Saviour to this extent realized.

THE PRINCIPLE OF FASTING.

Canon Luckock, in his very attractive and instructive addresses, now published under the title of "The Footprints of the Son of Man as traced by St. Mark," (T. Whittaker, New York), in commenting on the second chapter of St. Mark, vs. 18-22, says:—

"We must not conclude from this that Christ forbade or even discouraged the principle of fasting. It was the Jewish surroundings which He condemned. Rabbinic Pharisaism had wholly misconceived its true object; it had taught men to believe that such mortification was a means of averting God's anger, and of atoning for sins. To the Pharisees it was no instrument for the subjection of the lower to the higher nature, no ingredient in the cup of penitence, no sign of deep humiliation for offence against God, but a meritorious act, entitling him who practised it to Divine acceptance. As such it gained no encouragement, no recognition, in the teaching of our Blessed Lord.

"Neither did He approve of their mode of fasting. The Spirit of the Gospel is not the Spirit of the Law. The one is love, the other is fear. The Jew sat in sackcloth and ashes; the Christian anoints his head and washes his face.

"We have only to turn to the Sermon on the

Mount to understand the real position of fasting. Its true value was fully recognized when our Lord united it in a three-fold cord with the Christian graces of prayer and almsgiving, and pointed thereby to man's triple duty to God, his neighbor and himself. In enjoining the obligation of fasting, He knew that if it be true that no one can enjoy liberty till he has learned self-restraint, it is absolutely necessary for the full realization of Christian freedom that a man should be able to hold his lower appetites in complete subjection.

But fasting in its highest sense reaches far beyond the abstinence from bodily food. The rule is absolute: "If any man will be My disciple, let him deny himself." St. Bernard shows well what it is which makes the Christian "ascetic." If, he says, "the appetite alone have sinned, let that alone fast; but if other members, let them also fast—the eye . . . from looking with pleasure at any glass which reflects self; the ear from praise of self, from slanders, gossip, controversy; the tongue from detraction, murmuring and fault-finding; the hand from needless work which hinders prayer; but more than all, the soul from vice and self-will. Thus only shall we avoid provoking God to reject our offerings; thus only realize what is promised: "Behold, on the day of your fast, ye find pleasure."

THE CENTENARY OF THE COLONIAL CHURCH.

We observe in the Bishop of Nova Scotia's reply to the address tendered the venerable Prelate by his clergy upon his return to Halifax, after a visit to the Mother Country, that his Lordship, in referring to the consecration of the beautiful Cathedral which the munificence of Newfoundland Churchmen has erected to the memory of the saintly Bishop Field, expresses deep regret "that this city (Halifax), the seat of the first Colonial Bishop, is still, at the end of the first centenary, without that very important adjunct, a Cathedral properly so called." His Lordship's utterances reminds us that we are fast approaching the hundredth anniversary of one of the great landmarks in the history of the Anglican Communion, the birthday of the Colonial Church, and we confidently hope that those in authority will take timely steps to have the day suitably commemorated. The Centenary of the Colonial Episcopate marks an epoch in the history of our branch of the Church Catholic characterized by a growth and progress that finds scarce a parallel in the ecclesiastical annals of modern times. A century ago a solitary North American Bishopric comprised the Colonial Episcopate, which to-day embraces seventy-three sees and is co-extensive with the Colonial Empire. The centennial of an event so fraught with greatness to our beloved Church should not be allowed to pass by, without some expression of the joy with which the day should fill us and a thanksgiving to Almighty God for the large measure of blessing which he has been pleased to bestow upon this Church. And not alone by the Church in Canada should the day be marked and joyfully kept, but the whole Anglican Communion throughout the world might fittingly join in observing this centennial. From the choirs of ten thousand churches let a joyful *Te Deum* ascend. At every altar

let the Holy Eucharist set forth the Church's thankfulness, and there too let there be presented the votive offering of her faithful sons and daughters through which the commemoration may receive permanency and there may rise up a memorial that will make our celebration perpetual. No form could such a memorial better take than to raise around the first *Cathedral* of the Colonial apostolate the ever-sheltering ægis of a fair house of God.

For sometime past the Church people of Halifax have been wishing to see the wooden building now used as the Cathedral Church of the Diocese give place to "a Cathedral properly so called." It is more than probable that the centenary will be the occasion of this long hoped for work being undertaken. Let our branch of Christendom unite in raising, commemorative of the centenary, a votive Church that, grand and cathedral-like, would stand from generation to generation a witness and a home of our Faith.

EDITORIAL NOTES.

An excellent tract, for Parochial use is that entitled, "Why we are Churchmen." A sermon preached by the Rev. Geo. Venables, Vicar of Great Yarmouth in 1874, before an Association of Church Helpers. The true idea of what the Church is, and of the position of the various denominations is admirably put. Referring to the divisions of Christendom, Mr. Venables says:—"Almost every week you see new enterprises, new views, new schemes of religious worship all professedly new, and yet though quite novel, each claiming for itself to be the true exhibition of the Church of Christ; all these cannot be correct. It is almost like declaring that over eighteen centuries had passed before the true Church of Christ existed! And what follows from these sad and increasing divisions and heresies? Why that infidelity stalks along with its chilling and attenuated lank visage, all doubt and dreariness, but with enough of the affirmative in its misery of negation to sneer out the satire, "which of your hundred and fifty sects 'represents the true religion?' Well, indeed, are such divisions called in the Prayer Book, "Our Unhappy Divisions." Might not the prayer for unity be fittingly used during Lent, as well in the public services as by individuals? And if so used in sincerity and faith surely a blessing must follow.

In the preparation for Ministerial life and work is there as much attention given to training and cultivating the voice as there ought to be? We do not mean merely in reference to proper pronunciation and clear and distinct reading; but also to the cultivation of the tone of voice. It is too true that the beauty and effectiveness of the incomparable liturgy of the Church is often marred by faulty and absurdly ridiculous pronunciation and emphasis, but independently of these defects, one sometimes, — too often, — meets with a voice utterly unsympathetic in tone, loud, harsh and rasp-like, and admirably adapted to banish anything like devotional feeling. Even assuming that this is the natural tone of the voice, it cannot be denied that by proper cultivation it may be so improved as to be, if not pleasing, at least inof-

fensive. Those intended for public singers spend years in developing the best qualities and in conquering defects of the voice; and should not equal care be taken by those whose special duty it will be to bear messages of love and peace, and constantly to publicly lead in the services of God's House? Why should it be thought a mark of earnestness on the part of the preacher to shout "at the top of the voice" as if his hearers were all afflicted with deafness? And yet it is frequently done, to the disgust of many a poor soul.

We wonder sometimes what part the men and women of our different congregations consider theirs in the services of the Church. The Church by rubric prescribes that this shall be said by the priest, this by the people. The former does his duty and speaks out audibly; hundreds of the latter, when it comes to their turn, are either wholly silent, or speak as if fearful that some one may hear them. This is often noticeable in reference to the "Amen," even where the other portions of the responsive service are fairly taken. We are quite aware that there has been a marked change for the better in these particulars of late years, but there is still room for improvement in many quarters, and each should not only feel it to be his and her duty, but also privilege, to audibly join in the public prayers. Failure to do so is a wrong done to themselves: to the minister:—whose zeal and earnestness it chills:—to the Church:—as it renders her appointed services less attractive, and throws discredit on her system:—and, above all, to God, to whom is due the worship of lip and heart, of body and of soul.

CORRESPONDENCE.

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

"WHY I AM A METHODIST."

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—I beg to announce that the pamphlet in answer to the above-named tract, and entitled "Methodism versus the Church, or 'Why I am a Methodist' answered," by a layman, is now ready. It consists of 52 pages. Price per single copy, 16c., postage included. May be had from J. Durie & Son, Ottawa, and Rowsell & Hutchison, Toronto.

Large quantities will be supplied by the undersigned at the following prices:—10 copies for \$1.06, 25 for \$2.14, and 50 for \$3.78, postage included.

Yours truly,

W. O. SWEATMAN.

Pembroke, O., March 15th, 1886.

DEAR SIR,—As I am a constant reader of your very interesting paper every week, I am much disappointed in seeing so little interest taken in reporting the news in the various Missions of the Diocese of Quebec. The chief events in almost all others are fully reported. There is plenty of news in almost every Mission that would be very interesting if made public, and if a little more interest was taken it would be beneficial.

This Mission of Ascot Corner and Westbury was established eleven years ago by Dr. Roe, Professor of Divinity, Bishop's College, and by his untiring exertions, instead of from six or eight Church families, we have now over one hundred communicants, and instead of school-houses for worshipping in we have two good

churches and other buildings. We have had the benefit of a resident minister for over a year. He is a young man, but he is respected and loved by all, and next Sunday he will be ordained Priest.

I am afraid I am making this too long for the first time. But let us take an interest in the CHURCH GUARDIAN, and make it as interesting and newsworthy as possible.

Promising you further items another time,

A. STACEY, P.M.

Sir,—Will you permit me through your columns urgently to solicit assistance on behalf of a mission church at Beaver Bank, in this parish.

The nearest churches are twenty-seven miles apart, and many of the inhabitants cannot attend either on account of the distance. Funds sufficient to put up the building itself have been raised, but over \$150 are still needed to complete the interior and render it fit for use. There are eleven church families within the distance of three miles on each side of the new church, and ten more farther off.

Contributions, which will be most thankfully received, may be sent to Miss Penelope Grove, The Woodlands, Beaver Bank, Halifax County, Nova Scotia; or to

Yours faithfully,

WM. ELLIS,
Rector of Sackville,
Halifax, N.S.

[For Additional Correspondence, see page 7.]

FAMILY DEPARTMENT.

HOLY COMMUNION.

Lord, in Thy righteousness alone,
To Thy blest table, let us come,
In true repentance, holy fear,
For Thou, our Saviour Lord, art near.

Thou bidst us thus remember Thee,
Who died for us on Calvary,
Till Thou shalt come once more again,
And with Thy saints in glory reign.

Our sinful bodies, Lord, make clean,
And from the world Thy servants wean;
In Thy most precious cleansing blood
Wash Thou each soul, O Lamb of God.

The broken bread, the wine outpoured,
Blest heavenly food of Christ my Lord,
Dear pledges of His dying love,
Which tell of comfort from above.

Dearest the tie has now become,
That makes us with our Saviour one,
That binds us to His wounded side,
Where weary hearts in faith abide.

The saints in one communion sweet,
Do here in holy commune meet;
Blest fellowship of love divine,
Through Christ the one true living Vine.

Our high thanksgiving now we raise,
Jesu our Saviour Lord we praise;
Tell of the glories of our King,
And of His love for ever sing.

AMEN.

—Family Churchman.

THE WONDERFUL WALLETTS; OR, STRENGTH CONFOUNDED.

AN ADDRESS TO CHILDREN BY THE LORD BISHOP
OF RIPON, W. BOYD CARPENTER, D.D.

(Continued.)

They were about a hundred yards distant, crouching at the opening of their dens.

There is no use going back—to late to fly—let us go forward side by side. But what shall we do with these handfuls of dust?

I know, answered Verus. Let us go side by side, as you say, and when we get quite close, let us fling the dust in the faces of these monsters—you to the right, I to the left—at the same moment.

Their hearts beat hard and their breath came short as they drew near. They could not speak to one another, for they could hear nothing but the roar of the wild beasts. There they lay, with uplifted, scaly heads, and flaming eyes, and hungry teeth. They were strongly encased in huge shields of scale; no weapon could have pierced through such armor.

At last came the moment. Fiducius and Verus drew near. The monsters began to rise up to spring upon them; but the lads touched one another as a signal, and then they each flung their handful of dust with main force into the open mouths and upon the glaring eyes of the monsters. The huge beasts rose with a shriek of agony, and then fell rolling over upon the ground; but Fiducius and Verus nimbly passed by; and looking back upon these wild creatures—who now in sheer pain were tearing madly and blindly at one another—they knew that they were safe.

Is it not wonderful? said Verus. We wished for a sword or spear; but the dust was more useful. How wise our father must be?

True, said Fiducius; we have never really wanted.

So, talking one to another, they came to the end of the long, dark, gloomy valley, and at its summit they saw the light—not dazzling, but fair and calm—of a beautiful city. It shone like the quiet light of the deep sea, and a rainbow of soft green hue overarched its towers.

The city of the King, they both exclaimed.

Kind and loving eyes were looking upon them, and a kind and loving voice was bidding them welcome. Could they believe their eyes? Yes, they had learned so much of their father's love and wisdom, that they could believe any kindness and goodness of him now. They looked up and saw him. His were the hands that had rescued them from the monster. His were the eyes that had looked so kindly upon them; his the voice that bade them welcome; and he it was who brought them—feeling not at all strange, but quite at home—into the midst of the joyous and imperishable City of the Father King.

So the story ends; you will not forget it, my children, for it is a story for you. You have a journey to take to your Father's city; you are children of a King; and you, too, have with you the promise of all the help you need. Never turn back from doing right, because it is hard; never think that the promise of the word is better than the promise of God; never be afraid, though your wildest passions war within you—they look and feel strong, but a little dust will one day quench them all; face them, fight them, God's help is enough; you will tread down all the power of sin and of evil; death itself will not overwhelm you. In all these you will be more than conquerors through Him that loved you.

A STORY FOR LENT.

(From the Church Press.)

The afternoon sun was shining full upon St. Andrew's, transforming the flooded park in front into a sea of gold, and shedding a magic splendor upon the glittering cross that crowned the spire.

The congregation were coming slowly away from the church after the vesper service. It was the first Sunday in Lent, and Mr. De Forest had spoken with unusual earnestness to his people, especially the younger ones, urging them to a right observance of the fast, and beseeching them in some way to practise a real self-denial, that at the end of the season they might have more to give to the Master, be it much or little, gold and silver, or a conquered fault.

Upon two of his hearers, at least, his words had made a deep impression. One of these was Robert Dutton, the son of a widow who, by constant sowing, had gained for herself and her boy a home—comfortable, indeed, but wholly devoid of luxury.

The other, Archer Hartley, was the younger child of a wealthy lawyer. Archer was generous and Frank, but though kind-hearted and courteous to all his companions, he felt himself far superior to them all from a lofty pride in his family and surroundings.

Both the boys had been much moved by Mr. De Forest's earnest tone; but while Robert had determined upon some definite plan for keeping Lent, Archer had made up his mind to do something, if only that something would come into his way.

A few days later, as Archer was returning home through a cross street in the city, he was joined by Mr. De Forest, who greeted him cordially, and then said:

I've just been to see Robert Dutton; he slipped on the ice day before yesterday, dislocating his wrist and severely spraining his leg. Poor fellow! I'm afraid he will have to keep Lent in earnest this year; for the doctor thinks he will not be able to walk before five or six weeks. By the way, Archer, he added, as he turned away, he is one of your school-fellows, and I wish you'd go and see him; 'twould brighten him up wonderfully, and be a real work of charity.

He, Archer Hartley, make a call at the house of a dressmaker! However, the boy was sufficiently ill to make it in truth an act of mercy; and then it was Lent, and the thought of the cross, and all his good intentions, caused him to turn rapidly away in the direction of the Duttons; fearful lest, if he waited another day, his charitable emotions might have vanished away.

Archer had always had a courteous word for Robert whenever they met, though never approaching familiarity, and accordingly Robert had always regarded him with respectful admiration. He was overwhelmed with astonishment and pleasure, therefore, when Archer was shown into his room, kindly inquiring how he felt.

After a full description of the accident there was an awkward pause, when Archer burst out with:

I say, Rob, are you going to do anything this Lent like what Mr. De Forest wanted us to?

Oh, dear! groaned Rob, I had the most glorious plan, and was going to earn no end of money; but now I'm all knocked up, and shall have to give it all up.

Oh! tell me, said Archer; what was it?

Why, I saw in the paper that Barkentin, the stationer, wanted a fellow to carry round papers at noon, and, as it was between school-hours, I thought I could do it; and, when I went to inquire, he told me he'd give me the job. And that's not the only bit of money I've got to let slide either; for there's one place where I always clean the sidewalk after a storm; but then, he added, in a forced tone of resignation, that's not much of a loss, after all, for p'raps 'twont snow again this year.

Archer's kind heart was touched by the boy's evident distress and disappointment, and in a fit of generosity, certainly without realizing what he was promising, he exclaimed:

Now, don't you worry, Rob, I'll get somebody to take your place, and you shall have the money just the same, only don't say anything about it.

Rob did not stop to consider the justice of this arrangement, but, delighted beyond measure, he poured forth his thanks as best he could. After gaining the necessary information concerning the work, Archer took his departure.

That night Archer had time to think it all over, and then he discovered the magnitude of his proposal. His first idea had been to have one of his father's office boys deliver the papers, but of course no fellow would do it for nothing, and to pay some one else would worse than spoil the plan; besides, his father had forbidden him to contract any debts which he could not pay out of his own allowance.

After much pondering, accompanied with marvellous screwing about, and a wonderfully puckered face, he decided that one of two things was to be done—either to back out of the whole business, or else to do it himself. He

was too manly to resort to the former method, after having given his promise, and received Rob's thanks, and gradually the disagreeable conviction forced itself upon his mind that that must be his Lenten work.

It was too humiliating that he, the wealthy son of a highly honored man, should be carrying around newspapers like any urchin from the streets.

But gradually there came to his help the thought of the Suffering One, and all that had been borne for him—the harsh mockery, the cruel taunts, and the bitter agony upon the Cross—and that night Archer Hartley gained his first real victory over self.

The next day he began his self-imposed labors. The work itself was not so difficult, but the performance was thoroughly galling to his sense of pride. However, he determined that no one should recognize him, so he hunted up an old cap which had belonged to his older brother, pulled it well over his head, and turned up his coat-collar. To his great satisfaction none noticed him, and he had just time before lunch, after going his rounds, to conceal his new-found disguise.

After a day or two he became somewhat accustomed to this work, but the thought of the snow-cleaning haunted him, and most earnestly did he hope that winter was gone. A slight flurry of snow at the beginning of Lent vainly frightened him, but after two weeks an unmistakable snow storm commenced early in the evening.

A pretty fix I've got myself into now, sighed Archer, as he started off for full particulars from Rob; the other is bad enough, and this is ten times worse; but I've got into it now, so I might as well go full figure.

But, horror of horrors! when Rob gave the name of the gentleman who had engaged his services Archer gave a great start; it was the father of his most intimate friend, and somebody would be sure to know him. They sha'n't, though, thought the resolute boy, as he turned away from the Duttons; I'll disguise myself still more.

Fortunately for his pride, the snow ceased to fall during the night, so that Archer could start off early in the morning. He slipped down the cellar, begrimed his face with charcoal, in addition to his other new adornments, as if poverty and dirt must necessarily go together, and dashed off.

Very luckily for him, owing to the early hour, he escaped detection, as the money was delivered to him by a servant. Though his very rosy countenance, caused by vigorous rubbing to remove the dirt, drew forth some wondering remarks at the breakfast table, nothing further came of it; and, to his intense relief, no more snow fell that season.

It was weary work carrying around the papers day after day, but he persevered, and finally Holy Week came on. By that time the doctor had pronounced

Robert well enough to take up again his daily duties, and, though he really wished now to do the work himself, Archer begged him not to take it away from the other fellow until after Lent.

Robert had already begun to suspect who this other fellow was, and, though he had promised never to tell, his astonishment and gratitude knew no bounds.

It was with a feeling of real pride, very different, however, from his old enemy, that, late on Easter Eve, Archer walked around for the last time to Robert Dutton's to carry to him the hardly earned money.

His kindness to Robert was amply repaid by the grateful boy's really sincere thanks, and still more by the significant smile and glance which Robert cast upon him the next morning, as the gift was placed upon the plate to be laid upon the altar and sanctified thereby.

Easter Day dawned bright and beautiful; it seemed to Archer as if never had the whole earth been so radiant, and never before had he so realized the beauty of the services of the glorious Resurrection Day as after his well-kept Lent.

His joy was complete when Mr. De Forrest, in his sermon that day, spoke of the peace of those who, unknown to others, had gained some victory, or in some way denied themselves for the Master's sake, and assured them that, though perhaps unnoticed here, it would never be forgotten or finally unrewarded by him.

That Lenten experience and discipline wonderfully influenced for good the after life of those two boys; the one perfected through bodily suffering, and the other by a conquered pride and a real self-sacrifice. E. H. K.

Turning sunshine into night, and making misery gratis when we are not miserable, is anything but Christian, though, alas! some very good people do sometimes make a merit of it.

DIED.
PETERS.—At St. John, N.B., on March 11th, James White Peters, Esq., formerly of Ashburn, St. John, aged 74 years. Jesu, Mercy!

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MISSION FIELD.

CALCUTTA.

The Anniversary of the Oxford Mission in Calcutta was kept on the Festival of the Epiphany. There was a service in the Chapel at nine a. m., and a breakfast afterwards. The Bishop was celebrant, assisted by his Chaplain the Rev. H. O. Moore. The choir, a very efficient one was formed entirely of Bengal's boys, and the music was Gregorian. Before the Nicene Creed the Rev. C. W. Townsend was admitted to the office of Superior of the Brotherhood, until the will of God shall be declared concerning the late Superior, the Rev. E. F. Willis. The Bishop himself asked the solemn questions, and then formally admitted him. After the creed the Bishop gave an address. He referred to the admission five years ago of the first members and their Superior to their respective offices. These five years had been an eventful time to the Church in India. The Oxford Mission had introduced a new and vigorous force into the work in Calcutta, and there had been real results, though without much outward show. Of the first members one, Mr. Argles, had been called to his rest. Mr. Willis had been so far laid aside that as far as we can judge his work here is forever over. One was vigorous and earnest, full of fire and zeal, the other delicate and retiring, but exercising a wonderful personal influence over all those with whom he was brought in contact. And these two men were bound up in each other. They leant the one on the other, they derived strength from mutual contact. The one who has been spared to us may yet return, though this is more than we can venture to hope, but as it is his brother's daily prayer that he should return, we have left the door open for him to do so. Some are inclined to be disappointed with the work. But we cannot doubt that God is with us, and He often works in ways which differ greatly from our anticipations. There is much which must be disintegrated in India before the seed can take root in such a soil. But the rock of superstition is yielding and prejudice is giving way. Our work is preparation, and the preparing of ourselves to do his will. Nine years residence in this country has convinced us that God is really working here, and with great rapidity. At the breakfast an excellent address was given by Mr. Townsend, in which he said: "We represent the Missionary aspect of a great university. We must combine the intellectual side of the work with missionary zeal for we have to speak of the Logos, the Word of God, as that before which man must lay all his reason. There are many hopeful signs. Hinduism is giving way, and its place will not be taken by Brahmaism or any other new religion, for no such religion can stand against Christianity.

The annual bathing in the Ganges took place on the 22nd, at Bilnoor, near Cawnpore. Men, women and children, mendicants, Hindu asce-

tics, and merchants with miscellaneous goods came from distant parts of the country, to bathe on either side of the river. Mr. Biswas says: I also was there, not to feast my eyes, but to speak a word or two regarding the life of Christ. Some were come for the religious ceremony, some to buy or sell, or to combine pleasure with business. The crowd was increased on this occasion by the opening of the new railway. During the Meta there were frequent trains to and fro. Mr. Biswas spoke to several persons (villagers) about Christ's sayings and doings, pointing to Him as the true Avatar or Incarnation of God. He spread his blanket under a mango tree, and sat on it cross legged in Hindu style, and many passers by came to hear what he had to say. He spoke on the decalogue and on Christian doctrine. The Fourth Commandment was the only one which they could not appreciate. They confessed that the religion of their ancestors could not satisfy their spiritual wants, but were not yet prepared to confess the truth of Christianity. He did not give away portions of the Scriptures, on the ground that mere distribution does no good, as he had read in one of Dr. Pusey's sermons.

THE Rev. J. P. Smitheman in a letter to the *Indian Churchman* says: Ganhati has the oldest Church in Assam; Christ Church was built in 1847; Tezpur Church was erected in 1848, and two years later Debrooghur; Bengbari in 1875. These are the only churches in the Assam Valley. Three of the districts of the 'sleepy hollow of Assam' are without consecrated churches. The American Baptists have had a mission at Gamhati for over thirty years, with about 700 converts. The Welsh Calvinists are active in the Khasia Hills, where they have baptized over 2,000 and have over 3,000 adherents. This is the most successful mission in the province; the people are free from the trammels of caste, and the field has been well supplied with missionaries since its commencement thirty years ago. At the present time there is a staff of seven European missionaries. It is possible among the Khasias to have mixed schools, as well as among other hill tribes, which is impracticable among Hindus and Mahomedans. In 1863 the Rev. W. Ayerst, chaplain of Ganhati, wrote a pamphlet advocating a mission to the Garos, but the Church lost the opportunity, and the American Baptists took up work there, and have now 900 members with six native pastors. The men of the Garo tribe picked up a tract at Ganhati. They read it and sought further instruction and became firm believers. They left their police employment and went and made known to their own people the glad tidings of salvation through Jesus Christ. These two men are now native pastors in the mission. After thirty-five years work the missions of the Church of England in Assam have not a single native pastor. This is partly owing to the paucity of its staff, as there are only two missionaries for

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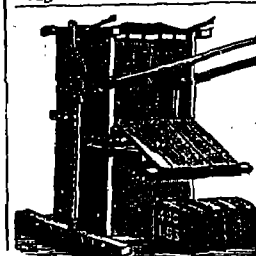
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