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"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

THE HISTORIC EPISCOPATE.—The Right Rev. James C. Campbell, D.D., Lord Bishop of Bangor, has completed his 74th year, he was born at Stonefield, in Argyleshire, in December, 1818. He is the *seventieth* bishop of Bangor, which See was founded before the year 516, and he was consecrated in 1859.

DIOCESE OF CHESTER.—The diocese contains 260 incumbents and 140 curates, chaplains, &c. Since his accession Bishop Stubbs has ordained 120 candidates—44 deacons and 76 priests. The population of the diocese is given as 644,000.

BISHOP PADDOCK OF MASSACHUSETTS ON DIVISIONS.—What the mind and will of our Lord and Master are with regard to the *unity* of His followers have been expressed so clearly as to seem beyond dispute. Only in these latter days have new interpretations of His words been proposed with a view to justify the perpetuating of schisms and sects which have marred His body, and thwarted His gracious purpose. The evils of division are evident. If our Lord directly, or through His Church, has appointed the form and mission of His ministry, then the setting up of a ministry and order other than in accordance with His will must be a grave error at best.

Among the grievous results of the present state of things are the multiplication of sects, warring bitterly with each other, the waste of efforts and means, innumerable controversies and jealousies, the ignoring or actual abandonment by many calling themselves Christians of parts of the truth taught by Christ and His Apostles, and the consequent neglect and disuse of some of the richest privileges of the Gospel. A vast portion of the world still lies in heathenism and baleful ignorance and error. Manifold forms of vice and wickedness abound even in Christian countries. The faith is assailed and the foundation of morals attacked with a vehemence and strength which undoubtedly gain in every way from the quarrels and divisions of those who should be one household, one family of brethren.

THE BISHOP OF ADELAIDE.—A testimonial of seven hundred sovereigns was offered to Bishop Kennion on the occasion of his projected visit to England, to attend the Pan-Anglican Synod at Lambeth. The Bishop refused to accept the money personally, but would devote it to reducing the bank overdraft of the Home Mission Fund.

A NEW BISHOP OF SHREWSBURY.—The Ven. Sir Lovelace Stamer, Bart, Archdeacon of Stoke, has just been selected says *The English Churchman, London, Evangelical* for the appointment of Suffragan Bishop of Lichfield, with the title of Bishop of Shrewsbury. He was born in York in 1829, and is the son of an Irish baronet. Having received his education at Rugby, and also at Trinity College, Cambridge, he graduated in 1853 as B.A. (second class classics), and was ordained in the same year, graduating as M.A. in 1856. He was two years after appointed rector of Stoke-upon-

ent, becoming Prebendary of Lichfield in 1875, and Archdeacon of Stoke-upon-Trent in 1877. The new Bishop is a High Churchman.

ECCLESIASTICAL SYMPATHIES OF THE ROYAL FAMILY.—The Queen is, if anything outside the Church of England, a staunch Presbyterian. She likes a service without display, and a sermon without length. Canons Rowse and Duckworth are amongst her favourite pulpit orators, as are many of the well-known Scotch divines. As for the other members of the Royal Family, the Prince of Wales likes any liturgy that has *go* in it. The Princess is strongly addicted to the school of the late Dr. Pusey. She attends All Saint's, Margaret-street, when in London, and may often be seen there at the half-past ten o'clock service. Prince Albert Victor, who shares his mother's views, goes with her when in town.—*York Herald.*

Every Vestry meeting, whether presided over by a clergyman or not, should be opened by prayer. The warden can surely ask his associates in the vestry to kneel and say with him the Lord's Prayer, and he can add a collect for divine direction. Indeed every meeting where God's kingdom is concerned should have this recognition of our entire dependence upon Him for wisdom and strength to do His Holy will. We have known Christian men who would kneel in "a lodge," or even pray under such circumstances, who seemed ashamed to do so when placed in just those positions where it was a serious neglect not to pray and a just irreverence not to assume the attitude of prayer.

ARMAGH CATHEDRAL.—Wonderful is the change in the old Cathedral Church of St. Patrick Armagh. The ugly, ill-advised "screen" has been removed and instead of the cramped, dwarfed appearance of the past, on entering, one is now confronted with a glorious central arch, so long hidden away by the "screen;" and on leaving, impressed with the stately line of pillars. It was only the other day that the size of the old church dawned upon one, while looking at the architect's plan and working out the measurements. The full 200 feet will now take the place of the former wretched subdivisions.

The act of Bishop French, the retiring Bishop of Lahore, in remaining at his post to work under his successor, is rightly said to be only paralleled by that of the gallant Outram at Lucknow. Dr. French is one of the most scholarly as well as one of the most saintly Bishops of the Anglican Communion. Dr. French took a first-class in classics at Oxford, as well as the gold medal for Latin, and he was Fellow and Tutor of his college (University) before he engaged in missionary work. In India he is known as the "many-tongued man of Lahore," for he is able to preach in at least eight or nine languages. Dr. French remains in his old diocese to engage in missionary work at his own expense.

By an act of grateful deference to the interests of the diocese, Lord Salisbury has waived the right of the Crown to nominate to

the valuable stall at Exeter vacated by London's new Bishop. The Bishop of Exeter, in whom the presentation ordinarily rests, has therefore conferred the appointment of Archdeacon of Totnes, in succession to the Ven. Archdeacon Earle, recently appointed as Suffragan Bishop of London, on the Rev. Dr. Wilkinson, Vicar of St. Andrew's, Plymouth, and Prebendary of Exeter. Dr. Wilkinson is a brother of Canon Wilkinson, of Birmingham, and will be a useful successor to the popular Archdeacon, who comes to join his old chief in London.

A young Parsee lady named Sorabji has succeeded in rivalling Miss Ramsay's brilliant "first" in the Cambridge Classical Tripos of last year. Miss Sorabji has had a very distinguished University career, having won the Havelock prize, the Hughlings exhibition, and ultimately graduated in the first class with only five persons similarly honoured, who are all of the sterner sex. She is a daughter of Mr. Sorabji, a native honorary missionary of the Church Missionary Society, and her mother conducts a successful high school for girls at Poonah, in which Europeans, Eurasians, Parsees, and Hindoos, are all received, and find a first-rate education.

John Wesley's Chapel, London, England, has been secured as a mission-room for the Church of St. Giles-in-the-Fields.

The past year was remarkable for the number of large legacies and donations to charities in England. It is computed that over £700,000 was given in large sums, and amounts of less than £1,000 makes the total at least £1,000,000. Nevertheless, it is doubtful whether a very large general increase of income will be the result.

The Bishop of Salisbury having been appealed to by the rector of Swanage, Dorset, to say whether the latter had acted within his right in dismissing a member of his choir, has replied very emphatically in the affirmative. The Bishop writes:—I am of opinion that it is quite within your power to do so, since it is a general rule of Church law that the ordering of the services, including the music, is entirely under the control of the minister." It is observable that while the Bishop adds that it is left to his correspondent's "discretion" to determine "what are or are not sufficient reasons for such dismissal," he offers no opinion as to whether the Rector's discretion had in the present instance been wisely exercised. The motive for excluding the objectionable chorister appears to have arisen from some differences between him and the rector in regard to a theatrical entertainment given in aid of the funds of the local school.

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CLERICAL READING.

The importance of good reading in Church can hardly be exaggerated. All admit this, and much has been said and written about it. But if we would accurately define it or determine in what it consists, we should be met with the most conflicting opinions on the subject. To discuss the question within the limits of a short paper would be simply impossible. All that we would attempt is to point out some of the ordinary faults into which clerical readers may fall, and to offer a few suggestions as to the attainment of a higher standard. The facts are these: that as Churchmen we have the most admirably composed, expressive, comprehensive, and Scriptural Liturgy to be found in Christendom, and yet that is seldom rendered in a manner worthy of its excellence and beauty. Sometimes we hear the prayers and lessons hurried over so rapidly and indistinctly that few can follow or enter into their meaning. This may not arise from any want of reverence or devotion in the reader. His mind may move so quickly that he forgets that he is acting as the mouthpiece for others whose thoughts cannot keep pace with his own, while the aged and illiterate are left far behind. A worthy clergyman of the old school used to advise his curates to pause till the oldest member of the congregation had finished his response. This rule would, we fear, be found scarcely practicable in many cases; still the spirit which is embodied is admirable, for the officiating minister should never be unmindful of the mental habits and spiritual capacities of those to whom he ministers.

Then there is the drawing, mouthing, melancholy utterance, which to many worshippers is even more painful, as it leaves much room for the intrusion of wandering thoughts, so difficult to be repressed and so destructive to real devotion. This style of reading also unnecessarily lengthens out our services, and makes them wearisome even to those that would otherwise enjoy them.

Careless, slovenly reading is, of course, highly objectionable. Misplacing or miscalling of words so familiar to all in an age of culture like the present cannot be tolerated, and ought never to occur. Never shall we forget the jar received from a blunder of this kind, which was perpetuated by a voluble Irishman before an educated town congregation, who actually prayed in the Litany for a blessing on 'the lords of the creation and ALL the nobility.' Whether he was a man of extreme democratic proclivities we know not, but he certainly was wanting at the time in the reverence and self-collectedness befitting the House of God, and the absurd slip grated most harshly upon the solemnity of the occasion.

Preaching the prayers aloud is justly objected to by most, and is happily far less common now than it was. The simple consideration that prayer is addressed to God, not to men, if realized would prevent anything like reading for effect. If the clergymen only seek to come to the Throne of Grace in his true character as a humble supplicant, and at the same time as the commissioned minister, whose high privilege it is to express the wants and desires of his fellow-sinners, whether he read or say the prayers, whether he adopt a musical tone, or a monotone, or prefer to speak in the ordinary tones of his voice, he can scarcely fail to be devotional, reverent, and real in his utterance. Then, too, the public reading of the Holy Scriptures is surely a much more important function than it is always considered. In them man is not to be heard, but God speaking through His Word to both reader and hearers. Our Church has, therefore, done well to order in her rubric that he that readeth shall 'so stand and turn himself as he may be best

heard of all such as are present.' Ezra the Scribe's example is one well worthy of imitation, when he and his colleagues 'read in the book of the Law of God distinctly, and gave the sense and caused them to understand the reading.' The judicious, though not excessive, use of emphasis, the natural adaptation of the voice to the character of the passage read, whether it be simple narrative, or the lofty flight of prophetic inspiration, or the calm, sententious reasoning of the Apostles, undoubtedly contribute much to the right understanding of the Divine Oracles, so that the lesson may become the best of sermons.

To do this well is indeed far easier in theory than in practice; yet, if the passage has been carefully studied beforehand, and the reader throw himself into its spirit, he can hardly fail in some measure to convey its meaning to others. And in these days, when so many, especially in rural parishes, are still imperfect scholars, and when the highly educated too often allow other reading to supersede the study of the Bible, the right delivery of the lessons is a means of grace of incalculable value.

The effective preaching of a written sermon is another large question, on which we will not venture further than to remark how many able and earnest men find it far easier to compose a good sermon than to give effect to it when it is composed, and that an inferior discourse well delivered is much more impressive than the most eloquent and powerful homily badly read. All this only serves to illustrate the importance of good reading; but after all the urgent question remains, often anxiously asked and asked in vain, How shall a higher standard be attained? A young clergyman may be very conscious that his reading leaves much to be desired. Home critics are not unfrequently the most frank and outspoken, and it is well when they are so; and yet, unfortunately, they generally fail in suggesting a remedy. They treat the neophyte very much as a drawing-master treated an inexperienced pupil. 'That is not the way to do it,' bluntly said the teacher. 'But how,' inquired the docile pupil, 'am I to do it?' 'That you must find out,' was the cold, unsatisfactory answer. So it is that many can detect faults in others without being able to tell how they are to be overcome.

The fact is that good reading is an art, and, like other arts, it has its method and its rules, though, of course, the perfection of art is to conceal itself; and good reading, especially of sacred themes, must never be artificial. It seems, therefore, most necessary that our clergy should receive special training with this view. Very few would have the courage, if they had the leisure, of one mentioned by the author of the *Harvest of a Quiet Eye* in an admirable paper on 'Expression in Preaching,' contributed to the *Homiletic Magazine*. This worthy man, finding that he had an excellent 'organ,' but did not know how to use it, placed himself under a teacher of elocution. At first the Professor plainly said to him, 'You read very badly.' He was not offended or discouraged, but submitted to a course of lessons, and ended, not indeed by reaching the high excellence which might have been his if he had begun earlier, but considerable improvement. The moral of the tale is evidently this, that candidates for Holy Orders should be put through such a course, and that a certificate of having done so should in every case be required for Ordination. Bishop Howe, in his admirable lectures on Pastoral Work, writes very emphatically to this effect: 'I am sure,' he says, 'enough stress is not laid in our preparation for Holy Orders upon the cultivation of the voice, and upon expressive, not to say intelligible, reading. A good reader will generally be a good preacher. How feebly and insignificantly one sometimes hears a beautiful chapter read! No wonder that the sermon is pointless and dull.' Many a good, zealous young deacon enters on his work acutely sensi-

ble of his defects in this respect. Perhaps he has never read or spoken publicly in his life before, and he has all to learn by experiments, often more distressing to himself than to others. This surely ought not so to be, nor would it be so if proper steps were taken to prepare those whose sacred calling necessitates the constant use of the voice to turn it to the highest account.—*B. W. in Church Bells.*

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

(Specially Reported.)

On a Thursday lately St. Margaret's Church, Westminster, was crowded to hear a lecture on the foreign composers of Church anthems, illustrated by the members of the choir of the Abbey, under the direction of Dr. Bridges. Organ accompaniments were played by Mr. Winter, deputy organist at the Abbey. Several collects and prayers preceded the lecture. Archdeacon Farrar, who spoke from the lectern, said that last year, aided by a voluntary choir, he had endeavoured to give a short history of the English anthem, illustrated by specimens of the Church music of the greatest of our English composers from the 16th century to the present day, with the object of deepening their interest in the anthem. By the same generous aid they would hear that night specimens of the Church music of some of the great foreign composers. One great line of demarcation divided the composers of the fourteenth, fifteenth, and sixteenth centuries from those which followed. The former were polyphonic, they wrote for voices alone; whereas the great composers of the eighteenth century composed for instruments alone, or for voices accompanied by instruments. The style existed in Flanders at the latter part of the fourteenth century. That style was represented by two composers, Arcadelt and Palestrina. Of Jacob Arcadelt but little was known, except that he was one of the most prominent of a distinguished band of Netherland musicians, who taught in Italy in the sixteenth century. In 1530 he was master of the boys in St. Peter's at Rome. His works were chiefly madrigals and masses. His style was lofty and natural. He (the Archdeacon) believed that his authorship of the *Ave Maria* associated with his name was uncertain. Giovanni Pier-Luigi da Palestrina was born 1524, and died in 1594. As a boy of thirteen he went to Rome, and, being heard singing in the street, was introduced into a choir, and from that he rose to be chapel master of the Julian Chapel in the Vatican at the age of 27. His earliest masses were dedicated to Pope Julius III., who made him a singer in the Papal chapel. Marcellus succeeded Julius, and Pope Paul IV., who followed dismissed Palestrina, partly because he was married, and partly because his voice was no longer good. He received a small pension, but the disappointment made him seriously ill. But his great triumph was yet to come. Music had fallen into a state of pedantry and the divine and natural was sacrificed to the hard subtleties of science, which utterly dominated over the meaning of the words. It had almost ceased to be religious or suitable to the sacredness of public worship; it was largely founded on secular melodies, sometimes even of a degrading character, of which the evil words were sometimes sung in church by the subordinate singers. So flagrant were these delinquencies that the Pope in his indignation nearly by an edict stopped church music altogether, which would have been disastrous. The great Council of Trent was sitting and the prelates were agreed as to the necessity of some great reform. In 1563 Pope Pius issued a commission of eight cardinals to examine the matter, and Palestrina was commissioned to write a mass as the type of what the solemn office should be. He was so impressed by the importance of the occasion,

that he wrote three, and it was the third of these, known as the "Mass of Pope Marcellus," which saved church music from entire proscription. It was felt that by that mass the future destiny of the sacred art was determined. It was so transcendently excellent that, at the close of the service, the enraptured pontiff said, "It must have been some such music that the Apostle of the Apocalypse heard sung by the angels in the New Jerusalem." Palestrina was rewarded by the post of composer to the Papal choir, and was confirmed in that post by seven successive Popes. His pay was small and his life passed in chronic penury and domestic affliction. In 1575 fifteen hundred singers from his native town entered Rome with Palestrina at their head chanting his beloved music. He left an unworthy son whom he bade on his death bed get his remaining music published to the glory of God. Thus was he true to the end with that sympathy, piety and purity which during half a century had drawn him to turn all the beauties of his fancy and resources of his love to the glory of his Maker. He died in the arms of his dear friend and confessor. He subjected art to the service of nature; it was not the beauty of the construction of his music which made it immortal, but the soul in it. His grave and earnest mind rescued the music of worship from being the vehicle for the conveyance of popular melodies. His genius guided him on sound principles and introduced a new epoch, placed him on the loftiest pinnacle of fame, and enshrined him in the hearts of all true lovers of the art. Besides the piece in the programme of Palestrina's, the choir would also sing another of his anthems, the words of which were, "I will give thanks to Thee, O Lord, Almighty God; how great and wonderful art Thou in all the world."

(Arcadelt's *Ave Maria* and Palestrina's *Miserere* were sung.)

The next two anthems marked a new epoch. As was often the case after great masters, the period of Palestrina was followed by one of great but not complete decadence, until the polyphonic school died out in 1561. Of the great English composers of the seventeenth century he spoke last May, but the next marked epoch in foreign church music was marked in 1733. Bach and Handel threw a flood of color over the eighteenth century. Johann Sebastian Bach was born at Eisenach, in Saxony, in 1685, and Handel was born at Halle in the same year. But though Bach was twice at Halle they did not seem to have met. They united in their own persons all the influences and tendencies of modern thought which brought about the revolution from the art of Palestrina to that of the present day. Handel founded no school, he exhausted all that art could do in the direction of oratorio. The two composers were not alike; Bach lived in retirement, Handel lived in a blaze of publicity. Bach appealed to the most serious; Handel to all. Handel met with recognition even in his own lifetime, but Bach had affected as deeply the minds of modern composers, though his music did not make a marked impression till fifty years after his death. It was said that music owed to both almost as much as a religion to its founder. Left, as a young boy, under the tyranny of an elder brother, Bach showed intense earnestness in pursuit of music, getting hold of a manuscript book of music and copying it all by stealth in the moonlight. Having a beautiful soprano voice he became a chorister at Luneberg and during his whole uneventful life, till he became blind, he devoted his powers to musical composition. His music was inspired by a deeply religious feeling. Endowed with a spirit of almost patriarchal simplicity, he was content with humble circumstances; his art and his family were the two great blessings of his life. Outwardly, his life was modest and insignificant; inwardly, it was luxuriant in growth and production. Starting with instrumental music he developed it in a new manner,

and created a new style. His character was full of quiet nobleness, modest, yet conscious of genius, he thought genius was patience. The establishment of his fame was due to two later masters. Mozart, hearing one of his motets, said, "Thank God, here is something, and I can learn something new." His Passion music was first performed at Westminster Abbey in April, 1871, and had spread to St. Paul's and other churches. His Christmas music had been performed very seldom, except once at Westminster Abbey. In Handel the music of the oratorio reached its highest point; he had been rightly called the Milton of music and one of the greatest composers the world had ever known. Discouraged by his father, his indomitable heart asserted itself, and he taught himself to play on a dumb spinet in a garret until his genius was discovered. Fourteen years after the death of Purcell, Handel came to London, and though we could not claim the glory of his birth, his grave was in Westminster Abbey, and England rewarded the genius it had no small part in evoking. He became chapel master to the Duke of Chandos, but his series of great works only began at fifty-five. "Saul" and "Israel in Egypt" were first performed in 1740, the "Messiah" was performed at Dublin in 1742. It was devoted first to the cause of charity and the service of the lowly, and brought in £10,000 to the Foundling Hospital, and had since brought in many thousands of pounds to many a holy cause. Thus, Handel consecrated his greatest work to the help of the unfortunate little ones, and perhaps it was that thought from which the "Messiah" caught one more tone of his best inspiration and joy. In 1749 the whole audience rose to its feet, the king also in tears, when the "Hallelujah Chorus" was begun, and that was why people rose at the performance of the chorus. In the "Messiah" he united the finest of all themes to the noblest of all music. Well might it be so, for he said he seemed to see the heavens open and an innumerable host of angels singing round the throne of God. In later years he became blind, but he rose indomitably above the affliction and would still play for his oratorios, and he was led out very pale to receive the reward of his genius. His whole mind showed some of the best features of the English character—stubborn, independent, fearless, true, generous feeling, horror of all pretence and false sentiment hiding itself under a blunt address. He developed ideas out of facts, not facts out of ideas. Something he learnt from Purcell, but in clearness of ideas and directness of means stood supreme, as also industry. He regarded his life as a kind of priesthood and devoted it to his art. He prayed that he might meet his Saviour on the day of His crucifixion, and on Good Friday he died.

[Bach's "Ah! my Saviour, I entreat Thee," and Handel's "How beautiful are the feet," were then sung.]

(To be Continued.)

HOW CAN I BEST DEFEND MY CHURCH?

By the Rev. W. Burnet in "The Dawn of Day."

Very much has been thought, written, and said of late about disestablishing and disendowing the Church of England—more that at any previous time. Strenuous efforts are being made by misguided men to bring about the separation of the Church from the State, and to rob her of her sacred rights and possessions. So long as this is the case it is the bounden duty of Churchmen, clergy or laity, rich or poor, learned or unlearned, to manfully resist these attacks by all legitimate means. Still, many may feel that their position is so lowly, and their influence so slight, that, except during an election, they can do little or nothing in the matter. This, however, would be a very serious mistake, as we can easily prove.

The Church is the Body of Christ and has many members, some more honourable than others. As, therefore, the strength of the human body depends on the vigour and healthiness of its different parts, so, if we would strengthen the Church, we shall best do so by strengthening the several members of which it is composed. In the first place, then, let each member endeavour to cultivate a more intelligent acquaintance with the constitution and principles of the Church to which he belongs. The many false statements about the Church would never have been so widely circulated, or so readily believed, if the truth had been better known on these subjects. Cheap books and pamphlets, such as "The Englishman's Brief in behalf of his National Church," are within the reach of all, in which the facts of the case are correctly and clearly stated. These contain sound, straightforward answers to the objections made to the relation of the Church to the State, and to her claims to tithes and other endowments. By examining them carefully Churchmen may satisfy themselves of the justice of their cause, and may help others to a fuller understanding of it. Then there is a book in every one's hands, which, next to the Bible, ought to be not only used for devotion, but thoughtfully studied. It is the Book of Common Prayer. A good Scotch Presbyterian minister some years ago used to exhort his brother ministers to study their prayers. It was excellent advice, since they had to compose the prayers for their congregations. But he could not have said the same to the members of their flocks, inasmuch as they could not know beforehand what their minister would pray for, or in what words. Such, happily, is not our case. With our comprehensive and Scriptural Liturgy before us, we may always be sure of the fitness of the petitions in which we shall be invited to join, nor can we find better words than the chaste and beautiful language, wherein saints and confessors of old loved to breathe out their desires to God. Surely, then, these prayers deserve to be more carefully pondered than they often are. So shall we discover a depth and fulness of meaning in them, which our very familiarity had haddened from us.

But there is another way in which Churchmen may effectually defend their Church, and that is by increased *liberality* in its support.

Should that dark day ever dawn upon our land when Parliament should be induced to cast off its national allegiance to God, and to strip His Church of the offerings of her pious sons, Churchmen of all classes, in town or country, will be called upon to contribute to her maintenance far more largely than now. To be forewarned is to be forearmed; and it will be well for all to cultivate the habit of giving regularly according to our ability to the expenses of Divine worship, the repairs and preservation of our parish churches, and, when necessary, to the payment of the clergy, schools, and other parochial machinery, besides foreign missions. By a little forethought and self-denial, the penny a week may become twopence or even sixpence, the sixpence may grow to a shilling, the shilling into half-a-crown, and so on. Almsgiving will be felt to be a privilege as well as a duty, and a wholesome spirit of independence and self-help will be acquired.

Again, if we desire that the Church should not only hold her own, but win her way amongst all classes of society, all must *work* unitedly towards this object. It is not enough that the clergy take the lead, as they are bound to do, in this good work; but all, who have the love of Christ and of men's souls in their hearts, must be ready to assist. All have not the same ability, or education, or leisure; yet each may do something, whether as Sunday-school teachers, or choristers, or collectors, or visitors. The call to every Christian is this: "Son, go work to-day in My vineyard."

The Christian Indians near Metlakatla,

in North America, lately sounded the right note for Churchmen at home, when, being about to leave their village for the summer fishing and travel amongst their heathen neighbours, they wrote to their missionary: "We have not much knowledge, nor a large measure of light, but with God's help we will light a match which may guide some of our fellow-men into the way of peace."

In these and other ways it is in the power of most, at least, to strengthen the position of the Church in these days of difficulty and danger. Nor let us neglect that means without which the rest would be ineffectual. It is the weapon of all "prayer." Very earnestly should we all plead with Christ, Who is Head over all things to His Church, that "in His continual pity He would cleanse and defend it." "Prayers and pains through faith in Jesus Christ can do anything." This was the motto of one of the first American missionaries. Let it be ours; and whilst we are each diligent in fulfilling his own appointed duty, as workers together with God, our dependence must be on Him, without Whom nothing is strong, nothing is holy.—*Dawn of Day.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—The St. Stephen's Branch of the G. F. S. begins its fourth year of work with a celebration of the Holy Eucharist in St. Stephen's Chapel at 8 a. m., on the Feast of the Purification B. V. M., with a good attendance of members and associates. On Feb. 3rd evening service was held, and a special Litany, adapted for the G. F. S., was used. The Preacher, Rev. Dr. Partridge, Rector of St. George's gave an address to the Society, full of help and encouragement; in which he touchingly alluded to the loss of the Bishop, who had introduced the G. F. S. into Halifax, and always took such an interest in its work and advancement. A large number of associates and members were present. The offertory at both services was given to St. Stephen's Branch.

At the annual meeting of the Association on Feb. 6th, much necessary business was transacted, and all looked forward on another year's work with hope and fresh resolution.

It is expected that branches of this excellent society will shortly be formed in other Parishes of the Diocese.

SPRING HILL MINES.—A successful and very enjoyable tea was held by the ladies of the congregation and Temperance Society on St. Valentine's Eve, at which between two and three hundred persons were present. A pleasant entertainment followed the tea, in which Messrs. Bowen, Leonard, Armand, Cameron, Dooley, Shenton, Durham, Sherlock, and Mrs. Moorhouse and Miss Durham took part, with much acceptance. At the close of the evening, Mr. Howard, on behalf of the ladies of the congregation, presented Mrs. Wilson, the rector's wife, with a handsome heavy silver butter dish and a silver card receiver. The presentation was accompanied with a flattering address, expressive of the esteem in which Mrs. Wilson is held and the hope that she may long be among the church people of Springhill. The good church people who contributed toward the evening's entertainment did so nobly and generously and were generously rewarded by a marked diminution of the Church debt; which is now less than one hundred dollars. Those who assisted at the tables were Mrs. Williams, Boss, Howard, Ridgway, Sherlock, Bell and Hunter, and Miss Hargreaves, Dwyer, Hargreaves, Ridgway, Yarrow and others.

FALMOUTH.—The Rev. J. Harrison thankfully acknowledges for Hantsport Church Building Fund the sum of five dollars from the Hon. Judge DesBrisay, Bridgewater, N.S.

CAPE BRETON.

SYDNEY.—The 39th meeting of the Sydney Rural Deanery was held at Sydney on Feb. 2nd, the feast of the Purification. On the preceding evening Evensong was said in St. George's Church by Rev. W. J. Lockyer, and a sermon preached by Rev. R. Bambrick. On Thursday morning Mattins was said at 11 o'clock, followed by a celebration of the Holy Communion, the Rural Dean, Rev. D. Smith being celebrant. The sermon was preached by Rev. T. F. Draper on the "Church of the living God." In the afternoon the Chapter met in the Rectory. After prayers 1 Timothy ii., was read in Greek, and commented upon at length. The Rural Dean then read an excellent paper which he had prepared on the relations of the Church to the dissenting bodies. It was devoted mainly to the consideration of two questions: 1. Are these manifestations on the part of the denominations of a real desire for re-union with the Church? This was answered in the negative. 2. What is the best way of promoting unity? The reply to this was based on the text, "Speaking the truth in love." In honesty to the Church, in justice to the sects Church teachers should plainly proclaim the truth, and not speak or behave as if some of the doctrines of which she is the divinely ordained trustee, could be given up or ignored. Occupation of dissenting pulpits by Church clergymen and similar proceedings necessarily impeded progress towards union, by confirming those outside the Church in their expectation of impossible compromise, or in their fatal satisfaction with their present position. The paper drew forth a lengthy discussion, which lasted until the meeting adjourned. The clergy present agreed with the conclusions arrived at by the essayist.

In the evening the parishioners of Sydney had for the first time the opportunity of enjoying a full choral service in their parish Church. The service chosen was Bambridge's, and, especially in view of the lack of previous experience, was remarkably well rendered. Miss N. Eill presided at the organ. Both she and the choir are much to be praised for their earnest efforts to brighten and beautify the public worship of Almighty God. The Rev. R. D. Bambrick sang the priest's part. The sermon was preached by the Rev. W. J. Lockyer, of Cow Bay, who gave a striking discourse on the epistle and gospel for Septuagesima Sunday.

The Rev. Dr. Uniacke, for many years rector of St. George's, Sydney, died last December. For a long time previous to his decease, the weakness of age had prevented him from working in the parish, which was consequently left in the sole charge of his carate, Rev. D. Smith, B.D. On Jan. 4th, a meeting of the parishioners was held in St. George's Sunday-school, at which they shewed their appreciation of Mr. Smith's labors by unanimously electing him as their Rector.

The church people of Sydney are to be congratulated on retaining among them a gentleman of Mr. Smith's exceptional abilities. He is a capital scholar, a sound churchman, and filled with zeal for the cause of Christ. He was educated at St. Augustine's, Canterbury, and took his degree of B.D. from King's College, Windsor.

DIOCESE OF FREDERICTON

ST. JOHN.—The annual meeting of the Church of England Institute was held on the evening of the 9th inst. The report of the council was presented, showing the various branches of the work for the past year. Rev. Canon Brigstocke was re-elected President, and Messrs. C. F. Kinneer and T. W. Daniel elected Vice-Presidents. The following gentlemen were elected members of the Council for the ensuing year: R. P. Starr, W. H. Sadlier, C. A. Macdonald, A. P. Tippet, C. E. L. Jarvis, Charles Masters, C. D.

Cory, G. L. Robinson, J. R. Smith and G. C. Coaster

DIOCESE OF ONTARIO.

KINGSTON.—The Lord Bishop of the Diocese held a Confirmation in St. George's Cathedral on the 12th inst., at which thirty candidates were presented. His Lordship addressed those present in his usual forcible and pleasing manner. The Bishop preached to a large congregation in St. Paul's in the evening.

Handel's sacred Oratorio of The Messiah was given in the City Hall on the evening of the 9th with a chorus of 120 voices. The effect was very fine, far exceeding all anticipation; the solos were taken by Mrs. Martin-Murphy, of Hamilton; Miss Patrick, of Ottawa; Mr. Clark, also of Hamilton, and Mr. Stancliffe, of Montreal—the latter gentleman was repeatedly encored. Mr. E. W. Wadell, of Kingston, to whom the whole credit of the performance is due, deserves the highest praise not only for the perfect manner in which all was done, but for his attempt to cultivate a taste for such a high order of music.

The Lenten services in the city Churches are being well attended.

The St. James' Branch of the Church of England Temperance Society held a very successful meeting on the 14th. A debate on the Scott Act occurred; it was decided by a vote of 10 to 1 that the Act is a failure.

DIOCESE OF TORONTO.

ORILLIA.—On Christmas Day, the Rev. Rural Dean Stewart presented St. James' Church with a set of handsome books, consisting of a Prayer book for reading-desk, and two services for the communion table. The books were obtained from England, specially for this purpose.

TORONTO.—The special preachers at the Lent Services are as follows:

Wednesday, 22nd Feb., Rev. W. Hoyes Clark; Friday, 24th (St. Matthias' day) Rev. J. D. Cayley; Sunday p.m., 26th, Rev. Canon Dumoulin; Wednesday, 29th, Rev. G. I. Taylor; Friday, 2nd March, Rev. Provost Body; Wednesday, 7th March, Ven. Archdeacon Boddy; Friday, 9th March, Rev. Prof. Jones; Wednesday, 14th March, Right Rev. the Bishop of Niagara.

DIOCESE OF NIAGARA.

ARTHUR AND ALMA.—Church work is being rapidly pushed ahead in this Mission.

At Arthur the women of Grace Church Congregation met and formed themselves into a guild, the following officers were appointed: Mrs. Draper, Sr., President; Mrs. Lewis, Vice-President; Mrs. Dr. Robinson, Secretary; and Mr. W. E. A. Lewis, Treasurer. The object of the society is to assist Church work in its many useful branches in the Parish, but especially to help in wiping out the debt at present hanging like a cloud over Grace Church. The meeting was a most encouraging one.

At Alma the congregation have determined to build a new church. A splendid site has been purchased for \$200.00. The congregation have \$400.00 cash in the bank, and about \$550.00 in promissory notes. With such a good start the Rev. Elwin Radcliffe considers that strong efforts should be made to build the new church early in the spring. Stone bees and sand bees are consequently the order of the day, and most praiseworthy enthusiasm is being displayed by the people in carrying out this good object. The next pleasant fact we shall hope to record about this Parish is the opening of the new church. *Laus Deo.*

NIAGARA.—The Ruri-Decanal Chapter of Lincoln and Welland met at Niagara Falls, on the 24th and 25th January; nine clergy being present. At Evensong on Tuesday a thought-

ful and appropriate sermon was preached by Rev. W. J. Armitage, on 2 Tim. i: 7. At the business meeting next day an address of condolence with the family of the late Canon Holland was agreed to, he having for many years discharged the duties of Rural Dean in this Deanery, while Rector of St. George's, St. Catharines, and will be long missed at the meetings of the Chapter. Part of St. John xviii and xix were then read and considered; comparison being especially made of the revised with the old version.

DIOCESE OF HURON.

THORNDALE.—The Young People's Association in connection with Grace Church, gave a Concert in the public hall here, on Friday the 10th. The Hall was well filled; a good musical programme was rendered. The Rev. Evans Davis, of London, gave an address. The proceeds go towards reducing the debt on the parsonage. Since the Rev. F. F. Davis entered on his duties in this parish everything has gone on nicely, and few Churches are in a more flourishing condition than Grace Church, Thorndale.

PORT RYERSON.—The Congregation in this out of the way village has been steadily increasing for the past year. The Church had been closed for years, and no service in connection with the Church of England held in the place until the Rev. W. Davis, Rector of Woodhouse, who in connection with his other duties gave us a week-day service. He presently saw his way to opening the Church regularly every Sunday; now we have a good congregation and flourishing Sunday-school. The few Church people assisted by those of other denominations who attend the services, presented Mr. Davis with a purse of \$60 and an address, on Feb 10th, as a slight token of their esteem and gratitude for his many faithful services.

LONDON.—Special Lenten Services are being held in each of the city Churches. His Lordship the Bishop of the Diocese, who is and will be out of the city the greater part of the time until Easter, is announced to lecture in St. Paul's Cathedral on the Friday afternoons, and preach there Easter Sunday morning.

MITCHELL.—A well attended Vestry meeting was held in Trinity Church on Tuesday evening last, with the rector in the chair. After prayer, the resignation of Rev. Mr. Ker was received. On motion of W. R. Davis, seconded by Jos. Jackson, A. Dent and T. McClay were appointed a Committee to confer with the Bishop respecting a successor to the present incumbent. It was also decided to sell the present rectory, and purchase another property more convenient to the Church. Meeting then adjourned. [The Bishop has since been waited upon, and at the request of the deputation agreed to appoint Rev. J. C. Farthing, M.A., a graduate of Cambridge University, and one of the most promising young men in the Diocese. Mr. Farthing will accept.]

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

Clergymen in each Parish or Mission are requested to have all the candidates from their several stations prepared and ready to be presented at the service, as arranged in the following lists.

It is the Bishop's wish that a list of all the candidates, with christian names in full and plainly written, be handed to him on his arrival, which lists, if necessary, will be subject to correction after the service.

The Bishop places the responsibility of punctual attendance at each service on the clergyman in charge, and particularly requests that

nothing be allowed to interfere and prevent the Bishop from being present and ready for service, as named in printed lists. For February the appointments are:

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

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

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

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

DIOCESE OF ALGOMA.

The Treasurer of the Diocese acknowledges with many thanks the receipt of the following:

Mission Fund, by the Bishop, Mrs. Stephen Howard, \$50; Mrs. Beecher, \$50; G. Wilgroes, \$25; H. W. Beatty, \$50; F. Wyld, \$50; H. B. Brock, \$100; Sir. Adam and Lady Wilson, \$50; B. H. Charles, (2nd Feb.,) \$10; Henry Lye \$5; Ottawa Twenty Minute Society, \$5; Infant Class Sunday-school per Mr. Harcourt, \$20; Rev. G. Forneret, \$10; Geo. Gooderham, \$100; W. G. Gooderham, \$25; S. Caldecott, \$5; C. Brough, \$5; Sir W. Howland, \$5; Rev. G. Griffin, \$5; S. C. Wood, \$20; A. Lee, \$100; Col. Gzowski, \$100; Geo. Gillespie, \$50; F. W. Kingston, \$100; H. C. Blackford, \$10; Rev. W. Craig, \$2; Mrs. Roper, \$5; A Thank offering, N. B., \$20; St. George's, W. A., Granby, P. Q., \$10; Trinity SS., Galt, \$15; Barlow, Cumberland, \$25; Avon, St. Mark's, Parkdale, \$10; Churchman, Dio. Ont., \$5.

Also, per M. F., Lady Augusta Onslow, £5 5s.; Miss E. Dixon, \$1; Miss Beatty, \$1 20; Miss Wilson, \$1; Dr. Daniel Wilson, \$25; Churchman, \$5; Mrs. Deal and Mrs. Metcalf, Mitchell, \$8.80; Rev. G. M. Wrong's Bible Class, \$50; Offertories per Rev. G. Gillmor, \$19.50; Legacy by Mr. W. Elliott, per Rev. B. Mellish, \$200; Hon. E. Blake, \$30; do special for Parry Sound District, \$25; New Hamburg, per Rev. R. Mitchell, \$5.

Widows' and Orphans Fund:—Jubilee Offering of Mission Helpers, Church of the Ascension, Toronto, \$125; Hon. E. Blake, \$25; per Mr. Boomer, London, \$34; Rev. Weston Jones, per do, \$20; W. A. M. A., Delaware, per do, \$10; Mr. Beekford, per Mr. Strachan, \$20; an old woman of St. James, \$1; Mrs. E. Murphy, \$5; Miss E. Galt, \$5.50; Mr. C. Moss, \$2.25; Mr. T. Moss, \$1; All Saints, Collingwood, add'l, \$23.59; St. John's SS. Chester, \$3; St. John's Stisted, per Rev. W. Crompton, \$1.

The Bishop's appointments for Muskoka, for February, were as follows:

Feb 12th, Hoodstown and Graswall; Feb. 13th, Axe Lake, Stanleydale; 14th and 15th, Afdin and Lancelot; 16th, Afferd; 17th, Beatrice; 18th and 19th, Port Sydney; 20th,

Brunei Township; 22nd, Stoneleigh and Baysville; 24th, Bartsville and Falkenbury; 25th and 26th, Branbridge.

DIOCESE OF QU'APPELLE.

The Bishop of the Diocese (The Right Rev. Dr. Anson) issued the following Lenten Pastoral to be read in all Churches on Quinquagesima Sunday or the First Sunday in Lent:—

Brethren Beloved in the Lord:

It was once the custom for the Bishop to issue a Pastoral to his Diocese at the beginning of the Holy Season of Lent. Thereby, once a year, at least, all the people were reminded of the unity of the Diocese in spiritual as in temporal matters, the Chief Pastor spoke to all as to one flock, the same lesson reached all at one time.

And surely there is a solemn power in such an utterance, however imperfect in themselves may be the words spoken. I have resolved, therefore, this year, to revive this solemn practice. May God's Holy Spirit give life to the written words that they may reach some souls, that what is amiss amongst us may be rectified, what is weak may be strengthened.

What is the purpose of Lent? It is a solemn call to search into our ways; to repent; to turn from our sins; and to seek mercy and salvation while the day of our probation lasts. "Therefore, also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and read your heart, and not your garments, and turn unto the Lord your God, for he is gracious, slow to anger, and of great kindness."

We have all need of such a call from time to time. Many are sleeping in the deadly embrace of some unrepented sin; many are altogether indifferent and careless as to their spiritual state before God; and those who are trying to live the life of the Spirit come far short of what they know they ought to be and desire to be, and by such a call are stimulated to increased effort and prayer.

This Season, then, calls us to earnest and faithful *Self-Examination*, to *Fasting*, and other self-disciplining exercises of a sincere penitence; to increased *Prayer*, and other devotions of the spiritual life.

1. It calls us to *Self-Examination*. How few people know themselves even as their fellow-men know them? How much less as God knows them? The heart is deceitful above all things. There can very easily be a cry of "Peace, peace," when there is really no peace. Sin often hides itself in the folds of self-righteousness. Even heathen philosophers recognised the need of careful self-examination if men would know themselves. Self-examination is the first step to true repentance, as true repentance is necessary before we can obtain the joy of salvation.

Take, then, the commands of God's Law interpreted by the light of Christ's words, and with earnest prayer for the Holy Spirit's guidance, search deeply, honestly, faithfully into your past life, if you have never yet done this, and bring each sin that you can remember to the Throne of God's Mercy that you may obtain the promised pardon. "If we confess our sins," our God, His Word tells us, "is faithful and just to forgive us our sins." The promise of forgiveness is here, and everywhere in Scripture, attached to the confession of *our sins*—not merely of our general *sinfulness*. But there are some sins that are "*open and go before to judgment*"; some sins that are so notorious and so common that we may speak of them as the *sin of community*. Are there any such amongst ourselves? Alas! brethren, it would be vain to attempt to disguise the fact that there are.

First amongst these I would name the terrible habit of *Swearing* and the *use of profane language*, especially the common use of the Sacred Name that our Lord took as man—that

Name which, above all names, should be treated with all respect and reverence. It is scarcely possible to go into any place of public resort without fearing to hear what no Christian ought to hear. And though when a clergyman is present the use of such language is often restrained, sufficient is heard to prove how terribly prevalent in our midst this evil habit is. It is speedily acquired by association. It is very hard to break when once acquired. And yet there is no evil habit so senseless, so without excuse. It is not natural; it ministers to no real pleasure. But the righteous judgment of God is declared against it almost more solemnly than against any other sin—"Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His Name in vain"—and the Lord Jesus is our God, as well as our brother Man. "Hallowed be Thy Name," is the first petition of that prayer which He taught all His people when they prayed to say. "Swear not at all," is His command, for whatsoever is more than Yea and Nay "precedeth of evil."

Brethren, let us try to purge our country of this gross evil, that must, if allowed to grow, cut to the root of all true godliness. Ye who are men, and come into contact with it, set your face against it as a flint. Be bold, and witness against it. The honor of your God and Saviour demands this of you. "Whosoever shall be ashamed of Me, and of my words," saith Christ, "of him shall the Son of Man be ashamed when He cometh in the glory of His Father, with the holy angels."

Drunkenness, again, is a sin very prevalent. I need scarcely remind you that it is written, "No drunkard shall inherit the kingdom of God." But, here, drunkenness has too often the aggravation that is attended with violation of the laws of the country in which we live. Whatever may be our opinion as to the character of a law, we are bound to obedience to it as long as we live in the country of which it is a law.

These two sins I have alluded to as being specially, as I cannot but think, the common sins of our District. When those who profess themselves to be members of the Church in any way participate in them, it brings grievous scandal upon the Church. The openly evil life of a professing Christian causes the Name of Christ to be blasphemed among the the non-believing more than anything else.

(To be continued.)

DIocese of New Westminster.

Vancouver.—On May the 15th, the consecration of St. James' Church, at Granville (now called Vancouver) was dedicated to the service of Almighty God.

The Communion Vessels, a handsome double set, including almsdishes, were presented by the Rector of St. James Church, Wednesbury, England.

On Whit-sun' Day, 1886, the whole town of Vancouver was swept away in a few hours, by an awful fire.

Nothing was saved out of the Church, even the morning's offertory being consumed. The remains of the altar vessels were dug up next day by the Bishop and returned to the Church of Wednesbury as a relic.

It was a difficult matter to raise the funds for building a new Church. The people of Vancouver were homeless and had lost their all. But "where there's a will there's a way," and on St. James' Day, the Dedication Festival Services was held in the new Church, a beautiful and originally designed building.

This Church was consecrated on Sunday, the first day of 1888. There was a celebration at 8 o'clock, the consecration beginning at 10.30. There were present of the clergy: the Bishop with his Chaplain Rev. C. Croucher, the Archdeacon, the Rector of Vancouver Rev. H. Fiennes-Clinton, and the Rev. H. Ed-

wardes who is acting *pro tem.* as curate. The procession entered at the west door, the Bishop, vested in his cope, knocking with his staff for admission. A petition, for the consecration, was read by one of the Churchwardens, and given to the Bishop, who having received it proceeded up the aisle, with the clergy, singing the 24th Psalm. Seated in his chair he then received the "Instrument of Donation," consisting of the conveyance of the Church site from the C. P. R. Co., and laid it on the Altar. After a short exhortation and prayer the procession returned down the aisle to the Font, singing the 56th Psalm.

The font is quite a remarkable feature in the Church being formed of rough granite boulders, with which the town site of Vancouver was strewn, the base, forming a platform, consists of one huge block; a second forms the pedestal, while a third, hollowed out, is the basin. In turn the Font, Chancel step, Pulpit and Altar were blessed and dedicated, after which the service for the day was sung with special Psalms and Lessons.

Before the commencement of the Communion Office, the altar was vested in a beautifully embroidered red velvet super-frontal, which, with a red frontal, had been sent out from England by Miss Matthews.

The Altar itself is of handsomely carved wood and was presented by the Free Masons of New Westminster; the communion plate, a solid silver set, is the gift of Miss Lugeby, and the altar linen was also sent from England.

After the presentation of these various gifts, the Communion Service was continued to the end, the Archdeacon giving an excellent little address in place of a sermon, and the Epistle and Gospel being read by the Rector and Curate.

The Church, which is capable of seating 250, was filled, both morning and evening, to its utmost capacity, and already need is felt for more accommodation. Evensong was sung at 7 o'clock, the Bishop preaching the sermon.

BERMUDA.

Wednesday, 8th February, will long be remembered in the annals of Smith's Parish, as the occasion of the consecration of the Tower and Chancel of St. Mark's Church. At eleven a.m. the Bishop was received at the entrance of the Tower by the Churchwardens and Vestrymen. The usual form of petition for consecration was read by the senior churchwarden; after which the Bishop preceded by his chaplain bearing the pastoral staff, and followed by the rector, the Rev. A. C. Jones, and visiting clergy, proceeded to the chancel; alternate verses of the Twenty-fourth Psalm being chanted by the Bishop and choir.

The Litany was then read by the Rector, special suffrages being offered by the Bishop, after the intercession for the Holy Church Universal Hymn 477 (S.P.C.K.) having been sung, the Diocesan made an exhortation, urging those assembled to pray for the blessing of the Almighty on their undertaking. Then followed appropriate prayers. Then the Bishop turning to the congregation said: "By the authority committed unto us in the Church of God we dedicate and set apart for ever, from all common and profane uses, this and whatsoever therein is consecrated by our prayers and benediction for the ministration of the Holy service and mysteries of the Church of God. And this house to be hallowed and consecrated, in the name of the Father, and of the Son and of the Holy Ghost." Amen.

The blessing of God Almighty, the Father, the Son, and the Holy Ghost, rest upon this House for ever and ever. Amen.

After the hymn, "We love the place O God," the sentence of Consecration was read by the Vicar General, Rev. J. S. Tough, signed by the Bishop and by him ordered to be enrolled amongst the archives of the diocese.

The choir then sang, "The Church's one Foundation."

An excellent sermon was delivered by his Lordship, alluding to our Saviour joining in the Jewish worship in the Synagogue, the necessity and use of forms of prayer, and after congratulating the worshippers on the various improvements to the edifice, closing with an entreaty that they would make the most of their religious privileges. The offertory will be devoted to the Church Restoration Fund. Eight priests were present and took part in the ceremony.

CONTEMPORARY CHURCH OPINION.

The Church Guardian, Omaha, says:—

These are days when the clergy are preparing classes for Confirmation. This duty can not be delegated. It must be conscientiously and regularly done by the Priests. The work must have thought and time. The reason why we have such poor Churchmen and such feeble Christians, is that, those who are confirmed have no systematic instruction in regard to "The Faith once for all delivered to the Saints." How the clergy can say in presenting a class for confirmation, "I have examined them and believe them meet to receive the same," when there has been no serious question asked, no review of the Catechism required, no earnest prayer offered with them is more than we can fathom; and yet this is the way that we are told some candidates are made ready for the Apostolic Rite of Confirmation.

The Church Press of N.Y., says of LENT:—

It is an admirable arrangement in the Church year that this holy season comes round to us with such undeviating certainty. We need it. The wants of our spiritual nature, the demands of our daily life, the interests of the Church, the temptations of the world, all render necessary such a period of retirement and meditation, of self-denial and prayer. If entered upon in the spirit of our Lord, and observed in the manner the Church has prescribed, Lent cannot be otherwise than highly beneficial. It will make us better acquainted with ourselves, and bring us into closer communion with God; and as the result of such increase of knowledge and power, we must be more useful and more happy. It would involve serious spiritual loss were this season withheld from us, and were it not thus periodically brought round there would be danger of our own forgetfulness or indifference, because of the cares of business, or the fascinations of pleasure, or the apathy of our moral nature.

In preparation for duty, and in anticipation of profit, we should now steadily set our minds upon this solemn Lenten Fast, and try to realize fully the great purpose for which it has been ordained. What is the grand central truth which underlies the Fast? And what is the personal Christian duty which is inseparably associated with it? Is it not the design of the Church to bring before us afresh the humiliation and sufferings of our blessed Lord, and to make us more fully partakers of his sufferings, that we may realize more sensibly and really the benefits resulting therefrom in pardon and holiness? In order to do this there is need for systematic reading in the life and work of Christ, for close self-examination, for more frequent private devotion and public prayer, and for the more earnest and habitual exercise of all these powers and graces which enter into the Christian life, and constitute a perfect character.

And it is to this the Church calls us during Lent. It provides the material and supplies the motive; and by a gradual process of knowledge, and repentance, and prayer, and faith, and fellowship, it seeks to make us know Christ, that we may be buried with him by baptism unto death, and that being raised up together with Him by the glory of the Father, we

should walk in newness of life. What object can be purer or nobler? It touches a necessity of our religious life and the very fundamental elements of our Christian faith. Should we not, therefore, enter into the observance of this holy season in a spirit which is in harmony with the end in view? The advantage will be ours, and we shall succeed the more surely in this by earnest preparation now.

'WHICH IS MUCH TO BE DESIRED.'

The Church of England, in her Communion Service, laments her lost Discipline. The restoration thereof is, she declares, 'much to be wished.' The want of it is continually objected against her by her foes, and the lack of it is a weak point in her harness. Much has she recovered and restored in her latest half century. Is the restoration of godly discipline a thing past praying for? Not so. And we are bold also to declare that, if her officers are faithful and courageous, the thing is, even now, within her grasp. And for the need of it, let the scandals which do attend the indiscriminate reading of the Burial Service speak. And let them be confronted with the rubric which prefaces it, and it will be seen that the Church's exercise of her power of Excommunication is supposed; and that over notorious, and, therefore, excommunicate, sinners, the Office is not intended to be used. The proper use of her power of Discipline would remove this scandal from the Church.

There was a controversy, in the Early Church, as to the possibility of pardon for notorious sin after Baptism. In admitting sinners, even the most heinous, to penance and Absolution, the Church Catholic took care to bring home to their minds, and also to the minds of those who had not fallen, the exceeding sinfulness and the deadly defilement of sin. 'They did not,' says Bishop Harold Browne, 'indeed restore them readily and lightly as we do at present.' But, we must ask, reading these words—do we restore our lapsed at all in the Church of England? Where are our excommunicate members? What Priest has the boldness to present; what Bishop is asked to admonish, and, failing heed of this, to excommunicate, the impenitent offender? But, in the Early Church, sin was set before her members as a very serious matter indeed. 'For example, for fornication' (a sin so lightly thought of in our day) 'the offender was expelled three years from the public service of the Church, three years more he was in the station of hearer, three years more in the station of the prostrate, and then was received to full communion. The term was double for adultery, and three times as long for murder.' Some discretion was allowed to the Bishop, and the rules varied in dioceses and churches. 'But the diversity in the measure of penance only proves identity of principle.'

We would not advocate such great severity. We think that we detect a milder rule in the treatment by St. Paul of one guilty even of the dreadful crime of Incest. (See the Second Epistle to the Corinthians). But truly an excessive rigour is preferable to a laxity which leaves deadly sin unrebuked, unpunished, and scathless, in the Church. If it be required of his ministers (1 Tim. iii.) that they rule well their house, having their children in subjection, must not the Church, our Mother, be either blameworthy or contemptible if her children are under no restraint of discipline or chastening? Can she be, from the Apostle's point of view, fit to have the charge of a family? Is it kind to the offending, salutary to their brethren, to leave them unpunished, to make no difference between the rebellious and the dutiful? It is, surely, plain, that the res-

toration of Discipline to our Church is 'much to be wished.' In fact, that it is really a necessity.

What remedy is at hand, we then ask, for this disordered state of affairs?

Canon 113 sets before us a very plain and simple course of action. Are the more part of the clergy so much as aware of its existence? The Churchwardens, &c., are expected to 'take care for the suppressing of sin and wickedness in their several parishes—by admonition, reprehension, and denunciation, to their Ordinaries.' But if 'through fear of their superiors, or through negligence,' they forbear to discharge their duty, the Parson, Vicar, or Curate may join with them, or, if need be, himself present to the Ordinaries wheresoever it is necessary, who then will, after enquiry, take the necessary steps for admonishing, or, in the end, excommunicating the offender. And it is to be noted that this very Canon provides for the inviolability of the seal of Confession which (except with regard to a crime endangering his own life under the law, by concealment) the Minister is to keep sacred 'under pain of irregularity.' In the Act, 53 Geo. III., c. 127, occurs this important section:—

'Nothing in this Act contained shall prevent any Ecclesiastical Court from pronouncing or declaring persons to be excommunicated in definite sentences, or in interlocutory decrees, having the force and effect of definite sentences, such sentences or decrees being pronounced as spiritual censures for offences of ecclesiastical cognisance, in the same manner as such Court might lawfully have pronounced or declared the same had this Act not been passed.'

And in the case of *Randall v. Vowles* and *Vowles* (1856)—a case of incestuous cohabitation—the Judge of the Arches Court gave a judgment in which the question of penance is referred to, and excommunication threatened. (Phillimore's *Eccles. Law*, vol. ii. pp. 1374-5). It would seem, then, that it does but require faithfulness and courage in the ministry of the Church of England to recover for her the Discipline, which recovery her formularies speak of as 'much to be wished.'

The objection might be made that the exercise of discipline would be 'inexpedient,' that the lay folk would not endure it, and that they would be alienated from the Church if she revived the exercise of this discipline.

The argument of 'Expediency' is one that we are not careful to answer.

'Because Right is Right, to follow Right
Were wisdom in the scorn of consequence.'

And Expediency is often—even for this world—inexpedient. It often defeats its own ends. 'It is expedient that one man should die,' lest 'the Romans should come and take away our place and nation.' Well, the Caiaphas policy of 'Expediency' prevailed, and greatly, by means of it, the dreaded catastrophe was brought about!

Let a story of old times, less known than that of Ambrose and Theodosius (which is, of course, equally to the point), show how the fearless carrying out of Principle v. Expediency will sometimes triumph, even here and now:—

'Sweyn, king of Denmark, was a man of a fierce, lawless temper; he made an unlawful marriage in spite of all the Bishop's entreaties, and when he heard that some of his earls had made jests upon him he had them put to death without form of law. When the next day he came to church Bishop William stood, like Ambrose, at the door, barring the way with his pastoral staff, and calling him not a king but murderer. Some of the attendants rushed forward with their swords and threatened the Bishop. He bent his head for the stroke, and said he would die in the cause of God. Sweyn's heart was touched; he called them away, bade the Bishop appoint his penance, and give up his sin. He was absolved, and ever after loved

the Bishop, and greatly aided the work of the Church in Denmark. In 1080 he died, and so did Bishop William, who had prayed not to be long separated from him, and they were both buried at the same time.'

Here Principle proved to be expedient, even for time. But was not the good Bishop prepared to face whatsoever consequence of his (from a worldly point of view) inexpedient action? And ought men, in our day, to be held back by the fear of consequences from doing their duty?—*I. R. V. in Church Bells.*

DIocese OF MONTREAL.

Quio.—A Pre-Lenten Conference of Clergy of the Rural Deanery of Clarendon was held here to day. It began with celebration of Holy Communion in St. John's Church, which was well attended by the parishioners. The distance of some of the clergy prevented their attendance. The Rev. J. F. Snowden, of the Diocese of Ontario was heartily welcomed. Papers on the subject of Lenten Fasting were read by the Rev. T. E. Cunningham, F. R. Smith, and Geo. A. Smith, and an interesting discussion followed. The visiting clergy were most hospitably entertained by the Rev. Mr. and Mrs. Given.

CLARENDON.—The recent Advent Mission conducted by the Rev. Dr. Norton continues to bear fruit. A ladies Missionary Association has been organized and is creating much interest in the parish in the Algoma work. The Rev. H. Beer, of St. Joseph's Island, Algoma, was present at one of the meetings and gave an interesting address. Another result of the Mission is the organization of a Young Men's Association on the plan of the Brotherhood of St. Andrew.

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.]

CHELSEA MISSION—NEW PARSONAGE.

To the Editor of the CHURCH GUARDIAN:

SIR,—I desire through your journal to thank those friends who have so cheerfully assisted me in my parsonage enterprise. If I had 75 or 80 more \$5 notes, however, I could accomplish my purpose. My earnest desire is to put up the building this spring. The little Mission has done well and deserves encouragement. Further help is most respectfully solicited. Again I ask, who will help me carry out this much needed work?

GEORGE JOHNSON,
Chelsea, Feb. 9th, 1888. Incumbent.

"His Compassions fail not, they are true every morning."—*Lam. iii.*, 22-3.

Thou art with me, O, My Father,
At early dawn of day:
It is Thy Glory brighteneth
The upward streaming ray.
It calls me by its beauty
To rise and worship Thee,—
I feel Thy Glorious presence,
Thy face I may not see.

Thou art with me, O, my Father,
In changing scenes of life,
In loneliness of spirit,
In weariness of strife.
My comfortings, my chastenings,
Alternate at Thy will,—
I trust Thee, O, my Father!
I trust Thee, and am still.

—*Saxby.*

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1988. For Business announcements See page 14.

CALENDAR FOR FEBRUARY.

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

Special Notice.

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

THE TEACHER'S PURPOSE.

A Paper read at a Sunday-School Teacher's Conference in Trinity Chapel, Pittsburg, Monday Evening, December 12, 1887.
(Continued.)

BY BISHOP WHITEHEAD.

Do I seem to have wandered from my subject? Only so in appearance, for my argument is this: The Church's system being what it is, the teacher's purpose is and should be a very simple one, namely: *to be thoroughly loyal to that system.* The purpose is not to "bring the children to Christ," for that has been already done when "He took them into His arms, laid His hands upon them and blessed them." If there be any text which more than another seems to indicate the teacher's purpose and work, it is this: "He took him by the hand and lifted him up."

By the hand of his personal covenant relation to God, by the hand of his Christian discipleship, the teacher is to grasp the pupil, and so strengthen his purposes, so encourage his zeal, so put life into his character, that he shall in due time stand up for himself to appre-

ciate and fulfil his duty as a member of Christ, the child of God and an inheritor of the Kingdom of Heaven.

So interpreted, the teacher's purpose is the Church's purpose, to bring the pupils intelligently and prayerfully to Confirmation. I know no purpose which is better. I can think of none which implies and includes so much. I know of none which means so much of self-denial, and love and labor and prayers and influence on the teacher's part. And yet it is so simple and straightforward that none can possibly be mistaken as to the scope and direction of their Sunday-school instruction.

And this not only has been practical and serviceable in the past; it is most wise for the future. In this age of misbelief and unbelief, the Church has no other thing to offer to the world but her old treasures—the Creed, the Prayers, the Commandments. But she can bring forth out of these treasures, like a wise householder, "things new and old." A writer in the last English Church Congress, (Canon F. E. Carter) has thus emphasized the truth:

"(1) The Church must expound the Creed, clearly and lovingly. It is her business to show men who are seeking for an object of faith that the core and centre of the Creed and the Bible is Christ. She has to justify every doctrine, and every practice of Christianity, by exhibiting in clear, dogmatic precision its relation to the Name and Person of Christ. "Who is He, that I might believe on Him?" is the question men still ask. And the Church has to give the answer. "I want Christ," men say; "but this doctrine, that sacraments only confuse and puzzle me," just as if they were detached, loose things which were only in the way. The Church must understand and teach the proportion and coherence of each to the whole. She is, according to St. Paul's figure, "the pillar and pedestal of the Truth." She lifts up the figure of her Lord and evidently sets Him forth. But what manifold and patient efforts does this task involve?

"(2) The Church has to teach men to pray; to say "Our Father." Men want an object of faith, clear and glorious, that they may have an object of worship. The Church is, as I have heard it finely said, "a body scientifically framed to pray aright." The dogmas of the Creed become dry, and dull, and repulsive, if they are not clothed in the mystery and awe of worship. The *lex credendi* is the *lex orandi*. The Creed is the anatomy of prayer. "I have only one article in my creed," says Oliver Wendell Holmes. "It is very simple; it is just this, 'Our Father.'" Quite so. We only want to get that utterance on the lips and in the hearts of men, and all is done. That is the secret of the Church's worship and its Eucharist. But what is the road for men, sinful men, to so high a height? To point out, to lead men along it, is the Church's task in teaching them to pray aright.

"(3) The Church must teach men to live. She carries a new law of life—a moral code. Its business is to teach ethics as well as dogmatics. It expounds duty as well as faith. It has to show, not only how faith leads to worship, but how worship affects life and conduct. The decalogue is the basis of morals, just as the creed is the frame-work of faith, and the Lord's Prayer the pattern of worship. But it needs to be expounded. Men want, and will listen readily to, careful instruction in morals. But no wonder that men are found to say of each and all of the three—the Creed, the Lord's Prayer, and the Ten Commandments—that they are outworn and inadequate, if the Church is not pursuing her task of teaching clearly, winningly, and effectively, so that her children may understand and love, and obey the truth."

One example, and I will close. The best Sunday-school I ever knew, the one most fruitful in interest and in the number of children graduating from it by Confirmation, was one

in which the one avowed purpose of all—superintendent and teachers alike—was to bring the children to the Bishop for the laying on of hands.

The course of instruction for *twenty-five years* has been always, and without variation, the Church catechism, recited, explained, illustrated by the Christian year, enforced by reiterated catechizings over and over again. No leaflets are used, no question books, but faithful instructions given and almost innumerable questions asked during the Trinity season on the Catechism itself, and from Advent to Trinity on the Creed as interpreted by the recurring seasons of the Church year. As to the Scriptures, the children in the main school recite the Gospel for each Sunday by heart, while the collects, also as interpreting the meaning and breathing the spirit of the Lord's Prayer, are learned and recited by the older scholars. That it is a successful method the communicant roll abundantly attests; while the communicant members of the Bible classes, and the young communicants who now are teachers in the Sunday-school, are intelligently prepared to give a reason for the hope that is in them, and to certify to the truth of those things in which they have so diligently been catechized.

Allegiance to the system will ensure the longed-for result. Let the purpose of the teacher be to do that prayerfully and faithfully which the Church hath thought good to order, and he will indeed be enabled by God's help to do that which the Master's example prompts him to do, take the pupil by the hand and "lift him up" to an exercise of his own God-given powers.

CHURCH PAPERS AND PARISH WORK.

BY THE REV. BEVERLEY E. WARNER.

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

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

The local parish paper can perform well *only one small part* of the mission of Church journalism. It can explain, illustrate, advocate and push the local work. It may prevent the chancel from being used as a bulletin board; it may record from month to month the progress of *res domestica* and act as a channel by which the rector may reach all his people in a way he could never hope to do from the chancel.

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

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

It is a means of communication between the scattered members of the whole body of the Church.

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

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

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

* * * * *

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

The Church press makes more thoughtful and devout Christian men and women, just as the secular press moulds more intelligent and patriotic citizens. Speaking for the clergy, we know that the people who read are the most responsive to our appeals. The people who have acquainted themselves with the needs of the Church, do not have to be urged, and coaxed and coddled, to do that which they promised in their baptismal vows.

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

How shall we get our people to read Church papers?

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

The church is not a bulletin board, although an ignorant heathen might be pardoned for taking a different view, were he in some congregations sometimes. But it is comparatively easy, and entirely dignified to speak to

one among them day after day. It is a part of parish work, if the clergy believe along the lines which I have suggested in this article.

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

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

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

THE BISHOP-ELECT OF NOVA SCOTIA.

The proceedings of the Synod of Nova Scotia on the 1st of February, with its happy issue in the election of the Reverend Dr. Courtney to the Episcopate, afford ground for unmingled satisfaction and thankfulness. There appears no alloy to mar, in the slightest degree, the cause for rejoicing. The unanimous selection making many men to be of one mind in an house speaks volumes for the wisdom of the nominators and the worthiness of the nominee. It leads one to the conclusion that the higher direction of the Divine Spirit was almost visibly present; and when the lot, according to our present Synodical interpretation, fell upon Dr. Courtney and he was numbered with the world embracing Apostolate, we almost look for renewed Pentecost upon the Church in Nova Scotia and to the regions of the Dominion beyond. In this out-come, Synodical election has scored a point and rouses anticipation of better things. Of all clerical place-hunters the Episcopate seekers are the most to be dreaded; to be deprecated and to be avoided. When the bark of Episcopal ambition rises upon turbid waters and floats upon a contaminated stream we may well fear for the Ark of God, and prepare our souls for the lean-ness which inevitably follows. It is sadly ominous when that holy office which peculiarly is significant of Unity becomes the dross upon the effervescing kettle of partizan uncharitable strife, wherein the loudest pretensions of pure and undefiled religion is made the stalking horse for party manoeuvring and unrighteous ambition. The scenes in the Canadian Church have not all been edifying and have left in some cases inheritances of like nature to those oft violently contested and unscrupulous political agencies. Every member of the Apostolic Band ought to have no other Episcopal lineage than God's Holy Spirit—in his own heart—and God's Holy Spirit—unsought and unpledged from any human source or by any, the most distant, personal intervention, as his title to this sacred office and holy Dignity. We rejoice for such weighty reasons in the elevation of Dr. Courtney to the chief Pastorship of Nova Scotia, and we have not a grain of sympathy "with the deep regret" amid other generous and cordial congratulations that Dr. Courtney "is not from our own clergy" as expressed by an esteemed and able contemporary. No, in this matter we need to pray against partyism; against sectionalism; against all else, except that the "Lord who knowest the hearts of all men, might shew which He has chosen." The Church is not bound by political lines. The approved seryant—who by his talents has adorned His

ed the Divine Power, and by his disinterestedness has proved himself above the grovelling and condemned queries as to "who shall be the greatest"—should be as welcome from any country or clime as from our own or from any other Diocese; for peculiarly for the Episcopate,—*ceteris paribus*—the range of selection is the world. It is astonishing how the narrow points of congregationalism will permeate and trickle through apparently foreign passages. When the voice of God and the the supremacy and primacy of worth unite to elevate any of God's servants within our limits, praise God for His good gift; when any grace or gift can by equal or superior claims be obtained in any other portion of God's One Church, so far from "regretting" let us devoutly and earnestly thank the Chief Shepherd for such happy enrichments. The idea of the Church of God being a field for personal advancement or temporal reward is essentially a vicious one; unworthy of those who believe in the superiority of the heavenly over any earthly standard. The consecration of Dr. Courtney as the 3rd Bishop of Nova Scotia will carry with it bright hopes and well-grounded anticipations for the future of the Church in Canada, and for the witnessing to the Divine Master in Scriptural, Truth, and Apostolic order, which amid Papal corruption and unhappy Protestant divisions it is the peculiar stewardship and province of the Church of England to present. "Canada for Canadians," "to the Victors belong the spoils," may be more or less wise political maxims; but they are irreconcilable with the genius of the Gospel—where every true believer—according to his abilities and faithfulness is accepted with Him, and are foreign to the all comprehending and universally adapting and adaptable principle of Church life of Church growth; of Church agencies, personal and material, viz: *Pro Ecclesia et Deo*. In other words the beginning, the middle, and the end, "CHRIST all and in all."

LAY HELPERS.

The following words from the pen of the Bishop of Western New York are so true of other dioceses that we are constrained to quote them at length:

"This diocese should have an organized body of diocesan lay helpers directly related to the Ordinary, duly set apart for their work, and clothed with such powers as will enable them to supplement and enlarge the influence and work of the clergy, in the many ways in which they are abundantly competent to do so. There are talents of edification, of organization, of exhortation, of house-to-house ministration, which only await our call, and our honorable recognition—and upon this I would lay great stress—to come forth from the napkins of shyness or reserve in which they have been hidden, and do effective service.

The history of the Lay Helpers Associations in the diocese of London, of Litchfield, of Rochester, and of our own Long Island, have already lifted this question out of the realm of mere conjecture; and I hope we shall have a strong commission, acting under the appointment of this convention, by whom the whole subject may be undertaken and efficiently formulated. Already the laity of this city, of their own motion, and within the past few months, have organized the "Church Club," composed exclusively of laymen, in order "to co-operate with the clergy and endeavor to influence the sentiments of the community on the side of righteousness and toward the fear of God."

We hardly feel like adding anything of our own to these golden words of Bishop Coxe. Why should lay talent, whether man's or woman's, be hid in the napkin of indifference or disuse?—*Church Press, N. Y.*

NOW I LAY ME DOWN TO SLEEP.

BY M. H. O.

I send you as a literary curiosity the following form of prayer taught me as a child by an English mother, which I have never heard or seen elsewhere. I am anxious to know if the 'additional' lines to the well-known vesper hymn belonged to the original, or if not, by whom were they added?

I give you the entire ritual of our morning and evening devotions.

After kneeling and repeating the Lord's Prayer, we were required to stand, while the following questions were asked:

'Who made you?' 'God.'

'Who redeemed you?' 'Jesus Christ.'

'Who sanctifies and preserves you?' 'The Holy Ghost.'

'For what did God make you?' 'To serve Him.'

'How should you serve Him?' 'In spirit and in truth.'

Then kneeling the usual child's prayer to bless father, mother, etc., for Jesus's sake, was said.

Then invariably what follows:

'Now I lay me down to sleep,
I pray the Lord my soul to keep—
If I should die before I wake,
I pray the Lord my soul to take
Into eternal happiness,
Where I may be with Him,
Forever and ever.' Amen.

—Irish Ecclesiastical Gazette.

THE CAPTAIN'S LESSON

BY THE HON. KATHERINE SCOTT, AUTHOR OF
"MISS BROWN'S DISTRICT," ETC. ETC.

"Life is not only play,
But school-days to us all; the world is not
our holiday."

The afternoon sun was making Rake School scorching, and Mrs. Ellis was longing quite as much as her scholars for the church clock to chime four.

She was ashamed of the number of times she had looked at it, and at the first preliminary creak which heralded the strike she rang her bell, and opened the harmonium for the usual hymn. The children were all on their feet in an instant, and the necessary banging of desks and clatter of putting away slates was speedily got through.

"Hymn beginning—

"We are but little children weak,"
gave out Mrs. Ellis, and the children started. The harmonium groaned as harmoniums are wont to do, and the children, tired and hot, sang out so wanderingly that the last line of the third verse,

"A weary war to wage with sin,"
sounded very weary indeed.

Mrs. Ellis's back was to the door, so she did not hear the click of the handle, and was startled by a man's melodious voice—

"When deep within our swelling hearts,"
and louder and cheerily came—

"Then we may stay the angry blow,
Then we may check the angry word,
Give gentle answers back again,
And fight a battle for our Lord."

The children were all attention now, and every little face was watching the singer, and carried on by his voice.

It was "The Captain," and it was thoughts of the Captain which had made the afternoon school so interminably long to both mistress and scholars.

He had keen blue eyes and a very freckled

door on his undress uniform, with his cap in his hand. He stepped forward as the hymn ended.

"Mrs. Ellis, I've just looked in to say good-bye to you and the children. We're off to-morrow, you know."

"Yes, Captain, so we heard, and we wondered if we should get a sight of you again."

"Oh! I couldn't go without that; besides, you know, I have some treasures to deposit safely at the Rectory," and the Captain's smiling face was clouded for a moment, and then he looked around cheerily.

"Little ones and big ones, I am off to Egypt to-morrow, and I've come in to wish you good-bye, and to leave you all my good wishes and this advice. Be obedient, be brave, be tender. You know I am off because my Queen and my country send me, and I shall have a lot of hard work to do before I see you again, if God bring me safely back, but by God's help I will do it, for it is my profession, which I am bound to follow; and you girls, you have a lot of work to do too, so don't you shirk it, dawdling over your copies and your spelling, and getting out of temper with your needles and your thread, and grumbling over a bit of scrubbing and hard work; remember that 'the courage to dare and the courage to bear' are one and the same, so don't you big girls cry over the newspapers when you read of brave deeds, and sulk when your mistresses give you a few hard words and a bit of hard work. And, my children, be tender to one another; let all those hands be tender, let all those tongues speak gently. And remember that I in Egypt, and you in this dear home, are all in one Captain's keeping, all in His army, so we must bear all, do all for 'Jesus's sake.' Good-bye, Mrs. Ellis; good-bye, good-bye!" The Captain was off as suddenly as he had come in, and the children dispersed in rather a subdued mood. The Captain was the Vicar's son, and his visits to the village were always hailed with delight, for he came like a fresh bracing breeze, and left a healthy cheerfulness behind him which seemed to put new life into everyone. This time he was leaving the best part of his own life behind, and there was a general sympathy for the old Vicar and the Captain's mother, but very specially for the sunny-haired young wife and the baby girl who was just learning to toddle. Mrs. Ellis was pouring out her husband's tea with rather a grave face that hot afternoon, and Mr. Ellis himself was very silent.

"John, did you have the Captain in at your school this afternoon? and what did he say to you and your boys?" John seemed very much preoccupied by the sugar at the bottom of his cup.

"Eh! what, my dear? The Captain? Oh, yes, we did have him. But come now, Annie, you're not given to feminine curiosity, and I shall not tell you what he said to me and my boys, nor ask what he said to you and your girls. Depend upon it, if you and yours practise what he preached, and I and my boys do the same, you'll find out in due time what it was. Not that the Captain's few brave words can be called preaching, but they are all like a trumpet-call to rouse us."

"True, they are indeed! and I'll ask no more, but try and do my part;" and Mrs. Ellis smiled at her husband from behind her teapot and was silent.

At last Mr. Ellis remarked.

"There's a chance of seeing the Captain with his detachment of the regiment to-morrow morning."

"The Captain and his soldiers?" inquired Mrs. Ellis eagerly. "Oh! I should like to see that! What time will it be, John?"

"Most likely about nine in the morning, but he wasn't sure. I should like to see him myself, and I'd have gone to Portsmouth if I could have left the school. But there! I'm

and John rose with a sigh and a laugh. The nine o'clock school-bell was just giving its concluding "tings" next morning, when wafted on the fresh breeze came the strains of "The girl I left behind me," and down the hill past the Rectory, along the flat bit of road by the school, was heard the tramp, tramp of the soldiers, the Captain and his men. Every window in the little street had an outstretched head and hands; handkerchiefs and aprons were waving; not a boy in the place but was following, and Mr. Ellis stood scholarless at his gate.

Mrs. Ellis and her flock rushed out in time to have a nod from the Captain and a farewell look from the bright, kind face, and then the sharp turn in the Portsmouth road hid them from sight, the music died away, and the excited little faces looked very blank indeed.

Mrs. Ellis's eyes were full of tears as she shaded them from the bright morning sunshine in the vain endeavour to catch another glimpse, and then turned into the school, which to mistress and scholars at that moment looked exceedingly dull and prosaic.

So let the little tongues go for a while, and then the usual routine of lessons had to be gone through, leaving, as she thought would be best, any reminder of the Captain's farewell words till the close of school. The afternoon brought some "half-timers," who went out to little places in the morning and to school in the afternoon, and as it happened, these gave Mrs. Ellis an "opening" for her little discourse.

One girl from the Rectory and one from the little village shop, had very red eyes, and Ella Smith from the Rectory kept up so much chattering that Mrs. Ellis had to call her to order in stern tones. School ended, she began with rather a quiver in her voice at the thought of the cheery face here yesterday, and the aching blank at the Rectory home to-day.

"Now, girls, you remember the Captain's last words to us yesterday. I want you each to try and carry them out—not to-day only, but every day. Please God, he will be back again amongst us by-and-by, and you know he will expect to find us each improved in some way, and each doing all 'for Jesus's sake,'" and Mrs. Ellis's voice was reverently lowered.

"Oh! please, ma'am," began Ella, "I have been thinking so much of the Captain to-day! I'm sure I've hardly been able to attend in school this afternoon."

"That you certainly have not, Ella," said Mrs. Ellis rather sarcastically.

"And this morning, ma'am, I cried till I felt quite ill, and missus she said I wasn't fit to take the little girl out, and I had to go and wash-up instead."

"And served you quite right too, Ella. I am ashamed of you! You at the Rectory, too! the very place where you ought to have tried most to be of use, crying and giving way like that! Child, you forgot your duty to-day."

"Oh! ma'am, but just think what my feelings were, seeing the Captain come and say good-bye to missus and the Vicar and the old lady."

"Feeling, indeed! why was your feeling to be thought of to-day? You've missed the very point of the Captain's lesson, if you've not understood that he meant you to serve faithfully *always*, forgetting yourself."

"Well, I do feel it a privilege to be in the house, and I did do my very best the last few days while the Captain was there; and he said to missus he hoped I was going to do well and be a comfort to her."

"And because no one saw you to-day you neglected the plain work set before you, and missed being of use. I am ashamed of you, Ella!"

"Please, ma'am," began Katie Duncan from the shop, "it would be easier to be good if our work was not every day the same, and if we could now and then do some great thing that everybody would hear about, like they hear about the soldiers."

Mrs. Ellis turned more gently to Katie's wistful face, and a remembrance of the shop, with its peculiar mixed up smell of calico, and candles, and soap, and cheese, and sugar, and the old shopkeeper and his fat wife, and errands here and there, and orphaned Katie grinding on in the same round every day, made her voice soft as she answered—

"Child, child! we all have visions of glory, and a very paltry sort of glory it often is! Try and remember that, each man's, woman's, and child's work is given to each by God, and do it all, in sight of man or out of sight, for Jesus' sake, and you will by degrees find what true glory is."

* * * * *

The months had passed, and on a November Sunday the sun was struggling through the frosty London fog into a little room in one of the streets off Piccadilly, where lay the Captain. The pale gleams fell on the golden plaits of the Captain's little wife as, seated by the window, Bible in hand, she bent her head listeningly.

A plane tree outside, with still a few leaves clinging to it, a black wall, and the back of an hotel, made up the view. The sun was doing its best to brighten it up, and suddenly fell full on the Captain's face, which at that moment was just where she did not wish it to go. But the Captain's ears were quicker than hers, and the distant murmur which had been puzzling her for some minutes had woke him, and lighted up his face before the sun reached it. The murmur was now a roar, a roar of cheering—swelling along Piccadilly, coming nearer and nearer.

"Some more of our brave fellows arrived! I wish you could see them, Elsie."

"Woman laugh when they can, and weep when they will," might have been reversed for the Captain's wife as the roll of sound came clearer on the air, filling her heart with tears, while her face was brighter than the sunshine as she answered, "One brave fellow is enough for me!"

Battles are fought and won in dingy, out-of-the-way corners, more lifelong scars made than the world ever knows of, and rays of glory stream where human eyes see only furrows and wrinkles.

The Captain was fighting a fierce battle in his London lodging that Sunday morning, and winning, and the Captain's wife was fighting and winning too. Down Piccadilly marched the bronzed, thin soldiers, followed by crowds; the cheers came clear in the comparative quiet of the Sunday streets, and at last slowly died away. The two remained silent till at last the Captain said gently—

"Thanks be unto God, who giveth us the victory through Jesus Christ, our Lord." He was not thinking of any earthly battle at that moment. Only that Divine Captain who was made perfect through suffering knew what two hearts had gone through in that half-hour, and what a struggle of will had been met and ended! No

more marches, no more sharing of triumphs with the soldiers he loved, no medals nor decorations—probably not even an early death, but a lifelong imprisonment to a sick-couch! The Captain had been invalidated home a short while before, and the doctors had given their verdict during this past week. This quiet Sunday morning, when all that might have been seemed swept before them, the meaning of it had been faced, and those few words were all that was said; but Elsie knew what they meant; knew that the next day's homeward journey to the little village would be a victorious march, and that the altered life was not to be a mournful one.

And, truly, while the beautiful sight was going on in London of the troops before the Queen—the thick fog enveloping all the splendour of uniforms and flags and decorations, and then suddenly lifting like a curtain, while the sun shone its brightest on the scene—in Rake School there was a beautiful sight too, and the sun shone even more brilliantly than on the Queen's Review!

Outside was a grand archway decked with flags, and inside wreaths of green and bright autumn leaves and late chrysanthemums, and at the end of the room a large "Welcome Home," under which, on a couch, was the Captain holding a reception.

Every soul in the place was there, and all eager to get a word from him. The Captain's smiling little wife and Mrs. Ellis presided over a long tea-table, and Mr. Ellis and his boys assisted. The Captain had a bright word for each and all, and, spite of his wasted look, the old bracing tone was the same. Even pale-faced Katie Duncan went home with a glad heart, for had not the Captain remarked, "Well, I hear some of you girls have been as much in the wars as I have, and have come out with flying colours. Courage, Katie; you are a good bit higher up in the ranks than when I last saw you!"

Old Mrs. Dyer, who was not so very old either, but always ill and suffering, had a warm grip, and felt she could bear her aches better with the Captain's kindly words, "Well, Mrs. Dyer, I have been put into the same regiment as you now! I only hope I may carry my new standard as cheerily as you do yours." Some of the boys were a little cloudy in their look, and kept aloof; something troubles them, and the Captain's quick ears soon caught it:—

"I say, Joe, it would have been far grander if the Captain had been at the review to day, and getting a medal."

"I was just thinking so; if he'd been wounded, now, and got some reward!"

"Far more glory about it," said the third, "than just lying there like any other sick man!"

John Ellis also heard, and turned with a pained look to silence the group, but the Captain's victory had been very complete, for there

was no look of pain on his face, only an amused and quiet smile.

"It's the old story, Elsie: a little bit of outside glory! and it's no wonder they think so; but if I can help them by my shattered life to see that there are more ways to glory than one, and that the victory over sin and self is the highest, then it won't be in vain that I lie on this thing for the rest of my days!"

Good and evil present themselves for a man's choice, they are "set before him," they beset and solicit him in every path of life. Upon his decision, and upon his treatment of them, his character and his destiny depend. He is therefore so to bear himself towards both—with keen discernment and practical reference—so that it will be the characteristic culture of his life, that he is "wise unto that which is good, and simple unto that which is evil."

Henry Allon.

BAPTISMS.

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

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MARRIED.

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

DIED.

WATSON—At Charlottetown, P.E.I., on the morning of the 14th of Jan. Sara A. Crosshill, widow of the late William Russell Watson. Entered into rest at 6 years. Jesu Mercey.

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A large united meeting of Parochial Societies of Dover and neighbourhood, was held in the New Town Hall, Dover, on Monday, Jan. 23rd, at which the Dean of Canterbury presided. It was many years ago since he first attended a temperance meeting in Dover, and he was at that time a moderate drinker. He had since come round to the right and true stand, which was that of total abstinence. When he took the pledge many persons prophesied that he would fail in health, but he was glad to say that had not been the case, and he had now abstained for many years, and he had entered his 70th year, and was still healthy and capable of doing his various duties. Although he missed the liquor at first his health had never suffered, to any extent, from not taking fermented liquors. He regarded the question of temperance as one of the most social questions of the present day, and they should rejoice that they were living in a time when when those things were taken in their true light. There was no kind of misery or sorrow but that an attempt was not made to remedy it as far as possible. There was a very great and decided improvement in all sanitary matters in the present day, and they could not look round now without seeing that the poor were better housed, and better fed and clothed, and great efforts were made to alleviate them as far as possible, and no one could complain that he was neglected by the community. The more that had been done to remove these evils the more clearly it was shown that drunkenness was one of the most terrible evils that existed, and it was also the cause of many other evils. It wasted a very considerable amount of the earnings of the poorer classes, on that which really does them no good. (Applause.) He found in this way a larger proportion of their earnings were spent than in those who were in more comfortable circumstances. He was certain that the condition of those classes would be better if so large an amount were not spent on that which wasted their strength, and it is a very serious impediment in their way of having happy homes. They would have more money to spend in food, clothing, and in the education of their children if they did not spend so much in that which really does not benefit them. There was no greater obstacle in the way of the labouring classes becoming a God-fearing people than the habits of intemperance. He thought that they could say that the evil was not increasing, and the amount of money spent in the drink traffic had not increased or diminished, and there was a certain gain in that case, as the population was steadily increasing. He said that when any person broke away from their drinking

habits and tried to reform, there was a great amount of sympathy shown to that man by those amongst whom he worked, and that was not seen a few years ago, and he considered this was one of the most important gains that had been the result of the great temperance agitation. There was another point, namely, that of public opinion. Many years ago drunkenness was not looked upon as an evil, but as a weakness, and a matter of necessity, but he thought that state of things had now passed away, and that drunkenness was now more recognised as a sin. The working classes began to see how many homes were made miserable by drunken habits, and he thought that the people saw more clearly that it was a sin, and that there was no sin that condemnation was written upon more than upon that of drunkenness. People used to look upon drunkenness more as a festivity, but he thought that idea was exterminated, but it was still a very hard up-hill fight, and many did not yet see how great a sin it was. He thought there was a great improvement in the general community about those matters, but there was still a great deal to be done in the way of awakening those persons, and to let them know how sad were the consequences of drunkenness. There had been very little done in the Houses of Parliament in the matter, and the leaders of it had allowed it to fall away. The evil consequences of the sin was not in the poorer classes alone, but also in the middle and higher classes of society, and he did not think the other classes had learnt the lesson of the terrible evil so well as the working classes. The working classes must make their will known.

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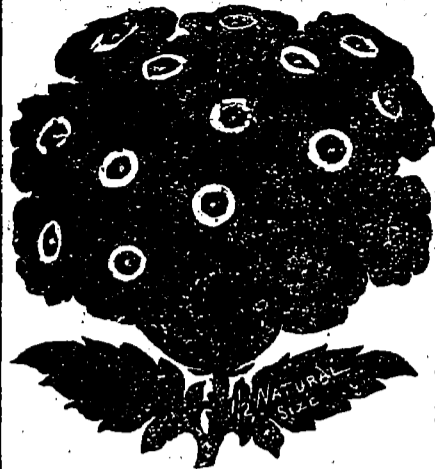
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