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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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Warning.

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ECCLESIASTICAL NOTES.

A private cablegram from Nice states that Bishop Bedell, of Ohio, has suffered a stroke of paralysis.

THE clergy and leading Churchmen of the Diocese of Chichester, have resolved to present the venerable diocesan with a portrait of himself, to be placed as an heirloom in the Palace at Chichester.

THE enthronement of Bishop Stubbs, as Bishop of Oxford, took place in Christ Church Cathedral on Thursday, the 31st January. The Mayor and Aldermen in their robes of office attended the ceremony, and there was a large gathering of the diocesan clergy and of the general public.

THE Rev. Dr. Knight will be consecrated (D. V.) in All Saint's Cathedral, Milwaukee, on April 25th, St. Mark's Day, and the Thursday in Easter week. The Bishop of Albany will preach the sermon. The Bishop of Chicago will be the consecrator, assisted by the Bishop of Ohio and Springfield.

THE Right Rev. J. M. Speechly, Bishop of Travancore and Cochin, has just resigned his see. He was consecrated Bishop in July, 1878. The C. M. S. are taking steps to find a suitable clergyman for presentation to the Archbishop of Canterbury for consecration.

THE Church in Boston, with the Bishop at its head, is endeavouring to extend its work by districting the city, by strengthening the two South Boston parishes, by appointing ministrations for the sick in the hospitals, by looking after immigrants, by stirring up the stronger churches, and by watching for new openings.

IN a recent canvass in a certain district in Boston it was found that out of a population of 22,447 twenty per cent, of the adults and six per cent, of the children never attend Sunday-service. In Richmond, Va., if all the churches were full to their utmost capacity only about one third of the population could be accommodated. What becomes of the other two-thirds?

THE Archbishop of Canterbury is announced to preside at the annual meeting of the Church Army on St. Philip's day, unless prevented by the consecration of a church. The Bishop of Bedford presiding at the recent anniversary meeting of the Training Institutions for working men evangelists and mission nurses of the Church Army said,—“I wish it to be under-

stood that I do identify myself thoroughly with the work of the Church Army. Having ascertained its methods of procedure and tested its work in different parts of London and the country, it has my entire sympathy.”

A guarantee fund is being raised by the laity of Lincolnshire to provide for the payment of the Bishop of Lincoln's legal expenses in the prosecution which has been instituted against him. His lordship has authorized the use of the Collect for the sixth Sunday after Trinity during the present time of anxiety in the diocese.

CHURCH EXTENSION ASSOCIATION.—The Food Mission of this Association supplied last year, 80,000 meals to the children of the very poor; 130,000 dinners were given to the starving unemployed who came to London from every part of England in search of work, hot breakfast and hot dinners. This is the work of the Kilburn Sisters.

THE Archbishop of Canterbury invited the following Bishops to assist him with their advice as assessors in the trial of the Bishop of Lincoln's case: the Bishops of London and Winchester, as having precedence in the Province; the Bishop of Norwich; as senior Bishop in date of consecration; the Bishop of Salisbury, as having served as assessor representing the junior Bishop when the matter came before the Privy Council. The Bishop of Norwich, on account of age and infirmity of hearing, declined to serve, and the Bishop of Rochester was named in his place.

At a meeting of the committee of the Bristol Bishopric Society held under the presidency of the Bishop of Gloucester and Bristol, the honorary secretary, reported that the Rev. H. A. Daniel had given as a suitable residence for the new Bishop a large house in Berkeley Square, which has been in the possession of his family many years. His generous offer had met the approval of the ecclesiastical commissioners, and it had materially reduced the amount to be raised to fulfil the conditions of the British Bishopric Act. The subscriptions now exceeded £40,000, and as the statutory income of the Bishop was fixed at £3,000 a year, of which £500 would be contributed from the see of Gloucester, there remained about £25,000, to be provided.

N. Y. MISSIONS.—At the monthly meeting of the Parochial Missions Society, held at Calvary rectory, New York City, the Rev. G. A. Carstensen, Rector of St. Paul's church, Erie, Pennsylvania, was elected to the office of General Missioner. He is the son of Captain George Carstensen of the Danish army, and who fought with the present king of Denmark in the Schleswig-Holstein wars, and was, later, the architect of the Crystal Palace in New York. Rev. G. A. Carstensen was born in Santa Cruz, West Indies, graduated at Hobart College, and then from the General Theological Seminary in 1876. For six years he has been a successful Rector in his present position, having formerly rendered efficient service at Toledo, Ohio, and Meadville, Pennsylvania.

Rev. Dr. Pelham Williams writes to Mrs. Twings, "Church Work" an article designed mostly for Christian women in cities who are very busy Church workers; He says, "It is avowed and feared at last that the craze for parish machinery may quite disturb the most needful repose of the divine life, and perhaps rob some gentler ones of what the Holy Ghost declares to be the grace of Christian womanhood, the ornament of a meek and quiet spirit." To which, no doubt, Christian women will take good heed; not only the Church workers but the family workers, who, through much fret and fuss, have lost this ornament, and so turn their husband's thoughts away from a religion which has done so little towards making home happy.—*Southern Churchman*.

THE death of the Rev. Albert Zabriskie Gray, D. D., late warden of Racine College, is announced. The immediate cause was pneumonia, brought on by a cold contracted while attending the funeral of his late colleague at Racine. Prof. H. Severight Smith, at Janesville, Wis. Dr. Gray was born in New York, March 2nd, 1840, and in 1860 he graduated at the General Theological Seminary. He was chaplain of the Fourth Massachusetts Cavalry during the civil war. He was elected warden of Racine College in 1882, and held that post until a short time ago. A zealous worker in all matters pertaining to the Church, he was always eager for its advancement. He was associated with the work of Church reform and re-union in Europe, and was a delegate to the General Convention in 1886. Dr. Gray was also known as a writer of more than average ability. Between the years 1876 and 1882 he published "The Land and the Life; or, Sketches and Studies in Palestine," "Mexico as it is," "Words of the Cross," and "Jesus Only," and other Sacred Songs.

IN MEMORIAM JOSEPH ALBERT LOBLEY.

A Sermon preached in the Chapel of Bishop's College, Lennoxville, at the Service held in loving and grateful memory of the late Principal Loble, on Monday, February 3rd, 1889, By the Venerable Archdeacon Roe, Dean of the Faculty of Divinity. Printed by request of the Principal.

[CONTINUED.]

"Know ye not that there is a Prince and a great man fallen this day in Israel?"—2nd Samuel iii, 38.

I have dwelt long upon his work in connection with the chapel and its services; but important as these were, there is something else quite as important, in some respects even more essential to the health and life of such a society as this: I mean the College discipline. And here we all know how he excelled; what a power of discipline he possessed, not I am persuaded by any natural gift, but by the deep sense he had of its importance, and by ever keeping a steady rein on those impulses of a generous heart, and

no one felt this more than he did, which were ever tending to relax and destroy it. The reins of discipline in his hands were never for a single moment relaxed. Every rule once laid down, and as long as it continued to exist, was enforced. And yet how wonderfully he succeeded in making his strictness of discipline consist with gentleness, kindness, love; how wonderfully did he succeed in so enforcing it, as that none fretted under it, as that no sense of soreness and wounded feeling was left behind. No doubt the reason was in part the sense that every one had of the perfect fairness and justice with which he was treated. But there was more than this. No one could come under his discipline without feeling that College life in Dr. Lobley's view was something very sacred. Every student soon came to see and feel that personal interest and personal care as real and affectionate as it was ceaseless—was devoted by the Principal to his spiritual and moral as well as to his intellectual development. This, all the deeper and more generous natures recognizing, became bound to him by a tie of the strongest kind, and submitted to his discipline without a murmur. Dr. Lobley's view of College discipline, undoubted the only true one, to which he so uncomplainingly, so unreservedly devoted his life, never relaxing his watchful care of his pupils, begrudging every hour he spent away from them, living for them and for them only, will I trust be a sacred tradition among the students of Lennoxville, as lasting as the College Brotherhood itself.

Such, brethren, was the lifework done for Bishop's College by its second Principal. There was no department of it which did not grow to something better and stronger under his care and charge; the material fabric, the religious services, the College life and discipline, and the education imparted, all were raised by him to greater excellence; and under his rule Bishop's College gained a higher standing—a very high standing indeed among the Educational institutions of the land. Every one knew what a brilliant scholar, what a great teacher, we had as our Principal; an eminent authority said: "the ablest teacher on the continent,"—and respected us accordingly. But we could not keep him. Under the pressure of great necessity he undertook the additional work of the headship of the School. To this he gave up too much time and energy; and after several years, finding his powers failing under it, he retired.

Of his last three years work in England I have not time now to speak; it was of the same character as his work everywhere, thorough masterly, loving and successful. But disease was undermining his strength. Enlargement of the heart ensued. Finally that great and loving heart suddenly gave way, and God took him to Himself.

Thus have I tried to draw as faithful a portrait as the brief time for preparation permitted, of the eminent servant of God whom we have met to commemorate, though the half of his goodness has not been told. And now, in conclusion, let me briefly sum up what I conceive to have been the main features in a character which, as I read it, was singularly noble and singularly Christian.

And first we must acknowledge to the full God's gifts to him, his rich and rare intellectual endowments, a fine mind, singularly well balanced. But this had been developed into the keen and splendid instrument we knew by a faithful and conscientious cultivation never I believe excelled. Ten talents had indeed been given to him, but surely he had gained other ten talents besides them.

2. Next came his moral qualities; and among them what I think would commend itself most to every one who knew him for any length of time was his fairness of mind, his anxiety to be always fair and just to every one. This was seen in everything, in the considerateness with which he treated everyone, in his anxiety to

see things from the standpoint of others and to do justice to their views. This made him so fair—more than that, so sympathetic to every school of thought in the Church, and while very clear and decided in his own views of Divine truth, yet generously granting, not mere tolerance, but the full right to standing ground in the Church of England to those who differed widely from him in religious convictions. Indeed this, his generosity towards those from whom he differed like his generosity towards individuals morally weak, seemed sometimes to be carried by him almost to a fault.

3. Next, I must place his high sense of the value of truthfulness and candour as the foundation of all that was good in the human character. He was the very soul of truth and honour, and the habitual dwelling place of his own inner life was—if we may slightly alter Faber's beautiful lines:

"Where loyal hearts and true,
"Stand even in the light,
"All candour through and through
"In God's most Holy sight."

4. His modesty and humility deserves a very conspicuous place. This, in a man of such brilliant parts and acknowledged success, and in a self-made man too, was remarkable. He could indeed assert his rightful position with quiet dignity when it was his duty to do so, but I never knew a man so free from mere self assertion and with so little apparent care for standing well in the judgment of others. When you grew to know him better you discovered that this singular modesty arose from two causes; first from his true Christian humility his own estimate of himself was lowly, and secondly, from the fact that his mind was always thinking of others—too much occupied with care for them to think of or care for himself. This, the highest of all Christian graces, the grace of humility and meekness, was, by the Grace of God, wonderfully developed in our dear Principal. 5. No less conspicuous and attractive was his gentleness, his sweetness and attractiveness of manner, which at once drew you to him and won your confidence, when you found it to be not a manner cultivated, but the natural outcome of a gentle and genial heart. 5. His devotion to duty I have said above, was the pole-star of his life. To it he sacrificed everything, lived for it, indeed it is evident that we must now add, his devotion to duty cost him his life. I have spoken of his wonderful power of work unexampled in my experience, and of his quietness, absence of hurry, restfulness of manner, under this heavy pressure of work, never saying anything about it, so that he never seemed to have too much to do. Here was the secret of it. His work was his duty; and his duty was his life; was, in his view, what he was made for, what he was sent into the world to do. And to do it as perfectly as possible so as to please God, was everything to him.

And lastly, his life itself, quite apart from anything he did, was itself a power for good. Its transparent honesty, integrity and truthfulness, its charity and kindness and liberality, and its fairness and justice, and its wonderful freedom from prejudice and party spirit, and joined with all this, its religious, its deeply devotional character. That powerful intellect, we all knew, had examined with candour every thing the opponents of supernatural religion have to say, weighed it all, and still found ample grounds for looking up to Jesus Christ and saying, "My Lord, and my God." Surely that we ourselves actually possessed here such a believer in Jesus Christ for seven years, must ever be a mighty help to the weakness of our faith!

Yes, his religion was real. He was, we knew, a man of prayer. And we knew the proofs and pledges he had given of the reality of his faith, how he had resigned all his splendid prospects in England to come out as a Mission-

ary to this Canada of ours. We knew how near the Missionary cause was ever to his heart, how steadily he kept it before our eyes. But we see in him "a great man and a Prince has indeed fallen in Israel." We have indeed to mourn, for we have lost a friend. But his life, his work, his example remain our heritage for ever. This we will cherish as his most precious gift. We will surely, in the words of the great Apostle, "Remember him who had the rule over us": and considering the issue of his life, we will, by the Grace of God, imitate his faith.

RULES, PRAYERS, ETC., FOR VESTED CHOIRS.

In the hope of assisting those who are engaged in the good work of vested choir training, we publish below a set of rules, prayers, ect., with a brief notice of the benefits accruing to choristers of our Church. The rules are the result of much and varied experience in many choirs. The prayers, too, are especially good, and can be strongly recommended for use. A perusal of the first part, or "Declaration," will show that it is intended to be signed by the Rector, Choirmaster and the chorister, who thereby signifies his intention to abide by the rules. We would add a word of caution: do not adopt the rules unless you intend to enforce them. Such a proceeding would be injurious to the choristers.

S ——— CHURCH CHOIR.

ESTABLISHED ———

FIRST SERVICE RENDERED ———

RULES AND REGULATIONS.

.....
having passed the required examination is, this day, admitted a member of S.....Church Choir.

Cleveland, O.....18....

.....Rector,

.....Choirmaster.

I.....having carefully read the Rules and Regulations of S..... Church Choir, do hereby agree to faithfully abide by them during my choristership, and to do all in my power at Services, Rehearsals, in Sunday-school, and on all occasions, towards furthering the interests of the Choir and upholding the high position of Chorister.

.....Chorister.

RULES.

Admission.—That candidates shall be admitted from the Probationer's class by examination in reading music, voice production and ear exercises; the admission to be subject in all cases to the approval of the Rector.

Payment.—That members shall be paid a certain sum per month according to agreement.

Attendance.—That members shall attend all rehearsals of the choir and services of the church in which they are required to sing, each attendance to be registered in the choir register-book.

Punctuality.—That members shall be in the vestry room five minutes before the time for commencing rehearsals and services; and after robing for services, absolute silence shall be observed.

Behavior.—That quiet and reverent behavior shall at all times be required.

Absence.—That members prevented from attending the rehearsals or service, must send word as early as possible to the Choirmaster.

Supervision.—That the choir shall be under the immediate supervision of the Choirmaster.

Music.—That all music shall be at the ultimate choice of the Rector.

Penalties.—That members misconducting

themselves or arriving late at rehearsals or services, shall be subject to misconduct marks, or fines, at the discretion of the choir-master.

Prayer.—That all rehearsals in the church shall be opened and closed with prayer.

Librarian.—That a librarian be appointed, whose duty shall be to look after, catalogue and keep in order the books and music in use.

Resignations.—That members shall be required to give, and shall also receive a month's notice before leaving the choir.

Signing Rules.—That a copy of these rules shall be given to each member, who shall sign them in token of his assent to the same.

Choir Collect.—It is suggested that each member say daily the choir collect: Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help, that in all our works begun, continued and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Forms of Prayer for Use Before and After Practice and Before and After Service.

Before Practice.—O Saviour of the world, now that we are assembled together for practice in order to make ourselves familiar with sacred words of prayer and praise, grant that this familiarity may not be hurtful to us, but that we may love Thee ever more and more: and show forth Thy praise not only with our lips, but in our lives: Who livest and reigneth with the Father in the unity of the Holy Ghost, one God world without end. Amen.

After Practice.—Grant, O Lord, that what we have sung with our lips we may believe in our hearts, and what we believe in our hearts we may show forth in pure lives; through Jesus Christ our Lord. Amen.

Before Service.—O God, the Holy Ghost, enlighten, we pray Thee, our minds, and pour Thy grace into our hearts to make us fitter for Thy service. And mercifully grant that we may so perfect ourselves by singing Thy praises upon earth that hereafter we may be counted worthy to sing with the holy angels. Thy praises in Heaven above. Through Jesus Christ our Lord. Amen.

After Service.—Grant, O Lord, that what we have sung with our lips we may believe in our hearts, and what we believe in our hearts we may show forth in pure lives; through Jesus Christ our Lord. Amen.

The Spiritual, Moral, Musical and Physical Benefits Accruing to Choristers of the Church.

Spiritual.—The regular attendance of the choristers at the Sunday and other Services must, undoubtedly, impress them in some measure with the transcendent importance of the spiritual side of life. The weekly singing of the canticles, hymns, responses, etc., the recital of psalter, creed, etc.; the attentive listening to, and silent participation in those masterpieces of devotion contained in the prayers and collects, all at a time of life when the mind is most impressible, leaves little room to doubt the spiritual benefit accruing to a boy chorister of our Church.

Moral.—The necessity for good behaviour on the part of the boys; of discipline enforced at rehearsals and services; the kind and thoughtful interest taken in them by all interested in the Church, are, each and all, bound to have a very beneficial effect upon the moral character of every chorister.

Musical.—The musical benefit to choristers is so self-apparent that the bare mention of a few facts will suffice. Each boy is taught to read music, thereby conferring upon him a life long blessing. The music of our Church is of a very high class. The ears of the boys are, therefore, cultivated, at the most important time in their lives, in all that is best in music; and being so cultivated, their future musical growth is sure to be onward and upward. They

are, moreover, taught to sing with taste and expression, by which means they are led, thus early in life, to appreciate the latent beauties in both music and poetry.

Physical.—One remark will suffice on the physical benefit, viz: on respiration. Every competent choir-master knows the utmost importance of the correct use of the organs of respiration, and will, if he be wise, insist in the strict attention of the choristers to this matter. Good singing implies full, deep breathing, and as a result, our choristers will have better health than the average boy.—A. F.

THE SECRET OF SUCCESS IN PARISH ACTIVITIES.

The Christian is known not only by the faith which he professes to believe, but by the work which that faith leads him to perform. The pattern on which he moulds his life is the life of One who not only held correct opinions and received a true creed, but of One who went about doing good. For a Christian to aim at doing less than the same, is to forfeit the blessing of Christian discipleship. Indeed, we may fearlessly assert that a Christian who thinks only of self—of saving his own soul—and forgets that he is to be an instrument in the salvation of others, that he is signed with the sign of the cross, that he has been redeemed in order that henceforth he may not live unto himself, will on to the very end find his faith weak and his life unsatisfactory. There will always be a consciousness of something in Christ's words and promises which has not been realized, and his trust will be rather of the intellect than of the heart.

Again, it is not only a duty to forget self, to deny self, in doing good as a christian, it is a privilege as well. Our Lord has gone from sight into Heaven. But He has left us His servants to do His work. He is far away. No longer He stops on the highway to say words of consolation, no longer in bodily presence does He give the cup of cold water; no longer does He labour as He once did, for the glory of the Father; but your lips are His lips now; by your hands He ministers, by you He carries on the work of the world's salvation. Upon the faith, the self-denial, the energy of Christian people, does the coming of the Kingdom of Heaven depend. To all, and at the same time, to each particular member, is given a share in our Lord's work, and to look upon Christ as our Saviour, yet to shirk His work, is a ruinous inconsistency—to draw back from doing good when the way of good is shown, is to give up that which is man's best labor, his grandest prerogative.

Now The Church, in one point of view, is the organized means of doing Christ's work. The individual as an individual is weak, but there is strength in combination. The individual is at a loss where to take hold and what to do. The Church points out the work, gives him a place, and tells him how he is to do his duty. Of course, we forget not the wide field left to the individual conscience and effort: but when we pass from the individual relations of men to the question how the Christian is to act upon society and those with whom he is not brought in contact in social life, then the Church must often guide his efforts and give him his work; otherwise, he will not find it at all.

It is true that the organized work of the Church does not always seem so successful as we could wish; but very often this want of success springs, from lack of active, enthusiastic co-operation on the part of those who ought to devote themselves to the work. One man cannot do what two men cannot do; each one must, in his or her place, push on the work to make even the best organization effective.

The application of all this is plain enough.

Let us take hold of what is to be done with resolution. Difficulties will vanish if we have a will to do the work. The work can be done from high motives; it can, by God's blessing, be successfully done.—*The Church Year.*

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.]

"THE CHURCH AND HER WAYS."

To the Editor of the Church Guardian:

SIR,—I have long seen your advertisement of a tract called "The Church and Her Ways," published by the Board of Missions of the Protestant Episcopal Church of the Diocese of Minnesota, and on these grounds I indulged the hope that I would find the same such as I would be able to use in my parish without having any misgiving as to the teaching to be drawn from it. Quite lately the first copy came into my hands, sent from the book store of C. C. Morton & Co., of Halifax, N.S., and I gladly read it, hoping I would find it fully teaching "the Church and Her ways" in no uncertain way, though perhaps in a simple way. However, I fear I must take exception to one particular passage, which, if not expressly opposed, as I conceive, to the teaching of the Church, is certainly open to a serious misunderstanding. I refer to a passage on page 12, under the section, "What is the relation of the Church to other religious bodies." After shewing why the ministers of other religious bodies are not invited to preach in our churches, the tract says, "At the same time she generously administers the Holy Communion to all baptized persons who are religious and devoutly disposed, coming in the proper way." At first sight this seems to be utterly opposed to the Rubric at the end of the Confirmation service, both in the Anglican Prayer Book and in the Prayer Book of the P. E. Church. That Rubric reads thus: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." But it is quite possible that the expression, "coming in the proper way" may be intended to qualify the above mention of "all baptized persons, and leave room to restrict the generous administration only to those who come in the proper way, either after being confirmed, or being "ready and desirous to be confirmed." Still, if this be a possible understanding of the expression "in the proper way," it is not certainly the meaning most likely to be gathered from it. I am very certain most persons will apply the expression to the preparation of mind and heart—to the subjective preparation, and not to any objective preparation, and then if they are baptized persons, being also communicants in the several religious bodies, they will see in this no hindrance in the way of their receiving the Holy Communion in the Church. I would wish that some advice might prevail to obtain some slight change of the above passage, and let it more expressly teach what is so plainly stated in the Rubric at the end of "the Order of Confirmation." Yours truly,

JOHN LOCKWARD.

Port Medway, N.S., Feb. 20th, 1889.

Another Offer.

"THE ATLANTIC MONTHLY" and the "CHURCH GUARDIAN" for one year for FOUR DOLLARS,—the subscription price of the former alone.

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

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

LOCKPORT.—All the usual services in all sections of the parish are regularly held and are well attended. The midnight services at St. Peter's Church, Green Harbor, and Holy Cross Church, Lockport, on Christmas and New Year's Eve, were deeply impressive and were participated in by large congregations.

St. Peter's Church, Temperance Society, and St. Peter's Church Lodge I. O. G. T. Green Harbor, are in active operations, and Public Temperance meetings with addresses and music, with direct personal appeals are stirring up the people to take an earnest and active interest in Temperance.

Ladies Societies of Church Workers have been organized in connection with Holy Cross and St. Peter's Church.

The beautiful Church at Jordan Falls, will be consecrated by the Bishop in March.

Confirmation classes are being held in all sections of the parish and are largely attended by young and old.

The Friday evening addresses, in Holy Cross Church, by the Rector, are attended by large congregations, and much interest is taken in the teachings of the Church.

The Rev. T. W. Johnston has accepted the Rectorship of the Parish, and reports the very best church feelings amongst the parishioners, who continue to manifest an increasing desire to know and to do the will of the Great Head of the Church. The names of the Revs. Messrs. Churchward, Crouche, Wiggins, and Gibbons, are household words in the parish. The Rector writes "everywhere" they are spoken of with the deepest love and respect, and the warmest encomiums are heard of their good work, zeal and self-denying labours, and the state of the Church to-day is undoubtedly owing to the good seed sown by them, and the upholding of their arms by the few yet earnest minded churchmen.

PRINCE EDWARD ISLAND.

CHERRY VALLEY.—*Christ Church*.—The Rev. Fred. E. J. Lloyd, Rector, delivered the first of a course of lectures upon English Church History, in the above church. A large amount of interest having been aroused by the contemplated lectures the sacred edifice was filled by a most attentive and appreciative people. The "Old Hundred" having been sung and a collect said the lecturer set himself to the task he had to perform. The subject was "The Early British Church."

He combated the assertions so frequently made that the Church of England was formed at the Reformation, and owed her origin to the sinful whims and caprice of Henry VIII., by showing that there were Christians in Britain at a very early period, one of whom, Claudia, the daughter of Caractacus, and granddaughter of the famous Druid Bran, who afterward, on becoming converted, was known as "the Blessed," was mentioned by St. Paul in his second epistle to Timothy. Also that most historians of repute are pretty well agreed that British Christianity was a product of the preaching and labors of the Apostle of the Gentiles himself. In supporting this theory Mr. Lloyd referred to the fact that in the journeyings of St. Paul there is a long period of eight years in which we are told but little of them; but St. Clement, the historian, and others beside him, relate that he went to the "Boundaries of the West," and Tertullian, writing in A. D. 193, says: "From whom else have all the nations believed in Christ? Parthians, Medes, Elamites, all the coasts of Spain, the various nations of Gaul, and the parts inaccessible to the Romans, but now subject to Christ,—the words in italics alluding to Britain. Again, there are numerous traditions

existing in various parts of England and Wales relating to the presence therein of St. Paul. With regard to the establishment of Bishoprics and general church organizations, Mr. Lloyd said: "After the invasion of Julius Cæsar the Island of Britain was opened to intercourse with the rest of the world, and that after the conquest of Claudius it became an integral part of the Empire. Still, the chief intercourse between Britain and the civilized world, was through Gaul, and there are many reasons for believing that we owe it to that channel. In Gaul a few churches were planted from 150 to 170 A. D., Lyons being chief. The christianizing of Gaul was due to a great missionary effort in the time of Decius, A. D. 250, and the historical probability is that though there may have been isolated believers in England, yet the planting of the church in Britain was not earlier than that date." There is one historian who says: "It is a fact that Christianity was known in Britain in the first century, and there was here and there a Christian Bishop with his priests found teaching and preaching the Gospel to rude, wild people of the far-off isles of the west." The lecturer further showed that late in the second century, Lucius a British king, was converted to the Christian faith and he was the first prince who transferred the authority of the Druids to the Christians. Amongst other things, Lucius changed the heathen temples of Diana and Apollo in London into Christian temples, upon whose sites now stand St. Paul's Cathedral and Westminster Abbey. He also built churches at Cornhill, Gloucester, Winchester, Bangor, St. Mary, Glastonbury and the little church of St. Martin at Canterbury, whither came St. Augustine some centuries later.

Finally, the lecturer showed that British Bishops were present at the Council of Arles, in A. D. 314; also at those of Sardica in A. D. 347, Rimini in A. D. 360, and Antioch in A. D. 388.

The lecture lasted one hour, but the attention of the large congregation, many of whom had come from Orwell and Vernon River, never flagged for an instant.

It is hoped that three other lectures will be delivered shortly by the Rev. J. Simpson, His Worship Mayor Haviland, and E. J. Hodgson, Esq., Q. C.

CAPE BRETON.

ST. PETER'S.—On Friday Feb 15th, Rev. W. J. Lockyer paid an official visit to the village of St. Peter's, which, owing to its peculiar position is not contained within the limits of any parish, and has been therefore taken under the care of the respective clergymen who constitute the Sydney Rural Deanery, until better arrangements can be made.

The few church people there are very grateful for the privileges thus granted to them at intervals, and speak in the highest terms of the services &c. rendered to them by the Rev. Thos. F. Draper, Rector of Louisburg, who has paid them two or three official visits.

The following is an extract from Mr. Lockyer's report to the Rural Dean:—

Saturday, Feb. 16th:—Visited all the church people in their respective homes, and made arrangements for services during my stay. Evensong and Sermon at 7.30—subject of sermon "God and His Servant Nature"—meeting after the service to consider formation of a Sunday-school.

Sunday, Feb. 17th:—Matins and Holy Communion at 11 o'clock.—subject of sermon "The law of the Church's Growth"—seven communicants partook of the Holy Communion. Evensong and Sermon at 7.—subject of sermon "The growth of Christ in the soul."

Monday, Feb. 18th:—Visited a church family at River Bourgeois, and baptized a little boy six years of age—visited all the church-people—Secured a room for the Sunday-school,

and made all arrangements for its continuance. Evensong and Sermon at 8 o'clock, subject of sermon "The law of the Church's work."

Mr. Lockyer desires to convey his thanks to Mr. and Mrs. John A. Morrison for their kind hospitality and other services. And also to Mr. and Mrs. John Morrison for similar acts of kindness which had no small share in making the visit a very pleasant one.

A site for the Mission Chapel has been given by Mr. Morrison, and the few church people are determined to do their best to secure its completion at the earliest possible date.

A considerable sum of money for this purpose is deposited in the Bank.

The Rural Dean begs to acknowledge receipt of \$2. from H. A. of Guysboro, whilst each clergyman of the Deanery will be pleased to receive and acknowledge any contributions from those interested in the work.

DIOCESE OF FREDERICTON.

PORTLAND.—There was a large attendance at the annual Conversazione of the congregation of the Mission Church, Portland. An abundance of refreshments were served by a very efficient committee of ladies and gentlemen. After all were supplied the meeting was called to order by the Rev. G. Davenport, who read his report, giving a brief and detailed account of the work done during the past year by the various workers in connection with the Church. Much credit and praise is due to the ladies of St. Monica's Guild for their valuable work and assistance during the past year. Reference was made to the efficient assistance rendered by the men's club in various church duties. Mr. Geo. A. Schofield, treasurer, read his report, which presented a very satisfactory showing of the financial position of the church. After singing the Doxology the pleasant evening's entertainment was brought to a close.

GAGETOWN.—A wonderful change for the better has displayed itself in the church at Gagetown, I. C. N. B. Ever since the first Sunday in August last, when our new Rector, the Rev. H. Hackenly, formerly of Buckingham, Quebec, undertook the care of this parish and came to reside among us, a steady and rapid increase in the congregational attendance at the regular services has been noticeable. St. John's Church which for some time previous to Mr. Hackenly's arrival had been losing ground is now well attended and often when the roads and weather permit is crowded to overflow. Since August, the rectory has been repaired, painted and papered inside. Through the instrumentality of the Ladies' Aid Association new and handsome lights have been placed in the church and a new organ bought. The Sunday school is now in a thriving condition and well attended. The Summer Hill and Lawfield, outlying missions are well attended with anxious listeners. Mr. Hackenly is doing a good work here, and so far his labours have been crowned with wonderful success; he is very earnest and persistent in his labour of love and we trust that he may be the means, in God's hands, of making this hitherto careless parish one of the most earnest in the Province.

PERSONAL.—We are pleased to learn that the Most Rev. The Metropolitan is recovering from the effects of his severe fall on the steps of the Post Office lately and that it is hoped that he will soon be in the enjoyment of his usual health.

DIOCESE OF QUEBEC.

MALBAIE, GASPE CO.—Two very successful tea parties have been held during the past month in behalf of the two new churches about to be built in this mission. The first at the Corner of the Beach, which resulted in leaving a balance of \$100 for that fund. The frame

for this church is out and ready, awaiting the coming spring, when we hope building will commence. At present the Sunday services are held in an inconvenient school chapel. All the families at this station are members and communicants of the Church of England.

The second tea party was held at Malbaie, in a store kindly lent us by Messrs. John Faavel & Co. The proceeds at the close amounted to \$103. Our thanks are due to Mr. Arthur Colias, who at both parties worked hard to make them a success. The frame for this church is being cut by the members of the congregation, and much of it is already taken to the site for building. We are eager, if possible, to begin building this church too, next summer. We have a very liberal offer made us by a member of the congregation (on certain conditions) of 10,000 feet of board for covering this church in. When built, this church will replace the present church edifice, which is, I am told, a landmark to the fishermen, and is in a very bad state of repair. The Rev. George Radley Walters, the missionary in charge, would gladly indeed acknowledge any subscriptions for these churches from any generous-hearted Churchman reading this, who would wish to further the good cause, cheer the missionary amid much dreary isolation, and strengthen and help the Church's work on this coast. The people, all members of the Church of England, are most of them poor fishing folk, and are doing all they can to second their minister's efforts among them. Who will help them in their endeavour? Of wood, the congregation can supply nearly all, but of money they can furnish very little, for many have none of it to give. Help for this work is asked; who will respond to this.

DIOCESE OF MONTREAL.

SERVICES IN THE WOODS.—The Revs. N. A. F. Bourne and Seth A. Mills missionaries of Thorne and Bristol respectively, have just returned home from an annual visitation to the shanties situated along the Black River, which flows into the Ottawa River below Allumette Island. Eight shanties and three depots were visited belonging respectfully to Messrs King, Frazer, E. B. Eddy & Co., and Patty & Perley.

Perhaps the readers of THE GUARDIAN would like to know how the missionaries get along in that land where:—

"Stand the groves of singing pine-trees
"Green in summer, white in winter
"Ever sighing, ever singing."

and what is their object in going.

They get along very well as a rule, although at times they have it rough enough. They drive up to a shanty and introduce themselves. The chore boy and sometimes the foreman himself takes charge of the horses. The missionaries are invited to enter the shanty, and in order to do this they have to make obeisance, particularly if they are tall missionaries. They then take a seat on the soft side of a log supported on four legs, about dark the men begin to come in from work and find a substantial meal prepared for them. The missionaries are invited to take tea on a large box with a clean bag for a table cloth; after the eatables have been disposed of and a little time allowed for digestion, the men are requested to give their attention and join with the missionaries in a service of prayer and praise to our God and Saviour; short addresses are then given, in which temporal and spiritual blessings and our duties as Christians are dwelt upon. After the Benediction illustrated papers are distributed, and thus the sons of the forest have the privilege of uniting in public worship at least once in the eight or ten months that they are up in the woods. In this way shanty after shanty is visited, the visitors being treated with kindness and hospitality at each one. In some of the shanties voluntary offerings are made for carrying on the Church's work, which offerings are

accepted by the missionaries though not solicited.

The missionaries had difficulties to contend with in making their visitation, owing to storm; the lake roads are often invisible, necessitating a drive half way round the lake to find the road on the other side, not frequently the horses fall into deep holes filled with snow, and the missionaries had to take turns in helping them out and in tramping the road in front of them. On the return trip a hidden stump smashed two whiffle trees and a missionary had to try his hand at making new ones and succeeded in doing so very well, so that they were enabled to reach home without any further difficulties.

MONTREAL.—St. Martin's.—The Rector, the Rev. G. Osborne Troop, has issued an admirable Lenten Pastoral to his congregation, executed in true churchly style and printed on purple paper; the color of the season. The arrangement of services for Lent are as follows:

Ash Wednesday.—Commination Service and Ante-Communion 11 a.m.; short service, with Bible reading 8 p.m.

Other Wednesdays.—Litany and Ante-Communion 11 a.m.; short service with Bible reading 8 p.m.

Every Friday.—Short service and address 5 p.m.

Holy Week.—Ante Communion, daily, 11 a.m.; short service and address, Monday, Tuesday and Easter Eve 5 p.m.; short service and address, Wednesday, 8 p.m.; Confirmation service, Thursday, 8 p.m.

Good Friday.—Full Morning service and sermon 11 a.m.—Preparation for Easter Communion 8 p.m.

SEAWVILLE.—The churchwardens of St. Paul's Church have advertised for "Tenders" for the erection of a new parsonage, which is to be built during the coming summer.

BOLTON.—It seems your correspondent who was, to put it mildly, so strongly berated for saying that the incumbent of Bolton was about to leave, was after all correct. The Rev. Mr. Chambers has left and that for Abbotsford as stated. Strange that the correspondent should have known this and Mr. Chambers not!

DIOCESE OF ONTARIO.

KEMPTVILLE.—A deputation consisting of the Revs. R. S. Forneri and Geo. Scantlebury, held Missionary meetings in St. James' Church, Kemptville, and St. Paul's Church, Marlboro, on Tuesday and Wednesday, the 19th and 20th of February. The attendance was in excess of times past for week days. The services were very hearty; the addresses were plain and to the point. The Rector, Mr. Emery, made a few opening remarks, setting forth the great importance of Missionary meetings as tests of man's practical knowledge of Christ and His Church, as tests of the interest they have in the Christian life. He spoke of the Missionary meeting as being the great business meeting in connection with Christ and His Church.

Mr. Scantlebury gave a stirring Missionary address adapted to the time. Giving the people a detailed account of work done by himself. He was ordained by the Bishop of Ontario three years and a half ago, just out from St. Boniface' College, England, and sent by his Lordship to an extensive Mission, consisting of seven townships; he just put his shoulder to the plow and worked well. The Mission was divided into two in a short time, and is shortly to undergo a fresh division. He has opened two pretty new churches, free of debt, and presented over 70 candidates for Confirmation. This was an entirely new mission. One out of the sixty new missions that have been opened since the foundation of the Diocese of Ontario, twenty-six years ago,

Rev. Mr. Forneri, the Convener, gave a very good statistical account and made a stirring address, as he pointed out the Church's needs and how to meet them. He comes from a parish dating from the first days of Canadian life. One of the first spots where the banner of Christ was unfurled by the U.E. Loyalists a hundred years ago. His work is intensely interesting, as representing the revival of life under difficulties. He is now engaged in building a new church in memory of the U.E. Loyalists. The work goes on as the money comes in. It is at a stand still just now for want of funds. Doubtless there are many faithful sons and daughters of the Church who would willingly assist, were they appealed to. It is to be hoped that on reading this brief reference they may be induced to do something. They will find the Rector of Adolphustown only too thankful to receive their help for the Lord's work.

Robert Leslie, Esq., the priest's churchwarden and lay reader, made an admirable and interesting address. Urging the people for love of God or His Holy Church to offer liberally of their substance to the Diocesan Missionary work. On presenting the alms Mr. Thomas Blackburn made a few pointed remarks in connection with the amount raised by the Parochial Mission Board.

The Church's work demands more attention from men and women; and as they realize the importance of it, and put in practice the law of first offering themselves to the Lord, and then to His Church—the stakes will be strengthened and the cords enlarged.

OTTAWA.—A clergyman in Ottawa on Sunday last, 24th ult., asked for the prayers of his congregation "for assistance to the Bishop in his great trial." The Bishop of Ontario was married last week, and people are asking themselves whether the aforesaid clergyman referred to him or to the Bishop of Lincoln, whose trial before the Archbishop of Canterbury will be resumed on March 12th?

LOMBARDY.—On Feb. 26th, Miss Jeannie Reid was united in the bonds of holy matrimony to W. H. Umphrey, of Dakota, in Holy Trinity Church, Lombardy. The church was well filled, and the choir being in their places the two hymns from Hymns A. & M., and the *Deus Misericordiarum* were sung.

KINGSTON.—St. Paul's.—A very large congregation assembled in St. Paul's Church to listen to the address of Rev. J. Elliott, of Cornwall, and Major Mayne, R. E. Major Mayne commenced by saying that he liked the idea of having laymen mingle with clergy in mission work. He was only too glad to respond to the call to say a few words on missions. It is a duty and not a business to help on this work. The whole question was, "Do we believe the Bible?" If so, it has our marching orders in it. We are not to think of ourselves, but go right ahead. We are responsible for the condition of our fellow creatures.

Rev. J. Elliott, of Cornwall, said that it looked as if Christians of the present day were selfish in monopolizing the gospel. He urged that people should give of their substance as God had prospered them. From the earliest time God insisted on receiving certain portions of the fruits of the earth. God has not changed the law. Some people are of the opinion that the Old Testament and New are two different books altogether. All things belong to God and as he only requires a tenth of all we have, we should be only too willing to comply with His wishes. No Christian man could believe in the Bible without helping on the mission cause, and there should be no difficulty in raising funds for it. People should deny themselves a little for the sake of mission work.

At the close of his address a deputation from the Sunday School presented Mr. Elliott with what they had collected for the Indian missions.

The amount contributed by the Sunday school for the Indian mission schools in the North-West was \$30.

The collection last evening in St. Paul's Church for missions was \$8 ahead of what it was last year.

St. James'.—The Bishop of Niagara has appointed Sunday, April 7th, as the day upon which he will administer confirmation in the enlarged St. James'. It is confidently hoped that the church will be ready for re-occupation some time before the date just specified. The opening day will probably be Wednesday, March 27th. The carpentering may be said to be complete. The plasterers will leave the building in a few days, and the windows and pews are well under way. A specimen window has already been set in its place, and its soft colors predict that the lighting of the new building will be quite satisfactory. Already two appropriate gifts have been made. One of these is a very handsome brass lectern, by Mrs. Pense, in memory of Mr. and Mrs. Vaughn, the first couple married in St. James' and among its most zealous workers for many years. The other is an almsplate, elegantly wrought by Mr. W. J. Keely, and presented by him to the incumbent for the congregation. A fourth almsplate will be required. Who will supply it?

St. George's.—The Rev. S. Daw, of Christ Church, Belleville, preached on Sunday evening, Feb. 24th, on mission work. In the course of his sermon, he said, that in 1800 in the Diocese of Ontario, there were thirty-eight self-supporting parishes and forty-four missions. Now there are sixty parishes and forty-six missions. In the eight years, twenty-two missions became parishes, some of them viz. Almonte, Camden East, Carleton Place and Newburg, contributing to the general fund. In 1880, the sum of \$8,000 was collected in the Diocese. Last year, nearly \$5,000 were given to Domestic missions. Speaking of those persons who, when asked to contribute to foreign missions, reply that they have enough to do at home, "there," Mr. Daw said, "you will find parochial stagnation, spiritual death." "Look ahead; cast your bread on the waters, and after many days you will find it." There can be no such person living as a selfish man and a consistent churchman. The Dominion of Canada in the last eight years has made rapid progress, and the Church should progress in the same ratio. Referring to the religious training of children, he called upon parents to see that they are given religious instructions at home, for they are taught anything but that in the public schools of Canada.

DIocese OF TORONTO.

No Report.

DIocese OF NIAGARA.

The Rev. W. R. Blachford desires to acknowledge the receipt of \$10 from H. E. Blachford; \$10 from R. F. Blachford, Toronto; also \$5 from Rev. H. S. Moore; and \$2 from T. Huston, Tapleystown, towards the building fund of St. Stephen's Church, Strabane.

DIocese OF HURON.

LONDON.—His Lordship the Bishop of Huron held an ordination in the Memorial Church, on Feb. 24th, when the Rev. W. Lowe, L. Armstrong, and W. Connor, were advanced to the order of priesthood. Archdeacon Marsh, presented the candidates, and the Bishop preached.

INGERS LL.—His Lordship the Bishop has appointed Rev. R. Ker to be pastor of this parish.

BAYSFIELD.—The Rev. Mr. Hodgins has been presented with eighty bushels of oats by his two outside congregations.

MISSIONARY MEETINGS.—Meetings were held at Haysville, Hamburg, and St. James', Wilmot, on February 25th, 26th and 27th, and proved a great success. The deputation consisted of the Rev. Rural Dean Mellish, of Caledonia (Diocese of Niagara), formerly quartered here; and the Rev. Charles O'Meara, of St. Mary's. The latter gentleman attended two meetings and did good service. His addresses were instructive with life and power. The interest, however, centered largely in the visit of the Rev. Mr. Mellish, and he received a warm welcome from his old parishioners. He recalled many memories of the days that are past, 1860 to 1863, when he was clergyman here. His addresses were characterized by much thoughtfulness and wisdom. His intense convictions; his loyalty to the Church; his persuasiveness, and withal his evident desire to bring his hearers into real union and fellowship with Christ, impressed not a few. It is seldom that addresses are heard at Missionary meetings that are so spiritual, and at the same time so interesting.

The offertories were: Hamburg \$5.27; Haysville \$11.64; St. James', Wilmot, \$10.51. The total last year for Diocesan purposes was \$191.82. A considerable increase is expected this year.

DIocese OF ALGOMA.

BAR RIVER.—The missionary resident on St. Joseph's Island, Rev. C. Piercey, paid a visit to the above district lately to find that a service of the Church had not been held in the vicinity before. The people, and there are several families among them who are loyal to the Church under many difficulties, informed him that they would only be too glad to have regular services if a missionary could be sent to them.

One woman, with tears of joy in her eyes, expressed the happiness she felt in again having the privilege of hearing our beautiful liturgy. "It is ten years, sir," she said, "since I last heard it," and she voiced the general sentiment, as the missionary found out in conversation with many of those who attended the service held in the house of Mr. E. Granger, on Sunday, Feb. 10th. This district is being settled and roads being made in all districts. This district is ripe for the successful work of a missionary if only the Church people of Canada would provide one. And they would provide not only a missionary here, but as many as the work in the diocese demanded if they only realized the work to be done and its urgency if the Church is to retain in her fold those who have been brought up by her. We must retain them and their children after them, or fail in our duty. "Come over and help us."

BURK'S FALLS.—In our notice about the Confirmation held in All Saint's Church, Burks Falls, the number of persons confirmed was given as four, whereas it should have been fourteen.

PROVINCE OF RUPERT'S LAND.

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

DIocese OF RUPERT'S LAND.

WINNIPEG.—The Diocese and the whole Church in the Northwest has lost its most prominent layman, in the death of Mr. Brydges Treasurer of the Synod. Mr. Brydges died while visiting the Hospital, in discharge of his duties as Secretary-Treasurer of that Institution, on Saturday, Feb. 16th, at 3:20 p.m.; while in the act of conversing with the clerk of the Hospital he became unconscious from the bursting of a blood vessel on the brain, and was dead

in three minutes. The death of "Winnipeg's most distinguished citizen," as he has since been called, came like a shock to every one, as the news spread. Mr. Brydges was not much up in politics, but he was foremost in every philanthropic movement in the city. To him we are virtually indebted for the inauguration and completion of one of the best equipped hospitals in the Dominion, with separate buildings for the Nurse's Home and Maternity Hospital. These will be his enduring monument. As a Churchman, it will be impossible at present to replace him. For five years he has been Treasurer of the Synod, Chairman of the Property and Finance Committee, and has had to deal with the numerous trusts and endowments connected with the Diocese. He was a member of all the important committees, a delegate to the Diocesan and Provincial Synods, a frequent speaker at Missionary meetings, and his wise counsel and generous hand were ever ready to assist any deserving object or mission. As one of the founders of All Saints' Church, and a very large contributor to its funds, his loss to that parish will be very serious. The thought that we shall no longer see his familiar form at Church and Committee gatherings, or listen to his weighty words will sadden those who knew him best for many a day. His name will live in the hearts of sorrowing friends and in the history of the Diocese to which so much of his time and thought were devoted. It is considered a remarkable thing that his death occurred in the Hospital to which Mrs. Brydges and himself were so thoroughly devoted. The funeral services took place at All Saints' Church on Tuesday afternoon. In the morning a private service, conducted by the Rev. St. John Field, acting Rector was held in the house, only the relations and near friends being present. The body was met at the door of All Saints' Church at 2 p.m. by the Rev. Canon Matheson, Rev. St. John Field, and Rev. Elwyn S. W. Pentreath, and the surpliced choir of the Church. Many were unable to gain admittance. The sentences were said by Rev. Mr. Field; the lesson was read by Rev. Mr. Pentreath and Canon Matheson intoned the prayers, except the Prayer of Committal. The 90th Psalm was chanted from Helmore's Psalm, and "Rock of Ages," and "Now the Laborer's work is o'er," was sung by the choir. The body was then taken to St. John's Cathedral burying ground, where the Committal was said by Canon Matheson. The stores for three miles along Main street were closed, the flags at half mast and the bells tolled as the procession of over 100 sleighs passed. Among those in sleighs and on foot were the boys of All Saints' Guild, the Lieut.-Governor, Directors of the Hospital, St. George's Society, the Premier and members of the Cabinet, Mayor and City Council, and others. The Pall bearers were Judge Bain, H. M. Howell, Q.C., Capt. Lewis, Hugh J. Macdonald, M. Aldous and G. H. Wainwright.

BRANDON.—The young men of St. Matthew's Church have formed a Society, known as St. Matthew's Parish Association. A room has been secured in the city; open from 7:30 to 10:30 p.m. On Monday evenings there will be devotional exercises with reading of papers; on Tuesday and Saturday it will be used as a reading room. The officers are: Rev. E. P. Flewelling, chairman; J. Dowler, 1st Vice do; H. Randall; 2nd Vice do; P. E. Hart, Sec.-Treas.

A Missionary service was held last night in St. Matthew's Church on behalf of the mission work among the Indians. Rev. C. Quinney, of Oak Lake, gave a short address, and Rural Dean Barman gave an interesting account of the work which has been done in teaching the Indians of Canada, and the methods employed. The field of labor stretches across the continent, and the Church has missionaries scattered in every quarter of it. It is stated that there are 125,000 Indians in Canada. \$60,000 has been

spent by the Church in mission work for their benefit the past year. A new system is being adopted in dealing with the Indians and an effort is being made to break up the tribes and bands, and establish among them the principle of individual responsibility. The old system has tended to make them paupers, and they have been taught to look to the government to make up for their idleness in not fishing and hunting enough to keep them supplied. Schools are being established so that children can be taken from the different tribes and trained where they have not the evil influence of wild companions near them. These when educated will make missionaries to their respective tribes. The government pay $\frac{2}{3}$ of the cost of the schools, and the Church pays the balance. There are 25 000 Episcopians in the Province and they are expected to subscribe for the present year \$3 000. What is needed are subscriptions which can be depended upon, not spasmodic contributions.

DIOCESE OF SASKATCHEWAN.

STANLEY.—It may interest some of your readers to learn, first, that there is such a place as Stanley, and, second, where it is Stanley is situated on the English or Churchill River, about 300 miles northwest of Cumberland and the same distance northeast of Prince Albert. The settlement is sometimes known as Rapid River Fort. To show what delightful mail facilities exist, I may mention that on the 17th November a *Free Press* of the 12th June came to hand and the contents were eagerly devoured by the inhabitants as "news." Stanley is the seat of an important branch of the C. M. S., which is doing much good work among the Indians. It was founded in 1855 by the late Rev. Robt. Hunt, and since then has witnessed the heroic struggles, trying disappointments, and heart-gladdening successes of several of the noble and disinterested spirits who have abandoned all in the service of the Master in this country. Among these may be mentioned Archdeacon J. Mackay, of Emmanuel College, Prince Albert; Rev. S. Trivett, at Calgary; and the Rev. Rural Dean Jettee.

Trinity Church, Stanley, is one of the finest churches in the territory. It was built by the Rev. R. Hunt, and its seating capacity is about 600. Its style is Gothic and it contains much fine stained glass and carved woodwork. There is a mission school at Stanley and another at Big Stone River, and the Indians in many other parts of the parish (which is about 140 miles long and 100 wide) are fully alive to the advantages of tuition and extremely desirous of obtaining it, but unfortunately the funds of the society are inadequate to meet these appeals as fully as it would wish. The mission is at present in charge of the Rev. Rodk. McLennon.

The principal article of diet here is white-fish, as game is very scarce, and the freight on imported supplies is very high; everything having to be brought from Cumberland House in York boats; indeed, if it was not for the fact that the H. B. Co., make a special arrangement in favor of the U. M. S., the common necessaries of life would be hardly obtainable.

DIOCESE OF CALGARY.

CALGARY.—The first Synod of Calgary is to be held this week. His Lordship the Metropolitan of Rupert's Land left Winnipeg yesterday for Calgary, and will preach the sermon at the opening.

DIOCESE OF ATHABASCA.

The following letter received by Miss Cole, Secretary of the Young Ladies' Missionary Society, of St. George's Church, Montreal, will be read with much interest. It is not often that we are able to obtain particulars of Church work and progress in this distant field:

Dear Miss Cole,—It gives me much pleasure

to inform you of the safe arrival of the gifts of clothing, &c., made to myself and Allen Hardisty, native catechist. The same have been thankfully received by the poor and needy ones in our midst. I am requested to convey to the kind donors the "Meroi Cho," the native expression for grateful feelings. You will observe it is the French *merci*, with the Indian added and means "a big thanks": they having no word or sentence in their language to express gratitude. Your interest and gifts lead them to think and say, the Canadians are beginning to pity us and sympathize practically with our low estate.

I shall soon be travelling among the poor Indians with my dog sledge, visiting all round this huge lake. I shall hope not to witness such sad instances of starvation, or participate in a like state myself as I did two years ago.

Indigenous animals are fast failing, and there seems no chance, as in Canada, of the land offering any assistance to substitute the above. In some parts moose and deer are still plentiful.

Bishop Bompas met me here; he has gone north again to visit the brethren beyond.

With best wishes believe me, yours faithfully,
W. SPENDLOVE.

DIOCESE OF COLUMBIA.

CANADIAN CHURCH UNION U. I. BRANCH.

The first annual meeting of this Branch was held in the Cathedral school, Victoria, on the evening of the 4th, of Feb., H. F. Clinton B. A. in the chair. The office having been said, the report of the Secretary and Treasurer was read, it stated that the Branch had elected 30 members in the first year. 7 lectures had been delivered, 5 of them by the Rev. W. W. Bolton, Rector of Esquimalt; 1 by the Rev. A. Bealand, assistant Rector of the Cathedral, and 1 by the Rev. F. G. Clinton, of St. James Church, Vancouver; which were all largely attended and much appreciated. Corporate Communion of one at the Cathedral, and one at St. Paul's, Esquimalt, at the Feast of the Circumcision.

The financial condition of the Branch was shown to be in a satisfactory state. The following officers for the ensuing year were then elected:—H. F. Clinton, B. A., President of the Branch, J. E. Crane, Treasurer, J. Hawkins, Secretary, Jas. Townsley, A. Scroggs and Thos. Norgate, Committee.

DIOCESE OF NEW WESTMINSTER, B.C.

Continuation of report from the *Churchman's Gazette* of the Bishop's address to the Synod:

TRENANT.—Mr. Croucher reports an increase right through his return, and the increase in the number of communions made, from 36 in the previous year to 68 last year, is a most hopeful sign, for, being greater than it accounted for by the increase of communicants, it is symptomatic of an awakening to the simple fact that spiritual life can only be maintained by spiritual food.

SURREY.—Here again is evidence of good progress. The Communicants are increased by 10, while the amount raised within the Parish has increased by something like \$286.00. I should have been glad, however, if more could have been spared for the Clergyman's stipend. The total amount received by Mr. Bell, from the Parish and the Diocesan Fund together, was only \$629.50. Mr. Bell is a "Priest of over five year's standing" and according to Canon V., is entitled to "at least \$200 00 per annum," or nearly double what he received last year. I am not saying this especially as a rebuke to Surrey, but I take advantage of this particular case to draw the attention of the laity to the amount of stipends generally throughout the Diocese. They are, I am glad to say, for the most part not less than \$750 00 per annum, but \$750.00 per annum is \$62.50

per month, or little more than a labourer's wages, and not nearly so much as those of a good mechanic. Now it is of the utmost importance to the Church in the Diocese and to a happy relationship between Pastor and People that the highest possible standard of character and ability should be maintained among the clergy, and our Diocese has been extremely fortunate in this respect, hitherto, even to the extent of exciting the open comment of visitors from other Dioceses; so that it is quite certain that low stipends do not, necessarily, imply a low class Clergy. But the fact that good and able men are willing to do God's work for low wages is scarcely a reason for indifferently allowing them to do so, but ought rather to be an incentive to greater endeavours in the direction of a substantial acknowledgment of their devotion.

I have every reason to believe that the Clergy of the Diocese are highly esteemed in their several parishes, and, therefore, a little consideration ought to be sufficient to convince the laity of the injustice of permitting the Clergy to retain a monopoly of self-sacrifice.

SAPPERTON.—St. Mary's, Sapperton, is, I think, the most neglected parish in the Diocese. It has to be satisfied with such Services as the other duties of myself and Mr. Croucher allow of. Consequently they are very uncertain and intermittent, and the interest and attendance of the people is very difficult to maintain.

FRASER RIVER MISSIONARY DISTRICT.—This is one of the most difficult and arduous of all our Stations. It extends from Maple Ridge to Agassiz, and includes Aldergrove and Mount Lehman on the south side of the river; services being held at all these places and also at Mission, Wharlock, Barton Prairie and Harrison. Excepting immediately along the line of railway these places are all difficult of access. In summer high water is the difficulty, in the winter mud; and more especially in the Aldergrove section of the district. Nevertheless I am happy to think that of all our Clergy, the one best adapted, by character and experience, for contending with such difficulties is in charge of the district; and although the work has been a most laborious one, and entirely wanting in the incentive of brilliant results, it has been patiently fulfilled, and Mr. Ditcham looks forward hopefully to an early day when general progress and prosperity will have materially altered the aspect of affairs. Here again, however, as in the case of Surrey, I must not omit to point out that the whole stipend which Mr. Ditcham has received for the year amounted only to \$642 00, and comes, therefore, far below what, by his standing, he is entitled to.

CHILLIWACK.—It is not possible, in the case of this parish, to institute a comparison with former years, inasmuch as Mr. Allen's incumbency extends back only so far as Advent 1887, but from personal observation as well as the reports of others I am able to speak most encouragingly of the prospects of the Church, and Mr. Allen's recent advancement to the Priesthood has placed the fullest privileges of the Church within the reach of the Parishioners.

Here again, however, I must say a word or two on the subject of stipend. According to Canon V. Mr. Allen is entitled to receive \$800 00 per annum, but all he received last year was \$645 00. I presume that in this, as well as in other instances, offerings in kind may have supplied a proportion of this deficiency, and it would be well, in future returns, that these were taken into consideration, since, frequently, they are the only offerings people have to make.

(To be Continued.)

We want 10,000 subscribers; who will help in securing them?

The Church Guardian

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CALENDAR FOR MARCH.

- MARCH 3rd—Quinquagesima. (Notice of Ash Wednesday).
- " 6th—ASH-WEDNESDAY; Pr. Pss. M. 6, 32, 38, Commination Service. Evening, Pss. 102, 130, 133.
- " 10th—1st Sunday in Lent. (Notice of Ember Days).
- " 13th }
 " 15th } EMBER DAYS.
 " 16th }
- " 17th—2nd Sunday in Lent.
- " 24th—3rd Sunday in Lent. (Notice of Annunciation).
- " 25th—Annunciation of Virgin Mary.

LENT:— THE BEGINNING OF THE END.

And yet did not the end begin with the ministry of the Master began?

Mr. Holman Hunt's last and greatest masterpiece was called "The Shadow of Death."

It represents Christ standing in a carpenter's shop at Nazareth, dressed in the workman's garb of the times, looking up for a moment from His plain toil; and as He stands there the departing sun looks in at the window, and by a masterly conception of the artist causes the shadow of a cross to form by the tools on the wall, and to fall upon the shoulders of our Lord. There is no halo about His head, but the look of melting sadness in His face reveals the "Man of Sorrows." There is a revelation of Christ's sufferings. Even in the commencement of His ministry. He was bearing the cross and ever before Him in His pathway, there was a shadow of death. Take the words spoken at its very commencement—words which seem to expose its very kernel "I am come that ye might have life and that ye might have it more abundantly." How empty and unintelligible they must have seemed to those Jews. Yet He knew that life to men could only come through Calvary and by the suffering of His great heart. It was ever before Him this shadow of death. At the wedding He knew that if He performed that miracle He must die for the people, so He said, "Woman, mine hour is not yet come." Christ bore His cross long before He toiled with it up Calvary. The

atonement required that Christ should voluntarily conquer himself. And when a man has a sacrifice to make, and he, in his secret bleeding heart resolves to make it, though he die, the sacrifice is already made. The rest, the actual giving up—is nothing compared with that. The mastery of self is all. And when Christ went to that last feast—when as St. Luke graphically tells us "He set His face as a flint to go to Jerusalem," then the atonement was virtually completed. We would not disparage the last hour of agony. If Christ had gone to the foot of the cross in obedience, and turned there, salvation would never have been assured. But we must understand, too, that the atonement means more than those last few moments of suffering. Christ bore His cross in the wilderness, and in His daily contact with evil and in His Gethsemane agony. But there must have been moments, when the knowledge of the end pressed more heavily upon Him. And in one of those moments He called His disciples around Him, and after talking of His own death He says, "If any man will come after me, let Him deny Himself and take up His cross daily and follow Me." It was as though He had said, "I am bearing my cross daily. And as there is a cross for me, so there is a cross for you; if you would follow me, you must share in some degree my sufferings." Christ was making a daily atonement, and He calls us to follow Him. We cannot win heaven by good works, and yet we can make an atonement. When a child has done wrong, and it feels it, and it comes and lies in penitence—"mamma," and puts up its mouth to be kissed, that child has tried to make an atonement. It has tried to be obedient, and so to follow Christ. And every sob of the soul on account of sin, while it cannot save, yet it is in one sense an atonement. It is our effort to be obedient. It is our poor imperfect answer to the call "Follow Me."

But this obedience must be *daily*. Our modern danger is too like Peter's. We are full of enthusiasm to-day and the next day we deny Him. With some, religion is a religion of spasms. They wind themselves up like the alarm of a clock, and go off with a loud noise, and then stop—short—"never to go again." We are not called to spasmodic cross-bearing. We must bear it even as Christ bore his; not petulantly, try and fling it from us. Christ's glory was in His cross—His obedience. There is a sacred light around us when we carry our cross. That light is extinguished the moment we fling it down!—*The Church Messenger*.

LENT.

Before the next issue of this paper the season of Lent will have begun, with all its Christian activity. May it be a season of revival and renewed zeal among us. The first thought connected with Lent is that which forms the first word in all preaching, "Repent." This was the first word of our Lord when He came "preaching the gospel of the kingdom of God." And following this example, our Ash Wednesday services have for their theme the necessity of repentance. But the whole season of Lent need not be occupied with this sorrow for sin and with mourning and lamentation. The word Lent means spring and we may be thankful that in the providence of God so appropriate a name has become attached to this season of spiritual life. Let our activity be like that of the husbandman, who in the season of spring begins his labour again with renewed zeal. His heart is not heavy and sad, but full of determination and hope. If he has made any mistakes in the past, he determines to avoid them in the future, and to work more wisely, and he looks forward with joyful expectation to the time of harvest. We may imitate in spiritual life this zeal which is shown in temporal matters. Let our repentance be decided and complete, and

then let us go to work for the Master in every department of duty, laboring with hope and joy for our own blessing and for the salvation of others.—*Church Life*.

"A THOUGHT AND A PRAYER FOR EVERY DAY IN LENT."

[E. P. DUTTON & Co., NY.]

ASH-WEDNESDAY.

It is well that we should have a considerable portion of the Church's year set apart for special recollection, reflection, and devotional exercises—for taking measure of ourselves, comparing ourselves with the divine rule—for coming before God as sinners—for laying hold on Him in Whom was no sin (made sin for us), seeking ever to deepen our repentance—seeking help to overcome—seeking eternal salvation.—*Grant, Lord, that I may use all opportunities for good.*

FIRST THURSDAY.

During this season, let us do all that we can to go forward in personal religion; let us be given to more sober thought—more fervent prayer more frequent Communion—more godly work, valuing our Christian calling, our Bible—our Church. Let us see whether we cannot make some real progress—there must be motion—oh, that it may not be backwards, but forward!—*Lord make me to grow in grace, give me steadiness of purpose, and grant that I may strive earnestly.*

FIRST FRIDAY.

How welcome is the bidding to lift up the heart! How good is it to lift up our hearts to the Lord—to seek from above strength to resist temptation, and to do our work—to cast cares and anxieties on one side—to leave off fretting—to rise above the sorrows and annoyances of earth—to become more spiritually minded, and to hold communion with God!—*Draw my heart heavenward, O Lord, of thy great goodness.*

FIRST SATURDAY.

If we look upon Jesus as our Teacher, shall we not value His teaching and try to carry it out? Shall we not find ourselves striving to live as He did? Shall not our homes be the happier if Christ's teaching be attended to, mutual duties being more thoroughly fulfilled? Whatever our position in the world or in the family may be, we may learn from the great Master.—*Teach me, Lord Jesus, the lesson that I need most.*

FIRST SUNDAY.

Do we delight in our Sundays—are they helping us to sanctify the whole week—are they preparing us for, and pointing us to, the time when types and shadows shall cease? Are our affections becoming sanctified—our wills more in conformity with God's will? Does Heaven appear more near?—our hearts must be in Heaven before we can hope to go there. How can we answer these questions?—*Fit me, O God, for eternal Sabbath-keeping.*

FIRST MONDAY.

Am I learning to realize by faith the world unseen? Am I viewing this world as I ought—looking at it from a Christian stand-point? Have I learned to take a right estimate of humanity? Am I growing into a more perfect man? Am I thinking more often and more carefully about my duty? Am I loving God more and more, knowing Him better, and finding greater pleasure in His service?—*Teach me, O God, to examine myself.*

FIRST TUESDAY.

Oh, might it be ours to live in the realized presence of God! How happy to be continually looking up to Him, and to desire his eye to be upon us! There are sacred feelings in the human heart which can be understood by none so well as by God—which He understands, and which He can explain to us. There are wants, too, which none other can supply in such divine fullness.—*Dwell in me, O God.*

A PRAYER FOR LENT.

O Son of God, who didst suffer Thyself to be tempted that Thou mightest destroy the works of the devil, deliver us, we beseech Thee from all his snares, and strengthen us against all temptations; that we may be no more hindered in running the race that is set before us, but may follow Thee with a ready heart and a quiet mind; who livest and reignest with the Father and The Holy Ghost, ever one God, world without end. *Amen.*

ASH-WEDNESDAY.

"Have mercy upon me, O God, after Thy great goodness; according to the multitude of Thy mercies do away mine offences.—Psalm li, 1.—*Communion Service.*

"Jesu, Jesu, miserere;
Hear my cry, to Thee."
Come thou tainting one and weary,
Come to Me.

"Sin and shame my heart benumbing,
Shall I gain Thy feet?"
Shrinking, trembling, hardly coming,
Thee I meet.

"Jesu, Jesu, miserere,
Save me or I die."
Hearken, in the darkness dreary,
It is I.

"Clothed in rags and miry raiment,
Dare I see Thy face?"
Blood-bought, free, and without payment
Is My grace.

"Jesu, Jesu, miserere,
Hush my soul's unrest."
Lay thee, travel-worn and weary,
On My breast.

"Jesu, come, come quickly to me,
Only make me Thine."
I am here: thy anguish drew me,
Thou art Mine.

—*Bickersteth's "Frem Year to Year."*

THE PRAYER OF JESUS.

The Saviour spent much time in prayer. We read such records as the following concerning Him: "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." "And he withdrew himself into the wilderness and prayed." "And it came to pass in those days that He went out into a mountain, and continued all night in prayer to God."

But none of those prayers have been recorded. For what the Saviour prayed on those occasions we can only conjecture. It must have been for those things that lay near his heart, and His prayers must have been fervent. Peter seems not to have been forgotten. At a certain time the Lord said unto him: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not." In his interview with the disciples on the night of His betrayal, whilst praying for them, He added: "Neither pray I for these alone, but for them also that shall believe on Me through

their word." And we well know for what he soon after prayed when he was in an agony in the garden.

These prayers give us a clue to what may have been the subjects of His prayer when He was alone with the Father upon the mountains. He well knew what would be the needs of His disciples, soon to be deprived of His presence; and also the needs of His followers in all subsequent time. These, probably, were often remembered in His addresses to the Father. And then there were His own more urgent needs—His present daily needs in his intercourse with wicked men, who sought to entangle Him in His talk, and to find something against Him. And, more especially, there were His anticipated needs in that fiery trial that was before Him, when, arrested by His foes, all the disciples should forsake Him; when men and devils should unite to do their worst against Him; when it should be their hour and the power of darkness; and when even the Father should say, "Awake, O sword, against my shepherd, and against the man that is my fellow."

That dreaded hour was doubtless much and often in mind. The cross was ever casting back its dark shadows over Him. When Moses and Elias came to Him on the Mount of Transfiguration, they spoke of the decease which He was to accomplish at Jerusalem, and He was ever straitened till it should be accomplished. Doubtless in His experience, during that life in which He was "a man of sorrows and acquainted with griefs," there was more than one Gethsemane. Doubtless, could the mountains and the wilderness speak, they could testify to these:

"Cold mountains and the midnight air
Witnessed the fervor of Thy prayer;
The desert Thy temptations knew,
Thy conflicts, and Thy victory too."

But all these are now passed. The great work for which the Saviour came into the world is "finished." He now reaps the fruit of all His love. He sees of the travail of His soul and is satisfied. But to the end of time, his friends shall experience the benefit of those midnight supplications.—*Clericus in New York Observer.*

HIGHER RELIGIOUS EDUCATION.

Among the many societies and associations which have been formed of late years we know of none from which we look for better results than those lately established for the purpose of promoting higher religious education. Such societies already exist in the Diocese of Canterbury, of Oxford, of Lincoln, of Bath and Wells, of Winchester; and one, we believe, has lately been formed in the Diocese of Salisbury. It is the object of these Diocesan societies to encourage those who have leisure and education to study in a definite and systematic way the writings of the Old and New Testaments, the Prayer-book, and Church history. For this purpose a selection of subjects is arranged for each year, on which lectures are delivered at various centres, and classes held; while, to aid the student in his work at home, a series of papers are issued, which contain an epitome of each subject, and indicate the line of reading. An examination is also held, at which members are invited to present themselves, so as to test the accuracy and thoroughness of their work. As an illustration of the manner in which the laity have welcomed this scheme of higher religious education, it may be mentioned that, while in the Diocese of Winchester the Society was only started in October, 1887, it already numbers nearly two thousand members, and lectures are being delivered at no less than eighteen centres.

It is sometimes asserted that the age in

which we live is one of growing unbelief and scepticism. However that may be, it is also one distinguished for the interest which it takes in religious questions. At no previous period of the Church's history have theological problems been discussed with the same frequency and sincerity. They are no longer treated with conventional silence, or regarded as the peculiar province of the clergy; they are openly discussed in society; they are treated in our leading magazines; they are introduced into works of fiction. The enormous popularity of *Robert Elsmere*, and, in a lesser degree, of *John Ward, Preacher*, is an indication of this interest in religious questions.

But while the interest taken in theology is undoubtedly great and widespread, yet we fear that there exists but little real knowledge of the subject. And the very publicity now given to the discussion of sacred questions renders such knowledge all the more necessary. There can be no better bulwark against the assaults of scepticism than an intelligent knowledge of the results of modern criticism. The arguments, or the ridicule, of unbelievers are almost always directed against Biblical stories and doctrinal positions, which admits of a perfectly satisfactory explanation. The actual views held by theologians of the highest repute and orthodoxy are often wholly misunderstood. To refer again to Mrs. Humphrey Ward's celebrated novel, which may justly be regarded as an attack upon Christianity, there is no indication, as Mr. Gladstone has pointed out, from the beginning to the end of the book, that the distinguished authoress has ever taken the trouble to consult the writings of our greatest Christian apologists. The only one to whom she refers is Canon Westcott, and Canon Westcott she has most grievously misrepresented.

And therefore it is that we welcome, with feelings of the highest satisfaction, any movement which aims at disseminating religious knowledge among our upper and middle classes. It was urged at the Church Congress at Manchester, by some of the appointed speakers, that the clergy should utilise their pulpits for the purpose of instructing their people in the results of modern criticism. We cannot but feel that such a step would be injurious. Some of the clergy do not possess the requisite knowledge and scholarship themselves, and many members of a congregation need to be fed with milk, and not with meat. But in the societies which we have mentioned, and which we regard with so much hope, we recognise the medium of instruction. Through their agency a real knowledge of Biblical criticism and of Church history will, we trust, be more widely extended.

And the moral and religious importance of such study few, we suppose, will care to dispute. In these days of hurry and of light and superficial reading, a short time daily spent in serious study would be undoubtedly time well spent. And it would be time not unhappily spent. The study of Church history, or, at any rate, of Christian biography, is as interesting as it is instructive. If, as a great teacher of our time once said, the course of ecclesiastical history be sometimes dark, 'there is always a bright side to be found in ecclesiastical biography. Study the lives, study the thoughts, and hymns, and prayers, study the deathbeds of good men. In them we can trace the history, if not of the "Catholic Church," at least of the "Communion of Saints." And if the study of Christian biography be instructive, so surely is the study of the Bible. The Bible belongs to that class of literature which, as Lord Bacon said, must be chewed and digested. And the more thoroughly it is understood the more fascinating will the study of it become, and the greater will be the love and reverence which it inspires. We are told that when Dean Stanley was once visiting the great German scholar, Ewald, a New Testament which was lying on the table accidentally fell to the ground. 'In this book,' said Ewald, as he stooped to pick it

up, in this book is contained all the wisdom of the world.' To disseminate that wisdom is the object of all higher religious education, and it is an object in which all sincere Christians cannot but take the deepest interest.—JOHN VAUGHAN. in *Church Bells*.

FAMILY DEPARTMENT.

A RULE OF LIFE.

To do, each day, its work, however small
To see, each day, that something has been done;
To rear, each day, life's solemn fane more tall,
Still near and nearer to the blessed sun—
This is to live life well; the task, begun,
Never to be relinquished, though beset
By faint-heart fears and sorrows many a one;
This is to live that life may claim no debt
Unpaid, when summons the Great Arbitrer
To the dread audit of the Last Account,
When Death shall close the balance, and refer,
Life's books to Him who claims a full amount.
One day's work little on the whole may touch,
Yet many a little added maketh much.
—*The Church Messenger*.

'TIS ONLY AN OLD WORN BIBLE.

BY SARA GILMOR.

'Tis only an old worn Bible, why is it I hold it so dear?
With its pages all fring'd and torn, and the print neither large nor clear?
'Tis only an old worn Bible, with a tale that has often been told,
While the hands of the loved one who gave it long since has lain silent and cold.
'Tis only an old worn Bible, but the comfort to me it has brought,
When in sorrow and anguish I've needed a friend who would come unsought;
'Tis only an old worn Bible, but the dearest of friends to me;
For it tells of the bow of promise, and the beautiful jasper sea.
'Tis only an old worn Bible, with love and forgiveness therein,
The story of Christ and his mission of death for redemption from sin;
'Tis only an old worn Bible, that some laugh at and hold up to scorn,
But methinks did they love it as I do, they would read it with smiles, not frowns.
'Tis only an old worn Bible, though the friend that is dearest and best,
And when Death lays his cold hands upon me, 'tis through thee I'll have earned that sweet rest.

THE FISHERMAN'S CHARGE

BY F. BAYFORD HARRISON.

[Continued]

I tried to comfort Mrs. Thomas as well as I could, and I saw that all bitterness had long ago faded from her feelings. I left her this afternoon, and said that I would come again next day. And when I did, I found Thomas and Rosie also at home.

"Well, my child," I said to the pretty creature, "do you want to see mother?"

"Yes, I want to see mother. Please take me to mother. Why is mother such a long way off?" And the lip portended a sob.

"But, Rosie, do you want to leave Mr. and Mrs. Thomas?"

She glanced from one to the other. "Oh, no; I want them all—I want them all three."

"Well, we shall see.—Now, Mr. Thomas, look here: do you like plain speaking?"

"Plain speaking or none at all." His face was rigid.

"Then, I must tell you that I have been thinking it over, and I am sure that you have been more in the wrong than your daughter, though she has been very wrong too. But she has suffered more than you have, and has bitterly repented."

"How do you know?" cried Mr. Thomas sharply.

"I am sure of it. It must have been so. Richard Thomas, will you forgive your daughter, and take her back into your heart, if she humbly asks your pardon?"

"I'll wait till she does. I'll wait till she comes to me."

From the cottage I could see the bit of wall where the fisherman had seated his little charge with all the tenderness of a father. The man's heart could not be hard all through. And I could picture coming down the path on the hillside a ragged, starving prodigal, son or daughter. "Listen! While his undutiful son was yet a great way off, the father went out to meet him." If Martha, poor and sorrowful, were there on yonder path, would you go forth to meet her and greet her?

He went outside and looked round, and came back.

Rosie's small voice broke in—"Is mother coming here? Oh, how beautiful!"

We all were startled. Then I said, "If you will not welcome your own daughter, will you welcome Rosie's mother—a lonely widow, toil-worn, careworn, cast off, partly through her own fault, by those who should be the first to forgive her the follies of her youth and to accept the penitence of her latter years?"

The fisherman muttered, "Rosie's mother may come; she can have Martha's room."

"There are two other children," I said cautiously.

"There is Dicky—he is such a darling!" piped Rosie; "and you don't know what a beauty little Ray is, though she is as white as a daisy, and has thin arms and crooked legs, and eyes as big as yours, Mr. Thomas, and just exactly like them."

I had my own reasons for wishing to get away from the cottage before the child's prattle raised up any difficulties or opposition. So I stood in the doorway with my hat in my hand. "Then I understand you to say, Mr. Thomas, that Mrs. Anstead and Dick and Ray may come and occupy your spare room, if I can persuade the widow to do so?"

"Yes."

"You will not go back from your word whatever may come of it?"

"No."

I put on my hat, with exultation in my heart, when, to my horror, Mrs. Thomas pushed forward and asked eagerly, "How soon will you send for Martha?"

I thought she had spoiled everything, and I made no reply.

"How soon will you send for mother?" said Rosie.

"Richard Thomas, do you go back of your word?"

"No."

"Thank God! She is a great way off, but she is coming. By this time to-morrow I hope."

I blundered away, hardly seeing how I went, down to the post office, whence I telegraphed directions to my curate as to the journey of Mrs. Anstead and her children. I knew that neither he nor the widow would be surprised by my telegram, for some time ago I had planned to make the attempt which now had been carried out so successfully. Indeed my, visit to

Llangwen had been made with this object in chief, and others only in the second place. I also wrote by the evening post a letter which Mrs. Anstead would receive next morning.

By the 4 23 train she arrived, with the little children and a very little luggage. I had a donkey-cart for children and bags, and I walked with Mrs. Anstead within sight of her girlhood's home.

While she was yet a great way off her father perceived her, and came out, and fell upon her neck and kissed her. And I, who had no right to intermeddle with their joy, set down the babies and the bundles on the sward, and led the donkey back to the village and its stable. And I did not go again to the cottage for several days. When I did so, I said farewell to the happy party of three generations, promising to settle everything in Manchester as regarded Martha Anstead leaving the town for good, and also some other matters which would add to her comfort in her new, or rather her old home.

THE SHADOW ON THE WALL.

"Is this my Minnie? Surely not!" cried old grandpa, as he looked on the fretful face of a little girl who sat on a stool holding a torn picture book in her hand. Only a little before her merry laugh had filled the room as she and Harry looked over it together; but angry words had come, then angry blows, and now she sat gloomily gazing upon her disfigured treasure.

"Never mind," said the old gentleman, "come to grandpapa and he will make pictures on the wall for you."

It was a new idea to Minnie, and she watched the dancing shadows with delight until all traces of the late disaster had disappeared. Harry, too, came stealthily behind, that he might discover grandpapa's trick. Now Harry was a great big school boy, who should have been ashamed of teasing his half baby sister.

"What makes a shadow Harry?" asked his grandfather.

"Is it something coming between us and the light?"

"And what can take it away?"

"Moving away that something. I suppose," said Harry; "if you put away your hand there will be no shadow."

"Ay, just so," said the old gentleman. "But all shadows are not like this; there are dark enough ones in this world—dark ones sent by God, and darker still brought by man's own sinful passion." Then recollecting that the children could not understand his words, he added, "I like to see the sunshine of good humor on my little Minnie's brow; but there was a dark shadow on it a while ago—who put it there, Harry?"

Harry did not answer. That night he lay thinking about the shadow on the wall until he fell asleep and dreamed a dream. He thought he saw a long road before him basking in sunshine, which seemed to lead to a beautiful place beyond, and his heart rejoiced to think of the pleasant journey before him. Presently, however, he became perplexed by a number of flitting shadows that followed and surrounded him on all sides. In vain he looked around and behind to discover whence they came. At last, in despair, he called out, "Shadows, shadows, tell me what you are!" and many voices began to speak to him at once.

"I," said a little limping shadow upon stilts, "I am Discontent and I have followed you from the cradle."

"I," said a gigantic shadow in front, "I am Passion, and you must follow me."

"I," cried a little creeping one, "I am Envy, and I am going to follow you now."

"I," cried a hugh broad shadow, "I am Indolence, and I think of following you too."

"I," said another in front, "I am Pride, and this is Ambition my brother, and we two are leading you."

"I," cried the most distorted of all, "I am Selfishness, and you know me well;" and as he spoke he crept closer, until his shadow and Harry's seemed to become almost one.

"I," and "I," and "I," responded on all sides, but Harry turned to three silent shadows on his right hand. "And who are you?" he asked, with a trembling voice.

"I am Sickness; but I come from God that I may draw you nearer to Him, and further away from these your tormentors," said the first.

"I am Sorrow, and I come from God, and I too will lead to Him," said the second.

And Harry did not need to ask the name of the third, for he knew that it was Death.

"Do not fear me," said the great, great solemn shadow. "I too come from God, and can bring you to a land where the shadows flee away."

Then Harry awoke and found it was a dream. And Harry did not speak about his dream, but if any one had asked him why that morning he did not, as usual, try to get the best of all that was upon the breakfast table, perhaps he would have told that he had seen a creeping shadow called Selfishness, and wished to hold no brotherhood with him.

LENT.

When we were children, the coming of Lent used to make a great impression on us. It seemed to us a very solemn time, and generally (not always, we are sorry to say) we set to work in earnest to try and overcome some wrong habit or some besetting sin. We attended as many of the church services as we could, and did all in our power to become better, and make ourselves more what we thought we ought to be. Often it was very discouraging work, for we would find that the evil habit or the sinful temper we fancied we had gotten rid of, would suddenly get the better of us again, after weeks, perhaps, of fighting against it, and we would feel almost inclined to give up the battle. Haven't most of you sometimes felt as we did?

Well, as we look back upon it all now, we do not wonder we were discouraged. It was a hard battle—too hard for us—because we did not go to work in the right way. It wasn't that we did not ask the help of God in our struggle. No, that was not the trouble, for we did, and most earnestly too. But the trouble was that we set to work to make ourselves good, thinking God would help us; thinking, too, that if we should conquer one besetting sin, that would make it easy to conquer all the others. We didn't see that what we needed was not to try to be good ourselves, but just to open the door of our hearts to the blessed, loving Holy Spirit, and ask Him to live in us, and

change our unloving, unholy thoughts and feelings to His loving and holy ones.

Suppose you were very fond of some kind of fruit—apples, for instance, and felt as if you never could have enough. Which would be better—to buy a bushel of them occasionally of the grocer, or have an apple-tree of your own in your own garden? "Why, have an apple-tree of our own," you would answer; "if we had the tree we should have the apples, and as many of them as we wanted." Just so, all the good thoughts and feelings and virtues you long for, are the "fruit," the Bible tells us, of the Holy Spirit. Now instead of struggling, first to get one, and then another, of these fruits, by your own efforts, why not just open the door of your heart to the dear Holy Spirit, and ask Him to come in? Then you will have all His heavenly fruit—the "fruit of the Spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—*The Parish Visitor.*

We are in receipt of the initial number of *The Church Messenger*, the new Diocesan paper for Western New York, edited under the direction of Bishop A. Cleveland Cox. It is a continuation of three other church papers and is now published from Buffalo, by the Lakeside Publishing Co. It is more than twice the size of its predecessor, the *Church Calendar*, and typographically is one of the neatest papers, we have seen.

The net gain of new churches in the United States during the year 1887 was 6,434; the increase in the number of ministers was 4,505, while the increase in church members was 774,860. The average gain for each day of the year was seventeen churches, twelve ministers, and 2,120 members. According to this showing the churches do not seem to be dying out.

It is stated by an agent of the Bible Society that the Scriptures have to be printed in twenty-nine different languages to supply the people who live in Pennsylvania. What a polygot people we are! The question for the average Pennsylvanian to decide now, is: Are we natives or are we foreigners? We commend it to the attention of debating societies for discussion during the long evenings of the present winter.

The lover of the soul is the true lover. The lover of the body goes away when the flower of youth fades; but he who loves the soul goes not away, as long as the soul follows after virtue.—[Socrates, B. C. 470.]

Be not offended with mankind, should any mischief assail thee for neither pleasure nor pain originate with thy fellow being. Though the arrow may seem to issue from the bow, the intelligent can see that the archer gave it its aim.—[Sadi.]

BAPTISMS.
Privately, by Rev. D. C. Moore, Feb. 21th, (St. Matthias) and exegasma, James Wilhain, infant son of George and Elizabeth Morley, Westville, N.B.

DIED.
Entered into rest, Feb. 22nd, Augustine A. C. P. aged 81 years, of Amherst, N.S.
Entered into rest, Feb. 23th, Emma Campbell, aged 83 years, of Amherst, N.S.

COOKE.—Entered into the rest of Paradise, at Kingston, Ont., on Friday, Feb. 22nd, 1889, aged 18 years, Arthur Reginald, the dear son of Rev. A. W. Cooke and Eliza Margaret his wife,
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Notice.
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MISSION FIELD.

"WHAT BECOMES OF THE MONEY."

The February number of the Church Missionary Gleaner says: "The way to reckon 'what becomes of the money' is to calculate the proportionate cost of the different branches, thus:—Out of each sovereign expended by the society in the year 1887-8, no less than 7s. was spent in India, 2s 8d in Africa, 1s 6d in China, 1s 4d in North-west America, 1s 0½d in Ceylon, 11d in Palestine and Egypt, 3d in Japan, 5d in the North Pacific, 4d in New Zealand, 2½d in Persia, and 2½d in Mauritius, making 16s 2½d in the direct service of the Missions. Then 6d went towards the training of missionaries before going out, and 10½d in the support of old missionaries retired, and widows and children of dead missionaries, making a grand total of what is really mission expenditure of 17s 7d in the pound. Of the remaining 2s 5d, we spent 1s 6d on the various charges for 'collection of funds,' including publications, and 11d on 'administration.' What the committee are trying to do is to reduce if possible the 1s 6d and the 11d, in order to add a penny or two to the 16s 2½d."

ABYSSINIA.

Through Mr. J. M. Flad, of Kornthal, the Society for Promoting Christianity among the Jews has been informed that King John of Abyssinia is in great trouble. The Dervishes, followers of the Mahdi, have destroyed Dembea and burnt Gondar. The whole of Western Abyssinia has, in fact, been destroyed by the Mahdists. Thousands of Abyssinian Christians have been massacred in cold blood for refusing to become Mahomedans. Women and children have been driven away and sold as slaves, among whom is the only daughter of the King of Goojam. This king and the king of Schoa are rebelling against King John.

SOUTH AFRICA.

Bishop Knight-Bruce, of Bloemfontein, has lately returned from his arduous tour through our new protectorate of Bechuanaland, which now is extended to the Zambesi river, as 'exclusively within the sphere of British influence.' He says that unless immediate action is taken by the Imperial authorities, the Matabele tribe will reduce the Mashonas to the most cruel slavery; the latter people begged him earnestly to send them Christian teachers. Certain unprincipled white traders have recently been selling rifles to the Matabeles, so that the danger he warns against is imminent. He speaks of the Mashonas, on the contrary, as a most engaging race.

CENTRAL AFRICA.

News from Uganda has been received from Usambrio. Many of the Christian pupils have escaped

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from Uganda, and arrived at Mr. Mackay's at Usambrio. They report a temporary collapse of the Arab's supremacy. The new king, Kiwa, refused to become a Mahomedan, and tried to poison the Arabs who were pressing him to do so. The Arabs then selected another son of M'tessa, Kilema, who was more complaisant, and set him on the throne. Kiwewa has fled to Uganda, where he has been joined by the chiefs who were expelled on M'wanga's fall. He is now rallying all the chiefs favorable to Christianity to attack Kilema. The whole country is in a state of civil war. The chiefs killed by Kiwewa were those principally responsible for the ill treatment and expulsion of the missionaries. M'wanga is well at Magu.



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There was kneeling one day in the church a poor collier lad, some ten or twelve years of age. His hair was rough, his clothes were torn and ragged; his feet were bare. His hands were clasped as in prayer; a sad whistful look was on his face. I knelt by his side. "I want to be good," he said, "I want to belong to the Saviour; I could trust Him if only I could be sure that He loves me."

His had been a hard life in the world, poor heart! How should I convince him of the fact of the love of God? I spoke to him of friends and playmates. "Is there any one you have ever known, who, if you had to die, would be willing to die in your stead to save you?" A moment's silence, and then with a sweet smile, he looked up and said, "I believe my mother would."

In that brief pause he had looked back on life, and measured a mother's love. Perhaps there passed before his mind the vision of her toil late at night to mend his clothes, or earn to-morrow's bread, and convinced of the reality of a mother's love, his heart told him it would be strong unto death.

"Then see what Jesus has done," and I spoke to him of the bleeding hands and feet of the Crucified. He bowed his face in his hands, as he said "I can love Him back again, and trust Him too!"

Thus was the victory of the Crucified won in that young heart. So it is ever with us all.—J. H. Lester, Missioner of Litchfield.

PASSING over the Pennsylvania railroad in day trains, when you near the summit of the mountain the employees go through the cars and light the lamps. It seems a strange thing to do at mid day, and a very useless thing. Those dim lamps give no light in a car filled with sunshine. But while you are wondering what it means, your train plunges into a long, dark tunnel, where no sunshine ever penetrates. Then you understand why the lamps were lighted; then you see the use of their light. So it is that the meaning of many of the most precious words of Scripture have to be learned. We see no beauty or bright beam in them at first, when the world's light floods our path. They lie in our memory, and the years come and go, bringing new experience. The light of human joy wanes. Health gives way. Disappointment comes. Sorrow breaks in upon our homes. Some human trust fails. The sunlight that flowed about us yesterday has been put out, and our path sweeps into the darkness. Then the words of God that seemed so pale and commonplace before, like the dim lamps in the noon-day, flash out in full splendor, and pour heavenly light about us. Did those words have no light in them until just now? Yes, the light was there all these years; the text meant just that—all of that—the first time you ever read them. They hung about your head with all this wondrousness of help, comfort and divine revelation, all the time you

were moving along through the lovely valley and upon the mountain side; but it was not till you plunged into the darkness that you saw the brightness. The goodness, the comfort that came so sweetly was not prepared for you new that moment. God laid it up, long years since, in the precious words of inspiration; but you never found it before; the storehouse was unopened till now.

A great many people find the bulk of their anxiety in forecasting future possible needs or trials. Many of these may never come at all, and those that do come will bring with them their own relief. It may not be disclosed in advance, but why should it be? Will it not be soon enough when the shadow deepens for the lamps to be lighted? Will it not be soon enough when the larder is empty for God to send bread? When you get to Marah's bitter waters of sorrow you shall find the tree to sweeten them. Will not that be soon enough? When you reach your Gethsemane and lie in the deep shadows, with the agony in your soul, will not that be soon enough for the angel to come?—Dr. J. R. Miller.

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A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 7th February, 1889. 42-3

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