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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

THE Mid-African King who murdered Bishop Hannington a few years ago, is said now to be a Christian.

THE tenth anniversary of Bishop Starkey's consecration as Bishop of Newark, N.J., has just been celebrated. A pastoral staff was presented to him on the occasion.

THERE are eleven boy choirs in Boston, the one singing the service at the Church of the Advent being the first one formed in America. For fifteen years it was the only one in Boston or in New England.

MR. JEREMIAH JORDAN, the Irish Wesleyan M.P., condemns a proposed Wesleyan mission in county Clare (in which his constituency lies), on the ground that it would be an insult to the Roman Catholics.

THE Bishop of St. David's in his confirmation tour for 1889, held services in fifty churches, and confirmed 1,378 males and 1,828 females—a total of 3,206. During the last three years he has confirmed 9,212 persons.

AN Imperial irade sanctions the erection at Bethlehem of a chapel for Protestant pilgrims. The need for this has long been felt, and the Sultan's present decision was most gratifying to the late German Empress, who had the scheme most particularly at heart.

FAITH, Hope, and Love were questioned what they thought

Of future glory, which religion taught.
Now Faith believed it firmly to be true;
And Hope expected so to find it too.
Love answered (smiling with a conscious glow)—

"Believe! expect! I know it to be so."

THE Church festivals of New York continue to develop new and startling possibilities for revenue raising. In one down town local church they have hit upon the idea of putting up ladies at auction, the highest bidder having the privilege of taking the lady he has "purchased" out to supper. Possibly those ladies who do not attract bidders individually will be put up in job lots. Comment is needless.—*Pacific Churchman.*

THE LATE LADY MASSEY.—It is stated on very good authority that the Church has been benefited considerably under the will of the late Lady Dillon Massey. Rumor has it that the deceased lady bequeathed £5,000 to the parish of Clontarf, £1,000 to the parish of Kilpeacon, £1,000 to Trinity Church, £1,000 to the Rev. Canon Gregg for charitable purposes, and £100 towards reducing the debt on the Haverhall Hall.—*Limerick Chronicle.*

A MOVEMENT is on foot to provide a pastoral staff for the diocese of London, Eng., the subscriptions being limited to a guinea. At present the following sees are possessed of pastoral staves:—Bath and Wells, Carlisle, Chester, Durham, Ely, Exeter, Lincoln, Llandaff, Man-

chester, Newcastle, Oxford, Peterborough, St Albans, St. David's, Southwell and Turo Chester and St. Asaph will shortly be added to the list. Canterbury has an appropriate crozier.

THE "Lawyer" Prayer Union has been in existence for the past forty seven years, and Lord Cairns, Lord Justice Lush, Baron Pigott, Justice Archibald, and other notable members of the profession have been members. At present it has on its list many names well known on the English Bench. Its efforts to do good among law clerks and stationers have been attended with happy results. At the public meetings of the union, held twice annually, there is a large gathering of these presided over by some judge.

A REALLY notable service and event was the consecration of a handsome new church lately for one of the missions of the P.E. Church of the U.S. in Tokio, Japan. The building was crowded by a congregation of Japanese for the most part, and of the 184 persons who received the Holy Communion 152 were Japanese. Bishop Williams was attended by fourteen of his clergy, three of whom were natives. The services and sermon were in Japanese, the preacher being the Rev. Mr. Tai. In the afternoon a service in English was held, largely attended by Americans and English residents.

A SHORT time ago we published a leading article commenting upon the remarkable "levelling up" now in process of development in the Established (Presbyterian) Church of Scotland. The latest evidence on this subject is worth noting. At two Glasgow churches recently built in exceptionally grand proportions daily prayer has been established; and at a meeting of the "Glasgow Elders' Association" the Rev. Dr. McLeod of Goran stated, amid applause, that the furtherance of this movement, and the more frequent and ornate celebration of Holy Communion would be made the special business of his life. The fact is that these Scotch Presbyterians are now a good deal "higher" both in practice and doctrine than most of our "Evangelicals" in the Church of England.—*Family Churchman.*

THE CHURCH IN WALES.—A writer in the *Quarterly Review* proves that while her enemies have been assaulting her with one falsehood after another, the Church has been regaining the lost ground. In the small diocese of St. Asaph, with its population of 260,000, the sum of £399,000 has been spent since 1850 upon church building, parsonage houses, and school buildings. The confirmations returns show that in the diocese of St. David's the confirmation candidates have doubled within the last fifteen years, while the children in Church schools have since 1846 more than trebled, the number in the diocese of St. Asaph having risen from 10,000 in 1870 to 19,000 in 1889, being at present double the number of those in the Board schools. The official year books of the Welsh Nonconformists state that the Calvinistic Methodists, the most numerous and powerful Nonconformist body in Wales, since 1875 the "applicants for membership" have

fallen from 3,205 to 5,720, a decrease of 2,485; and the "members admitted" have fallen from 11,126 to 6,401, a diminution of 4,726; meanwhile, between 1875 and 1886, the church debts have increased from £205,000 to £323,000 while the efforts to reduce these have fallen from £42,000 in 1875 to £31,000 in 1886. One of the Methodist records is that of "hearers," each chapel sending in at the end of the year all those who at any time attended the services, be they even babies or tourists. In 1875 these were returned at 270,000, and in 1886 at 277,000; so the Methodists have been providing a new chapel for every 3½ new "hearers."

A TOUCHING INCIDENT.—Bishop Whittingham once met two Jewish ladies who had become Christians. "They told him their hopes touching their father; their trust that he would some day recognize the fulfillment of the hope of Israel; of his gentleness towards them, of his evident desire to learn all that concerned the ground of their faith; they told of their reading aloud the New Testament that he, in an adjoining room, might hear its teaching without openly admitting that he was listening; and how they could at times hear him weeping when the story of the betrayal and rejections and crucifixion of Jesus thus reached him. They "did not doubt that he at least feared that his nation had slain their Lord." "But ah, Bishop," said they, "you cannot know how hard it is for a Jew to abandon the convictions of his early life"

"One day," says the *Watchman*, "these ladies sent for the Bishop in great distress. Their father had been stricken during the night with paralysis and was speechless. They could not say that he had ever openly confessed Jesus to be the Messiah, but yet in other ways he had shown them that he was a Christian believer, and they were fully persuaded that now in prospect of death, he would avow his belief. They implored that the Bishop would baptize their dying father.

"He found the poor man as one dead, save that his breast rose and fell, and that his eyes had the power of motion. These eyes were glowing with a preternatural light, and it seemed as though all the power of his lost faculties had concentrated in them. Having prayed that God would keep him from error in word and act, the Bishop stood by the bedside of his hearer, who had no power to show assent or dissent, and preached to him Jesus. How must he have been moved when under such circumstances he expounded and testified the Kingdom of God! Would that his words could be given, or even the outlines of his discourse; even as every reader of the Book of Acts must wish that we had been told what Paul said to his brethren in Rome when he persuaded them concerning Jesus from morning till evening. We can know only what he himself told me. The exposition of the faith was followed by the baptism of the father—the speechless one for whom his daughters answered.

The Son of Abraham, being now, as was trusted, within the better covenant, the minister of Christ continued his discourse as to the Christian brother about to enter the promises, when, as he spoke of the resurrection and the second coming of the Lord in glory, the para-

lytic rose in his bed to a sitting posture. With arms outstretched, head raised, and his beaming eyes fixed on a distant object, he cried out with a loud voice, "Even so Lord Jesus I come quickly!" and as the last word was uttered, in a sharp, loud tone, his hands were clasped, and he fell back dead."

THE PRAYER BOOK—An Incident.—In the summer of 1848, during a month spent at the beautiful retreat, the "Blue Sulphur Springs" of Virginia, very early one Sunday morning, wishing an hour of quiet, I wandered, my Prayer Book in hand, to the pretty Summer-house over the Spring. A few minutes after reaching there, an old gentleman came in, saying, "Good morning, my young lady; a book in your hand? I hope it is the Bible; no other book for this Sunday morning."

I replied, "No, it's the Prayer Book."

"Ah!" said he, "I am sorry to hear this; I have watched you during the week, and hoped you were a Christian."

"What do you know of the Prayer Book?" I asked.

"I never saw one," my old friend said; "and I never saw an Episcopalian before, and where I live, near the Hawk's Nest in Kanawha, we think them like the Roman Catholics; and I belong to the Methodist Church."

"Then you ought not to find fault with the Episcopal Church," I replied, "as yours is called the Methodist Episcopal Church, and you know how you got that name." And then I asked, "Will you look at this Prayer Book, see it for yourself, and if you find fault after that, then I will have nothing more to say; just read the first sentence in the book."

My aged friend hesitatingly (as though he were not obeying the command, "Remember that thou keep holy the Sabbath day") took my book and read aloud: "The Lord is in His holy temple; let all the earth keep silence before Him," and said, "That is good, that is from the Bible!" He read on: all the Sentences, the Exhortation, the Confession, and then said, "Will you lend me this book?"

Constantly for days the old man was seen with that book in his hand, and often the tears were wiped away whilst he was reading.

At the end of ten days he came to me, his eyes filled with tears, and holding the book in his hand, said with a tremulous voice, "I have come to say good-bye; I have read all this book, every word; from the first sentence, 'The Lord is in his holy temple,' to the last verse of the Hymns, and if I thought you could ever get another, I would ask you to give me this. Often I cannot get to meeting, and when I want to pray, cannot say all just as I wish to, and this book says it all, everything I want, and I would rather have it than anything else in the world; but I would not deprive you. I gave it to him."

DIRECTIONS FOR WORSHIPPERS.

Over the entrance of the little parish church at Hawarden, England, where Mr. Gladstone worships whenever he is at his country home, are inscribed these directions, which may be suggestive to others, as well as the humble parishioners for whom they were designated:

"On your Way to Church.—On your way to the Lord's house, be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults; think of your own; for you are going to ask forgiveness. Never stay outside; go in at once; time spent outside should be precious.

"In Church.—Kneel down very humbly and pray. Spend the time that remains in prayers. Remember the awful presence into which you have come. Do not look about you to discover who are coming in, nor for any other cause. It matters not to you what others are doing; attend to yourself. Fasten your thoughts firmly

on the holy service; do not miss one word. This needs a severe struggle. You have no time for vain thoughts. The Blessed Spirit will strengthen you if you persevere.

"After Church.—Remain kneeling and pray. Be silent. Speak to no one till you are outside; the Church is God's house, even when prayer is over. Be quiet and thoughtful as you go through the churchyard.

"On your Way Home.—Be careful of your talk, or the world will soon slip back into your heart. Remember where you have been, and what you have done. Resolve and try to live a better life."

LENT.

The observance of this annual Fast, in the Church of God, dates back to a very early period in Christian history, and was introduced to commemorate our Saviour's forty days of fasting in the wilderness, and enforce its teaching. So we find it mentioned in the writings of Irenæus, the successor of Polycarp, who was a disciple of St. John the Divine, Tertullian, in the third century, and Chrysostom, Bishop of Constantinople from A. D. 398 to A. D. 407. In the Homilies of the last of these, which were delivered to the Christians of Antioch, daily through the Lenten Fast, we find these instructions: "This is not the only thing required, that we should meet here every day, and hear sermons continually, and use abstinence the whole of Lent, for if we gain nothing by these meetings and exhortations and seasons of abstinence to the advantage of our souls, they will not only not do us any good, but be the occasion of a severer condemnation. If after so much care and pains bestowed on us, we continue the same; if the angry man does not become meek, and the passionate man mild and gentle; if the envious does not reduce himself to a friendly temper, nor the covetous depart from his madness and fury in the pursuit of riches, and give himself to almsdeeds and feeding the poor; if the intemperate man does not become chaste and sober, and the vain-glorious learn to despise false honor, and seek for that which is true; if he that is negligent of charity to his neighbor, does not stir himself up, and endeavor not only not to come behind the publicans [who love those who love them.] but also to look friendly upon their enemies, and exercise all acts of charity towards them; if we do not conquer these affections, and all others which spring up from our natural corruption, though we assemble here every day, and enjoy continual preaching and teaching, and have the assistance of abstinence; what pardon can we expect, what apology can we make for ourselves?" These instructions of the noble and saintly Chrysostom cover, at least by implication, the entire purpose and duty of the Lenten Fast. Its observance ought to be a reality. There should be left no place for shams, pretences, or formalism. It should be remembered that it is not to be observed simply because the Church requires it, though that ought to be a sufficient reason to all her faithful children, but that the Church orders it because it is for the best interests of her children in their nurture and advancement in godly life. But faithfulness to accepted obligations is of the very essence of the religious life, and no single duty imposed by the Church can be violated or neglected by her children without sin; and by such sins of her children the fair character of the Church takes an obloquy and defamation from those outside her fold. Those who thus trample on her requirements are a public dishonor to her fair fame. They defile their heavenly homestead. But there is something grand and inspiring in the proper use of the Season, if we only grasp its meaning. It means, in its simplicity, a time for a fresh start in life amidst uplifting spiritual environments.

It means a time to strive hard to become better in all the relations of life; a time to use more and better every offered help to move heavenward; to take closer and faster hold of what we know to be true, and so, every day to grow truer and stronger for the truth and the right. This is the way to make a blessed season of refreshment to our souls, and the souls of others. "It is a good thing to grow better. It is the pleasantest thing in life to know we are making progress, and improving as we go on. Come, then, and let us make a fair start to put down the wrong, and do the right."

"That love is purest and most true
Which beams upon the Saviour's breast,
And thinks with pleasure ever new
How in all things to please Him best;

Which in all things, not great alone,
On serving Him is fully bent,
And, knowingly, will not to one,
No, not the smallest sin, consent.

Begin, then, first with little things,
The smallest sin avoid and hate;
Obedience to love adds wings,
And little faith will grow to great."

—Church Year, Florida.

What Lent will do for us, depends much upon the spirit with which we come to it. We know that it brings with it obligations of self-examination and sacrifice; that it affords special and blessed privileges of prayer and retirement from secular things, that we may commune with God; but if we are to reap spiritual benefit from all these, it must be because of a realization of the tremendous pressure of the world and its interests upon us; of our dangers of forgetting that we are pledged to a continual warfare against the triple alliance of the devil, the world and the flesh; and that the help of God, and the means of grace which He has given us in His church, must be sought and employed, earnestly, devoutly, prayerfully. Lent does not simply mean an oasis in a year of worldliness. The spirit of the season should run through all our Christian lives. To give God six weeks and the devil forty-six is a poor preparation for eternity. So, if Lent is to bless us with its peculiar privileges, we must come to it with a preparation of its own spirit, in the weeks that precede it; and after it has passed away, the same spirit of watchfulness, of prayer, of self-examination, of sacrifice, must go on with us in the succeeding days and weeks, until we learn that Lenten fast and Easter joy go hand in hand through all our life.—Parish Record, St. Louis, Mo.

PAY WHAT YOU OWE.

FROM THE KALENDAR.

To pay what one owes to another is necessary to sustain any kind of reputation for honesty and fair dealing. In the business world no venture would be possible if debts were repudiated, or if collections were so slow as to produce stagnation. Prosperous times, thrift, and the accumulation of wealth, depend on one man paying to another what he justly owes him.

Every man owes God a certain proportion of his possessions, whether he acknowledges the obligation or not. The repudiation of this obligation produces stagnation in the Church, and makes new ventures in the parish or diocese impossible. More than this, it entails a curse upon wealth itself, which is sure to be felt sooner or later. The giving to God what we owe Him consecrates wealth, brings heaven's blessing upon what remains to us, and makes it worth having.

But what is the proportion which we justly

owe to God? Under the old dispensation God required the tenth of the increase, and He certainly requires as much as this under the new. A less proportion was never heard of in any age of the Church. Even many of the heathen gave a tenth of their possessions for the promotion of their idolatrous worship. The offerings of the Church, including the personal tithe, supported all the poor up to the time of the Reformation. It was Queen Elizabeth who was obliged to make the first poor-rate—the result of the dissolution of the monasteries. And what a tale is told of the princely offerings of the Middle Ages by their splendid architectural remains! Does not the testimony of that age form a noble contrast to the grudging spirit of our times, when men will give only when they have their feelings wrought upon; when the amount obtained, we will say, for example, for missions, depends very materially upon the ability of the sermon, or the eloquence of the speech at the annual missionary meeting! Compare our religious societies advertising, agitating, begging, almost cringing, for the sake of an income—compare them with the Macedonians pressing round the Apostle St. Paul, and begging him with much entreaty, to accept the gift; and say whether the statement that “covetousness is the besetting sin of the modern Christian Church” is not a true charge.

The immediate welfare of Christ's kingdom, the Church, is a sacred trust solemnly committed to each individual member thereof. It does not rest entirely upon the vestry, or upon a few prominent members, but it rests upon all alike who have been signed with the sign of the cross. Not a single person can shirk the responsibility without being guilty of sin. Religion, while it is free, was never intended to be cheap. We must remember that there are some offerings that God spurns and despises. He will not accept the sacrifice which is cheap, which costs us nothing; for it is no sacrifice at all. God requires us to give so liberally that we must feel that we have made a sacrifice. What an awful charge God makes against those who withhold their tithes from Him; “Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me.”

Might not God use the same language to many in the Church to-day and justly charge them with robbery—people who do not pay God what they owe Him, who keep back all that they can and pay only that which, for decency's sake, they are obliged to pay? They play the role of the delinquent debtor in the Church of God, and they will be visited with a curse, as surely as the business man who fails to pay all his obligations will, in due time go to the wall. The curse, very often, is in the man's own heart. His life must be as barren of good as the broad field which receives the rain and the sunshine, but gives back no verdure or fertility. Barrenness is a curse in itself. It requires not the judgment of God. With the means of making himself and others happy, such a man lives only to be despised and miserable. The poor never bless him. The widow and the fatherless never mention him as their friend or benefactor; and as for his church dues, he begins to practice economy on them first of all: and when he pays, long after it has become due, even his pew rent for which he has bargained, he flatters himself that he is performing a beautiful act of charity.

God demands the tenth. That is the minimum, and that man only who gives more than the tenth can lay a just claim to being generous. If God demands the tenth, your available income is diminished by a tenth and you must live accordingly. You must not practice economy upon God. You must not plead that you have a certain position to keep up. If your position is more expensive than you can afford, you must descend from your position and take

up a lower one, and live within your income. You must dress less expensively; you must live more moderately. You must not reduce your payments to God to indulge your tastes and extravagancies. You cannot plead with God that you have a certain position to keep up. You cannot plead a human and conventional arrangement as a set-off to a divine decree. The conscience that will do that must be seared with a hot iron. The judgment of our lives is being made up here and now. And it is being made up very accurately. Figures cannot lie. What we give to God, and how we give it, tells how much we love God. Remember that what you give is not given to the minister, or to the congregation, or to the Episcopal Church, but it is given to God and rightfully belongs to Him as a debt from you to Him.

No man was ever the poorer for what he gave from a pure motive for the glory of God and the good of His Church. And it is only when we give so as to feel it, so as to make self-denial necessary, that we know the full luxury of giving, the value of property as a means whereby may be ministered to us the most exalted happiness. In religion, as in other things, God has wisely ordered it, that if we will not work, neither shall we eat; if we will not do our duty we shall not be blessed. The Christian who never loses sight of self, whose sole anxiety is about his own hope and welfare, who puts forth no earnest efforts for the Church or for others, will find his religion very barren of comfort. The more we do to bless others the more we ourselves are blessed. While watering others, our own souls are refreshed. The less selfish, the more Christ-like is our character, the more will our graces flourish. The active, working, painstaking, self-denying, liberal Christian is always blessed; his hope is always bright, his faith strong, and his soul joyful in God; while the indolent, ease taking, selfish, penurious professor is always complaining.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AMHERST.—The long silence on the part of your correspondent from this parish has certainly not been caused by any lethargy in the work of the Church, for that goes on as methodically as usual. On Ash Wednesday services were held morning and evening. The first Sunday in Lent there was an early celebration at 8 o'clock, matins at 11 o'clock, and sermon by Rev. H. A. Harley, Rector of St. James Church, Picton, which was full of chaste and beautiful language, delivered with all the grace of a true orator, and listened to with rapt attention. At Evensong Rev. D. Bliss was the preacher. Through the indefatigable energy of Rev. V. E. Harris, Vicar, a mission was opened some time ago at Fort Lawrence, about two miles from this parish, which has been successfully carried on, and on the First Sunday in Lent we saw a tangible proof of his work in the opening of the pretty little chapel of “St. Alban's the Martyr.” At 11 o'clock there were special prayers, matins, sermon, and a celebration of the Holy Communion, the Vicar officiating. At three o'clock, the Litany and short addresses by Revs. C. F. Wiggins, H. A. Harley and H. Howe. Evensong at 7, and sermon by Rev. H. A. Harley. Offertories throughout the day for the building fund. Special services were also held on the four following days, viz: Monday, at 7, Rev. J. R. S. Parkinson; Tuesday at 7, Rev. Chas. Wilson; Wednesday, at 7, Rev. H. H. Pitman; Thursday, at 7, Rev. S. Gibbons. The interior of this neat little chapel is finished in birch, juniper, ash, spruce and pine. The cornice, crestings and belts are imitation cherry and walnut. The wood work was done by Higgs Bro's., of River Philip, and reflected credit on the firm. The staining and varnishing by Mitchell and Stuart. The seats are free.

The Vicar and laity are to be congratulated upon the result of their self-denying labours.

DIOCESE OF FREDERICTON.

St. JOHN.—Rev. Mr. Lloyd, of Toronto, the new rector of the Rotheray church, has arrived, and will enter on his duties immediately. His wife and two children came with him. He was chaplain of the Queen's Own Regiment, and very popular.

ACKNOWLEDGMENTS.—SIR—Will you be good enough to allow me to publicly thank Mrs. Medley, of Fredericton, for a gift of linen for the Holy Table in St. Luke's, Baie Verte, and also to thank the committee of the S. P. C. K., in the Diocese of Fredericton (Rev. J. O. Crisp, secretary), for their grant of ten dollars worth of books towards a Sunday school library for Baie Verte. Those who are interested in the work we have taken in hand to do will be glad to learn that we have very good congregations at Baie Verte, at Port Elgin and at Tidnish, the last place being in the Diocese of Nova Scotia. Yours very truly,

C. A. FARRER.

DIOCESE OF MONTREAL.

MONTREAL.—St. Martin's—The Rector of this Parish, the Rev. G. O. Troop, as well in his Lenten pastoral as in his sermon on the Sunday preceding Lent, referred to the question of free seats and expressed his conviction that all the sittings in God's House should be free from any rental, saying that his honest conviction was ‘it is morally wrong to rent sittings in God's House. The sense of this wrong has troubled me ever since I entered upon the ministry of this parish, and my conscience refuses to allow me to endure the reproach any longer. I cannot continue to minister among you unless all payments towards the support of the Church are left to the voluntary offerings of the people.’ He suggested in place of the pew renting system, the following plan:

1. That all members of the congregation should continue to occupy by common consent their accustomed sittings.
2. That strangers should as usual be shown to seats by the sidemen.
3. That no member of the congregation should have the right to object should he find his own usual seat occupied by a stranger.
4. That Mutual Christian Courtesy should take the place of legal right in the occupancy of the sittings.
5. That the ‘Envelope system,’ (so called) should be adopted to meet the financial loss of the pew rents; that is to say:—
6. That each member of the congregation be asked of his own free will to contribute a definite sum, varying in amount according to ability, towards the necessary expenses of the Church.
7. That as far as possible this sum should be presented in weekly instalments through the offertory as given to God.
8. That each contributor should be provided with a numbered envelope in which to enclose his weekly offering.
9. That a systematic account of the issue and return of these envelopes should be kept either by the Financial Warden or an officer appointed for the purpose.

A special Vestry meeting was called for the evening of the 24th, to consider the Rector's suggestion, and at that meeting the proposal was unanimously agreed to, and St. Martin's will hereafter be ranked amongst the number of free seat churches.

Great satisfaction has been expressed at this result, and some seem to regard it as phenomenal, and forget that the Church of St. John the Evangelist, of which the Rev. E. Wood, M. A., is Rector, has been from its very commencement

a free seat church, being supported by voluntary contributions. In its earlier days the maintenance of this principle was not easy, and though now the congregation has grown and has passed beyond its difficulties, it certainly deserves credit of having inaugurated more than twenty-five years ago the principle of free seats in God's House. It must be satisfactory, however to all to find that this large parish of *St. Martin* has adopted that which has certainly been generally admired as the right principle, though one difficult to apply under all circumstances.

CHURCH HOME.—On Wednesday and Thursday, the 5th and 6th of March, a "Floral Fair" in aid of the Church Home Building fund will be held in the Synod Hall from 2 to 10 p. m. Miss Smith and her band of workers from *St. James the Apostle Church* have undertaken the management of the refreshment table. A floral table under the direction of Miss Torrance, and an apron and bag table superintended by Mrs. J. M. Crawford and Miss Ross complete the list. Each evening a well selected programme of vocal and instrumental music will be given by Mrs. Turner, Mrs. Muloch and other members of the choir of the above named church, and well known amateurs.

It is regrettable that the "quietness" of the Lenten season should be chosen for "Floral Fairs," Bazaars, &c., even though for church purposes. It does not serve to raise the Lenten season in the estimation of "outsiders."

DIOCESE OF ONTARIO.

LEEDS REAR.—In losing our much esteemed pastor, Rev. J. Forsythe, M.A., we sustain a great loss spiritually and temporally. In his short incumbency of hardly two years sixty-nine persons were confirmed. A debt on the Rectory was paid off, the house was thoroughly renovated, having been painted outside and inside; the grounds around it were laid out with gravel walks, shrubbery and flower beds, and a long existing want was lately supplied in getting a well and pump near the house. A most difficult and expensive work, as it was necessary to drill some sixty five feet in a hard granite rock. There is now 34 feet of good water in the well, and the cost amounting to nearly \$200 was subscribed for and nearly all paid when Mr Forsythe left us. Last Christmas day a magnificent bell, over eight hundred lbs. in weight, (donated by Mrs. William Jacobs in memory of her late husband), was rung for the first time from the tower of *St. John's Church*, and was heard for miles around calling our fellow church people to the lovely service of prayer and praise.

His congregations were always large and steadily increasing. Particularly has this good work been obtained through the assistance of his good wife, who is beloved by all. Her services will be greatly missed in the Sunday School, and in the choir, where she took an active part. We only hope God will send us a pastor who, with his wife will fill Mr. and Mrs. Forsythe's place, and that the work will continue to prosper in the future as in the last two years.

In conclusion I may mention that the different congregations gave Mr. Forsythe a nice new cutter, a pair of robes and other articles, besides a purse of money to Mrs. Forsythe, as a token of their esteem the first year they were with us, and that when Mrs. Forsythe was parting with her Sunday scholars she was again the recipient of a well filled purse and an affectionate address from the teachers and pupils of the Sunday School.

God bless them both wherever they go, and grant them a happy home, and spare them long to carry on the same good work for Him and His Church.

JANVILLE.—A grand entertainment took place last Tuesday evening, 25th Feb., under the auspices of *St. Margaret's Mission Church*

at *Janville*. The chair was occupied by Mr. J. C. Wilson. The following ladies and gentlemen taking part: Misses Bott, Crouch, Austin, Buck and Jones; Messrs. Thick, Todd, Hillard, and Rogers.

During the evening, Rev. Mr. Hannington was called upon to read, on behalf of the congregation, an address to the Rev. Mr. Brown and presentation with a purse. The address expressed the regret of the members of *St. Margaret's Church* at the announcement of Mr. Brown's intention to withdraw from the little flock, to which he had kindly ministered to during the past few months. It spoke of the wonderful work he had accomplished during that short time for the dear old Church of England, and every one had expressed their appreciation of him as a man as well as a shepherd, who was cheerful leading his flock on in the paths of true Christian happiness, and expressed the hope that if the Mission became self-supporting the Lord Bishop of the Diocese might allow him to return to this field of labor. The address was signed on behalf of the congregation by Messrs. W. H. Batland and E. J. Pooler.

Mr. Brown replied in a very appropriate manner.

DIOCESE OF TORONTO.

TORONTO.—Special services were held on the 23rd February, on the re-opening of *St. James' Cathedral*, after extensive alterations and repairs, which have been in progress for several months past. Of the event the *Mail* says: "About two years ago plans were drawn by Mr. Darling for the necessary alterations, which included the removal of the galleries, the reconstruction of the chancel, the replacing of old windows by new, and the construction of a large organ in the church. These changes have all been effected, and were seen yesterday for the first time by many members of the congregation. The chancel is now approached by wide marble steps, and is furnished with beautifully carved stalls for the use of the choir. The great Bible is supported by an eagle lectern worked in brass. The lectern, the marble steps and the tiled floor of the chancel are the gift of Mrs. Alex. Cameron." The services were specially festival in character, in which the large surpliced choir rendered effective service under the leadership of Mr. Haslam, Mr. Bowles presiding at the large new organ. The Rector, the Rev. Canon DuMoulin, who was the preacher at the morning service, took for his text, 1st Kings viii, 38, 39, and in referring to the building of the magnificent temple of Solomon and to the opening sermons connected with the dedication thereof, and to the prayer of the king, said:—In that sublime prayer the King very closely seizes upon and unfolds two ideas: First, that the universal God, who fills immensity, who is not chained to any one spot in His dominions, condescends to accept and enter into and dwell in temples lovingly made and consecrated to His honour by human hands. "Will God in very deed dwell with man upon the earth?" "Behold the heaven and heaven of heavens cannot contain Thee, how much less this house which I have builded." "I have surely built Thee an house, a settled habitation for Thee to abide in forever." This philosophy is sound and good. The circumstances amid which man may have to worship his Maker in the Temple of Space are rare. Those calling upon him to adore in temples are normal. So long as we are material beings, dwelling in a material world, we must assemble and meet together, and that at fixed times; and in churches, and with settled ordinances, must we regularly pray and adore. Second, The Royal Temple Builder and Dedicator has throughout this whole business, by word and deed, oft refuted the opinion (which somehow still survives and hangs about) that splendour and spirituality are enemies to each other, that a mean abode is inviting and a

beautiful one repelling to the Almighty Father of all. Never up to this time in the world's history had so glorious a place been found and fashioned by man for Jehovah's feet. Never before in the same history had the same God been so spiritually, so devotedly, so lovingly worshipped. Never before did His glory so fill any meeting place of God with man, making it "dark with excessive bright." This house, so magnificent of fame, crowning the Hill of Zion, seen from afar, was to Jehovah's people a very Sacrament, an outward and most brilliant sign that the God of Heaven had made a covenant with His people that mercy should rest on them for ever. The two truths so fervently prayed and preached by the magnificent heir of David's line are living truths—truths of undying interests and imperishable worth. For still the Universal God meets His people in man made temples, and still is pleased with every pious gift and sacrifice and effort by which His temple is made meet for His occupation. The visible Church presents her moral wherever she presents her material side. It is now as it was in the days of Solomon's glory. Every traveller as he approaches mighty, teeming London, first sees the dome of the Metropolitan cathedral arising from out the city's smoke and fog and turmoil, telling him in ancient undiminished speech that God is there amid the commerce, the crowding, the ceaseless roar, the sin and sorrow, the wealth and power of that vast city; that God is there to meet, to bless His people, and to hear in Heaven the stranger's cry. And in a minor way this Mother Church of Toronto fulfils the same mission. Her tall spire, seen from afar, her presence down here amid the city's grime, is a perpetuation of the ancient petition and its answer, "Have thou respect unto the prayer of thy servant and to his supplication, O Lord my God, to hearken unto the cry and to the prayer while thy servant prayeth below thee to-day." This blessed mission, I say this, venerable church and the preceding buildings have long fulfilled. The life of this mother church of the city runs with the century. In 1799 a service of thanksgiving was held in York by Royal appointment, but there was no church wherein to hold it. It was performed in the Council chamber. It is a most gratifying fact that wherever England's arms conquer and her civilization is set up, England's Church accompanies—or soon follows. Accordingly, in 1803, the first church was built on this site in the town of York. It was a frame building fifty by twenty feet. In 1818 it was enlarged and improved; and in those bygone days, which, I suppose, no one is now living to recollect, the little world of York assembled. The congregation of these days was very comprehensive. High and low, rich and poor, one with another. The Governor, the chief justice, the judges, the sheriffs, the councillors, the officers of the army, barristers, physicians, merchants, a ladies' school, the poorer people, the working-man, all gathered within the sacred fold. In 1830 this primitive frame building was superseded by a stone church of enlarged proportions. The old building remained standing side by side with the new. In 1839 the stone church was destroyed by that public enemy, fire. The homeless congregation, headed by Dr. Strachan, the second rector, whose name is a history, braced themselves to rebuild. The second *St. James'* was built, but after a short life of ten years it fell a victim in 1849 to the devouring element. This occasioned the building of the present church (1850). The plans, ideas and designs of the people kept pace with their increasing prosperity, and they resolved to build a substantial and beautiful edifice. Accordingly the present graceful structure arose on the ashes of the first and second churches of *St. James'*. The history of the present building has been one of progress from stage to stage of beauty and finish. In 1866 the chime of bells was placed in the then un-

finished tower. In 1888, after long and anxious care and the liberality of a few, it was determined to make the improvements which to day your eyes behold. Much yet remains for loving zeal and generosity toward God to accomplish in an onward direction. The grand organ needs a care worthy of it. Windows, now unsightly, are waiting to give way to their superiors. The chancel invites suitable decoration, and many a touch remains to give unity of beauty to the whole building. Forty years ago, when this church was built, it was the mother of four churches, now the family numbers 34. Then the neighbourhood in which the church stands was surrounded with respectable residences, now it is deserted of all such. The rich have removed far away on every side. Notwithstanding, the parent church of Toronto has a great future mission, we believe. Few can doubt that her future is to be a free church, in which God's worship shall be daily performed in the beauty of holiness, and to whose portals all may flock "without money and without price." The services in the evening were conducted by Bishop Sweatman, who took as his text, Revelations ii, 3.

DIOCESE OF HURON.

The monthly meeting of the W.A.M.A. was held at Bishopstowe, on Monday 24th February. The attendance was very good and much interest expressed in several letters which were read from the Rev. Mr. Brick, Rev. Mr. Burnam and Miss Brown, Lady Missionary at Gleichen, all gratefully acknowledging donations received and mentioning needs which they are hoping their auxiliary friends will help them to supply.

Mr. Burnam in allusion to some most acceptable contributions from St. James', London South and Glanworth, said "that indeed had they not arrived when they did, he must have purchased them that very day."

The Rev. Geo. Holmes, of Lesser Slave Lake, Peace River, spoke of one possession he longed to have for his Church, the want of it making a visible impression upon their Indians i.e., a simple Communion service. They were obliged to use the ordinary household vessels, and upon the impressible minds of the natives this looked like irreverence, especially as compared with the Romish ceremonial which is often presented to their notice.

Miss Brown, of Gleichen, wrote gratefully and encouragingly speaking of the intense delight of the Blackfoot children on receiving their Christmas presents, she spoke of the natural tendency to extravagance on the part of the Indians until they were civilized and christianized, making them throw away garments as useless, when they might wash and repair them; example and precept will modify this. All communications from the mission field show that a large proportion of the work entailed upon our Missionaries has to be secular and much of it hard manual labor, straining their energies to the utmost. A letter from Mrs. Fry, of Seguin Falls, Muskoka, to the Ministering Childrens' League of the Memorial Church (Mission Branch) was read, describing the delight of the children in the Christmas gifts sent them. The patient perseverance in well doing of this admirable woman who has steadily carried on this work single handed and alone far away from Church or school, for years, deserves every help and encouragement that can be given her. Mrs. Boomer will thankfully receive any donations of work, materials, garments, &c., for her. Thankful mention was made of the good news from Niagara that a little daughter of their Diocesan Auxiliary had been chosen, also a "Julia," and from far away Athabasca, a grateful letter from Rev. R. Renison was heard with interest, telling of the generous gifts from all quarters of the W.A.M.A. which had so bountifully supplied their needs, that like

"Moses with the Israelites and their free-will offerings we had to 'restrain them from sending'—'what stronger proof' he adds can there be of the increasing interest which our Church is taking in the evangelization of these children of the forest,—and how can we thank our friends for the joy and gladness of heart their deep interest in our little daughter has brought us?" In addition to the \$150 already acknowledged for the Huron Educational Fund, it is indebted to the Band of Hope of Owen Sound for no less than \$2132; to the W.A.M.A. of the Home Memorial parish, Stratford, \$5; and to Mrs. Tilley, of London, for \$2. Programmes for the annual meeting on the 5th March, were distributed and the good news given of Miss Emery's promise to be present.

Only a few of our Branches have not responded to the request of *Laflet* Committee that they should become subscribers. These are earnestly desired to do so at their earliest convenience. This little monthly messenger promises to be a welcome guest at their parochial meetings, and it would be a pity to miss the first number with the address of our President therein. The Editor of the Huron Department will welcome items of interest, questions or suggestions from any Branches who will be so good as to communicate them to her.

The annual meeting of the Women's Auxiliary Missionary Association for the Diocese of Huron will be held from 4th to 7th March. A very large number of delegates are expected, and Miss Emery, Central Secretary of the United States, and Mrs. Williamson, President of the Toronto W.A.M.A. will, it is earnestly hoped be present and address the members. After the President's address papers will be read by Mrs. Joel Wright, of St. John's, Mrs. Newton, of Barrie, and Mrs. Boomer, of London.

The general Missionary meeting under the auspices of the Auxiliary promises to be one of special interest. Miss Emery will again give an address, and will be followed by Rev. A. D. Dewdney, Rev. Principal Howell, of Huron College, and Rev. Rural Dean Mackenzie, of Brantford. The Bishop of Huron in the chair.

On Thursday morning Mrs. Baldwin holds a reception of Delegates at Bishopstowe.

LONDON.—The March meeting of the Executive Committee of the Diocese will be held at the Chapter House on Thursday, March 6th.

The annual meeting of the Woman's Auxiliary Missionary Association will be held in Victoria Hall, London, March 5th. The Board of Management will meet Tuesday, at 2 30 p.m. at Bishopstowe. Litany Service and Holy Communion at St. Pauls Cathedral, 10 a.m. Wednesday, His Lordship the Bishop will deliver an address. A most interesting programme of addresses &c., has been prepared and doubtless there will be a very profitable meeting. Miss Emery, Secretary of the W.A.M.A. of the United States is to give three addresses during the session.

The Bishop preached in North Chatham Mission Chapel, on Monday last to a deeply interested congregation.

BAYFIELD.—News reached here of the death, last Saturday, of Mrs. Campbell, in Toronto, aged 83 years. Deceased was the wife of the first English minister here, coming from Gode rich, where her husband was succeeded by the late Archdeacon Elwood.

Rev. Mr. Hodgins will leave here in about a month, having received a call from St. Thomas' Church, Seaforth. The rev. gentleman has been a very industrious pastor, and both himself and family will be much missed here, and they will carry with them to Seaforth the best wishes of our people.

The Rev. Mr. Newton, of Bervie, has been appointed by his Lordship, the Bishop of Huron, to this Mission. Mr. Newton has the reputation of being one of the most faithful and earnest of

clergymen. A good speaker, faithful pastor, and self-denying in all good works, a hearty welcome awaits him.

The annual Missionary meetings just held in London have been amongst the most successful ever held here. The collect one were in excess of any previous year. If other cities and large towns in the Diocese do as well, the Mission Fund will be placed in a healthy condition. Unfortunately, however, the post has shown that large places outside of London do but very little for this most important fund. May there be a great change this year.

BLLENHEIM.—The congregation of Trinity Church, Blenheim, have succeeded in erecting a very neat red brick church, 33x37, at a total cost of \$5,000. The inside has been very tastily arranged by the ladies. His Lordship the Bishop of Huron, assisted by other clergy of the Diocese, opened it for public worship on Sunday last.

FRETHER.—A vestry meeting was held in the Trivitt Memorial Church, on Monday, 17th ult. The Rev. H. Robinson presided, and Mr. R. H. Archer, acted as secretary. The object of the meeting was to accept the generous offer of Mr. Trivitt to build a rectory and school-house at once on the church property. The meeting was a very large and representative one. Several ladies were also present. Mr. Trivitt's offer was as follows, and was unanimously accepted by the vestry on motion of Mr. H. Collins, seconded by Mr. Samuel Gidley. He will give to the Synod of Huron for the erection of a rectory house on the east side of church property for the use of the incumbent of the Trivitt Memorial Church, \$2,000 to be supplemented by proceeds of the sale of the present parsonage; the house to be of an architectural design in keeping with the church. Also he will give the sum of two thousand dollars to erect a school house and vestry on the north side of church property. This four thousand dollars to draw six per cent. per annum, to be paid Mr. Trivitt during his life by the Synod of Huron, the vestry to guarantee repayment to the Synod. Mr. Trivitt will also give the sum of two thousand dollars to place in the tower of the church a peal of eight bells at an early date. This is a free gift without any conditions, and at his decease he will endow the church in the sum of six thousand dollars.

The Committee to interview the Executive Committee at their March meeting consists of the rector, the two churchwardens, Messrs. Spackman and Archer, and Mr. R. H. Collins, lay delegate. Power was also given them to ask permission to sell the present rectory and apply proceeds to the new building in accordance with motion. A letter from the Bishop of Huron, commending the munificence of Mr. Trivitt, was also read.

DIOCESE OF ALGOMA.

HUNTSVILLE.—The congregation of All Saints', Huntsville, which has hitherto been worshipping in a temporary hall, and is feeling greatly the need of a church, as also its own inability to build one unaided, is uniting together with the intention of building a stone church, from plans approved by the Bishop of the Diocese. This youthful congregation, settled where but a few years ago the wild and virgin forest stood, has, during the five years' incumbency of the Rev. Thomas Liwyd, proved its love for the historic church of their fathers, and their capacity for work by the prompt provision—through the offertory—of all finance necessary for the current working expenses of each year, for two years last past, voluntarily increasing the subscription to the stipend fund from \$200 to \$300 per annum.

In addition to this step towards self support, the congregation, which has never exceeded 32 families, all working people, has, in the five

years, purchased a bell, substantial oak furniture of church design for the chancel, a beautiful set of sacred vessels, with brass alms dish, a vestment cupboard, all preparatory to a church. It has also built a hall for Sunday school and general purposes, with kitchen behind, having all necessaries for social gatherings of the Church family; also a driving shed for the convenience of country members, besides many minor works too numerous to mention, but one and all practically useful, and indicative of their true love for their church—the struggle to provide themselves a home, and yet to have their Church and her services keeping pace one with the other; a cemetery of five acres has also been cleared up and fenced, laid out in plots and consecrated. All works begun and completed over and above the annual and regular expenses of the church, at a cost of over two thousand dollars, and all clear of debt.

Is it then—it may be asked—not reasonable and natural that this Mission Congregation, that has for five years unhesitatingly followed the lead of its clergyman—worked so nobly and so successfully against such odds too, as are always incident to a settlement in the bush, should turn an appealing glance to their more favored fellow churchmen and churchwomen in other places for help, in the great work to which they are now bending all their energies—"to build an house unto the name of the Lord their God?" The congregation themselves undertake to raise one thousand dollars towards the estimated cost, five thousand dollars.

The proposed church is to be of stone, obtainable in the neighbourhood, and will consist of nave, chancel, vestry and bell tower, with a seating capacity of three hundred. A most eligible site has been secured and paid for. The congregation, though small and weak, is an united one and is desirous of helping itself to the utmost of its ability, but this work is beyond their powers unaided, and it now makes its first public appeal for help. "Then he said unto them, go your way; eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared."

Donations from our brethren and sisters in the faith, offertories in church or Sunday school, will be most thankfully received and promptly acknowledged in the church papers and *Algoma Missionary News*—by the Bishop of Algoma, Sault Ste. Marie, Ontario; David Kemp, Esq., Treasurer of Algoma, Synod office, Toronto, or by the

REV. THOMAS LLWYD,
Incumbent of Huntsville, Ont.

Huntsville, November, 1889.

I am very glad to be able to give my most cordial endorsement to the appeal made by Rev. Rural Dean Llwyd in aid of the erection of a church in Huntsville. The church is sorely needed to take the place of the hall, hitherto occupied. The congregation have, so far, done nobly in the support of all the different departments of church work, under the inspiration of Mr. Llwyd's leadership, and now, in guaranteeing one thousand dollars towards the building fund, they are giving to the very maximum of their ability. I can, therefore, recommend this appeal to all to whom it may come, as in every way and on every ground worthy of a favorable reception.

E. ALGOMA.

Bishophurst, Sault Ste. Marie, Ontario, Nov. 16th, 1889.

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—A special meeting of the Executive Committee was held to consider Canon O'Meara's report on his recent visit to the East.

The Canon reported a total subscribed of \$7 200 spread over three years; \$1,850 has been paid in for this year, and a further sum of \$600 is expected. A vote of thanks was passed to Canon O'Meara for his successful work. A committee was appointed to organize and define the boundaries of at least five new Missions, and to make vigorous efforts to secure men for them. Two can be obtained shortly. Wycliffe College not only provides \$400 a year, but also supplies a man, who will be ordained in this Diocese in a few weeks.

Daily services are held in Lent in Holy Trinity and Christ Church parishes. The annual collections for St. John's College were taken up on the first Sunday in Lent, Rev. R. S. W. Pentreath, of Christ Church, appealed for the College in Holy Trinity, and Archdeacon Fortin in Christ Church. The Professors of the College spoke in different churches on behalf of the same object.

St. George's.—The Sunday School has undertaken to give \$50 a year towards the support of a boy in the Indian Industrial School.

All Saints.—Rev. H. A. Tudor is expected from England this week.

Rev. L. M. Fortier lectured before the Boys Guild on the 'The Monks of the English Church.'

SELKIRK.—Rev. G. A. Harvey has localized *The Canadian Church Magazine* as a Parish Magazine. A bell weighing 503 lbs. has been obtained. It has been heard a distance of five miles. Mrs. Vaughan, the organist, has been presented by the choir with a silver water pitcher.

DIocese OF QU'APPELLE.

Bishop Pinkham had a disagreeable experience lately. Travelling by stage from Calgary to Fort McLeod, the driver lost his way, and the party spent one night confined on the prairie. The journey took four days instead of two.

DIocese OF SASKATCHEWAN.

The Confirmations for 1889 were 173 males and 170 females. Total 343.

The Endowment Fund of the See at the late Bishop's death amounted to \$73,140 26. This large amount was the result of the untiring efforts of Bishop McLean. The Clergy Endowment Fund now amounts to \$5 318.44.

The Bishopric Endowment is to remain intact for the benefit of Saskatchewan. An endowment will be raised for the Diocese of Calgary, towards which the Council of the Colonial Bishopric's Fund has promised £1 000.

The Bishop travelled during the year nearly five thousand miles, more than half of which was by open boat.

There are fourteen clergy in the Diocese.

DIocese OF COLUMBIA.

The Bishop of Columbia completed the 31st year of his Episcopate on St. Matthias' Day, having been consecrated at Westminster Abbey in 1859. The Bishop was ordained Deacon on the 8th March, 1840, and will consequently on that date of the present year have been 50 years in the ministry.

At *Christ Church Cathedral*, Westminster, during the season of Lent the following course of sermons and lectures will be delivered:

Sunday morning: 'Christian Evidences,' by the Bishop of the Diocese.

Sunday evenings: 'Bible Difficulties,' by the Rev. A. Beanlands.

Tuesday evenings: 'The Reformation,' by the Rev. H. Kingham.

Thursday afternoons: 'The Lord's Prayer,' (for children), by the Ven. the Archdeacon.

Friday evenings: 'The Soul's Exodus,' by various preachers.

MID LENT SUNDAY

Is sometimes called Refreshment Sunday, partly because the Gospel for the day contains St. John's account of our Lord's feeding the multitude—partly, perhaps, because coming in the midst of the penitential season, it gives us as it were, a rest. It is like the arbor provided for the refreshment of pilgrims, half-way up the side of the hill Difficulty. Let us use it, not as Christian did, to congratulate ourselves on our success, and then to fall asleep in the midst of our felicitations, but to look back at the way we have come, to mark our failures, to ask pardon for our sins, to thank God and take courage.

Most of us will find little or nothing to be proud of. When we compare what we have done with what we have meant to do, we shall see many failures and omissions. Well for us if we do not see also many wilful sins. We meant to deny ourselves in the matter of light reading, but the new novel was too tempting. We meant to attend every missionary meeting but other things came in the way, and we made no effort to get them out of our way. We meant to overcome that fretfulness, that indolence, that tendency to censoriousness, yet on looking back, we see how many times we have given way.

All this is discouraging enough, and we are sometimes sorely tempted to say to ourselves, "there is no use in trying! I shall never be any better. It is my natural disposition and I cannot help it."

This last thought is a favorite suggestion of Satan. "It is natural to you; you cannot help it!" he whispers, when conscience and the Holy Spirit, have made us aware of a fault, "There is no use in trying to overcome this weakness. Better let it go, and turn your thoughts to something else."

But in this counsel Satan lies as usual. The man who follows it is like the general who leaves a sturdy garrison of the enemy in his rear. We cannot afford to neglect any fault or failing, not even those which seem to us of the least consequence. The feeblest member of the garrison, if he be a traitor may open the gate to the enemy. For what is the grace of God given us except to fight against our inward corruptions and besetting sins?

But let us not be discouraged, though on looking over the way we have come, we see many places where we have slipped or strayed, or wilfully gone astray. All is not lost. We are still in the way to the Celestial City. The fountain is yet open for sin and uncleanness, where we may wash off our stains and refresh our weary limbs, and go on our way rejoicing. —*The Parish Visitor*, N. Y.

THE PAPACY.

The *Church Year*, of Florida, says:

In noticing recently the domineering influences of the Roman authorities in the public affairs of the city of New York, and its efforts to bend to its own interests the public school system of Massachusetts, *The Church Year* spoke of the Papacy as not a purely religious organization, but politico-religious. Under our constitution, every religious body has like freedom for its work, and like independence of civil control, with every other, and no more. There is not only no established religion, but there is great sensitiveness as to the tendency of any, to acquire controlling influence over civil offices, or public institutions. It is well, therefore, from time to time, to note, for the public information, the evidences of any such tendency. In this behalf, we quote from a late article in the *Southern Churchman*:

The foremost and most widespread of Roman Catholic journals, and which may be considered as the official organ of the system, is

L'Univers, published in Paris, the very centre of modern thought. For thirty years or more it has not ceased to cast in the face of our epoch such words as these:

"All by the Roman Church and for it, or, better still, by the Pope and for the Pope. All power has been given to him; in heaven, as on earth, not a right that does not belong to him or proceed from him. He is king of kings and lord of lords. It is presumptuous and absurd, as well as impious, to pretend that error has any right whatever (which means that all which does not agree with the Romish cult is 'error.') There is but one true church, that of which the Pope, infallible and absolute, is head. All that resists his authority should be exterminated, rooted out! In massacring the Vaudois, the Albigenses, the Huguenots of France, in citing before the tribunals of its inquisition all persons of doubtful faith, and delivering to the secular arm all convicted of heresy, the Church has but exercised an inalienable right, fulfilled a sacred duty!"—*North Dakota Churchman*.

Pope Pius IX., under whom the dogma of Papal Infallibility was created in his famous syllabus anathematized as so many monstrous heresies the liberty of the press, the liberty of thought, the liberty of examination, the liberty of conscience, the liberty of education, the separation of Church and State: in a word, all that we are taught to consider inalienable from the rights of the people—religious, social or political.

It would seem that at least the Chiefs of Romanism, citizens of this great country, educated and growing up under the tutelage of its free institutions, ought to be strangers to such sentiments and to repudiate things so openly antagonistic to freedom. But let us see. It was remarked, and not without surprise, that the least liberal of the Bishops, the most fanatical in support of Papal pretensions and usurpations, were those who came from the "free American States." This is plainly seen in the following significant extracts we give:

"They (Roman Catholics of the United States) are as strongly devoted to the defence and maintenance of the Holy Father's temporal power as the Catholics of any other part of the world whatever, and if it should ever become necessary to prove this by acts they are ready to do so."

"Religious liberty only endures until the contrary can be brought about without peril to the Catholic Church." These are the words of a bishop still living in Pennsylvania.

Archbishop Kendrick, of St. Louis, the most liberal of the American prelates, and the only one who dared to oppose and protest against papal infallibility, says, "When the Catholics shall be in possession of a considerable majority, which will not be tardy in coming, it will put an end to religious liberty in the United States. Our enemies say so, and we believe it."

The *Catholic Review* says: "Protestantism, of whatever form it may be, has not, and should not have any rights where Catholicism triumphs."

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].

To the Editor of the Church Guardian:

SIR,—My attention has just been called to a letter of Rev. Principal Henderson in your issue of the 19th ult. which appears to be a portion of a controversy between the learned Principal and some other correspondent in reference to a statement that 'the Montreal Diocesan College is empowered to confer Degrees in Divinity.' I have not seen the remainder of the correspondence and desire therefore to express no opinion upon it, but one or two

sentences in Principal Henderson's own letter are to me so extraordinary that I felt it absolutely necessary to record my protest in reference to them. I had hoped that as a result of my previous letters I had made the meaning of the canon sufficiently clear, but it is plain that the learned Principal still differs widely from me in reference to that point. He says: "If the Montreal Diocesan College be not so empowered under the 'Canon' (i.e. to confer Degrees in Divinity) 'no other University or College in the Ecclesiastical Province is so empowered. If on the other hand any other University or College be so empowered so also is the Diocesan College. The effect is to place all the institutions in the same line in this respect.'" I think if Principal Henderson will endeavor to recall the proceedings of the Committee he will remember that the proposition was made to place all the Institutions on the same footing in regard to conferring Degrees in Divinity. This proposition was not even entertained by the representatives of the Universities present. I must repeat again that the Universities in no way surrender any portion of their chartered rights nor do they act under the canon by any other process than those conferred on them by the existing charter, i.e. the powers they had before the Canon was passed. By these powers they appoint, according to agreement, year by year, a composite Board of Examiners to act for each of them in the Faculty of Divinity. By the same powers they confer the Degree of Bachelor and Doctor of Divinity on all candidates whom their Board of Examiners so appointed has passed. With regard to colleges which had not previously Degree conferring powers, the case is quite different. They act only under whatever powers are conferred on them by the Canon of the Provincial Synod, and the Canon as soon as the requisite powers are given by the Legislature gives not to them but to the Metropolitan the right to confer these Degrees. The Canon undoubtedly confers upon the Colleges important rights in regard to their representation on the Board of Examiners, the selection of subjects for examination, the nomination of candidates, &c. All these rights the Canon was intended to give to the colleges but I cannot see either the wisdom or the fairness of ignoring the plain fact of the case that candidates can proceed to their Degrees, "either under the existing University powers at their University or under the powers conferred upon the Metropolitan." As the Principal says, "it is of course one thing to examine for Degrees and another to confer them." It is perfectly clear that the right to confer Degrees remains with the Universities on the one side and is given under the Canon to the Metropolitan, on the other. I am sure that Principal Henderson with his characteristic fairness will not desire to overstate the terms of the mutual agreement which has been so happily brought about.

C. W. E. BODY.
Trinity University, Toronto, Feb. 28th, 1890.
THE DIVINITY DEGREES AGAIN.

SIR,—Dr. Henderson in your issue of Feb. 19, in reply to my stricture, (and which received your endorsement) says: "if it (the Diocesan Theological College) be not so empowered" (that is to confer degrees in Divinity) under the Canon, no other University or College in the Ecclesiastical Province is so empowered." Just so; and no other of the Universities at any rate, as I regard it, does consider itself empowered under the Canon to confer said degrees. Their right or power to confer degrees in the name of their respective Universities is theirs by their Royal Charters, and not otherwise. And according to the said Canon, any candidate from any one of the S. X. Institutions can proceed to his Degree, either under the existing powers of his University, or, under the powers conferred upon the Metro-

politan." Here is a choice for some of the candidates evidently, Those from an already empowered University can get their Degrees from that University and in the name of that University if they are so minded; but those from a Theological College must get it from the Metropolitan who confers it in the name of the Provincial Synod, or otherwise, of the Church, of this Ecclesiastical Province. That "this is a higher power than the one originally sought for, and much more valuable," to use the Rev. Dr's. words, no Churchman will hesitate a moment in allowing, but it does not alter the fact that the Degree is not conferred by the College itself. The Metropolitan or his substitute does not represent the local College but the Church of this Ecclesiastical Province.

OBSERVER.

A NEEDED COMBINE.

SIR,—When there are so many reproachments to the Apostolic foundations, and such a re-kindling of the flames of unity as we witness throughout the world. A great responsibility is laid upon those who are intrusted with the faith once delivered to the Saints and the form of sound words, which are the more excellent because manifestly the way of God. Among divers fruitful means towards drawing those without into closer bonds of the fellowship of the Apostles and the communion of Saints, may be reckoned Morning and Evening Prayer Leaflets for Sunday worship which are now so extensively used in the Sister Church of the U. S. The attempt to extend this popularizing and leavening agency to Canada, has, it appears, failed in the hands of Canadian publishers. Should this fact deprive the Church in Canada of one of the most potent agencies for Church extension? To accept any such a condition is to stamp a snail's pace and motto on the Church of England as compared with the irrepressible activity and aggressive energies displayed by our brethren beyond the border. We have great practical lessons to learn from the devotions of U. S. Churchmen in their grand illustrations of consecrated devotion and their strides of progress in face of formidable opposing conditions. Cannot we prove that we are one in Christ Jesus, whether on one side or other of line 45°, by availing ourselves of their successes pro Ecclesia Dei? Can we not secure from the U. S. a Canadian editions of the Morning or Evening Prayer Leaflets (particularly the Evening Leaflet when very many unfamiliar with our Prayer Book join in our worship) thereby overcoming the serious drawback of non-acquaintance with the Prayer Book; welding thereby the unattached by links which would grow stronger and stronger, until such were fully grounded and settled. Would the GUARDIAN ask for free declarations upon this matter of a great desideratum, and its practical remedy. How many city or large parishes would order a weekly supply? How many Missions would order a monthly supply?—which might be used in Missions stations consecutively. Yours,

EKTENESTERON.

To the Editor of the Church Guardian:

SIR,—I venture to send you a precious bit of free handling of Scripture, which I think will be more than edifying to many of your readers. In a sermonette of one syllable, by the Rev. J. Goodison, a Methodist minister in Newfoundland, on 1 Sam. xvii. 37: "Go, and the Lord be with thee," I find the following: "He (David) had been sent to the camp with some loaves of new-made bread for those who had gone from his home to fight those who were the foes of his God. He was to bear the news, and to bring word home, and to see what kind of fare they had." The italics are mine and contain the precious bit of free handling of Scripture.
JOHN LOCKWOOD,
Port Medway, N.S., Feb. 26th, 1890.

The Church Guardian

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR MARCH.

- MARCH 2nd—Second Sunday in Lent.
 " 9th—Third Sunday in Lent.
 " 16th—Fourth Sunday in Lent.
 " 23rd—Fifth Sunday in Lent. (*Notice of the Annunciation*).
 " 25th—Annunciation of the Blessed Virgin Mary.
 " 30th—6th Sunday in Lent. (*Notice of Holy Days in this week*).

LENT: WHAT IT IS, AND HOW TO KEEP IT.

COMPILED BY A PRIEST.

Lent is the name given to the forty days of fasting and penitence, which come before the great feast of Easter.

This fact begins with Ash Wednesday, and ends with Easter eve. Each of these forty days is strictly speaking, a fast day. The six Sundays which occur in Lent are, of course, not days of fasting, but feast days like all other Sundays of the Christian year. Fasting is not a new thing. If you will read your Bible you will find that David fasted for his sins (2 Sam. xii. 16), and that the Jews used to fast. Ezra viii. 23, Neh. ix. 1).

But above all it should be remembered that our Lord and Saviour Jesus Christ fasted forty days and forty nights in the wilderness. Now, Jesus Christ is your pattern, reader, and you must "follow His steps" (1 Pet. ii. 21), and try, as far as you can, to do as He did. Christ prayed; therefore Christians who are named after Christ must pray; Christ fasted, therefore must Christians fast likewise. Again, Jesus Christ fasted when He had no need to fast, for "He did no sin, neither was any guile found in His mouth." [1 Pet. ii. 22] Much more should Christians fast who say daily that they are "miserable sinners," always "leaving undone these things which they ought not to have done." This is what the Church of God thought in very early Christian times. For this reason she set apart this season of Lent for fasting, penitence and prayer. The Church did not invent fasting and penitence, but merely set apart a time for fasting and penitence.

Jesus Christ, by His life and doctrine says "Fast"; the Church says "Fast now in this holy season of Lent."

In early times more Christians were very strict in keeping Lent. Each of the forty days was devoutly observed. Nothing was eaten before six o'clock in the evening; and then the meal was very light, no meat or strong food being allowed. The sick and the infirm alone were excused from this severe fasting. But about eight hundred years after this the rule became more lax. Christians were permitted to break their fast in the middle of the day, but as before, all the meals were light. Since that time the rule has become more lax still. Christians were allowed to take flesh meat on all days in Lent, except on Wednesday, in remembrance of our Lord's betrayal, and on Friday, in remembrance of his Crucifixion and Passion. This is the rule which now holds good in the Church.

But how few there are who keep even this rule. How very few in this country of ours, where most men eat and drink more than is good for them, even try to keep it. How many there are who do not observe Lent, because they never repent of their sins. How many profess to keep Lent, but never really keep it alter the way of Jesus and His Saints. How sad this is among those "who profess to call themselves Christians." They use, nay they honor the name of Jesus; they say the prayer of Jesus, the "Our Father"; they show forth the death of Jesus at the Holy Eucharist; but they will not bear the fast of Jesus. Is this consistent? Try and bear all His burdens, even the burden of self denial. Remember his own words, "If any man will come after me let him deny himself and take up his cross and follow me." [Matt. xvi. 24].

You are touched, reader, you are moved; you say to yourself, I never saw Lent in this light before. I will this year keep the fast of Jesus for the love of Jesus. I will deny myself a little for His sake, for He denied Himself much for the sake of me, poor worm of earth. I will try and follow the saints who followed Jesus, [Heb. vi. 12], those "examples of suffering affliction and patience," [Jas. v. 10], in their self-denial and fasting, in their heartfelt penitence, in their earnest prayers.

But you say, "Though I know more of Lent than I did before, though I desire to keep this fast of Jesus, though I wish to give more time to prayer and repentance; I do not know the way of setting about it. What shall I do? What shall I not do? What prayers shall I use? How shall I divide my time between these holy duties and my every-day business? Well, in answer to your question, you will find in this article a few simple rules to guide you in the holy observance of Lent, which will come easy to you if you ask God to give you His help to practice them. To speak generally; you should keep Lent with your whole man, that is with your body, and with your soul, both *outwardly* and *inwardly*.

1. And first of all, I will speak of the

LENTEN FAST

as it concerns the body.

Now, it is right, just and proper that a sinful man should keep Lent with his body; that he should chasten his flesh, and deny himself in the way of food and drink. Man sinned in Paradise with both soul and body, His soul desired what God had forbidden; his hand took the fruit, his mouth devoured it. And as the wages of his sin, not only was his soul punished by becoming sinful, but his body likewise by becoming subject to disease, decay, and death.

This being so, man should repent with both body and soul. David repented in this way when he said, "My heart is smitten down and withered like grass, so that I forget to eat my bread." [Ps. cxl. 4]. Bodily fasting from food went along with the inward repentance of his heart. The Ninevites repented in this way at the preaching of Jonah; they "proclaimed a

fast," and the king said, "Let neither man nor beast, herd nor flock, taste anything; let them not feed nor drink water" [Jonah iii. 5-7]. And St. Paul, fearing lest the flesh "which lusteth against the spirit," should get the mastery over him, says, "I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway." [Cor. ix. 27] Elsewhere he refers to this bodily mortification as the practice of devout Christians when he says, "They that are Christ's have crucified the flesh with the affections and lusts." [Gal. v. 24]. In both these texts he implies that bodily mortification goes along with inward repentance from sin and sanctification of the soul. Bethis your work O reader, this Lent; while you seek to conquer your passions, chastise your body also, as a means to this good end. Make a resolution, asking God to help you, that you will abstain from delicate food during the whole of Lent; from all idle, vain amusements which often hurt the soul; and that besides this, you will, on each Wednesday and Friday, abstain from flesh meat and strong food as far as you are able. This will not be very hard to you if you are in earnest about your soul, and if you have a real love for Jesus Christ in your heart. Of course, if you are really sick in body, so as to be unable to go about your business, you are excused from this bodily fasting; as are also the aged, very poor persons, and children, by the law of the Church. But beware of making false excuses, by pretending that you are not strong enough to fast, when you are strong enough to take your pleasure, and to work at your daily business.

2. Next, let me say a few words on the

INWARD AND SPIRITUAL OBSERVANCE

of this season of Lent. This is the most important part of your Lenten duties, for the mere practice of bodily abstinence alone will be of little avail in the sanctification of your soul. This would be as though a man professing to be friendly with his neighbor should be content with abstaining from striking him, while at the same time he was plotting against him in his heart. Such friendship as this none would value. So God cares not for the merely outward observance of Lent, while the heart is far from Him. Such a Lent is an abomination unto Him. [Is. i. 10-15]. Keep then this holy season with both soul and body, offering your whole man as a holy sacrifice well pleasing unto God through Jesus Christ. [Romans xii. 1].

Now this spiritual observance of Lent divides itself into these heads: Prayer, self-examination and Meditation.

1.—PRAYER.

Make it a rule throughout Lent to rise earlier in the morning, so as to have more time for private communing with God before your day's work. Many persons either omit, or say carelessly their morning prayers, forgetting that this early lifting up of the heart to God is the most important duty of the day, and is far more likely to bring down blessing from heaven than the evening prayers uttered when the body is tired and weary.

Make it a practice also at this time, as far as you are able, to spend a few moments by yourself in some church, the doors of which are always open; and there, in the silence of God's house while no service is being performed, give yourself up to holy thoughts or to reading the passion of our Lord in the holy Gospels, or to offering up to God your private prayers and intercessions. Try and do this on each Wednesday and Friday in Lent. Besides you will no doubt consider it a pleasure to attend some of the special Lenten services which may be held in your own parish church. If so, you might go there some thirty or fifteen minutes before the time in order to practice these holy duties I am recommending to you. But whether you go to church or not; whatever your diff-

culties may be, poverty, persecution, or sickness, always remember this, that you are not excused from prayer. Prayer is a necessity of the soul day by day, and especially in Lent. Many will be found in heaven hereafter who have never read the Bible, but not one who has not prayed in some way or another to Almighty God. "Pray then without ceasing." [1 Thessalonians v. 17].

2. SELF-EXAMINATION.

If you have never practiced self-examination before, begin this Lent, for it is far better for a man to examine himself in this world, while there is hope, than to be examined by God on the last day, when there will be no hope for the sinner. Let this work be done in the evening, say on each Wednesday and Friday.

Kneeling down, put yourself in God's sight, and say the Our Father and the Ash Wednesday collect. Then, as the Church directs you to do, go over the ten commandments, taking one commandment each evening, and ask yourself how you have kept each of them, looking back upon the whole of your life past to find out as far as you can, how many times you have fallen. Say not this is hard, it may be so, all good works are hard at first; yet God demands repentance for all sins of a man's life, and account must be rendered at the last, not for a part only, but for the whole of life. Take courage, God will make it easy to you. Or, you may examine yourself as to your besetting sin, be it pride, sensuality, bad temper, or any other deadly sin; for he who by God's grace conquers his besetting sin, will more easily subdue his other sins; just as an army after having taken the forts which defend a town, can more easily obtain possession of the town itself. Or, examine yourself as follows, first, as to your duty to God, in prayer, worship, and reverence for His name; next as to your duty to others, in chastity, duty of parents or children, honesty, truthfulness, and peaceable living; lastly, as to your duty to yourself in purity, temperance, and contentment.

Having found out your sins, kneel down and confess to God each and all of them, asking Him to forgive you for the sake of Jesus Christ; then say devoutly the 51st Psalm, "Have mercy on me, O God," as you will find it in the Communion service, with the prayers which follow it there.

If your conscience is troubled about these sins, seek out your parish priest without delay, and make special confession of your sins to him, or to some other experienced minister of God's Word, that you may receive "the benefit of absolution," and the reconciliation of your soul with God [Exhortation before Holy Communion in the Prayer Book]. Then will you with joy and delight make your Easter Communion; then will Jesus Christ come with a blessing into your soul, as into a dwelling prepared for Him; and He will become one with you, to your great and lasting comfort. "Prepare then to meet thy God." [Amos iv. 12]

3. MEDITATION.

Meditation consists in thinking about God, and the things of God, and is of great use in stirring up devotion, and in strengthening faith.

First of all: kneel down, and say the Lord's Prayer, with the Collect for the fifth Sunday after Easter. Then picture to yourself what you wish to think about; either Jesus on the Cross, or the Judgment Day, or your own sinfulness; turn it over in your mind again and again for ten, fifteen or thirty minutes. This ended, pray God that this meditation may be a blessing to your soul, and resolve that by God's grace you will love Jesus more; or that you will have a greater fear of God in your heart; or that you will take more pains in the future about avoiding sin, according to the subject of your meditation. At the end of this devotion, ask God to give you grace to carry out in your life the good resolutions you have spoken with

your lips; saying the Collect for the first Sunday after Trinity with the following short sentences:

O Lord, I believe in Thee, increase my faith;
O Lord, I hope in Thee, enliven my hope;
O Lord, I love Thee, make me love Thee more and more.

Concluding with "The grace of our Lord," &c. Let this meditation take place in some quiet place, either in church or in your own room, on each Wednesday and Friday throughout Lent.—*The Church Critic*.

CHURCH PRINCIPLES.

FROM BISHOP COXE'S ANNUAL ADDRESSES.

My reverend brethren, let me ask your renewed attention to the duty of grounding the people in the fundamental principles of Church order and of Church work. The present generation is not so well instructed in the Prayer Book and distinctive teaching of the Church as were those of a period when we were indeed a "feeble folk," and when "first principles," constantly assailed by others, were, on that account, more zealously inculcated by our clergy. The canon (Title I. Can. 21), which requires the curate of souls to "be diligent in instructing the children in the catechism," forbids him to be content with this. "He shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the doctrine, constitution and liturgy of the Church." Let me solemnly inquire whether a neglect of this obligation, in too many instances, has not bred the evils of which so many pastors have reason to complain? Are there not parishes and missions in which there are no stated catechetical lectures and instruction? None in the long and otherwise tedious evenings of winter? It is said, "our people are scattered and will not come to church." Then invite a few young men or young girls to the parsonage and instruct them there. Or go forth and find a family that is willing to be instructed and begin with them. I know that such zeal begets zeal and such works grow and make increase. One of my respected brethren of this diocese invited me to examine a company of young women whom he had instructed in the history of the Christian Church, the Anglican Reformation and the history of our own Church. Their "understanding and answers" surprised me, and I must own that theological students, when examined for Orders, have often failed to give replies with the precision and detail that characterized this parochial class. Few are the parishes in which a number of lads could not be gathered for such teaching, and where choir-boys meet for instruction in music, I must insist that a little time should, in all cases, be given to their education according to the canon I have cited.

Many will come to such instructions who would not attend a professional "Bible class." But the faithful pastor can make this a Bible class without the name. He can interweave the most solemn appeals to conscience, he can explain conversion and its process, he can "win souls," which is wisdom indeed. And while thus working he will win what he does not, primarily, think of, the affection of young and old in his parish. If all our missionary clergy would take care to read the service in an edifying manner, and would work among the people in this way, we should be astonished by the results. And city pastors must work down to the masses in like manner. Let us copy the noble examples already known and read of all men, in the Church, and we shall see how mightily her power can be increased.

I must return to the subject incidentally mentioned in connection with the case of the discipline aforesaid. How vastly important in our time, that the clergy should faithfully and

very strictly attend to all the Church's provisions, and those of the state as well, which protect the sanctity of the family. Never omit the closest investigation of strangers seeking to be married by your ministrations. The state qualifies you as magistrates for the administration of an oath in such case. Be sure as to parental consent, where the parties are young, and never omit inquiries as to former marriages, if the parties are possibly divorced persons one or both. "Keep thyself pure." Take down their answers with pen and paper, and make them feel the sacramental nature of the rite you are asked to administer. So you will have no part nor lot in the abominations that defile the land. It is always safe to decline marrying any divorced party, in all circumstances. You cannot gain the evidence to decide that this one is innocent and that guilty. There may have been collusion, the times are rife with such wickedness. If you refuse to marry one divorced person, and yet marry another, you proclaim your judgment, and you do so without evidence that judges would allow on which to proceed. Oh! let the Church, my brethren, be felt by all men in this land, to be the guardian of the family, the faithful protector of the Christian home.—*The Record*.

"DEARLY BELOVED BRETHREN."
—II.

Outside the order for Morning and Evening Prayer and that for the Holy Communion we find the salutation, "Dearly beloved." It occurs in three other offices where we might reasonably look for it. We suppose that on no occasions is the sentiment of ministerial affection and interest more drawn out than when the pastor is uniting two of his people in the bonds of holy matrimony, or admitting an infant child into the Church of Jesus Christ in the sacrament of Regeneration, or visiting a sick member of His body, and comforting him or her with the solace of Holy Scripture and the consolations of religion. And so in "The Form of Solemnization of Matrimony," the priest opens the service with the words, "Dearly beloved." It may be that two young people are standing before him whom he baptized in their unconscious infancy, whom he taught in the Sunday-school, whom he prepared for Confirmation and their first Communion, whose course through life hitherto he has watched with the utmost interest, whose love for each other he has seen growing and deepening, and whose friends, interested to the utmost degree in the union of these two young friends, are now standing around, and so with full and loving heart he says, "Dearly beloved, we are gathered together here in the sight of God and in the face of this congregation, to join together this man and this woman in holy matrimony." At any rate, there should always be enough of sympathy in an event of the kind to excite in the pastor's breast the deepest love and sympathy.

Then take the ministration of public Baptism. A new-born member of the great family of man, a unit in the vast aggregate of human life, a helpless infant, is brought forward to win for itself, through the mediatorial action of others, a place in the kingdom of God. Can anything be more touching! If it be true that "heaven lies about us in our infancy," heaven has surely come down to earth while this new member of Christ is waiting in the arms of its sponsors to receive the first fruits of the covenant of grace in the baptismal waters. And so it is that the priest as he looks into the faces of godfathers and godmothers thus speaks to them, "Dearly beloved, ye have brought this child here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive him, to release him of his sins, to sanctify him with the

Holy Ghost, to give him the kingdom of heaven and life everlasting."

If there is one thing that more than another should touch a tender chord in the heart of the minister of a parish it is when he sees one of his flock laid low with sickness, perhaps laid up on a bed of extreme pain and weakness, or it may be of hopeless disease and approaching dissolution. Then all the love and tenderness that are in his heart, if he be a true pastor and spiritual friend and brother, will spring forth and with "a tear in his voice" he will use these words:—"Dearly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness;" and so he will proceed to comfort the sick member of Christ's Church, exhorting him to repentance, patience, submission, and a full and perfect reliance on the mercy of God through Christ.

We trust that the remarks we have endeavoured to make on the pastoral salutation, "Dearly beloved," may serve to lift them above the low level of mere conventionalism, and invest them with the real and substantial element of true ministerial affection.—*Irish Ecclesiastical Gazette*.

FAMILY DEPARTMENT.

A WINTER EVENING CONFIRMATION.

BY M. E. BEAUCHAMP.

Loud howled the wind, the waves beat high
From th' lake, our little church hard by,
While thickly fell the blinding snow,
Veiling from sight the young moon's glow.

Within the church, all sweet and bright,
With summer warmth and mellow light,
With fragrance from the cedar bowers,
And the soft breath of fresh culled flowers.

Before the church's altar stood,
In all their pure, young maidenhood,
And all their springing hopes and joys.
A fair young band of girls and boys.

Scarce knowing what the deed implied,
Yet standing, faithful, side by side,
Renewing their baptismal vow,
With steady voice and earnest brow.

Then kneeling meekly, while above
Each head, like an overshadowing dove,
The Apostolic hand was laid
On every youth and eve y maid.

Scarce knowing what the rite implied,
Bless'd, strengthened, rose they, side by side:
Child-like, but earnest in their faith,
To be His servants unto death.

Loud howled the wind. The storm raged high;
Black clouds obscured the wintry sky,
Without all nature seemed at war,
And not a glimpse of moon or star.

Within, was peace, and joy, and light;
Songs rose upon the wintry night,
And from a world of gloom and care,
A little flock was folded there!

—*Living Church*.

THE LENTEN CALL.

BY REV. F. REED.

Again, in tender accent, grave and low,
The Lord entreats the soul His blood has won:

"To bear my cross tow'rd Calvary I go;
Wilt thou not, too, take up thy cross and come?"

"Thou did'st my praises at the Christmas feast
In unison with glad-voiced children sing;
Thou camest with the wise men of the East
Before my feet to lay thine offering.

"My gracious words, My ministering deeds,
At least thy wistful wonder did not lack;
Now, when the Spirit to the desert leads,
Does dread of fast and trial turn thee back?"

"Wilt thou receive all gifts—resent each loss;
Sing at all feasts—at no sad vigil weep;
Grasp readily the crown—evade the cross,
Through My lone sorrow in the garden sleep?"

"Oh, if I have left the courts of perfect bliss,
That thou might'st one day have them for thy home,
Wilt thou not do so small a thing as this,
And when I call, take up thy cross and come?"

—*Church News and Forum*.

FIGHTING FOR JESUS.

BY EMILY HUNTINGTON MILLER.

The children had the whooping-cough: Hugh and Alice and Jenny and the twins. You can imagine what a racket they made; for when Alice left off coughing, Hugh or Jenny was sure to be just beginning, and the twins coughed, as they did everything else, both together. Of course they could not go to church, and that was how Aunt Ruth happened to think of preaching them a sermon. The rest of the family went to hear the Bishop, and Aunt Ruth arranged her congregation on the sofa, and gave them some lumps of sugar with cough medicine dropped on them. Hugh and Alice liked the medicine, and the twins would have swallowed any kind of a dose for the sake of a lump of sugar. Then Aunt Ruth began.

"My text is a very short one. It has only four words, and is about fighting."

"I know," said Alice, looking at the boys: "Thou shalt not fight."

"H'm," said Hugh, "that's no text."

"The congregation musn't interrupt," said Aunt Ruth. "My text is about fighting, and it is this: Fight the good fight. You may all say it with me. If I were a minister, I should always have my people repeat the text." They all repeated it together, and then Aunt Ruth went on.

"The first thing I want to say about my text is this: There is a fight going on in this world; not just a battle, which comes to an end because one side or the other is beaten, but a regular war, that goes on and on, day after day, and year after year, and never really comes to an end. It is a fight between all the good and all the bad: a fight between everything that is true and pure and noble and lovely, and everything that is untrue and impure and dishonorable and unlovely.

"The second thing is: everybody is wanted for it.

"In most wars, this is not so. If the old men come and say, 'We want to join the army, take us,' they tell them 'O no! you are too old, we want only strong men.' And if the women or the girls should say 'We want to join the army, take us,' they would say 'O no! you are only women; you cannot fight; we must have strong men.' And if the boys say 'Take us,' they tell them 'O no! you are too young, only strong men can fight.' But in this fight everybody is wanted; young and old, weak and strong, and most of all, the children.

"The third thing is: Everybody is in it.

"No one can stand on one side and say 'I am not going to join either army,' for every one is enrolled on one side or the other, and helping either the good or the bad to win. Satan does not wait until we come and say 'Put me down on your side; I am going to fight in your army.' No indeed, most people never say that; but Satan finds them standing idle, or waiting to make up their minds, or trying to please themselves, and he says 'Put them down in my army: every one that is not fighting me, counts one on my side.'

"The boy that wouldn't swear himself, counts on the wrong side if he goes with those that do swear, or stays to listen to profane and wicked words. The girl that would not tell a lie herself, counts one on the wrong side if she only laughs at those who do. Satan says 'Every one that is not against me is on my side,' and Jesus Christ says 'Every one that is not with Me is against Me.'

"The next thing is, that on both sides they have recruiting offices and camps of instruction. You know that when men are first gathered into an army they do not know how to be soldiers. They have to learn to obey orders, and to be always ready and watchful and vigilant, and how to use their weapons and bear all sorts of hardships like brave soldiers. So they put them into camps of instruction, and there they are drilled and taught.

"Satan has his camps of instruction on the street corners, and in the saloons, and at the theatres, and in all places where his crafty officers can get hold of foolish people and teach them his ways.

"And Jesus Christ, the great Captain of the other army, has his camps too—in the homes and the churches, and the Sunday schools, where children are taught how to march and stand guard, and use their weapons."

"What do they fight with auntie?" asked Hugh.

"The Book of Instructions tell all about that; you learned it not long ago, Alice."

"O yes! I remember: 'Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God.'

"Thank you, Alice, that was exactly right; and then it says we are to pray always, and to watch with all perseverance. But I was going to tell you one thing more about this fight. All the soldiers of Christ fight under the very eye of their leader, and he is always at hand to see their brave deeds, and send them help when they need it. You know it sometimes happens in battles that a soldier, or a company of soldiers, will be surrounded by the enemy, and find themselves in great danger, with no way to send for reinforcements, and are cut to pieces before any help can get to them. But in this fight, Christ's soldiers have only to say 'Lord, be thou my helper,' and the commander answers 'Fear not, for I am with thee: I will deliver thee.'

"Another thing is that every faithful soldier is sure of promotion, whether he does little or much, if he only obeys orders, and does his best. In other armies, thousands of brave men die and are never heard of, or go away maimed and crippled and poor, while the great officers get all the glory. But Christ rewards every one of his soldiers, and gives them all crowns and honors. He says, only 'Fight the good fight,' and promises that 'he that overcometh shall inherit all things.'

"I am going to fight in that army," said Jenny.

"So am I," said Hugh; "only it sounds nice to talk about, but I could never quite see what a fellow was to fight."

"I think my sermon needs an application, said Aunt Ruth, "because that is the trouble with all of us; we are expected to meet some terrible enemy, and have an out-and-ought fight with him. Now I can tell you, children, some of the ways you will have to fight. Some of these cold mornings, when the rising-bell breaks right into the middle of a nice dream, and the bed feels warm and soft, you'll hardly suspect that you have a chance for fighting by

jumping bravely up and obeying orders. And some morning when everything goes wrong, and your hair is all tangles, and your shoe-strings get into hard knots, and you have something for breakfast that you don't like at all, you may never think that you have a chance for very brave fighting by just calling on your Captain for help, and being pleasant and patient in spite of all.

"And when you have hard lessons to learn that you don't feel very much interested in, and can't really see the use of, you may not think that if you try to shirk them, instead of faithfully doing your best, you have lost a chance for a good fight.

"And when you are tempted to break a rule of school, or play some funny trick, or take a mean advantage in a game, or cheat a little in play, or neglect work that you ought to do, or say a teasing thing to make some one else angry, or say an unkind thing, or repeat an evil story, or tell an untruth—you may not think it, but these are all battles to be fought and won in the name of Jesus, and He is just as ready to help us win them as He was to help Paul or Stephen.

Hugh and Alice and Jenny looked very thoughtful, but the twins began to wiggle about, and Lonny, who sat next the end, had been silly dangling a string over the old cat's head for some time. So Aunt Ruth closed her sermon, and dismissed the congregation; but Alice leaned upon her shoulder to whisper.

"Auntie, if a girl tried not to be so careless about tearing her clothes, and leaving things out of place, would that be fighting?"

"Certainly it would," said aunty. "And would Jesus help us about such things as that?"

"Indeed He will, my darling." "Then I know one way for me to fight," said Alice kissing her auntie. —*The Scholar's Magazine.*

SUSYS SIX TEACHERS.

"Susy, you were a very good girl at church, this morning." "How could I be naughty mamma?"

"Oh in a great many ways. One child could disturb fifty people."

"What could it do?" "It could keep getting up and down on its seat. It could keep asking if service was almost done. It could turn over the leaves of a hymn book and rattle them. It could gape, and yawn, and fidget. Or it might turn round and look right into other peoples' faces in a rude way."

Susy had seen children do all these things. Mr. Ought whispered that he had done some of them herself.

"Mamma," said she, "it is hard to sit still."

"I know it is, and that is one reason why it is good to go to church. You know you must sit still, and try to learn to do it. And it is well to learn to do hard things."

"What for do little children go to church?" asked Susy. "They don't know what the minister says."

"No, I know they don't understand much. But there are a good many reasons why they should go to church, even then. I cannot explain them all to such a little girl as you are. But one reason is this: If they always go when they are children, they will be always likely to go when grown up. Besides, nobody goes just to hear what the minister says. We go to worship God. Even little Susy can please and honor him by just sitting still in the house, and making no noise. And some of the blessings he has for the grown people he showers down on the little ones who are brought there to get it."

Susy smiled. "I'll sit still, and may be he'll shower some on me," said she.

"You needn't say maybe," said Faith. "You may say, he certainly will." —*Mrs. Prentiss.*

EVERYBODY is troubled with persons whom they do not and cannot like. What shall we do about them? A suggestive new book says: "It is a temptation strongest in the strongest characters. In one sense all men are to be loved equally, but there must be preferences—our Lord's love for John, Martha, Mary and Lazarus are instances of this. We are certainly not required to love the faults of others, but are forbidden to judge others, and to consider our own. 'When in company with a person you dislike, or when something brings him back to your mind, make an effort secretly to think of the esteem which God has for him and the account which he makes of him.'"

WHITE ANTS.

"Now, just look here at what these vile creatures have done!" exclaimed Mat, bursting into the room in which his father, brother and sister were seated at breakfast. The boy's face was flushed with anger, as he held out to view a bundle of copy books and some papers that seemed ready to fall to pieces. "All my journals, my letters, the essay from which I hoped for a prize, those hateful white ants have been making a feast on them all!"

"You should have kept them in tin," observed Amy.

"What nonsense you talk!" cried the angry boy, "as if I could look up in tin the very essay which I was writing, or the very copy-books which I use every day! My papers lay on a shelf which the lazy bearer never dusts, and all up the wall this morning I saw the horrid brown marks which showed where the little brutes had tunneled their way up to the place. 'It is always so,' added Mat, flinging down the papers on the floor and himself on a chair, 'everything goes wrong, unless one is perpetually spying about to see what mischief is brewing. India is a horrible country, with its cockroaches, flies, mosquitoes and scorpions, and white ants—the worst of them all!'"

Down came Mat's clenched fist on the table with a violence that set plates and saucers jingling.

"Take things more easily," said Bill, Mat's younger brother, whose eyes were fixed on his plate of bread and butter, "do the best you can and don't fuss."

We shall never take the comforts of religion till we become thoroughly religious and follow God with all our hearts. A half religion must always be a joyless thing. It hath just so much sin as renders religion unpleasant, and just so much religion as renders sin bitter.—*Rev. Robert Walker.*

MARRIED.

SNARE SQUIRES.—At the Church of St. John, Cornwall, N.S., on Wednesday Feb. 12th inst, by the pastor, Rev. F. J. H. Axford, Charles Havelock Snare, to Leah, eldest daughter of Richard Arch Squires, of Broad Cove, St. John's Nfld

CRAWFORD MILNER.—On Feb. 10th, at St. John's, by Rev. D. C. Moore, Jas. Adw. Crawford to Mary Miller.

DIED.

RINES.—Died at sea, on the voyage from Calcutta to New York, on board ship "Esther Roy," of Asiatic cholera, Henry George, only son of Daniel and Marlon Rines, of Matland, in the 22nd year of his age.

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MISSION FIELD.**A ZULU MISSION.**

[From the S.P.G. Mission Field for February].

St. Augustine's Mission in Zululand is near Ieandhlwana and Rorke's Drift. It was founded in 1840, and in the following year the Rev. Charles Johnson was ordained by the Bishop of Zululand and placed there. The present state of that Mission presents features like those of many other Missions, and yet they are most remarkable. It is astonishing how little we are impressed by such reports as that which Mr. Johnson writes with so much modesty. It is surely no small thing that in a report of three months' work there should be mention of the baptism of 26 adults from such a race as the Zulus, and that under one European clergyman there are eleven stations, from each of which there are 'offshoots' or minor stations. Mr. Johnson writes:—

"I am glad to be able to report that I have now got my little offshoot Mission Centres in good working order, each with a resident native catechist, who is schoolmaster too.

These are the names of my staff of Mission workers. I first will give those who are paid:

1. Benjamin Molepe, St. Augustine's Main Centre.
2. Jono Mhlampi, St. Augustine's Main Centre.
3. John Neamu, Mapitleng Offshoot Centre.
4. Titus Mtembu, Kwahlomisa, Offshoot Centre.
5. Kumkani Kayo, Blood River, Offshoot Centre.

These are all paid workers, giving their whole time to the work. They are paid partly by the people and partly by our Finance Board.

There are also at each Mission Centre native evangelists who give their services for Christ's sake only. These are their names:

6. Moses Mazibuko, St. Augustine's Main Centre.
7. Moses Mabuza, St. Augustine's Main Centre.
8. Philip Moubu, St. Augustine's Main Centre.
9. Jim Bengu, Mapitleng Offshoot Centre.
10. Abel Molepe, Do. do. do.
11. Albert Silepe, Kwahlomisa, Offshoot Centre.

I must explain what I mean by 'Offshoot Centres.' They are offshoot works from this main centre, but each is a centre from which other little offshoot places are worked.

My one white schoolmaster left me, so now I have no European with me at all. Of course, we are not in the position to offer a stipend to anyone that would be equal to the smallest stipend offered by stores or shops to their employes.

I am sorry to say that we have not yet been able to begin to rebuild our school church at the Blood River that was burnt down some time ago. We are holding school there in a large hut that has been lent by one of the natives, but

he wants it now, for he is to be married shortly. Hitherto, I have had my hands so full that I have had no time to go and stay there long enough to organize a working party. I find that the only way to get these offshoot school buildings erected (unless one had funds to pay for building, which we have not) is to go to the place with some of your own working natives and call on the natives in the district to come and help, and remain working with them until the work is finished. If the building is large, you may have to go two or three times with an interval between each. I hope in my next report to be able to say that we are at any rate at work on the Blood River buildings. I am anxious to get some school material, such as maps—large ones to hang on the walls. Especially do I want one large map of the world for each of the four schools. I should also be very glad of some English school primer, royal readers, copy books, and exercise books.

On St. Matthew's day, Sept. 21st, the Bishop came over and baptized 26 adults, and confirmed 29.

It was a very nice day altogether, and a very happy day to me. We commenced the day with Holy Communion. The catechists and evangelists came in from the offshoot stations: there was only one evangelist not present, and he is not at home at present. It was the first time that we had all been able to come together since we have commenced. Many of the candidates were from the out-stations. We all assembled at the early celebration. After that I had the candidates in and gave them a few minutes' address; then we all went to breakfast. Just then the Bishop arrived, and at 11:30 a.m. the service began. It was a service, I think, that is never seen in England; this is the order:

1. A young woman who has been under censure for six months was readmitted to her position as a communicant.

2. Hymn; 3. Two candidates were admitted as catechumens; 4. Hymn; 5. Baptisms; 6. Confirmation. It all made a very complete service.

After dinner the Bishop left, and the native catechists departed each to his Centre, and each taking back his people. A great number of heathens had assembled to witness the solemn rite. Our building was too small by far, only a few could find standing room besides the friends and relations of the candidates. God grant that those admitted into His fold may have grace given them to stand firm in the midst of their many temptations. It is impossible for a European, brought up from infancy in the midst of Christianity, with Christian influences surrounding him on every side, to understand the position of these native Christians, surrounded on every side with teeming masses of heathenism, ignorance, and dense superstition. Oh! how often I have trembled for, and prayed over, some newly baptized native, often the only Christian in a kraal, and living a long distance from us, knowing well



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what he would be exposed to; but I thank God I am able to say that the number is not great of those that have really lapsed, and I am glad to say that there are many of those isolated cases of Christianity that have had grace to stand against all temptation, and are now influencing the people by whom they are surrounded as the leaven in our Lord's parable. But my heart bleeds for everyone living in the midst of heathenism, whether African or European.

To me there is not any wonder that so many of the young Europeans coming out to Africa fall away from 'The Faith.' My heart aches when I think of the terrible temptation the Europeans (the young men who are trading and store keeping) in this district are exposed to. Christianity is gaining ground. Slowly, but surely, the heathen are being influenced around all our Mission Centres. Last year over a hundred were baptized and nearly a hundred confirmed here at St. Augustine's.

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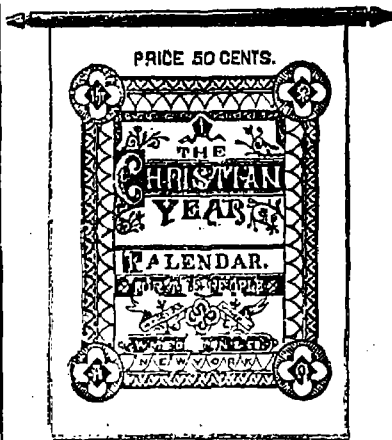
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