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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.

A BISHOP EDITOR.—Bishop Dudley, of Kentucky, has taken a new character, viz., that of Editor of what has hitherto borne the name of *The Kentucky Church Chronicle*. As to the purpose and conduct of the paper, he says:—

"That our design may be accomplished, we need, and we earnestly ask the active co-operation of the Rector and people of EVERY parish. We desire that every issue shall contain an item from every parish, mission, and church institution in the diocese; for if we be indeed one family, the matters of very smallest apparent moment concerning any member should be of interest to the whole family, and only intimate knowledge of the family life can keep alive and intensify family love and family thoughts. And further, because the *Chronicle* is designed to be the record of the family's life, therefore, its columns must contain no hard words, or covert insinuations; no controversial treatises, or partisan disquisitions by which even the least of the brethren may be justly offended. Within the liberty which the Church, the mother, accords, all must be permitted to dwell unchallenged and the family journal has no place for cruel taunt, or sneering jest, which one Churchman speaks against another because of different interpretations of the one standard of faith and worship.

Controversy is, perhaps, sometimes profitable and the Church hath her doctors for its conduct, and her periodical literature in which their arguments find fitting place. But the *Chronicle* is not one of these; and we say in advance that with our knowledge and consent no word shall ever be printed in its pages which can justly offend any loyal Churchman to whatever school he may belong."

All success to Bishop Dudley in what we know he will find a difficult task. His aim has been that of the *GUARDIAN* for years, only it is *Provincial* and not *Diocesan* merely, and seeks assistance from the people and clergy of every parish in Canada. Many have responded, there are many yet from whom we await information and help in our work for Christ and His Church.

LIFE OF THE CLERGY; WHAT IT SHOULD BE.—Under the title "The great Commission; twelve addresses on the Ordinal," twelve addresses delivered by the late Bishop of Ely (Dr. Woodford) have been issued in book form. In it the Bishop says of the Church:—

"Your life is to be a 'life of ministering,' the Doctrines and Sacraments and Discipline of Christ, as this Church received the same. You are, that is, to regard your Ministerial life as part of a greater whole, even the 'Life Ministerial' of the Church of England. This English Church has a definite system of ministering. You have it in the Prayer Book. She waits upon her children from the cradle to the grave, in her own way, with her Baptism, her Catechism, her Communion, her Visitation of the Sick, her Burial of the Dead. The system is complete, and it is very definite. It is not the

system of Rome; it is not the system of Nonconformity. But such as it is it has been deliberately framed and adopted by her saints and fathers; it has been controverted and maintained, it has been consecrated by the love of those who have for it suffered bonds and imprisonment. It may sometimes appear to you that, with good effect, this system may be departed from. Some may desire to import into it, from the right hand or the left, that which it has not. Nevertheless, I would press upon you that the lines of the Church of England system must be *loyally kept and worked upon, if you accept her commission*. That system affirms, with the Catholic Church the reality, by and through each Sacrament, of its own special gift of grace—that those Sacraments should not be evaporated into mere acts of man, into outward motives of acted prayers, or become mere superfluous and uncertain signs of that which God's decree has already given. The system involves the belief in an Apostolic Ministry, the careful preservation of it, the consciousness of and thankfulness for the gifts which the possession of that ministry bestows. Whilst one school amongst us, strong, doubtless, in intellect, would have us forego Church dogma altogether, recognising no such thing as a formal, extraordinary communication of truth from God to man, holding the Bible itself to be scarcely more than the product of highest human powers, and the Church to be scarcely more than a national institution for the promotion of moral living; the whilst Nonconformity, enforcing the sense of personal religion and of the personal relations of the individual soul to its Redeemer, has thrown aside the yoke of Church order, and reduced to almost nothingness the doctrine of Sacramental grace; you are called upon to work out a system holding a marked and clear position of its own—a system which, in the days of Reformation, stood out distinct from Rome on the one side and Geneva on the other, which has maintained its special position through three hundred years, and, in spite of charges of narrowness and superstition, holds fast to it still." This is a book to be possessed and prized by the clergy, and the occasional study of it will, we have no doubt, contribute to the stirring up of "the gift that is in them."

The volume contains twelve addresses on the following topics:—"The Call of God; the Ordination Gift; Diligence in the Study of Holy Scripture; the Power of Absolution; a Threefold Ministration after a Threefold Rule; Faithful Dispensers of the Word and Sacraments; the Presentation of Candidates; the Ordination Vows and a Pattern Life; a Life of Belief, and a Life Ministerial; the Act of Ordination; the Twofold Teaching of the Ordination Collects; Truth of Doctrine and Innocence of Life; the High Dignity and Weighty Office."

INVITATION.—The Bishop of Iowa (the historian of the American Church, the Right Rev. Dr. Perry) has been invited by the Archbishop of Canterbury to preach the annual sermon before the Venerable Society, for Propagating the Gospel in Foreign Parts, in St. Paul's Cathedral, on June 22. The only American Bishop who has preached before the Society on its anniversary is the Bishop of Ohio.

CENTENARY OF THE CONSECRATION OF BISHOPS WHITE AND PROVOOST.—On February 4th, services were held in the Chapel of Lambeth Palace, commemorative of the consecration of Bishops White and Provoost, one hundred years ago. The Archbishop of Canterbury and the Bishop of London both took part in the services, as did also Bishops Lyman and Potter. Bishop Potter made the address, for a report of which we are indebted to the *New York Herald*. The American Minister, Mr. Phelps, and probably a hundred others were present. Bishop Potter spoke, in part, as follows:—

"Children grow to man's estate and pass from under their father's roof only to turn back again to the parental knee, too often bringing with them their little interests and memories, as though they were of substantial weight and consequence. Happy would the world be if all fathers thus intruded upon were as patient as he who to-day sits on the throne of Canterbury and who by his invariable courtesy and kindness to his large family beyond the sea has already made his name a household word in many an American home. One can imagine the surprise with which our kinsmen, who count their ecclesiastical history by nearly a score of centuries, look on at the new people who make so much of the completion of their first hundred years. But we, who are children of the Church of England, may at least plead that for us that hundred years stands for a new creation.

"At the close of the Revolutionary War the Church in America was not merely enfeebled, it was almost extinct, in a hostile atmosphere of divided counsels. Its Ministers were largely withdrawn from it to the Mother Country. There seemed nothing for it but to die. That it did not, that it grew and has made a place in the affections of multitudes not of its fold, is not less true than that if any one a hundred years ago had so predicted of it he would have been generally laughed to scorn. That its growth should have been so rapid and its history so peaceful is largely due to one of the two men who, a hundred years ago, were consecrated at yonder very altar. Then is it strange that we Americans should wish to come back to this sacred, venerable shrine, in which, by the Consecrations that took place here, we commemorate the completion of our Church's organic life then effected? Here the American Episcopacy drew her first breath as a daughter of the Anglican communion. From that communion she derived her English Bible, her Book of Prayer and her sacred traditions."

Toward the conclusion Bishop Potter made eulogistic references to Bishop Hobart, and recited with impressive effect these lines of Wordsworth to Bishop White:—

"To thee, O saintly White,
Patriarch of a wide-spreading family,
Remotest lands and unborn times shall turn,
Whether they would restore or build to thee,
As one who rightly taught how zeal should burn,
As one who drew from out faith's holiest urn
The purest stream of sacred energy."

"And so, as the children come to-day to kneel at their English mother's knee, they thank her first for that godly and far-seeing

man whom she gave back to them as their first Primæ across the sea. To-day those children send greeting, homage and love. And surely they, too, may be permitted to remind themselves that this jubilee year of yours is this morning doubly theirs; that half of their first century has been covered by the reign of a single sovereign who, whether as wife, mother or ruler, has endeared herself to the people of two hemispheres, and who, in each of these relations, has pre-eminently illustrated those distinctive traits of fidelity to duty, reverence for right and exhaustless sympathy with misfortune and sorrow which have been among the chiefest graces of the Church of England.

And so, as some of them have come back to this historic spot to keep this, their first centennial birthday, this is the prayer they breathe for their honored mother. Hitherto you have been pre-eminent in Christendom for Scriptural faith, sound learning and pure manners. Already you have borne witness in many lands to the Catholic doctrine in all its primitive simplicity and power by lives of unselfish and heroic devotion. May it be so more and more in all the centuries to come, and when another hundred years have gone and our children's children gather here, may you still be found in all the plenitude of ever-advancing triumphs, rich in the treasures of your heavenly Head, clear as the sun, fair as the moon, terrible as an army with banners.—*The Church.*

A VALUABLE DONATION.—The Society for Promoting Christian Knowledge has made a valuable present to the Library Syndicate of the University of Cambridge, in the form of a number of Syriac and Arabic manuscripts contained in ninety volumes. Those manuscripts were collected about the year 1842 by the Rev. C. P. Badger, the eminent Orientalist, in the course of his travels in Mesopotamia and Kurdistan. They have since remained in the hands of the Society, but have not been widely known to scholars; and, in order to make them more generally accessible, the Society has now handed them over as a free gift to the University.

DEATH OF BISHOP GREEN.—The Venerable Bishop of Mississippi, Right Rev. Wm. Mercer Green, passed to his rest on Sunday, 13th ult. He was born in Wilmington, N.C., May 2, 1798. In 1821 he was ordered deacon by Bishop Moore, of Virginia, who two years later ordained him to the priesthood. He was consecrated Bishop of Mississippi, February 24, 1850. In 1883 Bishop Thompson was consecrated as his assistant, since which time the aged Bishop has resided in Sewanee, undertaking but little active duty, and looking forward serenely to the rest which remaineth.

PAN ANGLICAN.—The Archbishop of Canterbury has given notice that a council of all the Bishops of the Anglican communion in the world will be held at Lambeth Palace in the summer of the year 1888.

WALES.—A religious census has been taken in Wales, at the instigation of the Dissenters, and it shows the Church to be largely in the ascendant. The Nonconformists are discomfited.

A lady in Ontario writes, renewing subscription:—"I like the paper very much. One cannot help having their interest in the Church deepened by reading it.

If parents knew more of Christ and practised more of His religion, there would not be so many little feet already starting on the wrong road, and all around us voices of riot and blasphemy would not come up with such ecstasy of infernal triumph.

CONFIRMATION.

Confirmation is an ordinance of the Christian Church, in which special Gift of the Holy Ghost is imparted to those who have been baptized. It is the complement of Baptism, supplying what is needful to the perfecting of the spiritual outfit, the full armour of the Christian. The Holy Spirit imparts to the soul a Gift in Baptism, another and a further Gift is imparted in Confirmation.—*Grueber.*

We desire to say one or two things concerning the rite of Confirmation with the hope that they will do something to uproot some erroneous conceptions that are prevalent amongst members of the Church and others. First of all with respect to the age in which young persons should be presented to the Bishop for Confirmation. Seeing that a special Gift of the Holy Ghost is given at Confirmation, and this Gift is the one thing necessary for the perfecting of the Spiritual outfit, the armour necessary to protect us from the assaults of the evil one, is it fair to our young persons to deprive them of this Gift, this protection any longer than the Church herself lays down as the proper time for them to receive this Gift? Is it fair for the tender and plastic souls to allow them to go out into the world and be subject to all the temptations which of course every parent dreads, without bestowing upon them every safeguard in our power? The Church lays down a direct and explicit law with respect to the time when persons shall be brought to the Bishop for the "laying on of hands," that is, when they can say the Creed, the Lord's Prayer and the Ten Commandments, and have been further instructed in Church Catechism. This of course infers that they have arrived at some degree of intelligence, and are alive to the fact that they cannot always be children; also that some day they will be thrown into the world to fight their own battles and will need all the armour they can get to protect themselves. Moreover, there are many temptations to be endured while under the shadow of their parents' roof. Many pernicious habits which grow into sins if not conquered in the bud, can be contracted by children while at school, but which can be overcome or shunned if the Grace of God is in the heart. But, to put forth the arguments necessary to combat the opposition of these who imagine that youth even when endowed with intelligence, is an obstacle in the way of Confirmation.—It is well known that for a thousand years children were confirmed immediately after Baptism, after the example of our Blessed Lord Himself, on whom the Holy Spirit descended as He came out of the water of Baptism. It was only the difficulty in securing the presence of a Bishop, that led to the separation of Confirmation from Baptism; but even then the time was to be as brief as possible. Now the Order of Confirmation speaks of "children" and "child." By Canon Law infancy ceases at seven years of age and childhood then begins. The adult or age of youth is fourteen for a boy and twelve for a girl. It follows, therefore, that the lawful age for Confirmation at the present time in the Church of England is the period between seven and fourteen years of age. This is the time when they ought to be prepared with the Church's requirements, the Creed, the Lord's Prayer and the Ten Commandments with the others parts of the Catechism.

That there are some upon whom the Gift has been bestowed, and who may be compared to those whom our Lord speaks of in His Parable of the Sower, when the good seed fell by the way side, or among thorns, should not deter parents and guardians from providing that their children should, as early as possible, receive the instruction from their pastors necessary for the preparation for Confirmation.

We desire to touch with all tenderness on another point. It is well-known that Confirmation is the necessary act to be undergone before persons who have been baptized can be admitted to the full privileges of the Church of England, or any of its daughter Churches. There are some persons excellent and hearty workers for the Church, who partake in all quietness of conscience of the highest privilege of the Church namely the Holy Communion, without having first received the laying on of hands in Confirmation. Various causes may be assigned for their not having received the Special Gift. They have been passed by in their youth, unwillingly perhaps, or unwittingly, and have been admitted to the Altar in later days, when the thought has not crossed their minds that they are still incomplete members. Others have been received from other Churches, and think it is unnecessary to obey the laws of the Church they are outwardly professing adherence to, or they think they would be stultifying in some way those who admitted them formerly. Surely for the sake of example, the former class are not in right, or, any young person can say, "I will wait until I have grown up, and then I can avoid confirmation." It is then shame or fear that prevents such as these from coming forward and openly confessing their Faith? Is the simple rite of Confirmation such a dreadful ordeal to undergo? With respect to the latter class, surely the good people who first admitted them to the privileges they think they possess, would not be stultified by their friends taking another step in the faith, and being admitted to still higher privileges than they could bestow, especially since they are deprived, here at least, from these privileges which they conferred, and they are with their mouth making confession of belief in those they are enjoying. Surely no form of Church polity sanctions, outward forms devoid of inward fact. We trust our words will have some weight with some of our most esteemed friends and fellow-workers, to induce them to become inwardly and thoroughly what they are at least outwardly and usefully. Our Church needs all the support it can get to enable it to do its duty in this country, and half-hearted work is often very detrimental if not injurious.—*Anglican Church Chronicle, Honolulu.*

NEWNESS OF LIFE.

"Even so we also should walk in newness of life."—Rom. vi, 4.

Christ and His people are one body. The new birth by water and the Holy Spirit not only creates a federal relation between the believer and the Saviour, but a vital union, so that, as St. Paul says, they are members of His body, bone of His bone, and flesh of His flesh; and, as St. Peter says, they are partakers of the Divine nature. They are united to God through Christ. And being so united they live a life of faith and prayer, that their sins may be forgiven, and they be enabled to do good works, and understand the whole plan of salvation, "so that, being pure in heart by the perfect knowledge which is by the Son of God, they may be initiated face to face in that blessed contemplation, and be like Moses, whose face shone brightly with divine irradiation from the vision of God."

They who are so situated must necessarily walk in newness of life. They will love truth, and virtue, and purity, and justice, and hate all that is opposed to these. They will love the Church and its Sacraments and its ordinances, because they are the divinely appointed means whereby they are enabled, through Christ, to secure and maintain those wonderful and glorious privileges, and develop and strengthen

those heavenly virtues, and by which others may become partakers in them. Having renounced the works of darkness—that is, the world, the flesh and the devil—and devoted themselves, soul, body and spirit, to the service of God, their lives must necessarily be different from what they would naturally have been. Old things pass away, and all things become new. They live for a different object, act from different motives, and are led by a different spirit. The love of Christ, the honor and glory of God, the good of the Church, the salvation of souls, and the good of society, are the leading thoughts and motives of their lives and the inspiration of their acts.

And this is what is meant by newness of life. It is that divine life which flows from a living union with Christ, showing itself in their daily walk and conversation. Not in Puritanism, not in Phariseism, nor in any kind of affection, but in a brave, true, manly, loving, catholic spirit—in a spirit that forgets self, and lays aside all anger and wrath, and malice, and hatred, and prejudice, and narrowness, and endeavors always to act upon the same broad platform, and from the same noble and godlike motives that prompted our Divine Saviour while He was in the flesh, and which He proclaimed in the Apostolic commission, "Go ye into all the world and preach the Gospel to every creature," and that was so strikingly illustrated in the vision of St. Peter, "What God hath cleansed, that call not thou common."

There is nothing so much needed in the Church, and among Christians of every denomination, as a realization of this fact. The Church, and the cause of Christ has suffered greatly, and still suffers, from ignorance, narrowness, and prejudice—from selfishness and self-indulgence. It is time that Christians should make good their professions by realizing, and showing that they do realize that "as many as were baptized into Jesus Christ were baptised into His death," and that they were "buried with Him by baptism into His death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Let all who desire salvation for themselves, and for others, and who long for Christian unity, take heed to these things, and remember that the Church of God is a brotherhood—one with Christ, not only "one in hope and doctrine," but "one in charity."

"There are," said the late Dr. Chalmers, the eminent Scottish Divine, "many who look with an evil eye to the endowments of the English Church, but to that Church the theological literature of our nation stands indebted for her best acquisitions; and we hold it a refreshing spectacle at any time that meagre Socinianism pours forth a new supply of flippancy and errors when behold, as we have often done, an armed champion come forth in full equipment from some high and lettered retreat of that noble hierarchy; nor can we grudge her the wealth of her endowments when we think how well under her venerable auspices the battles of orthodoxy have been fought—that in this warfare they are her sons and scholars who are foremost in the field, ready at all times to face the threatening mischief and by the might of their ponderous condition to overbear it."

We admire long pastorates when it is agreeable to both parties, but we know ministers who boast they have been thirty years in one place, though all the world knows they have been there twenty-nine years too long.

A lady in United States writes:—"I am much pleased with the GUARDIAN and think it improves much."

EDITORIAL NOTES.

We notice with regret a difference of opinion existing in regard to the form in which the Centennial of the Colonial Episcopate shall be permanently marked; several schemes other than that which has been "approved" having been suggested. We are bound to say that the decision arrived at to mark it by the erection of a Cathedral at Halifax seems eminently fitting, and is one which ought to be heartily endorsed and carried out. Several years ago we visited Halifax and attended service in the *pro* Cathedral, and though the service itself was enjoyable, we could not escape the feeling that the building itself was entirely unfit for what might be called the Mother Church of this whole Dominion. The Diocese of Nova Scotia should have a Cathedral more grand, imposing and perfectly appointed than any other diocese, not alone in honour of the loyal and saintly Inglis, but as "Eusebius" has well pointed out in a letter which appeared in this paper on the 23rd Feb., "as an expression and memorial of the deep and true thankfulness to God, of Churchmen throughout the whole Dominion for the inestimable blessings conferred upon them through the introduction and perpetuation in this land of the old Church with its historic and true Episcopate. The time is short, and to make the effort successful, personal and individual preferences—right enough until decision has been made—should be abandoned and energetic, well devised, action follow."

The remarks of that ever uncertain Churchman, Dr. Phillips Brooks, of Boston, in a sermon lately preached by him touching Apostolic succession seems to have produced one good effect at least, viz.: the publication by Cupples, Upham & Co., of Boston, of a series of "Tracts for the Times new and old,"—by whom written we know not—in which the position and claims of the Church are distinctly and definitely restated. So far four have been issued. No. 1: "Reasons for not accepting the Doctrine of the Apostolic Succession." No. 2: "Reasons for accepting the Doctrine of Apostolic Succession." No. 3: "Adhere to the Apostolic Succession the safest course." No. 4: "Records of the Church; the Seven Epistles of St. Ignatius." A wide circulation of such information as these Tracts contain is the best antidote against the unfaithfulness of individual members of the Priesthood.

THE Bishop of Algoma has been appealing for several years past for the formation of a Widows' and Orphans' Fund for the Clergy of that diocese. We notice that the Ladies of the Diocese of Huron have taken the matter in hand, and propose to make it a Jubilee act working through the Women's Auxiliary Missionary Association. Certainly the object and intention are good, and we presume that notwithstanding other appeals in connection with the Jubilee this will rank amongst those of the first importance, and meet with a hearty response. We feel, however, that no demand should be made upon "the Clergyman's wife" to head the list. With the fact staring our people in the face that many a hardworking clergyman in these older dioceses is, after years of hard and self-denying work—receiving a stipend pro-

bably less than that paid to some of his brethren in Algoma, and certainly far from adequate for his own needs, a request for the contribution of even \$1 towards this very laudable object seems unfair. Let the contribution come from the women of the Church, other than the wives of the Clergy. We have little doubt many of the latter will contribute without call—none are so liberal as a rule as the clergy and their wives—but all the same no request should be made.

LENT with its duties, privileges and responsibilities is once again with us. To the individual it brings, or ought to bring, deep searchings of heart, true self denial and an earnest striving after a more perfect knowledge of the position of the soul towards God. But should there not also be a searching, as it were, of the corporate *parochial* heart, to ascertain how the parish and its members as a whole stand towards God in reference to its duties, privileges and responsibilities? and if the "searching" result unsatisfactorily, in order to amendment for the future. Is the Church's work in all its departments done and well done? Are the services well maintained? Is the parish priest well paid; and, better still perhaps, has he the loving active sympathy of each and every member? Are the little ones of the flock looked after—not by the clergy alone, but also by the laity? and gathered into the Sunday-school and Confirmation classes—and how stands the Communion class? Wo, laymen, are too apt to throw the blame upon the clergy for any deficiency in parochial work, or want of success therein, Lent offers an opportunity to "look at home."

DIocese OF FREDERICTON.

ST. JOHN.—*Parish of St. Paul's, Portland.*—The last of the popular series of dime readings was held in the school room on February 15th. Owing to the very inclement weather a smaller assembly than usual was present to enjoy the really excellent programme. The programme closed with some magnificent tableaux, representing "Britannia and her colonies," in six brilliant scenes. These were accompanied by the singing of the patriotic song "Rule Britannia" by Mr. Rodgers and a full chorus. While for a loyal finale the Jubilee National Anthem was rendered with great spirit.

At the call of Mr. Churchwarden Drury three hearty cheers were given for Her Majesty, and when these had subsided, three more were lustily given for the Rev. A. Reid and the ladies of the concert committee.

For the benefit of St. Mary's Sunday-school the committee gladly promised to give an entertainment on the Thursday following in the mission school room.

LENTEN SERVICES.—The following services have been announced by the Rector, Canon De Veber:—The Litany will be said every weekday during Lent at 7.45 a.m. Evening Prayer with a devotional reading every day, except Fridays, at 5 p.m. On Fridays the service will be at 7.30 p.m.

The Sunday services will be held at the usual hours.

CHOIR ENTERTAINMENT.—The chorister boys spent a very pleasant evening at the Rectory on Monday, the 21st inst. Games, singing, charades, laughter and a good supper sent all away very happy.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

LUNenburg.—In our obituary notices is recorded the death of Mrs. H. L. Owen, widow of the late lamented Rector of this parish. The deceased lady was born in St. Andrew's, N.B., her father being the late Dr. Frye, a leading physician of that place. She was descended from the U. E. Loyalists. She leaves two children, several brothers and sisters, and numerous relatives in various parts of New Brunswick. We offer our respectful sympathy to the bereaved family.

FALMOUTH-HANTSPOET.—Mr. McCulloch, the Treasurer of the New Church Building fund wishes to acknowledge the receipt of the sum of \$25 from the Rev. Dr. Phillips Brooks, rector of Trinity Church, Boston, U.S. Other contributions are earnestly solicited from those who have the welfare of God's Church at heart.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—On Sunday evening the 13th, the Rev. James Simpson, M.A., was inducted into the incumbency of St. Peter's Church, in this city. The induction service was conducted by Rev. C. O'Meara, rector of St. Paul's. E. J. Hodgson, Esq., Q.C., read the Bishops' Mandate, and administered the oaths of loyalty to the Queen, and obedience to the Bishop in all things lawful. At the close of the service, the newly inducted minister briefly addressed the congregation on the responsibilities of his office, and urged them to the faithful performance of their Christian duties. The sermon by Rev. C. O'Meara was appropriate and impressive. There was a large and attentive congregation.

DIOCESE OF FREDERICTON.

ST. JOHN.—Sunday-school work in the city of St. John does not appear to progress as it might if tested by the number of scholars or average attendance during the past year; that is from Advent 1885 to 1886. According to the summary report of the Superintendent annexed to the Report of the Executive Committee of the C. of E. S. S. Teachers' Association for the Deanery of St. John, the total number of scholars for 1885, on the registers of Trinity, St. John's, St. Paul's, St. James', St. Mary's, St. Jude's and St. Luke's schools was 1,641; whilst in 1886 it only reached 1562, and the average attendance in '85 was 1,028, and in '86 957. In only one school was there an increase in the number of scholars, viz.: in St. Luke's—which advanced from 265 to 306. These figures should set Churchmen in St. John to thinking; and thinking should lead them to acting, and that earnestly, speedily and persistently, that the record for Advent 1886-'87 may show a decided improvement. *It is due to the Church.*

DIOCESE OF MONTREAL.

ST. VINCENT DE PAUL.—On Thursday 17th, the Lord Bishop of Montreal, attended and assisted by the Rev. Canon Anderson, the Chaplain also assisting, administered the Rite of Confirmation to seven of the inmates of the Penitentiary, as also to five members of the congregation. The Bishop's charge and sermon was exceedingly impressive, and were listened to with the most marked attention.

The Holy Communion was afterwards administered, when all the newly confirmed, together with two of the inmates and six others present, received the sacred elements from the hands of His Lordship and the Rev. Canon.

Lent was ushered in by special services held in the various Churches of the city and neighboring parishes, either in the morning or evening at the parish church. Service was held in

the morning and afternoon. Arrangements have also been made in several of the churches for special services during the week; but west-end laymen sadly need a service at an hour at which they would be able to attend. In St. James' daily service is held, but at 11 a.m., too late to be within the reach of men who have engagements in the city. What is needed is a short half-hour service in St. George's or the Cathedral at nine or a quarter to nine, with a brief, earnest, practical address.

HOUELAGA.—St. Mary's.—The special Lenten services, referred to in a late number of the GUARDIAN, were commenced on Ash-Wednesday evening, when the Rev. E. A. W. King, M.A., delivered an earnest practical address. A part of the Communion Service was used in closing and the Litany of Penitence was sung kneeling. Earnestness and devotion were marked features of the service.

COTE ST. PAUL.—The Ash-Wednesday evening service at the Church of the Redeemer was well attended. It consisted of evening prayer and penitential hymns and a short address by the layman in charge. On Friday evening, the 4th instant, the Rev. Canon Norman will preach.

It is said that some at least of the numerous invitations to the Governor-General's ball were delivered on Sunday morning. It is hardly to be believed; if so, it must surely have been without the knowledge of the Governor or Lady Lansdowne.

The Montreal Diocesan Sunday-school Association held its first regular monthly meeting since the new year on the evening of the 21st ult., when the Rector of Montreal (the Rev. J. G. Norton, M.A.) read an able and interesting paper on "Confirmation," and Mr. H. J. Mudge delivered an address on "Superintendent's work." There was a good attendance. The next meeting takes place on the 21st inst., when a paper on "The Collects" will be read by Rev. L. N. Tucker, B.A., and an address be made by Mr. H. W. Buchanan on "The Responsibility of Teachers." It is much to be desired that the schools in the country parts would form themselves into branch associations or bring themselves in some way into connection with the Central Body. There is urgent need of much greater earnestness and zeal in carrying on the work of teaching the children of the Church.

PORTRAIT OF THE BISHOP.—The eminent Fine Art Publishers, Messrs. W. H. Baynon & Co., of Cheltenham, Eng., have issued a high class portrait *de luxe* of the Lord Bishop of Montreal, the Right Rev. W. B. Bond, LL.D., drawn from a photograph. Judging from the rough copy which the publishers have kindly sent us, the work has been admirably done, and those who may be fortunate enough to be numbered amongst the subscribers therefor—and it was not intended to issue it for public sale—will obtain not only an excellent portrait, but a work of art. The cost of artist's first proof impression (30 in. by 22) with *fac simile* of autograph, engraved lettering and arms of See of Montreal was fixed at £1 11s 6d, and of India proof impression (25x20), with autograph, £1 1s.

DIOCESE OF ONTARIO.

OTTAWA.—Meeting of White Cross Brotherhood.—A meeting of this Society was held in the school-room of St. John's Church, on Monday, the 14th February.

After routine business the President called upon Dr. Wicksteed to address the new members present. The Dr. counselled all the members to be ready to take part in the fortnightly discussions of the Society. Not to enable them merely to become proficient in the art of public speaking, or to appear in print; but to be use-

ful by the exercise of their judgment or relations of their experience, not only to themselves and their immediate neighbours, but to utter strangers in their own and foreign countries. For by means of the Church papers their words would go far and wide. He drew attention to the new moral Society organized in 1883 in the United States, and styled the Guild of the Iron Cross. The members were pledged to fight against the spread of impurity, intemperance and infidelity; the three vices most destructive to the peace and welfare of the community. Most of those belonging to the Ottawa White Cross Guild had bound themselves to other societies, which separately attempted to do the work done by this one Society, viz.: the Iron Cross Guild. He wished the members to reflect upon the advisability of establishing in this city a branch of the army of the Iron Cross.

The Rev. Mr. Serson, of Tamworth, then spoke. He was glad to be among those who had thus banded together for furthering the cause of Christ. He thought it a wise plan to combine three societies in an Iron Cross Guild. He objected to the multiplication of societies, and he knew that Bishop Lewis had the same objection. He wished the meeting God speed.

The Rev. Mr. Hanington explained the objects of the society and declared the plan of of campaign. He stated that he had received an invitation to visit another place and establish a branch. He had also corresponded with other persons on the same subject.

Mr. W. G. Lampey said that he felt proud in being one of the oldest members of the Guild. He had exerted himself much in the direction of bringing recruits into the Society. He found that the presence of one of its members in mixed company curbed the tendency to evil speech. To protect the weaker sex ought to be the proud duty of every man. It was a comfort to think that when we were dead our work will go on and will survive us, though we may be forgotten otherwise. We, as subjects of the Empire, ought never to forget that there is a White-cross on the Union Jack, or "Old Glory" as it was affectionately called by the red coats and blue jackets. We ought never to be satisfied until the principles of the White Cross Brotherhood were pushed forward and advanced with and beyond the British Ensign, and had eventually put all nations under its moral sway. He hoped that all present would, at the judgment day, be found worthy to be enrolled under the banner of Christ.

Dr. Wicksteed stated that he had written to five Canadian Universities proposing that they should give annual lectures on the three evils he had previously spoken of. He hoped that in a few years physiology would be taught in all schools to all scholars. The whole of the method adopted by society in dealing with the sex instinct is fatally wrong. He demanded that woman should have equal educational advantages; should be educated in the same schools and colleges with men; that from infancy to adult age the two should be trained side by side.

Mr. Ketchum spoke on the evils of coarse jesting and impure conversation. It was the duty of all the members to urge others to give up the practice.

Mr. Magee read a letter from one of the members to a daily city newspaper, finding fault with the horse play indulged in when tobogganing. The Guild then adjourned until the 28th instant.

WOLFE ISLAND.—A number of the members of Trinity Church here, met in the Rectory on Wednesday evening, the 16th ult., to read an address and present a purse to Mrs. Christie for the purchase of a gold watch and chain as a mark of their appreciation of her kindness in acting as organist. The address was read by Mr. G. Wills. Mrs. Christie replied, thanking Mr. Kitts and Mr. Friend and all the subscribers for their kind present, not only on account of its value, but also for such an expression of

their good will. The company separated after spending an hour or two in social intercourse and enjoyment, and singing the national anthem.

KINGSTON.—Lenten services have been arranged in all the city churches. In St. George's Cathedral there will be a course of lectures on Lenten subjects by the different city clergymen, service each Wednesday evening at 8 o'clock.

The St. George's Cathedral Young Men's Association held an open meeting a few evenings since, and invited their lady friends. The attendance was good. A very interesting lecture on "Indian word painting" was given by Mr. Waterbury, of the Merchants Bank. The lecture was richly illustrated with cartoon drawings from the pen of the lecturer, many of the *fac similes* of the originals obtained from the Northwest.

CARLETON PLACE.—*Parochial Mission.*—A parochial mission was held in this parish February 9th-17th, Rev. Rural Dean Sutherland, of St. Mark's, Hamilton, being mission priest. The missioner arrived in the parish on Wednesday afternoon, and after litany the same evening was formally inducted to his office by the Rector of the parish. The introductory sermon followed and a conference with parish workers was held afterwards to devise more active measures to further the work of the mission. The daily routine was as follows:—7.30 celebration, 9.30 matins (The missioner remaining after prayer to consult with any that might wish to speak to him concerning their soul's salvation), 4 p.m. Evensong with instruction, 7.30 p.m. mission sermon, 8.30 after-meeting, with instruction in Church doctrines, followed usually by a conference with the parish workers. Sunday 13th was a busy day: Matin at 10 o'clock, celebration with sermon at 11, children's service with address at 3 p.m., service and sermon for men only at 4 p.m. Evening at 7 with the mission sermon and after-meeting. During the week the mission visited some of the large factories and workshops in the town and met as many of the hands as wished to remain a few moments for the purpose and invited them to come to the services.

The outcome of the Sunday afternoon meeting for men was the formation of a branch of the "White Cross League" with the Rector Rev. A. Jarvis, president; F. D. Robertson, M.D., first vice-president; and M. W. Britton, Esq., (Lay-Reader), second vice-president, and Mr. T. Morgan, secretary-treasurer. One hundred and seventeen of those present signed the pledge of the League, which begins operations under very favorable auspices. On the day on which the mission closed a sermon for women was preached after Evensong at 4 o'clock. The church was well filled, and, indeed, on all occasions the congregations were good, although the evening mission sermon was always the most popular event of each day—on some evenings planks had to be brought in and arranged for temporary seats, though the church has a seating capacity of 500. The mission came to a close on Thursday evening, after the usual mission sermon. Resolution papers were distributed for signature amongst the congregation and returned to the missioner who handed them over to the Rector to be tabulated for future reference. Then followed the solemn renewal of the vows of Holy Baptism, after which the missioner formally resigned into the hands of the Rector the charge that had been committed to him; then followed the Dokology and lastly those present came forward and received each an illuminated card as a memorial of the mission and at the same bid adieu to the missioner, who carries away with him many a warm and hearty "god-speed" from those whom he has so abundantly helped on their heavenward way.

One feature of the evening mission service is worthy of notice. The members of the choir

were distributed in various parts of the church. The singing being led by a cornet, with organ accompaniment, thus receiving excellent congregational singing without recourse being had to only in popular airs. The selection was made from Hymns, ancient and modern. A paper, with about twenty hymns printed on it, was distributed through the congregation, the numbers in the Hymn Book being retained for the convenience of those who bought their books. The singing was most satisfactory, the rendering of some of the metrical litanies being very effective.

DIocese OF TORONTO.

Toronto.—*The Mission.*—Preparations for the great Autumn Mission which is to be general throughout Toronto, continue to be made, and the Clergy are now engaged in securing Missioners for their respective Churches. There is also a hope that the movement in Toronto may lead to a similar effort being made in Hamilton immediately afterwards, in which case there is little doubt that increased impetus will be given to the undertaking, and that the various Committees that have the matter in hand, will be justified in going to the expense and trouble of securing great Missioners from a distance—even from England.

The exact date of the Mission is not yet fixed. It will probably take place in November, but between this and then, many prayers will go up for the blessing of God upon the undertaking. Definite work in the way of preparation will be begun towards the close of the summer.

Parochial Boundaries.—It is said that the Bishop of the Diocese contemplates summoning the Clergy of Toronto at an early date, to take into consideration the re-distribution of the various Parochial boundaries. It is quite time that something should be done to rectify the present very unsatisfactory state of things in this respect, not alone for the sake of the Clergy in their work, but also for the welfare of the people themselves. Take for instance the case of St. Matthias. The present parish embraces a population extending from the Lake to nearly Bloor street, and in width but a few streets, practically from Bellwoods Ave. to Euclid Ave., and in some parts to Muter street. S. Phillip's Church is placed on the extreme N. E. angle of its parochial limits, and reaches down to within a stone's throw of S. Matthias Church. S. Thomas' Church, near S. George street reaches across the head of our Parish. S. Stephen's though fairly central, embraces a great district extending we are told from Euclid Ave. to the Guns in the Park, while S. George's likewise has an area,—and a densely peopled area,—altogether we should say, too great for the capacity of the Church. A similar state of things is reported in the Eastern part of the city, notably in the case of S. Peter's, much of the population in all these instances being too remote from their Parish Churches to be reached or influenced by them to any appreciable extent.

As it is, almost every Parish Church in Toronto is crowded to overflowing.

S. Matthias.—The Confirmation Classes are now fairly under weigh, and are being well attended. Though it is impossible to say how many may present themselves for Confirmation before Easter. [Mr. Darling begs us to state that he will still be glad to welcome persons who have not yet attended the classes, and to prepare them privately when necessity requires.] The classes meet on Mondays at 8 p.m., and on Sundays after the evening service. A small class meets also on Mondays at 2 p.m. at 30 Euclid Ave., in order to suit the convenience of those unable to come out at night.

Now is the time to subscribe to the CHURCH GUARDIAN. Read the special offers on page 11.

DIocese OF HURON.

LONDON.—The Secretary of the Canadian Church Union requests us to publish its Constitution for the benefit of subscribers in that Diocese and elsewhere. It is as follows:

Art. I.—The name and style of this Association shall be "The Canadian Church Union."

Art. II.—The aims and objects of this Union shall be:

1st. To unite the various dioceses of the Church of England in Canada, so as to form a purely Canadian Branch of the "one Catholic and Apostolic Church," owing allegiance to a Metropolitan and a Provincial Synod as the true head and governing body of the Canadian Church.

2nd. To sustain and strengthen the Church by all means in its power, by a hearty and liberal support in all Church work; to aid the Bishops and Clergy in maintaining and enforcing her doctrine and discipline.

3rd. To maintain the Prayer-book of the Church of England in its integrity.

4th. To disseminate information as to the Scriptural origin and general history of the Church, as a means of holding her members to a faithful and intelligent allegiance to her principles and teaching.

5th. To promote meetings of Church people for the informal discussion of those matters about which men's minds are not as yet sufficiently informed for serious Synodical consideration.

6th. To encourage the laity to take a more active part in the work of the Church, both general and parochial, and especially Sunday-school work.

7th. To form a bond of union for all lay workers, affording them a medium of communication and for consultation on the various phases of their work.

8th. To aid and foster by all means in its power a desire for Christian unity.

Art. III. Any person in full Communion with the Church may become a member upon being proposed and seconded, and reported on by the Executive Committee, and elected by at least a two-thirds vote of the members present at any regular meetings of the Union. All persons so elected shall sign the roll of membership, pledging their support to this Constitution.

Art. IV. The annual membership fee shall be one dollar.

Art. V. The Officers of this Union shall be a President, Vice-President, Secretary, and Treasurer, who, with six members, shall form the Executive Committee of the Union. Four to form a quorum.

Art. VI. Election of Officers:

1st. The Officers and Members to form the Executive Committee shall be elected by ballot at the Annual Meeting.

2nd. The President, Secretary, Treasurer and four other members of the Executive Committee shall be residents of London.

Art. VII.—1st. The Annual Meeting of the Union shall be held in the City of London on the 25th day of January, or within a week of that date.

2nd. Regular Meetings of the Union shall be held in London once a month.

Art. VIII. Branches may be established with the sanction and under the direction of the Executive Committee, provided they adhere to this constitution.

Each Branch shall be governed by a President, Vice-President, Secretary, and Treasurer, and a Committee of three.

Branches may arrange their own membership fee, but shall contribute annually to the general funds of the Union 10 cents per head for each of their members.

Each Branch shall report and remit fees to

the Executive Committee annually, on the 1st day of January, and may send a duly authorized delegate to the annual meeting of the Union.

Art. IX. This Constitution may be amended or changed at any regular meeting of the Union. Provided always that notice in writing of such change or amendment shall have been given to the Secretary at least two weeks previous to such meeting.

And provided further, that such change or amendment, when passed, shall be by a two-thirds vote of the members present at such meeting, and shall not come into force until confirmed at the next regular meeting by a similar vote.

The Women's Auxiliary Missionary Association in this Diocese, although of comparatively recent foundation is making steady progress.

The monthly meeting at the Bishop's residence have been well attended, and the interest is gradually increasing.

Several branch Associations have been formed some under very unpromising circumstances. Nine of these are working remarkably well and the rest hold out hopes of future success. Several bales of clothing have been dispatched to poor missions in the North-West, and have been gratefully received on behalf of the destitute Indians.

At Christmas a Christmas letter Mission was formed, and letters, cards and Testament's distributed to the inmates of the various public Institutions as well as to the Police force, car drivers, Territory hands, &c.

The Flower mission at Christmas gave presents to the Hospital, Orphan's Home, and Home for the Aged.

A Committee is also formed for the dissemination of Missionary literature.

The Bishop is present at the monthly meetings which is a strong stimulus to exertion, and two interesting papers are read aloud at every meeting on Foreign and Domestic missions. We hope to have delegates from all the Branches at the meeting of the Board of Foreign and Domestic Missions on the 20th April.

DIOCESE OF ALGOMA.

THE Treasurer begs to acknowledge the following contributions, viz.:—For new mission district of Parry Sound, Mrs. Merritt, St. Catharines, \$10; General Diocesan Mission Fund, Dr. A. Wilson, \$35; Mrs. E. Blake, \$30; F. Wyld, Esq., \$20. Other amounts—\$14 from St. James' Cathedral P. M. A., per Mrs. W. K. Boyd; W. Wilks, Esq., Galt, \$100; F. G., London, \$4; M. R., per Rev. A. J. Broughall, \$5. Collections—Port Dover, \$27.45; Stratford, \$101.20; Mitchell, \$17.23. For Mr. Renison's Parsonage, from Mr. W. Cook, \$5, per Rev. Mr. Sweeney.

DIOCESE OF RUFERT'S LAND.

RAT PORTAGE.—*St. Alban's Church*.—The Incumbent has instituted a weekly celebration during Lent, and hopes that it may be so appreciated as to warrant him continuing it through the whole year.

On Friday evenings he is delivering a course of lectures on Church History.

On Wednesday afternoons there is also services.

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette* says:—

What we all, laymen and clerics alike, require to have more deeply impressed upon our minds is—that the Church is not a human but a divine institution, not a society or religious club accidentally brought together to propagate certain religious doctrines, but a supernatural organisation, it is not with life, and possessing

within itself channels of grace; that the sacraments are living things, and not mere forms; that they minister to and feed the spiritual life of men; that they are "effectual (*efficacia*) signs of grace and God's good will towards us (*i.e.*, they effect what they signify) by which *He doth work invisibly in us*, and doth not only quicken (*i.e.*, give life to) but also strengthen and confirm our faith in Him."—(Article xxv.) They have to realise more, that the ministry of the Church is the *divinely appointed means* for working this dispensation of grace, and for conveying through the preaching of the Word and the administration of the Sacraments the life-giving virtues of the gospel of Jesus Christ. If, instead of seeking after irregular services, and pursuing the *ignis fatuus* of a spurious union with those who do not really wish God-speed to the Church (of Ireland), the laity would throw themselves heart and soul into the work of the Church as faithful and devout Churchmen in their respective parishes, what great things might not be expected! What a great work the Church would then accomplish!

Church Bells (London), contains an article over the initials G. V. in which the writer says:—

The revised Lectionary has some unquestioned advantages. It has done much in the promotion of Divine Service day by day in churches where such a privilege was impossible before, and it has shortened a few lessons which were, beyond question, too long. If, however, the Lessons were read with as much care and meaning in all churches as they are read in a *very few*, even the old long lesson would rarely have been thought too long for a congregation which is generally attentive to God's word when it is read *distinctly, unaffectedly, and with meaning*, because the Lessons ought neither to be read *mechanically*, without sense or expression, nor to be preached and given forth in a manner which secures attention to the *reader* rather than to what is read. But it is felt, at least, by the many, that the present Table of Lessons needs to be revised, and that a return to the old Table is, in some instances, desirable. Whether the method by which the Epistles of the New Testament are read in the morning, and the Gospels in the afternoon, is really any improvement, is a question which need not here be discussed, although it may be regarded as well open to doubt. But the old Sunday Lessons need to be almost entirely replaced as they were, and the changes need to be very generally revised.

Church Press (N.Y.) says:—

Until there be greater earnestness of heart in our public services there will never be any responsive heartiness that, no matter how full and loud it be, will be worth the breath that utters it, and many will go on seriously questioning whether responsive forms are not, in deed, a confessed failure. Thousands participate in them without apparently the least sincerity, or more than the most superficial interest, far more coldly addressing God than they would their fellow-men, chilling the heart of the officiant, and dragging the wheels of public devotion in the quicksands of indifference, or, at best, of a pietistic lukewarmness which is about as bad.

The same paper says of *Lent*:—

It should be our desire and aim to realise all the good possible from the Lenten exercises. In order to that, we must have a just appreciation of what the season is and what is required, and we must resolve to enter upon it, and go through with it to the end, in the spirit of devotion which will bring us into harmony with the season and enable us to draw from it all the good that is possible. For the due and profitable observance of Lent the Church requires private meditation and prayer, acts of personal sacrifice and self-denial, and more

frequent and earnest attendance upon the services of the Church. In this way we shall be brought into a closer communion with God, and shall be made partakers of His fullness.

The *Living Church* well says:

The opinion prevails, and some recent discussions seem calculated to make it even more popular, that the Anglican Church is differentiated from the Protestant Christians who have gone out from her, by the single note of the Apostolic Succession; and from the Roman Christians, who have anathematised her, by a denial of the claims of the papacy and by certain matters of opinion and worship. The fact is, however, the root of the difference is deeper. Both Protestant and Roman theology are largely scholastic. The symbol of both are exhaustive intellectual definitions. Their creeds and confessions of faith are fine-spin theories about the plan of salvation, or the logical development of dogma. The Anglican Church, on the contrary, presents a body of faith and a rule of order founded upon the Holy Scripture as interpreted by the Fathers. Its theology is patristic, not scholastic. Its order is regulated by primitive example, not by the drift of popular opinion. It asks not what scholars think, but what the Church has held from the beginning. It allows a large liberty of private judgment and individual opinion, but admits nothing to its faith and formula which cannot be clearly proved from Holy Scripture as interpreted by primitive standards and catholic use. So, abiding in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers, the Anglican Communion presents to-day, as we believe, the purest example of the faith and order of the Apostolic Church.

The *Church News*, of West Virginia, says:—

It is not by sporadic efforts that the work of Diocesan Missions can be kept in a wholesome condition; it is only by *patient and persistent work* amidst difficulties and obstacles that success can be secured. Methods excellent in themselves and plans most wisely drawn are in themselves ineffective, unless behind the machinery devised, there lies the motive power of individual effort, grasping at once the greatness of the work to be done, and consecrating itself unstintingly to the task.

The *Church Magazine*, of North Carolina, has these needed words of rebuke:—

To frolic and dance into Lent, the season of our self-sacrifice and discipline, to make Shrove-Tuesday, day and night, a period of such gaiety and indulgence as to borrow from the forty days in advance all that we may expect to lose therein, is for any Christian as unreasonable as it is hypocritical and dishonest. To be sure, such unthinking people for themselves can expect no good from Lent; but if they are members of the Church, which looks to that holy season for spiritual repletion and the renewal of her life in Christ, for her sake they ought to forego this scandalous custom, and be content, while devout and faithful people are putting on the garments of their humiliation, to at least stand reverently by, not thrusting their cruel clatter upon the ear of the soul that is trying to prepare for the thrill of the heavenly harmony and joy. We urge our friends hitherto thoughtless in this matter to be considerate of the Church and her obedient children.

The *Belfast Weekly News*, insists that the religious element predominates in the agitation for Home Rule, and in a leader in the number of the 15th January under the head "THE ROMAN CHURCH AND HOME RULE" directly charges this to be the case, and calls attention to a card issued by the Roman Bishop of Leeds as clearly indicating that no change of policy on the part of the Church of Rome is to be expected, and concludes:—

We have drawn the attention of the intelli-

gent public to the religious element involved in the consideration of the Home Rule question; and we warn them not to be carried away by side issues, for the religious element cannot be eliminated. The heritage bequeathed to us is a noble one; the trust, from a religious standpoint, a great one; and it is our common duty to prove true and faithful guardians of civil and religious liberty, that we may in turn bequeath the same testament un sullied to our children. For farmers to be their own landlords, or, if not their own landlords, to occupy cheap land, may be very desirable; but it is still more desirable to have security of life and property, religious and political freedom. Today the war is against the Protestant landlords; to-morrow it would be against the Protestant tenants and labourers; and if the State cannot maintain the owners how could the occupiers be maintained in this Island? Protestant landlords and tenants should never forget that their interests are mutual. They must stand or fall together; and fall they will if Mr. Gladstone should realize his object. He has just contradicted the rumour that he had shifted his position in regard to the Home Rule Bill. The Bill is not dead; and Loyalists must not relax their efforts to maintain the unity of the Empire.

The Standard of the Cross (Ohio), says:—

Lent comes again, to enable those who will to make their lives more honorable to God and more serviceable to their fellow men. The end is so simple and desirable, and so reasonable to springtime, that Christians generally may be invited with confidence to walk by the same rule, to mind the same thing. Church-going, more frequent and more regular, has much to do with the desired result; for the means of grace are ordained by our Lord Himself for this end. And private fasting and prayer have much to do with it; for unless our public devotion is made tributary to a more earnest secret life, there is great danger that we are religious only in the eyes of men. And besides, how else than by a new economy of the forces of life are we to reform life habits, or resist the constant tendency to self-seeking and self-indulgence? Who will not secretly resolve, who dares refuse, to say, "I will, by God's grace, walk more with Christ, until I feel again the constraint of His Cross and the power of His Resurrection"? To be practical, this resolution must take on details of personal observance, according to individual circumstances.

The Living Church says:—

The observance of Lent is as ancient, probably, as the celebration of Easter, spoken of by St. Paul. It had its beginning with Christ, alone in the wilderness. It was generally observed in the primitive Church. It has been kept, without fail, each year; and now again around the world, the greater part of those who profess and call themselves Christians, have begun its solemn observance. It is worth while to think of this, as we obey the call to prayer and fasting. It is not the appointment of our rector or our Bishop. It is not the appointment of our General Convention or of our mother Church of England. It has the sanction of the Catholic Church. We kneel together around a common altar. We send up united prayers. We agree touching this one thing—a sense of sin. We have the promise; if faith, as of a grain of mustard seed, be ours, we shall have the blessing.

The Pacific Churchman says:—

The *Methodist Recorder* (England) lately made the following statement:

We, ourselves, after very close consideration, are prepared to admit that the Church of England, in the number of its more or less detached adherents, exceeds the sum total of all other denominations, the Roman Catholics

included. We are neither able nor disposed to deny that during the last twenty years its growth and advance have been very wonderful, and greater on an average in respect of practical aggressiveness and voluntary organic development, than the growth and advancement of Nonconformity as a whole.

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,—If you can kindly publish the enclosed letter from one of the Church Emigration Societies Provincial Secretaries, you will, I am confident, confer a great kindness, alike on many a young lady here in England worrying her heart to breaking in enforced idleness she in no way wishes nor can afford, and on many an over-burdened Canadian mother not able to find the domestic helps she greatly needs.

And in this connection may I, as a Canadian member of its councils, call the attention of Canadian Churchmen to the general working of the Church Emigration Society?

Its purpose is to sweeten and aid the material and spiritual fortune and lot of the Emigrant and colonist by the mother's help of the Church in the Empire. In this it is the twin sister of the Venerable Society for the Propagation of the Gospel, and the wonder is that it has not been twin-born in time, as well as purpose. They would have brought the Christ into the colonial lands as He was in Galilee of old, helpful to body and soul alike. The importance of the field of great usefulness upon which the Church Emigration Society has entered is increasingly felt here in England, and the growth of the Society during the first year of its existence has been remarkable and most encouraging to its founder. The Venerable S. P. G., with eye ever keen and wide as the eagle's to see opportunity for Colonial Church work, has given the "habitation and name" of its Board room in Westminster for the Church Emigration Society's annual meeting; and the Selwyn of East London, the Bishop of Bedford, is to preside as chairman. The Society is everywhere here, obtaining the ear and winning the support of the most influential, whether churchmen or statesmen, who take an interest in emigration.

And for three reasons, among many, Canadians should also take a thankful and active part in its work.

The Society, through its Church organisation here, takes the greatest care that none but those of good character, physique and health shall emigrate to a colony under its auspices—and the responsibility of accepting a would-be emigrant is not left to any single individual but to a whole committee, to whom every application must be submitted, and through its communications with the parochial clergy of England and of the colonies the Society finds a suitable home and employment in the colony for the emigrant before he leaves England. He is not thrown upon our shores homeless and friendless to, through his inexperience, seek work, as one might "needles in a hay-stack," and finding none, to meet the fate of a tramp, wretched himself, and a nuisance in the land.

And one great aim which the Society never loses sight of in all its organisation and work is to bring the emigrant Churchman and the colonial Churchman together to know and to befriend each other and unitedly strengthen their Church in the land, and if the work this Society is capable of doing had been done in the settlement of Canada from the first our religious history would have been very different; and many an emigrant would have been spared much fruitless toil and unnecessary hardship and despondency.

Prosperous as the Society has been during its first year it is deserving of still warmer recognition and support, and especially from the Colonial Clergy and Churchmen.

The Church of England in the possession of the whole land here, and as the Church of the English race everywhere, has, in her opportunities and resources, a greater power to be the holy Mother of the Colonisation of the Empire than all other possible corporations put together, and the possession, in the Providence of God, of such unique opportunity and power, and the known great blessings that wait on their faithful and zealous use is the strongest possible call of duty to put them to good account.

Very truly yours,
E. J. FESSENDEN.

SIR,—As Canadian correspondent of the Church Emigration Society I shall be glad if you will allow me to lay before your readers some information which may be new to them, and may probably, to some at least, be of practical value. Since the C. E. S. has become well known in England and recognised as reliable guide and help to intending emigrants, being Church of England. I have received many applications from young ladies who wish to go out to Canada as mother's helps. I was told on good authority when I was in Canada last autumn that there was a demand for such service, but that the ladies who would give it must fully understand that the work required of them might in many cases be that of a helpful daughter in her mother's kitchen—as it is chiefly the great difficulty of obtaining servants that creates the want of mother's helps—and that they must be prepared to do any kind of housework which came in their way, only that they would live with, and be treated in all respects as, the rest of the family. I made this known in England and I have, at this time, letters from several ladies willing to take such situations, well educated, musical, good needlewomen, and able at millinery, another very fond of children two are sisters—Irish girls whose father lost his property in the recent Irish troubles, and who, with their brother, wish to try their fortune in a new land and are ready to do any kind of work. There is no demand for high salaries, moderate ones, would be taken. The truth is we are so over-crowded at home that hundreds of good intelligent, pleasant well-informed girls and women who must earn their living, have no possible chance of doing it here; and would be thankful to cross the sea and find room for themselves and their abilities at the other side.

Now if it be a great benefit to them as it clearly must to find a home and employment with you we think the advantage may not be altogether on one side; but that Canadian families may be glad to receive well recommended English women into their houses, and for a fair salary obtain a servant's help with an educated woman's society. If this be so I shall be glad to receive any applications and to give any further information on the subject. Two protected C.E.S. parties will sail from England in April and would take charge of any mother's helps who might be engaged before that time.

I am, dear sir, yours truly,
SARAH TURNHULL.

St. Agnes' School,
Caldy Birkenhead, Eng.

SIR,—Will you allow me to state through your columns, that I am, at this moment, in urgent need of four missionaries, two (in priest's orders) to take charge of organised missions, recently vacated; and two (Deacons, unmarried) to occupy new fields just now opening up. All four need to be zealous men, gifted with common sense and prepared to "endure hardness as good soldiers." Communication will be promptly replied to if addressed to 147 John street, Toronto. Yours truly, E. ALGOMA.

The Church Guardian

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Special Notice.

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CALENDAR FOR MARCH.

- MARCH 2 } EMBER DAYS.
- " 4 }
- " 5 }
- " 6—2nd Sunday in Lent.
- " 13—3rd Sunday in Lent.
- " 20—4th Sunday in Lent.
- " 25—Annunciation of The Blessed Virgin Mary.
- " 27—5th Sunday in Lent.

LENT.

The counsellings for Lent are many, and the multitude of counsellors sometimes produces confusion. But a few hints as to its improvement may fit into the specific instruction of rectors and aid in their fulfillment.

In use of the Lenten tide then it were well to remember these rules.

(1.) *Be honest* in its improvement. The once ridiculed season has become a recognized period of stated observance. Fashion has accepted it. And herein is the peril. Physically there may be benefit in abstaining from balls and great dinners and substituting theatre parties, card parties and small feasts, but spiritually there is no advantage in such a mode. The world mocks while fashion approves at this perversion of the Lenten idea. Make Lent retirement real by substitution of divine ideas and holy occupations for worldly pleasures, that the joy of such living may be known.

(2.) *Be thorough* in Lenten habits. Use special services, frequent communions, seasons of prayer and retirement, not as forms to be completed, but as agencies, whose value is to be learned, and habits acquired, till the full meaning of the Prayer-book idea of public worship and the Scripture idea of daily prayer be realized in every parish in the land.

(3.) *Be spiritual* in Lenten seeking. Desire the deep things of God's truth. Search for the secrets behind the veil until the unseen becomes the real, the tangible, that which evidently passeth away. Wrestle for entrance within the Holy of Holies. Remain not content with standing in the outer court.

(4.) *Be practical* in Lenten exercises, in fasting and self-discipline, improve those modes, which, while linking the soul to Christ, result in blessings of alms-giving and imparted comfort, that bring a benefit to others as well as him who is thus seeking for divine grace.

(5.) *Be constant* in Lenten effort, carrying the purpose and spirit of the season into the daily occupations of life, that all among whom we move may realize, though not a word be spoken, that there is a virtue going from us which purifies those round about, as by the

very presence of the Master. So living in Lent, the spirit will continue through all the after life, and the disciple be preaching the Master in every thought, and word, and act, by the ceaseless manifestation of the indwelling Christ, who abiding there can never be hidden from the world.

Verily, could we all keep the forty days in such spiritual faithfulness, what soul-feasting would be known throughout the Church, what an advance of the cause of Christ throughout the world, what joy in the Courts of Heaven? —*The Church Record.*

THE WILLING WORKER.

By THE REV. DR. FORREST, VICAR OF ST. JUDE'S, KENSINGTON.

"Who then offereth willingly to consecrate himself this day unto the Lord?" (1 Chron. xxix. 5). At the sacred font we have been all consecrated to God, and again in the renewal of our baptismal vow at the solemn time of confirmation, and that this may be a reality now we must have the true and evergrowing knowledge of God, of His relation to us and of our relation to Him. We must have an increasingly clear understanding of our own case and condition, that we may know all that God is to us, all that He has done and that He is doing for us in and through Christ Jesus our Lord. Are we, then, thus seeking the better to understand the case as between ourselves and God?

Ignorance is not the mother of any devotion that is really deserving of the name. If our consecration could be before the altar of an unknown God it would be simply worth nothing. If our love and devotion are to be of any real value and service it must be born of knowledge; not knowledge of a few pet doctrines or favorite truths, but the knowledge of what God is to us in Christ, broad, enlightened views of our own position as members of Christ's Church.

The work of many of us must be an unknown and an unnoticed thing. The majority of Church workers are, if I may so say, busy underground—nay, the work of the most eminent amongst us will soon be forgotten, or only remembered by a few. The world has got a short memory in those matters, and old names are quickly displaced by new ones. But why should we repine or be depressed or discouraged on this account? You will remember, in his beautiful Epistle to the Philippians, St. Paul specially mentions St. Clement, and then adds, with exquisite grace and courtesy: "And other my fellow-laborers, whose names are in the book of life," as if he would say: "What does it matter though those names do not appear in this letter of mine, though they be not inscribed in any head-roll of human fame, if they are found registered there at last?" Lord help us to live for Thee; to work for Thee "while it is day; for the night cometh"; to glorify Thee in our bodies as well as in our spirits, which both are Thine.

This consecration to God is no cheap nor easy thing. We must not offer unto the Lord that which has cost us nothing. There is the cost of self-discipline which prepares the soul to cope successfully with temptation just as his exercises and evolutions train the soldier to encounter the enemy in the actual campaign. Then there is the diligent and laborious use of the means of grace. I am afraid that the prayers of many of us are fitful and formal and intermittent—forgetful, as we are, that prayer is the master-key which winds up and so keeps the whole spiritual machinery in motion. And then do not we often find ourselves reading our Bibles in a perfunctory manner, as if it were task work—a duty that is to be daily done—no

consciousness within us of feeding on the pure milk or the strong meat of which the Apostle speaks? And so too of many our regular communicants, I fear, it may be said that they come without sufficient preparation of heart or expectancy of mind to meet their Lord at His altar, and so go unimpressed and unsatisfied away. Let me, then, urge you with all earnestness to increased diligence. Our spiritual feeling is as liable to alter as we know our natural feeling is.

We can remember some towards whom we once felt ardently; we wonder now how it ever could have been so. We can recall books that we once devoured eagerly that are now positively devoid of any interest for us. We can recall forms of expression into which we once entered fully, thoughts and purposes that were pregnant with interest and meaning for us; and they are now as dreams of the past that cannot be lived over again. Let us take care lest the same thing befall our spiritual life, which may not repeat itself, but stand in continual need of renewed culture and nourishment. If this be neglected or forgotten, the consequences must be serious. And then there is the still heavier cost of antagonism. There has, perhaps, never been since the birth of Christianity a time of greater trial of faith than that in which our lot is cast. Our age is admittedly one of doubt, of doubts on religious questions, some of which touch very closely what is most vital and fundamental.

And remember we sometimes watch the waves of unbelief as they rise higher and higher, and fear that they imperil even the Church herself, founded as she is upon the rock of ages; nay, there are moments of fearfulness when I dare say some of us are actually apprehensive lest they might remove the rock itself. But again we trust and are not afraid, and in the calm confidence of faith we smile to think how God's greatness throws around our incompleteness, around our restlessness—His rest. Then there is the deadly atmosphere of worldly indifference we have continually to breathe, the hand-to-hand encounter with temptation, the inner struggle between flesh and spirit which never ceases, and which shall continue to the very last. All these things we know more of, we have increasing knowledge of, as we daily strive to live nearer to God. And there are times, no doubt, when we grow weary in well-doing, when our purpose seems baffled, and we are tempted almost to give up the fight in disgust and despair. But again we take heart and muster courage, for we know that ours is a cause that must conquer and a hope that will never make ashamed. Our progress may seem small and insignificant, next to nothing, but it is most real; the issue is not doubtful, the end is assured—the thought which was present to the mind of the gifted writer, which he expressed in lines that are not likely to perish—

Whilst the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back through creeks and inlets making,
Come silent flooding in the main,
And not by Eastern windows only,
Where daylight comes, comes in the light;
In front the sun climbs slow—how slowly
But westward; look, the land is bright.

Two objects we should have in view for Lent: To be temperate in all things, striving to bring under our bodies for the mastery of the soul, and to make our sacrifices yield something to Christ by giving and doing good for other's sake and the Church's.

The solemn season of the Church's humiliation has again come. The call for discipline is sounding in the ears of every member of the Body of our Crucified Lord. Reader, what will you do to crucify your flesh with Christ?

EARL NELSON'S HOME RE-UNION NOTES.—No. VI.

IN "CHURCH BELL'S"

SIR, I find in the *Weekly Churchman* of the 14th ult., the following extracts:—

THE CHURCH AND THE BAPTISTS.

We note the following from a newspaper called the *Baptist Standard*, not only for its good sense and good temper, but also as indicating the point of view from which the best members of that denomination will regard the subject of Home Re-union.

"Now, for our own part, we rather admire the manly consistency of those Episcopalians, either ministers or laymen, who, believing that the Episcopacy, as they hold it, is essential to genuine Churchhood, say this, frankly and without finching. It is at least quite certain that there must be some one form of Church constitution and order which is alone warranted by the New Testament. No man ought to say that the Apostolical teaching and practice upon the subject were so utterly loose as that either nothing definite can be made out from them, or that one kind of Christian society is just as much a New Testament Church as any other. That cannot possibly be true. We do not see, therefore, that it ought to be regarded, in itself, an arrogant assumption for some one of the various Christian denominations to claim for itself the distinction of holding in purity and fidelity the Apostolical rule in this regard, or to claim that in the strict New Testament sense its Churches are the only Churches. Indeed, we can conceive that a taking up of this question, with the honest determination to settle it by the New Testament and by that alone, each denomination bringing its own Church order to that test, with however strong a claim in its own behalf, yet abiding by the result of the test in all Christian fidelity—that this might be a step toward that Christian unity which many persons seem to desire so much.

"Our impression is that Baptists would be quite ready for this species of ecclesiastical arbitration. They are willing that any denomination, Episcopal or other, shall exert its exclusive right to the Church name, in terms however strong, provided it will do this in submission to that ultimate authority, the inspired Gospels, Acts, and Epistles. Every question yet raised between them and other religious bodies, whether it be doctrine or ritual, Church constitution or Church order, the ministry and the diaconate—the whole controversy, with every point included, they are willing to take to that tribunal. And they are willing that those who come thither with them shall present any claim they please, however strong, arrogant even, to the exclusive use of the Church name, provided they will test the justice of that claim by the sole word of our Lord Jesus Christ, and of those whom He empowered and inspired to found and put in order His Church on earth."

As far as it goes this is a very important advance, and apparently a very candid offer, if ever formally given by a Convention of the Baptist body. But we must understand clearly what an appeal to Scripture really means, for individual opinion on different parts of Scripture has been the parent of all divisions.

All will allow that our Lord commissioned His Apostles to go into the world and preach the Gospel to every creature. Take Matt. xxviii. 19-20 (Revised Version), "But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw Him they worshipped Him; but some doubted. And Jesus came to them, and spake to them, saying, All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost;

teaching them to observe all things whatsoever I commanded you. And lo, I am with you always, even unto the end of the world."

In Mark xvi. 16, &c., we find the same account; the same commission given to the eleven, with this addition, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow all that believe: in My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

In St. Luke, Acts, 1. 8, "But ye shall receive power, when the Holy Ghost is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost parts of the earth."

And St. John, xx. 21, "Peace be unto you: as the Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost; whose ever sins ye forgive, they are forgiven; whose ever sins ye retain, they are retained."

These are what the Duke of Wellington very aptly called the marching orders for all Christians, and from them I make these six deductions: (1.) From every account it is clear that they were given to the eleven. (2.) That His authority was given to them: as the Father had sent Him, so He sent them. (3.) That they were to preach the Gospel to all the world, in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth. (4.) That they were to make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. The One Baptism, the One Faith. (5.) Teaching them to observe all things whatsoever I have commanded you, surely looks like the Church's contention that during the great forty days many things unrecorded were told to the Apostles, and refers to that 'doctrine and fellowship' of the Apostles to which we are told the first Christians adhered. (6.) 'Lo, I am with you always, even unto the end of the world,' thus showing that this authority given unto the Apostles was to be continued to others after their deaths, even unto the end of all time.

The other point we learn from our Blessed Lord Himself is 'the unity of the Church.' It is the one fold under one Shepherd, the net gathering of every kind. The Ark, the House, the one Body. The seed growing up into a single tree. This was all shown forth in His parables, and confirmed by His last prayer: that 'they all may be one; even as He and His Father are One,' and as a witness to the world.

Now, in the subsequent history of the Church, as shown in the Acts and in the Epistles, we see all these things literally fulfilled. On the Day of Pentecost, the number of the twelve having been completed, the Apostles receive, as such the visible gift of the Holy Ghost, and immediately preach in Jerusalem; in Judæa, after the persecution about Stephen; in Samaria; and finally, unto the uttermost parts of the earth. They do baptize into the Holy Name; they do make disciples of all. And those that believed continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread, and in the prayers. The promised signs follow those that believe in every particular, and the presence of the Holy Ghost, always guiding the Church, even in the Apostles' life-time, shows the beginning of the promise that He would be with them, even unto the end. The Holy Ghost said, 'Separate me Paul and Barnabas to the ministry.' 'It seemed good to the Holy Ghost and to us,' speaking of the first Church Council at Jerusalem. And the transmission of the Apostolic power is also clearly shown, in the appointment of the deacons, of Paul and Barnabas, and subsequently, of Timothy and Titus, with powers

to appoint others also, and the appointment by the Apostles of elders in every church. The one Church is apparent to the end, with a regular system of government. Divisions arise, but only to be rebuked. 'Is Christ divided?' The symbols of unity are continued: the Body, the Bride, the Celestial City, four-square, the One Kingdom.

And then, when we get beyond Scripture, tradition and history reveal to us one Church throughout all the world, with many branches, each tracing its episcopate from the Apostles. All one Church, with the same Creed, still abiding in the Apostles' teaching and fellowship, in the breaking of bread and in the prayers; the Holy Ghost as we believe still guiding the councils of the undivided Church.

It is folly to delay reunion till it is clearly settled in what order the three orders of Church government developed. It is clear from Scripture that the Apostles delegated their power to the seven, to the elders in every church, to Paul and Barnabas; that Paul again transmitted this power to Timothy and Titus, with special orders to ordain elders and others, and to transmit to these the same power given to them by the laying on of hands. And it is sufficient for all good Christians to know that from the earliest historical times there was one form of Church government, that of Bishops, Priests, and Deacons, universally accepted for 1500 years; and, if we accept the teaching of the great leaders of the Reformation universally accepted still by all Christians, and practically existing among the vast majority of Christians now living on the earth. The formation of Patriarchates, and the usurpation by the Western Patriarch of the great powers of the Papacy, did not venture to alter or supersede the universal form of Church government in all the separate Churches. The tares were to be sown among the wheat, the net was to gather fish of every kind; therefore we had every reason to expect that Satan would tempt the Church even as he had tempted her Lord, under the same three-fold temptations, and would for a time prevail to hinder God's work; and after the age of persecution the occasion arose to win over the half-converted masses to a lust after temporal power, though so strongly forbidden by our Lord's example and by His emphatic declaration, 'My Kingdom is not of this world.'

Again, after the triumph over the barbarian hordes, a mass of half-converted people flocking in, brought with them the superstitions of the Middle Ages. But neither superstition nor the lust after temporal sovereignty was permitted to destroy the fellowship or the creed into which all Christians had been baptized. It is true that in the endeavour to purge out these evils, a fresh opportunity was given to the enemy of souls to injure the work of Christ by introducing fresh divisions among Christians, and from all these Christianity is sadly hampered in the warfare against infidelity and sin. The additions to the faith burdening the conscience, the persecution of Christians by Christians for the maintenance of their own special shibboleths, the narrow-minded spirit of schism and division, show the havoc which Satan has been allowed to work in harrowing the Church of God.

But these things are not of God, they are excrescences on that One Church which may again give a united witness of purity, humility, and love to a benighted world. The only way to this blessed consummation is to get back again to the unity of the One Church in the Apostles' doctrine and fellowship, which was from the beginning, and will assuredly be preserved to the end. If we who profess and call ourselves Christians long for this unity, and endeavour individually to live more truly after the example of our blessed Lord, this unity must again be ours. It must not be hurried, but must be lived for and prayed for, and it will come, NELSON.

FAMILY DEPARTMENT.

INTO THE SHADOW.

BY F. BURGESS GRISWOLD.

Out of the Christmas glory,
And bright Epiphany,
Into the Lenten shadow,
With sadness, enter we.

All the long way before us,
We see the deepening gloom,
Stretching still on, and onward,
Till lost in Jesus' tomb.

Behold the hallowed footprints
Who tread'd at this w-ary length,
Must plant his feet within them,
And go from strength to strength.

Not only will it lead him
To Calvary's dark night,
But he shall reach the blessings
Of the glad Easter light.

—Living Church.

TWO HELPLESS LITTLE HANDS.

A CHILD-STORY.

By the Author of "Doddlekins."

I.

One of our greatest writers has said that a mother looks upon her child as "the centre and poise of the universe." Certainly to his widowed mother's heart the centre of the universe was the sunny-haired boy who walked the lanes of Laborde, tugging his nurse by the hand like a sturdy little man. The "foreign lady," as they called her, spoke often with the peasant folk; they knew well her fair face and her English accent; but she only smiled for the smile of her child.

"Oh! but he is beautiful," the brown-skinned woman said, "and no wonder he is well-beloved by Madame. He is white as milk, and pink as a wild rose; and I did not know there was such bright hair in the world."

The villagers admired Trot with awe when he went abroad in his cream-colored frock and his huge hat. "M'sieu Trotte" was saluted with broad smiles and *bonjours* from weather-beaten faces. The woman thought him a little angel, and praised the foreign lady for making his mourning garb be white. The men who were more practical, said, "He will be an English milord: they feed their young milords upon *bifte*; see how he strikes from the shoulder when the *bonne* will not do as he tells her!"

The maid and the fractions little boy were on the grass near the honeysuckle hedge, at the side of the lane, when a rattle and a roar of voices sounded round the bend of the road, and the miller's new colt dashed into view among a cloud of white dust, with a crowd of men in pursuit, trying to seize upon the tailboard of the empty cart. The crowd alone was enough to frighten the most staid old horse into a gallop; and the young colt took a fresh run, and with his rattling cart swinging to one side and the other, rushed down the long, steep descent of the lane. The nurse and the child had run hither and thither, and at the last moment the child had escaped, and stood alone in the middle of the road with a bewildered scream. Then the horse and the cloud of dust came down upon him like a whirlwind; but one man had out-distanced the rest, flying to the rescue. He clung to the horse's head; the runaway and the vehicle at the last moment, with one sudden swerve, ran nearly against the hedge, and left the white living speck safe upon the road. When the crowd trooped near, and the dust was clearing and the horse was got out of sight, the rescuer, who had been nearly flung under the wheel, got up from the roadside, rubbed his knees, and disappeared among the rest. The great thing was to catch Gabriel Dubois' horse, and that rash young fellow had only sent him along by the hedge in a reckless manner that nearly cost his own life. So the rash young fellow in question went his own way without hearing any one say "Well done!"

The same day that is a feast of rejoicing for one is the climax of sorrow for some other heart. While the mother was clinging to her rescued child, another woman was grieving for her son.

It was a thatched cottage in a distant village—this home of desolation. One youth had come in from the fields without one word to say. The children were eating their brown bread in the sunset on the doorstep, with only whispers between them. The eldest son, the best helping hand, the most faithful heart, had drawn a bad number at the Mairie; he belonged to the country—he was lost to his home.

"It is well for the rich," the poor woman grumbled, while her tears rolled down her wrinkled face, as she busied herself about the cottage supper. "They can pay and buy their children back. There's nothing in the world that money cannot do—but my poor Jean—"

"Ah! mother, don't cry—see, it makes Babette cry too!" so the brawny second son said, leaning over his soup at the table. "Raoul from the Red Farm is gone instead of Monsieur le Vicomte's son at the Chateau. Perhaps Raoul and our Jean will be together—who knows?"

"They may," murmured the woman desperately, wiping her tears away with the hard back of her hand. "They may meet—they may both be killed."

Poor Babette, who was only six years old, cried on with patient littlesniffs in a smothered kind of way, while Marie, the elder girl, was putting her to bed in the back room—a mere cranny behind the kitchen, lighted only by two panes under the edge of the thatched roof, and full of an earthy smell of garden roots, and a store-room odor of soap, and coffee, and meal. The hens were noisy outside, and the sunset light came in through the chink high up, while the sunburnt peasant child was kneeling in white, with her black head bowed on her little brown hands. Marie had been explaining all about the privilege of buying a substitute to go away instead of Jean, if one was rich, and the small sister knew all about it, and prayed with that magnificent trust which little children have, and which makes their simple words so touching to the tenderness of Our Father.

The little thing kneeling up on the side of the bed, with her chubby face still down upon her folded hands, spoke in a whisper, without even opening her eyes.

"Say your night prayer too, Marie. I am asking the good God for money to buy a man."

"But it is hundreds and hundreds of francs!" exclaimed the worldly-wise sister. "Now, you've said your proper prayers. Lie down this minute, and go to sleep. We could never get so much."

Babette, with a fascinating obedience, disappeared into her nest, all except her head and hands; but the hands were locked together yet, though the eyes were fast shut. A tear or two, unseen in the dark, trickled out under the black fringes and down by the curve of the cheek. "Don't say He won't," she said in pathetic appeal. "I'd give the good God all the money in the world, if I had it, and He asked me!"

There was no getting over that tearful argument. Marie tried to explain that it might be best for Jean to go.

And this she endeavored to make clear to the little one, with her unskilled tongue. But Babette persisted: "I'd give Him anything I have; and mother says the good God is so very good—better than any one thinks."

So the elder girl at least gave up saying it could not be, which, after all, was a shabby view of the kindness of the Great Giver. "Well, I will put the money for the man in my night prayers too, Babette; and we can wait and see, and it's sure to happen the best way. And we might try to earn a few francs to-morrow, to begin with."

"We! Might I? Even little me!" Babette could not help sitting up to ask.

"Yes."

"Oh! How?"

"No, I can't tell you to-night. I must go to mother—she is crying, and she can't see to mend Marc's coat. Go to sleep!"

So Babette lay very still till the night was dark, and the moonbeams peeped in at the two panes under the thatch. She and Marie would earn money together to-morrow in some way or other; she did not know how, but she trusted in her sister. And, perhaps, that would be the way in which the good God would send them the hundred and hundreds of francs. She did not know how, again; but she trusted in Him just as simply as she trusted in her sister Marie. So the two little helpless hands were folded together, and Babette, with a soft sigh, fell asleep.

II.

"I shall not go on grieving while my child is left to me," said the English lady at Laborde, caressing her golden-haired boy. "But I cannot find out who saved my darling three days ago. If I could but know!"

While the joy of the one heart lasted, the sorrow of the other went on. Jean would have to go away in a few days now.

On those hot days of May, in France, the sunburnt children were out from morning till night, little Babette, with uncovered head, and Marie, with her cotton peasant-cap, both getting browner than ever. Mrs. Aird, walking out with little "M'sieu Trotte," found them one day in an orchard at Laborde. The elder girl, with a business-like air, was shaking a cherry-tree; the little child was kneeling on the ground, allowing beetles to crawl up her pinafore. Trot stared aghast at the whole proceedings, and hid behind his mother's black gown, lest the beetles might see him.

"What are you doing, children?" the strange lady asked, with her "foreign" accent from England.

The small child clutched the insects, one in each hand, to make sure of them, and looked up. "They are the *hannetons*."

And so they were; the buzz, from which the French people name them, was well known to Mrs. Aird in her evening walks.

"And you, little thing, you are not afraid to catch the cockchafers?"

The big girl came to answer for her—

"No; Babette catches them very quickly. We get a sackful every day."

"A sackful! And what do you do with them?"

"We want to get enough to buy a man!" cried little Babette.

Mrs. Aird's eyes brightened, but she had known too great a sorrow to be able to smile easily yet.

"To buy a man, my little child! You mean a dancing toy to play with—is it not?"

"No!"—from Babette with contempt. "We are going to buy a man—a soldier."

"I think my little Trot must give you some of his tin soldiers—he has so many," said the lady in black, with her arm round her own child's neck, while he kept a sharp watch on the grass, in dread of cockchafers.

"No—not a tin soldier," said Babette, with the reiteration of a child's tongue—"to buy a man!"

"And were do they sell men for cockchafers?"

"We sell the cockchafers," said Marie shyly.

"We get three *sous* for a sackful at the Mairie. All the children gather them, when the cockchafers are so bad."

The cockchafers did seem "bad," as the girl said. There were crowds of them on the grass. She had shaken them down out of the tree, where they had meant to abide in the boughs until sunset. But for the children's harvest, the fields would be ruined by the grubs under the soil, and the orchards would be devastated by the insects.

"And how many sacks full must you collect?" asked the stranger amused.

Marie's brown face blushed. It seemed foolish, after all, to toil at gathering cockchafer in the hope of making hundreds of francs.

But Babette had courage. She fixed her big dark eyes on the kind stranger's face, and explained in her childish lisping French:—"We get three sous for a sack"

Here followed the explanation from Marie about the conscription and the bad number. With a little questioning she told how they had come to Laborde today, in the hope that the destructive insects were more plentiful there;

There is something pathetic in the way in which poor children at work gaze unabashed at the children of the rich, whose childhood is to be so much longer and brighter than theirs.

Little Babette was three years older than Trot, but she was wise enough to have taken care of a three year old child for a whole day. The children exchanged looks unabashed. There was equality between them, because they did not know of the distinctions of class;

"He is like the pretty white boy that was nearly run over—don't you remember what Jean told?" whispered Marie to her little sister.

It was enough; the secret was out; Mrs. Aird had found her little child's deliverer.

That very day she visited the cottage at the distant village, and left a golden ransom to save to the home its son and brother, its best stay and comfort.

The youth tanned with the sun, held Babette upon his knee that afternoon, while she told how "the black lady and the little white boy" had come by when they were collecting cockchafer.

"It would have taken us a long time to make up the money in sous," said Marie. "But Babette said if we worked, the good God would give us the rest."

"Think of Babette working!" cried the brothers.

Babette looked at her scraps of fat brown hands, as if they were a really important pair.

"Ah!" said the poor Mother—as happy now as her rich friend—"did I not tell you often the good God is kinder than any one thinks Him? and you shall buy fruit with your nine sous, my child."

These two little hands that had won so much for their helpless

pleading were folded together again that night:—"Let us say something to the good God, Marie," she said. "Jean is to stay with us, and we all had hot fruit cake. He would not take away our nine little sous."

"Well, what can we say Babette?" "Let us say how we love Him."

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DIED.

OWEN.—At St. Matthew's Rectory, La-Have, on the 12th inst., after a lingering illness, Mrs. H. L. Owen, in the 71st year of her age.

MITCHELL.—At Oyster Ponds, Jeddore, of Diphtheria, on February 18th, Amelia Evelyn, youngest beloved daughter of David and Maria Mitchell, aged 9 years.

WEBBER.—At Clam Harbour, Feb. 18th, Leah Adelaide, infant daughter of Isaac and Mary Webber.

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MISSION FIELD.

FOREIGN MISSIONS IN THE REIGN OF QUEEN VICTORIA.

At a week evening service for the members of the London Lay Helpers Association in the East London Rural Deaneries. Mr. Eugene Stock delivered a most interesting address on "Foreign Missions during the reign of Queen Victoria." He pointed out that great as had been the progress in the Church at home during this period that of the Church abroad had been even greater. The number of our bishoprics abroad had risen from seven to seventy-seven, and it was difficult to estimate the immense growth of Christian work which this one fact indicated. The year of the Queen's accession was an epoch in Missions. In that year Krapp started for Africa, and his labours first in Abyssinia and afterwards in East Africa, have led even more than those of Livingstone, who went out four years later, to the opening up of Eastern and Central Africa, now dotted over with Missions. A few years afterwards the Niger territory was opened up on the West Coast of Africa. In the same year Charles Simson died, who had done more than any other one individual for promoting Missions, especially in India. In the same year Bishop Wilson by an act of faith, took possession of the Punjab for Christ, though at that time it was not British territory, nor was there any prospect of its becoming so. In the same year, a layman named Squire, was sent out to inquire as to the possibility of commencing mission work in China. His headquarters were fixed at Singapore, 1000 miles off, and he reported that there was no means or hope of entering China. After alluding to the altered state of things at the present day in these different countries, and in Japan, New Zealand, Persia, and elsewhere (for the details of which he referred his audience to a small pamphlet recently written by the Rev. E. Bombe, and published by the Church Missionary Society), Mr. Stock urged the paramount duty of obeying the Saviour's last command—His only command of which we have a five-fold record, and His only recorded post-resurrection command—and concluded by calling attention to the coming February Simultaneous Meetings in London, and bespeaking hearty support for the movement.

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Pacific seas; the Allen Gardner plies between the Falkland Islands and Terra del Fuego; the Henriette bears men and means between Walfisch Bay and Sandwich Harbour; the Charles Janson is for use on Lake Nyanza; the John Williams is on the South Seas; the Ellen Gowan and the Mary attend upon New Guinea; the Day spring of the Free Church of Scotland upon New Hebrides; the Illala plies on Lake Nyassa; the Plymouth and the Livingstone on the Lower Congo; the Henry Reed on the Upper Congo.

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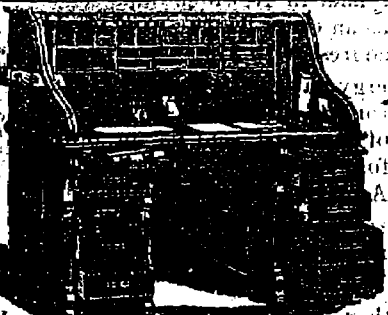
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Temperance Column.

THE Lord Bishop of Newcastle, speaking at the annual meeting of the Liverpool branch of the C. E. T. S. lately held, is reported to have said:—

"That in the crusade against intemperance the Church of England was coming to the forefront, and he was glad to see on that platform representatives of all schools of thought in the Church, and also the representative of one of those Non-conformist bodies that took their origin within the Church of England. He believed that a deep and lasting improvement had been brought about, but they dare not leave the matter in its present state. Side by side with the moral and social improvement which has taken place, there had been a diminution in the spending power in the working classes, which he was afraid had something to do with the consumption of alcohol. He appealed to them to do their utmost to make their foundations deeper, surer, and broader than they were before. (Applause.) In both extremes of society—the highest and the lowest—they would find a corresponding amount of luxury at the present moment. They were not of course equal in luxury, but the same idea of luxury prevailed with both, and they should remember that the habit of self-restraint was enjoined upon them by the baptismal vow of their infancy. He cordially agreed with the equal phase of the Society's work, and he would have none of that miserable cant which forbade a compromise between the General and the Total Abstinence Sections. He regarded alcohol as a thing which might either be used or left alone according to the decision of the individual conscience, and he would have nothing to do with the miserable phraseology which spoke of alcohol as in itself evil. He did not take the old and heretical ground of alcohol being in itself and per se an evil, but he maintained that they had absolute and perfect liberty in the matter, although each one was bound to satisfy his conscience as to his particular attitude towards alcohol. (Applause.) They must recognise the great advantage of a Temperance Society constituted as theirs was in this respect. They had heard of alcohol at work in a hospital, and Sir A. Clark had declared that seven out of every ten in the wards of one hospital had been brought there directly or indirectly by the excessive use of alcohol. In speaking of what were called the upper ranks of Society, he made this remarkable statement, that three-fourths of all those who in fashionable life were to be attributed to the excessive use of drink. So that when they spoke of the improvement that had taken place let them remember what yet lay before them in their work. Let them take courage and look forward earnestly into the future. Sir Wm. Gull, when asked how he could account for the one, two, three, and four bottle gentlemen,

as they were called, who existed in the days of their ancestors, replied, with caustic humour, "I have observed that their legislation has had very often to be reversed." (Applause.) Then there were those invertebrate men who had not the courage to leave off strong drink. It was necessary to give these people a little more backbone in this matter and a determination to set a good example to their fallen brothers and sisters. (Applause.) If they looked at the Registrar-General's returns, they would see what a terrible mortality there was amongst those who were concerned in the sale and manufacture of strong drink. In his report of 1885, the Registrar-General said, "The mortality of men who are directly concerned in the liquor trade is appalling. It appears that the mortality of the innkeepers and publicans, is 52 per cent. above the present ordinary mortality of all other males." Then he went on to show drink affected some of the great organs of the body, especially the liver, and showed that the mortality from the liver disease was six times as high amongst innkeepers and publicans, and 2½ times as high among brewers, as among the generality of males. From all parts of the world came protests from native races against the introduction of drink by English traders. They were by their action forging fetters worse than ever they forged before. Hatred and abominable as the slave traffic was, what was it to the traffic that ruined, spontaneously ruined, both body and soul, and bound people in distant lands in that most awful bondage which in England they are trying to get rid of? God's blessing cannot rest upon this country until it is freed from this reproach, and sends to far-off countries, not that which would pollute their souls, but merchandise that would do them good and help them in their walk in life. (Loud applause.)

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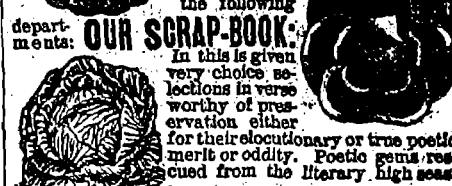
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