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The Church Guardian

A. P. Willis 1 ap 89
226 St. George

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 colored-glass east window is to be placed in St. Mary's Church, Oxford, in memory of the late Dean Burgon.

A processional cross—the gift of the Dean of Chester—was used for the first time at the Chester Cathedral at the enthronement of Bishop Jayne.

THE Society for the Promotion of Christian Knowledge have voted £5000 towards the establishment of a college for lay workers in East London.

Bishop Thomas visited Logan, Kansas, on March 4th, and confirmed a class of 48 persons, the largest number confirmed at one time in the Diocese.

St. Andrew's Chronicle, N.Y., says:—"A Churchman who will go to theatre or opera during Lent ought to spell his Churchmanship with a very small c.

Miss Whately, daughter of the late Archbishop of Dublin, and founder of the British Mission School in Egypt, died at Cairo, on Saturday morning after a short illness.

THE Rev. Dr. Rainsford, of St. George's, New York, has gone to Southern California to recover from the effects of over-work, from which he is suffering. Dr. Rainsford's health is steadily improving.

It is often said that the Church makes no, or hardly any, converts from Islam. The fact that out of 555 adult converts of the Church at Amritsar 253 were Mahomedans effectually disproves the statement.

THE boys of the famous Rugby School in England entirely support a mission school at Masulipatam, in South India. There is now talk of adding mission work in the east End of London to this philanthropy.

THE Bishop of Glasgow has declined to allow the Rev. Canon B. Wilberforce, rector of St. Mary's, Southampton, to preach in any of the Churches of his Diocese, and condemns him for officiating as an episcopally ordained clergyman in the Presbyterian churches of Scotland.

WE learn from New Zealand that Bishop Harper, of Christ Church, owing to his great age, has retired from the active duties of Primate of the Church in this colony. His place will be taken by Dr. Hadfield, Bishop of Wellington, who is a great favourite with the clergy of the Province.

THE Jamaica Churchman prints the address of the Bishop and Diocesan Council to Sir Henry Norman on his resignation of the Governorship of the island. They observe: "The time of your arrival showed that the total number of accredited members of our Church was 28,433. The returns at the close of last year showed a total membership of 32,800, being an increase of upwards of 1000 members per annum. The

voluntary contributions of members during the same period increased from £20,900 to £22,600.'

A special feature of the arrangement at Truro Cathedral for Lenten services is the Saturday afternoon service, which has been arranged for the convenience of persons coming into the Truro market from the country. The services are timed to commence at 3.30, and will not end later than 4.15. At the first of these services, March 9th, the Bishop preached.

THE mid-day addresses, delivered under the Dome of St. Paul's Cathedral every day during Lent, are this year undertaken by the following clergymen:—Rev. Canon Lester, Rector of South Hackney; Rev. J. A. Robinson, Fellow of Christ's College, Cambridge; Rev. Canon Carter, Truro Diocesan Missioner; Rev. Canon Body, of Durham; Rev. Canon Knox Little, of Worcester; and Rev. Charles Gore, Head of the Pusey House, Oxford.

As a memorial of the late Archdeacon Hannah, the clergy of the Rural Deanery of Brighton have presented a silver offertory dish to the parish church of that borough. On the cover are engraved the figures of S.S. Nicholas and Peter, showing that the Archdeacon commenced his vicariate in the Church of St. Nicolas and finished it in that of St. Peter. The present vicar, Rev. J. J. Hannah, has placed a marble tablet in the parish church in memory of his father, the late Archdeacon.

THE Right Rev. Bishop Wilkinson has presented the Church Society for Providing Homes for Waifs and Strays with about thirty-seven acres of freehold land as a site for a Boy's Farm Home. It is proposed to raise funds for erecting buildings thereon to accommodate about forty boys, who will be trained for farm life in the Colonies. The Farm House at Standon, belonging to the Society, has for some time been more than full, so that additional accommodation for training boys is absolutely necessary.

At the first of the series of Lenten Sunday evening services held at Westminster Abbey on Sunday, instead of evensong, the Litany was used, with a hymn, 'Lord, in this Thy mercy's day,' and a lesson, in the middle. Then followed the anthem, 'Seek ye the Lord' (Bridge), and an address by the Dean on 'I will arise and go to my Father,' and 'Create in me a clean heart, O God.' The service, which lasted about an hour, was concluded with the hymn, 'When, wounded sore, the stricken heart.'

THE Patriarch of Jerusalem has been lamenting to Bishop Blyth the aggressiveness of the Roman Church in Palestine and the East in proselytising from the other churches. He claims the sympathy of the Church of England under the oppression and expressed satisfaction at the mutual sympathy shown between his Church and the Anglican. He further stated that the letter of the Archbishop of Canterbury to the Russian Church had produced a most pleasing impression. The Pa-

triarch is desirous that English and American clergymen should occupy the Chapel of Abraham. The use of it was first accorded to Dr. Hale, of Iowa.

Lately a copy of the Masarin Bible—that rarest of all printed books—was discovered in the Earl of Hopetown's library, and on being brought to the hammer last week it realized £2,000. As everyone knows, it is a Latin Bible, printed by Gutenberg and Fust, about 1450-55, at Munich. This is the fourth of these extremely rare and most interesting Bibles which have been sold within the last fifteen years: the Perkins copy in 1873, for £2,690; the Lyster Park, Sir. J. Thorald's, £3,900 in 18c4; the Lord Crawford's copy, £2,650; and this present one.

Durham can boast of six canons residentiary, each canon enjoying (according to *Whitaker's Almanack*) £1000 a year. A seventh canon is to be added. He is not to be residentiary but rambling, and his travels are to be limited to the dioceses of Durham, Ripon, and Newcastle. The object of the founders of this new canonry is that the holder may lecture wherever he goes on the Evidences of Christianity. His income is fixed at the small amount of £300. The appointment of canon lecturers as well as canon missioners is one of the many evidences of the common-sense of the Church in the present day.

"History, especially Church history, repeats itself, and the words which Bacon wrote in 1859 on the controversies of the time are applicable, after 300 years, to those which now disturb our peace." So writes the Dean of Wells to the *Record*. He quotes from *Spedding's Life and Letters of Bacon*, contenting himself with giving the heads of Bacon's homily, and leaving the practical application to those whom it may concern:—

I find generally in causes of Church controversies, that men do offend in some or all of these five points. 1. The first is, the giving of occasion unto the controversies, and also the inconsiderate and ungrounded taking of occasion. 2. The next is, the extending and multiplying the controversies to a more general contradiction than appeareth at the first propounding of them, when men's judgments are less partial. 3. The third is, the passionate and unbrotherly practices and proceedings of both parts towards the persons, each of the others, for the discredit and suppression. 4. The fourth is, the courses holden and entertained on either side, for the drawing of their partizans to a more strict union within themselves, which every importeth a further distraction of the entire body. 5. The last is, the undue and inconvenient propounding and publishing and debating the controversies.

In Berlin, on February 28th, the learned Rev. Dr. Dollinger's ninetieth birthday was celebrated.

It was in July, 1870, that the Roman Catholic Council, assembled in Rome at the call of the Pope, proclaimed the dogma of papal infallibility; not only he was infallible, but every other Pope from the first. There

was opposition in the Council against this falsity by some of the wisest of the Bishops, but after its decree even these submitted. Though white was white, yet afterwards by decree they agreed that white was black. Immediately after this proclamation of a lie forty-two professors of the Roman Catholic University of Munich, with Dr. Dollinger at the head, issued a formal protest, and with other Roman Catholic theologians of Germany, Austria and Switzerland, assembled at Nuremberg, published a declaration that this decision of the Vatican Council was invalid. Little by little progress was made, and the "Old Catholic" Society was formed, of which the venerable Dollinger is one of the leading and guiding spirits. Of late the movement has not grown; its issue is in the future. But the celebration of Dollinger's birthday on last Thursday shows he has not lost caste, but is acknowledged as one of the greatest theologians in Christendom.

The New York Observer sent an inquiry to different pastors in New York—"Can you say on a postal card just what you think should be done by the Christian people of New York to reach the non-churchgoers with the gospel of Christ." Among the answers were as follows:

From the Rev. W. S. Rainsford, D. D., rector of St. George's Protestant Episcopal Church, "I recognize fully that nothing but the touch of human hands and nothing but the direct action of Christian life on unchristian life can reach non churchgoers anywhere with the gospel of Christ, and in a community like that on Manhattan Island, where life is very full and distractions are many, this simple truth must ever be strikingly manifested.

"But I do think our Protestantism errs widely in the whole matter of all its efforts to reach non-churchgoing people. As a rule, it puts its strongest churches where they are less needed and its weakest where the fields are hardest and less productive. 'You cannot preach the gospel of Christ through a telephone,' it was well said the other day. We need the clergy and ordained women living among the poor; call them sisters or call them deaconesses, they must live there, and must give up their life to the work. We want beautiful churches and strong preachers not so much on Fifth avenue as in the slums.

A reredos has been placed in the Church of S. S. Thomas and Clement. Winchester, under interesting circumstances, connecting Old and New England. A friend of the Rector, Rev. A. B. Sole; Mr. George, W. Childs, of Philadelphia, presented him with a check to defray the cost of a reredos to commemorate Bishops Lancelot, Andrews and Ken. The stonework is from a design by Mr. Herbert Kitchin, and is of early English character. In the panels are fixed paintings by ladies of Winchester. In the centre is Christ ascending and blessing; on each side are angels with the chalice and "golden crown," and on the outer panels are, on the south, St. Thomas, the Apostle, St. Clement, third Bishop of Rome, martyred in the time of Trajan, each with emblems—the spear and the anchor; in the north are representations of Andrews and Ken kneeling, both vested in Reformation robes, and with mitres at their feet. The pastoral staff indicates that Andrews died in office, whereas Ken, from scruples of conscience, died out of office, being a Nonjuror. Close to this panel is another in the wall over the credence table, which bears, on a cross-surmounted globe delineating England and America, the following words—*Stat Crux dum volvitur orbis*, followed by the inscription:

"In token of the unity of spirit and bond of peace between the Churches of the Old and New World, this reredos is dedicated by George W. Childs, of Philadelphia, to the memory of

two Bishops of the church universal, both connected with this cathedral city—Bishop Lancelot Andrews, and Bishop Ken.—MDCCLXXIX.

"The lower panels have also paintings of angels with musical instruments typical of praise. These, like the upper tier, are by Winchester ladies. The reredos was unveiled on Friday at choral evensong. The preacher was the Dean of Worcester."

SOME DUTIES AS MEMBERS OF THE CHURCH.

And now, what may be expected of us as members of the Church? What are our duties and responsibilities? First of all, we ought to comply with the regulations of the Church, and join in her services and sacraments. Unless we do this, we cannot have a shadow of a title to be considered members of the Church. How many neglect these duties. How many think that once on Sunday is quite enough to attend Divine Service. And some, when they are there, take but little interest in the prayers or praises. Such is the lamentable defection in the case of many who still "profess and call themselves Christians." But they who wish to be consistent members of our Church must diligently attend to all her suggestions. They must sanctify the Sunday, and exert themselves to attend the two services early and punctually. They must stand to sing, kneel to pray, and sit to hear. They will join audibly, yet humbly, in the responsive parts of the service, according to the regulations of the Church. They must comply with the Spirit, as well as with the letter of our Liturgy. It is our duty to love, value, and support that Church which is so Scriptural and spiritual in her services. Lay work, under all circumstances, is absolutely necessary. Most of us will be disposed to admit that we are living in stirring times with regard to the social and political state of our country. Compare the present of our Church with its past. Contrast our own times, teeming with so many important questions, with the torpor of the last century. Church work, carried on in so many ways, in so many places. Church Institutions of so many kinds, Orphanages, Refuges, Schools; Sanctuaries rising on all sides, adorned with all that art can offer, receiving with open gates and free seats and frequent services the poor and outcasts of our towns. Men of education devoting their lives freely to bring the Church's teaching home to the masses; education carried out so thoroughly in every village. The magnitude of the work in the present day points towards using all the means within the Church's power for dealing with our growing population. When a layman desires any work in a parish, it should be under the sanction of him to whom belongs the care of the souls of the parishioners. If the layman is to be of any use, he should work in harmony with the appointed minister. In a dozen different ways he may be of use. Only let those who have to find scope for a layman's talents, recognize the importance of apportioning the work to suit the worker, and realise the principle of diversity of gifts.

A man is bound to cultivate his intellectual powers and his natural capacities. The misfortune is that so many pass on through life thoughtless, aimless, and purposeless. They resemble the seaweed that is torn from its native rock and tossed to and fro on the heaving deep, the sport of every billow and the victim of every blast; they whirl round with every eddy, they yield to every surge, and at last they are swallowed up in the deep and pass away and are forgotten. It is a melancholy thing to see many of our most hopeful young men, with talents which might have glorified God, make shipwreck of everything dear in

this world and everything hopeful towards the world to come. The surface of society is strewn over with the floating wrecks and fragments of the numbers of hopeful fellows who have gone to pieces on the rocks or have been sucked in by the whirlpools of sensual enjoyment; those who were never happy but when revolving in the mazy dance or when fluttering up and down the showy drawing-room; or, if in a more humble position, frequenting the public-house or loitering in the streets.

Can mere amusement claim to be the object of a man's life? Why, yes; if we are no better than butterflies and crickets, to bask in the sun and make a noise on the hearth for a brief season, and then pass away.

Man is a strange compound of being; part is of the earth—earthy. He is in one view a grovelling thing of this world, in another view an incarnate angel; in one view an object of pity, in another view an object of interest to God. Man is to sow here so that he may reap a rich harvest there; he is to make preparation here for living with God hereafter; he is a stranger here for a time, and then he is called away to another state of existence; his principles and his manners are formed here, and as the man lives here and acts here, so should he be prepared for either happiness or misery hereafter. Christians have begun to recognise more fully than of old that it was not the clergy only to whom it was said, "I was hungry and ye gave me no meat; I was thirsty, and ye gave me no drink; sick and in prison, and ye did not minister unto me;" and not for the clergy only that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Without the aid of the laity, on a scale far larger than now, the clergy will become increasingly inadequate for the work which must be done. What can a single pastor do in a parish of several hundred souls? Single-handed he cannot possibly reach or visit those multitudes; he will be utterly unable to check drunkenness and impurity; he will have time for little beyond the actual round of his duties in the Church itself.

But, he not only cannot do so vast a work, but it is not in the least his exclusive duty to do it. If we cherish high hopes for the Church, it is because of the more general awakening to the fact that it was not the clergy only who are bidden to help the wounded Samaritans who live in such multitudes on the world's wayside. Gladly should we see broken down in all direction the notion—so absolutely false, so entirely inexcusable in any Christian man—that the clergy are set apart to do his share in the advancement of God's Kingdom, to enable him to be comfortable, to salve his conscience, to give him a full acquittance in his duties to the sinful and the wretched, to discharge for him by proxy all his obligations to his neighbour and to the world. Gladly should we see torn down and trampled into the dust the epicurean fancy that, when a layman has put into the hands of his clergyman his few conventional shillings or pounds, the hundredth part, perhaps, of his income, he is set free of all necessity on his part for Christian effort to heal the deadly hurt, or to set right the intolerable wrong. It is nothing but a convenient fiction—nothing but a false subterfuge, to act on the tacit assumption that it is not the special function or professional business of any except the clergy to consider the poor, to rescue the fallen, to convert the criminal. It is not the duty of the clergy only, but of all Christians.

The burden of administering alms, of organising institutions, of looking after the material welfare of the poor, of raising funds for numberless charities—the common duty of the Church Beneficent—ought to be shared with the clergy by multitudes who now do not so much as touch it with one of their fingers.

We must hope for the day when no church-

man will feel that he is doing his duty—will feel other than discontented with himself unless, as teacher, as visitor, or member of a choir, or as helper among the young, he can point to some definite work that he is doing for the good of others in the Church of God, outside the slightly expanded egotism of his domesticity, or the narrow routine of his profession.

As part of his great work of amelioration, St. Francis of Assisi admitted as Tertiaries into his order multitudes of all ranks, from princes down to peasants, who could not indeed take, nor ought to take, monastic vows, but could yet cheerfully bind themselves by the great self-denying ordinances of the Christian life, and devote themselves to their utmost ability to the service of others. If the Church is to keep pace with the needs of the time, if she is ever to claim and to reclaim the vast masses of her population, we want an ever-increasing army of Tertiaries—of men and women who have said each to their own heart, "Give Him of thine own, of thy time, of thy talents, of thy possession, and of thy service."—*Aid to the Book of Common Prayer*. By R. A. Rogers.

THE S. P. C. K. AND THE MASSES.

It is, we think, pretty widely known, although perhaps not so widely as it ought to be, that the S. P. C. K.—the oldest of our Church Societies, and the parent of some—has for some years past been devoting its attention to the consideration of special means by which the masses may be taught Christian knowledge. Some years ago a plan was inaugurated, which has achieved some success, of producing a literature calculated to satisfy the desires of the working classes, and at the same time to stimulate their moral and mental appetite for better things. Again, they were sought to be captured by appealing to that almost universal instinct of our nature, the love of colours and pictures. Lectures, illustrated by magic-lantern slides, giving an account of the history of the Church, were started, and have been attended by thousands of people. By this agency many thousands of the working classes were, for the first time in their lives, brought to realise something of the Church's past history, and were thus unconsciously prepared to receive the lessons of Christianity. Still the Society was not satisfied. To be in complete touch with working men, there have been many persons who think it necessary that such should be appealed to by those who had been working men. The problem, then, is to send men of the people to the people with tidings of the Gospel; and if these evangelists are to be a maximum power for good, it is vital that they should be fittingly trained and prepared for their important work. The S. P. C. K. grasped the situation, and after very careful and anxious consideration, initiated and decided to try the following plan, which appears to be a step towards the more complete evangelization of the masses, and is, in our judgment, a scheme of great promise. To put this plan to the test the Society have just voted and set aside £5,000. They propose to establish an Institution in the east of London for the systematic instruction and training of lay workers. In this term evangelists, lecturers, lay readers, Sunday-school teachers, district visitors, and other workers are all included. It has for many years been obvious that the value of lay work of this description would be greatly increased if the workers were efficiently trained. Much of their zeal and earnestness, owing to the lack of proper instruction, is unable to be utilized, and some of it is misdirected. To strengthen the parochial clergyman in his labours by giving him well-trained workers, instead of workers with no technical training at all, is one of the chief objects of the institution. The students are to be both resident and non resident. The class from which

they will be drawn will be principally that of genuine working men, as well as clerks and others. Ten resident students will be admitted at one time, and the period of training will not exceed a year. A warden and sub-warden will be at the head of the Institution. A hostel, where students will be able to get cheap board and lodging, will be attached to it. The management will be vested in a Council, with the Bishop of Bedford as president.

It will be seen that the scheme is so far a very comprehensive one; but it may be assumed from the wording of the plan, as it appears in the Society's Monthly Report for February, that the Society regard the institution as an experiment: and if the hopes which are entertained of its success as an evangelising agency should be realized, it is not at all improbable that similar institutions will be set up in other parts of London, and possibly in other great cities—assuming, of course, that funds are supplied to the Society by Churchmen to enable it to carry out so grand a programme.

Classes for the instruction of lay workers, in connection with the institution, will be organized, we notice, at various centres in London. The Society proposes at the same time to put forth renewed efforts in its literary departments. It will issue a special literature for circulation amongst the lowest classes in the slums, and in other districts of London which have achieved, owing to their poverty and crime, a widespread notoriety.

These are great undertakings for any society, and especially for a society which is not a wealthy one. The income of the S. P. C. K. is not large, and it has always been the practice of the Society to spend the alms of Churchmen on the needs of the day, rather than to build up endowments for unborn generations. Thus it is to-day—nearly 200 years after its foundations—as dependent as it ever was upon the alms of its members for the means to carry on its great variety of work. Nevertheless, with a faith which savours more of the first than of the nineteenth century, it does not hesitate to inaugurate, as the needs of the day require, new and costly undertakings, which may, and we hope will, prove to be fraught with many blessings for our toiling and suffering masses.—*Church Bells*.

PREPARATION FOR PUBLIC WORSHIP.

There may be those who have no need of any special preparation for the worship of God in His house. Such people live in an atmosphere of holiness by which they are kept continually fit for worship. Worship is their normal condition. We know a few, a very few, such men and women; but we know, too, that they are not a common product. Such people are usually old in years and service; for holiness is a plant of slow growth, the product of a long life. Most of us are painfully aware that we need to be ushered to our hours of real worship through a vestibule of greater or less length. Whether care is always taken to ensure this preparation, is another matter.

Two or three things are not likely to advance our fitness for the services of the Lord's house. Sunday may be a day of rest, but the best rest will not usually be secured by such an indulgence in morning naps as to involve haste in the toilet and fear of being late at church. The state of mind thus induced is hardly worshipful.

Nor does the Sunday newspaper afford the best food for the morning hours, and this for more reasons than one. We need to get away from the cares and the pleasures of the week; and these papers are filled with the very things that we have been thinking and talking about for six days. The business man turns instinct-

ively to the Prices Current and the reports of the Stock Exchange; and the young men and boys are as naturally drawn to the sporting news; while their sisters find their first attraction in the items of society and the fashions.

One needs no surer evidence of what has been engaging the attention of any person during the week than is afforded by the part of the newspaper to which he is first attracted. While this by no means exhausts the counts against these papers, it is sufficient evidence of their unsuitableness to the Sabbath.

Nor is the making of an elaborate toilet the best way to prepare for church. Time spent in the adjustment of an "Easter hat," or in the fastidious arrangement of necktie, maybe an excellent prelude for the critical examination of other hats and ties, but it can hardly be credited with lifting the soul to a more worshipping frame. Simple dress is best suited to the Lord's day and to His house for more reasons than one.

But beside these things to be left undone are those to be done. And any suggestions will be very defective that do not go a long way back of Sunday morning. The spirit of worship is not something to be put off and on at will. He to whom it has been foreign all the week will seek for it in vain on Sunday. No man can cheat his fellows six days and worship God on the seventh; and it is equally certain, though not always equally apparent, that we cannot give ourselves to the service of mammon in any form through the week and then turn to the service of God without being a little awkward in the unfamiliar duty. The service and worship of the Lord's day are to be a natural fruition of the work of the week instead of a plant of entirely different order. Psalm singing and praying are a poor substitute for doing justly, and loving mercy, and walking humbly. They may afford an outwardly beautiful and thoroughly orthodox and respectable piety, but they are not pure religion and undefiled in the sight of God. The good Sabbath must be preceded by the good week.

Given the week of reasonably good living, as good a week as most Christians attain, there is still needed on Sunday some additional preparation for public worship. Our business may have been thoroughly honest and respectable; it may have been conducted in a truly Christian spirit; still it has been business involving more or less of earthly and sordid care and anxiety, and we need by some baptism to purify ourselves from the stains of it before entering the peculiar presence of the All Pure.

Obviously the true preparation for coming to God consists in coming to Him. The expression may be a paradox, but the truth is straightforward. We come by more private and personal communion into a fit heart and mind for social worship. Studying the Bible is a great help to this; and study that has been carried through the week days finds its natural completion in the devotional reading of Sunday morning. But after all, private prayer is the one thing indispensable.

Many people have little time on this morning for retirement and quiet meditation. Mothers who must have the little ones ready for church and Sunday school know how quickly the hours and minutes go by, and how hard it is to find any time for themselves. It is a good thing for these and all other burdened ones that prayer is not restricted to silence and retirement. God sometimes accepts labour as prayers very abundantly.

A prayerful heart will find the ear of the Father at any time; and yet, where it can be found, a little time spent in isolation, and alone with Him will be productive of the fullest results.

If all professing Christians who compose our congregations were really prepared for the exacting duty of Divine worship, how much

more seed would fall on good ground to spring up and bear fruit to everlasting life! How much less unreasoning criticism would there be of the preacher and his message; how many more churches and church members famed for usefulness and good works! — *The Evangelist.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

ALBION MINES.—The Sewing Circle and Mite Society are industriously at work for the fund for the improvement of the nave. We hope to have a picnic on July 16th. Our friend Mrs. W. Stevenson, with her husband, has paid us a visit on return from the wedding trip to Eng., on their way to their home in Antigonishe. As Miss Belle Rutherford she was a good churchworker, at the organ, choir, Sunday-school, &c. We wish her a happy life in her new home.

WESTVILLE.—The stone for the foundations is hauled, and the foundation is being dug for our new church. Messrs. J. F. Willis & Co. have kindly lent us an organ for use in the hall in which we worship at present.

AMHERST.—Rev. S. Gibbons, Rector of St. George's, Parrboro, officiated last Sunday in this parish. There was an early celebration at 8 a.m., and the usual services at 11 a.m. and 7 p.m., with most impressive and earnest sermons. The church was filled with a reverent and attentive congregation.

Rev. Mr. Polehampton, lately curate at Windsor, assisted the Vicar at Evensong on Tuesday. Mr. Polehampton will be engaged in the work of the Church at Baie Verte, Tidnish and other places. The work of the Ship Railway has brought a large number of church people to Tidnish, as well as to this town and the ministrations of the Church must be extended to meet the wants of her children.

Another clergyman is expected shortly to take charge of River Philip, Maccan and other out stations.

BRIDGETOWN.—In the course of his Confirmation tour through the western parts of his Diocese, the Bishop reached this parish on Sunday, 17th inst. Service was held at St. Mary's Chapel, Belle Isle, at 3 o'clock, p.m., where a large congregation, many being members of the various dissenting bodies, had gathered. Much curiosity was of course felt to see and hear the new Bishop on his first visit. An excellent and very appropriate sermon was preached from the words, "The eyes of the Lord are in every place beholding the evil and the good." Surely an impression must have been made on many hearts by the excellent advice conveyed in such plain and forcible language. After a tedious drive over abominable roads, the Bridgetown Rectory was reached in time for tea and a little rest before evening service. Long before the appointed hour, 7:30 p.m., the beautiful Parish Church was filled to overflowing. Here there were 38 candidates presented for the "laying on of hands," and when it was considered that there are not more than thirty Church families in this portion of the parish, the number is more than satisfactory; however, there were several among them from other communions who had lately been baptized by the Rector. The ages of the candidates varied from 76 to 13; of these 14 were males and 24 females. While the candidates were still on their knees, and just before the "laying on of hands," the choir sang antiphonally the "Veni Creator," which had a very solemnizing effect. Many, including the Bishop, remarked the earnest and reverent demeanor of the candidates and the good order maintained throughout, not only by them but by the large and mixed congregation. The singing of the choir was excellent; the tunes selected being hearty

and taking. The altar was beautifully decorated with cut flowers kindly offered for the occasion. The address of the Bishop was most able and cannot fail from its earnestness, plainness and altogether practical character to have a deep and we trust lasting effect. On Monday morning the Churchwardens, Vestry and a number of the parishioners assembled at the Rectory to present his Lordship with an address of welcome and to convey their hearty thanks to him for the kind manner in which he received their Rector, when he went a stranger to Boston in 1885, to solicit aid towards building the new church in this place. The Bishop thanked them in a neat speech, in which he conveyed some excellent advice in regard to paying off the debt still on the church, and which it is sincerely hoped will not, as good advice so often does, pass in one ear and out the other, but will not only be heard but marked, learnt and inwardly digested.

His Lordship left for Windsor by the 3 o'clock train, leaving behind a most favourable impression.

DIOCESE OF FREDERICTON.

No Report.

DIOCESE OF QUEBEC.

The Mission Field for March says of the late Rev. Joseph Albert Lobley:—

It is but recently that the Dioceses of Ely and Peterborough were called upon to mourn the loss of their Organising Secretary—the Rev. H. Field Blackett—and now again his immediate successor, not, however, actually in office when he passed away, has been taken to his rest. After an academical career of such distinction that it gained him one of the highest of University prizes—a Fellowship of Trinity College Cambridge—the Rev. Joseph Albert Lobley gave himself to the Colonial Church by accepting, in 1873, the Principalship of the Theological College in Montreal, which he held until his promotion, in 1877, to a like office in Lennoxville College, Quebec. He did good work there till 1885; when he returned, after twelve years' service abroad, to bring to the Church at home the fruits of a ripe experience. The vacancy in the organising secretaryship caused by Mr. Field Blackett's death gave the opportunity, which he readily accepted, of turning to account the knowledge he had gained in Canada as a means of arousing new Missionary interest at home. His past connection with the University of Cambridge also attracted him to resume work there, as it served to keep him in touch with the scenes of his early life. The unassuming simplicity of his character, and his genuine earnestness in the work which he had undertaken, endeared him to all those with whom he came in contact, and secured for him many new personal friends in both Dioceses. A consciousness that his health was not what it had been, induced him to seek the retirement of the country in 1887, and his college offered him its living of Sedbergh, where he passed away early in January, faithful to the last, and leaving behind him the bright example of a distinguished career at Cambridge being quite compatible with that of a good soldier of the Cross for a time on foreign service. Such service is too often regarded as inferior, and beneath the dignity of a man who has won high University honours, and who might, as the phrase is, "do much better for himself" at home. But Mr. Lobley did not so interpret duty.

DIOCESE OF ONTARIO.

KINGSTON.—On Thursday, 20th, ult., with services at 8 a.m., and 8 p.m., St. James' church was re-opened as one of the leading churches of the city in point of accommodation and interior finish. The work of eight months

has made a marvellous change, and the spirit of advancement which prompted the large outlay by a comparatively poor parish has met a prompt reward in the uniform satisfaction of the congregation. It is the first important step in the way of expansion by the Church of England in Kingston for over twenty years, and nearly all of the extra accommodation provided will judging by the applications received, be taken up at once. It is hoped that this demonstration of what the church can do profitably in the way of extension will encourage the sister congregations here in their schemes of improvement. A religious body possessing ten clergymen (including the incumbents of Portsmouth and Barriefield), should be capable of a wide expansion even within the city itself.

St. James' parish, while not so venerable as either St. George's or St. Paul's, has been accounted an old parish. Perhaps its old-fashioned surroundings and the lengthened service of its ministers gave it the ancient reputation. However, it was evolved from a body of worshippers chiefly belonging to the township of Kingston, as "lot 24" had not been as yet annexed to the city. They were in 1842 gathered in by the late Rev. R. V. Rogers as jointly missionary to that section and chaplain to the penitentiary. Their earliest place of worship was the old line barracks school house now standing at 63 Sydenham street. Then the little body of worshippers moved to the shop of A. J. O'Loughlin, Barrie street, thence to a room in the present General Hospital, left vacant by the removal of the legislature from Kingston. Soon the necessity of a Church was felt, and the present site being donated by Hon. John Macaulay, a building costing \$4 500 was erected in 1845, under Hon. P. B. de Blaquiére and Stafford Kirkpatrick, as churchwardens, and Charles Willard, Micah Mason, Samuel Muckleston, Hon. John Macaulay and Thomas Kirkpatrick as a building committee. The architect was William Coverdale, with George Davidson, Neil Campbell & Co., William Andrews, and Mills and Rogers, as contractors. Thus it had distinguished sponsors, for many of these names are among Kingston's historical treasures of memory. The church had done twenty-eight years of good service prior to the interior improvements of 1883. Then it emerged from a severely plain auditorium to one of the neatest and most comfortable. Since that date there has been a constant appeal for accommodation to Rev. J. K. McMorine, the very popular and much beloved incumbent. So when the debt for the former improvements was at length paid off last Easter the vestry entered heartily into the project of enlargement; not that they could be more comfortably placed, but in true missionary spirit, that all who desired might share their comforts. The cost will aggregate \$10,000; the pledges and donations now reach \$4,000; but the people have faith in their mission and the highest trust in their pastor, so the new debt will but spur them to still greater interest and stronger unity.

The exterior of the building, owing to contractor's delays last fall cannot be completed until June, and its general effect cannot be fairly judged. The masonry is a decided improvement upon the old walls, and three handsome out stone gothic porches add greatly to appearances, besides affording four exits instead of one. The tower, front walls and roof of the old church remain, the last named being supported by pillars in the place of the old walls. The extension is carried out on both sides, affording a modern square auditorium. The interior is an architectural and ecclesiastical success. The fine Tudor arches on either side, corresponding with the chancel and organ chamber arches, are graceful and imposing; the new chancel has fine proportions and pleasing effect; the gallery has been greatly improved; and the single gothic windows have been supplanted by triplets of more elegant design. The fine organ has been removed from

the gallery to a new chamber, and chancel seats have been provided for twenty-four members of the choir. The chancel is very handsomely frescoed,—ceiling of blue with stars of gold; the main walls of light terra cotta, with fleur de lis worked in darker shade; the dado of deep red, with very effective designs of gold and bronze, well relieved. The carpet is of an ecclesiastical pattern; the communion rail of walnut, with neat standards of iron; the reading desks and choir seats are finished in walnut, and the polished brass gasaliers, suspended over them from handsome wall brackets, are an elegant novelty. The east window, by Castle & S. n. Montreal, is very handsome, and in cathedral style; the central light is a figure of The Ascension, and the side lights bears each a cross, elegant workings of flowers, and the texts borne for years on the former chancel. The devotion paid to this part of the edifice will be understood when we mention that a brass tablet bears this inscription:

"This chancel erected 1888 to the glory of God and in loving remembrance of two faithful and devoted incumbents of St James' Church—Rev. R. V. Rogers, from 1844 to 1869; Rev. F. W. Kirkpatrick, from 1869 to 1884."

The last window also bears their names and dates of their entering into immortality. Never was a more feeling tribute paid, nor ever a more deserving memory perpetuated.

The church proper will seat 660, exclusive of gallery, doubling the accomodation; has three aisles, and is finely pewed and cushioned. The windows are all of stained glass of uniform pattern in many designs; and are exceedingly handsome. The side additions show fine transverse arches on each side in oiled wood, the ceilings being panelled with cornices and centre pieces in fancy plaster. Plaster hoods are also run over the main arches and windows. Throughout therefore, St. James' is so churchly as to take high rank, and yet it maintains its character of avoiding offence to any class of worshippers.

Among the special offerings may be mentioned the chancel frescoing by the incumbent and Mrs. Morine; a brass lectern by Mrs. Pense, a memorial to her parents, Mr. and Mrs. Vaughan, long o'olely identified with the parish; an elegant altar cloth by Mrs. T. C. Wilson; and collection plates by Mrs. Welch, Mrs. Wade, Mrs. C. W. Wright and Mr. W. J. Kelly. The organ was very successfully removed and re-erected by the organist, Mr. John Reyner.

DIOCESE OF TORONTO.

To the Editor of the Church Guardian:

SIR,—I have been requested to send you the enclosed letter in the hope that some of your readers may be willing to help in the support of the proposed Home. Could not some of the W. A. branches in other Dioceses, or individuals not members of the W. A. promise a yearly contribution. In a recent letter Miss Brown says, "More children are anxious to come to us than we can possibly take; while they would not be willing to go far from home, or among strangers." Such a home is needed at once, the time seems ripe now for a rich harvest; only the means are wanted to carry on the work.

It does seem that God is preparing their hearts as fast as possible to receive the truth as it is in Jesus, and I trust that he will stir up His people to give of their substance so that we may accomplish His work. I will be glad to answer questions, or to hear from any who may be willing to assist in this undertaking.

Sincerely yours,

EMILY CUMMINGS.

391 Markham st., Toronto.

BLACKFOOT RESERVE.

Dear Mrs Cummings,—It is with feelings of great pleasure that I write to you now, because what we have been looking and praying for the past two years seems likely to be given us;

I mean the Home for Indian girls on this Reserve. I have written again and again to one and another of the Women Associations stating how difficult it was to get the parents to give up their children, but at last, thank God, we have made a commencement, and now Miss Brown is quartered in what was originally our teacher's residence, with three Blackfoot girls aged about ten and eleven years, as happy and cheerful as girls could well be. The Home was opened on Monday, Feb 18th, when our Mission party met there and united in prayer that God would bless our Home and make it so nice and cheerful for the girls that they would not desire to leave it. There were three girls there that night. The first, named Kim-ixki, is a poor unfortunate child; her father is a bad man who prostitutes his wife for gain; he has given one of his daughters to a young Indian to wife, and has also promised the same man this poor child Kim-ixki. The second, Patis-ake, is the daughter of a man who died three years ago. His name was Chief Child, and he was greatly deranged; he was very difficult to manage at times, and more than once I was in danger of my life at his hands. I am very glad that his daughter is one of our first girls. The third child is Zraki, and she is the biggest girl we have at present, and very pleasant and cheerful. Last evening she ran into the Mission House to say her father and mother were at the Home. As I walked back with her she said, "they are pleased, they don't want to take me away." But now, why am I writing all this to you? Because in addition to finding Miss Brown's salary I want the Women's Associations to undertake the entire support of the Home. Most of the furniture is borrowed, and I have had to order groceries and hardware to the value of forty dollars, in order to commence the Home, and I have nothing to pay it with. We want about \$100 for furniture and \$350 per year, if we are to support our girls and Miss Brown. There is no room for more in our present building. Will the W. A. relieve my mind about these temporal necessities, by at once undertaking the complete support of this Home? Faith enabled me to order the provisions, and I believe that those who have heard of our efforts will come to our help without delay. The kind interest so many members of the W. A. have hitherto taken in our work make me ask them to claim at once the privilege of supporting entirely this new work, and so help in rescuing the Indian girls from the evils that surround them, and in placing them under Christian influence. Pray for us all labouring here, for our dear Home, and for the people.

With kind regards, yours very faithfully,

J. W. TIMS.

DIOCESE OF NIAGARA.

PALEMO.—The Rev. J. H. Fletcher, of Palermo, thankfully acknowledges the receipt of the following sums towards the building of the Zimmerman Church;—\$10 from Mrs. Stuart; \$5 each from Rev. G. B. Bull, J. W. G. Whitney, Provost Body, Mrs. Edward Martin, Mrs. McLaren, Mrs. H. McLaren, Judge O'Reilly, W. Y. Pettit; \$2 each from Rev. A. J. Belt, E. J. Bro ne, W. A. Browne, J. R. Lee, B. J., Row sell & Hutchison, E. M. Chadwick, Dr. Ridley. A friend, Evangelical; \$1 each from Rev. Frs. Codd, Prof. Jones, Prof. C. & S., Rural Dean Ferneret, Miss Graham, J. J. M., F. W. B., Thos. Haslett, F. Mackelcan; Small sums \$1.

Remember the words of the Lord Jesus how He said: "It is more blessed to give than to receive."

DIOCESE OF HURON.

LONDON.—A series of Mission services continuing for a fortnight from Ash-Wednesday, have been held in Memorial Church Schoolroom. The Rev. Canon Richardson has been assisted in these by Capt. Eccleston of the Church Army

and several clergymen. A portion of the Liturgy was used, bright stirring hymns sung and one or more addresses were delivered each evening. After meetings were held and personal dealings had with anxious ones. The open air services and other peculiar ways and lines of the Church army were not followed, because not thought adapted to the circumstances or calculated to improve them. The Gospel addresses of the officer were simple, earnest and practical, and there is reason to believe that the best results have followed them. Captain Eccleston has received invitations to visit Hensall, Chatham, Brantford and other places in the Diocese.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—The Rev. H. T. Leslie, B.A., Immigrant Chaplain, Winnipeg, has lately been presented with a handsome solid silver Communion service, the gift of Miss Chafyn, Grove of Bath, England, the lady who some time ago endowed his position.

The Rev. G. A. Harvey, curate of Guelph, has accepted the parish of Deloraine, Southern Manitoba. He will leave for his new sphere of work after Easter.

Large numbers of immigrants are arriving daily from Ontario and the British Isles, and as we are having most charming weather, we hope their impressions of the country, especially of the climate, may prove lasting.

The Rev. H. T. Leslie, Emigrant Chaplain, has started a Home for single girls arriving in the country. This has been a long felt want, and will be much appreciated by the newly arrived. A committee of ladies have promised to visit the home as often as possible and take a special interest in the girls.

DIOCESE OF NEWFOUNDLAND.

HEART'S CONTENT.—An important move in a hitherto untried path, as far as this Diocese is concerned has just been made at New Perlican in the Parish of Heart's Content. A series of special services of that kind which of late years happily has been so frequent in the Church of England, in England and elsewhere, and which is known by the expression, "A Mission began on Tuesday the 12th ult., and continued till the Tuesday following. These Mission services have done an immense amount of good elsewhere; but to the regret of many of the clergy they have not been attempted in Newfoundland, though the necessity of such has long been felt by many. The difficulty of obtaining experienced mission preachers has no doubt been the main cause of the failure to extend to Newfoundland this valuable form of Church effort.

At the Synod of 1887 the subject was discussed, and certain steps were taken in this direction, but no tangible result has so far followed. All arrangements were made for the holding of a Mission in January of last year at New Harbor; but the project had to be abandoned at the last moment on account of the Rev. A. C. Waghorne being sent to take charge of the Harbor Briton Mission. The Rev. C. Ernest Smith happily succeeded at the last clerical meeting at Carbonear, in arranging with the Revs. William Howe and A. C. Waghorne to hold at New Perlican the first Church Mission in Newfoundland. The Bishop of the Diocese gave hearty endorsement to the effort and issued a special pastoral letter to the people of New Perlican in which he says:

I hope that you will all avail yourselves of the effort which is thus being made for your highest good.

Do not slight this invitation.

Do not lose this opportunity.

Do not think that it is only meant for other it is God's call to you.

Perhaps you are not sure of this: but if it only may be so, how dangerous to refuse!

Suffer the Word of Exhortation. Let ex-

cases be silent, and hindrances be overcome, and if possible, do not miss a single service.

It is my earnest prayer that those who undertake these services may have a right judgment in all things, and that God's blessing may rest largely on their endeavors.

And that the Lord may meet each one of you, my people, that many wanderers may be reclaimed, and many faithful souls be built up in Him, is also the hope and prayer of your faithful friend in our Lord Jesus Christ.

LLEWELLYN NEWFOUNDLAND.

Septuagesima, 1889. St. John's Nfld.

During the Mission, both the Church and school room were kept open throughout the day, and one or more of the clergy were found there ready to receive any who needed their services.

The closing service of the Mission was Holy Communion.

Memorial cards of the Mission were given on Monday night to all who have been benefitted thereby.

It was proposed as soon as this Mission was concluded that a similar effort be made at Heart's Delight by the Rector of the Parish and the Rev. A.C. Wagborne.

DIOCESE OF MONTREAL.

MONTREAL.—*St. Jude's.*—The Band of Hope gave on Friday week an entertainment, at which Mr. A. Anderson, assisted by his son, delighted a large audience in the lecture hall with some two hours of parlor magic. Mr. Anderson is a nephew of the late Prof. Anderson, the great "Wizard of the North." A hearty vote of thanks was given Mr. Anderson.

St. Luke's.—The Bible Class, which has now 120 members on its roll, held a social in the Lecture hall of the Church on the evening of the 26th March. The chairman called upon several members for songs, recitations, &c., after which refreshments were partaken of. On resuming the programme, Mr. Henry J. Dart was invited to the platform to receive from Mr. Albert Hinton and Miss Jones, on behalf of the class, a beautiful album containing photographs of the members. The address accompanying the presentation expressed the love and esteem for the recipient, who has for nine years been their faithful teacher and superintendent. Mr. Dart very feelingly and happily thanked the members of his class for their gift.

THE CHURCH HOME.—The annual meeting of the Church home in connection with the Anglican Churches of Montreal was held at 116 University street, on Thursday afternoon the 28th, ult. His Lordship Bishop Bend occupied the chair, and among those present were Very Rev. Dean Carmichael, Rev. Principal Henderson, Rural Dean Lindsay, Rev. J. H. Dixon, Rev. J. Edgecombe, Dr. L. H. Davidson, Mesdames Howe, Leach, Norton, Bagg, Simpson, Stancliffe, Henderson McCord, and many others.

The report of the secretary, Mrs. Stancliffe, expressed satisfaction that more interest had been manifested by the Church generally as shown by increased support. The Sunday services were discontinued this year, most of the inmates being able to get out to Church. The weekly services had, however, been conducted regularly. A mortgage of \$2,000 still remains on the building, but they were happy to state that the latter was in very good repair. No deaths had occurred during the year, and the growing infirmities of the aged have been relieved as usual by the prescriptions and kindly visits of Dr. George Ross. Thanks were also tendered to the matron for the efficient performance of the duties assigned to her. There had been only one admission to the Home during the year and there was still one vacant room. Several applications had been received, but were not entertained by the

committee. The sum of \$61 had been realized from the label cutting by the inmates. Thanks were tendered to the lady collectors and all those kind friends who had remembered the Home during the year, and to the various gentlemen who by reason of their office had given much kindly counsel and advice to the committee.

The statement of the treasurer, showed the year's receipts to be \$2,933 86 and the expenditures \$2,334 55, leaving a balance in hand of \$601 31.

The election of officers resulted as follows:—Honorary board—Mesdames Oxenden, Forsyth, Heney, Mackay and Sanborn; First directress—Mrs. G. W. Simpson; Second directress—Mrs. R. Redford; Third directress—Mrs. M. H. Gault; Secretary—Mrs. Stancliffe; Treasurer, Miss Ludington.

Committee of management—Besides the wives of the city clergy, 46 ladies elected at this meeting.

Votes of thanks were tendered to the lady collectors who had laboured so energetically in the interest of the Home, to the Bishop for presiding, and for the warm interest taken by His Lordship in the Home.

DEATH OF DR. R. P. HOWARD.—Another of Montreal's distinguished sons has passed away in the death of Dr. Robert Palmer Howard, M. R. C. S. E., L. L. D., which took place after a somewhat prolonged illness at an early hour Thursday morning. Dr. Howard was one of the best known of Montreal's many able physicians. Both as a practitioner and teacher he won for himself a high reputation, and as a consulting physician stood perhaps first in the Dominion. It can be truly said that he will be much missed from the place where he was wont to be known, in the lecture room, among his colleagues and by his professional and social friends. Great skill and keen judgment combined with a kindly personal manner won for him both professional respects and personal regard. Death came to him at the end of a life full of activity and honor, and he leaves behind him a reputation and a record that will long animate others to follow in his footsteps to their advantage.

Dr. Howard was born in Montreal on 12th January, 1823, his parents having come to this city from Ireland a few years previously. He was educated here, and studied medicine at McGill, completing his course in Great Britain and France. Returning from Europe in 1849, he began a practice which soon attained large dimensions. In 1856 he was appointed professor of clinical medicine at McGill, and, in 1860 on the death of Dr. Holmes, he succeeded to the chair of theory and practice of medicine, which he held up to the time of death. In recognition of his long and valuable services, in 1885 the degree of L. L. D. *honoris causa* was conferred upon him by the university, of whose medical faculty he was Dean for eight years. He was also at various times president of the Canada Medical Association, of the College of Physicians and Surgeons of Quebec, and of the Medico Chirurgical Society of Montreal. He was also a fellow and vice-president of the Association of American Physicians. He did much to elevate the standard of medical education, working hard to promote the medical faculty of McGill, and was for many years a member of the Medical Board of the province. One of the objects he earnestly advocated was the establishment of a general medical council for Canada. For twenty-four years he was an attending physician of the Montreal General Hospital, also serving as secretary of the corporation. He was a frequent contributor to medical literature and some of his productions are regarded as the ablest of their class. Dr. Howard belonged to the Church of England, and was a life-long member of St. George's. He was twice married; first in 1855, to Mary Frances, daughter of the late Judge Chipman,

of Halifax, by whom he had one son, Dr. R. J. B. Howard, of this city; and secondly in 1872, to Emily, daughter of Mr. Thomas Severs, of London, Eng., who, with three children, survives him. His family will have the sympathy of many friends and acquaintances in their sorrow.—*Gazette.*

UNITED STATES.

EAST SAGINAW, Mich.—From March, the 12th to the 18th, a Mission has been in progress. Some weeks before the Rector, the Rev. Reginald Radcliffe, and his Lay assistant, Mr. McWilliams, prepared the way by visiting as far as possible and by leaving tracts concerning Mission work, all of which in some degree made the people realize the nature of such work, as it was quite new to them, this being the first Mission in the Saginaw Valley, and perhaps the first of the kind in the diocese. The Missioner was the Rev. Charles Whitcombe, of Hamilton, Ont., a most earnest, eloquent priest, just adapted for such work. The congregations were very good although such a thing as a successful week day service before was quite unknown in East Saginaw. The Missioners subjects for the evenings were: Sin, Salvation, Faith, Repentance, The Church, Worship, Christ's Presence. The Bible Readings were in Genesis, and were full of information. The special addresses to children, women and young women, men and young men, showed the tact and wisdom of the Mission priest. After the services many remained to consult with the clergy about spiritual matters; in many cases they were seekers after definite knowledge and light outside the Church. A special feature of the Mission was a prayer meeting held each evening after the Mission sermon, at which the people were invited to send in requests for prayer, which many did, making this a solemn, effective and practical conclusion to the able and stirring advice received through the sermon. The last service of the weeks Mission was held on Monday, the 18th March, when a most impressive service was rendered by a crowded congregation led by two surplice choirs, St. John's, Saginaw City, and the Church of All Saints, East Saginaw; eighty choristers in all, preceded by two processional crosses and a silk banner. The service was full choral, and sung by Rev. George D. Wright, and was beautifully rendered. Especially fine was the rendering of the "Magnificat" by St. John's choir. All Saints' choir sang the "Nunc dimittis" very pleasingly, and the hymns were sung by both choirs with grand effect.

After an eloquent sermon from the Rev. Cass. Whitcombe on "Christ's real Presence" amongst us; the Rector, the Rev. Reginald Radcliffe, on behalf of his vestrymen and people, thanked most heartily the Missioner for his coming to Saginaw and for his fatherly counsels during his stay; counsels many could never forget or cease to thank God for. The beautiful service concluded with the Benediction by the Rector and the Recessional hymn, "Sun of my soul." There were four of the neighboring clergy present. Such a Mission as this must raise the whole tone of the Church in the city, as too many Americans consider the Episcopal Church the refuge for high toned unspiritual people; a church which her enemies unfeelingly and zealously assert neither troubles its adherents from a political, moral or worldly standpoint. Of course this is generally speaking a base assertion, but such Missions as East Saginaw has just had would effectually silence such assertions at once. The Church in the United States has a grand future, God grant it may use aright the glorious advantages it possesses.

FOND DU LAC.—Messrs. Spence & Sons, of Montreal, have just completed a beautiful window for St. Paul's Cathedral, Fond du Lac, U.S. This is a large chancel window; the central

panel, which is 17 feet high, contains a life size figure of our Lord in Glory, surrounded with cherubims and the symbols of the Evangelists; there are four other openings, containing a group of figures, of Martyrs, Apostles, Prophets and Saints, conspicuous amongst them are St. John, St. Peter, St. James, St. Lawrence St. Nicholas, St. Augustine, St. Alban, St. Cecilia, St. Agnes, Noah, Moses and St. John the Baptist. At the base of window are five angels with scrolls and instruments of music, and the text, "Salvation to our Lord that sitteth upon the Throne, and unto the Lamb." The window is to be in position and unveiled on St. Mark's Day, when the new Bishop of the Diocese, the Rev. C. C. Grafton, of Boston, is to be consecrated.

Messrs. Spence & Sons have also received commission for a series of windows for the nave of the Cathedral illustrative of the life of St. Paul.

CONTEMPORARY CHURCH OPINION.

The Churchman N. Y. says of "Mid-Lent":

There is an aspect in which the noting of Mid Lent may well be regarded. Of course we do not mean the society notion which seizes upon an occasion of relaxed severity, and an excuse for intermitted dissipation. But it may be used to mark the transition from the ordinary and disciplinary uses of the season to that deeper mood of devout feeling in which to draw near to the week of the Lord's Passion. That week is far too much invaded by the preparations for Easter. Some of these are inevitable, though it is greatly to be wished that as little as possible should be devised, requiring a previous and most incongruous course of study and thought. There is something very painful to a congregation leaving their church after the hush, the sadness, the deep feeling of a fitly ordered Good Friday service, to hear the notes of the organ and the opening of the choir practice in the anthems and carols of the coming Easter. There is sure to be more than enough of worldliness in the consideration of Easter dresses and the arrangement of Easter flowers. The more that can be left to a purely spontaneous keeping of the "Queen of Festivals," the better.

But, Mid-Lent should be the time for making ready mind and soul for the season of the Holy Week. It is a landmark in the path of the forty days of fasting, a token that the period of the Passion approaches. Too often this most precious season finds the worshipper weary of enforced discipline, of formal church going, and only anxious to hurry through to the more sensuous delights and displays which follow Lent's close. Mid-Lent should bear the same relation to the latter part of Lent that Ash Wednesday does to its earlier half. It should be a renewal of thoughtful and holy purposes, a re-consecration of self, a new hold taken upon the familiar duties and denials of Lent. And it can be made this, if it is only regarded as the porch of the Passion Week—the outer court across which one looks to the deep shadows and tender gloom of the Week of the Cross.

It is this association which should help to rescue Mid-Lent from the profanation (borrowed from Continental Romanism) which fashion has brought upon it.

It seems to us, as we hear or read of Mid-Lent festivities, as if we were looking upon the unwise virgins of the Lord's parable—rousing from their slumbers and going away to buy the oil that should renew their wasting lamps.

And those who claim that they need some such relief from Lenten austerities might do well to remember what betel those foolish ones, who returned too late to enter with the bridal train.

The Church Bells, England, says:—

The holding of appropriate musical perfor-

mances in our churches during the season of Lent has become an accepted and widely spread custom. The surprise and condemnation which the bare idea of such a thing raised in people's minds, say, twenty or fifteen years ago, it is to-day quite an effort for us to realize. Things move very rapidly, in the region of Church sentiment and customs not less than in that of politics or society. To-day a vase of flowers on the altar, a plain and short surplice, a mediævally shaped stole, the sound of a violin in the choir, raise storms of expostulation, recrimination, and ferocious party feeling; to-morrow, pretty nearly every well-conditioned person has accepted the things, or is quite ready at all events to let other people accept them, and marvels what all the uproar could have been about. Special Lenten musical services were one of the things, only a few years ago, that divided us into camps; to-day they seem the most natural things in the world. What we have to do now is not to fight the battle as to whether such service should be encouraged or not, but strenuously to urge upon those who do hold them to do their utmost to see that the music they perform is first rate, is the best that can be got at. And there is need to urge this. There is a great deal of fine and appropriate Church music of the older school to be come at, if we choose to take the trouble to discover it; there is a great deal of not fine, and in a deeper sense inappropriate Church music of the present school which thrusts itself before us, and tickles our ears, and is unworthy unlike of the object with which it deals, and of our trouble of getting up a performance of it. Religion can do without art at all, but when art does come in, let us see that it is fine art. The clergy are not without a great responsibility in the matter.

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 an opinions expressed by Correspondents].

ORIGIN OF "EPISCOPAL" METHODIST.

To the Editor of the Church Guardian:

Sir,—In our intercourse with the world we find a great lack of information upon this subject. The fact of there being *Episcopal* Methodists is often used in argument of parity with the Anglican Church, and more so with the American Church, both being entitled "Episcopal." What are the circumstances which gave rise to Episcopal Methodists? John Wesley, the founder of Methodism, up to a late period of his life enjoined his preachers to abstain from the administration of the Sacraments; he regarded it as a positive duty to seek those at the hands of the clergy of the Church of England. In 1791 he had sent a Mr. Asbury as a preacher to America. At the close of the war of Independence Mr. Asbury informed Mr. Wesley that his followers would undergo great deprivation if this rule respecting the Sacraments were enforced, owing to the sparse number of the Church of England clergy; and acting upon Asbury's suggestion Mr. Wesley, at the age of eighty two, without consultation, of his own mere motion, selected Dr. Coke for a bishop, (superintendent rather, see his letter.—Ed.) Richard Whatcoat and Thomas Vasy for the first presbyters (elders) of the Methodists, and having laid his hands upon them and prayed for a blessing on their labors, sent them to America, with a letter addressed officially to themselves and Mr. Asbury, and to their brethren in those parts. His letter ran thus: "By a very uncommon train of circumstances many of the provinces of North America are totally disjoined from their Mother country, no one exercises over them any ecclesiastical authority at all. In England there are bishops who have a legal jurisdiction. In America there are none, neither any parish ministers, so there is

no one to baptize or administer the Lord's Supper; I have accordingly appointed Dr. Coke and Mr. Asbury to be joint Superintendents over our brethren in North America; as also R. Whatcoat and T. Vasy to act as elders among them, by baptizing and administering the Lord's Supper. I have prepared a liturgy, little different from that of the Church of England, (I think the best constituted National Church in the world), which I advise all the travelling preachers to use on the Lord's Day, reading the many only on Wednesdays and Fridays, and praying extempore on all other days." Dr. Coke took upon him to confer the orders of deacon and priest upon Asbury, and then consecrated him a bishop (?) and their society soon began to style itself "The American Methodist Episcopal Church." In connection with Coke's consecration, it is a remarkable circumstance that when Dr. Coke visited England, which he repeatedly did, he was regarded by the Methodists as having left his episcopal office behind him—he was no bishop in England. It is, too, well known that Dr. Coke had some misgivings about his assumed office, for he applied to Bishop White, of the Protestant Episcopal Church of the United States for ordination. E. C. P.

Three Rivers.

(It must be manifest to any person having reasoning powers that as Wesley did not himself possess *Episcopal* power, being only a presbyter, he could not convey or give it to another; and his use of the word "superintendent" in his letter would seem to imply this. The letter is the *formal commission*, so, to speak, and its terms govern. The *Episcopal* claim of the Methodist Body has no foundation—a name only.—Ed).

Sir.—The St. John Telegraph about a month ago published an article at the request of a Rector in the Diocese of Fredericton, on the subject of *Conversion: Does the Church of England believe in it?* In the course of his otherwise excellent remarks, he says, "Our Church of England gives us sound theology when she teaches us that the new creation, the change of heart, is a death unto sin, and a new birth unto righteousness?" Is this the Church's teaching on Conversion? Is he not confounding Conversion and Regeneration? In answer to her question in the Catechism, "What is the inward and spiritual grace" (in BAPTISM)? the Church of England says, "A death unto sin and a new birth unto righteousness." Of every infant baptized, she says, "Seeing now...that this child is regenerate." Every such child must receive, with "the outward and visible sign," also "the inward and spiritual grace." To teach otherwise would (like the Roman doctrine of Transubstantiation) "overthrow the nature of a Sacrament." But one does not speak or think of a *converted infant*. This quotation from the Catechism cannot, then, be the teaching of the Church of England on the "change of heart." Her "sound theology" in the subject is rather to be found in the services to be used on Ash Wednesday.

No one regenerates himself, it is accomplished through the "office and ministry" of the officiating clergymen. "Regeneration," says an American writer, "is a gift to be appropriated..... Conversion, the process of conforming the human will to the Divine will." Do not the following sentences from the above quoted article give the true teaching on Conversion? "Change your conduct, change your course of life..... Resolve by the power of God, through the help of Jesus Christ, and of His promised Spirit, to do better in the future." The writer adds, and I think according to Church of England theology, "THIS IS CONVERSION." Yours,

J. SIMONDS.

The Church Guardian

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CALENDAR FOR APRIL.

- APRIL 7th—8th Sunday in Lent.
 “ 17th—6th Sunday in Lent.
 “ 15th—Monday before Easter.
 “ 16th—Tuesday before Easter.
 “ 17th—Wednesday before Easter.
 “ 18th—Thursday before Easter.
 “ 19th—GOOD FRIDAY. Pr. Psalm M. 22, 40, 54. E. 69, 88.
 “ 20th—Easter Even.
 “ 21st—EASTER. Pr. Pss. M. 2, 57, 111. E. 113, 114, 110; Pr. Anthem instead of Venite. Athan. Creed. Pr. Preface in Communion Service till April 23th inclu. (Notice of Monday and Tuesday, and of St. Mark.
 “ 22nd—Monday in Easter week.
 “ 23rd—Tuesday in Easter week.
 “ 25th—St. Mark, Evangelist and Mar.
 “ 26th—1st Sunday after Easter. (Notice of St. Phillip and St. James.

THE BISHOP OF GRAHAMSTOWN ON SISTERHOOD LIFE.

In order to take a right view of our subject, we need, first of all, to realize that the Life of God takes many forms in the soul of man. “God fulfils Himself in many ways,” according to the needs of the Church and of the world, and according to the capacities of those whom He has chosen. We must try to appreciate the manifold wealth and magnificence of the Life of the Holy Spirit, as developed and manifested in the Church Catholic, which is the Body of Christ.

No single Saint or Society or Institution, in this age, or in any other, comes to the end, so to speak, of the Divine resources. There is no need to go back to any past age, as if any one special type of holiness, to be seen there, must be followed exclusively. No doubt we shall see the same life-giving principle at work in the production of the saintly life, all along the centuries. But there is infinite variety in the expression of this life. “All these worketh that one and the self-same Spirit, dividing to every man severally as He will.” (I Cor. xii. 6, 11).

The Holy Spirit has a variety of ways by which He pours into the Church, the Body of

Christ, spiritual wealth and power, thus imparting to her members the Life of her ascended Lord and King. One principle may be manifested in one part of the world, and another shown forth elsewhere; each separate Diocese and Province of His Church may have something to contribute to the great harmony of praise and thanksgiving that ascends to the Throne of God.

So also with divers ministries of service. No one need take the exact view that I myself take. But it is only by each individual—as well as each Parish or Diocese in the whole Church—contributing something to the general fund of experience, that the entire Body is enabled to grow up into “the measure of the stature of the fullness of Christ.” It is thus that, although working on somewhat different lines, we shall all be really working together, in one Society, for the great Head of the Church.

Now, in my own special Diocese, we are working out, prominently, the problem of the corporate life of the Church, the “Collegiate” idea; the expression of the manifold life of the Church in its social aspect. This principle of associated work, as you will see, is in fact the root and foundation of Sisterhood and Community Life.

Our characteristic idea, our special aim is this:—to do whatever we have to do for God, in common, in the power of “the Body,” instead of separately. There is no extraordinary or isolated heroic effort; no individual standing out as anything very remarkable; our work is all done in the power of associated life; the Bishop with his Clergy, his Cathedral Chapter, his Synod of Clergy and Laity.

All our institutions are worked on this principle. It is the whole “Body” which puts itself forth; as, for instance, in educational work. The Sisterhood is bound up with the Bishop, through the Cathedral Chapter. It has a special “Charter” of its own. And it is in this its constitutional relation to the Diocese, that our Sisterhood differs, so far as I know, from all others in the Church.

The Body Corporate has to follow “the Pattern shown in the Mount,” of associated life and action. We believe that our Lord specially blesses such community action; that He specially helps us to correct our imperfections and defects, when we try to work in that way. “Where two or three are gathered together” in His Name, He is specially present; and when “two or three” agree to pray definitely for anything, He has specially engaged to give an answer.

This, then, I may venture to say, is the characteristic and leading idea of our Diocese of Bloemfontein. Other Dioceses—in India, in Central Africa, and elsewhere—have other special ideas to express, or energies to manifest. Our point is that of corporate life.

In proposing this to ourselves, we have set a very high standard before our Sisterhood; and I do not desire to speak as though we had yet been able to realize that standard. We fall short, in many ways. I constantly tell our Sisters and other workers that they must never lower their ideal; and yet, must be patient with their present measure of attainment. They must be patient, though they fall short of their intention. It will be realized more fully, in time; and meanwhile, they must “follow after,” and hope some day to apprehend that for which they are apprehended in Christ Jesus.

You must remember, then, that it does not follow, because I have sketched out an ideal, that we as yet embody it; though we are trying to work it out in a real way, which, as we hope, our Lord will accept. We are working according to our day, and according to our strength; but the result is not, absolutely and positively, what it may be in time. This must be clearly understood.

Let us come now to the principles of Sisterhood Life, and of Woman's Work, generally.

When I first went to Bloemfontein, I did not start with the idea of a Sisterhood. I had no pre-conceived plan of working with “Sisters,” when I was called to the Diocese. I had had a little experience on the subject in England, and I was not at all sure that a Sisterhood would be the thing needed, in South Africa. It was only after I was established there, that I saw there was nothing else to be done, but to make a Sisterhood the centre of our Woman's Work.

We were led to see its necessity, on two grounds.

1. Respect for the Christian Home, both English and Native.
2. In self-defence, and to guard against Romanism.

The further blessing was realized subsequently, of the power and virtue of the wholly dedicated and consecrated life, as a force in the Church itself, and as a way of preaching the Gospel of the Kingdom to those that were without.

1. For the sake of Christian Homes.

(a). I saw that nothing could be done in the country, without reaching the Homes of our people, especially those of the European and English speaking Christians, and making them more after the pattern of a Godly, pure, sober Christian Home. Unless the fountains of life are purified, it is impossible to do very much for the country, however earnest, powerful, and energetic the staff of clergy may be. This is obvious.

(b). As with the English Homes, so also with those of the Native race in South Africa. We shall never have done with wars and tumults, or make any great progress, unless the type of womanhood be improved and elevated. “The men will be what the women make them,” or conceive that they ought to be. The women set the standard of heroism. Our native women think that a man cannot be great, unless he is “a warrior,” not only in name, but as one who has seen fighting and “drawn blood.” Therefore, the men do all in their power to engage in war. It is much easier to make our native men Christians, than to make the women Christians.

The foundation, then, of our Sisterhood Institutions are, first of all, a respect for the Christian Home. Sisterhood life is not antagonistic to this idea of the sacredness of Home and married life, though it is often supposed to be so. It is, in fact, for the sake of this idea, that we ask Sisters to help us to establish Christian Homes. “Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy father's house.” “Instead of thy fathers thou shalt have children.” (Ps. xlv. 10, 16) Our object is to reverence and to ennoble the idea of “Home,”—the idea of married life. We ask Sisters to help us in doing this, by training the future wives and mothers of the Colony; by inculcating ideas of true affection and purity and self-restraint.

2. We have to guard our people against the influence of Romanism.

In our Colonies, this influence is likely to be very powerful. As “Religious Houses,” in France, e.g., become broken up, there is likely to be a great diffusion of Roman Communities throughout the Colonies. When we look forward to the future of the Church there, this is rather a grave and anxious consideration. Roman Catholics seem able to send any number of people, to subscribe any amount of money; to raise large, grand-looking buildings as Convents, offering a certain kind of externally brilliant Continental education, which is attractive to our Colonists, whose own education, in some cases, may not have been very deep.

Therefore, we have to provide education, in order to prevent the daughters of our Church from going off to Romanist establishments, such as those at Port Elizabeth and Grahamstown,—which are very strongly planted,—and coming back to their homes, even if not perverted to Romanism, yet without any know-

ledge of their own Faith, or filial attachment to their own Mother-Church.

On Sundays, for instances, in these Roman Communities, they would no doubt be "excused from the religious Services of the Institution." But what does that mean? It means, probably, that they would be made to sit at a deal table, with their open Bibles before them, while in the distance they would hear sweet music, and the singing of hymns and responses, and be conscious of the fragrance of incense. All this would have an influence on their young minds, and would be likely to make their own religion seem very dull to them. The hold of their own Church over our children's minds would be gradually sapped; and a sort of vague notion would spring up, that, if there is a beautiful religion, exhibiting self-devotion, and a high, uplifting worship, it will be found in the Roman Church alone.

It is often supposed that Sisterhood Life is more or less "Roman." But it is really, as I have said, to guard against Romanising, as well as for the sake of the Christian Home, that we have sought the aid of Sisters.

(To be Continued)

WHY DO EPISCOPALIANS KEEP LENT?

The question is often asked, "Why do Episcopalians keep Lent?" They do so for two reasons: To commemorate the temptation, sufferings and death of Christ and to cultivate and practise the Christian grace of patience and self-denial. Since the Saviour has done so much for humanity, they desire to show their gratitude to Him in a tangible and visible form by some act of sacrifice or deed of kindness and love. Without question such a result must be beneficial to the individual and the Church. There can be no doubt but that it is perfectly proper to keep before the mind the sufferings and death of Christ. We cannot think too much of Him. The great difficulty, even with devout people, is to give Him an ordinary share of thought or time. The world of business, of pleasure, of household cares, would crowd him out of his proper place. Anything, then, that exalts Christ in the hearts and minds of men must be a blessing.

But looking at Lent from a human stand-point, there can come no harm to form an honest effort to keep alive the thought of sacrifice. Anything that rouses men out of themselves; anything that breaks in on the great currents of selfishness which run so swiftly through the world, and turns them back, can only result in good. Men of all creeds and parties now unite to scatter flowers on the graves of those who sacrifice their lives that the Nation might live. By so doing we honour the memory of those noble men and also keep alive the idea of patriotism in the heart of the people. If it be right to revere the memory of the soldier who fell in battle in defence of his native or adopted country, who shall object to the effort to revive the memory of Him whose shoe's latchet the greatest of earth were unworthy to unloose, who died that their race might live?

The number of days included in Lent is forty, not including Sundays. It begins with Ash Wednesday and ends with Easter eve. It first calls attention to the Saviour's days of fasting and temptation in the wilderness. It calls the worshiper to fasting, penitence and sacrifice, and gradually leads the soul to the day of all days, Good Friday, when our Lord was crucified. Can Christians make too much of the Crucifixion? Then it was that innocence was abused, goodness persecuted and love assassinated. Ah yes! the Man of Sorrows is worth our thought and love. It is true; Poverty stood by His cradle, Envy and Malice walked by His side through life, and Revenge and Cruelty

were among the watchers at the closing scenes of His career; yet He was the Saviour of men, meeting every requirement of divine law, and opening up a way of approach to God through faith.

But Lent is a reminder of Easter joys. By Lenten fast and sacrifice we are led to the mystery of Calvary; but its gloom is not eternal or impenetrable. It is brightened by the light of our Saviour's resurrection. We come at length to Easter day with its flowers, its carols, its anthems, and by it are taught that God not only bestows pardon for sin, but eternal life, through Jesus Christ our Lord. Who will say that these truths are not worth knowing and preserving?

But aside from the great doctrines the season of Lent emphasizes, it has an influence on the individual. Goethe has said one cannot always be a hero, but one can always be a man. It is doubtless true; but the essence of heroism is sacrifice, and since sacrifice is one of the lessons of Lent, the better nature of man is purified and strengthened. We are made to see that the real happiness of life consists in what we do for others, and not in what we do for ourselves. This is what Jesus meant when He said, "It is more blessed to give than to receive."

Many objections have been urged against the keeping of Lent. A very common one is on the ground of exclusiveness. It has as much foundation, in fact, as the general charge of exclusiveness has against the Church. It is urged that "church people" withdraw themselves suddenly from the world. A wall of separation is erected between the Church and the world which is scarcely seen at other times. But what are the facts? No one is excluded. The service of Lent, like the Book of Common Prayer, is for the use of all who wish them. The line that divides right from wrong is no plainer at Lent than at Christmas-tide. Right, like its originator, is unchangeable. It must be so from the very nature of the case. But there are questions of expediency and consistency. They who observe Lent refrain from certain things, not because they are wrong *per se*, but because they are not expedient or consistent with the season of Lent. It is a time for thought and self-examination; therefore, everything which interferes with that work is set aside.

The faithful engineer now and then carefully examines his engine to see it is in good order and repair. That very examination gives him confidence in the engine. He is familiar with every part; but there are times when the engine must be put in motion. Lent is a season when the machinery of the soul is examined and, if necessary, repaired, so that the active duties of life may be successfully performed.

There is nothing exclusive, then, about the keeping of Lent. For the sake of self-examination one may withdraw from the world, yet all the world may keep Lent if they will. The Christian man is in the world. He must be from the very nature of things. He is a part of it, but, while he discharges every duty, there are times when he thinks more than usual of a suffering Christ, and makes an effort to deny himself for the sake of others.

The season of Lent may be looked upon as a season of revival. It is not a revival of excitement or enthusiasm merely, but of a knowledge and appreciation of the great truths connected with the closing hours of Christ's life. Its sincere observance must result in noble purpose and holy resolves, in deeds of kindness and sacrifice. It is the awakening of the soul out of the sleep of selfishness to the new life, which finds its highest development in the use of every God-given power.

"True worth is in being, not in seeming;
In doing each day that goes by
Some little good; not in dreaming
Of great things to do by and-by."

—J. B. Shepherd, in *Church Life*.

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

[E. P. DUTTON & Co., N. Y.]

FIFTH WEDNESDAY.—Who would not wish to be a follower of Christ—to be like Him—to imitate Him? Even if the journey be difficult and the way hard, who would not wish to tread the same path which the Master trod? Those who are faithful to Christ here shall hereafter follow Him into glory, and even now their path shall be cheered and enlightened by Him.
Lord Jesus, bid me come after Thee.

FIFTH THURSDAY.—Faith in Christ, and the practice of good for His sake, will form a bond of union which nothing shall be able to break. Other things may bring men together; but religion alone will bind men together; men may seem to be united by other means, but to be truly united men must be spiritually united.—*O Holy Spirit of God, teach me the meaning of those words of inspiration so often read—in Christ—in Him.*

FIFTH FRIDAY.—The Christian is called to walk in newness of life, as one who is alive, as one who is holy, as one who is free—to walk with God—to walk in love—to walk in the Spirit. Are we walking thus—are we resolved so to do—what has been our success in the past—what of the future? Does the past give us hope for the future?—*Help me, Lord, to be true to my Christian calling.*

FIFTH SATURDAY.—There is no room for despondency in the Christian life, but much need of redoubled energy. We want bright hope to spur us onwards. It is not enough for us to mean well—wish well—resolve well, but we must strive—strain every nerve—concentrate all our efforts. Let there be no mistake about our endeavors to take the Kingdom with a quiet enthusiasm, and by a holy violence.—*Bid me, O Lord, be brave and enduring.*

FIFTH SUNDAY.—A lively Church Service does us good—our hearts go forth to God and to one another; there is a lifting up of the countenance, and a lifting up of our whole being, when we sing the praises of God. We forget self—we learn to cast our cares, anxieties and troubles upon God—to shut out the cold, dark world—to look forward to Heaven's rest, and Heaven's eternal harmony.—*O Lord, tune my heart, and open Thou my lips.*

FIFTH MONDAY.—We want praying people, and we want working people in the Church—prayer and work must go together. We cannot expect the divine blessing unless we look up to God, and use, at the same time, our own efforts. Those who cannot possibly do active work for Christ can pray; but those must pray also who can and do work. There is no one who cannot do something for the Redeemer's Kingdom.—*Teach me, Lord, to fill my place aright.*

FIFTH TUESDAY.—How good it would be if we could see God's hand in all that befalls us—if we could thoroughly believe that God is dealing wisely with us—if we could know indeed that, in little things as well as in great, He is our divine Guide; What a comfort to feel that, after all, our lives are not a tangled skein!—*Make me, O Father, like Jesus my Saviour, trustful in my dependence on Thee.*

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FAMILY DEPARTMENT.

LENT.

Almighty God, with love and power
Assist us in each Lenten hour;
Alone we have no strength to stand,
Uphold us with Thy strong Right Hand.

May this our fast with Thee be spent,
So Easter we shall find in Lent;
For midst our sorrow for our sin
Is joy as we Thy pardon win.

That we may nearer be to Thee
As Lent's last hour shall from us flee,
That we may more Thy presence share—
Such is the end of fast and prayer.

To God the Father, God the Son,
And Holy Ghost be worship done—
Lent's solemn worship that one day
May turn to Easter joy, we pray.—Amen
—R. E. V.

"COULDEST THOU NOT WATCH ONE HOUR."

One little hour? Oh sleeper rise awoken,
Swift breaks the purple morn through mists of grey.

Night's brooding pinions lift—dim shadows lighten—
Athwart the radiance of approaching day.

One little hour? yea, but one little hour,
Has not thy measure ever reached its fill
Of feeble joy, of vapid palling pleasure?
Dost linger at the fount unsated still?

Time's precious sands are slowly falling—
falling

In golden threads from out thy loosened grasp,
In death's dark vale, how will the wasted treasure
Be clutched with eager hand, and greedy clasp.

Look yonder! a last sigh the veil has rended,
Empty, the pulseless shrine where earth was all—

Ah! could thy gaze sweep through that mystic portal,
Haply, thy fount of sweets were turned to gall,

Still in thine ears a tender voice is pleading,
"One hour with me—Friend open, long I wait,

Knocking, though barred thy door, still ever knocking,
Heavy the night dew, chill it grows, and late."

From hands and wounded feet fresh gore is dropping

Each call unheeded—a nail, driven anew,
A new thorn piercing—parched with thirst,
and weary,
Fainting and worn, The Saviour waits for you.

Pass Him not by this once, oh thought of terror

It may be that his knock has fainter grown
Yet e're it cease, unbar thy guarded treasure
Yield Him thy heart, the gem He seeks alone.

Soon comes that Hour Supreme when all must hear Him

No pleading voice then—but a trumpet's blast

"Sleeper awake" veiled eyes unclose in darkness

Life's day is over—and that call thy last.
—W. J. WEATHERS, Halifax.

GRANNY'S JUBILEE.

[FROM THE QUIVER].

(Continued)

CHAPTER III

"Granny, let me peep."

Nance stood among the sunbeams glinting through a high window athwart the landing, and down the front stairs. She had stolen upon Mrs. Manly unawares, and surprised her taking a look at that turned picture, always in shadow.

"I hardly know that I ought," said she tremulously.

"Yes, Granny, you ought; then, if he comes, I shall know him."

"Hush, dear, hush!" Granny looked down the stairs and barked; all was quiet.

"Well, your grandfather never told me not," she observed: "he only said 'Shut him away, out of light and sight, like one dead and gone,'" she murmured to herself.

"Did Grandfather say that?" asked Nance, her quick ears hearing all.

"Yes, dear; but that was when the blow came."

"Did my—did my Uncle Jack hit Grandfather?" Nance's eyes were growing round.

"No, not with his hand, dear, but—but with his heart."

"Oh, Granny, how funny! how could a heart hit anyone? Mine only goes pit-a-pat," laughed the innocent child.

"'T was his want of love did it—no, his want of thought. Oh! child, that was a terrible time when that blow was struck, and he went out," continued Granny, as if she must talk of it to somebody.

"Do you mean when he went away who is to make your jubilee?"

"Oh! Nance, I can't think it will ever come," cried the hungry woman.

"Not your Jubilee?"

"No," Nance's face grew a shade graver.

"But, Granny, He said it would."

"Who, dear!"

"Jesus. He said, 'Whatsoever ye shall ask the Father in My name, He will give it you; Jane read that to me in my Bible; and whatsoever means anything, doesn't it?'"

"Oh yes," agreed Granny.

"Then jubilee is anything, and 't will come, Granny, 't will come."

"But how?" Ah! the doubts and fears come between us and our prayers. "He doesn't know we're hungering after him."

"Write to him," said Nance, sitting down on the topmost stair to have it out.

"I daren't, dear, I daren't; Grandfather told me not."

"Then show me his picture—and he'll know, and come, somehow."

Mayhap, had the child been o'der, the words of the hymn would have come to her ready tongue, instead of that "somehow"—

"It may not be my way,
It may not be thy way,
And yet in His own way,
The Lord will provide."

"Well, dear, just one peep, and you mustn't ask me again; remember, Grandfather has never forbidden this."

"All right, Granny," and the picture was turned to the light for an instant. A fair-faced youth, with blue eyes very much like Nance's, looked at her from the canvas. The fellow to this, that of Nance's mother, was down in the parlour. They both had once hung there, one on each side of the glass door, so that Granny could see them as she sat by the fire. But Granny was speaking.

"Kiss him, dearie, kiss him;" and Nance's pretty, rosy lips were pressed to the pictured ones.

"He smiled—he really smiled," she whispered, when the picture was hidden again, and she went tripping down the stairs with Granny.

"Yes, Nance, pictures of those whom we love always seem to smile when we look at them," returned the patient little woman, pathetically.

"And I and you love him, and so does Jane; and only Grandfather doesn't."

"Hush, Nance! Grandfather loves him; 't is because of the love he is so bitter."

"Because of the love that he is so bitter," and "How will he know that we are hungering for him?" were subjects for thought with small Nance for days. She was pondering of this, walking among the lumps and daisies, one fine afternoon, she and her dolly, both in their sun-hoods.

"Well, little woman, what are you thinking of?" Grandfather surprised her thus, with a pat on her head.

"I was thinking of you, Grandfather, and how we can get Granny's jubilee to come."

"It won't come, child; I've said it, and I mean it."

"But, Grandfather, we're praying for it, and Jesus and praying are stronger than anyone," hushed the child.

"I wasn't thinking of prayer, Nance, I was thinking of—of—"

"The bitterness? The bitterness is love, Gran—somebody said, and I think so too."

Mr. Manly groaned.

"You love Uncle Jack, Grandfather—don't you?" Such a daisy-faced pleader.

"I did once"

"Granny says, love never dies, and it lives on in heaven."

"Nay, child, my love is lost;" he walked away, and here was a third subject for Nance to ponder over.

"If Grandfather's love is lost, the bitterness is lost with it, and bitterness means cross. If Uncle Jack knew Granny hungered for a jubilee, he'd come, if he knew Grandfather's love was lost, he'd bring it back; for, of course, he wants it back when 't is gone out into the far country. And the bitterness may be put off with the rags;" she fancied Grandfather couldn't be cross with him, dressed like his son again, as she pondered, tripping among the bleating lambs and nodding daisies. "Granny mustn't write, and I can't." Somewhat of a duncie was she; though reading so glibly, she could not form a letter. "But I can make a letter from my pretty printing, as Jane calls it," was the bright thought. She often amused herself by cutting out letters from placards and the like, and stringing them together on paper, with a little gum, into words and sentences. Why not make Uncle Jack a letter? She fairly skipped at the thought, and went dancing into the house. Oh! the hours and days of patient toil, up in her own little nest of a room in secret, and anon the work of art was complete—two sheets of paper, and by no means a lengthy letter. It ran thus:—

DEAR UNCLE JACK;—I'm Nance, and Granny hungers for a jubilee, and wants you to come and make one. She does not want a queen's one, you know. I, and Granny, and Jane are praying for you. Grandfather says his love is lost—that's you, and the bitterness. COME."

The come was all capitals. Away she flew down the back-stairs to Jane. She was ready to cry, she was so tired, so glad, as she clung to the old servant's arm while she read it.

"Yes, dearie, that'll do, and I'll direct it, and we'll have a secret, you and I, even from Granny. Yes, Miss Nance, I know where he went to—I'll direct it; and you post it."

Tears were in Jane's eyes as the child danced away to the cross roads to meet the postman with her precious letter. Now to the praying and waiting again; surely an answer of peace would be vouchsafed them.

"That's a secret," Nance told the postman, as he took her missive.
 "My dear, that's what all letters are," he answered, smiling, and trudging on.

(To be Continued.)

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The number 3: When the word was created we find land, water sky; sun, moon and stars; Nosh had but three souls. Jonah was three days in the whale. There were three patriarchs. Abraham entertained three angels. Samuel was called three times. Daniel was thrown into a den with three lions for praying three times a day. Shadrach, Meshech and Abednego were rescued from the flames of the oven. The Ten Commandments were delivered on the third day. Job had three friends. Those famous dreams of the baker and the butler were to come to pass in three days, and Elijah prostrated himself three times on the body of the dead child. Sampson deceived Delilah three times before she discovered the source of his strength. Christ was three days in the tomb. Peter denied Christ thrice. St. Paul speaks on faith, hope, and charity, these three. The three sacred letters of the cross are I. H. S. There are three conditions for man—the earth, heaven and hell. In mythology there are three graces—Cerberus with his three heads, Neptune holding his three toothed staff, the Oracle of Delphia cherished with veneration of the tripod, and the nine muses, sprang from three. Trees group their leaves in three. We have fish, flesh and fowl. What could be done in mathematics without the aid of a triangle? Witness the power of the wedge, and in logic three premises are indispensable.—Cripple News

:O:

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At Westville, by Rev. D. C. Moore, John Andrew, Christina and Alfred, children of Daniel Alex. and Jessie Arnold.

DIED.

STEVENS—Entered into rest, March 8th, 1889, at Musquodoboit Harbour, N.S., Henry Stevens, aged 76 years.

BLACKLEY—Entered into rest, March 15th, 1889 at Jeddore Head, N.S., Lemuel Blackley, aged 20 years.

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"Look at the Missionary. He came here a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances. He sought to talk with us of what, he told us, was the matter of most importance in heaven and earth; but we would not hear. He was not discouraged; he opened a dispensary, and we said, 'Let the pariahs (lowest caste people) take his medicine, we won't'; but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him.

"Now what is it that makes him do all this for us? It is the Bible! I have looked into a good deal in different languages I chance to know. It is the same in all languages. The Bible there is nothing to compare with it, in all our sacred books, for goodness and purity and holiness and love, and for motive of action. Where did the English people get their intelligence and energy and cleverness and power? It is the Bible that gives it to them. And they now bring it to us and say, 'That is what raised us; take it and raise yourselves.' They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christian Bible that will sooner or later, work the regeneration of our land!"—*Mission Field, S. P. G.*

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laincy pledged 503 seafaring men, whilst the Hongkong Chaplaincy enrolled 418 seamen. At most of these places the Missions to Seamen chaplains have the aid of well appointed churches and comfortable institutes for the exclusive use of seafaring men and their families, where most of the abstainers have worshipped. From 2,000 to 3,000 different seamen annually join in the week day morning worships, in each of these special Mission churches. But in Cork harbour, where the chaplain ministers solely on board ships at anchor, away from the shore, 5,128 seamen have been pledged afloat in the last 11 years. As a rule, it has been found by the Missions to Seamen chaplains that the pledge separates sailors from evil companionships, denies them the public houses and its associations, and makes them more willing to seek recreation in the seamen's institutes and churches, more ready to purchase bibles and prayer books, and to listen to that Gospel which is the power of God unto salvation.

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