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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

1887  
A. P. WATTS  
26 St. George

"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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## ECCLIASTICAL NOTES

JUBILEE HYMN—By the Bishop of Exeter:—

O God, our fathers' God and ours,  
Before Thy throne we bow the knee:  
Pour down Thy mercy's richest showers  
Upon our Sovereign's Jubilee.

We bless Thee for her blessed past,  
For holy thoughts of things that were  
For love that must for ever last,  
And all Thy love to us in her;

For years of sunshine, calm and bright,  
And storm clouds always rainbow spann'd;  
For her sweet home, which shed its light  
On all homes of our fatherland.

And with our praises one strong prayer  
From morn to night, from night to morn,  
Breathes on the universal air  
And to the Throne of thrones is borne.

God save the Queen, save, bless, defend  
The Mother Queen of land and sea,  
God save the Queen, world without end,  
Till earth keep Heaven's great jubilee.

—Family Churchman.

**THE LATE LORD IDDESLEIGH.**—In the Parliamentary career of Lord Iddesleigh nothing was more noticeable than his desire to support the cause of the Church and of Christianity on every occasion when the faith was attacked, or when any effort was made to curtail or cripple the Church's power for good. When a bold stand had to be made (e. g., in the case of Bradlaugh) it was Sir Stafford Northcote who did not for an instant shrink in making it. In the same way, the deceased statesman was always ready to support in Parliament any scheme which had for its aim the better enabling of the Church to do her work in the world, and to do his utmost for the protection of her interests.

Apart from this public adhesion to the communion in which he had been baptised, Lord Iddesleigh was in his private life a *devout and earnest Churchman*, and, like his distinguished friend on the other side, he was always ready to act as lay helper to his parish priest, by reading the lessons in Church and by giving him any aid which he needed in other ways. It is, we take it, one of the chief glories of the Church of England, one of the most convincing proofs of her claim to the position which she occupies, that the greatest of English statesmen, who are, in their work in the Senate, to be found on opposite sides, are united in holy fellowship and in community of aim and purpose directly they cross the threshold of God's House. All the attacks made upon the Church, all the outcry as to her lack of sympathy with the needs of men, all the libellous charges levelled against her as an enemy to progress, receive the most unanswerable of contradictions when we are able to point to men like Mr. Gladstone and Lord Iddesleigh, who are proud to take part in her public worship and to reverently participate in her most sacred ordinances.

And to this may be added of the now completed earthly labors of the Minister whom England has been mourning that his religion was no mere public profession; but the religion

of every-day life, coloring his actions, inspiring his words, guiding his conduct. The high eulogy bestowed upon him by the Bishop of Exeter and Archdeacon Farrar will be read with deep interest as a proof of the depth of his personal convictions; and their words ought to lead us to thank God and take courage in the future of the Church and nation when we are able to put on record such testimonies to the purity and unselfishness of the life of men in high places.—C. E. in *Church Bells*.

**ROMAN MISSIONS.**—The Roman Church does its missionary work cheaply. A Belgian paper has published the amount of the sums collected by the Roman Catholics for missionary purposes since 1822, when the Propaganda Fide was established. The sum total amounts to £8,800,000, from which the Vatican created 260 apostolic prefectures, with 9 bishoprics. At present India has 26 Bishops and Archbishops and 1,200 priests; China and Japan, 50 Apostolic Vicars and 1,400 missionaries; Africa, 2 Archbishops, 12 Bishops, 17 Vicars and 16 apostolic prefectures; British America has 30 Bishops and 2,000 priests; Australia, 23 Bishops and 900 priests. The total of \$8,800,000 subscribed for the really great missionary efforts of the Roman Church in sixty-four years is less than the amount collected in Great Britain alone for Protestant foreign missions in ten years. Yet our organisation is confessedly inadequate, and the administration of our subscriptions wasteful in a high degree. Rome wastes nothing, and is always in advance, not in arrears, of its work.

**MOST BASELESS DELUSION.**—"The most baseless of Methodist delusions," says the *Methodist Times*, is that the use of the Anglican Liturgy is the cause of their dwindling Methodist congregations. The "anti-Liturgy craze," it appears, originated in Southwark Chapel, where a rapidly decreasing and unpunctual congregation was thus admonished to amend its ways, but with fatal effect, for the decrease only became more rapid and the unpunctuality more pronounced. Let us hope that the authorities of Southwark Chapel will restore the Liturgy and bring back—in time—the wandering flock.

**BAPTIST TESTIMONY.**—We have not, says the *Southern Churchman*, the love of dignity and reverence which characterised our ancestors. The spirit of levity grows apace, affecting all classes and things. Our Church is conservative and preserves in its noble Liturgy and its faithful reading of God's word a lofty piety and dignity, which acts as a check on the evil tendencies of the times. A subscriber, a few days ago, in writing to us, says:—"I have always been a Baptist, but consider your mode of worship much the best, and but for old age would change membership. The matter of responding by the lay members I very much admire, as it undoubtedly causes the members to take more interest in the service, consequently there is much less dozing in church than is often witnessed in the Baptist congregations."

**BISHOP HANNINGTON'S SUCCESSOR.**—Bishop Perrott Parker (the successor of Bishop Han-

nington) was welcomed at the Frerstown Settlement of freed slaves on November 27 with all the demonstration and liveliness of the African nature. Banners and arches had been prepared, and as he sprang ashore he was greeted, we are told, by a shouting, laughing and happy crowd. Advent Sunday was by an auspicious coincidence his first Sunday in his new diocese. After this he paid a brief visit to Zanzibar, but did not see either the Sultan or Bishop Smythies, the latter being absent on the Continent of Africa. There is no mention at present of his going forward to Uganda. Probably his plans in that direction would have to await the development of Mr. Stanley's itinerary. Mr. Stanley, we hear, is adopting the Congo route, and the Bishop will probably accompany his expedition as far as M'Wanga's country.

**THE PRESS AND THE BIBLE.**—The Bishop of Truro, speaking at the Bible Society meeting at Truro recently, said he thought it was a matter for deep regret that in a large majority of the speeches delivered on public platforms in England, and in an increased majority of newspapers, solemn passages of Holy Scripture were continually used simply to point a jest or to add a little piquancy to an article into which they had been introduced. No person, he proceeded, who for a week reads the daily newspapers, I deeply regret to say—for no one has more respect than I have for the Press, no one feels more the important agent it is in this England of ours, and how well its force and influence are used in the main—no one can do so without feeling this to be the case. I venture to say this is a very cruel thing. It is cruel to all of us. It is almost impossible when we fly to our Bible for comfort and guidance in the manifold trials and difficulties of our life to escape from the recollection of the context of the passage as it was quoted. In some articles to which I have referred the whole joy and beauty and fragrance of the passage is taken away from us for ever. It possibly may have occurred in the middle of some article on the scandal of the day, and the whole surroundings are such as would make us wish to obliterate entirely from our minds the passage of Holy Scripture which has been employed. I do hope that every man and woman in this England of ours will face this question. If only the people of England would accustom themselves to use their Bibles reverently, to use the Holy Word as well as the Holy Name reverently,—this very thing which has been, I believe, done more from want of thought than from any evil purposes whatever—this evil habit of our journalists and politicians would soon disappear.

**ANOTHER LOSS TO NONCONFORMITY.**—The Rev. W. Mann Statham, who succeeded Dr. Raleigh as Minister of Harecourt Congregational Chapel, Canonbury, has, it is announced, after mature consideration, resolved upon taking orders in the Church.

**ADVICE STILL NEEDED.**—The following was Benjamin Franklin's advice to his daughter on his departure to Europe:—

"Go constantly to Church, whoever preaches. The act of devotion in the Common Prayer Book is your principal business there, and if

properly attended to, will do more toward amending the heart than sermons. "I do not mean you should despise sermons, even of the preacher you dislike, for the discourse is often much better than the man."—*Parish Guest.*

**NOBLE GIFTS.**—The Bishop of Llandaff has received an anonymous donation of £10,000 in aid of his fund for promoting the work of Church extension throughout the diocese; and another of £500 to be given, at his discretion, to necessitous clergymen in the diocese.

Mrs. Heywood, wife of Mr. Alderman Abel Heywood, of Manchester, has left £10,000 to Owens College to form an endowment in her name for providing proper instruction in the college for women and girls (No conditions *a la Montreal*).

The will of Mrs. Bowers, widow of the Very Rev. G. H. Bowers, late Dean of Manchester, bequeaths £2,000 to be applied, or towards, the erection of the Church of St. Mary the Virgin, in the parish or district of Davyhulme, Lancaster, and £1,000 towards the endowment fund of the said Church.

Barl Fitzwilliam has contributed £3,750 towards the restoration of the Priory Church at Malton, which was founded in 1150 by Eustace Fitz John for Gilbertine Canons.

The Rev. A. Pultney, Vicar of Ashley, at a meeting held to consider the advisability of restoring Stanstead Mountfitchet Church, offered to give the site for a chapel of ease and £2,000 towards its erection. Mr. Pultney's offer was accepted, and he then undertook to guarantee a further sum of £50 a year towards the curate's salary.

**AN ENORMOUS SUM.**—The Rev. F. Burnside, Editor of the *Official Year Book of the Church of England*, states that the total sum given in voluntary offerings for the building and restoration of churches and parsonage houses, the enlargement of burial grounds and the endowment of benefices, during 1886, was £1,781,650.

**METHODISM IN LONDON, ENG.**—The *Methodist Times* has drawn attention to the unsatisfactory position of Methodism in the metropolis. In the provinces Methodism, it is contended, is "a good second, while in London it is a bad fourth." There are, however, two reasons given in explanation. When Wesley died an immense proportion of the London Methodists forsook the teaching of the preacher and returned into the Established Church. This was very natural. John Wesley's potent personality had overshadowed all the other preachers. Even those who came nearest him in point of native force of intellect were nowhere when placed side by side with the founder of Wesleyanism. It is, moreover, well known that John Wesley gave no encouragement to secession from the Establishment. Nothing, therefore, was more natural than the return to the Church of all those who were only kept apart from it by the personal ascendancy of the great preacher. A second cause of the comparative impotency of Wesleyanism in the metropolis is sought in the "terrible agitation" of 1849.—*Irish Ecclesiastical Gazette.*

**AGES OF ENGLISH BISHOPS.**—The Bishop of Chichester, the Right Rev. Dr. Durnford, is the patriarch of the English Episcopal bench, his Lordship's age being eighty-four; the youngest of our prelates is Bishop Wordsworth of Salisbury, who is forty-three. Archbishop Knox of Armagh, is the oldest Bishop of the Irish Church, having reached the age of seventy-nine, and Bishop Gregg, of Cork, the youngest with fifty-two years. Bishop Wordsworth is the oldest Scottish prelate, having reached fourscore, and Bishop Chinnery-Haldane, who is forty-four, is the youngest.

**A NOBLEMAN DEACON.**—Lord William Cecil,

second son of the Marquis of Salisbury, is about to be ordained, and will be licensed to a curacy at the parish church of St. Nicolas, Great Yarmouth.

**ONE WOMAN'S WORK.**—On the 20th ult. Bishop Paret formally opened the new St. Mary's Chapel (of St. John's parish, Washington) for colored people, the result in great part of the wonderful work among them to which "Sister Gertrude" devoted her "faithful life." The story of that life, as told by Dr. Leonard in the current number of *Church Work*, is stranger and more fascinating than any romance. Gertrude Allen, the daughter of an English clergyman, gave up a home as dear as any home can be, to work for Christ wherever He should call her; and it was ordered that the last years of her young life should be spent in house to house visiting and every kind of ministry of good for body and soul, among the poorest of the negroes of Washington. The story itself must be read in full to get any idea of it. St. Mary's Chapel was then a little wooden building, "dingy and dilapidated in parts." It has been replaced by a beautiful church of brick, with clergy and other rooms attached, with rich adornments of stained glass and marble, one of the windows a memorial of Sister Gertrude.

#### L E N T.

*From The Teachers Prayer-Book—Bishop Barry.*

(The name derived from the old English *Lencten*, "spring," "the Spring Fast.")

**HISTORY.**—The observance of a time of fasting and penitence before Easter, as it is most natural, so appears to have been primitive; and it seems at least highly probable that originally it lasted "forty hours"—the time during which Our Lord was under the power of death—in accordance with His own words, "The Bridegroom shall be taken away from them, then shall they fast." The "Great Sabbath" (or Easter Eve) always remained the great Fast of the year, more strictly observed in the East than even Good Friday. By degrees the time was enlarged, though still with great variation of observance, till it settled down, following the example of Our Lord in the wilderness, to forty days. Still, in the reckoning of this time, there was variation, arising partly from the Festival observance of Saturday (except on Easter Eve) as "the Sabbath" in the East. At last, about the 7th century, the present observance, reckoning forty days, exclusively of Sundays, universally prevailed. In old days Lent was a special period of penance and restoration of penitents, and of preparation for Baptism and for Easter Communion.

**MEANING.**—The ideas of the Lenten observance are (1) *Penitence*, marked in the Ash Wednesday Collect; (2) *Self-discipline and self-chastisement*, marked in Collect for First Sunday; (3) *Special devotion*, and particularly adoring commemoration of the atonement, as on Passion Sunday and in Holy Week. These are in the Church of England left to free spiritual obedience, without the fixed elaborate rules of other Communion; and the first two are obviously means to secure the third, which is the chief end.

#### ASH-WEDNESDAY,

(*Dies Cinerum*), a name derived from the practice of sprinkling ashes on the heads of those who (see Preface to Communion Service) were put to public penance and temporary excommunication on that day.

The Collect (composed in 1549, with some suggestion from the old Sarum Collect), dwelling in its preamble on the unfailing love of God to all His creatures, and His special mercy to the penitent, prays first for a heart new in conversion and in contrite repentance, and then, as surely consequent on this, for God's perfect forgiveness.

The direction (given in 1662) to repeat this Collect daily, carries the lesson on through all Lent.

The Epistle is the singularly beautiful exhortation of Joel to Judah, at a time of great national chastisement. Its first sentence is the message of the Lord, calling for repentance; taken up by the prophet with encouragement from the unfailing mercy of God, who does not willingly afflict, and may "repent" of His chastisement, which had cut off even the means of offering the meat and drink offering (see ch. i, 9), and turn it to blessing. Then follows the call to solemn universal penitence, "rending the heart and not the garments," and pleading with God by His covenant and for the sake of His glory.

The Gospel is Our Lord's teaching on fasting, as a sign of penitence, accepting, and so sanctioning, it as a religious duty. He dwells emphatically on the necessity of sincerity and humility before God in secret, as contrasted with Pharisaic hypocrisy and ostentation before men, laying up true and eternal treasures in Heaven, and not vain and transitory treasures on earth. (It is almost needless to observe, that this in no way forbids or decries public observance of fasting, not by individual choice, but in obedience to Christian law.)—*Bishop Barry.*

#### RIGHT USE OF THE LITURGY.

It is a common saying that there are many strong prejudices against our Church, and that consequently she makes but slow progress. This is no doubt true to some extent, less now, however, than formerly. But to what is this prejudice attributable? It is to ignorance of the excellencies of her liturgy, the evangelical character of her doctrines, and the divine authority of her ministry and sacraments? It is because the people have been educated to look with suspicion upon the Church as a mere assemblage of showy forms and empty ceremonies, that have but little of the spirit or the power of true religion? This prejudice may in part be traced to this hereditary source. But is not very much of the general indifference which obtains in our country, and which is so great as to amount in many instances to the most effectual forms of opposition, traceable to the conduct of Churchmen themselves? Are not the greatest enemies to be found among the members of her own household? We do not mean by this question to insinuate that we have any within our limits who do not desire the prosperity of our branch of the Church, and who do not, in some measure at least, do what they suppose will promote her growth. But they unintentionally do her great injustice by so receiving and employing her precious benefits as to give occasion to those without her pale to conclude that she is that formal, lifeless, unedifying association which they have been taught to believe her to be.

It is not to be denied, for instance, that very much of the prejudice against the use of forms of prayer grows out of the fact that Churchmen themselves make so little right use of the liturgy. Take the most bigoted but intelligent dissenter that can be found, whose prejudices against the Church service are as great as they can be and not rise into absolute and bitter hatred, and place him in a congregation where the minister reads the service in a hurried and heartless manner, as if his main object were to get through with an uninteresting duty as soon as possible, while the people respond in a whisper, as if either ashamed of the service, or afraid of their own voices, one-half of whom are sitting down when they should be standing, and drowsily lolling when they should be devoutly kneeling, and what would be his impression from such an exhibition of indifference? Would he love Churchmen more than before because of this apparent demonstration of a greater affinity on the part of the people with the sentiments which he has entertained

of the worthlessness of a liturgy? Such evidence of an approximation to his own views would not make him love them or their service better than before. On the contrary, it would deepen his prejudices. He would find fresh evidence to fix his conviction that the whole was a heartless form, used because the people had been educated to use it, and because it was in accordance with their habits and tastes.

But let this same person go into a congregation where the service is carried out in the true spirit—that is, where it is made to express all that it was intended to express and all that it is capable of expressing; let him see the clergyman perform his part in a manner which shall indicate that he is employed in the most solemn of all duties that can engage the human mind and heart; that he deeply feels all that his lips are made to utter, expressing by his manner and voice that he is conducting a service which is nothing less than the public worship of the Most High God; let this stranger, when he looks about him, behold a devout congregation, every member of which, old and young, is paying the utmost attention, all rising at once and listening devoutly to the exhortation, all kneeling together and making confession of their sins to God in tones full, earnest, and distinct; let him behold them again, rising as one man and joining universally and heartily with uplifted voices in the praises of the Church; let him hear the music of many tongues coming upon his ear, as the sound of many waters; let him hear alike the voices of "old men and maidens, young men and children," all unite in a common song of thanksgivings to God for His mercies; let him see that same congregation quietly resume their seats, and intently listen to the instruction of God's Word, and again, with their ministers, bow down upon their knees, and join with him in the prayers, which the Church has provided for the use of all who practice in her courts; let this prejudiced person satisfy himself that there is no idler, no gazer, no lounge, no sleeper in the courts of the sanctuary, but that all without a single exception, have come up to the House of God to "worship Him in the beauty of holiness;" let this stranger be gently startled with the loud amen, sounding forth in tones, such as come from the depths of the heart; and when the services are concluded, let him note the unbroken stillness that fills the house and seems to say that every soul within its walls is holding silent communion with Heaven, imploring a blessing upon the services of the occasion; and what would be the effect of all this upon the prejudiced visitor? Would he love the Church less by seeing more of her spirit carried out in her services? We think not. If anything of the Spirit of God, acting directly upon his mind and heart, would convert him to Episcopacy, so far as the beauty, propriety, and expediency of her services are concerned, it would be just such an illustration as this.

There are very few congregations in our Church which do justice to her Liturgy. We attribute to prejudice against her forms what belongs chiefly to the manner of employing them. It is truly distressing to witness the faint responses, which are made in some of the churches, so low that the officiating minister is hardly able to know whether there be any response or no. It is vain to publish our Liturgy, while we murder it in cold blood, by suffering it to freeze to death. We need a reformation in this matter, and we hope to see a revival of something like the true spirit of devotion, manifested in such a use of the Liturgy, as shall commend our services to others while they are made to minister, in a greater degree, to her own spiritual improvement.—*Christian Witness.*

The poor of the world want not so much theory as practice; not so much tears as dollars; not so much kind wishes as loaves of bread; not so much smiles as shoes; not so much "God bless you!" as jackets and frocks.

### RELIGION IN DAILY LIFE.

But then comes this inquiry:—"My work, as pointed out by my station, is not what is called God's work—it is man's work. If man's work is anywhere it is with me—yet it is my duty. As head of a business; partner in a firm; mistress of a house; servant in another's home; or employed in another's affairs—mine is man's work. Man's feet and turmoil about me, not God's cause. Can I think of God only while I do it? Should I not be dreaming instead of working? How can the higher life you speak of in sermons be marked out for me?"

Then, why do all St. Paul's most exalted revelations to us, not only of higher earthly life, but of heavenly life, wind up into advice—tender, kind, sympathetic advice—to wives, husbands, children, servants, masters? The idea of living out of God's world in order to live to God is quite a later idea—I will not call it a bad one—but it is a later one. The way in which living to God was first conceived was altogether life of the world, and in the world filled with the freshness of the thought that you might do your work for God—call it God's because no one else has a final claim on it—make it God's, by offering it up in its plainest details in Him, and saying to Him that as it was all you could do for Him, though you would fain do more, "would He accept this simple offering?" And He would. Nothing so welcome as the sweet incense of obedient days.

A very holy person once said, "That the most excellent method he had found of going to God was that of doing our common business (as far as we are capable) purely for the love of God. That God never failed offering us His grace in each action. That He Himself distinctly perceived this offer, never failing to do so, unless he had wandered from a sense of God's presence, or had forgot to ask His assistance. That our sanctification did not depend on our changing our works, but in doing for God's sake what we commonly do for our own."

This is the way to live. Not to shut the door as it were of the Presence Chamber of God, while you go about your work elsewhere, forgetting Him, till hours, and ministers, and proper times summon you to appear in your best mind before Him. But to do all in the presence of God, and ask Him to be present at all. This would soon teach you secrets in your own heart which are not known to you now.—*Archbishop Benson.*

### THE REV. ADAM TOWNLEY, D.D., CANON OF HURON.

This gentleman passed peacefully away at his residence, Upper Town, Paris, on Thursday, the 10th inst., after an illness of a few days, in the 80th year of his age. The day following his decease was the anniversary of his 80th birthday.

For several years the venerable clergyman has been suffering from an affection which threatened at any moment to end his life. His years and infirmities precluded the possibility of a cure, and he lived on suffering an occasional prostration, which more than once, brought him to death's very door. His last visitation, an especially severe one, afforded no hope of yielding to the physician's skill. The patient himself knew it and met the knowledge with Christian fortitude and resignation, at the same time making with all thoughtfulness whatever the little provision regarding his worldly affairs that remained to be made. As illustra-

tive of his kindly consideration, one of his orders shortly before he died was for the payment of a sum of money, representing in cents the number of his years, to the Sabbath School fund of the Baptist Church, to which, in this way, he had for many years been a contributor. "I will not live to pay it myself on my birthday," he said, "but let them take it away with my blessing." And as the remains lay in the coffin, the placid slumber-like look on the aged, wrinkled face bore testimony to the fact that kindly thoughts must have occupied the dying patriarch's mind even as the summons came to call him home.

Dr. Townley was born at Blackburn, in Lancashire, Eng., February 11th, 1808, son of Rev. James Townley, D.D., President of the English Wesleyan Conference for the year 1829, and it is believed was re-elected to the position. Dr. Townley entered the ministry of the Methodist Society at an early age, and in that connection preached for some years in England and this country.

His views underwent a change, and in 1840 he applied for Holy Orders in the Church of England and was ordained Deacon and Priest successively by the then Bishop of Toronto, the Hon. and Right Rev. John Strachan, D.D. His first appointment was to the Curacy of Thornhill, of which Rev. George Mortimer was Rector. About the year 1843 he was appointed Incumbent of Port Maitland and Dunnville, where he remained nearly twelve years. His ministry there was highly valued, and he is still remembered by the older members of the Church, and on the occasion of the laying of the corner stone of the new and beautiful church at Dunnville in September last, Dr. Townley was asked by the Rector and congregation to officiate at the ceremony, with which request he was able to comply, and this was the last public official act of his life.

Dr. Townley came to Paris in the year 1855, and with the exception of a few brief visits to England, spent the balance of his life in this place. For twenty-three years he was Rector of St. James's Church. In 1877 he resigned, and though since then in feeble health he has taken great interest in all that concerned the Church of which he was a minister, as well as in all questions that occupied the public mind.

Dr. Townley was a man of strong convictions, wielded a vigorous pen, and wrote on a great variety of subjects secular as well as religious, but especially as they affected either religion or morals. He was an active member of the Provincial and Diocesan Synods, and took a prominent part in the discussions of these bodies.

He was made Canon of Huron by Bishop Hellmuth, and received the degree of D.D. from both Hobart College, Geneva, and Bishop's College, Lennoxville, Que.

Of him, indeed, it might appropriately have been said in contemplating the still form in the casket.

After life's fitful fever  
He sleeps well!

The funeral took place on Monday. A most impressive service was held, a full choir taking part in the solemn musical exercises. The Incumbent of St. James, Rev. A. Brown, B.A. conducted the service, assisted by the following clergymen:—

Rev. Canon Tremayne, of Etobicoke; Rev. G. Sanders, of Aylmer; Rev. D. J. Caswell, of the Mohawk Reserve; Rev. G. C. Mackenzie, M.A., R.D., of Grace Church, Brantford; Rev. J. L. Strong, of St. Jude's, Brantford; Rev. R. Ashton, of the Mohawk Indian Reserve; Rev. W. Hoyes Clark, St. Barnabas' Church, Toronto; Rev. Canon Newman, London; Rev. A. Anthony, of Tuscarora.

The Holy Communion was celebrated at the desire of Dr. Townley and of his family, a large number of the congregation partaking thereof.

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

**HALIFAX.**—A meeting in the interests of the proposed Cathedral is soon to be held in the Argyle Hall. The committee will test the feeling of the Halifax people on the subject.

The Rev. F. R. Murray still continues confined to his house, but it is hoped that he will shortly be able to resume his duties with renewed vigor.

**St. Paul's.**—The Harbor Grace, Nfld., *Standard* says:—"Our citizens will learn with regret that Rev. N. Lemoine, curate in charge of Christ Church, has decided to remove to another sphere of ministerial labor. The reverend gentleman has, we learn, accepted the senior curacy of St. Paul's, Halifax, and will leave his present charge at the beginning of April. The reverend gentleman has been stationed here for the past five years. During that time he has made many warm friends. He has proved himself to be a faithful pastor. The best wishes of our citizens will attend him to his new field of labor."

**Trinity Church** has become the headquarters of the Church Army and special meetings are conducted by the Captain and Lieutenant so-called. Much interest is being manifested in the work.

**SPRINGHILL.**—The *Cumberland Record* says:—"The anniversary meeting of the Springhill branch of the Church of England Temperance Society, which was held recently in Fraser's Hall, was a great success. Over 300 people were present and listened attentively to the masterly temperance address of the Rev. J. R. S. Parkinson. The temperance facts marshalled forth by the lecturer were startling and convincing, and the earnest and eloquent appeal to not only the heavy drinker, but to all who had formed the alcoholic habit was one worth listening to. The chairman, the Rev. W. Chas. Wilson, regretted the absence of Rev. V. E. Harris, who was detained by parochial duty at Amherst. The chairman in a few earnest words urged all to join in the crusade against the greatest of modern foes, and tellingly asked if the happy site of so many sworn temperance brethren on the platform did not mean happier homes, and a better future here and hereafter. Mr. Wilson, workingmen's candidate, then gave a short speech on the snake-like effects of intemperance, and was followed by Mr. McCarthy, who humorously alluded to the good work done by the various societies in town and proposed a hearty vote of thanks to the lecturer of the evening. The sight on the platform was an encouraging one; about fifty or sixty persons in the blue and white regalia and medals, showing that the organization was working with substantial effect and exhibited signs of vigor."

## DIOCESE OF FREDERICTON.

**ST. JOHN.**—The Church of England Sunday-school Institute, report continued:—

**Reading Room and Library:** These departments of the institute still form the chief source of interest and attraction. Through the kind and successful work of the ladies' association, the library received the addition of 58 volumes, embracing varied kinds of literature, and 12 volumes were kindly presented by Miss Murray. It now contains 882 volumes in the circulating and 26 volumes in the reference department. The tables of the reading room are supplied with 22 newspapers and 22 magazines. It was found necessary to procure a new book for the registration of books taken out or returned.

**Hospital Service:** Mr. W. M. Jarvis has most faithfully carried on the service at the general hospital every Sunday at 3 p.m., during the

past year, as he has done for the nine preceding ones. Mr. M. F. Manks, who also holds the Bishop's license as lay reader, has officiated on several occasions. Several ladies have assisted in the musical portion of the service, making it more interesting.

**Church Emigration:** In the month of January a committee was formed to act jointly with a committee of the Ladies' Association to forward in this diocese the work of the Church Emigration Society, (England). The object of that Society is to render assistance to the members of our church who wish to emigrate from England, and to that end it co-operates with committees where they can get them formed, to secure them situations, and provide that as far as possible they shall be spiritually cared for. As yet the committee have only been in correspondence with the society in England, but it is expected that they will be called upon in the spring to receive and provide for a party of immigrants.

**Ladies' Association:** It gives as much pleasure to congratulate the Ladies' Association on its continued success and prosperity. We much appreciate their kind and unremitting labors on behalf of the institute, and hold them in grateful remembrance. From the report which they have handed to us, we learn that their work now embraces eleven branches, three of which were added last November.

The General and Marine Hospitals have been visited each week; 448 visits having been paid to the former. The flower mission supplied the patients of the General Hospital with flowers each week, and furnished 12 vases for the wards, as well as 19 framed floral mottoes to be hung on the walls. The visits and flowers seem to be warmly appreciated, and do much, we trust, to relieve the monotony of suffering and sickness. The charitable and missionary aid committee lend their exertions towards supplying reading matter to the patients, and will be glad if members would kindly remember that magazines and suitable books are always wanted for that purpose.

The annual sale of fancy work and high tea were got up by the fancy work and reception committee, and reflected great credit upon them. They were well attended and realized \$247.26. In November the Juliet Kerr Branch of the Church of England Zenana Missionary Society, which had been formed in June 18-5, requested to be incorporated with the work of the Ladies' Association. The request was readily granted, and the work of that useful and important Society is now a portion of the work of the institute. Meetings for work are held every alternate Friday, and it is hoped that many will be found ready to co-operate in this branch of missionary work. "A Branch of the Girls' Friendly Society in Canada was also formed in November, and is in active operation. Its object is to form an association for young women engaged in domestic and other work for their improvement, instruction, and recreation. The branch is under the management of a president, secretary, and eighteen associates. Its members number forty-seven, and the meetings which are held every Tuesday evening have been well attended.

A committee has also been formed to act jointly with a committee of the council in promoting the work of the Church Emigration Society, (England).

In drawing the report to a close the Council would express the hope that many more will be found ready to rally round the Institute, and make it a centre of greater interest to young and old.

The craze for novelty is great, and the desire for new associations runs high, but the objects and resources of the Institute are elastic enough to meet all reasonable demands, and enlist the sympathy of those who seek for rational recreation and improvement.

## DIOCESE OF MONTREAL.

**HOUELAGA.**—*St. Mary's Church.*—Special Services have been arranged for the Sunday and Wednesday evenings in Lent, to which all are earnestly invited.

A course of Sermons on the Lord's Prayer will be delivered by the Rector on Sunday mornings, commencing on Quinquagesima Sunday, February 20th.

The Lord-Bishop of Montreal will administer the rite of Confirmation on the Fifth Sunday in Lent at Morning Service.

For the Wednesday evenings the following arrangements have been made: February 23rd, Ash Wednesday, "What is Lent?"—Rev. E. A. W. King, M.A. March 2nd: "What is Repentance?"—Rev. J. G. Norton, M.A., Rector of Christ Church Cathedral. March 9th: "What is Confirmation?"—Rev. L. N. Tucker, B.A., Assistant Minister of St. George's Church. March 16th: "What is the Church?"—Rev. H. Kittson, M.A., Assistant Minister of Christ Church Cathedral. March 23rd: "What is Holy Baptism?"—Very Rev. Dean Carmichael, D.C.L., Rector of St. George's Church. March 30th: "What is Holy Communion?"—Rev. Arthur French, B.A., Assistant Minister of St. John the Evangelist.

The Sunday evening Addresses will be upon the Seven Words of the Cross, and be delivered in the following order:

1st Sunday in Lent: "Father forgive them for they know not what they do."—Rev. Arthur French, B.A. 2nd Sunday in Lent: "To-day shalt thou be with me in Paradise."—Rev. Canon Norman, D.C.L. 3rd Sunday in Lent: "Woman, behold thy Son: behold thy Mother."—Rev. L. N. Tucker, B.A. 4th Sunday in Lent: "My God, my God, why hast thou forsaken me?"—Rev. Ernest A. W. King, B.A. 5th Sunday in Lent: "I Thirst."—Rev. H. J. Evans, B.A., Anglican City Missionary. Palm Sunday: "It is Finished."—Rev. H. W. Kittson, M.A., Assistant Minister of Christ Church.

These engagements indicate a distinct and marked advance in Church life in this parish.

**HUNTINGDON.**—The Rev. H. Gomery has lately received a great aid in overtaking the work in his wide field of labor. St. Paul's congregation having contributed \$30 and that of St. John's \$50 towards the purchase of a horse. The purchasing committee secured a handsome iron-gray for \$110. Mr. Gomery expressed his thanks and willingness to contribute the difference himself sooner than trespass further upon the kindness of his parishioners.

The Presbyterian minister of Huntingdon, having announced in a previous issue of the *Canadian Gleaner* (from which paper is extracted the substance of his news) that the entries in his register numbered 42 altogether, our Church register returns show for the same year 1886, 50 baptisms, 5 marriages, 14 burials.

**THE WORK IN THE LUMBER-DISTRICTS.**—The following is an extract from a report made to the Bishop of Montreal, by Rev. H. Plaisted, (missionary at River Desert and parts adjacent), of a visit to the lumber districts:—

The mission is one of the most extensive and difficult to work in the whole diocese, and demands almost superhuman exertions on the part of the missionary, involving too, great self-denial and the deprivation for self and family of many enjoyments and comfort. Several clergy could be employed in this one mission, and yet one man is trying to do it, and according to his physical strength doing it well, but as in the case of his equally earnest predecessor—Rev. W. P. Chambers—with the prospect of being compelled through overwork to desist. He writes:—

"I have been holding Sunday services about a month at the Castor, twenty miles, and at the Bastakong, thirty-five miles north of this, but the January trip was extended a little, as to

time spent and as to ground travelled, in order to visit one or two shanties, (of the many) that are this year at work. The first was on the Desert River, twenty-four miles above this—a shanty containing about eighteen men—all Protestant (which is exceptional). Here we had an evening service, not formal, but consisting of Scripture, a short address, the Apostles' Creed and prayers. Next day to a shanty of twenty-five men, managed by a young fellow who lives in my parish—the men were half French, half English. Papers were distributed which greatly gratified them—especially the Frenchmen, who were so pleased to have the pictures. These all gathered round me for a short service; there being a few English Churchmen from the Aylwyn parish, they sat together and helped me in singing; then Bible reading in French and English and a bilingual address, followed by the Creed, Lord's Prayer, confession and collects. Of their own accord they made me an offering of \$13.50, at the suggestion of one of the Frenchmen. As we cannot expect much of a collection at the ordinary Sunday services for the Mission fund, I shall put aside at least a tithe of that and another offering that I received, for the Mission fund. Next day from the shanty to the house of a parishioner, at the Castor, where I had before had services both Sundays and week days. This was Sunday morning, and we had the "Lumberman's Litany," (the one authorised by your Lordship), hymns and sermon, and I was gratified to see that in consequence of a previous remark, they were this time prepared for an offertory—not as in the shanty—a personal offering to the man, but as part of the service. It was only a small gathering, consisting of the family and one or two who happened to be near, but still was reverent and good and so gratifying.

From there to "Baskatong Bridge" for an evening service, the same Litany, hymns and sermon; congregation the family of the man who kept the depot farm, another Anglican family from near by, and some of the men connected with the lumbering work. They are accustomed to the service there and join pretty heartily. Next day to a shanty of fifteen or sixteen—mostly Protestant—and what was again exceptional, all English-speaking. Papers distributed and service as in other places. Next day to Island Farm, another lumber depot; service there in evening, and next day to another shanty, where there were both French and English, Anglicans, Protestants and Roman Catholics. Some of them were my own parishioners, and so I was quite at home with them.

To a larger but distant shanty I sent some papers by the foreman, whom I happened to meet, but owing to difficulties did not go there myself. I was now forty-eight miles from "Desert," having made circuits of seventy or eighty miles to get there.

From this point I made my way home, visiting the private houses of some parishioners on the way. I hope to visit a few more shanties and outlying settlers while the snow is with us.

**DIOCESE OF ONTARIO.**

**KINGSTON.**—The very sudden death of the Rev. H. E. Plees, the librarian of this diocese, which occurred on the morning of the 14th, has cast a gloom over the church in this city. Mr. Plees was ordained by the Lord Bishop of Toronto in 1848. He was then appointed to the mission of Mountain. Since then he has been Incumbent of Kemptville, Carrying Place, All Saints, Kingston, Fitzroy Harbor, Curate of St. John's, Bath, and lastly Incumbent of Renfrew, which, owing to ill-health, he resigned in 1884. In June of last year he succeeded Rev. Mr. Bonfield as librarian. Mr. Plees has been a hard worker all his life. His many changes are due to his love of pioneer life and building

up new congregations—he was held in high estimation in his charges. He leaves a devoted wife, but no children. As custodian of the library he was always found at his post: being only absent one day before his death. The news of his death will be learned with regret throughout the diocese.

**DIOCESE OF TORONTO**

**GRAFTON AND CENTRETON.**—The annual Missionary meetings in connection with this parish, was held on Tuesday and Wednesday, February 8th and 9th. The deputation consisted of the Revs. A. J. Fidler and W. C. Bradshaw, who were very kindly received and hospitably entertained by the esteemed Rector, the Ven. Archdeacon Wilson. For more than 40 years, the Archdeacon has laboured in his present sphere, and now, although far beyond "the allotted span," God has granted him strength and ability to preach the words of life to a congregation by whom he is deeply beloved. His assistant the Rev. E. J. Harper, ably seconds his efforts for the advancement of God's glory and the good of the Church. Through their united and zealous labours, backed by the liberality of a willing people, many improvements have been made in St. George's Church, Grafton, and a new brick edifice, very tastily designed and possessing all the requirements for Divine service, has been erected at Centreton, an out-station, 7 miles from the mother church. Unfortunately the night for the missionary meeting at Grafton was exceedingly unavoidable still "the faithful few" were present and seemed interested in the addresses. The following evening at St. John's, Centreton, the attendance was very good and much enthusiasm appeared to have been evoked for the mission cause. The Church possesses a good bell, a handsome altar cloth, worked by ladies in Grafton, a fine cabinet organ, and a very nicely designed font, (also a gift from Grafton friends), so that everything is in admirable taste and in good order.

**DIOCESE OF HURON.**

**AILEA CRAIG.**—On Saturday, the 5th instant, the wardens and lay delegates of three congregations comprising this parish were convened at the parsonage of Trinity Church, here, to confer upon matters pertaining to the parish in its relation to the diocesan mission funds. At the close of the meeting the Incumbent, Rev. H. A. Thomas, was highly gratified to find that the delegation from Christ Church, McGillivray, had brought with them the useful and acceptable present of a large load of oats. During the following week the congregation of St. Mary's Church, Brinsley, emulated this good example by bringing to the parsonage an equally large load of oats and this they supplemented with a supply of flour and meat for the clergyman's family. Such kindly acts are pleasant indications of the happy relations existing between pastor and people.

**DIOCESE OF ALGOMA.**

**BRACEBRIDGE, MUSKOKA.**—The Incumbent, Rev. J. Boydell, acknowledges the receipt of a most useful and valuable assortment of clothes, books, etc., from the Secretary of the C.W.M.A., Mrs. M. O'Reilly, Toronto, which have been distributed to meet the needs of the parish and which were most acceptable to the recipients.

**THE Rev. Alfred W. H. Chowne** begs to thank the Rev. A. Macnab and the Woman's Auxiliary, as also the Sunday-school children of St. Barnabas, St. Catharines, for two barrels and a small box of clothing, toys, etc., for distribution in his mission.

**DIOCESE OF NEW WESTMINSTER.**

**NEW WESTMINSTER.**—*Holy Trinity.*—The

Fancy Fair was a financial success and netted five hundred dollars in aid of the bell-tower. A Surpliced Choir has been organized and in future there will be a choral Celebration on every third Sunday. The Ven. Archdeacon and congregation are to be congratulated on this improvement in the services.

**VANCOUVER.**—We learn that the new Church in this city is making steady progress towards completion.

**KAMLOOPS.**—No less than a sum of nearly four thousand dollars has been collected within this district, during the last year, \$1600 being for church buildings. Kamloops Town gave, \$1680.80; Nicola, \$232.86; Ashcroft, \$114; Thompson, Cache Creek, Spencer Bridge, Savona, Grand Prairie and Granite Creek, \$119.65; Okanagan and Spallumcheen, \$1372.99; Donald, Farwell and C.P.R. \$224.45.

Mr. Horlock the Incumbent, not only sums up the past work, but points his people to that of the future, and out of an abundance of work brings to the front, the erection of a Church at Donald, a new Church and Parsonage at Kamloops, a small Church and clergy rooms at Nicola Lake, a Church at Ashcroft, and another at Priest's Valley, and still another at Belvidere Spallumcheen. Mr. H. intends going to England immediately after Easter, and no doubt the work thus entered on, will be a guarantee to his many friends and parishioners of his return to continue the good work.

**LYTTON.**—A handsome cabinet organ, the gift of the Governor General of Canada, to St. Paul's Indian Church, Lytton, has been received and placed in the Church. It is a powerful and very sweet toned instrument, and is fitted with fourteen stops and knee swells. Wellington College Mission in Walworth, the district in which this Mission labours, contains about 5000 souls, almost all poor. The work was begun in October 1885, and although still in its infancy, shows earnest, successful work. The Church is a lean-to in a back yard with some adjoining rooms, and is rented to the Mission by the Ecclesiastical Commissioners. The building is fitted up for the reverent performance of Divine Worship. A surpliced choir of men and boys has been formed, and a Sunday-school numbering from 200 to 300 children, has been opened. There are also a club for working men and one for boys, besides a branch of the Young Women's Help Society. A son of the Venerable Archdeacon Woods, of Holy Trinity, has been for some time engaged in this Mission, and owing to the breakdown in health of the Missioners, has had to do the work almost alone.

**CONTEMPORARY CHURCH OPINION.**

*Church Bells* in a late number referring to "Christian Union," says—

"Let the Dissenters give rest to the Church for a few years at least, and begin with themselves. Not to taunt them with one half of the sects, parties, and denominations into which they are sadly divided, let fifty of the larger of the two hundred sects set to work and promote the union of these fifty sects into one united Christian body. They might close many of their feebly sustained chapels and carry on a strong work amongst the remainder. The world, seeing the unity of these men, would honor and attend to their claims, and possibly in a few years all the minor sects and parties, seeing the hopelessness of their own diminishing causes, would join the ranks of the consolidating body which had set them an example of unity. There is little in doctrine to prevent Wesleyans, Independents, Baptists, and many other Dissenters, from union. Practically the sacramental system is not obtainable, because the sacraments are really treated with very little attention. The hap-

tism of infants is rare amongst any of the sects, and their rules and habits in reference to the Lord's Supper afford a small obstacle between one party and another. Now let the Dissenters in the first instance show what they can do amongst themselves. Uniting the congregations of three or more chapels into one, let them carry on a vigorous work, and experience *thus far*, and demonstrate *thus far*, how joyful and good a thing it is to dwell together in unity. Now, if Dissenters could thus show the existence of a real union and unity amongst themselves, and could then bring them over to the same united body the one hundred and fifty minor sects and parties which feebly struggle for existence, one of two things would follow. There would be ultimately an amalgamation of whole mass with the Church and of the Church with them, or they would become a united religious body of such numbers and importance as would compel Churchmen to inquire whether the finger of God was not in the work, and whether the Church had taken a correct view of Dissent in every particular.

The *Southern Churchman*, commenting upon a sermon preached by a Presbyterian minister on Unity, says:—

Enlarging upon the words, "There is one body," etc., he remarks:—"Notwithstanding the Church's apparent divisions, it is only one, and can never be more; nor is it graceful for any part of it to claim to be the whole." So say we. There is one Church, and there can be but one. If so, why not emphasize this truth, not by words, but by acts? There is one Church. Why should it be divided, not in name, but by actual divisions? So far has division extended that the Roman part will not commune with any other part; nor the Baptist with any other part. Nay, when a few years ago there was a Pan Presbyterian gathering in Scotland, the various Presbyterian Churches could not and did not partake together of the one divinely appointed sign or sacrament of unity! If there be, as there is, but one Body and one Spirit, why cannot Presbyterians be one in such sense that we may see it?

Suppose we leave out of consideration all parts of the one Body but the Protestant. They are one in many ways; have one Lord, one faith and one baptism. Yet this is not manifested to the world. If their agreements are the great things and their disagreements the little, why, then, are they not willing to throw aside the little differences in order to magnify or emphasize the great and real agreements? And to this simple question all Protestantism is dumb!

It is no answer to this to say, "Why we agree to invite each other to our respective pulpits." This has been done and is done, but with what effect? Baptists are just as much Baptists as before, and Presbyterians and Episcopalians and through the whole gamut just what they were before; each sect as anxious as ever to increase its numbers, and at the expense of their brethren. If there be a new town springing up, each denomination will have its own represented; and carry its divisions there, as if the Sunday before they had not exchanged pulpits. There is something wrong.

Where is the wrong and how is the wrong to be cured? We do not know. But we are willing to think about it, and pray about it and come together and consult about it. And who else is?

At this present, suppose we read, without comment, some words of our Lord Jesus Christ, and ask ourselves, "Are the divisions among Protestants the answer to these words?"

"And I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy name which Thou hast given Me, that they may be one, even as We are. . . . Neither for these only do I pray, but for them also that believe on Me through their word, that they may be all one;

even as Thou, Father, art in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou didst send Me." And the glory which Thou hast given Me I have given unto them; that they may be one, even as We are one; I in them and Thou in Me, that they may be perfected into one, that the world may know that Thou didst send Me, lovedst them even as Thou lovedst Me."

The *Church Messenger* (Raleigh, N. C.) under the able authority says:—

If we lack but one great thing in the administration of our own Church affairs, it is authority—power *de facto*, as well as *de jure divino*.

Of course, as in Methodism and Romanism, some would complain, and raise the cry of despotism and the like. But we need it, none the less.

We need that a Bishop, who is by the Holy Ghost the source of orders, and is accountable before God and the Church as the Ordinary—who in his episcopal dominion has the knowledge and care of all the churches, should have practical power to so act as in doctrine and theology he is regarded—the visible *Head*, under Christ, of his diocese.

As a rule, our Chief Pastors are so hampered by opinionated priests and self-seeking congregations, that they are not much more than dignified office-bearers. Like a king on a chess-board, the Bishop can move but one square at a time, and not then, if in check by some queen or knight or pawn!

"Ye shall receive power, after that the Holy Ghost is come upon you," said our Great Bishop to the founders of the episcopate.

Generally, when brought to a real test—a canonical test—as between himself and one of his presbyters or vestries, we scarcely know a more helpless character than an "Episcopal Bishop." These things, we submit, on principle, ought not so to be.

#### DAILY SERVICES.

A friend writes us from a quiet country place:

"We have great privileges here in a daily Church Service. Once I questioned the advisability of this custom, on the ground of its tending to exalt the Church to the neglect of home duties. But I have come to a different conclusion, and believe it to be the *privilege* of those whose home claims do not interfere, and a *great quickener of the spiritual life*. The early believers met daily with one accord in the temple. Jesus said of Himself, 'I was daily in the temple.' Why may not we follow the blessed steps of His most holy life in this respect, and, like His disciples, rejoice to meet together in His name? Those whose hearts prompt them to meet their brethren in a daily service of prayer and praise may perhaps take the desire as an indication of a most blessed ministry.

"In the old dispensation, the daily morning and evening sacrifices were observed, the people waiting without while the priest interceded within. And it does seem as if those of us who have the time *might daily meet together to offer the united praise that should daily arise from His Church, and make intercession for those who are 'without at the time of incense.'*

"Many must be kept from this ministry, It will always fall on a few. But if the few are faithful to their trust, what may not be the result on the Church? How little we realize the power of 'two or three gathered together in His name' on a Church and a community! They represent the body of Christ, and the great Head of the Church is never unmindful of the needs of His Bride.

"New life is poured into every part of His body in answer to the prayer of faith. How great is the need of such prayer and how full of meaning our beautiful service becomes when we think of the 'people without' and include

them in its prayers and praises!"—*The Parish Visitor*.

#### CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

#### THE MODERN CRAZE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—I am very glad indeed to read that you are adopting an independent platform in Church matters and are about to go in for "no extremes" either way. The craze of to-day is for "incense 25c a sample," or for the "sensational" in religion that bring all religions into disrepute. As in politics so in the Church there is sad need of an "independent" body of men who are not afraid to have an opinion and to declare the same, yet bringing that opinion (as much as possible) into conformity with the Church (His Church, not of the year 1 or of 1887, but the Church in all ages). There is a scent of "socialism" in the air amongst all parties that is not altogether to be respected, and a return to Church conservatism may not be wholly amiss. The world now-a-days is not as blind and ignorant as in the middle ages, and it can readily discern between the mitred Bishop, who never soils his hand and the missionary Bishop, who gives his life for the cause. It can also discern between the noisy braggadocio and the silent worker. Wishing you success and hoping you will keep out of party ruts,

I am yours, etc.,

READER.

#### THE VICAR OF ISLINGTON.

SIR,—In the last issue of your CHURCH GUARDIAN you have from an *Exchange* concerning Rev. W. H. Barlow, B.D., only these two facts:—

(1) He signed the petition against extreme Ritual.

(2) He wears the black gown in the Pulpit.

After the latter you have two notes of exclamation. I do not know if you are aware that the Bishops of Exeter and Ripon all the time they were at Hampstead and St. James's respectively wore the black gown, and neither of these are very narrow in their views. For years I know Mr. Barlow, and all I can say is this, that if you had many such men in the Canadian Church you would not have so much dissent. Here he would go for something very different from what he is, but the reason thereof is not in the man but in the fact that in Canada and in England the churchmanship is not the same. You must not always take for Gospel the opinion of a party paper, be it high or low. There are few better men (and churchmen) in England than Rev. W. H. Barlow.

I am, sir, yours,

C.

P.S.—Some of the "black gown" men in England to-day are pillars in the church.

#### DIOCESE OF ALGOMA.

SIR,—I am very sorry for the tone of Mr. Crompton's letter in your issue of 9th inst.; I have watched with much interest his progress from the time, I believe, of his appointment to his present care, and have spoken in the highest terms of his work to friends of the Church both here and at home, not only of his self-denying zeal and energy, but of the sound Church principles which have guided him.

I am surprised that he should doubt what I say, and then in his own person prove its correctness; he admits that his stipend preferring the term "salary" was \$700. I could not be expected to know that he had voluntarily foregone \$100. In my letter of January 12th, (26th), I did not say that "the other dioceses

ought to be ashamed of themselves,"—that is Mr. Crompton's verdict; but I said they ought to look to their own first, rather than indulge in sentimental giving. I think so still. Men make a pet of some object which is put before them in glowing language, they rush to its support to the neglect of equally pressing duties (should I be wrong in saying more pressing?) nearer home. I trust there is no trace of irreverence in using our Lord's words, "these ought ye to have done and not to leave the other undone." Mr. Crompton says, "I can tell your correspondent that \$700 a year is not too much." My remark was "far be it from me to say that that (\$700 per annum) is too much." And I fully endorse Mr. Crompton's statement to the effect that if it were a matter of payment, \$1000 a year would be too little for what he has done. I think he has been tilting at a shadow, but I would suggest a little more caution before implying that a brother Priest is untruthful.

I should be deeply grieved if I thought there was in that letter of 9th inst., a shadow of a wish to "paint the lily, or cast a perfume o'er the violet."  
Feb. 16th, 1887. PHILECOLESIA.

SIR,—Believing there are many clergymen in Canada who are against their will holding services in school houses, halls, etc., who would be only too glad to step out and into a little church of their own, if they saw their way to do so, to these I beg to offer, on certain conditions, a plan of a small church, minute particulars as to how to build it, lumber required and other information. I am about to erect a church according to the plan offered. It is churchly and inexpensive and designed by an experienced amateur church architect. Wishing to raise about \$200 to assist me in so doing, I will on receipt of one dollar furnish plan and particulars with hints how in many places, as in my own particular case, such building could be erected for something under four hundred dollars.

My mission being a large and poor one, I am reluctantly compelled to look for outside help to enable me to accomplish my object. Trusting that this appeal may not be in vain, but tend to the advantage of others as well as myself. I beg to subscribe myself.

CUTHBERT WILLIS,  
Rector of Salisbury.

Petitcodiac, N.B.

P.S.—Seating capacity of church about one hundred.

CATHEDRAL FOR HALIFAX.

SIR,—"Another N.S.," taking up "Nova Scotia's" letter, says, "The money could be far more profitably spent in improving the condition of King's College." The money! What money? We have to get money. The only money is that which our Bishop has collected and guaranteed "for a cathedral," \$10,000. Are we to misappropriate that? I rather think we should find a difficulty in touching it.

Well! we have no other. Oh, but the money that is going to be collected! Would "internal" improvements of King's be a visible monument of a great centenary? Absurd! And the "exterior" of King's is in good repair. I quite join in the praise of the "able and genial president," but what is that *ad rem*?

But after all "Another N.S." has another plan. How earnest he must be with divided counsel in his own mind!! "Why not restore St. Paul's Halifax?" he asks. Another restoration! If he had said *rebuild* I could see something in it. But is restoration of an old building a fitting monument for the centenary of the world-wide Colonial Church? Surely not! Then he claims the Church of St. Paul as *the Cathedral* in the first Bishop's time. It never was the Cathedral in the full and proper sense of a Cathedral. Bishop Chas. Inglis, Bishop Stanser,

Bishop John Inglis and Bishop Binney have all had their chair there. But St. Paul's, like St. Luke's is a parish church, and the Bishop (having no Cathedral) can place his chair where he pleases within the diocese.

The site (already provided) for the Cathedral of Nova Scotia—to be—is free from "Rector Wardens and Vestry," a corporate body inconsistent with the proper idea of a Cathedral. Its corporation to be "Dean and Canons," and the Dean should be the Bishop as in Fredericton; or we might have "Dean Swift redidivus," telling the Bishop of Nova Scotia as he told (when in the flesh) the Archbishop of Dublin, "The bells are mine, the Cathedral is mine, all is mine." To make St. Paul's the Cathedral would provide no new congregation. The Chapter House—now used as St. Stephen's Chapel by the Bishop—close to the Cathedral site, is making a Cathedral congregation where there was no church previously. *Cui Bono?* I ask for these crude suggestions, except to divert subscriptions from our Centenary Cathedral Fund.

QUIS QUIS.

HALIFAX CATHEDRAL.

SIR,—Is it not rather late for our correspondents to suggest new schemes for commemorating the Centenary of the Colonial Episcopate? We may all have our opinions, and some of them doubtless are very wise ones; but individual opinions ought to yield to general consent that there be no schism in the body.

It would indeed be a glorious thing if Nova Scotia could mark its centennial by becoming self-supporting, and it would also rejoice the heart of every true Churchman to see King's College enlarged and provided with new buildings, but the Provincial Synod, after carefully considering the matter, has decided that the best memorial of Bishop Inglis, would be a Cathedral in Halifax, and we are surely in honour bound to submit to the judgment of the highest council of the Church, and to set ourselves heartily to work to carry out the Synod's recommendations.

I confess I have no sympathy with those who exclaim against spending \$250,000 in a cathedral, when a much cheaper one would do. It calls to mind the old complaint "Why was this waste? This money might have been given to the poor." Can we not find a better teacher than Judas Iscariot? David gives us a more worthy motto, "I will not offer to the Lord of that which costs me nothing."

The chief object of the memorial is to give expression to our deep thankfulness to God for the blessings which he has vouchsafed to the Church during the past century. Perhaps it ought to be a time of fasting and humiliation to us when we consider how much we have left undone, but if so, we need to offer the more abundantly. It is not only a memorial worthy of Bishop Inglis that we want, but a temple worthy of God to whose honour we raise it; a building which by its beauty, its dignity, its richness, will reflect something of the devotion of the cathedral builders of former days, and till all who see it, as well as those who worship in it, that we believe in One who is "worthy to receive power and riches and wisdom and strength and honour and glory and blessing."  
14th Feb. 1887. EUSEBIUS.

THE PROPOSED JUBILEE

OFFERING OF THE CHURCHWOMEN OF CANADA TO THE WIDOWS' AND ORPHAN'S FUND OF THEIR OWN MISSIONARY DIOCESE OF ALGOMA.

SIR,—Permit me to appeal through your columns to the Churchwomen of Canada, to give a response hearty and at once to the prayer of the Bishop of Algoma for their sisterly sympathy for the Widows' and Orphans of his Dio-

cese. Let us join heart and hand in carrying out his suggestions to make our efforts in aid of this sorely needed fund a most fitting Jubilee offering in token of our loyalty to our widowed Queen.

The nest is ready, but in it only one small attenuated little object which even the most sanguine could hardly call a "nest egg." Let us all, loyal subjects that we are, Christian women as I trust we are too, see to it that the empty nest be more fittingly filled, so that when in due time, the brood shall appear, it may prove of such sturdy growth and comeliness that it may henceforth find for itself, ever holding, however, in loving memory this year of grace 1887, when we are thus permitted to testify to our gratitude to God for a half century of past mercies and to trust Him to further His own work in the blessed future, which assuredly lies before us in Canada's own Mission Field of Algoma.

Will not the Womens' Auxiliary Missionary Association throughout the Dominion, each in its own branch and Diocese, take up this work, now, at once, so that by June next our combined efforts, each one having done its utmost may have a glorious result to show.

No wonder that the Bishop finds it difficult to get laborers for his part of the vineyard, when after a life of self-denying devotion, during which, out of his pittance of a stipend the making of a provision for wife and children is impossible, a missionary knows that at his death he must leave them penniless. True, the Father says, "Leave the fatherless to me," but but He who works through means because He wills to do so, although He could well do without our aid, lays this charge upon His people with the simple command "Do this for me."

The Huron Branch of the Womens' Auxiliary Missionary Association meets at our Bishops on Monday next, 21st inst., when this matter will be laid before it. That it will meet a hearty response we are well assured.

We propose sending a notice to every clergyman's wife in our diocese asking her to give at least \$1 herself, and to further the work by every means in her power. We shall avail ourselves of any suggestion or offers of help which may then come to us through the members present or others, and to use a familiar phrase, we do not intend to "leave a stone unturned" by which our object can be promoted.

Writing to your own and other Church papers (who so prompt as they to help in a good cause?), will be one of our stones. Pray sir, give it a good big roll onwards by your own pen, and by opening your columns as freely as your space will permit, to those who may be able to plead the cause better than I can do, but who can hardly feel more deeply interested in its success than I.

It is not twenty-four hours since the subject of our proposed "Jubilee offering to Algoma" was mooted amongst a few of us able to communicate with one another, and the result is as follows: Mrs. Baldwin \$5; Mrs. Mills \$5; Mrs. Canon Innes \$5; Mrs. A. Cleghorn \$5; Mrs. V. Cronyn \$5; Mrs. J. Labatt \$5; Mrs. T. H. Smallman \$5; Mrs. Boomer \$5. Not a bad beginning is it?

Thanking you for your courtesy in making room for my letter.

I remain, sir, very faithfully yours,  
H. A. BOOMER.

London, Ont., Feb. 15th, 1887.

PARENTS should have some connection with the Sunday-school, if only as visitors. Though circumstances may render regular attendance impossible, your child soon knows whether you have any interest there. Once a month, or once in two months, or once in three months, at least once a year, you can surely go to the school with your child and shake hands with the teacher and superintendent. That will settle the matter in the mind of the little one as to your interest in the Sunday-school. Remember, you are building for eternity.—Butler



# The Church Guardian

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## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

## CALENDAR FOR FEBRUARY.

- FEB. 2nd—Purification of V.M.  
 6th—Septuagesima.  
 13th—Sexagesima.  
 20th—Quinquagesima. — (Notice of Ash Wednesday and of St. Matthias.  
 23rd—ASH WEDNESDAY. (P. Pss. M., 6, 32, 38; E. 102, 130, 143.—Commination Service.  
 24th—St. MATTHEW, A. & M., Athanasian Creed.  
 27th—1st Sunday in Lent.—(Notice of Ember Days.

## SOCIAL PURITY,

Much has been said, and well and wisely said, of late, in urging upon all classes the virtue of temperance; but is it not time for the teachers of the young and the preachers to the people to enter upon a crusade from desk and pulpit, and by private as well as public discourse to strive to check the tide of impurity sweeping in upon us on every side, and threatening to whelm in hopeless ruin the old and young alike? If the love of strong drink has undermined the character and effected the ruin of thousands, the sins of impurity have destroyed the souls and bodies of tens and hundreds of thousands. This evil is rampant. It no longer skulks in its den of shame. It flaunts itself unblushingly in the sight of all men. It enters our homes, our schools, our churches; it permeates every strata of society. That which may be made use of in restraining or obliterating the vice of intemperance is powerless here, for the source of this evil is in the depraved and sin loving heart, and in its breaking forth it may or may not render itself amenable to law, while in either event the ruin is certain. The moral taint corrupts the physical, the intellectual, and the spiritual man. We must, as Christians, as teachers of Christianity, meet this demon of sin. We must strike at the root of the evil. We must seek to create, by our teachings, both of the young and the old, primarily in catechizing and then in sermons, and in our daily talks and conversations, this great truth of our holy faith, that all who have hope in Christ must purify themselves as Christ was pure. No other standard is ours, and, as we desire to urge the blessedness of the Master's benediction, "Blessed are the pure in heart, for they shall see God," so, also, must we hold up the apostolic warning, "If any man defile the temple of God, which is our body, him will God destroy." It is time for action. The very atmosphere is polluted with the shameless words of unblushing brazen impurity. Our children hear them in their sports; they learn them at school, where the bold and bad are the teachers of vice,

and revel in the corruption of the innocent and unsuspecting. Our literature is full of impurity. Art is too often prostituted to minister to the cravings of sensuality and sin. Our amusements too often pander to vice. The sins of impurity as described by the inspired writers, as detailed in a prophet's scathing, burning denunciations, or revealed in all their sickening deformity by an apostle's vivid pen, are confessedly hideous and repelling. Disguised by the graceful style of a French playwright or novelist, the evil is often unsuspected, but it is there, all the same. Our modern stories are filled with descriptions or allusions which continually minister to sin. The trail of the serpent is everywhere. We must strive to build up a more wholesome and righteous public opinion in the matter of social purity. Let the mark of Cain be set on the forehead of the man who has wrought in thought, or word, or deed, a woman's degradation, or sullied in act, or speech, or purpose, his own purity. Let the book, or paper, or picture, which would weaken our sense of the exceeding sinfulness of sensual sin, be banished from our sight forever. Let the first symptom of a tendency to obliterate, or even lessen, the distinctions between purity and vice, be strongly and sternly reprobated. Let us, on the basis of God's Word, and in compliance with the clear teachings of God's Church, for ourselves and for our children, and for all whom we can influence or control, keep our bodies in temperance, soberness, and chastity, and be pure in heart, that we may indeed see God.

To this end we must arouse us to the hideous enormities of the divorce legislation of the land, (the United States), with its legalized adulteries, its pandering to the sins of concupiscence, and its consequent harvest of demoralization and spiritual death. The Church recognizes but one cause for the breaking of the marriage tie, and her legislation, both restrictive and prohibitory, must be taught and enforced. We cannot consistently denounce the plague-spot of polygamy in a distant section of our national domain and unblushingly tolerate practical polygamy in another form, and with the sanction of so-called law and unrebuked by a vitiated public sentiment, at home. The statistics of divorce, at the East as well as at the West, are a national shame. Even the forms of religion are prostituted to give a seeming sanction to alliances which the Bible and the Church utterly and completely disallow. It is our glory that in our legislation, which is binding on clergy and laity alike, we have sought to prevent this evil so far as our authority or influence extends. Let this action of the Church of God be made widely known and invariably followed. Let no priest of the Most High God, from lack of moral courage or from careless indifference, or for the wages of iniquity, prostitute his sacred calling by attempting to condone this sin, as if the Church's word or the priestly benediction could avail to unite in holy wedlock any other than as God's Word allows. For these and all other evils by which private virtue and public morals are assailed, there is but one remedy. The young man can alone cleanse his way, our daughters can alone become handmaids of the Lord, by taking heed to the Word of God. He who has the care, or, as the old word expresses it, the *cure* of souls, has indeed a fearful responsibility. O, my reverend brethren, see to it by faithfulness in prayers, in personal oversight, in warnings, in watchings, in complete absorption in your work, that no lamb strays from your flock into forbidden pastures, that no soul goes down to moral death from under your charge for whom and with whom you have not labored faithfully, persistently, and with the love of Him who came to seek and to save the lost. The preaching of "smooth things" is not what is wanted in this sinful age. Reprove, rebuke, exhort, in all faithfulness and love. Let the exceeding sinfulness of sin be sounded forth from our pul-

pit as in the days of old when the preacher was a power. He was a power as long as he preached the Word of God. He will again be a power when that Word is fearlessly proclaimed, and the law of God is magnified. Remember, my reverend brethren, that your faithfulness will be approved of God. In your boldness in reproving sin, in your proclamations of the penalty of transgression, in your effort to clear your skirts from the blood of souls of men, sinners even will take knowledge of you that you have been with Jesus and learned of Him.—*From Address of Bishop Perry.*

## "WHAT SHALL WE DO?"

Such was the question asked of John the Baptist by those people who were awakened by his preaching, and who were baptized in Jordan, confessing their sins. "Lord, what wilt thou have me to do?" asks Saul, so soon as he is convinced that He who has just spoken to him is that same Jesus whom he persecuted. Such is, and always will be, the language of the soul awakened by the Holy Spirit and realizing for the first time that this God and Lord, in whom he has perhaps always believed after a fashion, really loves him personally and desires his love in return. A man or woman who really loves God can no more hide that love in the heart than he or she can hide fire in the bosom.

The important thing is to translate this feeling at once into action. Delay is dangerous. These warm and tender emotions of love and gratitude are gifts from God to be used in His service. If they are not so used, they are after a while withdrawn. The man who was lately so happy loses all comfort in devotion or Communion, and it is well if he does not come to regard his late happy frame of mind as a delusion. It is well if he does not become that odious nuisance, a professed fault-finder, doing nothing himself, and lulling his conscience by criticising and hindering perhaps by slandering—those who are striving to advance the kingdom and glory of their Master.

It is especially desirable in the case of young people, that they should be set to work. I believe there is no time when young people need help and counsel more than they do just after they have been confirmed and taken their first Communion. There is the natural reaction from a period of mental and moral excitement, of which the devil is not slow to take advantage. I have sometimes wished that we had in the Church some arrangement by which our young communicants could be taught and encouraged and led forward in the paths of happiness and peace. But no one need ever ask this question in vain. With the heathen world abroad stretching out its hands and begging for the Gospel, with all our western lands to be possessed for the Church, with the Indians mutely reproaching us for our cruel neglect, and the freedom increasing on our hands at a fearful rate, there is surely no need for anyone to sit still with folded hands. Nor is this all. Everywhere around us are men and women—immortal souls for whom Christ died—who know not or care not for Him, but who are surely perishing for want of Him. We have them in our houses, our offices, our factories; we meet them in business and socially—lost souls in eminent danger of eternal ruin. To how many souls do we ever speak of what—if we believe at all what we profess—we must consider the most important subject of all? You have several men and boys working for you, perhaps. You, or your foreman acting for you, are mightily careful to see that everyone is on time in the morning and at noon, and to dock a quarter from his day's wages if

he is half an hour late. Did you ever try to find out whether he goes to church or Sunday-school, whether he has a Bible, whether he is a Christian in any more than the name? Is he to you an immortal being, capable of infinite happiness or infinite loss, or is he only as one professedly Christian manufacturer said, "a part of the machine," to be discarded at any time when it should be convenient?

It is true that this kind of missionary work requires a consistent walk and conversation in the person who practises it. The man who screws down his employees to the very last penny, who keeps them working in damp and dark and unwholesome rooms, and the like,—the woman who takes no pains for the comfort of her servants and revenges herself on them for all her bodily and mental discomforts,—can hardly engage in it to advantage. But do we not need just such helps? Is not the profit as great to us as to them, of kindness and liberality and self-restraint?

There is another branch of parish and Christian work which it seems to me might be practised to great advantage, in our country churches especially. Every such church in a country town is surrounded by a large number of district school-houses. Why should not every rector of such a church have a band of lay helpers who would go out and hold a service in some one of these school-houses on a week-day evening? If the said service should be of the nature of a Bible class exercise, so much the better, because that would give the people themselves something to do in keeping up the meeting. Let the managers of the mission begin with a house to house visitation through the district, trying especially to ensure the interest of the young folks, who are usually ready for any sort of gathering, especially in winter. Let every such mission be under the direct supervision of the pastor, and subject to his visitation. Would not this work be a field for the exertions of that admirable "Brotherhood of St. Andrew," which has already justified its existence by so many good works?

"But I should be afraid to undertake such a business," says some one, "I might make mistakes." Very probably you would. I dare say you have made them in your business now and then; but that did not keep you from going on with it. Remember that the greatest mistake of all is that of the slothful servant who hid his lord's money, and was for that not only deprived of what he had, but shut out forever from the joy of his Lord.—*L. E. G. in Church Calendar.*

#### A WORD TO THE LAITY.

Clerical duties have been frequently and largely insisted upon. The canons of the Church are careful to define those duties; and lay Churchmen, as a rule, are jealous to see that they are fulfilled in the letter and in the spirit. If the duties of the laity are not as clearly and as fully defined, it is not that there are not such duties as incumbent upon them as are their clerical duties on the public ministers of the Church.

Let us illustrate a few of these.

It is expected that the clergyman should be in his place when the hour for Divine Service arrives. It would be considered unseemly for the congregation to be kept waiting for the minister, or that he should be irregular in his time for beginning the public worship of the Church. But it is just as incumbent upon the laity to be in their places at the commencement of Divine Service, and to have taken their seats and be ready to begin the solemnities of Divine Worship with the clergyman. How unseemly it is to see people dropping into church after the service has begun! Not to speak of the

disturbance to the congregation already in their places, what irreverence is shown thereby, what indifference to the honour due to God, what want of respect for His sacred presence in the midst of the congregation!

The laity expect reverence from their clergyman in the conduct of Divine Worship. If there is one thing more than another which they consider reprehensible it is slovenliness in such matters. Their attitude must be solemn and devotional; they must discharge their part of the service with due attention to all rubrical directions, stand where standing is enjoined, kneel where kneeling is the rule. Now, have the laity no corresponding duties? A slovenly layman in the church is as bad as a slovenly clergyman. For example—can anything be more distressing than the compromise attempted by too many between sitting and kneeling in the house of prayer, the worshippers attempting to balance their bodies after an acrobatic fashion on the edge of their seats, so as to convey the idea of kneeling—adopting a kind of crouching attitude that would be unpardonably ridiculous anywhere else than in church?

The late Bishop of Manchester once said that in place of inquiring as to the number of "sittings" in churches, it would have a better sound if it were asked how many "kneelings" there were. Some excuse must be pleaded for the laity if they are not found always kneeling as they would desire, and as their Prayer Book directs, because the last thing thought of by the builder in days gone by was proper accommodation for this attitude of reverence and supplication in the House of God. If the Bishops insisted more on this point it would have an excellent effect upon Church architects and builders. In some city churches, where pews were the thing chiefly aimed at, it was made simply a matter of impossibility to kneel.

Again, in the conduct of public worship, there are responses which should come from the laity alone. Are they always as regularly and clearly repeated as they ought to be? Can anything be more painful, more chilling, than the absence of general responding in too many of our churches?

In other directions also the laity have a great deal in their power towards advancing and elevating Public Worship. They can make it a rule to attend church regularly morning and evening, those who have voices helping habitually in the musical part of the service. Where they have opportunity and leisure to do so, they can also attend daily prayers and observe all the Festival and Saints' days.

The laity can also do good work and show themselves faithful Church-folk by seeing that the young people of their families and retainers are duly prepared for Confirmation, encouraging them afterwards to be constant communicants by regularly appearing themselves at the Lord's Table.

There are so many ways in which the laity can show themselves "fellow-helpers to the truth," that we need hardly enlarge upon the point. By parochial visiting, Sunday-school teaching, tract distributing, etc., they can make the work lighter and pleasanter for their parish clergyman as well as by their sympathy and prayers.

Let the laity ask themselves the question whether, in the particulars we have referred to above, they are always without reproach, while they are themselves frequently exacting enough as regards the clergy. It is by the combination we have pointed to above, that the parish will show itself alive and in a healthy spiritual condition, pastor and people co-operating and pulling together, of one heart and of one mind in every good word and work. In one other respect can the laity advance Church work and aid the clergy? Let us see what we might seem to be dictatorial, we put what we mean in the words of inspiration: "Obey them that have the rule over you, and submit your-

selves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us." While sitting sometimes as judges or critics of their clergy, do Church people always pray for them as they should?—*Irish Ecclesiastical Gazette.*

#### ANOTHER LENT.

The design of our Church in setting apart forty days for special prayer, fasting, and retirement with God, is to help her members to a more exalted spiritual life.

We are living in a world wholly antagonistic to the religion of Jesus. And not only the outside world, but our own evil hearts, are continually disputing every step of our advance in the heavenward way. The old nature in us responds eagerly to the allurements of the world and to the suggestions of the Evil One. The result is that we are tempted to live a half and half Christian life—now, perhaps, yielding to the motions of the Spirit of God; and now yielding to the demand of the flesh—trying to lead the impossible life of serving two masters, and reaping only miserable failure and unhappiness.

Let us have done with this weary, unequal struggle. At the outset of the Lenten season let us make up our minds to the stern fact that if we would lay any claim to the name of Disciples of Christ, His will must be taken instead of our will in all things, from the least to the greatest. We have, one and all, become so accustomed to the gratification of ourselves in trivial things, that we do it unconsciously; seldom, if ever, applying to our own case those solemn words of Christ, "Whosoever he be of you that forsaketh not all that he hath, yea, and his own life (will) also, he cannot be My disciple." The desire to do or to have a thing, is too often a sufficient reason in our own minds for the gratification of the desire, and is regarded as a sufficient reason by others. And so it might be, did we not profess to be followers of Him who met the entreaty, "Pity Thyself, Lord! this shall not be unto Thee," with the stern rebuke, "Get thee behind Me, Satan! thou savorest not the things that be of God, but those that be of men." "Not My will," were words ever on His lips. So must they be ever on ours.

Let it be understood that we are speaking now to those who are anxious to follow their Lord fully—not to those who would be satisfied merely to be "saved at the last." To any who are desirous so to spend this holy season that its close shall find them far on in the heavenly way, their faces shining with the unearthly light caught from communion with the "King eternal, immortal, invisible," their whole being emptied of self and filled with God—to such we say, "Recognize, henceforth, one will only, and that will, not the will of the flesh, but of God." Let the words "I will," "I won't," have no longer a place in your vocabulary, even in little things such as eating and drinking (see Zec. 7, 6), and the words "What saith my Lord?" take their place. For these six weeks of Lent, by His grace, allow yourself to be governed by one will alone—His will. And we feel safe in saying that so blessed shall you find His service, so easy His yoke, that at the close of the Lenten season you will exclaim, "I love my Master! I will not go out free!" and you will bind yourself unto Him to "serve Him forever."—*Parish Visitor, N. Y.*

A Clergyman in the United States writes:—"I wish to say that I thoroughly appreciate the paper (the CHURCH GUARDIAN). In fact it is my only source of direct information respecting Canadian Church matters."

## FAMILY DEPARTMENT.

## COMMUNION.

(From the Parish Visitor.)

Master, dearest Master, from the world aside  
Turn I for a season, in Thine arms to hide.  
Chase away each shadow, twixt my soul and Thine;  
Let me gaze unhindered on Thy face divine.

Measureless, eternal, is Thy love for me!  
In its depths cone, aling my impurity;  
Let that love illumine all my soul within,  
And dispel the shadowy born of self and sin.

Nearer, ever nearer, draw me, Lord, to Thee;  
Fill, from Thine own standpoint, everything I see,  
Fill, by hourly contact with Thy purity,  
I reflect Thine image—grow to be like Thee.

Lift me out of self-life into life divine;  
With unearthly radiance make my face to shine;  
Of life's simplest duty let me mindful be—  
"Pitiful and courteous"—full of charity.

To Thy sweet obedience, captive lead my soul;  
My entire being to Thy blissful control;  
Whence'er my judgment differs from Thine,  
Show me what I should thinkest, give me sight divine.

Precious, far more precious, make Thy smile to me,  
And Thy disapproval greater pain to be.  
Clearer yet and clearer let Thy light shine out;  
To Thy standard holy, bend my every thought.

Holy, rapt communion let me hold with Thee;  
Be no earthly pleasure half so sweet to me;  
To Thyself my spirit mightily allure;  
Make me love to linger in Thy Presence pure.

Let that wondrous Presence, as with magic charm,  
Soothe my restless spirit into holy calm;  
Stronger than the strongest earthly influence be;  
My whole soul transforming by its purity.

Sweet, O sweet the refuge in Thine arms for me  
From the Tempter's charges, from his tyranny!  
Precious the assurance that, while I hiding there,  
Vain his accusations—in Thy sight I'm fair.

Fill this heart—so narrow—with a love like Thine  
For my fellow sinners; love so pure, divine,  
That of self unmindful—I thine cause will plead,  
With prevailing power for them intercede.

Now, O tender Saviour, in Thy listening ear  
I have told my longings, I have breathed my prayer;  
Let Thy peace descending all my spirit fill,  
Every thought subduing to Thy blessed will.

## LITTLE POLICEMAN TOTS.

Tots had never been in London before. She was five years old when she saw it for the first time. They had all come up to town together, papa and mamma and a lot of children, of whom some were quite big, for Tots was the youngest.

Tots liked London. She was fond of using her eyes and her ears, and she found plenty for them to do in the great big town. Plenty too for her little brain to do, and it was by no means an idle brain, I assure you. But like some really busy-minded people she was not a great talker. Especially when she was very much interested in things, did she grow silent and thoughtful, so that people who did not know her well, would sometimes say, "That little Tots is rather a stupid child—one can get nothing out of her."

For it was not to every one she would say, as she sometimes did to her mother, or to one of her big sisters, "I'm just bubbling over with things in my head. If they wouldn't all come so fast, I could speak about them."

There were a great many things she noticed and wondered about without asking to have them explained. This was partly because, as she said herself, they tumbled over each other so in her mind that she could not quite say what it was she wanted to know, and partly too because she had a great fancy for finding out things for herself, and when once she thought she had found out anything she was never troubled with any doubts as to whether she was quite right or not. And this led her sometimes into very odd mistakes, as you shall hear.

Mamma was a little, just a very little nervous about "the children," as they still all were to her, going out in the crowded streets, especially as their governess was rather near-sighted.

"It's the crossings I'm afraid of," she repeated more than once; "be sure all to keep together, close to Miss Monro, and Miss Mon-

ro, don't let them hurry. It is always safest to look on all sides before you start."

No accident happened however. The children were all obedient, and Miss Monro's near-sight made her still more cautious than she might otherwise have been, so that mamma began to lose her fears.

It was not every day of course that Tots went out with her big sisters and Miss Monro. Generally her walks were with nurse, and nurse rather kept away from the great streets where there were lots of shops, and where Tots would gladly have gone.

One day, however, not long before Christmas, Tots got leave to go with the big ones. She had her Christmas presents to buy, and so had her sisters, and the little party set off in good spirits. But alas, just as they had safely got over one or two big crossings, and were getting near the "shop streets," as Tots called them, it began to rain very heavily. There had been strict orders from mamma what to do in such a case, for Bessie caught cold easily, and Tots was too small to walk fast. So with many sighs and regrets from them all, Miss Monro, hailed a four-wheeler and bundled them in, and home they had to go.

"It's too bad," said one and all. And it was not till they were safe at home again receiving mamma's praises for remembering her wishes, that they began to look less woe-be-gone.

"You shall all go again to-morrow, if it is fine, and very likely it will be," said mamma.

"Tots shall go too."

Tots nodded and smiled, but without speaking. It was her "way," and her head was very busy just then putting to-day's experiences together, as you shall hear.

"Nurse," she said that evening when she was going to bed, "Has I any white gloves here in London?"

"None nice enough to wear in the town, my pretty," nurse replied. "There's only the white-knitted pair you had on the journey—and black rather than white they were, when we got here. But I have washed them nicely, and and they're in your drawer, ready for the journey home again."

Tots made some researches in the drawer for herself the next morning. And there was a rather bumpy little packet in one of her coat pockets when she set off again with Miss Monro and the big ones on the shopping expedition the next day.

For "to-morrow" had turned out fine, so fine that all the world and his wife seemed to be in the streets, rather to the poor governess's distress.

"It is pleasant to have such a nice day, certainly," she said, "but it is so crowded. I'm trembling to think of the crossings. That one at the end of this street is the worst, for there is not always a policeman there."

"Tots lagged behind for a minute or two. "Come on, my dears, let us keep together," said Miss Monro, nervously.

"It's her gloves," said the sister—a middle-sized one—with whom Tots was walking, "she would change them. And those white ones aren't half so pretty," she added. But Tots didn't mind.

They were at the crossing now. Miss Monro's nervous fears increased. It was very crowded—carriages, hansoms, omnibuses, carts, all following as fast as possible—and no policeman!

Suddenly a faint cry from the middle-sized sister.

"Tots, Tots, oh Hester, oh Prissy, oh Bessie, oh Miss Monro! she'll be run over, she'll be killed!"

A small figure was calmly making its way in among the carriages and carts—fortunately there were not quite so many just at that moment. But what would Tots have cared if there had been? She raised her small white-gloved hand with an air of assured authority, right in front of a donkey-cart, before the drivers had

time to begin scolding each other, they had both burst out laughing.

"Bless me," one or both of them called out, "if the infant doesn't think himself a bobby" (a policeman).

The laugh caught the ears of the other drivers close by; it was re-echoed in every direction—one and all pulled. Tots gravely beckoned to the rest of her party to follow, and the little group made its way across the street in safety, only it was rather too bad, wasn't it?—that when they got to the other side, the biggest sister of all picked Tots up in her arms and hugged and kissed her, laughing and crying together, "just as if I'd been a baby," said Tots afterwards.

"Oh, you funny, naughty Tots," said Hester, "you have given us such a fright."

"Given you a fright," said Tots, shocked at her sister's ingratitude. "Let me down, Hester, do let me down. Just when I've brought you all safe over."

And she shook out her ruffled plumage, and smoothed herself straight with dignity.

"Peoples is so stupid," she said.

But she quite recovered herself in the interest of the shopping. And no doubt—though how they managed at the crossings I can't tell—they all got safe home again, otherwise this story could never have been written.—*Child's Pictorial*.

## JANUARY.

O, the beginnings of things!  
Bright little springs in the mountains, from  
which great rivers down flow;  
The first pale pink of the roses; the first white  
fall of the snow;  
Babies, the beautiful darlings, dimpled and win-  
some and dear;  
The glow of the sky in the morning—and the  
first new days of the year.

I love the beginnings of things!  
For then you feel stronger and braver; more  
ready to climb and to try;  
The old day of blunders is over, the time for  
mistakes has gone by,  
And, somehow or other, the future is fuller of  
light and of cheer,  
When a little maid peeps at the world through  
the first new days of the year.

—M. E. B. in *Wide Awake*.

## DON'T BE TOO POSITIVE.

Boys (and girls, too), don't be too certain. Remember that nothing is easier than to be mistaken; and if you permit yourself to be so very positive in your mistakes a great many times, everybody will lose confidence in what you say. Never make a positive statement unless you know it is as you say. If you have any doubts, or if there is room for any, remove the possibility by examination before speaking, or speak cautiously. Don't be too certain.

"John, where is the hammer?" "It is in the corn-crib." "No, it is not there; I have just been looking there." "Well, I know it is; I saw it there not half an hour ago." If you saw it there, it must be there, of course; but suppose you go and fetch it." John goes to the corn-crib, and presently returns with a small axe in his hand. "Oh, it was the axe I saw; the handle was sticking out of the half-bushel measure; I thought it was the hammer." "But you said positively that you did see the hammer, not that you thought you saw it. There is a great difference between the two answers."

Do not permit yourself to make a positive statement even about a small matter unless you are quite sure; for if you do you will find the habit growing upon you, and by and by you will make loose replies to questions of great importance. Don't be too certain.—*Exchange*.

**THE POWER OF PRAYER.**

The history of the Church Missionary Society of England is a record of wonderful answers to specific prayer. Its first "day of intercession" was appointed for December, 1872. The day was spent in prayer, offered distinctly and definitely for more men. It was followed by such a number of offers of service as the Society had never before received. The following five years it sent out 112 men, whereas in the five years preceding 1873 it had sent out but 51.

In 1880 special and definite prayer was offered for means. Missionaries were being detained at home from lack of funds. Prayer was now offered for silver and gold. In a few months \$135,000 were raised "to wipe off the deficit; and this was followed by \$150,000 specially contributed for extension, as well as by other special gifts, and a substantial advance in the ordinary income."

Once more, this year, reinforcements were sorely needed. Accordingly, a few months ago a day of special and definite prayer for men was again appointed. The day came, but the previous evening Mr Wigram was summoned to the University of Cambridge, at the special invitation of the University Missionary Union, "to see a number of graduates and undergraduates who desired to dedicate themselves to the Lord's work abroad." More than a hundred university men were present. Reporting these facts to his colleagues the next day, the day of prayer, they beheld the promise fulfilled: "Before they call, I will answer: and while they are yet speaking I will hear." The meeting called for prayer became a meeting for praise. — *Foreign Missionary.*

**NEATNESS IN DRESS AT HOME.**

The importance of neat and tasteful house-dressing cannot be over-estimated. The matron who appears before the members of her family in a shabby, soiled wrapper, and makes the excuse—if, indeed, she takes the trouble to make one at all—that "it is so much more comfortable," has little idea of the possible consequences of such a course. Could she but realize that her dress is an evil example to her daughters, and one productive of consequences that will reach far beyond her own span of life; that her husband and sons cannot fail to draw comparisons between her dress and that of the ladies they meet in other homes, and that these comparisons cannot fail to decrease their respect for her, she might be induced to give more attention to her personal appearance. Not even the burden of care and constant employment can furnish a sufficient excuse for careless personal habits, for few things are more important to the well-being of a family. There is an old saying, to the effect that an untidy mother has disobedient children; and while neither parents nor children may realize the why or wherefore of it, yet

there is always a lack of respect and an indifference to the authority of a mother who takes no pride in her personal appearance. And it is not the mother alone upon whose shoulders rest the burden of responsibility for home neatness and order in dress; the father has his duties to look after as well, and should never fail to insist upon the younger members of the family presenting themselves with well-kept hands, clean faces, neatly-brushed hair and orderly dress, at least at every meal where the family assemble. — *Brooklyn Magazine.*

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MISSION FIELD.

THE ASSYRIAN MISSION.

Writing from Urmia, Persia, December 4, the Rev. A. J. Maclean says: "This place is malarious and disagreeable, and I miss the bracing air of Scotland. However, I hear all new comers suffer more or less at first, and then I hope to be acclimatized. I expect we shall stay here until May, keeping up our two schools until then; and then we shall probably travel in the mountains, inspecting villages, and perhaps establishing village schools if opportunity offers. We may get as far as Mosul, and see the ruins of Nineveh; but this will be rather out of our beat. Our schools are very flourishing. We have a boys' school of twenty-five, whom we mostly board out in the town, and a men's school of thirty, priests and deacons, most of them are boarders. The two schools dine together. It is rather an undertaking providing for them. Our teaching staff consists of Browne and myself, an Assyrian priest, and lay schoolmaster. We have contributed three articles to the Guardian. We thought this a better way of reporting our matters than sending formal accounts to the committee. This is an interesting people in many ways, especially in keeping up old customs, such as we read of in the Bible, for instance. The boys are especially bright and intelligent. Our chief difficulty is in the perpetual squabbles and jealousies the people have among themselves. Instead of settling them before some Christian arbitrator, they carry them to the Mussulman Saperast, or Governor of the Christians, who simply makes use of the dispute to get money from both sides. Another difficulty is in distinguishing between those who want to come to our schools for the sake of learning and those who come in the expectation of getting something out of us. This is especially the case with the people of the Persian Plains, much more so than with the mountaineers who live in Turkey. We like the latter far more. We have no expectation of getting a firman from the Turks at present, so we have to work in a roundabout way."

NASSAU.

The Bishop of Nassau returned in the Message of Peace, without effecting his purpose of visiting Turks' Islands. He reached the large island of Inagna, about 100 miles to the S.W., of Turks' Islands, and left the Rev. W. A. Crofton and his wife there on Nov. 27, to proceed by schooner as soon as the weather permitted them. Between Nov. 27 and Dec. 21, they succeeded in reaching their destination, the schooner that conveyed them sailing at once to Nassau, and bringing the letters which had been sent to meet the Bishop in Turks' Islands. In the meantime the Bishop had accomplished his homeward voyage. Soon after his return he held an Ordination, at which Mr. C. H. Linley, a B.A., of

King's College, Cambridge, and master of the Grammar School in Nassau, was admitted to the diaconate. The Nassau Guardian says: "The ordination took place in the cathedral on St. Thomas' Day, December 21, at the unusually early hour of 7 a.m.; but, notwithstanding this, there was a fair congregation to witness this impressive ceremony. The Morning Service was intoned by the Rev. R. Swann, the rector of the parish, and the sermon, which was full of the soundest advice of comfort and warning, was preached by the Bishop. The Rev. C. C. Wakefield presented the candidate for ordination: The Holy Communion was administered by the Bishop, assisted by the young deacon. Mr. Linley is to be attached to Christ Church as curate, in addition to his duties at the Grammar School." The Bishop is anxious to find two men for Long Island, and Mr. Page's sad breakdown in health makes a vacancy in Exuma. The Bishop says, "Even now we have, including Mr. Page, as many clergy as there have ever been; and if these gaps are all filled we shall have nineteen." Throughout his tour of nearly six weeks he encountered rough weather; but the yacht is very strong, and behaved well. He is inclined to give it a further trial, abandoning for the present the idea of a steamer. Mr. Duncombe had not returned to Long Cay, and Mr. Page being away from Exuma he could not confirm at those islands, but he had three confirmations in Long Island, one in Inagna, one in Watling's Island, one in Rum Cay, and three in San Salvador. In all 130 were confirmed. He gave over thirty addresses and communicated nearly 400 people. The largest number, ninety, were at Mr. Matthew's little church at the Bight, San Salvador. The Bishop's diary of the voyage is expected to appear in the next "Quarterly Paper."

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**Temperance Column.**

**THE BISHOP OF LONDON ON TEMPERANCE.**

The Bishop of London, as president of the National Temperance League, gave an interesting address at the New Year's Conversation at Prince's Hall, Piccadilly. His Lordship dwelt on the new year as an important opportunity, which should not be neglected, for making fresh resolves to be more zealous than ever in promoting the temperance reformation. He remarked that if they looked at the question carefully they would see that its importance rivalled, if it did not transcend, every other cause they could possibly think of. They aimed at raising the social and moral condition of the great mass of the people. They knew for a certainty that what kept a large proportion of the population down was the drink, and there was nothing which ought to stand higher among the purposes to which men could devote themselves than to assist in destroying the drink traffic. While saying that however, he did not look upon the cause as more important than religion, for he regarded it as a part of true Christian religion. If they desired to make a drunkard a religious man they should first of all try to free him from the temptation of drink, for if they freed a man from that bondage they would have done a great deal towards making him a religious man. He held, therefore, that the temperance cause was a most important part of religious work. Speaking of what could be done to forward the interests of the cause, he said that he felt quite sure that every individual member of the League could do something more this year than he had last year. One decided step forward would be for those who had hitherto been taking drink in moderation to abstain entirely. If those who were considering the matter would only take the step it would be a good stride forward. He was not an advocate for forcing any man to join them against his will, but he felt confident that there were a good many moderate drinkers who could become total abstainers with the full approval of their consciences. He was an advocate for arguing the point, for he believed that the more the matter was studied the better it would be for the temperance cause. Again, if they do their best to make intoxicating liquors more scarce another great step in advance would have been taken. They had certainly made great progress in the cause of temperance in this country, but they must not be satisfied to rest on their oars. They had this encouragement, however, that they had done enough to see that, if they only went on long enough, victory would be on their side. The motto for the year 1887 for all branches of the temperance cause should be "Advance!"

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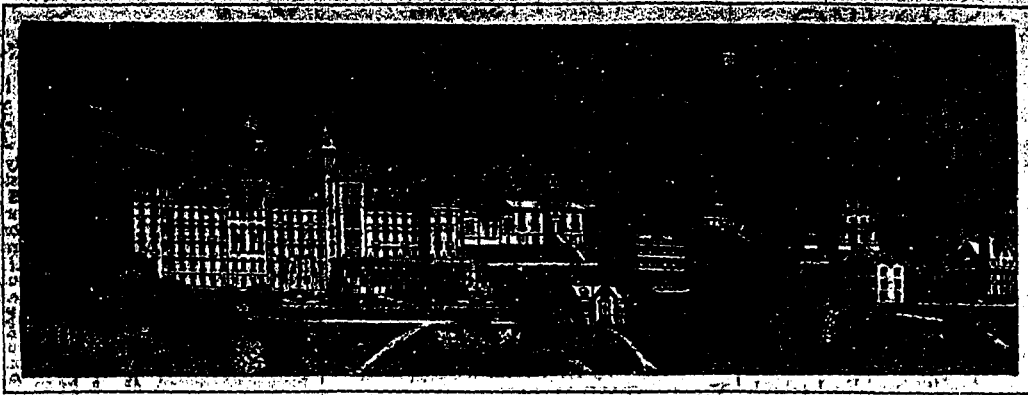
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